

# *Holidays, Festivals, and Celebrations of the World Dictionary*

THIRD EDITION



*Edited by*  
**Helene Henderson**

*Holidays,  
Festivals,  
and  
Celebrations  
of the World  
Dictionary*

*Detailing Nearly 2,500 Observances from  
All 50 States and More than 100 Nations*

**THIRD EDITION**

# *Holidays, Festivals, and Celebrations of the World Dictionary*

*Detailing Nearly 2,500 Observances from  
All 50 States and More than 100 Nations*

## **THIRD EDITION**

A Compendious Reference Guide to Popular, Ethnic, Religious, National, and Ancient Holidays, Festivals, Celebrations, Commemorations, Holy Days, Feasts, and Fasts, Including Contact Information and Web Sites. Supplemented by Special Sections on Calendar Systems, Admission Days and Facts about the States and Territories, Presidents of the United States, Tourism Information Sources, and State and National Legal Holidays; and by an Annotated Bibliography and Chronological, Historic, Ancient, Folkloric, Calendar, Promotional, Sports, and Subject Indexes

*Edited by*

**HELENE HENDERSON**

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**Dedicated to the Memory of  
Leslie Alan Shepard,  
June 21, 1917 – August 20, 2004**

Les Shepard's contributions have informed and enlivened the catalogs of Omnigraphics and Gale Research since the 1960s. In addition to penning the graceful forewords to each edition of this publication, he edited the now classic *Encyclopedia of Occultism and Parapsychology* for Gale. Les brought a vast store of knowledge and diverse interests to everything he did. The book world will miss his warmth, wit, and peaceful spirit, and his dedication to the advancement of knowledge throughout the world.

Peter E. Ruffner  
Publisher

## Foreword

This is the third edition of an indispensable guide to one of the important and enduring subject areas of everyday life.

The celebration of special days and seasons, both religious and secular, is universal. From primitive times onwards, special rites and festivals have marked the religious mysteries of existence—the enigma of birth, life, death, and rebirth in the environment and in individual human experience. Such celebrations fulfilled a deep-seated urge in the human psyche, evoking profound emotions associated with the changing pattern of the year, the promise of spring, the joys of summer, the harvest, the decline of the year through fall to the rigors of winter, and the promise of a new spring. The divine source of this mystery was to be acknowledged and propitiated so that human prosperity and fertility flourished in the struggle for existence throughout the passing of time.

In individual experience, the day of birth and also of death of oneself and members of the family and tribe had special meaning. The achievements of gifted men and women of special talents and deeds who guided and safeguarded tribes and nations were also celebrated in orally transmitted texts, ballads, and stories, marked by special rites and festivals.

Inevitably such celebrations involved a measurement of time, so that seasonal festivals could take place at appropriate dates in the cycle of the year. But for thousands of years, primitive and pantheistic concepts of the universe inhibited the exact timing of festivals. In the natural division of time, the solar day is the daily revolution of the earth and the alternation of light and darkness, the solar year is the circle of seasons of the earth's revolution around the sun. Months are the divisions resulting from the lunar phases of the moon. But the division of time into hours, days, or months is more arbitrary, and it was not until early Roman times that the calendar month as such was formalized for civil convenience; the word "calendar" itself derives from the Latin *Kalendae*. By 46 B.C., the time of Julius Caesar, the Roman civil calendar had become three months out of phase with the true astronomical year. That year was called *ultimus annus confusionis*, "the last year of the muddled reckoning." The Julian calendar reform in the first century B.C., which became the standard of Western countries, corrected the discrepancy and regularized a calendar based on the solar cycle. Though far more accurate, the Julian calendar still resulted in a discrepancy, since the "average" year of 365.25 days—requiring the insertion of an extra leap year day once every four years—became progressively out of step with the real solar year of 365.242199 days.

In a papal bull of February 24, 1582, Pope Gregory XIII inaugurated the Gregorian calendar, which required the deletion of ten days from the calendar (to bring it back into phase with the astronomical year) in October 1582, and the occasional adjustment whereby three out of every four "century" years are not leap years (1700, 1800 and 1900 were not leap years; the year 2000 was). October 4, 1582, was followed by October 15 in the calendar, much to the confusion of the populace. But the Gregorian calendar was eventually adopted, at least for civil purposes, throughout the West and remains a worldwide standard to this day. Meanwhile, of course, other ancient calendars, such as the Jewish and Islamic, have continued to exist side by side with the Gregorian calendar. *Holidays, Festivals, and Celebrations of the World Dictionary* includes a discussion on the history of ancient and modern calendars and clarifies such complexities.

Different religions have continued to find common ground in the concept of special days to mark the supreme mysteries of life. Three of the great world religions—Judaism, Christianity, and Islam—have all recognized a holy day of rest from the week of toil for special worship. The Sabbath of Judaism was moved by Christians from Saturday to Sunday, while for Muslims, “the day of assembly” in a mosque is Friday.

Many different religions meet in their interpretation of festival times of the year. With the rise of Christianity in Europe, some of the old pagan festivals were retained by the new Church, although given different religious associations. Yet behind the feasting and merrymaking of Christmas, one might still hear dim echoes of ancient winter solstice festivals of light, the Roman Saturnalia, the Druidic rites with mistletoe, and the strange gods of Saxon mythology.

In addition to religious festivals, the ancient Romans made a distinction between religious and secular events, and the institution of secular holidays has since proliferated in the countries of the world. Even so, secular holidays still have their roots in the concept of some special significance of certain days necessitating a break in the daily toil of normal life. The very word “holiday” is derived from “holy day.”

Secular holidays excite deep emotions. We love to celebrate the birthdays of family members and friends with greetings and gifts. So, too, we feel a strong sense of belonging to a social group or nation observing holidays that unite us in common ties of special interest, ethnicity, or national pride.

In the past, the great festivals and holidays were kept alive by folk memory, or by the many almanacs sold by peddlers giving the dates of fairs and other events and anniversaries, together with lunar information, tides, eclipses, and even prophecies, spiced with quaint aphorisms and proverbs. In 1732, Benjamin Franklin became author-editor-publisher of the *Poor Richard* series of almanacs that popularized such pithy folk wisdom as “God helps them that help themselves” and “Necessity never made a good bargain.” The British counterpart of *Poor Richard* was the *Vox Stellarm* of Dr. Francis Moore, first published in 1700, descendants of which are still published annually under the title *Old Moore’s Almanack*.

In nineteenth-century Britain, antiquaries published various volumes of discursive lore, listing the significance of days of the calendar, festivals, and holidays, and their history. The best of these was the delightful work *The Book of Days: A Miscellany of Popular Antiquities in Connection with the Calendar, Including Anecdote, Biography & History, Curiosities of Literature, and Oddities of Human Life and Character*, by Robert Chambers (two volumes, 1862-64, reissued by Omnigraphics in 1990). Such books are fascinating to browse through for their out-of-the-way information and bygone lore, but although many of the festivals and holidays discussed are still celebrated, there have been scores of newer holidays in the U.S. and worldwide in the twentieth century.

The range of festivals and secular holidays in the various countries of the world is now vast. In modern times the proliferation of national and local events has also resulted in scores of special group days, and even whimsical and bizarre observances, ranging from Buzzard Day in Hinckley, Ohio, to the Rat’s Wedding Day in China.

Publication of the first edition of *Holidays, Festivals, and Celebrations of the World Dictionary* in 1994 provided a truly comprehensive annotated reference work giving information on national and international festivals and holidays, with descriptive entries covering religious, cultural, ethnic, historical, popular, and sports celebrations from all over the world, with special sections on calendar systems, and tables of state and national public holidays. In addition to a General Index of people, places, institutions, and other keywords, easy reference was facilitated by special indexes of Chronological, Religious, and Special Subjects (including Ancient/Pagan, Calendar, Folkloric, Historical, Promotional, and Sporting entries).

The second edition in 1997 was greatly enlarged and updated by hundreds of new entries covering state, national and legal holidays, and independence, republic, and national days for countries of the world. There were also special sections of biographical information, annotated bibliographies, and other valuable additions.

Now the present third edition is even further enlarged and updated. There are more than 400 new entries, an expanded section on calendar systems, and a perpetual calendar, together with a combining of the Ethnic and Geographic, Religious Groups, Subject, and General (Alphabetical and Keyword) indexes, while retaining the existing index access. There is also the newer technical information on web sites, e-mail addresses, and other contacts.

This is a key reference work for general and professional use, for schools and public libraries, but it is also a multi-purpose dictionary. Ministers of different denominations will find it valuable for its broad coverage of the festivals of Christianity and those of other world religions. Business people planning promotional journeys will find its information of special value when visiting foreign countries and different states in the U.S. Politicians and other dignitaries will find it useful in marking the local and national importance of given days. Schoolchildren can learn about the meaning of individual holidays and the observances of different religions and ethnic groups as well as the popular fun festivals of various states and countries.

All kinds of travelers will value the listings of public holidays in the U.S. and other countries, and it will also add special interest to the planning of personal vacations at home and abroad. In addition to the often spectacular festivals of the world, there are now scores of lighthearted or tongue-in-cheek popular holiday events, such as the Great American Duck Race in Deming, New Mexico, or the Garlic Festival in Gilroy, California. From state to state and country to country there are humorous, quaint, and diverting events which have become great tourist attractions. Journalists will find this an invaluable desk book for news stories on the significance of days.

The wide range of international coverage reflects the history and cultural identity of many countries. This has special significance for the U.S., which has always been a melting pot of nationalities, each with their own traditions and customs. Side by side with the memory of such ethnic and cultural identity goes the assimilation of specifically American history and culture. In turn, this helps to bring harmony and understanding in the host community and towards other countries and peoples of the world, enhancing pride and pleasure in honouring the great events of world history and culture, the men and women who brought them about, and sharing the excitement and happiness of festival days.

Leslie Shepard  
Dublin, Ireland

# Introduction

This revised and expanded third edition of *Holidays, Festivals, and Celebrations of the World Dictionary (HFCWD)* contains up-to-date information about nearly 2,500 holidays, festivals, celebrations, commemorations, holy days, feasts and fasts, and other observances from all parts of the world, and includes more than 400 new entries. Entries include events for which people come together for a day or periods of up to a few days or (rarely) weeks for special activities, celebrations, commemorations, or rituals. These events have a story to tell, in that each is significant, unusual, or somehow remarkable. Holidays and festivals for more than 100 countries, as well as events specifically observed in every state of the United States, are included.

The entries cover holidays and festivals that are popular, secular, religious, or a combination thereof. The great bulk of entries cover events still celebrated or observed, but a few ancient and discontinued events are included because allusions to them still appear in literature or art, or occur in discourse.

Birth or death anniversaries of famous individuals generally are not included, nor are simple anniversaries of historical events. But those few such events that are regularly observed with significant celebrations or special activities, or that have particular cultural significance, such as **Martin Luther King, Jr.'s Birthday** or **Anzac Day**, are included.

Most entries in *HFCWD* have national or wide regional significance, but some local events that are offbeat, colorful, distinctive, or bizarre, such as the **Gilroy Garlic Festival** and the **Conch Republic Independence Celebration**, have also been included. Entries for well-known days of religious significance, such as **Christmas**, **Rosh Hashanah**, and **Ramadan**, contain information seldom found in other current reference sources.

## Audience

*HFCWD* is intended for elementary, middle, and high schools, colleges and public libraries, as well as churches, synagogues, mosques, community affairs groups, and others interested in learning about festive events.

## Organization

### Main Entries and Alternate Forms

The book is arranged alphabetically by name of holiday. Main entries appear in **boldface**. All main entries are numbered, and these numbers are used in the indexes. Well-known alternate names of the main entry appear in parentheses immediately after the main entry, e.g., **Hanukkah (Chanukah)**. Well-known alternate forms also appear as cross-references in their proper alphabetical position. Less common alternate forms appear in **boldface** within the text of the entry, and cross-references to other entries appear in SMALL CAPITAL letters.



## Order of Main Entries

Since people looking for information on a given subject may not know its official title, main entries have been written with the key words first. Thus, words such as *birthday*, *death of*, *feast*, *festa*, *festival*, *fête*, *fiesta*, *national*, and *international* have normally been transposed to the end of the main entry, e.g.: **Bab**, **Birth of the**; **Bastille**, **Festival de la**; **Old-Time Fiddlers' Contest**, **National**, etc.

## Spelling and Forms Used for Main Entries

*HFCWD* deals with events that relate to many cultures, the original names of which involve a number of alphabets and non-Roman writing systems. As much as possible, spellings and forms for main entries were standardized for ease of access. The following were used as guides on spelling standardization:

- For Hindu and Islamic calendars and events: *The Encyclopedia of Religion*, Mircea Eliade, ed., Macmillan, 1987.
- For Jewish calendar and events: *The Jewish Holidays: A Guide and Commentary*, Michael Strassfeld, Harper & Row, 1985, as well as *The Encyclopedia of Religion* by Eliade.
- For Asian and African holidays and events no single standard was used. The form used is that appearing most often in the sources consulted. For many Hindu, Islamic, and Asian terms, diacriticals unfamiliar to the non-specialist were omitted.
- General sources consulted were *Encyclopedia Britannica* (15th edition, 1995), *Columbia Encyclopedia* (fifth edition, 1993), *Merriam-Webster's Biographical Dictionary* (1995), and *Merriam-Webster's Geographical Dictionary* (third edition, 1997).

## Dates

On the line below the main entry, the date of celebration or observance is given in *italics*. For those entries whose date is based on a lunar calendar, we have shown the approximate date in the Gregorian calendar followed by the lunar date. The exception is for events based on the strictly lunar Islamic calendar, where only the Islamic month and day are given. See the section on **Calendar Systems around the World** for a detailed explanation of the Islamic calendar.

## Religious Holidays

For the most part, entries for religious holidays are spelled and described in terms of the major religion that observes them. If only some followers of a major religion observe a holiday, or if different branches or sects commemorate something different (or nothing at all) on a given holiday, the entry specifies the practice of the particular group. **St. John the Baptist's Day**, for instance, is recognized by most Christians, and so is described (and indexed) as "Christian," despite the fact that some Christians do not venerate saints. The holy day of **Ashura** is observed quite differently by Sunni and Shi'ite Muslims, and so both practices are described.

## Christian Denominations

For Christianity, references to the West or Western Church generally include the Roman Catholic Church, the branches of the Anglican Communion, and major Protestant denominations. References to the East or Eastern Church include Orthodox Christians, such as Greek and Russian Orthodox; "separated" churches, such as the Nestorian Church, the Syrian churches, the Coptic Orthodox Church in Egypt, the Armenian Orthodox Church, and the Ethiopian Orthodox Church; and the Uniate churches, or Eastern Catholics, including the Malabar Church in India and the Melchite and Maronite churches.

## New Entries

More than 400 new entries have been added to this edition. They include independence days, national days, republic days, and liberation days around the world, as well as holidays in some of the new countries that were part of the former U.S.S.R. More religious holidays appear in this edition—particularly Muslim, Sikh, Jain, and Zoroastrian holy days—as do more celebrations of such Native North Americans as the Arapaho, Cree, Wampanoag, and other peoples. There are dozens of new entries on holidays and festivals in many countries, such as Ghana, Greenland, Madagascar, Mongolia, Panama, Honduras, and more, including the newest country in the world, East Timor. Coverage of festivals in the United States has been expanded as well, ranging from those celebrating American civic spirit (such as the **Conch Republic Independence Celebration** in Florida) to the whimsical (**Burning of the Socks** in Maryland), the nostalgic (**Mayberry Days** in Mount Airy, North Carolina), and the solemn (**Bridge Crossing Jubilee** in Alabama).

## New Entry Features

### Sources

Abbreviated reference source titles are provided for entries as applicable, followed by the relevant page number(s) where one can find information in that source. A key to the abbreviations appears on the inside front and back covers of the book. For a complete bibliographic listing of all sources used, see the bibliography in the Appendices.

### Contact Information

Names, addresses, phone and fax numbers, and web site and e-mail addresses (when applicable and available) have been added to entries on contemporary public festivals and other events. In some cases, the organization(s) listed are actual sponsors. In others, an embassy or tourist office is given; such agencies are not necessarily responsible for the event, but they are provided as likely sources of information about the event. In a few cases, entries discuss events in several locations, but we have maintained a limit of no more than three contacts per entry are given. Generally excluded are such religious or contemplative holidays as **Easter**, **Hanukkah**, **Karwachoth**, and **Laylat al-Miraj**—for which the obvious contact would be a local church, synagogue, temple, or mosque, although in some cases, web sites of churches and religious organizations do provide additional information—as well as holidays that tend to be private or domestic observances, such as **Mother's Day** and **April Fools' Day**. More general contact information is provided in Appendix 5, *Domestic Tourism Information Sources* and Appendix 6, *International Tourism Information Sources*.

### Web Sites

This new third edition of *HFCWD* opens up the world, bringing users an e-mail address or web site from locales as far-flung as China's Yunnan Province. We now provide web sites and email addresses for many tourist boards, embassies, chambers of commerce, etc.; the largest of these are also listed in Appendices 5 and 6. Contact information for many festivals is now much more localized, with web sites leading directly to an event's organizing body or the government or tourist office of the town, county, or province where the event takes place.

All but a handful of the more than 1,200 web sites listed are in English or have English-language versions. The exceptions are included because photographs posted on the sites are important regardless of language. Many international sites listed in *HFCWD* entries will initially come up in the native language, but will provide either a button with the word "English" on it or a button with a picture of the American or British flag for an English-language version of the site.

Generally, web sites selected for inclusion were: a) the official web site of a festival, b) sponsored by a religious organization and contained information about a religious holiday, or c) sponsored by a local tourist board or government office that contained information about an event. The exceptions to these rules include web sites hosted by notable international organizations such as the United Nations, academic web sites, museums, libraries, institutions, and foundations, media outlets (such as the Public Broadcasting Service, and magazine or newspaper articles online), and various cultural, ethnic, civic, historical, and other miscellaneous centers and societies with pertinent information.

In some cases, a web site listed for an entry belongs to an organization other than, or in addition to, the one for whom contact information is given; in these cases, the sponsor of the web site is identified in parentheses following the URL.

The Internet is an ever changing entity, and even the most stable and authoritative bodies occasionally revamp their web sites, dropping some pages while adding others or completely reorganizing their content. We have made every effort to provide the most current web site references, all of which were verified in June 2004.

## Special Features New to This Edition

As well as more than 400 new entries, we have also expanded coverage of world calendar systems and updated seven appendices and three indexes.

### Appendices

#### 1. Admission Days and Facts about the States and Territories

This section lists for each of the fifty states and territories (if applicable): the date and order of admission to the Union; information about current or past admission day observances; state nicknames, mottoes, animals, flowers, and other symbols; reference sources noting the admission day; and offices to contact for further information, including web sites and e-mail addresses. This last item includes governors' offices, secretaries of state, and state libraries.

#### 2. United States Presidents

This section lists all U.S. presidents in the order in which they held office, their birth dates and places, spouses, death dates and places, burial sites, political parties, nicknames, career highlights, and notable landmarks commemorating them, along with contact information and web sites, when available.

#### 3. Legal Holidays by State

Lists legal holidays in each of the fifty states and American Samoa, Guam, Northern Mariana Islands, Puerto Rico, and the U.S. Virgin Islands, in alphabetical order by state or territory.

#### 4. Legal Holidays by Country

Lists legal holidays in more than 100 countries around the world in alphabetical order by country.

#### 5. Domestic Tourist Information Sources

In alphabetical order by state, this section provides mailing addresses, phone and fax numbers, and web sites and e-mail addresses for state tourism and travel bureaus and, for major cities and metropolitan areas within the state, convention and visitors bureaus and chambers of commerce.

#### 6. International Tourist Information Sources

In alphabetical order by country, this section provides addresses, phone and fax numbers, and web sites and e-mail addresses for national tourism offices and embassies or consulate offices within the U.S. or abroad.

## 7. Bibliography

The annotated bibliography includes sources cited or consulted in *HFCWD*, as well as other sources for further reading. Sources are listed under the following categories: Reference and Other Background Works on Holidays (including Calendars and Time-Reckoning Systems; Festival Organization; Philosophy, Theory and Analysis of Festivity; and Teaching Aids); Holidays of Major Religious Traditions; Holidays of Ethnic Groups and Geographic Regions; Individual Holidays; and Journals.

## Indexes

Several indexes provide reference to entries (as appropriate) for each of the following categories. In all indexes in this edition, references to entries are given by entry numbers, not page numbers.

- **Chronological Index**

*Fixed Days and Events*—Indexes events that are celebrated on a specific date.

*Movable Days*—Indexes events whose date of celebration is not fixed, particularly those that are observed according to non-Gregorian calendars and those that depend on the date of Easter.

- **Special Subject Indexes**

*Ancient/Pagan*—Indexes events rooted in ancient times.

*Calendar*—Indexes events that deal specifically with the calendar.

*Folkloric*—Indexes events rooted in folklore and tradition.

*Historic*—Indexes commemorations of specific events in history.

*Promotional*—Indexes festivals that promote something, such as a location or activity.

*Sporting*—Indexes events that are based on or revolve around sports, games, etc.

Some events may be categorized in more than one of the above special subjects. For instance, **St. Patrick's Day** is listed under the Historic Index, because it commemorates a historical person, and the Folkloric Index, for all the folk legends and traditions associated with St. Patrick and his feast day.

- **General Index**

This third edition combines four indexes from the second edition. The new combined General Index lists names of festivals and holidays by keyword, religious groups, ethnic groups, geographic locations, names of individuals, institutions, and other items of significance appearing within the text of the entries. For example, foods, animals, music, customs, and activities closely associated with an event are indexed—both those that are the subject of an observance and those that play significant roles in observances. We have identified celebratory elements common to various cultures, such as burning (effigies, mock, rituals), courtship (ceremonies and festivals, customs and lore), and planting and weather lore, and these celebrations are indexed accordingly.

## Acknowledgments

*Holidays, Festivals, and Celebrations of the World Dictionary* would not have been possible without the assistance, inspiration, and diligence of many people. Special thanks go to Frank R. Abate and Jacquelyn S. Goodwin for developing the first edition of the *Dictionary*. We also thank Barbara Carlson for her editorial work on the first edition. The editors of each edition of the *Dictionary* thank Donna Rhein, Kathleen Mallory, and Marian J. Darling for the exhaustive research they did to unearth new information for even the most written-about holidays, and to reveal additional details about those less well-known.

We also wish to recognize the assistance provided by a number of clergymen, especially Rabbi Carl Astor of Congregation Beth-El, the Rev. Ralph W. Merrill, St. James Episcopal Church, and the Rev. Constantine J. Simones, St. Sophia Hellenic Orthodox Church, all in New London, Conn.; and the Rev. Paul E. Lutz, St. Paul Lutheran Church, Old Saybrook, Conn. Their prompt responses to our many questions and their willingness to look up arcane information were indispensable.

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Finally, we must extend many thanks and best wishes to the countless festival sponsors, embassy and consulate personnel, and tourism professionals who helped put the formidable job of accurate coverage within the realm of possibility.

Even with all the essential contributions of the individuals mentioned above and others, we must add that the responsibility for any errors or omissions in *HFCWD* rests solely with the editor.

## Words Relating to Periods of Time

A descriptive listing of words relating to periods of time is included below. Many of the words are adjectives in form, but also are commonly used as nouns, e.g., *the bicentennial of the U.S. Constitution*. All terms are defined in two separate lists: first by number referred to, then alphabetically.

### Listed by Number

*diurnal, per diem, quotidian*

daily; of a day

*nocturnal*

nightly, of a night

*nichthemeron*

a period of 24 hours

*semidiurnal*

twice a day

*hebdomadal*

weekly; a period of seven days

*semiweekly*

twice a week

*biweekly*

1. every two weeks
2. twice a week

*fortnightly*

once every two weeks

*triweekly*

1. every three weeks
2. three times a week

*novendial*

a period of nine days

*monthly, tricenary*

1. relating to a period of one month
2. thirty days

*bimonthly*

1. every two months
2. twice a month

*semimonthly*

twice a month

*bimester*

relating to a period of two months

*trimester*

relating to a period of three months

*trimonthly*

1. every three months
2. three times a month

*biquarterly*

twice every three months

*biannual*

twice a year (not necessarily at equally spaced intervals)

*triannual*

three times a year

*semiannual, semiyearly, semestral*

every half year or six-month period

*annual, solennial, quotennial, per annum*

yearly; once a year

*biennial, biennium, biyearly, diennial*

relating to a period of two years

*triennial, triennium*

relating to a period of three years

*quadrennial, quadrennium, quadriennial*

relating to a period of four years

*quinquennial, quintennial, quinquennium*

relating to a period of five years

*sexennial, sextennial*

relating to a period of six years

*septenary, septennial, septennium*

relating to a period of seven years

*octennial*

relating to a period of eight years

*novennial*

relating to a period of nine years

*decennary, decennial, decennium*

relating to a period of 10 years

*undecennial*

relating to a period of 11 years



*duodecennial*  
relating to a period of 12 years

*quindecennial*  
relating to a period of 15 years

*septendecennial*  
relating to a period of 17 years

*vicennial, vigintennial*  
relating to a period of 20 years

*tricennial, trigintennial*  
relating to a period of 30 years

*quinquagenary, semicentennial, semicentenary*  
relating to a period of 50 years

*centenary, centennial, centennium, centurial*  
relating to a period of 100 years

*quasiquicentennial*  
relating to a period of 125 years

*sesquicentenary, sesquicentennial*  
relating to a period of 150 years

*bicentenary, bicentennial, bicentennium*  
relating to a period of 200 years

*tercentenary, tricentennial, tercentennial*  
relating to a period of 300 years

*quadricentennial, quatercentennial*  
relating to a period of 400 years

*quincentenary, quincentennial*  
relating to a period of 500 years

*sexcentenary*  
relating to a period of 600 years

*septicentennial*  
relating to a period of 700 years

*antemillennial, premillennial*  
relating to the period before the millennium

*millennial, millennium*  
relating to a period of 1000 years;  
10 centuries

*postmillennial*  
relating to the period after the millennium

*sesquimillennium*  
relating to a period of 1500 years;  
15 centuries

*bimillenary, bimillennial, bimillennium*  
relating to a period of 2000 years;  
20 centuries

*perennial*  
occurring year after year

*plurennial*  
lasting for many years

*aeonial*  
everlasting

## Listed Alphabetically

*aeonial*  
everlasting

*annual*  
yearly; once a year

*antemillennial*  
relating to the period before the millennium

*biannual*  
twice a year (not necessarily at equally  
spaced intervals)

*bicentenary, bicentennial, bicentennium*  
relating to a period of 200 years

*biennial, biennium*  
relating to a period of two years

*bimester*  
relating to a period of two months

*bimillenary, bimillennial, bimillennium*  
relating to a period of 2000 years; 20 centuries

*bimonthly*  
1. every two months  
2. twice a month

*biquarterly*  
twice every three months

*biweekly*  
1. every two weeks  
2. twice a week

*biyearly*  
relating to a period of two years

*centenary, centennial, centennium, centurial*  
relating to a period of 100 years

*decenary, decennial, decennium*  
relating to a period of 10 years

*diennial*  
relating to a period of two years

*diurnal*  
daily; of a day

*duodecennial*  
relating to a period of 12 years

*fortnightly*  
once every two weeks

*hebdomadal*  
weekly; a period of seven days

*millennial, millennium*  
relating to a period of 1000 years; 10 centuries

*monthly*  
1. relating to a period of one month  
2. thirty days

*nichthemeron*  
a period of 24 hours

*nocturnal*  
nightly, of a night

*novendial*  
a period of nine days

*novennial*  
relating to a period of nine years

*octennial*  
relating to a period of eight years

*per annum*  
yearly; once a year

*per diem*  
daily; of a day

*perennial*  
occurring year after year

*plurennial*  
lasting for many years

*postmillennial*  
relating to the period after the millennium

*premillennial*  
relating to the period before the millennium

*quadrennial, quadrennium, quadriennial*  
relating to a period of four years

*quadricentennial*  
relating to a period of 400 years

*quasiquicentennial*  
relating to a period of 125 years

*quatercentennial*  
relating to a period of 400 years

*quincenary, quincennial*  
relating to a period of 500 years

*quindecennial*  
relating to a period of 15 years

*quinquagenary*  
relating to a period of 50 years

*quinquennial, quinquennium, quintennial*  
relating to a period of five years

*quotennial*  
yearly; once a year

*quotidian*  
daily; of a day

*semestral, semiannual*  
every half year or six-month period

*semicentenary, semicentennial*  
relating to a period of 50 years

*semidiurnal*  
twice a day

*semimonthly*  
twice a month

*semiweekly*  
twice a week

*semyearly*  
every half year or six-month period

*septenary*  
relating to a period of seven years

*septendecennial*  
relating to a period of 17 years

*septennial, septennium*  
relating to a period of seven years

*septicentennial*  
relating to a period of 700 years

*sesquicentenary, sesquicentennial*  
relating to a period of 150 years

*sesquimillennium*  
relating to a period of 1500 years; 15 centuries

*sexcentenary*  
relating to a period of 600 years

*sexennial, sextennial*  
relating to a period of six years

*solennial*  
yearly; once a year

*tercentenary, tercentennial*  
relating to a period of 300 years

*triannual*  
three times a year

*tricenary*  
1. relating to a period of one month  
2. thirty days

*tricennial*  
relating to a period of 30 years

*tricentennial*  
relating to a period of 300 years

*triennial, triennium*  
relating to a period of three years

*trigintennial*  
relating to a period of 30 years

*trimester*  
relating to a period of three months

*trimonthly*  
1. every three months  
2. three times a month

*triweekly*  
1. every three weeks  
2. three times a week

*undecennial*  
relating to a period of 11 years

*vicennial, vigintennial*  
relating to a period of 20 years

# **Calendar Systems around the World: Julian, Gregorian, Jewish, Islamic, Hindu, Buddhist, Chinese, Mayan and Aztec, Baha'i, and Zoroastrian**

A calendar is a means of reckoning time through the application of divisions—days, weeks, months, and years. Some of these divisions, such as months, originate in observations of phenomena in nature. Others, such as weeks, are quite arbitrary. In primitive times, people reckoned by cycles of the moon (months), but when a more convenient, shorter period was needed days were grouped, e.g., intervals between market days probably led to the use of the seven-day week. The originally Jewish seven-day week became a standard throughout Western civilization starting from the third century B.C.

## **The Day**

The day is a fairly natural division, despite the variation in the length of sunlight through the year. The Babylonians introduced divisions of the day into twenty-four hours, but the length of hours varied through the year. Only with the development of accurate clocks, the demand for which was a byproduct of the interest in maritime navigation that came with the Renaissance, was the day given scientific regularity.

## **The Month**

A lunar month, the period of a complete cycle of the phases of the moon, lasts approximately 29.5 days, is easy for all to recognize, short enough to be counted without using large numbers, matches closely with the female menstrual cycle and, given its relation to the tidal cycle, with the duration of cyclic behavior in some marine animals. Its simplicity and minimal ease of observation (if one discounts cloudy skies) led to its great significance, and it was widely used as the basis for calendars in many cultures. The length of each month varied according to the culture, e.g., the Babylonians alternated between twenty-nine- and thirty-day months, the Egyptians fixed them at thirty days, etc.

## **The Seasons**

But the problem inherent in the use of a lunar calendar is that the cycles of the sun, not the moon, determine the seasons, the predictability of which is essential to the success of agriculture. The seasons could be determined by solar observation, either by measuring the cycle of the midday shadow cast by a stick placed vertically in the ground, or by sophisticated astronomical calculations. Either system resulted in a solar year of approximately 365 days, incompatible with the twelve 29.5-day lunar months that resulted in a 354-day year.

Civilizations attempted to reconcile lunar months with the solar year in varied ways. The most influential ancient effort was that of the Egyptian astronomers, working from precise mathematical observations and borrowing from Babylonian astronomy, who drew up the Roman calendar that Julius Caesar introduced.

## **Julian Calendar**

Julius Caesar ordered the change of the reformed Roman lunar calendar to a solar-based one in 46 B.C. The intercalation of ninety days corrected a discrepancy that had been growing between the seasons and the months in which they had traditionally fallen. Prior to this intercalation, the Roman civic year had come to be about three months “ahead” of the seasons, so spring began in June. The year 46 B.C. was assigned 445 days to make the adjustment; it was called *ultimus annus confusionis*, “the last year of the muddled reckoning.” The new calendar, based on the Egyptian solar calendar, provided for a year of 365 days with an additional day in February every fourth year. The addition of this leap year and day gives the Julian year an average length of 365.25 days—very close to the actual solar cycle. The Julian calendar (O.S., or Old Style) remained in civic use in the West for more than 1,600 years, is still the basis of the “Old Calendarist” Orthodox Christian liturgical calendar, and is used by all Orthodox Christian churches to determine the date of Easter.

## **Gregorian Calendar**

By the late sixteenth century, the difference between the Julian calendar and the seasons had grown to ten days because the Julian year, averaging 365.25 days, was slightly longer than the actual length of a solar year, which, by modern calculation, is known to be 365.242199 days long. Fixed holy days began to occur in the “wrong” season, both for the church and for farmers, who used certain holy days to determine planting and harvesting. Pope Gregory XIII ordered the reform that deleted ten days from the year 1582; in that year, October 15 was the day after October 5. This change, coupled with the elimination of leap days in “century” years unless evenly divisible by 400 (e.g., 1600, 2000), corrected the calendar so that today only occasional “leap seconds” are needed to keep months and seasons synchronized. At first adopted only in Roman Catholic countries, the Gregorian calendar (N.S., or New Style) gradually came to be accepted throughout the West, and today has become the calendar used by most of the world, at least for business and government.

## **Jewish Calendar**

In 358, Hillel II introduced a permanent calendar based on mathematical and astronomical calculations, eliminating the need for eyewitness sightings of the new moon with which the new month begins. Due to doubts as to when the new moon appeared, biblical law stated that those living outside of Israel would observe two days rather than one for each festival, except for Yom Kippur, the Day of Atonement. The Talmud required that this custom continue even after the calendar was formulated. The Jewish era begins with the date of Creation, traditionally set in 3761 B.C.

Only slight modifications were made to Hillel’s calendar, and it has remained unchanged since the tenth century. A day is reckoned from sundown to sundown, a week contains seven days, a month is either twenty-nine or thirty days long, and a year has twelve lunar months plus about eleven days, or 353, 354, or 355 days. To reconcile the calendar with the annual solar cycle, a thirteenth month of thirty days is intercalated in the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth years of a nineteen-year cycle; a leap year may contain from 383 to 385 days. The civil calendar begins with the month of Tishri, the first day of which is Rosh Hashanah, the New Year. The cycle of the religious calendar begins on Nisan 15, Passover (Pesach).

The names of the months of the Jewish calendar were borrowed from the Babylonians. The pre-exilic books of the Bible usually refer to the months according to their numerical order, beginning with Tishri, but there are four months mentioned with different names: Nisan/Abib, Iyyar/Ziv, Tishri/Ethanim, and Heshvan/Bul:

**Nisan:** mid-March to mid-April

**Iyyar:** mid-April to mid-May

**Sivan:** mid-May to mid-June

**Tammuz:** mid-June to mid-July

**Av:** mid-July to mid-August

**Elul:** mid-August to mid-September

**Tishri:** mid-September to mid-October

**Heshvan:** mid-October to mid-November

**Kislev:** mid-November to mid-December

**Tevet:** mid-December to mid-January

**Shevat:** mid-January to mid-February

**Adar:** mid-February to mid-March

The intercalary month of Adar II is inserted before Adar as needed.

## Islamic Calendar

The Islamic calendar, called *hijri* or Hegirian, is still strictly lunar-based. Moreover, the *actual* beginning of a month depends on the sighting of the new moon. Traditionally, if the sky is overcast and the new moon is not visible, the previous month runs another thirty days before the new month begins. However, the *practical* beginning of a month is according to astronomical calculations of lunar cycles. The Islamic era begins July 16, 622, the date of the hegira or flight into exile of the Prophet Muhammad from Mecca to Medina.

There are twelve Islamic lunar months, some of twenty-nine, others of thirty days; these yield 354 days in the Islamic year. The fixed holidays set in the Islamic calendar thus move “backward” about ten days each year in relation to the Gregorian calendar. In roughly thirty-six years, Ramadan, the Islamic holy month of fasting, moves back through the entire solar year. The Islamic day runs from sundown to sundown.

Other calendars were developed in Islamic countries for the sake of agriculture, which depends on a solar calendar. The Coptic calendar, a variation of the Julian, was used until recently, but is now limited primarily to use in Egypt and the Sudan, countries with large Coptic populations. The Turkish fiscal calendar, also Julian-based, was used in the Ottoman Empire. Nowadays, the Gregorian calendar is followed nearly everywhere for civic purposes, and the Islamic calendar determines only the days of religious observance. Saudi Arabia is one exception, and, at least officially, uses the Islamic calendar as the calendar of reference.

The names of the Islamic months are an ancient reflection of the seasons of the solar year:

**Muharram:** the sacred month

**Safar:** the month which is void

**Rabi al-Awwal:** the first spring

**Rabi ath-Thani:** the second spring

**Jumada-I-Ula:** the first month of dryness

**Jumada-th-Thaniyah:** the second month of dryness

- Rajab:** the revered month
- Shaban:** the month of division
- Ramadan:** the month of great heat
- Shawwal:** the month of hunting
- Dhu al-Qadah:** the month of rest
- Dhu al-Hijjah:** the month of pilgrimage

## Hindu Calendar

Although each geographical region of India has had its own calendar, all are based on an ancient calendar, the earliest time measurement system in India, found in texts thought to date from as early as 1000 B.C. Of the multitudinous regional Hindu calendars, used only for religious holidays, the majority divide an approximate solar year of 360 days into twelve months. Each day is 1/30th of a month, with the intercalation of a leap month every sixty months. Time measurements based on observations of the constellations are used along with the calendar. Each month is divided into two fortnights: *krsna* (waning or dark half) and *sukla* (waxing or bright half). In southern India, the month begins with the new moon. In other parts of the country, the full moon is considered to be the beginning of the month. Many references to the Hindu calendar (depending on the source) are given as follows: month, fortnight (either S=waxing or K=waning), and number of the day in that fortnight, e.g., Rama Navami: Caitra S. 9.

The names of the Hindu months (with variant spellings) are given below, with the Burmese name for the month in brackets:

- Caitra or Chaitra [Tagu]:** March-April
- Vaisakha [Kasone]:** April-May
- Jyeshtha or Jyaishta [Nayhone]:** May-June
- Ashadha or Asadha [Waso]:** June-July
- Sravana [Wagaung]:** July-August
- Bhadrapada [Tawthalin]:** August-September
- Asvina [Thadingyut]:** September-October
- Kartika or Karttika [Tazaungmone]:** October-November
- Margasirsa or Margashirsha [Nadaw]:** November-December
- Pausa or Pausha [Pyatho]:** December-January
- Magha [Tabodwei]:** January-February
- Phalguna [Tabaung]:** February-March

## Buddhist Calendar

The Buddhist calendar originated in India and varies among different geographic locations, as does the Hindu calendar, with which it shares many common elements. The method for determining the date of the new year is not uniform among Buddhist sects. Theravada Buddhists (those primarily in Sri Lanka, Laos, Burma/Myanmar, Thailand, and Cambodia), using a Hindu calendar as their basis, calculate the months by the moon and the new year by the sun's position in relation to the twelve segments of the heavens, each named for a sign of the zodiac. The solar new year begins when the sun enters Aries, usually between April 13th and 18th. The lunar months alternate between twenty-nine and thirty days in length. The first lunar month is usually sometime in December, except for the Burmese Buddhist calendar, which begins in April (see **Hindu Calendar** above for Burmese names). Periodically, the seventh month has an intercalary day, and an inter-



calary month is added every few years. Cambodia, Laos, and Thailand refer to the months by number. Tibetan Buddhists, whose calendar has been heavily influenced by the Chinese calendar, begin their new year at the full moon nearest to the midpoint of Aquarius. Mahayana Buddhists (those primarily in Tibet, Mongolia, China, Korea, and Japan) base their holidays on Buddhist, Chinese, or Gregorian calendars.

## Chinese Calendar

The Chinese calendar, widely used in Asian countries, is based on the oldest system of time measurement still in use, with its epoch believed to be 2953 B.C. Part of the reason that the Chinese calendar has survived intact for so long is that, until the middle of the twentieth century, the document was considered sacred. Any changes to the calendar were tightly controlled by imperial authorities, and the penalty for illegally tampering with the time-keeping system was death. Until the rise of Communism in China during the twentieth century, the official calendar was presented to the emperor, governors, and other dignitaries in an annual ceremony. Since 1912 the Gregorian calendar has been in use for civic purposes.

The Chinese New Year takes place on the new moon nearest to the point which is defined in the West as the fifteenth degree of the zodiacal sign of Aquarius. Each of twelve months in the Chinese year is twenty-nine or thirty days long and is divided into two parts, each of which is two weeks long. The Chinese calendar, like all lunisolar systems, requires periodic adjustment to keep the lunar and solar cycles integrated, therefore an intercalary month is added when necessary.

The names of each of the twenty-four two-week periods sometimes correspond to festivals which occur during the period. Beginning with the New Year, which takes place in late January or early February, these periods are known by the following names: Spring Begins (New Year), the Rain Water, the Excited Insects, the Vernal Equinox, the Clear and Bright, the Grain Rains, the Summer Begins, the Grain Fills, the Grain in Ear, the Summer Solstice, the Slight Heat, the Great Heat, the Autumn Begins, the Limit of Heat, the White Dew, the Autumnal Equinox, the Cold Dew, the Hoar Frost Descends, the Winter Begins, the Little Snow, the Heavy Snow, the Winter Solstice, the Little Cold, and the Great Cold.

## Mayan and Aztec Calendars

The Mayan and Aztec civilizations both used what is commonly referred to as the Mesoamerican calendar. This ancient calendar may have derived from the Olmec civilization, which thrived between 1300 and 400 B.C. in what is now southeastern Mexico, along the Gulf. The Mesoamerican calendrical system probably originated between 1000–900 B.C. and employed not just one calendar, but a system of two interconnecting calendars: a 260-day calendar and a 365-day calendar. These two calendars ran alongside each other. Every 52 years, a named day from the 260-day calendar would be the same as a named day from the 365-day calendar (there are 18,980 days in 52 years, and 18,980 is the least common multiple of both 365 and 260). This 52-year cycle was observed by both the Mayans and the Aztecs.

Mayan civilization, in what is now southeastern Mexico, Belize, and portions of Guatemala and Honduras, flourished between about 300–900 A.D., a period known as the Classical Mayan era. The Mayans used the 260-day calendar — known as the *tzolkin* — for sacred purposes, and the 365-day solar-based calendar — called the *haab* — for agricultural purposes. The Mayan calendar system employed glyphs, small pictorial inscriptions, to represent such time periods as a day, a month, and a year, as well as to represent specific months of the year and specific days in the months. Each day was named for a god who was thought to be manifest as that day. The days' numbers were written using a combination of dots and bars. The 260-day Mayan calendar was divided into 13

months of 20 named days. The 365-day calendar was divided into 18 months of 20 named days plus a brief month of five days, called *Uayeb*, or “ominous days.” The 52-year Mayan cycle is known as the Calendar Round. The 260-day system is thought to be the only one of its kind in the world. Scholars are not certain what the significance of 260 is, though some have noted that the average duration of human pregnancy is approximately 260 days long. In addition, the Mayans had a highly developed knowledge of astronomy, and 260 was a number significant in calculating the appearance of Venus—the planet identified with the Mayan god Kukulcán, known as Quetzalcoatl to the Toltec people, who flourished in Mesoamerica (and dominated the Mayans) from the 10th century to the middle of the 12th century.

Mayans also developed the Long Count, an extensive system of time-reckoning which attempted to encompass the time of the world from its creation to its end. The Mayans are thought to have developed the Long Count between 400 B.C. and 100 A.D. From this system, they dated the current creation to have occurred in 3114 B.C. (or 3113 B.C., by some contemporary calculations). This Long Count, according to some scholars, will end in December 2011 (or 2012).

The Aztecs (they called themselves Mexica) were dominant in Mesoamerica after the Toltec empire collapsed, from the early 1300s up until the Spanish began colonization in the early 1600s. Like the Mayans, the Aztecs used the 260-day calendar divided into 13 months of 20 days; they called it *tonalpohualli*, or “count of day.” Their 365-day calendar also consisted of 18 months of 20 days plus a period of five days, which the Aztecs believed to be unlucky. The Aztecs also named their days after deities, but, unlike the Mayan system, Aztec numerical notation consisted only of dots. Aztecs probably did not use a Long Count. At the end of their 52-year cycle—which they called *xiuhmolpilli*, or “year bundle”—the Aztecs celebrated the new beginning with a great renewal ceremony (see NEW FIRE CEREMONY).

Today, the 365-day civil calendar predominates throughout the region, though some contemporary Mayans also continue to use the 260-day calendar to observe sacred festivals.

## **Baha’i Calendar**

The Baha’i calendar, called the Badí (meaning “wondrous”), is made up of nineteen months, each with nineteen days. Four intercalary days—called AYYAM-I-HA, the Days of Ha—occur after the eighteenth month in regular years, while five are inserted in leap years. Nineteen multiplied by nineteen equals 361, plus four intercalary days equals 365. But the number nineteen was chosen for more than its mathematical convenience. The Baha’i religion’s first prophet, Mirza Ali Mohammad (also known as the BAB), devised a calendar for the new religion. He had eighteen followers, thus these nineteen original Babis are remembered in the calendar’s structure.

The Nineteen-Day Feast takes place on the first day of each month and constitutes the regular Baha’i worship gathering. Each Feast follows the same three-part format: prayer, congregational business, and fellowship with a shared meal.

The Baha’i year begins on the vernal equinox, March 21. Baha’i years are numbered. Year 1 was 1844, the year of the Bab’s Declaration. Each Baha’i month is named for an attribute of God:

- Bahá** (Splendor) March 21
- Jalál** (Glory) April 9
- Jamál** (Beauty) April 28
- Azamat** (Grandeur) May 17
- Núr** (Light) June 5
- Rahmat** (Mercy) June 24

**Kalimát** (Words) July 13  
**Kamál** (Perfection) August 1  
**Asmá** (Names) August 20  
**'Izzat** (Might) September 8  
**Mashiyyat** (Will) September 27  
**'Ilm** (Knowledge) October 16  
**Qudrat** (Power) November 4  
**Qawl** (Speech) November 23  
**Masá'il** (Questions) December 12  
**Sharaf** (Honor) December 31  
**Sultán** (Sovereignty) January 19  
**Mulk** (Dominion) February 7  
**Ayyam-i-Ha** (Days of Ha; intercalary days): February 26-March 1 (February 26-March 2 in leap years)  
**'Alá'** (Loftiness) March 2 (month of fasting)

## Zoroastrian Calendars

Zoroastrianism originated in Iran. The religion's founder Zoroaster is thought to have lived around 1200 B.C. He converted a tribal Iranian prince Vishtaspa and by the time of the Sasanian dynasty (226-651 A.D.), Zoroastrianism was the Persian state religion. In response to the Muslim conquest of Persia in the middle of the seventh century, many Zoroastrians migrated to India, particularly the western state of Gujarat, where they became known as the "Parsi" (meaning "Persian") community.

The Zoroastrian calendar derived from the ancient Babylonian calendar, except that the former's days and months were dedicated to spiritual beings. In the mid-eighteenth century, some Parsis adopted the Iranian calendar and called it the *qadimi* calendar, giving rise to the Zoroastrian sect known as Kadmi. Others remained with the traditional religion and calendar, though it was a month behind the Kadmi calendar, and were referred to as Shenshais, often rendered Shahanshahis. In 1906 the Fasli sect was founded, which advocated the use of a calendar closer to the Gregorian one, in which the new year would always begin at the vernal equinox and which would add an extra day every four years.

All three Zoroastrian calendars have the same twelve 30-day months with five intercalary days called *Gatha* coming at the end of the twelfth month. The differences are in how each reconciles the lunar year with the natural solar year. As a result, a single date on each Zoroastrian calendar corresponds to three different Gregorian dates. For example, in 2002, the first day of the first month (Frawardin 1) fell on March 21 according to the Fasli calendar, on July 22 according to the Kadmi calendar, and on August 21 according to the Shahanshai calendar.

The Zoroastrian month names and approximate English meanings are:

**Frawardin or Fravardin** (Humanity) March-April\*  
**Ardwahist or Ardibehest** (Truth and Righteousness) April-May  
**Hordad or Khordad** (Perfection) May-June  
**Tir** (Sirius, the Dog Star) June-July  
**Amurdad or Amardad** (Immortality) July-August

**Shahrewar or Sherever** (Benevolent Dominion) August-September

**Mihr or Meher** (Fair Dealing) September-October

**Aban or Avan** (Water or Purity) October-November

**Adar or Adur** (Fire) November-December

**Dae or Deh** (Creator) December-January

**Vohuman or Bahman** (Good Mind) January-February

**Spendarmad or Aspandarmad** (Holy Devotion) February-March

\* Gregorian month ranges corresponding to the Fasli calendar

## Comparative Table of Calendar Systems

The Gregorian calendar is based on the solar cycle of 365 days per year, while the Jewish, Hindu, and Burmese calendars are based on the lunar cycle of 29½ days per month. The first day of the lunar months depicted here is typically the day of the new moon. The lunar months can overlap with the Gregorian months near which they fall. This is reflected in the chart below. While the Burmese calendar is essentially identical to the Hindu, the names of the months differ and are thus represented below. An asterisk (\*) denotes the months in which the various New Years fall.

<b>Gregorian Calendar</b>	<b>Jewish Calendar</b>	<b>Hindu, Jain, Buddhist and Sikh Calendar</b>	<b>Burmese Calendar</b>
January*	Shevat	Magha	Tabodwei
February	Adar	Phalguna	Tabaung
March	Nisan	Caitra*	Tagu*
April	Iyyar	Vaisakha*	Kasone
May	Sivan	Jyeshtha	Nayhone
June	Tammuz	Ashadha	Waso
July	Av	Sravana	Wagaung
August	Elul	Bhadrapada	Tawthalin
September	Tishri*	Asvina	Thadingyut
October	Heshvan	Kartika	Tazaungmone
November	Kislev	Margasirsa	Nadaw
December	Tevet	Pausa	Pyatho

# Julian and Gregorian Calendars; Leap Year; Century

## Julian Calendar

To find which of the 14 calendars of the Perpetual Calendar applies to any year, starting Jan. 1, under the Julian system, find the century for the desired year in the 3 leftmost columns below. Read across and find the year in the 4 top rows. Then read down. The number in the intersection is the calendar designation for that year.

			Year (last 2 figures of desired year)																																		
			01	02	03	04	05	06	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28							
			29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56							
			57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84							
Century	00	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99																					
<b>0</b>	<b>700</b>	<b>1400</b>	12	7	1	2	10	5	6	7	8	3	4	5	13	1	2	3	11	6	7	1	9	4	5	6	14	2	3	4	12						
<b>100</b>	<b>800</b>	<b>1500</b>	11	6	7	1	9	4	5	6	14	2	3	4	12	7	1	2	10	5	6	7	8	3	4	5	13	1	2	3	11						
<b>200</b>	<b>900</b>	<b>1600</b>	10	5	6	7	8	3	4	5	13	1	2	3	11	6	7	1	9	4	5	6	14	2	3	4	12	7	1	2	10						
<b>300</b>	<b>1000</b>	<b>1700</b>	9	4	5	6	14	2	3	4	12	7	1	2	10	5	6	7	8	3	4	5	13	1	2	3	11	6	7	1	9						
<b>400</b>	<b>1100</b>	<b>1800</b>	8	3	4	5	13	1	2	3	11	6	7	1	9	4	5	6	14	2	3	4	12	7	1	2	10	5	6	7	8						
<b>500</b>	<b>1200</b>	<b>1900</b>	14	2	3	4	12	7	1	2	10	5	6	7	8	3	4	5	13	1	2	3	11	6	7	1	9	4	5	6	14						
<b>600</b>	<b>1300</b>	<b>2000</b>	13	1	2	3	11	6	7	1	9	4	5	6	14	2	3	4	12	7	1	2	10	5	6	7	8	3	4	5	13						

## Gregorian Calendar

Choose the desired year from the table below or from the Perpetual Calendar (for years 1803 to 2080). The number after each year designates which calendar to use for that year, as shown in the Perpetual Calendar. (The Gregorian calendar was inaugurated Oct. 15, 1582. From that date to Dec. 31, 1582, use calendar 6.)

### 1583-1802

1583 ....7	1603 ....4	1623 ....1	1643 ....5	1663 ....2	1683 ....6	1703 ....2	1723 ....6	1743 ....3	1763 ....7	1783 ....4
1584 ....8	1604 ....12	1624 ....9	1644 ....13	1664 ....10	1684 ....14	1704 ....10	1724 ....14	1744 ....11	1764 ....8	1784 ....12
1585 ....3	1605 ....7	1625 ....4	1645 ....1	1665 ....5	1685 ....2	1705 ....5	1725 ....2	1745 ....6	1765 ....3	1785 ....7
1586 ....4	1606 ....1	1626 ....5	1646 ....2	1666 ....6	1686 ....3	1706 ....6	1726 ....3	1746 ....7	1766 ....4	1786 ....1
1587 ....5	1607 ....2	1627 ....6	1647 ....3	1667 ....7	1687 ....4	1707 ....7	1727 ....4	1747 ....1	1767 ....5	1787 ....2
1588 ....13	1608 ....10	1628 ....14	1648 ....11	1668 ....8	1688 ....12	1708 ....8	1728 ....12	1748 ....9	1768 ....13	1788 ....10
1589 ....1	1609 ....5	1629 ....2	1649 ....6	1669 ....3	1689 ....7	1709 ....3	1729 ....7	1749 ....4	1769 ....1	1789 ....5
1590 ....2	1610 ....6	1630 ....3	1650 ....7	1670 ....4	1690 ....1	1710 ....4	1730 ....1	1750 ....5	1770 ....2	1790 ....6
1591 ....3	1611 ....7	1631 ....4	1651 ....1	1671 ....5	1691 ....2	1711 ....5	1731 ....2	1751 ....6	1771 ....3	1791 ....7
1592 ....11	1612 ....8	1632 ....12	1652 ....9	1672 ....13	1692 ....10	1712 ....13	1732 ....10	1752 ....14	1772 ....11	1792 ....8
1593 ....6	1613 ....3	1633 ....7	1653 ....4	1673 ....1	1693 ....5	1713 ....1	1733 ....5	1753 ....2	1773 ....6	1793 ....3
1594 ....7	1614 ....4	1634 ....1	1654 ....5	1674 ....2	1694 ....6	1714 ....2	1734 ....6	1754 ....3	1774 ....7	1794 ....4
1595 ....1	1615 ....5	1635 ....2	1655 ....6	1675 ....3	1695 ....7	1715 ....3	1735 ....7	1755 ....4	1775 ....1	1795 ....5
1596 ....9	1616 ....13	1636 ....10	1656 ....14	1676 ....11	1696 ....8	1716 ....11	1736 ....8	1756 ....12	1776 ....9	1796 ....13
1597 ....4	1617 ....1	1637 ....5	1657 ....2	1677 ....6	1697 ....3	1717 ....6	1737 ....3	1757 ....7	1777 ....4	1797 ....1
1598 ....5	1618 ....2	1638 ....6	1658 ....3	1678 ....7	1698 ....4	1718 ....7	1738 ....4	1758 ....1	1778 ....5	1798 ....2
1599 ....6	1619 ....3	1639 ....7	1659 ....4	1679 ....1	1699 ....5	1719 ....1	1739 ....5	1759 ....2	1779 ....6	1799 ....3
1600 ....14	1620 ....11	1640 ....8	1660 ....12	1680 ....9	1700 ....6	1720 ....9	1740 ....13	1760 ....10	1780 ....14	1800 ....4
1601 ....2	1621 ....6	1641 ....3	1661 ....7	1681 ....4	1701 ....7	1721 ....4	1741 ....1	1761 ....5	1781 ....2	1801 ....5
1602 ....3	1622 ....7	1642 ....4	1662 ....1	1682 ....5	1702 ....1	1722 ....5	1742 ....2	1762 ....6	1782 ....3	1802 ....6



# A

## ◆ 0001 ◆ **Aban Parab**

*February, March, October; 10th day of Aban, the 8th Zoroastrian month*

In the Zoroastrian calendar, each of the 30 days of the month bears the name of the *yazata*, or spiritual being, who is believed to preside over that day. Similarly, each of the 12 months bears the name of the *yazata* who rules over that month. When the day and the month both share the same name, as they do on the 10th of Aban, it is considered a name-day feast. The *yazata* of the month of Aban is the female waters. On name-feast days Zoroastrians attend services in a fire temple, a meeting hall, or a private home.

Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and the 10th of Aban can fall either in October, March, or February according to the Gregorian calendar.

Followers of the Zoroastrian religion, which was founded by the prophet Zoroaster (or Zarathushtra, who is believed to have lived around 1200 B.C.), today live primarily in Iran and northwestern India, although smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**  
*RelHolCal-2004*, p. 68

## ◆ 0002 ◆ **Abbotsford International Air Show**

*August*

Widely recognized as Canada's national air show, this three-day event is an opportunity for the aviation industry to display the latest developments in civilian aircraft. Since the first show was held in 1962, it has included aerobatic performances by the Canadian Armed Forces, the Royal Air Force, the Snowbirds Jet Team, and the U.S. Air Force's Thunderbirds. Aviation-related equipment is on display, and there is a large banquet featuring well-known personalities in the aviation and aerospace field. The show is held at the airport in Abbotsford, British Columbia, and is regularly attended by upwards of 200,000 people.

### **CONTACT:**

Abbotsford International Airshow Society  
1276 Tower St., Unit #4  
Abbotsford, BC V2T 6H5  
Canada  
604-852-8511; fax: 604-852-6093  
info@abbotsfordairshow.com  
www.abbotsfordairshow.com

### **SOURCES:**

*GdWorldFest-1985*, p. 31

## ◆ 0003 ◆ **Abdu'l-Baha, Ascension of**

*November 28*

A holy day in the Baha'i religion, commemorating the death of Abbas Effendi, known as Abdu'l-Baha, in 1921 in Haifa, Palestine (now Israel). The eldest son of Mirza Husayn Ali, known as Baha'u'llah, the prophet-founder of the Baha'i faith, he was named the leader of the Baha'i community in his father's will, which also appointed him to interpret Baha'i writings. In turn, Abdu'l-Baha appointed his eldest grandson, Shoghi Effendi (1896-1957) as his successor and Guardian of the Cause. Today the affairs of the worldwide Baha'i community are administered by the Universal House of Justice, a body that meets in Haifa and is elected every five years.

### **CONTACT:**

Baha'i National Center  
1233 Central St.  
Evanston, IL 60201  
800-22-UNITE (8-6483) or 847-869-9039  
bahai-info@usbnc.org  
www.us.bahai.org

### **SOURCES:**

*AnnioHol-2000*, p. 197  
*ConEncyBahai-2000*, p. 14  
*RelHolCal-2004*, p. 157

Baha'i International Community  
866 United Nations Pl., Ste. 120  
New York, NY 10017  
212-803-2500; fax: 212-803-2566  
bic-nyc@bic.org  
www.bahai.org/article-1-2-0-7.html

## ◆ 0004 ◆ **Aboakyer Festival**

*April or May*

The Effutu people of Winneba, Ghana, celebrate the **Deer-Hunting Festival** by making an offering to the god Penkye

Otu. Two groups known as the Asafo companies, each consisting of about 150 people ranging in age from young boys to grandfathers, compete in a deer hunt that begins at dawn with the pounding of drums and the ringing of bells. When the first deer is caught, the victorious company brings it back alive and presents it proudly to their chief. Then the animal is taken back to the village, where dancing and drumming continue in an effort to placate Penkye Otu so that he will bring them a bountiful year.

**CONTACT:**

Ghana Tourist Board  
P.O. Box 3106  
Accra, Ghana  
011-233-21-222153; fax: 011-233-21-231779  
gtb@africaonline.com.gh  
www.africaonline.com.gh/  
Tourism/

**SOURCES:**

*FestGhana-1970*, p. 33  
*FolkWrldHol-1999*, p. 272

◆ 0005 ◆ **Abu Simbel Festival**

*February 22 and October 22*

This festival celebrates the two days of the year on which the light of the rising sun can reach the 180-foot deep innermost chambers of Abu Simbel, the great temple of Ramses II, in Egypt. The temple was designed so that only on these two days in February and October does the sun shine on the four gods in the sanctuary: Ptah, Amen-Re, Ramses, and Re-Horakhty. This temple, the most colossal in Egypt, was built by Ramses II between 1300 and 1233 B.C., and is famous for its four 65-foot statues of the seated Ramses. It is actually two temples—one for Ramses and one for queen Nefertiti—and is extraordinary for its grandeur, beauty, and history. It was unknown to the European world until Swiss explorer Johann Burckhardt found it in 1812. The Italian Giovanni Belzoni excavated the entrance and explored the temple in 1816. In 1964, when the new Aswan Dam was to be built, creating a lake that would have drowned the temple, it was cut into 2,000 pieces and reassembled at a site about 180 feet higher. It is not as perfect as it was at the foot of the cliff—but it was saved.

It is thought that there must have been ritual celebrations in ancient times on the days when the sun penetrated the sanctuary. Today, television covers the event, and people gather to see the sunrise and to meditate. The sun now shines on the sanctuary a day earlier than it did before the temple was moved.

**CONTACT:**

Egypt Ministry of Information  
State Information Service  
feedback@sis.gov.eg or  
chairman@sis.gov.eg  
www.sis.gov.eg (click on 'Calendar,' then click on 'February 22' and 'October 22')

◆ 0006 ◆ **Academy Awards Ceremony**

*Late February or March*

The glamour and glitz of Hollywood is on full display at the annual movie awards known as the **Oscars** or the Academy Awards. Presented every year since 1929 by the Academy

of Motion Picture Arts and Sciences, these awards are presented for outstanding achievements in filmmaking during the preceding year.

Some of the best star-gazing occurs before the actual awards ceremony. That's when some of the film industry's best-known actors and actresses arrive in limousines, wearing everything from tuxedos and designer evening gowns to far less conventional outfits. After the awards—which include Oscars for Best Actor, Best Actress, Best Director, and Best Picture—are handed out, numerous after-show parties are held at various Los Angeles homes and restaurants.

**CONTACT:**

Academy of Motion Picture Arts  
and Sciences  
8949 Wilshire Blvd.  
Beverly Hills, CA 90211  
310-247-3000; fax: 310-859-9619  
ampas@oscars.org  
www.oscars.org

**SOURCES:**

*FunAlsoRises-1998*, p. 87

◆ 0007 ◆ **Acadian Day**

*Two weeks in August*

The original Acadians were 17th-century French colonists who settled in the area known as Acadia, which covered what is now Nova Scotia as well as Prince Edward Island, and parts of northern Maine and Quebec. Their French-speaking descendants in the Maritime Provinces continue to honor their heritage by holding many local Acadian Day celebrations, usually during the summer months.

Fifty thousand people attend the **Acadian Festival** in Caraquet, New Brunswick, the largest of these celebrations. The festival takes place for 14 days in August each year and includes Acadian dance performances, cabaret, and concerts as well as sporting contests and a blessing of the fleet. The highlight of the festival is "L'Acadie en Fête," a huge celebration involving Acadian musicians, singers, artists, and actors.

**CONTACT:**

Festival Acadien de Caraquet  
220 boul. St-Pierre Ouest, bureau  
312  
Caraquet, NB E1W 1A5 Canada  
506-727-ARTS (2787); fax: 506-727-1995  
festival@nbnet.nb.ca

**SOURCES:**

*DictDays-1988*, p. 1  
*GdWrldFest-1985*, p. 37

Tourism New Brunswick  
P.O. Box 6000  
Fredericton, NB Canada E3B  
5H1  
800-561-0123  
www@gnb.ca  
www.tourismnbcanda.com/

◆ 0008 ◆ **Acadian Festival**

*Length varies, usually 3-4 days at the end of June*

The Madawaska Territory, which at one time ran along the Canadian border between Maine and New Brunswick, was settled by a small group of farmers who were chased out of Acadia by the English in the late 18th century. As the settlements grew, they were separated into Canadian and American communities, with Edmundston on the Canadian

side and Madawaska and St. David on the American side of the St. John River.

In 1978 the local historical society in Madawaska proclaimed June 28 as Acadian Day in the state of Maine, and since that time it has been the site of an Acadian (or French-Canadian) festival lasting anywhere from one day to a week. Regular events include French music and dancing, an Acadian Supper featuring *pot en pot* and *fougère*, a parade with bands and marching units from both Maine and Canada, and an Acadian mass followed by a procession to the white marble cross that marks the site of the original Acadian settlement. The festival usually coincides with a reunion of the original 13 families who settled here.

**CONTACT:**

Madawaska Chamber of Commerce  
363 Main St., Ste. 101  
P.O. Box 144  
Madawaska, ME 04756  
207-728-7000; fax: 207-728-4696  
valleyvisit@pwless.net  
www.townofmadawaska.com/

◆ 0009 ◆ **Acadiens, Festivals**

*Third weekend in September*

A combination of several festivals (food, music, crafts, and more) to celebrate Cajun culture in Lafayette, La., known as the capital of French Louisiana. When they were expelled from Nova Scotia by the British in the 1770s, the French Acadian farmers settled in the area around Lafayette in a region of 22 parishes that came to be known as Acadiana. The word "Cajun" comes from Acadian.

One part of the celebration is the Bayou Food Festival, which offers a range of Cajun cooking from crawfish gumbo to alligator sausage to corn maque-chou. The Louisiana Crafts Festival features handmade Cajun crafts and demonstrations by blacksmiths, decoy carvers, alligator skimmers, and storytellers. The Festival de Musique Acadienne features centuries-old music sung in French. Modern crafts are also on exhibit, and lectures and workshops on the Acadian language and history are part of the weekend.

**CONTACT:**

Lafayette Convention & Visitors  
Commission  
P.O. Box 52066  
Lafayette, LA 70505  
800-346-1958 (US); 800-543-5340  
(Canada) or 337-232-3737; fax:  
337-232-0161  
info@lafayettetravel.com  
www.lafayettetravel.com

◆ 0010 ◆ **Adae-Kese**

*January*

This is the highlight of the ceremonial year among the Ashanti people in Ghana. Adae-Kese commemorates the day on which priest Okomfo Anokye called down from heaven the Ashantis' Golden Stool. Elaborate stools are important fixtures in Ashanti culture. When someone passes away, that person's stool is treasured by his or her survivors and honored periodically. The Golden Stool is that of King Osei Tutu, the founder of the Ashanti kingdom.

During the Adae-Kese festival, people clean their ancestral stools and offer food to the gods and ancestors. The current king and the Golden Stool sit in state, while people from the community and, often, the president of Ghana pay homage to him. All of this takes place in Kumasi, where the king's palace is located. The museum there houses a second, copycat golden stool used to deceive the British, who demanded that the stool be turned over to them after hearing that it was the source of the Ashanti king's powers.

The Adae festival is held every 40 days throughout the year, but the January celebration is the largest and most important.

**CONTACT:**

Ghana Tourist Board  
P.O. Box 3106  
Accra, Ghana  
011-233-21-222153; fax: 011-233-  
21-231779  
gtb@africaonline.com.gh

**SOURCES:**

*FestGhana-1970*, p. 7  
*WildPlanet-1995*, p. 183

◆ 0011 ◆ **Adam's Peak, Pilgrimage to**

*December-April*

A footprint preserved in stone is a sacred site at the top of a mountain in Dalhousie, Sri Lanka. Depending on one's religious tradition, the footprint belongs to Adam (Muslim), the Buddha, St. Thomas (Christian), or Lord Shiva (Hindu). Pilgrims have made the climb for over 1,000 years.

There are two routes to the summit of Adam's Peak, one of which takes about three hours while the other takes seven hours. Though the terrain is rugged, many pilgrims make the ascent by the light of lanterns so they can arrive at the break of dawn and catch a spectacular view of the western coastline. According to local tradition, a woman who reaches the top will be reincarnated as a man.

**CONTACT:**

Living Heritage Trust of Sri Lanka  
38, Third Floor  
Galle Face Court 2  
Colombo-3, Sri Lanka  
info@livingheritage.org  
http://sripada.org/

**SOURCES:**

*Wild Planet-1995*, p. 290

◆ 0012 ◆ **Adar Parab**

*March, April, November; 9th day of Adar,  
the 9th Zoroastrian month*

Adar Parab is one of the "sacred name days" in the Zoroastrian calendar, where the name of the day and the name of the month coincide. Adar, the spiritual being or  *yazata*  for whom both the day and the month are named, presides over fire and is associated with light and warmth. Parsis—as the Zoroastrians living in India are called—traditionally give their household fires a rest on this day by not cooking and by offering special prayers. It is also customary to recite the portion of the *Avesta* (Zoroastrian sacred writings) known as the *Atash Niyayesh*, "Fire Litany."

Fire is the most important symbol for the followers of Zoroaster (also known as Zarathushtra), a Persian religious leader believed to have lived around 1200 B.C. They have fire temples where fires burn constantly, as well as fires that are kindled in prayer halls and private homes for special services performed outside the temple.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and the 9th of Adar can fall either in March, April, or November.

**SOURCES:**  
*DictWrldRel-1989*, p. 829  
*RelHolCal-2004*, p. 68

◆ 0013 ◆ **Adelaide Festival**

*Two weeks in February-March in even-numbered years*

Adelaide, South Australia, metamorphosed from an isolated, culturally deprived city to a major center of art and culture worldwide, thanks to a group of visionary businessmen who originated this biennial festival of the arts in 1960. In 2004 the Adelaide Festival program included more than 50 performances, exhibitions, and workshops in dance, music, film, theater, opera, and the visual arts, featuring artists from all over the world. A writers' week is also featured. Events in the festival take place in the Festival Theatre, parks, churches, the Adelaide Town Hall, and other locations.

See also ADELAIDE FRINGE FESTIVAL

**CONTACT:**  
Adelaide Festival  
P.O. Box 8116  
Station Arcade  
105 Hindley St.  
Adelaide, South Australia 5000  
Australia  
011-61-8-8216-4444; fax: 011-61-8-8216-4455  
afa@adelaidefestival.net.au  
www.adelaidefestival.org.au

**SOURCES:**  
*GdWrldFest-1985*, p. 8  
*IntlThFolk-1979*, pp. 19, 21

◆ 0014 ◆ **Adelaide Fringe Festival**

*Three weeks in February-March during even-numbered years*

Originating in the 1970s as an innovative, cutting-edge alternative to the established ADELAIDE FESTIVAL, the Adelaide Fringe today enjoys a synergistic relationship with its sister festival, contributing to the vibrant atmosphere of this Australian city during the autumn months. Held biennially for a three-week period, the Fringe features the latest in the underground and experimental arts created by independent artists from Australia, Europe, and the United States. The program includes comedy, dance, film, music, physical theater, dramatic theater, and visual arts. Audience attendance in 2002 was nearly 200,000, making the Adelaide Fringe one of the largest and most popular arts festivals in the world.

**CONTACT:**  
Adelaide Fringe  
P.O. Box 3242  
Rundle Mall  
265 Rundle St., 1st Fl.  
Adelaide, South Australia 5000  
Australia  
011-61-8-8100-2000; fax: 011-61-8-8100-2020  
buzz@adelaidefringe.com.au  
www.adelaidefringe.com.au

◆ 0015 ◆ **Administrative Professionals Week**

*Last full week of April*

Professional Secretaries Week was started in 1952 by Professional Secretaries International—now called the International Association of Administrative Professionals (IAAP)—an organization devoted to the education and professional development of secretaries, executive assistants, information specialists, and office managers. It takes place during the last full week in April, with Administrative Professionals Day observed on Wednesday. Many IAAP chapters sponsor special events throughout the week—such as educational seminars or luncheons with guest speakers for secretaries and their bosses—but Wednesday is the day when managers and executives are supposed to give their office support staff a special token of their appreciation.

How do secretaries want to be recognized on this day? According to the 2001 IAAP survey, most of them want company-wide special events or training and educational sessions. What do they get? Lunch is the most common form of recognition, followed by flowers or other gifts.

**CONTACT:**  
International Association of Administrative Professionals  
10502 N.W. Ambassador Dr.  
P.O. Box 20404  
Kansas City, MO 64195-0404  
816-891-6600; fax: 816-891-9118  
service@iaap-hq.org  
www.iaap-hq.org/APW/apwin dex.htm

**SOURCES:**  
*AnnioHol-2000*, p. 72  
*DictDays-1988*, p. 109

◆ 0016 ◆ **Admission Day**

*Varies from state to state*

Many American states celebrate the anniversary of their admission to the Union by observing a public holiday on or near the actual day. Sometimes the day is referred to by the name of the state—as in Colorado Day, Indiana Day, Nevada Day, or WEST VIRGINIA DAY—and is marked by special celebrations. Other states let the anniversary of their admission pass unnoticed. In Vermont, Admission Day coincides with TOWN MEETING DAY.

For a listing of all states, see Appendix A.

◆ 0017 ◆ **Advent**

*From the Sunday closest to November 30 to December 24 in West; from November 15 to December 24 in East*

The Advent season marks the beginning of the Christian year in Western Christianity. Its length varies from 22 to 28 days, beginning on the Sunday nearest St. Andrew's Day and encompassing the next three Sundays, ending on CHRISTMAS EVE.

In the Roman Catholic Church and those of the Anglican Communion the third Sunday is called Gaudete Sunday, from the first word of the introit, "Rejoice." Rose-colored vestments may replace the purple, and flowers may be on the altar. Originally a period of reflection and penitence in preparation for CHRISTMAS—in much the same way that LENT is in preparation for EASTER—Advent has sometimes

been referred to as the **Winter Lent**. But over time the restrictions of Advent have become greatly relaxed. Today it is usually associated with the Advent calendars that parents give their children to help them count the days until Christmas.

In Orthodox (Eastern) Christianity, the church year begins on September 1, and Advent begins on November 15. The Advent fast is called the **Little Lent**, because it's shorter than the Great Lent preceding Easter.

**SOURCES:**

*AmerBkDays-2000*, p. 802  
*BkFestHolWrld-1970*, p. 127  
*DaysCustFaith-1957*, p. 302  
*DictWrldRel-1989*, pp. 5, 154, 175  
*EncyChristmas-2003*, pp. 3, 7, 8, 10  
*EncyRel-1987*, v. 3, p. 441  
*FolkWrldHol-1999*, p. 680  
*OxYear-1999*, p. 598  
*RelHolCal-2004*, pp. 83, 115  
*SaintFestCh-1904*, p. xiii

◆ 0018 ◆ **Advent in Germany**

*Sunday nearest November 30 through December 24*

Many German households observe Advent with an Advent wreath. Traditionally fashioned from a fir branch entwined with gold and silver ribbons or bits of red thread, the wreaths also contain holders for four candles. German families display the wreath on a tabletop or suspend it from the ceiling. One candle is lit on each of the Sundays in Advent. An old Roman Catholic tradition called for lighting the candles on Saturday instead. Many German households light a "Star of Seven," a seven-branched candelabrum, on CHRISTMAS EVE, and at midnight carry the lit "star" though the dark to the village church for the Christmas Eve service.

**SOURCES:**

*BkFestHolWrld-1970*, p. 128  
*EncyChristmas-2003*, pp. 3, 6, 7, 10, 276  
*FestWestEur-1958*, p. 79  
*FolkWrldHol-1999*, p. 680  
*OxYear-1999*, p. 598

**Afghanistan Independence Day**

*See Jeshn*

◆ 0019 ◆ **Africa Industrialization Day**

*November 20*

In 1989 the UNITED NATIONS designated November 20 as Africa Industrialization Day. Observances center around mustering international support for the industrialization of Africa.

**CONTACT:**

United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 0020 ◆ **Africa Malaria Day**

*April 25*

Africa Malaria Day is sponsored by an international organization called Roll Back Malaria, whose members include representatives from the World Health Organization, UNICEF, the UNITED NATIONS, the World Bank, and various member countries, organizations, and agencies. The goal of this organization is to reduce the worldwide number of Malaria cases by one half by the year 2010.

Malaria kills about 3,000 people a day, which adds up to about 1,000,000 people per year. Most of these people are children, and nine out of ten of them live in sub-Saharan Africa.

Africa Malaria Day is a day dedicated to raising public awareness about malaria prevention and treatment, as well as the economic and social toll the disease takes on poor countries. Activities include special media campaigns, demonstrations of the proper use of treated mosquito netting, lectures about the disease, and other educational events. Roll Back Malaria chose April 25 as the date of their newly created holiday in order to commemorate the April 25, 2000, Summit on Malaria, held in Abuja, Nigeria. The first Africa Malaria Day was held the following year in 2001. The United Nations has declared 2001-2010 as the Decade to Roll Back Malaria.

**CONTACT:**

World Health Organization  
Ave. Appia 20  
Geneva 27  
1211 Switzerland  
011-41-22-791-21-11; fax: 011-41-22-791-3111  
inf@who.int  
www.rbm.who.int/

**African-American History Month**  
*See Black History Month*

**African-American Poetry Day**  
*See Black Poetry Day*

◆ 0021 ◆ **African Liberation Day**

*May 25*

While other holidays seek to commemorate the events and achievements of the past, African Liberation Day focuses attention on a goal that has not yet been fully realized: the liberation of all African people. The observance of this day can be traced back to April 15, 1958, when the Conference of Independent African States was held in Accra, Ghana. Attendees declared April 15 African Freedom Day, and between 1958 and 1963 this observance was supported by leaders worldwide, including President John F. Kennedy, MALCOLM X, and Senator Hubert Humphrey in the United States.

As British and European colonies in Africa continued to win their independence during the 1950s and 60s, and as the civil rights movement in the United States began to achieve some success, 31 independent African countries met on May 25, 1963, to form the Organization of African Unity. They changed the name and the date of what now became African Liberation Day. In 1999 the group reorganized into the African Union.

Today, observances worldwide include marches, parades, rallies, and conferences. These events focus on celebrating freedom from colonialism, educating people about the progress of the African liberation movement, and speaking out against oppression. There are also sporting contests and tribal dances, particularly in Chad, Zambia, and other African states where it is a public holiday.

**CONTACT:**  
African Union  
P.O. Box 3243  
Addis Ababa W21K19 Ethiopia  
011-251-1-51-7700; fax: 011-251-1-51-7844  
www.africa-union.org

**SOURCES:**  
*AfrAmerHol-1991*, p. 43

◆ 0022 ◆ **African Methodist Quarterly Meeting Day**  
*Last Saturday in August*

The **Big August Quarterly** of the African Union Methodist Protestant Church takes place annually in Wilmington, Delaware. It honors the establishment of the A.U.M.P. Church in 1813 as the "Mother Church" for African Americans. The first independent black congregation in Wilmington was started by an influential black religious leader named Peter Spencer, who, along with 41 like-minded African Americans, left the town's Asbury Methodist Church in 1805 because its white members refused to let them participate fully in the services. In the years before the Civil War the Big August Quarterly drew slaves from all around, who obtained special passes permitting them to attend the weekend of gospel music, impassioned preaching, and family get-togethers.

Its founders modeled the Big August Quarterly on the quarterly meetings held by Quakers. Many thousands of people from Delaware and its neighboring states came to these stirring religious festivals. Although it no longer draws the crowds it used to, the Big August Quarterly has undergone a resurgence in recent years. It features soul food, musical entertainment, and an opportunity for people to reminisce about the Big August Quarterlies of the past.

**SOURCES:**  
*FolkAmerHol-1999*, p. 350  
*RelHolCal-2004*, p. 100

◆ 0023 ◆ **Agonalia**  
*January 9*

In Roman mythology, Janus is the god of beginnings and of doorways. The worship of Janus is believed to have been started by Romulus, one of the legendary founders of Rome. Usually depicted with two faces, one looking forward to the future and the other looking back to the past, his image appeared on an early Roman coin with a ship's prow on the reverse side. Roman boys used to toss these coins, calling out "heads or ships" just as youngsters today play "heads or tails." During the festival in honor of Janus known as the Agonalia, the *rex sacrorum* or officiating priest sacrificed a ram. Offerings of barley, incense, wine, and cakes called *Januae* were also common.

Numa Pompilius, the legendary second king of Rome, honored Janus by dedicating the famous *Ianus geminus*, the arcade at the northeast end of the Roman Forum, to him. It

was believed that passing through this arcade brought luck to soldiers on their way to war.

**SOURCES:**  
*AmerBkDays-2000*, p. 1  
*DictFolkMyth-1984*, p. 539  
*DictRomRel-1996*, p. 4  
*FestRom-1981*, p. 60  
*OxYear-1999*, p. 29

◆ 0024 ◆ **Agriculture Fair at Santarém, National**  
*Ten days beginning first Friday in June*

The most important agricultural fair in Portugal is held for ten days in June each year at Santarém, capital of the rich agricultural province of Ribatejo. Although the focus of the **Ribatejo Fair** is on farming and livestock breeding, there is also a colorful program of bullfighting, folk singing, and dancing, as well as a procession of *campinos*, or bull-herders. Many other European countries exhibit farm animals and machinery at the **Feira Nacional de Agricultura**. Santarém is also the site of an annual gastronomy festival in October, which focuses on traditional cooking from all over the country.

**CONTACT:**  
City of Santarém  
dcctl@cms.mailpac.pt  
www.ribatejo.com/ecos/santarém/ingles/ifestas.html

**SOURCES:**  
*IntlThFolk-1979*, p. 312

◆ 0025 ◆ **Agua, La Fiesta de**  
*First Sunday in October*

A festival held in San Pedro de Casta, Lima Department, Peru, the **Water Festival** accompanies the annual cleaning and maintaining of the river canals. The town mayor goes to the cave where Pariapunko, a deity of water, is believed to reside and implores him to flood the community with fresh water. Then La Toma, the gate that holds back the Carhuayumac River, is opened and the water is allowed to course through the newly repaired canals. A procession of horsemen follows the path of the water as it makes its way to the gorge of Carhuayumac.

**SOURCES:**  
*FolkWrldHol-1999*, p. 589

◆ 0026 ◆ **Agwunsi Festival**  
*August-September*

Agwunsi, or Agwu, is the god of healing and divination among the Igbo people of Nigeria. He is also the patron of doctors, because he gives herbs and other medicines their power to cure. On Agwunsi feast day, patients who have been healed send animals as a token of gratitude to the doctors who cured them.

**SOURCES:**  
*FolkWrldHol-1999*, p. 550

◆ 0027 ◆ **Air Races and Air Show, National Championship**  
*September, four days ending on second weekend after Labor Day*

A four-day nostalgia trip for air buffs, held since 1964 in Reno, Nev. About 95 to 100 aircraft are generally registered

for the races, providing some 180,000 spectators with the sight and sound of piston-engine planes flying around closed-pylon race courses. The planes entered include such World War II planes as the powerful P-51 Mustang and the bent-wing Chance-Vought F2G Corsair; the eerie sound the Corsair made was called "whistling death" by the Japanese of World War II. The race is the only one in the world that covers all four classes: Unlimited (vintage and modified warbirds and homebuilt racers), AT-6 (World War II pilot trainers), Formula One (super-midget planes), and Biplane (double-winged barn stormers). Air shows of military demonstrations, parachuting exhibits, and military fly-bys are also some of the events.

**CONTACT:**  
Reno Air Racing Foundation  
P.O. Box 1429  
Reno, NV 89505  
775-972-6663; fax: 775-972-6429  
www.airrace.org

**SOURCES:**  
*GdUSFest-1984*, p. 115

◆ 0028 ◆ **Airing the Classics**

*Sixth day of sixth lunar month*

In China the **Double Sixth** is the day when Buddhist monasteries examine the books in their library collections to make sure that they haven't been damaged. It commemorates the time when the boat carrying the Buddhist scriptures from India was upset at a river crossing, and all the books had to be spread out to dry. Also known as **Tiankuang Jie**, or **Heaven's Gift Day**, it is traditional in some regions to set linens and books, as well as bath water, out in the sun. Setting aside a special day for "Airing the Classics" is especially important in hot, wet climates, where books are more vulnerable to mold and insects.

**SOURCES:**  
*EncyRel-1987*, v. 3, p. 326  
*FolkWrldHol-1999*, p. 415  
*OxYear-1999*, p. 702

◆ 0029 ◆ **Aizu Byakko Matsuri**

*September 22-24*

Aizu was at one time the sturdiest castle in northeast Japan, but it was destroyed in the battle between the Emperor's forces and the Shogun's forces known as *Boshin-no-eki* in 1868. The *Byakkotai*, or White Tiger Band, a band of young men who vowed to lay down their lives in defense of the castle, saw what they thought was fire rising from the walls. Thinking it had fallen into enemy hands, they kept their vow and killed themselves. To commemorate their courage, there is a procession of 500 warriors, led by the highly selective Byakkotai corps, and a lantern procession through the streets of Aizu Wakamatsu, where the original members of the White Tiger Band are buried.

**CONTACT:**  
City of Aizu Wakamatsu  
International Relations Section  
City Hall  
Aizu Wakamatsu-shi, Fukushima-ken 965-8601 Japan  
011-81-24-239-1202; fax: 011-81-24-239-1400 (ATTN: International Relations Section)

**SOURCES:**  
*IllFestJapan-1993*, p. 111  
*JapanFest-1965*, p. 191

cir@city.aizuwakamatsu.fukushima.jp  
www.city.aizuwakamatsu.fukushima.jp/e/kanko/w\_c/w\_c070.htm and www.city.aizuwakamatsu.fukushima.jp/e/kanko/w\_b/w\_b200.htm

◆ 0030 ◆ **Ak-Sar-Ben Livestock Exposition and Rodeo**

*September*

Billed as the "World's Largest 4-H Livestock Show," the Ak-Sar-Ben ("Nebraska" spelled backwards) Livestock Exposition and Rodeo in Omaha dates back to 1928, when its purpose was to get the state's young people interested in livestock breeding. It started out as a nationwide breed show, but thoroughbred racing became an important part of the event when, during the 1930s, parimutuel racing became legal—as long as it was administered by nonprofit organizations.

The exposition lasts five days and features a World Championship Rodeo, a Catch-a-Calf contest, and entertainment by well-known country and western stars. But the show's main purpose historically has been to showcase 4-H activities.

**CONTACT:**  
Knights of Ak-Sar-Ben  
302 S. 36th St., Ste. 800  
Omaha, NE 68131  
402-554-9600; fax: 402-554-9609  
greiner@aksarben.org  
www.aksarben.org

**SOURCES:**  
*GdUSFest-1984*, p. 111

◆ 0031 ◆ **Akshya Tritiya**

*April-May; third day of the waxing half of the Hindu month of Vaisakha*

The Hindu observance of Akshya Tritiya in India combines fasting and festivities. *Akshya* means "exempt from decay," and the devotions performed on this day are believed to last forever. Hindus fast and worship Vishnu, along with his consort Lakshmi, with holy Ganges water, *tulsi* or basil leaves, incense, flowers, lamps, and new clothes. Bathing in the Ganges River is a popular way to demonstrate one's devotion. This is also the day on which the mountain passes of Sri Badrinarain in the Himalayas open again after the long, snowy winter.

Svetambaras Jains also fast on the third day of the waxing half of Vaisakha. They call this day **Aksaya Tritiya**, and it commemorates the fast observed by the first Tirthankara, whose name was Risabha and who was given some sugar cane juice to break his fast. The Svetambaras or "white-clad" Jains are the dominant group in northern India, and they are called this because they believe that monks should be clothed. The other major Jain sect, the Digambaras or "sky-clad" sect, believe that total nudity is required of monks, although Indian law requires that Digambara monks wear a loincloth in public.

**SOURCES:**  
*RelHolCal-2004*, pp. 168, 195

◆ 0032 ◆ **Akwambo (Path-Clearing Festival)**

*Date varies*

How and when the Akwambo Festival is observed by the Fante people, particularly in the Agona and Gomoa regions of Ghana, varies from place to place. It was first observed by the migrant ancestors of these people, whose primary task when they arrived in a new place was clearing paths to the rivers and other watering places. A day was set aside for this purpose, and for clearing the paths leading to farms and other communal places as well. Everyone who used these routes was expected to attend and help in the work or contribute financially.

In some places, path clearing is no longer necessary because there are paved roads. But the festival is still observed, especially at Agona Nkum, where it is part of a week-long celebration. A traditional part of the festivities is the parade of the Asafo groups. Each town has a number of Asafo companies which, during colonial times, functioned as militias. The literal translation of *asafo* is "people of war." Today they are community associations which together include representatives from nearly every family in town, but the military influence is still seen in the flags and weapons carried by members.

On path-clearing day in Agona Nkum the Asafo companies lead a procession beyond the town's borders where they pay homage to Oburata Kofi, the god of the well. Then, amid firing guns, dancing, and drumming, the procession returns to town, where community members meet with the town chief and other leaders to discuss town laws and other communal matters.

**CONTACT:**

Ghana Embassy  
3512 International Dr., N.W.  
Washington, DC 20008  
202-686-4520; fax: 202-686-4527

**SOURCES:**

*FestGhana-1970*, p. 40

◆ 0033 ◆ **Alabama Blueberry Festival**

*Third Saturday in June*

A one-day celebration of the blueberry in Brewton which is in the only area of Alabama still shipping blueberries commercially. The celebration, dedicated to Dr. W. T. Brightwell, whose improved varieties of the Rabbiteye blueberry were introduced here in 1961, features tours of the local blueberry farms. Events include live entertainment, children's rides, arts and crafts, an antique car show, a food contest, and food booths selling all kinds of locally prepared blueberry dishes, among them cobbler, waffles, ice cream and cakes. Attendance is about 28,000.

**CONTACT:**

Greater Brewton Area Chamber  
of Commerce  
1010-B Douglas Ave.  
Brewton, AL 36426  
334-867-3224; fax: 334-809-1793  
www.brewtonchamber.com

◆ 0034 ◆ **Alahamady Be**

*First new moon in March*

Alahamady Be is NEW YEAR'S DAY in Madagascar, the fourth largest island in the world, located off the southeastern coast

of Africa. The Malagasy new year traditionally begins in March. Alahamady Be is celebrated with the appearance of the year's first new moon. Festivities last for two days. People put on their best clothes, feast, give presents, and sing religious songs. The celebration is particularly festive in the capital city of Antananarivo, which means "town of a thousand warriors." The townspeople make their way to the sacred royal hill known as Ambohimanga, meeting at what was once the site of the queen's palace to offer prayers to the departed. When these devotions are completed it's time to eat.

A favorite food is *romazava*, which is made from meat and herbs and eaten with rice. Sausages, vegetables, and wine made from rice or cane sugar often round out the meal. The feasting is an opportunity for families and friends to get together and wish each other luck in the coming year. Because it is not unusual in Madagascar for Christian beliefs to be combined with traditional customs and practices, Christian hymns are often sung on New Year's Day.

**CONTACT:**

Madagascar Embassy  
2374 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-265-5525; fax: 202-483-7603  
malagasy@embassy.org

**SOURCES:**

*FestWrld: Madag-1999*, p. 8

◆ 0035 ◆ **Alamo Day**

*March 6*

The cry "Remember the Alamo!" has particular significance for the natives of Texas, which was once part of Mexico. In 1836 a garrison of Texans took a stand against the Mexican army at a Franciscan mission in San Antonio named after the grove of cottonwood trees (*alamo* in Spanish) that surrounded it. Led by Lieutenant William Barret Travis, the band of 187 volunteers, including border heroes Davy Crockett and James Bowie, was besieged for 13 days by 3,000-5,000 Mexicans under the leadership of General Antonio López de Santa Anna. Travis refused to surrender and the Alamo was overrun by the opposing army on the morning of March 6. Only women and children among the defenders survived.

The heroic action at the Alamo gave the Texans time to organize the forces necessary to save their independence movement. Six weeks after the Alamo's fall, General Sam Houston defeated and captured Santa Anna at the battle of San Jacinto (*see SAN JACINTO DAY*), forcing him to sign a treaty recognizing Texas' independence. Since 1897, this day has been celebrated as **Texas Heroes' Day**.

The Daughters of the Republic of Texas (DRT) have managed the Alamo since 1905. DRT is an organization founded by daughters of Texas veterans in 1891 to promote the study and celebration of Texas history.

**CONTACT:**

Daughters of the Republic of  
Texas  
P.O. Box 2599  
San Antonio, TX 78299  
210-225-1391; fax: 210-229-1343  
www.thealamo.org

**SOURCES:**

*AmerBkDays-2000*, p. 187  
*AnnioHol-2000*, p. 40  
*DaysCustFaith-1957*, p. 97  
*DictDays-1988*, p. 2



San Antonio Living History Association  
5310 San Pedro Ave.  
San Antonio, TX 78212  
210-273-1730  
www.sanantoniolivinghistory.org

Library of Congress  
American Memory online exhibit  
101 Independence Ave., S.E.  
Washington, DC 20540  
202-707-5000  
lcweb2.loc.gov/ammem/today/mar06.html

◆ 0036 ◆ **Alasitas Fair**

*January 24*

Each year on January 24 a large marketplace in La Paz, Bolivia, is full of merchants who traditionally call out, “*Alasitas*,” an Aymara word meaning “buy from me,” to potential buyers of their miniature wares. Shoppers can find tiny replicas of just about every kind of object—cars, houses, foods, furniture, clothes, tools, household goods, and, especially, money—and seek those which represent items they would like to have in the coming year. After purchasing the miniature object of one’s desire, the next step is to take it to church to have it blessed.

Presiding over all this downsized commerce is Ekeko, an Aymara god of material wealth, fertility, and good luck. Ekeko is represented as a portly little man who wears a backpack full of goods and whose arms are stretched out, as if in an attitude of acquisition. Many people keep ceramic figures of Ekeko in their homes for good luck.

**CONTACT:**  
Bolivian Embassy  
3014 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-483-4410; fax: 202-328-3712

**SOURCES:**  
*AnnivHol-2000*, p. 14  
*BkFestHolWrld-1970*, p. 17  
*BkHolWrld-1986*, p. Jan 24  
*DictFolkMyth-1984*, pp. 33, 342  
*FolkWrldHol-1999*, p. 46

◆ 0037 ◆ **Alaska Day**

*October 18*

An official holiday in America’s 49th and largest state, Alaska Day commemorates the formal transfer of Alaska from Russia to the United States on October 18, 1867. The event, which took place at Sitka, was a sad one for the Russian colonists who had already made Alaska their home, and it must have seemed that Mother Nature was conspiring against them. A strong wind caught the Russian flag during the transfer ceremony, tangling it in the halyards. The seaman who was finally hoisted up to free it dropped the flag by mistake, and another gust swept it into a group of Russian bayonets. The tattered remains were presented to the weeping wife of Prince Dmitri Maksoutsoff, the last Russian governor.

Today the lowering of the Russian flag and the raising of the Stars and Stripes is reenacted every year as part of this five-day festival in Sitka. Other events include a parade and a period costume ball.

After the transfer, Alaska was eventually organized as a territory and maintained this status until it became a state on January 3, 1959 (*see also* Appendix A).

**CONTACT:**  
Alaska Division of Tourism  
Student Information  
www.dced.state.ak.us/tourism/student.htm

**SOURCES:**  
*AmerBkDays-2000*, p. 177  
*AnnivHol-2000*, pp. 3, 174  
*DictDays-1988*, p. 3

Sitka Convention and Visitors Bureau  
P.O. Box 1226  
Sitka, AK 99835  
907-747-5940; fax: 907-747-3739  
scvb@sitka.org  
www.sitka.org/events.html and  
www.sitka.org/culture.html

◆ 0038 ◆ **Albania Independence Day**

*November 28*

The Albanian people proclaimed their independence from the Turks on this day in 1912. The Turks had first invaded this part of Europe around 1400, but under the leadership of a brave chief named Skanderbeg, the Albanians held them off for more than 20 years. After his death, however, the Turks conquered Albania, and they continued to rule the country for more than 400 years. It wasn’t until the end of the Balkan War that Turkish rule was abolished and a proclamation of independence was issued on November 28, 1912.

Independence Day is a public holiday observed throughout Albania and is marked by a festive parade in Tirana, the capital. It is closely followed by Liberation Day on November 29, the day on which the invasions of German and Italian troops during World War II were terminated in 1944.

**CONTACT:**  
Albanian Embassy  
2100 S St., N.W.  
Washington, DC 20008  
202-223-4942; fax: 202-628-7342

**SOURCES:**  
*AnnivHol-2000*, p. 196  
*NatlHolWrld-1968*, p. 210

◆ 0039 ◆ **Albania Republic Day**

*January 11*

Republic Day was a national holiday in Albania, also known as **Anniversary Day**, which commemorated the founding of the Communist government on January 11, 1946, until April 15, 1991, when the first Parliament since the fall of the Soviet Union convened.

**CONTACT:**  
Albanian Embassy  
2100 S St., N.W.  
Washington, DC 20008  
202-223-4942; fax: 202-628-7342

◆ 0040 ◆ **Albuquerque International Balloon Fiesta**

*First full week in October*

The world’s largest gathering of hot-air balloonists. More than 1,000 balloons, some more than six-stories high, present dizzying colors and designs in the skies of New Mexico for a nine-day fiesta that attracts nearly a million spectators. Besides the daytime ascensions, illuminated balloons light up the night skies. The fiesta also boasts fireworks and food of all sorts.

*See also* HOT AIR BALLOON CLASSIC

**CONTACT:**

Albuquerque International Balloon Fiesta  
4401 Alameda N.E.  
Albuquerque, NM 87113  
888-422-7277 or 505-821-1000;  
fax: 505-828-2887  
balloons@balloonfiesta.com  
www.balloonfiesta.com

◆ 0041 ◆ **Aldeburgh Festival of Music and the Arts**

*June*

The English fishing village of Aldeburgh, located on the North Sea about 100 miles from London, may seem an unlikely place for an international music festival. But it was here that English composer Benjamin Britten, singer Peter Pears, and writer-producer Eric Crozier—who together led a touring opera company, the English Opera Group—founded the Aldeburgh Festival in 1948. Then as now, the festival embraced the community as both audience member and participant, and sought to bring together established and new artists. Britten and other composers often premiered their works at the festival, many of which were inspired by the people and landscape of Aldeburgh. When the festival grew out of its performance spaces, a new venue, the Snape Maltings Concert Hall, was built in 1967 on the site of a former malt brewery barn.

Today, in addition to the 17-day festival, activities continue year-round through Aldeburgh Productions and include classical, folk and jazz concerts; opera; contemporary dance; the Britten-Pears School for Advanced Musical Studies; the Snape Proms; and the Easter Festival.

**CONTACT:**

Aldeburgh Productions  
Snape Maltings Concert Hall  
Snape, Suffolk IP17 1SP United Kingdom  
011-44-1728-687110; fax: 011-44-1728-687120  
enquiries@aldeburghfestivals.org  
www.aldeburgh.co.uk

**SOURCES:**

*GdWrldFest-1985*, p. 89  
*IntlThFolk-1979*, p. 155  
*MusFestEurBrit-1980*, p. 42  
*MusFestWrld-1963*, p. 21

◆ 0042 ◆ **Aldersgate Experience**

*Sunday nearest May 24*

On the evening of May 24, 1738, John Wesley (1703-1791), co-founder of the Methodist Church, visited a house on Aldersgate Street, London, to join a group reading of Martin Luther's preface to the *Epistle to the Romans*. At about quarter to nine, just as they were reading Luther's description of the change that God works in man's heart, Wesley underwent a conversion experience. "I felt my heart strangely warmed," he says in his account of the evening. From that time until his death in 1791, Wesley considered it his mission in life to tell people about his experience and to invite them to share his beliefs. The anniversary of this event is commemorated by the Methodist Church on the Sunday nearest May 24.

**SOURCES:**

*DaysCustFaith-1957*, p. 127  
*EncyRel-1987*, v. 15, p. 370  
*RelHolCal-2004*, p. 96

◆ 0043 ◆ **Alexandra Rose Day**

*A Saturday in June*

Sometimes called **Alexandra Day** or simply **Rose Day**, this day commemorates the arrival of Queen Alexandra (1844-1925), wife of the English king, Edward VII, in England on June 26, 1862. In 1902 the much-loved queen founded the Imperial Military Nursing Service, and in 1912 she started Alexandra Rose Day. The Danish-born queen died 13 years later, but the day is still celebrated by selling rose emblems to raise money for hospitals.

See also HOSPITAL WEEK, NATIONAL

**SOURCES:**

*DictDays-1988*, p. 3

◆ 0044 ◆ **Algeria Independence Day**

*July 5*

On this day in 1962, more than 100 years of French rule in Algeria came to an end as France officially recognized a referendum for independence that was passed by a vote of the Algerian people on July 1. Algerians had struggled for independence, or at least equality with the French occupants of their land, with organized movements for revolution since the end of World War I. Independence Day is a legal holiday in Algeria.

Another important celebration takes place on ALGERIA NATIONAL DAY, which commemorates the day the successful revolution against the French began.

**CONTACT:**

Algerian Embassy  
2118 Kalorama Rd., N.W.  
Washington, DC 20008  
202-265-2800; fax: 202-667-2174  
embalgus@verizon.net

**SOURCES:**

*AnnioHol-2000*, p. 112

◆ 0045 ◆ **Algeria National Day**

*November 1*

This national holiday, also known as **Revolution Day**, commemorates the day in 1954 Algerians began their revolution against the French, who had ruled since 1830. Huge crowds of people celebrate in the capital city of Algiers on the Mediterranean coast.

**CONTACT:**

Algerian Embassy  
2118 Kalorama Rd., N.W.  
Washington, DC 20008  
202-265-2800; fax: 202-667-2174  
embalgus@verizon.net

**SOURCES:**

*AnnioHol-2000*, p. 183  
*NatlHolWrld-1968*, p. 198

◆ 0046 ◆ **All-American Soap Box Derby**

*First Saturday in August*

The Soap Box Derby is a youth racing program that has been run nationally since 1934. The idea came from an Ohio journalist named Myron Scott, who was assigned to cover a race of gravity-propelled cars built by young boys in his hometown of Dayton and was so impressed by the event that he began to develop a similar program on a nationwide scale. In 1935 the race was moved to Akron because of its hilly terrain, and the following year a permanent track was

constructed through the efforts of the Works Progress Administration (WPA).

The World Championship finals held at Derby Downs in Akron consist of three racing divisions: the Stock Division for girls and boys ages 9-16 competing in simplified cars built from kits; the Kit Car Division for youngsters competing in more advanced models, although still using standardized kits and shells; and the Masters Division for girls and boys ages 11-16 who want to test their creativity and design skills. They can build a car from scratch or purchase and assemble a Masters Kit and shell.

Competitors arrive on the Monday before the race and spend the week working on their cars, participating in trial runs, and relaxing before the big race on Saturday. The home-built cars used in the derby today bear little resemblance to derby cars in the 1930s, many of which were actually built out of soap boxes.

**CONTACT:**  
All-American Soap Box Derby  
P.O. Box 7225  
Akron, OH 44306  
330-733-8723; fax: 330-733-1370  
soapbox@asabd.org  
www.asabd.org

**SOURCES:**  
*AnnivHol-2000*, p. 147  
*GdUSFest-1984*, p. 137

◆ 0047 ◆ **All Saints' Day**  
*November 1 in West; first Sunday after Pentecost in East*

In the Roman Catholic, Anglican, and many Protestant churches, the first day of November is a celebration of all the Christian saints—particularly those who have no special feast days of their own. Also known as **All-Hallowmas** or **All Hallows' Day**, the idea for this holy day goes back to the fourth century, when the Greek Christians kept a festival on the first Sunday after PENTECOST (in late May or early June) in honor of all martyrs and saints. When the Pantheon at Rome was converted into a Christian place of worship in the seventh century, Pope Boniface IV dedicated it to the Virgin and all the martyrs, and the anniversary of this event was celebrated on May 1.

**CONTACT:**  
Greek Orthodox Archdiocese of  
Australia  
[http://home.it.net.au/~jgrapsas/pages/All\\_Saints.html](http://home.it.net.au/~jgrapsas/pages/All_Saints.html)

**SOURCES:**  
*AmerBkDays-2000*, p. 745  
*BkDays-1864*, vol. II, p. 520  
*DictFolkMyth-1984*, pp. 36, 181, 573, 1056  
*FestSaintDays-1915*, p. 197  
*FestWestEur-1958*, pp. 17, 47  
*FolkAmerHol-1999*, p. 427  
*FolkWrldHol-1999*, p. 632  
*OxYear-1999*, pp. 440, 441  
*RelHolCal-2004*, pp. 105, 123  
*SaintFestCh-1904*, p. 470

◆ 0048 ◆ **All Saints' Day and All Souls' Day in Guatemala**  
*October 31-November 2*

Throughout Latin America ALL SAINTS' DAY, November 1, and ALL SOULS' DAY, November 2, are treated like a single holiday. In Guatemala, the Indian villagers of Todos Santos (which means "All Saints") stretch these celebrations honoring the dead into a three-day-long affair by adding October 31. Families pay homage to the dead on All Souls' Day by

decorating the graves of their loved ones and offering flowers, corn, squash, and orange slices at church. They position them on the floor of the church, pour some coffee into the flower blossoms, and then shake droplets of brandy over the whole display.

These solemn offerings are in stark contrast to the highlight of the festival, wild horse races, in which many of the riders have been drinking since the previous night. In the town of Santiago Sacatepequez people fly huge kites in the graveyard and many attach prayers and notes to their deceased loved ones to the kites' tails.

**CONTACT:**  
Guatemala Tourist Commission  
888-INGUAT1 (464-8281)  
informacion@inguat.gob.gt

**SOURCES:**  
*FiestaTime-1965*, p. 163

◆ 0049 ◆ **All Saints' Day and All Souls' Day in Peru**  
*November 1-2*

In parts of Peru, the normally solemn celebration of ALL SAINTS' DAY and ALL SOULS' DAY gives way to some lively courtship rituals. In Arequipa and Cuzco, for example, many of the young men deliver cakes in the form of a baby, decorated with colored candies to their sweetheart's home. There they hold a mock baptismal ceremony in which they play the role of godfather. This entering into the ritual relationship of *compadrazgo*, or godfathership, often paves the way for marriage later on. On November 2 the young men of Tomaiquiche village visit their girlfriend's homes at dawn to sing to them. The girls reward their suitors by opening a window or door and dousing them with drops of urine. Although this may not seem like a traditional token of love, urine is kept in a closed container in some homes because it is believed to have curative powers.

**CONTACT:**  
Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-1-4224-3131; fax: 011-51-1-4224-7134  
postmaster@promperu.gob.pe  
[www.peru.org.pe](http://www.peru.org.pe) (click on "Culture & Traditions," then "Traditional Festivities")

**SOURCES:**  
*FiestaTime-1965*, p. 163

◆ 0050 ◆ **All Saints' Day in France**  
*November 1*

Both All Saints' Day, **La Toussaint**, and ALL SOULS' DAY, *Le Jour des Morts*, are widely observed in France. All Saints' Day is, in fact, a legal holiday in France. Church services in memory of all the saints are held on November 1, but by evening the focus turns toward the dead. Cemeteries everywhere are crowded with people who come to clean and decorate the family graves. All Souls' Day, November 2, is dedicated to prayers for the dead who are not yet glorified. Church services are often followed by visits to the churchyard, and families get together to pay homage to the deceased.

In Brittany, pancakes and cider are set out for the dead on the eve of All Souls' Day, and children play practical jokes

in the cemeteries—such as placing lit candles inside skulls, or rattling bones in empty pails—to frighten visitors.

**SOURCES:**  
*DictFolkMyth-1984*, p. 842  
*FestWestEur-1958*, p. 47

◆ 0051 ◆ **All Saints' Day in Louisiana**

November 1

ALL SAINTS' DAY is celebrated in many areas of the United States where there are large Roman Catholic populations. In New Orleans, for example, it is a legal holiday on which Catholics gather in local cemeteries and decorate the graves with flowers. The descendants of the French Canadian (also known as Acadian or Cajun) settlers around St. Martinsville, Louisiana, observe this day in the traditional French manner by laying wreaths and bouquets on even the most obscure graves and, as darkness falls, by lighting candles throughout the cemeteries in anticipation of ALL SOULS' DAY on November 2.

**SOURCES:**  
*AmerBkDays-2000*, p. 746  
*DictDays-1988*, p. 3

◆ 0052 ◆ **All Souls' Day**

November 2 in West; second Saturday prior to Lent and the day before Pentecost in East

People held festivals for the dead long before Christianity. It was St. Odilo, the abbot of Cluny in France, who in the 10th century proposed that the day after ALL SAINTS' DAY be set aside in honor of the departed—particularly those whose souls were still in purgatory. Today, the souls of all the faithful departed are commemorated. Although All Souls' Day is observed informally by some Protestants, it is primarily a Roman Catholic, Anglican, and Orthodox holy day.

In many Catholic countries, people attend churches, which are appropriately draped in black, and visit family graves on this day to honor their ancestors. In Shropshire and Cheshire, England, children still go out "souling" from house to house, although they are no longer given the traditional "soul cakes" that were supposed to rescue souls from purgatory. The evening of November 1 is often called **All Souls' Eve** and is a time to decorate graveyards and light candles in memory of the dead.

Orthodox Christians commemorate the dead on the second Saturday before Lent begins and on the day before Pentecost.

In Mexico, it is a national holiday called the **DÍA DE LOS MUERTOS** (or **Day of the Dead**). In the United States, el Día de los Muertos is celebrated in areas such as Los Angeles, Calif., where there is a large Mexican-American population.

In Portugal, November 2 is known as **Día dos Finados** (All Souls' Day) and is observed with special masses and processions to cemeteries. Similar celebrations are held for All Souls' Day in Ecuador, El Salvador, the French West Indies, Macao, and Uruguay.

In Italy **Il Giorno dei Morti** begins at dawn with a solemn Requiem for the dead. Church bells toll and people decorate the graves of their family members with flowers and candles.

But **Il Giorno dei Morti** is not entirely a somber occasion. In Sicily the children who have prayed for the *morti*, souls of the departed, leave their shoes outside doors and windows, where they are filled with gifts. In Rome, it is customary for young people to announce their engagements on All Souls' Day. The man sends the engagement ring to his fiancée in a small white box, which in turn is packed in an oval container filled with *fave dei morti*, "beans of the dead"—little bean-shaped cakes made of ground almonds and sugar combined with eggs, butter, and flour.

**SOURCES:**  
*DaysCustFaith-1957*, p. 282  
*DictFolkMyth-1984*, p. 38, 184, 842, 1051, 1052  
*FestSaintDays-1915*, p. 200  
*FestWestEur-1958*, pp. 17, 47, 100  
*FolkAmerHol-1999*, p. 427  
*FolkWrldHol-1999*, p. 635  
*OxYear-1999*, p. 441  
*RelHolCal-2004*, p. 105  
*SaintFestCh-1904*, p. 472

◆ 0053 ◆ **All Souls' Day at the Cochiti Pueblo**

November 2

The Cochiti Pueblo Indians, who occupy the northernmost of the Keresan-speaking pueblos along the Rio Grande west of Santa Fe, refer to this day as "**Their Grandfathers Arrive from the West Feast**" (or "**Their Grandfathers Arrive from the Dead Feast**"). Converted to Catholicism by Spanish missionaries in the late 17th century, the Cochiti Indians regard ALL SOULS' DAY as an opportunity to persuade the visiting spirits of the departed that they have not been forgotten and that their kin are prospering. Each family fasts, setting out bowls of food in the corner of the house and leaving the door open for the returning spirits. The family's material goods—in the form of blankets, shawls, and jewelry—are displayed on the walls, and candles are lit so that the dead can find their way to their former homes. The men congregate in the *kiva*, or ceremonial chamber, where they spend the night singing and cutting up small pieces of food as offerings for the dead.

Similar ceremonies are held at other Indian pueblos in New Mexico. At Taos Pueblo, for example, the church bell rings all night while candles burn and food is brought to the graves in the churchyard. At the Zuni Pueblo around this same time, **Grandmothers' Day** is celebrated by making offerings of food to the dead. The men and boys spend the day going from house to house singing and receiving food.

**CONTACT:**  
Pueblo Cultural Center  
2401 12th St., N.W.  
Albuquerque, NM 87104  
800-766-4405 (outside NM) or  
505-843-7270  
info@indianpueblo.com

◆ 0054 ◆ **Allen, Richard, Birthday of**

February 14

The son of two slaves, Richard Allen (1760-1831) was born in Philadelphia on this day. By the time he was 26 years old, he had saved enough money to buy his way out of slavery,

and soon after that he established an African-American congregation that met on Sunday afternoons in St. George's Methodist Church. Because he didn't want his church to exist solely as an arm of a European-American church, Allen bought some land and set up America's first African-American church in an old blacksmith shop. His followers were known as Allenites.

A new church building, completed in 1794, was dedicated by Francis Asbury, America's first Methodist bishop. Allen's work among African Americans expanded at such a rapid rate that in 1816 he had to expand the organization of his church nationwide. Members of the African Methodist Episcopal (AME) Church commemorate the birth of their founder and first bishop on this day.

**CONTACT:** First Episcopal District of the African Methodist Episcopal Church  
**SOURCES:** *EncyRel-1987*, v. 1, pp. 97, 211

First District Plaza  
 3801 Market St., Ste. 300  
 Philadelphia, PA 19104  
 215-662-0506; fax: 215-662-0199  
 mgreen@1stdistrict-ame.org  
 www.1stdistrict-ame.org

African Methodist Episcopal Church  
 www.amecnet.org

◆ 0055 ◆ **Alma Highland Festival and Games**  
*May, Memorial Day weekend*

Like other American cities and towns founded or settled primarily by Scots, Alma, Michigan, celebrates its Scottish heritage by holding a traditional Highland Festival for three days in late May each year. The festival was originated by a local resident who attended the Scottish games in Boston in 1962 and decided that a similar event should be held in Alma, a city founded by Scots and with a Scottish name.

Activities include Scottish athletic events, border collie demonstrations, fiddling contests, an arts and crafts show, piping, drumming, and highland dancing. Participants come from all over the United States and Canada, and some even come from Scotland. The food served at the festival includes meat pies, haggis (a traditional Scottish dish made from the heart, liver, etc. of a sheep or calf, minced with suet and oatmeal, seasoned, and boiled in the stomach of the animal), bridies (hot sausage or meat rolls), and shortbread.

See also GRANDFATHER MOUNTAIN HIGHLAND GAMES AND GATHERING OF SCOTTISH CLANS; HIGHLAND GAMES; and VIRGINIA SCOTTISH GAMES

**CONTACT:** Alma Highland Festival  
 110 W. Superior St.  
 Alma, MI 48801  
 989-463-8979  
 highland@almahighlandfestival.com  
 www.almahighlandfestival.com  
**SOURCES:** *GdUSFest-1984*, p. 91

◆ 0056 ◆ **Almabtrieb**  
*September*

The **Return from the Mountain Pasture** is an autumn festival that takes place around Salzburg, Austria, and other areas

in the German Alps on the day that the cattle are driven down from the mountain pastures to their winter shelter. The cattle are decorated with flowers and the *Sennerinnen*, or herding girls, who lead them wear traditional costumes that vary from place to place. Sometimes the cattle are brought to their final destination on flower-decked boats that ferry them across the mountain lakes. Once the cattle are safely in for the winter, the farmers hold welcome-home feasts which are followed by music, dancing, and singing.

See also ALPAUFZUG and COW FIGHTS

**CONTACT:** National Park Administration  
 Salzburg  
 A-5741 Neukirchen am Grv. 306  
 Salzburg, Austria  
 nationalpark@salzburg.at  
**SOURCES:** *FestWestEur-1958*, p. 70

◆ 0057 ◆ **Aloha Festivals**  
*September-October*

A celebration of Hawaiian culture that was once a week long and called Aloha Week. Now it's a two-month affair with 300 events that starts in Honolulu in early September and runs through the end of October, with a week of festivities on every island of Hawaii. The celebrations include canoe races between the islands of Molokai and Oahu, coronations of royal courts as commemorations of the former Hawaiian monarchy, street parties, cultural events, parades, and pagentry.

**CONTACT:** Aloha Festivals  
 P.O. Box 15945  
 Honolulu, HI 96830-5945  
 800-852-7690 or 808-589-1771;  
 fax: 808-589-1770  
 info@alohafestivals.com  
 www.alohafestivals.com  
**SOURCES:** *GdUSFest-1984*, p. 41

◆ 0058 ◆ **Alpaufzug**  
*May or June*

Also known as **Alpine Cattle Drive**, an old custom in Switzerland is this springtime "ascent to the mountains," when goats and cows are driven to higher pasture. In the cantons of Appenzell in eastern Switzerland and also in the Alpine canton of Valais, there are picturesque festivals, with herders and their families dressing in traditional costume (the Appenzell men wear red vests and yellow knicker-type pants) and everyone enjoying the cattle show and Cow FIGHTS that establish the leader of the herd. In August and September, bringing the herds back down to the valleys, known as *Alpabfahrten*, also prompts festivals, and the cow that has been the greatest milk producer is feted and decked with flowers.

See also ALMABTRIEB

**CONTACT:** Appenzell Tourism  
 Appenzell 9050 Switzerland  
 011-41-71-788-9641; fax: 011-41-71-788-9650  
 www.appenzell.ch/e/kultur/alfahrt.htm  
**SOURCES:** *BkHolWrld-1986*, Apr 17  
*FestWestEur-1958*, p. 229

◆ 0059 ◆ **Alpenfest**

*Third week in July*

At an altitude of 1,348 feet, Gaylord is one of the highest incorporated communities in Michigan. Five rivers rise nearby and flow in different directions. Gaylord receives nearly 150 inches of snow each year and the town's main streets are lined with Swiss-style architecture. The annual Alpenfest is basically a celebration of summer.

A highlight of the festival is the "Burning of the Boog." People write their troubles on slips of paper and place them in the Boog—a 300-pound, 10-foot-high monster—which is then burned, giving spectators a chance to watch their troubles literally go up in smoke. The festival also boasts a number of outdoor cafes which host "the World's Largest Coffee Break."

**CONTACT:**

Gaylord/Otsego Chamber of  
Commerce  
Information Center  
101 W. Main  
P.O. Box 513  
Gaylord, MI 49735  
800-345-8621 or 989-732-6333;  
fax: 989-732-7990  
info@gaylordchamber.com  
www.gaylordchamber.com/

◆ 0060 ◆ **Amalaka Ekadashi**

*February-March; 11th day of waxing half of  
Hindu month of Phalguna*

Among Hindus, who respect all animate and inanimate things because they are manifestations of the Universal Spirit, this is a day for worshipping the Alma tree (Amalaka), where Vishnu is believed to live. An Amalaka tree is ceremonially bathed and watered, a fast is observed, and Brahmans are given gifts.

Amalaka Ekadashi also marks the beginning of the HOLI or spring festival in India, where people splash each other with colored water and red powder (an aphrodisiac), indulge in eating and drinking, and generally behave in an uninhibited manner.

**SOURCES:**

*RelHolCal-2004*, p. 183

◆ 0061 ◆ **Amarnath Yatra**

*July-August; full moon of Hindu month of  
Shravana*

A pilgrimage to the Amarnath cave, high in the Kashmir Himalayas, near Pahalgam in northern India. This cave holds a natural ice lingam, the Hindu phallic symbol of Lord Shiva. The trek to the cave, at an altitude of about 12,700 feet, is along narrow, winding mountain trails. The thousands of pilgrims who make this trip include everyone from *sadhus* (holy men) walking barefoot over the stones and snow to wealthy people being carried by coolies. People can make the yatra, or pilgrimage, for a few months during the year when the paths are accessible, but the full moon day of Shravana has special significance to the devout, since tradition holds that Shiva first made himself manifest in the lingam on this day.

**CONTACT:**

Jammu and Kashmir Gov-  
ernment  
Directorate of Information  
Opposite Pratap Park  
Srinagar 190 001 India  
011-91-194-245-2294; fax: 011-91-  
194-245-2227  
dipjk@jandk.jk.nic.in  
jammukashmir.nic.in/tourism/kash  
mir/amrnath.htm

◆ 0062 ◆ **American Birkebeiner**

*Last weekend in February*

The **Birkie** started in 1973 as a 55-kilometer cross-country ski race from Hayward, Wis., to Telemark Resort in the neighboring town of Cable, with only 35 skiers competing. Now it is the largest and most prestigious cross-country ski race in North America, an event that attracts top cross-country skiers from all over the world. In addition to the 55-kilometer Birkie, there is also the Kortelopet or "short race" of 23 kilometers, which is open to competitors ages 13 and up. Other races held during the three-day festival include the Barnebirkie (for children) and the 10K Family Fun Ski.

The American Birkebeiner is part of the Worldloppet, an international series of 12 marathon races held in Japan, Switzerland, Sweden, Norway, France, Germany, Austria, Finland, Italy, Canada, Australia, and the United States.

The American race was patterned after the Birkebeiner Rennet in Lillehammer, Norway. During the 13th century, a foreign invader was about to capture Norway's infant prince and heir to the throne. He was saved by two Viking warriors—called "Birkebeiners" for the birch-bark leggings they wore. These men took the child and skied 55 kilometers to safety. The baby eventually became the great Norwegian king, Haakon Haakonson.

See also VASALOPPET

**CONTACT:**

American Birkebeiner Ski Foun-  
dation  
P.O. Box 911  
Hayward, WI 54843  
715-634-5025; fax: 715-634-5663  
birkie@birkie.com  
www.birkie.com

**SOURCES:**

*GdUSFest-1984*, p. 210

◆ 0063 ◆ **American Folklife, Festival of**

*Last weekend in June to first weekend in  
July*

Since 1967 the Festival of American Folklife has been held on the National Mall in Washington, D.C., to celebrate the richness and diversity of American and world cultures. Since that time the Festival has presented more than 15,000 musicians, craftspeople, storytellers, cooks, workers, performers, and other cultural specialists from every region of the United States and from more than 45 other nations. Recent festival programs have included musicians from the former Soviet Union, demonstrations of African-American coil basketry and Italian-American stone-carving, the performance of a Japanese rice-planting ritual, and exhibits illustrating the occupational cultures of working people—taxicab drivers, firefighters, waiters, and railway workers.

The Festival is designed to expose visitors to people and cultures who would not ordinarily be heard in a national setting. It emphasizes folk, tribal, ethnic, and regional traditions in communities throughout the U.S. and abroad. Each year the festival features a particular state (or region) and country. One year, for example, the featured region was "Family Farming in the Heartland." More than 100 farmers from 12 Midwestern states came to the nation's capital to talk to visitors about changes in farming methods and farm life, and to demonstrate both modern and traditional farming skills. The featured country was Indonesia, and there were demonstrations of Buginese boat-building and traditional mask carving, in addition to an all-night Indonesian shadow-puppet show.

**CONTACT:**  
Smithsonian Center for Folklife  
and Cultural Heritage  
Smithsonian Institution  
750 9th St., N.W., Ste. 4100  
Washington, DC 20560-0953  
202-275-1150; fax: 202-275-1119  
folklife-info@si.edu  
www.folklife.si.edu/CFCH/fol  
klife.htm

**SOURCES:**  
*MusFestAmer-1990*, p. 219

◆ 0064 ◆ **American Indian Heritage Month**

*November*

In 1914 Red Fox James of the Blackfeet tribe rode a pony 4,000 miles to present his request—endorsed by the governors of 24 states—that a day be set aside in honor of American Indians, or Native Americans, a name many prefer. The first general American Indian Day was observed on the second Saturday in May 1916, but throughout the 20th century, the observance and its date were left to the individual states, and they have varied widely. Since 1995 the month of November has been observed as American Indian Heritage Month.

Few would argue that the plight of American Indians today is a grim one, with unemployment, illiteracy, and high school drop-out rates among the highest in the country. Although the largest Indian populations can be found in Oklahoma, Arizona, California, New Mexico, and North Carolina, many other states have come up with ways to draw attention to their unique contribution to American culture and to the need for improving their condition. Most celebrations focus on educational and promotional events, displays of Native American art and dance, and agricultural fairs.

**CONTACT:**  
Indian Health Service Heritage  
Committee  
Heritage@hqe.ihs.gov  
www2.ihs.gov/heritage/

**SOURCES:**  
*AnnivHol-2000*, pp. 164, 181  
*BkFest-1937*, p. 204

◆ 0065 ◆ **American Royal Livestock, Horse Show and Rodeo**

*October-November*

Also known as the **American Royal**, or simply the **Royal**, this is the oldest and one of the largest livestock shows and rodeos in the United States. It dates back to the period just after the Civil War, when Texans returning from the battlefield discovered that their cattle herds had multiplied unchecked. They were forced to conduct massive roundups

that reached as far west as Kansas City, Missouri, which soon became a center for the consignment of cattle. Meat packers started building plants there to accommodate the supply, and breeders began to show their stock. The National Hereford Show, held in the Kansas City Stockyards in 1899, is now considered the first American Royal. Over the years the Hereford breeders were joined by breeders of other cattle as well as sheep, swine, and poultry. Draft and carriage horses were first shown at the Royal in 1903.

Although the Royal has suffered some setbacks over the years—including a fire that nearly destroyed the American Royal Building in 1922 and a serious flood in 1951—it has continued to expand and now draws more than 300,000 visitors. Beginning in June, there are special tours and instruction for school children, 20,000 of whom come to the show to learn more about agribusiness. The main events occur in October and November. The **American Royal Rodeo** is the final rodeo of the season on the professional circuit, featuring over 700 professional riders and offering more than \$100,000 in prize money. There are also livestock auctions, horse and livestock shows, country music concerts, barbecue competitions, and a parade through downtown Kansas City that has been called America's largest hometown parade.

**CONTACT:**  
American Royal  
1701 American Royal Ct.  
Kansas City, MO 64102  
816-221-9800; fax: 816-221-8189  
www.americanroyal.com

◆ 0066 ◆ **American West, Festival of the**

*July-August*

This eight-day festival was started in 1972 by Glen L. Taggart, president of Utah State University in Logan and takes place from late July to early August. Designed to educate people about America's pioneer and Indian cultures at the close of the 19th century, the festival includes a multimedia historical pageant; a cowboy poetry gathering; an exhibit of Western art, photographs, and engravings; a display of vintage steam tractors; an Old West parade of antique horse-drawn wagons; and demonstrations of pioneer cooking. Various celebrities—including actors Robert Redford, Peter Strauss, and James Drury—have participated in past festivals, and Jimmy Stewart did the taped narration that still accompanies festival events.

Proceeds from the yearly festival have been used to establish a center for the Outlaw-Lawman History Association at Utah State University, a Western Writers' Conference, and two Western magazines. The events are held on the USU campus and in surrounding areas.

**CONTACT:**  
American West Heritage Center  
4025 South Hwy. 89-91  
Wellsville, UT 84339  
800-225-FEST (3378) or 435-245-  
6050  
www.awhc.org/

**SOURCES:**  
*GdUSFest-1984*, p. 189

◆ 0067 ◆ **America's Cup**

*Held whenever the Cup is challenged, usually every 3-4 years*

Named for the trophy, originally called the Hundred Guinea Cup by the Royal Yacht Squadron of Great Britain, that was won by the 100-foot schooner *America* in a race around the Isle of Wight in 1851. The America's Cup races are the world's longest-running international sporting event. The Cup was given by *America's* owner, J. C. Stevens, to the New York Yacht Club, which successfully defended it against international challenges for 130 years. In 1984, the challenger *Australia II* defeated the American defender *Courageous* in races off Newport, Rhode Island, marking the end of the longest winning streak in international sports. In 1987, the American challenger *Stars & Stripes*, sailing for the San Diego Yacht Club, regained the Cup in races off Perth, Australia. *Stars & Stripes* successfully defended the cup in 1988 against New Zealand, and in 1992 *America*<sup>3</sup> retained the Cup for the United States by defeating the Italian boat four races to one.

The race is usually held every three to four years, with challengers coming from England, Canada, France, Sweden, Italy, New Zealand, Australia, Japan, and other countries. The rules require that the defenders and challengers sail in closely matched boats built to the same general specifications, but designs have varied over the years as sailing technology has grown more sophisticated. A new class of boats, the America's Cup class, was introduced in 1991.

The New Zealand team won the Cup in 1995 and again in 2000. In 2003 the Swiss team took the Cup.

**CONTACT:**

America's Cup  
www.americascup.com/

**SOURCES:**

*AmerBkDays-2000*, p. 601

◆ 0068 ◆ **Amurdad, Feast of**

*July, November, December; 7th day of Amurdad, the 5th Zoroastrian month*

The Feast of Amurdad is one of the "sacred name days" in the Zoroastrian religion, where both the day and the month share the name of the same *yazata* or spiritual being—in this case Amurdad, who presides over plants and is represented by fruits and flowers. Amurdad also stands for immortality.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and the 7th of Amurdad can fall either in July, November, or December.

Followers of the Zoroastrian religion, which was founded by the prophet Zoroaster (also known as Zarathushtra, who is believed to have lived around 1200 B.C.), today live primarily in Iran and northwestern India, although smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**

*RelHolCal-2004*, p. 67

◆ 0069 ◆ **An tOireachtas**

*Early November*

The original *Oireachtas*, or "Assembly," dates back to the ancient kingdoms of seventh-century Ireland. In 1897 Conradh na Gaeilge revived the tradition of assembly and discussion that had begun centuries earlier by founding what is now Ireland's oldest annual cultural festival. An tOireachtas is a 10-day celebration of Irish culture and language, and it includes lectures, debates, literary and stage competitions, concerts, art exhibitions, storytelling, and performances of traditional Irish song, music, and dance. A highlight of the festival is the *sean-nós*, or traditional singing in the Irish language. The *sean-nós* singing competitions culminate in the *Corn Uí Riada*, the final competition for the coveted Ó Riada Trophy.

Sponsored by the Gaelic League, the festival is held in a different venue each year. It is similar to the EISTEDDFOD in Wales and the GAELIC MOD in Scotland.

**CONTACT:**

Irish Tourist Board  
345 Park Ave., 17th Fl.  
New York, NY 10154  
800-223-6470 or 212-418-0800;  
fax: 212-371-9052  
info@irishtouristboard.com

**SOURCES:**

*IntlThFolk-1979*, p. 237

◆ 0070 ◆ **Anant Chaturdashi**

*August-September; 14th day of waxing half of Hindu month of Bhadrapada*

Among Hindus, this is a day for worshipping and meditating on the god Vishnu. A day-long fast is observed, with offerings of fruits, sweets, and flowers to Vishnu. A thread colored in turmeric paste and having 14 knots is tied on the upper right arm while meditating in the belief that it will protect the worshipper from evil and bring prosperity and happiness. The Pandava princes in exile observed this fast on the advice of Sri Krishna and as a result, they defeated the Kauravas and regained their lost kingdom (see BHISHMA ASHTAMI).

**SOURCES:**

*BkFest-1937*, p. 160  
*RelHolCal-2004*, p. 174

◆ 0071 ◆ **Anastenaria**

*May 21-23*

A firewalking ceremony in Greece, in the communes of Agia Eleni near Serres and of Langada near Thessalonike. Men and women, some holding red kerchiefs and some carrying icons of St. Constantine and St. Helen—in whose honor the ceremonies are held—dance barefooted on red-hot coals while folk musicians play. The custom is supposed to have originated in an ancient form of worship that was brought by travelers from Kostis in Eastern Thrace and adapted to Christian beliefs.

Firewalking has been practiced in many parts of the world and has been thought at times to ensure a good harvest and at other times to purify the participants.



**CONTACT:**  
Greek National Tourist Organization  
645 Fifth Ave., 9th Fl.  
New York, NY 10022  
212-421-5777; fax: 212-826-6940  
info@greektourism.com

**SOURCES:**  
*OxYear-1999*, p. 215

◆ 0072 ◆ **Anchorage Festival of Music**  
*June*

A major cultural event in Alaska, the Anchorage Festival of Music was established in 1956 by Mary Hale, an arts patron who lived in the city, and Robert Shaw, the world-famous maestro of choral music. Since its inception, this classical music festival has brought local, national, and international orchestral and choral musicians together to perform in chamber recitals and concerts during the month of June. The festival also has an educational component in its Summer Music Conservatory, cosponsored by the Anchorage Festival of Music and the University of Alaska at Anchorage, a program for musicians ages 11-18 with prior instrumental and/or vocal experience. In addition to featuring such works as those of Ludwig van Beethoven (1770-1827), Wolfgang Amadeus MOZART (1756-1791), and Gioacchino Rossini (1792-1868), the festival presents some contemporary classics—hit songs from popular Broadway shows.

**CONTACT:**  
Anchorage Festival of Music  
P.O. Box 103251  
Anchorage, AK 99510-3251  
907-276-2465; fax: 907-276-2540  
www.festivalmusic.org/

**SOURCES:**  
*MusFestAmer-1990*, p. 21  
*MusFestWrld-1963*, p. 285

◆ 0073 ◆ **Anchorage Fur Rendezvous**  
*Begins second Friday in February*

A 10-day city-wide celebration, also called the **Rondy** and sometimes the **Mardi Gras of the North**, held in Anchorage, Alaska. The Rondy has its origins in the days when fur trappers, joined by miners, capped off a season of trapping by carousing in Anchorage; this annual rendezvous was formalized as a winter carnival in 1936.

Highlighting the celebration is the World Championship Sled Dog Race, a 75-mile race run in three 25-mile legs on three successive days, starting and ending in Anchorage. Contestants come from throughout the United States. Among the scores of other events and exhibits are parades, the Miners and Trappers Ball, Eskimo blanket tossing, Eskimo dances, a snowshoe baseball game, wristwrestling matches, and performances of an old-time melodrama. Special Alaskan foods sold include sourdough pancakes.

See also IDITAROD TRAIL SLED DOG RACE

**CONTACT:**  
Anchorage Fur Rendezvous  
400 D St., Ste. 200  
Anchorage, AK 99501-2342  
907-274-1177; fax: 907-277-2199  
info@furrondy.net  
www.furrondy.net

**SOURCES:**  
*AmerBkDays-2000*, p. 138

◆ 0074 ◆ **Andersen Festival, Hans Christian**  
*Mid-June through July*

Since 1965, the city of Odense, where Danish author Hans Christian Andersen (1805-1875) lived as a child, has honored its native son with festival activities during the summer. Each year, the Hans Christian Andersen Festival presents a choreographed musical production of one of Andersen's fairy tales at the Funen Village outdoor amphitheater. The play is performed once a day, with a cast of about 85 children and young adults. Past performances have included "The Tinder Box," "The Ugly Duckling," "Little Claus and Big Claus," and "Simple Simon." From mid-June through July, the fairy tale castle in the garden behind the Hans Christian Andersen Museum is the site of the Hans Christian Andersen Parade, with 30-minute shows three times a day. Playing the roles of 35 favorite Andersen characters, the troupe performs scenes from the writer's most popular fairy tales.

See also CHILDREN'S BOOK DAY, INTERNATIONAL

**CONTACT:**  
Odense Tourist Bureau  
Rådhuset  
DK-5000 Odense C, Denmark  
011-45-66-12-75-20; fax: 011-45-66-12-75-86  
otb@odenseturist.dk  
www.odenseturist.dk/productManual/funExitingAndEducational.htm

**SOURCES:**  
*GdWrldFest-1985*, p. 73

H. C. Andersen Festspillenes Sekretariatet  
Sct. Knuds Kirkestraede 9, 2.  
5000 Odense C, Denmark  
011-45-70-27-40-77; fax: 011-45-70-27-40-78

◆ 0075 ◆ **Andorra National Day**  
*September 8*

The Principality of Andorra, located in the Pyrénées Mountains between France and Spain, was founded by the Emperor Charlemagne, who recovered the region from the Muslims in 803. (See also ST. CHARLEMAGNE'S DAY.) His son later granted part of his empire to the Spanish bishop of Urgell, and by the late 13th century the citizens of Andorra were ruled by two princes, one in Spain and one in France. Until recently, the principality had been governed jointly by the bishop of Urgell and the king, and later, president of France.

On September 8, 1278, Andorra's first constitutional document, known as the "Pareatges," was signed. Among other things, it stated that each of the co-rulers would receive a token tribute each year known as the *Questia*. Originally, the French king received \$2 biennially; the bishop \$8, plus six hams, six cheeses, and 12 hens in alternate years. On March 14, 1993, the people of Andorra voted to abandon this mode of government and institute a parliamentary system.

The people of Andorra celebrate their National Day by honoring Jungfrau von Meritxell, their patron saint. Pilgrims climb to her hilltop sanctuary near the villages of Encamp and Canillo, where her statue was found by a shepherd under an almond tree (some say a rose bush) blooming out of season. The pilgrims stop to refresh themselves with drinks that have been cooled in the nearby springs, and after the

sermon, they celebrate by dancing and eating lamb grilled on slabs of slate.

**CONTACT:**  
Ministry of Presidence and  
Tourism  
C/Prat de la Creu, 62  
Andorra la Vella, Andorra  
011-376-87-57-02; fax: 011-376-86-  
01-84  
turisme@andorra.ad  
www.andorra.ad (click "History  
and Culture")

**SOURCES:**  
*AnnivHol-2000*, p. 151

◆ 0076 ◆ **Angam Day**  
*October 26*

Nauru is an island in the Pacific, about 2,200 miles northeast of Sydney, Australia, and 2,400 miles southwest of Honolulu. Over the past 100 years, the existence of Nauruans has been threatened a number of times—by tribal disputes in the 1870s, which reduced the population to fewer than 1,000, and by an influenza epidemic in 1919. During World War II, two-thirds of the population was deported by the Japanese to the Caroline Islands to build airstrips.

Although the population has increased substantially since then, it is still a cause for concern. Angam Day (angam means "hope") on October 26 commemorates the various occasions when the Nauruan population has reached 1,500, which is considered the minimum number necessary for survival.

**CONTACT:**  
Nauru Mission to the U.N.  
800 Second Ave., Ste. 400D  
New York, NY 10017  
212-937-0074  
www.un.int/nauru/angumday.  
html

◆ 0077 ◆ **Angelitos, Los**  
*October 30*

For the Mayan Indians living near Cancún in southeastern Mexico, October 30 was a day devoted to children who had died, the *angelitos*, or "little angels." It was customary for families to put flowers on their doors and to cook up treats for the angelitos who would visit them that night. Los Angelitos marked the beginning of the period during which all the dead were commemorated. Mexicans celebrate the Day of the Dead, or *DÍA DE LOS MUERTOS*, on *ALL SOULS' DAY*, November 2.

**SOURCES:**  
*BkHolWrld-1986*, Oct 30

◆ 0078 ◆ **Angola Independence Day**  
*November 11*

This national holiday commemorates Angola's formal independence from Portugal on this day in 1975, after battling for autonomy since the beginning of the 20th century.

**CONTACT:**  
Angola Embassy  
2100-2108 16th St., N.W.  
Washington, DC 20009  
202-785-1156; fax: 202-785-1258  
angola@angola.org

**SOURCES:**  
*AnnivHol-2000*, p. 189

◆ 0079 ◆ **Anjou Festival**  
*July*

Every summer the Festival d'Anjou, a celebration of the performing and visual arts held in Angers, France, gives young artists an opportunity to work with and learn from professionals in their fields through the educational workshops offered during the festival. Some of the world's best-known dance and theatrical groups have come to perform at the festival since its founding in 1975. Most of these performances are held either outdoors or inside abbeys, castles, and churches.

**CONTACT:**  
French Government Tourist  
Office  
444 Madison Ave., 16th Fl.  
New York, NY 10022  
800-391-4909 or 212-838-7800;  
fax: 212-838-7855  
info@martinique.org

**SOURCES:**  
*IntlThFolk-1979*, p. 98

Association du Festival d'Anjou  
1, rue des Arènes  
49100 Angers, France  
011-33-241-24-88-77; fax: 011-33-  
241-24-88-78  
info@festivaldanjou.com

◆ 0080 ◆ **Anna Parenna Festival**  
*March 15*

Anna Parenna was a Roman goddess who represented the circle or ring of the year—Anna being the feminine form of *annus* (meaning "year") and March, the month her festival was observed, being the first month of the Roman calendar. Anna was usually depicted as the old woman of the year that had just passed, while Mars was the god of the first month of the new year. According to legend, in 494 B.C. the ancient Roman *plebs*, or common citizens, fled the city to put political pressure on the patricians (aristocracy), who needed the plebs for the army. They took refuge on the Mons Sacer, a mountain near Rome. They began to run out of food and suffer starvation. Anna, an old woman from Bovillae, brought them cakes every day. When peace was reestablished, the people made her one of their deities and added *Parenna* (meaning "enduring" or "lasting throughout the year") to her name.

On the day of her festival, the plebs of Rome went to the Campus Martius, a large field outside the walls of the city, and lay about on the grass, often pitching tents or constructing simple huts out of stakes and branches with togas stretched across the top. They spent the day drinking, dancing, and singing, returning to the city at night in a state of deep intoxication. As they drank, they often prayed to Anna to let them live as many years as the number of cups of wine they had swallowed.

**SOURCES:**  
*ClassDict-1984*, p. 48  
*DictRomRel-1996*, p. 9  
*FestRom-1981*, p. 90

◆ 0081 ◆ **Annakut Festival**

*October-November; first day of waxing half of Hindu month of Kartika*

This Hindu festival is observed on the day following DEWALI in northern India. It celebrates an event in Krishna's life in which he lifted the Govardhan Mountain on his little finger for seven days, to protect the cows and people of Vrindavana (now in the state of Uttar Pradesh) against the deluge of rain sent by Indra, god of the heavens and rains. People come to the nearby town of Vrindavan from all over India to visit and worship at Mount Govardhan on this day. Those who cannot make the trip worship at home and give gifts to Brahmans. Hindus all over the world celebrate this day by preparing hundreds of different food dishes and taking them to temples to offer to the gods.

**CONTACT:**

India Tourist Office  
1270 Avenue of the Americas,  
Ste. 1808  
New York, NY 10020  
800-953-9399 or 212-586-4901;  
fax: 212-582-3274  
ny@itonym.com

**SOURCES:**

*RelHolCal-2004*, p. 177

◆ 0082 ◆ **Annapolis Valley Apple Blossom Festival**

*Five or six days beginning last week in May*

Nova Scotia's Annapolis Valley is widely known for its apple orchards, which begin to flower in late May or early June. The area's first Apple Blossom Festival was held in 1933 in the town of Kentville, but since that time it has grown into nearly a week-long celebration whose events are held throughout the 60 towns and villages of the Annapolis Valley. In addition to a children's parade, sporting events, tours to view the apple blossoms, apple pie baking and eating contests, and a cooking competition, the festival includes the crowning of "Queen Annapolisa," who is chosen from among 18 local princesses.

The festival is also designed to draw attention to the area's historic background as "The Land of Evangeline," the heroine of Henry Wadsworth Longfellow's long narrative poem about the expulsion of a group of Acadians and their subsequent settlement in Louisiana.

**CONTACT:**

Apple Blossom Festival  
217 Belcher St.  
Kentville, NS B4N 1E2  
Canada  
902-678-8322; fax: 902-678-3710  
appleblossom@ns.sympatico.ca  
www.appleblossom.com/

**SOURCES:**

*GdWrldFest-1985*, p. 44

◆ 0083 ◆ **Annunciation of the Blessed Virgin Mary in Belgium, Feast of the**

*March 25*

The Feast of the Annunciation or LADY DAY is known in Belgium as **Notre Dame de la Prospérité**, due to a folk belief that seeds planted on this feast day will certainly sprout. This day is also associated with weather lore: traditional Belgian belief has it that a clear, starry sky before sunrise is a good omen for the next harvest.

According to legend, the Lord asked the animals and birds to pass the Feast of the Annunciation in silent contemplation. When the cuckoo ignored this command and continued its brazen, loud calling, God punished the bird by forbidding it to build its own nest, thus dooming it to wander forever.

**SOURCES:**

*FestSaintDays-1915*, p. 59  
*FestWestEur-1958*, p. 6

◆ 0084 ◆ **Annunciation of the Lord**

*March 25*

Formerly called the **Annunciation of the Blessed Virgin Mary** by the Roman Catholic Church, this day celebrates the appearance of the Archangel Gabriel to the Virgin Mary announcing that she was to become the mother of Jesus. The date for this feast couldn't have been fixed until the date of CHRISTMAS was established, and obviously the two dates had to be nine months apart. In England, the Feast of the Annunciation is commonly called LADY DAY. Greek Orthodox Christians refer to this day as the Annunciation of the Theotokos.

Annunciation usually falls during LENT, and is kept as a feast day in the midst of the Lenten fast. If it should happen to fall on MAUNDY THURSDAY or GOOD FRIDAY, it is transferred to a date following EASTER. According to medieval superstition, it was a bad omen when Easter and the Annunciation fell on the same day.

In Sweden it was called *Varfrudagen*, "Our Lady's Day." Common pronunciation turned it into *Vaffeldagen*, or "Waffle Day." This is the source of heart-shaped waffle irons: the waffles commemorate the heart of the Virgin Mary.

**CONTACT:**

The Mary Page  
Marian Library/International  
Marian Research Institute  
University of Dayton  
Dayton, OH 45469-1390  
www.udayton.edu/mary/main.html  
Greek Orthodox Archdiocese of  
Australia  
home.it.net.au/~jgrapsas/pages/an  
nunc.htm

**SOURCES:**

*AmerBkDays-2000*, pp. 3, 232  
*BkDays-1864*, vol. I, p. 417  
*BkHolWrld-1986*, Mar 25  
*DaysCustFaith-1957*, p. 86  
*EncyChristmas-2003*, p. 33  
*EncyEaster-2002*, p. 3  
*EncyRel-1987*, v. 3, p. 441  
*FestSaintDays-1915*, p. 56  
*FestWestEur-1958*, pp. 6, 213  
*FolkWrldHol-1999*, p. 223  
*OxYear-1999*, p. 133, 503  
*RelHolCal-2004*, p. 92  
*SaintFestCh-1904*, p. 146

◆ 0085 ◆ **Anthesteria**

*February-March*

A spring festival held for three days annually in ancient Athens during the Attic month of Anthesterion (February-March). Its purpose was to celebrate the beginning of spring, the god Dionysus, and the maturing of the wine stored during the previous year. The first day was celebrated by tasting the new wine from the previous vintage. This was known as the Pithoigia, or "opening of the casks." The second day, the Choes, or "pitcher feast," was a merry celebration of the marriage of the chief archon's (magistrate's) wife to Dionysus. A festival of the dead was held on the third day. This was called the Chutroi, or "feast of pots." This was a time of mourning to honor the dead, and to placate or expel ghosts.

The three days of the Anthesteria incorporated the theme of birth-growth-death.

**SOURCES:**

*DictFolkMyth-1984*, p. 64  
*EncyRel-1987*, v. 1, p. 306  
*OxClassDict-1970*, p. 67

◆ 0086 ◆ **Anthony Day, Susan B.**

*February 15; August 26*

Susan Brownell Anthony (1820-1906) devoted her life to the temperance, anti-slavery, and women's suffrage movements. After the Civil War ended in 1865, she focused all of her energies on getting women the right to vote. That goal was achieved in 1920 with the passage of the 19th Amendment to the Constitution of the United States, sometimes called "the Anthony Amendment." She was elected to the Hall of Fame for Great Americans in 1950, and was honored in 1979 when she became the first American woman to have her likeness on a coin: the Susan B. Anthony dollar.

Tributes to Anthony take place on her birthday, February 15, in various parts of the country. Sometimes a memorial service is held in the crypt of the Capitol in Washington, D.C., where there is a statue of the pioneers in the women's suffrage movement: Anthony, Elizabeth Cady STANTON, and Lucretia Mott. Ceremonies honoring Anthony are often held at her grave in Rochester, New York, near the home where for more than 40 years she lived and frequently met with other influential reformers. Women's organizations, such as the National Organization for Women (NOW), usually play a major role in sponsoring memorial observances.

Some states observe Susan B. Anthony Day on August 26, the day on which the 19th Amendment was ratified.

**CONTACT:**

Susan B. Anthony House  
17 Madison St.  
Rochester, NY 14608  
585-235-6124  
www.susanbanthonyhouse.org

**SOURCES:**

*AmerBkDays-2000*, pp. 456,  
609  
*DictDays-1988*, p. 115  
*OxYear-1999*, p. 79

◆ 0087 ◆ **Antigua and Barbuda Independence Day**

*November 1*

Antigua and its dependency, Barbuda, became officially independent from England in 1981. Antigua had been settled by English people as early as 1632. It did not gain self-rule until 1967.

This small state also observes the first Monday and Tuesday in August as a legal holiday known as Carnival, during which a festival celebrates the islanders' cultural heritage.

**CONTACT:**

Antigua and Barbuda Embassy  
3216 New Mexico Ave., N.W.  
Washington, DC 20016  
202-362-5122; fax: 202-362-5225  
embantbar@aol.com

**SOURCES:**

*AnnioHol-2000*, p. 183

◆ 0088 ◆ **Antique and Classic Boat Rendezvous**

*Last weekend in July*

Every July since 1975, classic wooden yachts of pre-1952 vintage have gathered for the annual Antique and Classic

Boat Rendezvous at Mystic Seaport Museum in Mystic, Connecticut. Although some boats built as early as 1890 have participated, most date from the 1920s to the 1940s. Many are one-of-a-kind and have been kept in mint condition by their owners. More than 50 boats from throughout the Northeast participate each year, making it one of the largest gatherings of its kind.

The boats can be viewed at dockside on Friday evening and early on Saturday. Sunday afternoon the vessels begin their colorful parade down the Mystic River to Noank, led by the museum's 84-year-old steamboat, *Sabino*, with a Dixieland jazz band on board. The boats are "dressed" with brightly colored signal flags, and many carry crews in period costumes as they compete for awards in various categories.

**CONTACT:**

Mystic Seaport Museum  
75 Greenmanville Ave.  
P.O. Box 6000  
Mystic, CT 06355-0990  
888-9SEAPORT (73-2767) or 860-  
572-5315 (visitor info.)  
visitor.services@mysticseaport.  
org  
www.mysticseaport.org

◆ 0089 ◆ **Anzac Day**

*April 25*

A national holiday in Australia and New Zealand, this day takes its name from the initial letters of "Australia and New Zealand Army Corps." It commemorates the landing of the Anzac troops on the Gallipoli Peninsula in European Turkey on April 25, 1915, during World War I. Like MEMORIAL DAY in the U.S., this day is celebrated with veterans' parades and church services. Observed as a holiday since 1920, Anzac Day now honors those who have died in both world wars as well as in Korea and Vietnam.

**CONTACT:**

Anzac Day Commemoration  
Committee of Queensland  
P.O. Box 391  
Aspley, Queensland 4034 Aus-  
tralia  
011-61-7-3263-7118; fax: 011-61-7-  
3263-7118  
admin@anzacday.org.au  
www.anzacday.org.au

**SOURCES:**

*AnnioHol-2000*, p. 68  
*BkHolWrld-1986*, Apr 25  
*DictDays-1988*, p. 4  
*OxYear-1999*, p. 174

Ministry for Culture and Her-  
itage

History and Heritage Units  
P.O. Box 5364  
Wellington, New Zealand  
011-64-4-471-4027; fax: 011-64-4-  
499-4490  
info@mch.govt.nz  
www.nzhistory.net.nz/Gallery/An-  
zac/Anzac.htm

◆ 0090 ◆ **Aoi Matsuri**

*May 15*

One of the three major festivals of Kyoto, Japan, the **Hollyhock Festival** is believed to date from the sixth century. The festival's name derives from the hollyhock leaves adorning the headdresses of the participants; legend says hollyhocks

help prevent storms and earthquakes. The festival owes its present form to the time in the Heian period (792-1099) when imperial messengers were sent to the Kyoto shrines of Shimo-gamo and Kamigamo after a plague (or a flood) that came about because the shrines were neglected. Today the festival, which was revived in 1884, consists of a re-creation of the original imperial procession. Some 500 people in ancient costume parade with horses and large lacquered oxcarts carrying the "imperial messengers" from the Kyoto Imperial Palace to the shrines.

See also GION MATSURI and JIDAI MATSURI

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calender/  
may/aoi.html

Kyoto City Tourism & Culture  
Information

web-japan.org/  
011-81-75-752-0227 or 011-81-75-  
343-6655  
raku.city.kyoto.jp/data/cssys/  
bulletin/aoi02\_e.html

◆ 0091 ◆ Apache Maidens' Puberty Rites

July 4

A celebration of the coming-of-age of girls of the Mescalero Apache Tribe, held for four days and four nights around the FOURTH OF JULY in Mescalero, N.M. Besides the puberty rites, there are other events: a rodeo, a powwow with cash prizes for dancers, a parade on July 4, and the nighttime Dance of the Mountain Gods.

The rites are related to the belief that soon after the creation of the world, White Painted Woman appeared in the east as a beautiful young woman, moved to the west, and disappeared when she was old. On the first and last days of the ceremonial, the girls must run around a basket four times, symbolically going through the four stages of life (infancy, childhood, adulthood, and old age). On the last day, their faces are painted with white clay and they enact the role of White Painted Woman, taking on her qualities and preparing for a rewarding adult life. On each of the four nights, the girls dance in the Holy Lodge, which was set up on the first day, while singers sing of the creation and beat time with deer-hoof rattles. The celebrations also involve feasting and elaborate ceremonial dresses.

In the 1800s, the U.S. government forbade the Apaches to congregate, but in 1911 decreed that they could congregate on July 4 to celebrate the nation's birthday. The Apaches then chose that date for their most important cultural ritual as an insult to their conquerors.

**CONTACT:**

Mescalero Apache Tribe  
P.O. Box 227  
Mescalero, NM 88340  
505-464-4494; fax: 505-464-4508

**SOURCES:**

*DictWrdRel-1989*, p. 531  
*EncyNatAmerRel-2001*, p. 102  
*IndianAmer-1989*, p. 301

◆ 0092 ◆ Apollonian Games

July 6-13

Apollo was an ancient Greek god, but his fame had spread to Rome where he was adopted as a healing god during a plague in the fifth century B.C. A couple of hundred years later, after a setback in the Second Punic War against Hannibal's forces, religious officials decided to appeal to Apollo by holding games in his honor. The Romans first held the **Ludi Apollinares**, or Apollonian Games, in 212 B.C. Originally the Games took place on July 13; they turned into an eight-day event due to the event's success.

From the very start, the Apollonian Games showed a Greek influence. There were chariot races and "scenic shows" or theatrical productions—a Greek custom. An ox with gilded horns was sacrificed to Apollo, and everyone feasted. Of the eight days, two were devoted to games and races in the Circus Maximus, a huge outdoor arena, and the other six were devoted to plays in the theaters and market fairs.

See also LUDI; PLEBEIAN GAMES; ROMAN GAMES

**SOURCES:**

*BkFairs-1939*, p. 60  
*DictRomRel-1996*, p. 134  
*FestRom-1981*, p. 159  
*RomFest-1925*, p. 179

◆ 0093 ◆ Apparition of the Infant Jesus

September 18

The ancient Villa de Eten in Peru is inhabited by many descendants of the Mochicas—a pre-Inca culture that flourished in northern Peru from the 3rd century B.C. to the 7th century A.D. Town residents still speak the ancient Mochica language, preserved in no other place in Peru. Two of their most important fiestas celebrate the apparitions of the infant Jesus, which took place on June 2 and September 18, 1649. After the second apparition, a tidal wave destroyed the village. The chapel of the apparitions, however, remained standing. Hence the villagers named it *La Capilla de los Milagros* (Chapel of the Miracles).

Townfolk host a three-day festival commemorating this event, beginning on September 18. Preparations for the fiesta, which include candle making and other festive pursuits, begin several weeks beforehand. A special mass is held on the eve of the fiesta, and it is followed by fireworks and lighted balloons. Festivities continue the following day with a procession to the chapel with the images of Mary Magdalene, St. Peter holding the keys to heaven, and Senor del Mar (Lord of the Sea). Dance groups accompany the procession, each performing to its own tunes and wearing its own distinctive costumes. When the procession returns from the chapel, it stops at altars that have been set up along the way. A huge wheel of fireworks is set off when the procession reaches the church.

**CONTACT:**

Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-1-4224-3131; fax: 011-51-1-  
4224-7134  
postmaster@promperu.gob.pe

**SOURCES:**

*FiestaTime-1965*, p. 148

◆ 0094 ◆ **Apple and Candle Night**

October 31

Another name for HALLOWEEN among children in the Swansea area of Wales. The traditional game of "Apple and Candle" is played by suspending a stick from the ceiling with an apple fastened to one end and a lit candle to the other. The object is to eat the apple without using hands and without getting burned by the swinging candle. To make the game more challenging, players are sometimes blindfolded and the stick is twirled around before the game begins.

See also MISCHIEF NIGHT

**SOURCES:**

*DictDays-1988*, p. 4  
*DictFolkMyth-1984*, p. 869  
*FestSaintDays-1915*, p. 192  
*FolkWrldHol-1999*, p. 604

◆ 0095 ◆ **Appomattox Day**

April 9

The Civil War ended on April 9, 1865, in the village of Appomattox Court House, Virginia, when Lieutenant General Ulysses S. Grant of the Union army accepted the surrender of General Robert E. LEE of the Confederacy. The Confederate soldiers were allowed to keep their horses and return to their homes; the officers were allowed to retain their side arms and swords as well. Thus ended the bloody four-year conflict that had cost more than half a million lives.

The most widespread celebration of Appomattox Day took place in 1965 during the Civil War centennial year. Thousands of people attended the ceremonies at the Appomattox Court House National Historical Park. Participants included the Union leader's grandson, Ulysses S. Grant III, as well as Robert E. Lee IV, great-grandson of the Confederate leader. The day was noted across the country—but particularly in the South—with costumed pageants, books and articles reflecting on the war, and concerts of martial music. Although the anniversary is not observed on a yearly basis, reenactments of the historic surrender are held periodically.

**CONTACT:**

Appomattox Court House National Historical Park  
National Park Service  
P.O. Box 218, Hwy. 24  
Appomattox, VA 24522  
434-352-8987, ext. 26; fax: 434-352-8330  
www.nps.gov/apco

**SOURCES:**

*AmerBkDays-2000*, p. 266

**CONTACT:**

Appomattox County Visitor Information Center  
5 Main St.  
P.O. Box 704  
Appomattox, VA 24522  
804-352-2621; fax: 804-352-2621  
www.appomattox.com

◆ 0096 ◆ **April Fools' Day**

April 1

There are many names for this day—including **All Fools' Day**, **April Noddy Day**, **Gowkie Day**, **Huntigowk Day**, and **St. All-Fools' Morn**—just as there are many practical jokes to play on the unsuspecting. One theory about its origin

points to Noah as the first "April Fool." It is said that on that day he mistakenly sent the dove out to find dry land after the flood. Another points to the adoption of the Gregorian calendar in 1582, when NEW YEAR'S DAY was officially moved from March 25 to January 1. People who forgot about the change were often mocked by their friends, as they continued to make New Year visits just after the old March date.

The simplest pranks usually involve children who, for example, tell each other that their shoelaces are undone and then cry "April Fool!" when the victims glance at their feet. Sometimes the media get into the act, broadcasting fictitious news items designed to amuse or alarm the public. British television, for example, once showed Italian farmers "harvesting" spaghetti from trees. The French call it **Fooling the April Fish Day** (the fool being the *poisson d'avril*) and try to pin a paper fish on someone's back without getting caught.

In Mexico children play April Fools'-type pranks on December 28, HOLY INNOCENTS' DAY.

**SOURCES:**

*AmerBkDays-2000*, p. 247  
*BkDays-1864*, vol. I, p. 460  
*BkFest-1937*, p. 17  
*DaysCustFaith-1957*, p. 92  
*EncyEaster-2002*, p. 9  
*EncyRel-1987*, v. 1, p. 213  
*FestSaintDays-1915*, p. 58  
*FestWestEur-1958*, p. 34  
*FolkAmerHol-1999*, p. 191  
*FolkWrldHol-1999*, p. 268  
*OxYear-1999*, p. 142

◆ 0097 ◆ **Arapaho Sun Dance**

Mid-summer

The Sun Dance is a major religious event for many Native Americans, including the Cheyenne, Shoshone, and other Plains Indian tribes. The Arapaho people on the Wind River Reservation, outside Fort Washakie, Wyoming, hold the Sun Dance in mid-summer. To prepare for this sacred ceremony, they create a space for the dance to take place and particular objects are placed within this space, including a buffalo head, symbolizing strength, comfort, and abundance, and fresh sage, which represents the breath of life.

The dancers focus their gaze on the buffalo head as they move toward and away from it. The dance can have many purposes—to cure a loved one who is ill, to bring rain, to avoid death and other calamities, to ensure the tribe's prosperity, or to give thanks. It can last for up to three days.

See also SIOUX SUN DANCE; SOUTHERN UTE TRIBAL SUN DANCE

**CONTACT:**

Wind River Visitors Council  
P.O. Box 1449  
11 N. 3rd St., E.  
Riverton, WY 82501  
800-645-6233 or 307-856-7566  
info@wind-river.org

**SOURCES:**

*CustHolWrld-1962*, p. 102  
*EncyNatAmerRel-2001*, p. 289

◆ 0098 ◆ **Arbor Day**

Last Friday in April

Julius Sterling Morton (1832-1902), one of the earliest American conservationists, settled on the treeless plains of Nebraska in 1855, where he edited the *Nebraska City News* and

developed a lifelong interest in new agricultural methods. Believing that the prairie needed more trees to serve as wind-breaks, to hold moisture in the soil, and to provide lumber for housing, Morton began planting trees and urged his neighbors to do the same. On April 10, 1872, when he first proposed that a specific day be set aside for the planting of trees, the response was overwhelming: a million trees were planted in Nebraska on that day alone.

All 50 states now observe Arbor Day—usually on the last Friday in April—and the idea has spread to other countries as well. Most observances take place in the public schools, where the value of trees is discussed and trees and shrubs are planted. At the White House, the president, first lady, or a presidential designate plants a special tree on the grounds each year on Arbor Day. But it is in Nebraska City, Nebraska, that Morton is best remembered as the originator of Arbor Day, with celebrations taking place on or near his birthday, April 22. A special ceremony is held at Arbor Lodge, Morton's homestead and one of the earliest known attempts at conservation and beautification in America.

Some states call this day **Bird and Arbor Day**, emphasizing the planting of trees that are attractive to birds.

**CONTACT:**

National Arbor Day Foundation  
100 Arbor Ave.  
Nebraska City, NE 68410  
402-474-5655  
info@arborday.org  
www.arborday.org

**SOURCES:**

*AmerBkDays-2000*, p. 303  
*AnnivHol-2000*, p. 66, 72  
*BkFestHolWrld-1970*, p. 86  
*BkHolWrld-1986*, Apr 24  
*DictDays-1988*, p. 5  
*GdUSFest-1984*, p. 109

◆ 0099 ◆ **Arctic Circle Race**

*Mid-April*

The first Arctic Circle cross-country ski race was held in Sisimiut, Greenland, in 1996. Organizers bill the event as the "world's toughest ski race" not only because of its length but also because of the uncertain weather conditions and terrain. Athletes must spend two nights camped in a tent in order to complete the race. The event lasts three days and covers 160 kilometers. Dog sleds follow the skiers as a safety precaution. In recent years the event has attracted participants from over 20 countries.

**CONTACT:**

Arctic Circle Race  
P.O. Box 258  
Sisimiut 3911, Greenland  
011-299-86-68-30; fax: 011-299-86-68-51  
acr@greenet.gl  
www.greenland-guide.gl/

◆ 0100 ◆ **Ardwahist, Feast of**

*April, August, September; 3rd day of  
Ardwahist, the 2nd Zoroastrian month*

The Feast of Ardwahist is considered a "sacred name day" in the Zoroastrian religion because both the day and the month share the name of the same *yazata* or spiritual being—in this case Ardwahist, who stands for truth and righteousness and presides over fire and energy. Ardwahist is represented by the ceremonial fire that plays such a central role in Zoroastrian worship, and that burns continually in most Zoroastrian temples.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and the 3rd of Ardwahist can fall either in April, August, or September.

Followers of the Zoroastrian religion, which was founded by the prophet Zoroaster (also known as Zarathushtra, who is believed to have lived around 1200 B.C.), today live primarily in Iran and northwestern India, although smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**

*RelHolCal-2004*, p. 66

◆ 0101 ◆ **Argentine National Day**

*May 25*

Argentina was one of a number of Spanish colonies controlled by the Spanish viceroy in Lima, Peru. When the colonies became too large to be controlled from one site, a separate viceroyalty was formed in 1776, with its headquarters in Buenos Aires.

On May 25, 1810, Buenos Aires declared its independence from the viceroyalty but continued to pledge loyalty to the Spanish crown. May 25 is observed throughout the country as the anniversary of the revolution. Independence from Spain wasn't declared until July 9, 1816—an event that provoked a long series of civil wars in which rival political leaders fought for national control. Both days are national holidays and are observed with religious services at the cathedral and special performances at the Colón Theatre in Buenos Aires. The city's *Plaza de Mayo* (May Square) was named for the month in which independence was declared.

The Argentine flag is honored with a legal holiday on June 20, **Argentine Flag Day**.

**CONTACT:**

Argentine Embassy  
1600 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-238-6401; fax: 202-332-3171  
info@embajadaargentinaeeuu.org

**SOURCES:**

*AnnivHol-2000*, pp. 87, 114

◆ 0102 ◆ **Argungu Fishing Festival**

*February-March*

A fishing festival held along a sacred mile of the Sokoto River, a tributary of the Niger River, near Argungu, Kebbi State, in northwestern Nigeria. About 5,000 men from throughout Nigeria take part in the approximately 45 minutes of frenzied fishing. Using nets with calabashes (gourds) as floats, they can catch perch of up to 140 pounds. The largest perch are presented to the emirs, or rulers, who hold the festival.

**CONTACT:**

Nigerian Embassy  
1333 16th St., N.W.  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385  
www.nigeriaembassyusa.org/culture1.shtml

**SOURCES:**

*BkHolWrld-1986*, Feb 10

◆ 0103 ◆ **Århus Festival**

*Nine days beginning first Saturday in September*

Since 1965 the Danish city of Århus has been the site of a nine-day festival whose cultural and sporting events run the gamut from opera to fishing competitions. QUEEN MARGRETHE II traditionally gives the opening speech, followed by a performance by the Danish National Radio Symphony Orchestra. Festival events include jazz, classical, and rock concerts, a cross-country race, public debates, children's programs, poetry readings, and theatrical productions. The New York City Ballet and the Alvin Ailey American Dance Theatre have performed there, as have the Israel Philharmonic Orchestra, the Orchestre de Paris, and such world-renowned soloists as Isaac Stern, Vladimir Ashkenazy, Boris Christoff, and Claudio Arrau.

The program varies from year to year, but the events are always held in a variety of indoor and outdoor sites throughout the city, including the Århus Theater, an art nouveau building from the turn of the twentieth century; the new Århus Concert Hall, built in 1981; and the area's many parks, churches, and coffee shops. Århus is also the site of Marseisborg Castle, the Danish royal family's summer residence.

**CONTACT:**

Århus Festuges Sekretariat  
Officersbygningen  
Vester Allé 3  
DK-8000 Århus C, Denmark  
011-45-8940-9191; fax: 011-45-8940-9199  
festugeinfo@aarhusfestuge.dk  
www.aarhusfestuge.dk

**SOURCES:**

*GdWrldFest-1985*, p. 71  
*MusFestEurBrit-1980*, p. 37

◆ 0104 ◆ **Armed Forces Day in Egypt**

*October 6*

An important national holiday in Egypt marking the surprise attack on Israel that began the October War of 1973 (also known as the YOM KIPPUR War). Egypt's ally in the war was Syria. The war ended with a cease-fire secured by the United States, and was declared a victory by Egyptian President Anwar Sadat. It strengthened his position and enabled him to seek an honorable peace with Israel. In 1974 and 1975, agreements were signed that paved the way for the return of the SINAI Peninsula to Egypt in April 1982; Israel had occupied the peninsula since the Six-Day War of 1967, in which Egypt had been crushed. In 1977 Sadat made his dramatic trip to Jerusalem to address the Israeli Knesset (Parliament); a year later, Sadat, Israeli Prime Minister Menachem Begin and United States President Jimmy Carter held talks at Camp David, Md., that led to the Israeli-Egyptian peace treaty of 1979.

The holiday is celebrated with grand parades, speeches by government officials, and fireworks. It was while reviewing a military parade on this day in 1981 that Anwar Sadat was assassinated by opponents of peace with Israel.

**CONTACT:**

Egypt Ministry of Information  
State Information Service  
feedback@sis.gov.eg or  
chairman@sis.gov.eg

www.sis.gov.eg (click on 'Calendar,' then 'October,' then on '6' in the calendar)

◆ 0105 ◆ **Armed Forces Day in the United States**

*Third Saturday in May*

Before President Harry S. Truman proclaimed the third Saturday in May as Armed Forces Day in 1949, the three major branches of the United States armed forces—the Army, the Navy, and the Air Force—held elaborate celebrations on three different days during the year. Although the service units continue to celebrate their own days on April 6 (Army), October 27 (Navy), the second Saturday in September (Air Force), and November 10 (Marine Corps), the purpose of Armed Forces Day is to promote the unification of the branches under the Department of Defense (which took place in 1947) and to pay tribute to those serving in all the armed forces.

While commemorations of the individual service units are usually confined to military bases, the celebration of Armed Forces Day entails much broader participation. In addition to the huge parade held on this day each year in New York City, the armed forces often hold "open house" to acquaint the public with their facilities and to demonstrate some of the latest technological advances.

**CONTACT:**

U.S. Department of Defense  
OASD(PA)/DPC  
1400 Defense Pentagon, Rm.  
1E757  
Washington, DC 20301-1400  
armedforcesday@asd.pentagon.  
mil  
www.defenselink.mil/afd/index.  
html

**SOURCES:**

*AmerBkDays-2000*, p. 368  
*AnnioHol-2000*, p. 91  
*DaysCustFaith-1957*, p. 137  
*DictDays-1988*, p. 5

◆ 0106 ◆ **Armenia Independence Day**

*September 21*

On September 21, 1991, the Armenian people voted in favor of independence from the U.S.S.R.; they were granted independence on December 26 of that year, by which time the former Soviet Union had collapsed. Armenia had been part of the Soviet Union since the 1920s.

**CONTACT:**

Armenian Embassy  
2225 R St., N.W.  
Washington, DC 20008  
202-319-1976; fax: 202-319-2982  
amembusadm@msn.com  
www.armeniaemb.org/

**SOURCES:**

*AnnioHol-2000*, p. 158

◆ 0107 ◆ **Armenian Martyrs' Day**

*April 24*

The day of remembrance for the one million Armenians who died in the Turkish massacre of 1915-16. On April 24, 1915, Turks arrested Armenian political and intellectual leaders in Istanbul, killing 250 of them. That was the start of deportations, forced marches in the desert, rapes, and imprisonments that killed half the Armenian population in Turkey.

Armenian communities throughout the world observe this day. In the United States, many state governors issue proclamations of remembrance, and special programs, with



speeches and prayers, are held in state capitals. There are also special services in Armenian churches.

**CONTACT:**  
Armenian Embassy  
2225 R St., N.W.  
Washington, DC 20008  
202-319-1976; fax: 202-319-2982  
amembusadm@msn.com  
www.armeniaemb.org/

**SOURCES:**  
*AnnivHol-2000*, p. 67

**Armistice Day**  
*See Veterans Day*

◆ 0108 ◆ **Arts and Pageant of the Masters, Festival of**  
*July-September*

A display of art works in arty Laguna Beach, Calif., along with breathtaking *tableaux vivants*—living pictures that recreate master art works. Since the 1940s, artists have created the tableaux to reproduce paintings by such varied masters as Leonardo da Vinci, Henri Matisse, and Winslow Homer. They don't stop there; they also transform delicate pieces of jewelry, sculptures, antique artifacts, and even scenes from postage stamps into life-sized works of art. The tableaux, presented for 90 minutes each evening, are created by some 300 models who have used 1,000 yards of fabric and 100 gallons of makeup. Example of a tableau: three gilded men and two gilded styrofoam horses appear in a setting that reproduces a five-inch Scythian gold comb.

**CONTACT:**  
Festival of the Arts and Pageant  
of the Masters  
650 Laguna Canyon Rd.  
Laguna Beach, CA 92651  
800-487-3378 or 949-494-1145  
www.foapom.com

**SOURCES:**  
*GdUSFest-1984*, p. 18

◆ 0109 ◆ **Asarah be-Tevet (Fast of the Tenth of Tevet)**  
*Between December 13 and January 10; Tevet 10*

Asarah be-Tevet is a Jewish fast day commemorating the beginning of the siege of Jerusalem by the Babylonians under King Nebuchadnezzar in 586 B.C. that was a prelude to the destruction of the First Temple. The fast begins at first morning light on the 10th day of the Jewish month of Tevet.

In Israel it is also a day to remember the victims of the Holocaust. However, Jews outside Israel observe Yom ha-Shoah as HOLOCAUST MEMORIAL DAY.

**CONTACT:**  
Union of Orthodox Jewish Con-  
gregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/rosh  
chodesh/tevet/fast.htm

◆ 0110 ◆ **Ascension Day**

*Between April 30 and June 3; forty days  
after Easter*

Ascension Day is one of the earliest Christian festivals, dating back to the year 68. According to the New Testament, Jesus met several times with his disciples during the 40 days after his Resurrection to instruct them in how to carry out his teachings. Then on the 40th day he took them to the Mount of Olives, where they watched as he ascended to heaven.

Reflecting both Christian and pagan customs, Ascension Day celebrations include processions symbolizing Christ's entry into heaven and, in some countries, chasing a "devil" through the streets and dunking him in a pond or burning him in effigy—symbolic of the Messiah's triumph over the devil when he opened the kingdom of heaven to all believers.

Other customs attached to this day include "beating the bounds"—switching young boys with willow branches as they are driven along parish boundaries, not only to purify them of evil but to teach them the limits of their parish. This gave rise to the name **Bounds Thursday** in England, where it is also sometimes called **Holy Thursday**, though in the rest of the world that term applies to MAUNDY THURSDAY.

In Germany it is sometimes called Father's Day because Protestant men have *herrenpartien*, "outings," on this day. In Sweden many people go out to the woods at three or four o'clock to hear the birds at sunrise. It is good luck if a cuckoo is heard from the east or west. These jaunts are called *gökotta*, or "early cuckoo morning."

*See also* BANNTAG; HOLY THURSDAY

**CONTACT:**  
Holy Apostolic Catholic Assyrian Church of the East  
Commission on Inter-Church Relations and Education Development  
www.cired.org/faith/feast.html  
Greek Orthodox Archdiocese of Australia  
home.it.net.au/~jgrapsas/pages/Ascent.htm

**SOURCES:**  
*AmerBkDays-2000*, p. 346  
*BkFest-1937*, p. 135  
*DictFolkMyth-1984*, pp. 49, 1156  
*DictWrldRel-1989*, p. 65  
*EncyEaster-2002*, p. 13  
*EncyRel-1987*, v. 3, p. 440  
*FestSaintDays-1915*, p. 113  
*FestWestEur-1958*, pp. 64, 165, 215  
*FolkAmerHol-1999*, p. 241  
*FolkWrldHol-1999*, p. 337  
*OxYear-1999*, p. 629  
*RelHolCal-2004*, pp. 95, 121

◆ 0111 ◆ **Ascension Day in Portugal**

*Between April 30 and June 3; forty days  
after Easter*

Also known as *Quinta Feira da Espiga*, or Ear of Wheat Thursday, ASCENSION DAY in Portugal is associated with wishes for peace and prosperity. Traditionally, in rural communities, people gather olive branches, wheat sheaves, poppies, and daisies and fashion them into bouquets. The olive and wheat are symbolic of an abundant harvest; the poppy represents tranquility, and the daisy stands for money. Many Portuguese preserve a sprig of wheat in their homes as a symbol of prosperity. Another Ascension Day custom is to cull healing

plants and herbs to be used later in concocting homemade medicines or magic potions.

**SOURCES:**  
*BkFest-1937*, p. 268  
*FestWestEur-1958*, p. 165

◆ 0112 ◆ **Ash Wednesday**

*Between February 4 and March 10*

The first day of LENT in the West. For 14 centuries the season of Lent has been a time for self-examination and penitence in preparation for EASTER. The name comes from the Saxon *lengten-tide*, referring to the lengthening of the days and the coming of spring. This 40-day period of abstinence recalls the fasts of Moses, Elijah, and Jesus, all of which—according to scripture—lasted 40 days. It was originally begun in the Western Church on a Sunday. But since Sundays were feast days, in the latter part of the sixth century Pope Gregory I moved the beginning of Lent ahead four days.

Gregory is also credited with having introduced the ceremony that gives this day its name. When public penitents came to the church for forgiveness, the priest would take some ash (made by burning the palms used on PALM SUNDAY of the previous year) and mark their foreheads with the sign of the cross as a reminder that they were but ashes and dust. Eventually the practice was extended to include all who wished to receive ashes.

In the East, ashes are not used, and Lent begins on the Monday before Ash Wednesday.

On Ash Wednesday in Iceland, children try to hook small bags of ashes or stones to the back of people's clothing.

See also SHROVE TUESDAY

**CONTACT:**  
 Christian Resource Institute  
 4712 N. Hammond  
 Warr Acres, OK 73122  
 bratcher@cresourcei.org  
 www.cresourcei.org/cylent.html

**SOURCES:**  
*AmerBkDays-2000*, p. 131  
*BkDays-1864*, vol. I, p. 240  
*BkFest-1937*, p. 299  
*DaysCustFaith-1957*, p. 64  
*DictFolkMyth-1984*, pp. 82, 535  
*EncyEaster-2002*, p. 19  
*FestWestEur-1958*, p. 194  
*FolkAmerHol-1999*, p. 106  
*FolkWrldHol-1999*, p. 151  
*RelHolCal-2004*, p. 91  
*SaintFestCh-1904*, p. 115

◆ 0113 ◆ **Asheville Mountain Dance and Folk Festival**

*First Thursday, Friday, and Saturday in August*

The oldest folk and dance festival in the country, held since 1928 in Asheville, N.C. Dedicated to traditional southern Appalachian music, it draws more than 400 performers: dulcimer sweepers, tune bow and mouth harp players, mountain fiddlers, and dancers who compete in smooth- and clog-dancing. Bluegrass and old-time bands also are on hand. ("Bluegrass" is not named for the Kentucky grass, but for the Blue Grass Boys, a band formed in 1938 by Bill Monroe, whose style of country popular music is still widely imitated; see also BLUEGRASS FAN FEST).

Other events of the weekend include a quilt show and the Gee Haw Whimmy Diddle World Competition at the Folk Art Center, which usually draws about 50 contestants. The whimmy diddle, an Appalachian whittled folk toy, is a notched wooden gadget with a propeller on one end; when a stick is rubbed across the notches, the propeller spins. The idea of the contest is to control the spin, to make the propeller gee (turn to the right) and haw (turn to the left). The winners of cash prizes are those who get their whimmy diddle to change the direction of rotation the most times. There is also a cash prize for the Most Unusual and World's Largest Whimmy Diddle.

**CONTACT:**  
 Asheville Convention and Visitors Bureau  
 Folk Heritage Committee  
 P.O. Box 1010  
 Asheville, NC 28802  
 828-258-6101, ext 789  
 info@folkheritage.org  
 www.folkheritage.org/

**SOURCES:**  
*MusFestAmer-1990*, p. 226

◆ 0114 ◆ **Ashura**

*First 10 days of Islamic month of Muharram*

On the 10th of Muharram in the year 680, Muhammad's grandson Hussein (also spelled Husain) was killed in a skirmish between Sunnis and the small group of Shi'ite supporters with whom he was travelling to Iraq. They had been cut off from water and had suffered for 10 days before the men were killed and the women and children taken to Damascus, Syria, along with the heads of the men. His battlefield grave in Kerbela, about 60 miles southwest of Baghdad, became a pilgrimage site almost immediately, and to this day it remains a devotional center for Shi'ite Muslims around the world. Many aging Shi'ites settle in Kerbela or ask in their will to have their bodies carried to the holy city. So many dead have been sent to Kerbela that the town has been transformed into one vast burial ground.

This Islamic holy day, celebrated in the first month of the Islamic year, was derived by Muhammad from the Jewish fast of YOM KIPPUR; he later changed it to an optional fast day and it is so observed by modern-day Sunni Muslims. But for Shi'ites throughout Asia, the festival is dedicated to Hussein and begins on the first day of Muharram, when people put on their mourning clothes and refrain from shaving or bathing. The story of Hussein's martyrdom is recited in Muslim halls, with as much elaboration as possible. The celebration culminates on the 10th day of Muharram, in a large procession designed as a reenactment of Hussein's funeral, with many men whipping themselves bloody with whips and knives to take on the pain of Hussein. Since the early 19th century, the **Hussein Day** celebration has culminated in the performance of a *ta'ziyah*, or passion play, in which Hussein's life, death, and burial are recreated in a loose sequence of 40 to 50 scenes.

The Fatimid dynasty (969-1171) transferred Hussein's head to Cairo and built the Mosque of the Hasanain ("the two Hasans": Hasan and his brother, Hussein) over the relic. It is an especially holy place and is venerated also by Sunnis.

In India non-Shi'ites frequently take part in the processions, whereas in Iraq they would not be tolerated. Small replicas of Hussein's tomb, called *Ta ziyehs* (from the Arabic *aza*, meaning "mourning"), are carried and buried in the local "Kerbela" grounds: India is so far from Kerbela, Iraq, that Indian Shi'ites consecrate local lands so they, too, may be buried in "Kerbela" grounds.

In Jamaica and Trinidad the festival is called **HOSAY** and is celebrated by Muslims and Hindus as a symbol of East Indian unity. In Guyana, it is called **Tadja** and is now celebrated by Afro- and Indo-Guyanese, after having been outlawed in the 1930s because of clashes between Muslims and Hindus when it coincided with **DURGA PUJA**.

In West Africa the holy day is combined with African beliefs, and ensuring prosperity is of uppermost importance: everyone eats as much as possible, inviting poor people to join them, because a full belly ensures prosperity. The Hausa give a fowl or goat's head to each member of the household, which they eat with their backs to each other. In Senegal, Guinea, and Sierra Leone, the dried head and feet of the ram killed at 'ID AL-ADHA are cooked and eaten. Symbolic bathing in rivers and purification by leaping over small fires are followed by torchlight parades and contests.

In Turkey, the 10th of Muharram is called **Yevmi Ashurer**, (day of sweet soup or porridge) and commemorates Noah's departure from the Ark onto Mount Ararat. They must share Allah's gifts with others, so everyone makes *ashurer*, which is a sweet soup or porridge made of boiled wheat, dried currants, grain, and nuts, similar to that supposedly made by Noah and stored in the bins of the Ark. Each person is assigned a day to invite his neighbors to come and share it.

**SOURCES:**  
*AnnivHol-2000*, p. 233  
*BkFest-1937*, p. 237  
*ConEncyIslam-1991*, p. 52  
*EncyRel-1987*, v. 1, p. 462  
*FolkWrldHol-1999*, p. 433  
*MuhFest-1988*, pp. 51, 85  
*OxYear-1999*, pp. 732, 734  
*RelHolCal-2004*, p. 144

◆ 0115 ◆ **Aspen Music Festival**  
*Late June to late August*

One of the finest and most important musical events in the United States, this event was founded in 1949 in Aspen in the Colorado Rocky Mountains. Symphonic orchestra and chamber-music concerts are staged in the white-tented amphitheater designed by Finnish-born architect Eero Saarinen, and smaller presentations in a renovated opera house and a church. Programs range from baroque to modern. Each season new compositions are introduced by "composers in residence"; Virgil Thomson and Aaron Copland have been among them. A school of music operates along with the festival and has an enrollment of more than 900 students.

Aspen was a wealthy silver-mining town in the 1880s, but lost its glitter when silver prices collapsed in the 1890s. Its rebirth began in the late 1930s, largely because of the enterprise of Chicago industrialist Walter Paepcke, who thought Aspen would be suitable for a Platonic community. It is now a popular though pricey skiing resort.

**CONTACT:**  
 Aspen Music Festival and School  
 2 Music School Rd.  
 Aspen, CO 81611  
 970-935-3254 (administration) or  
 970-925-9042 (box office); fax:  
 970-925-8077  
 festival@aspenmusic.org  
 aspenmusicfestival.com

**SOURCES:**  
*GdUSFest-1984*, p. 23  
*MusFestAmer-1990*, p. 42  
*MusFestWrld-1963*, p. 277

◆ 0116 ◆ **Assumption of the Blessed Virgin Mary, Feast of the**  
*August 15*

**Assumption Day**, called the **Dormition of the Most Holy Mother of God** in the East, commemorates the belief that when Mary, the mother of Jesus, died, her body was not subjected to the usual process of physical decay but was "assumed" into heaven and reunited there with her soul. Like the **IMMACULATE CONCEPTION**, the Assumption wasn't always an official dogma of the Roman Catholic Church—not until Pope Pius XII ruled it so in 1950. It is, however, a pious belief held by most Orthodox Christians and some Anglicans. It is regarded as the principal feast day of the Virgin Mother.

This festival may be a Christianization of an earlier Artemis harvest feast, and in some parts of Europe it is still called the **Feast of Our Lady of the Harvest**. The people of Queven, France, actually reenact the Assumption by lowering a wooden angel from the tower of the church and then making her rise again toward "heaven." In Elche, Spain, a two-day enactment of the apocryphal Gospels is performed each year (see **MYSTERY PLAY OF ELCHE**). It is the national holiday of the Acadians in the Maritime Provinces of Canada, and is called *tinta marre* (meaning "a racket"). At 6 P.M. on the 15th, pots and pans are banged, whistles blown, and drums beaten. On the nearest Sunday, boats are decorated and sail past the dock where the priest blesses the fleet. Messina, Sicily, celebrates with a two-week festival including a human tableau of the Assumption and giant figures believed to symbolize the mythical founders of the city, Zancleo and his wife. The girl who portrays the Madonna is allowed to pardon one criminal.

In São Paulo and other parts of southern Brazil, the feast is called **Nosa Senhora dos Navegantes**, "Our Lady of the Navigators." Pageants are held on decorated canoes, each carrying a captain, a purser, three musicians, and two rowers. They travel to small villages to entertain and feast. Towns may have a church procession with musicians whose costumes and demeanors depict the Three Wise Men.

See also **BLESSING OF THE GRAPES**; **MARYMASS FESTIVAL**

**CONTACT:**  
 The Mary Page  
 Marian Library/International  
 Marian Research Institute  
 University of Dayton  
 Dayton, OH 45469-1390  
 www.udayton.edu/mary/main.html  
 Greek Orthodox Archdiocese of  
 Australia  
 home.it.net.au/~jgrapsas/pages/dorm.htm

**SOURCES:**  
*BkFest-1937*, p. 172  
*DaysCustFaith-1957*, p. 206  
*DictFolkMyth-1984*, pp. 886, 1065  
*FestSaintDays-1915*, p. 169  
*FestWestEur-1958*, pp. 15, 47, 184, 203  
*FolkAmerHol-1999*, p. 341  
*FolkWrldHol-1999*, p. 494  
*OxYear-1999*, p. 334  
*RelHolCal-2004*, pp. 99, 124

◆ 0117 ◆ **Assumption of the Virgin Mary in Guatemala, Feast of the**  
*August 15*

Roman Catholics believe that the body of Mary, rather than undergoing death and decay, entered heaven along with her soul, an event that is commemorated in the Feast of the Assumption (see ASSUMPTION OF THE BLESSED VIRGIN MARY, FEAST OF THE). In the Guatemalan town of Santa Cruz del Quiché, the Feast of the Assumption is combined with the Fiestas Elenas (August 16-20) and celebrated for nearly a week.

The fiesta's highlight is the famous Snake Dance. Also known as the Dance of the Jesters, this was a Native American dance that the Spanish priests tried to stamp out. They were not successful because the secret societies that executed the dances did so in caves and other secret locations unknown to the Spanish.

The dance involves the use of live snakes, some of them poisonous, which are captured in the mountains and brought back to town in jars. In order to prevent the snakes from poisoning anyone, the venom is removed in advance or else someone sews the snakes' mouths shut. As the energy of the dance reaches its peak the snakes are released and permitted to writhe about on the dance floor. Each of the dancers scoops up a snake and lets it wrap itself around his limbs while continuing to dance. Occasionally the snake goes down a dancer's blouse or jacket, and the audience roars with laughter if the snake manages to escape through a trouser leg.

One of the dancers wears a fur-trimmed suit and carries a stuffed fox. As he lunges at the audience in a threatening way, kids approach him from behind and yank on the fox's tail. According to legend, the stuffed fox represents the earth's fertility, while the serpent symbolizes the rain that bestows life on the earth. It is probably related to the feathered serpent, a predominant Mesoamerican symbol.

**CONTACT:** Guatemala Tourist Commission  
888-INGUAT1 (464-8281)  
informacion@inguat.gob.gt

**SOURCES:** *DictSymb-1971*, p. 289  
*FiestaTime-1965*, p. 129

◆ 0118 ◆ **Assumption of the Virgin Mary in Hasselt, Belgium, Feast of the**  
*Third and fourth Sundays in August every seven years*

In Hasselt, the capital of the Belgian province of Limburg, the festival known as *Virge Jesse* (Virgin of the Line of Jesse) takes place on the third and fourth Sundays in August every seven years. Local lore states that in medieval times an image of the Virgin was propped up against a great tree which stood at the crossroads near the present-day site of Hasselt. Those whose journeys took them past the image often stopped there to pray for safe travels and to make an offering to the Virgin. By the fourteenth century, tales concerning the Virgin's blessings began to attract pilgrims from far and near the image at the crossroads.

Today's ceremonies feature a procession with a dark, ancient image of the Virgin, said by townsfolk to be the same one that once stood against the tree at the crossroads. Bearers carry the image, draped in a black velvet mantle, through

town and under a progression of arches that represent important episodes in the city's past.

Assumption Day is an official holiday in Belgium.

**CONTACT:** Belgian National Tourist Office  
220 E. 42nd St., Ste. 3402  
New York, NY 10017  
212-758-8130; fax: 212-355-7576  
info@visitbelgium.com

**SOURCES:** *BkFest-1937*, p. 46  
*FestWestEur-1958*, p. 15

◆ 0119 ◆ **Assumption of the Virgin Mary in Italy, Feast of the**  
*August 15*

Colorful processions through the streets and displays of fireworks mark the celebration of the Feast of the Assumption in Italy, as they do in Italian-American communities throughout the United States. In Sicily and rural areas outside of Rome, a **Bowing Procession** is the day's main event. A statue of the Virgin Mary is carried through the town to a ceremonial arch of flowers, where a group of people holding a statue of Christ awaits her arrival. Both statues are inclined toward each other three times, and then the Christ figure precedes that of Mary back to the parish church for a special benediction. The journey to the arch symbolizes Mary's sojourn on earth, the arch itself represents the gate of heaven, and the trip back to the church represents her entrance into heaven.

**CONTACT:** Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:** *DaysCustFaith-1957*, p. 207

◆ 0120 ◆ **Aston Magna Festival**  
*Five weekend evenings from early July to early August*

The Aston Magna Festival has been held since the 1970s, continuing its tradition of bringing music of the baroque period and beyond to today's audiences using historically accurate instruments and performance practices. The oldest festival of its kind, this annual event in the Berkshires of Massachusetts is an outgrowth of the Aston Magna Foundation for Music and the Humanities, which was founded in 1972 by Lee Elman and harpsichordist Albert Fuller to study all aspects of music composed in the 17th and 18th centuries. Today the mission of the foundation is "to enrich the appreciation of music of the past and the understanding of the cultural, political, and social contexts in which it was composed and experienced."

For five consecutive weekends in July and August, a 21st-century audience can enjoy a musical experience closely resembling that of an earlier era as the works of MOZART, Monteverdi, the Bach family, Schubert, Beethoven, Corelli, Purcell, Haydn, and other composers are performed on period instruments. Concerts are held on Fridays at Bard College, with the same program presented on Saturdays at St. James Church in Great Barrington, Massachusetts. Programs have featured vocal and instrumental works ranging from Elizabethan and Italian madrigals and cantatas to piano sonatas, concertos, and symphonies.

**CONTACT:**

Aston Magna Foundation for  
Music and the Humanities  
P.O. Box 28  
Great Barrington, MA 01230  
800-875-7156 or 416-528-3595  
info@astonmagna.org  
www.astonmagna.org/astonfes.  
html

**SOURCES:**

*MusFestAmer-1990*, p. 73

◆ 0121 ◆ **Athens Festival**

*End of June through September*

The feeling of ancient Greece comes alive among the ruins every summer in Athens, where the Acropolis and Parthenon help set the stage for the Athens Festival. Harkening back to the city's heritage, music, dance, and theater performances are presented in the Herod Atticus Odeon, a Roman-style, open-air hillside theater originally built in A.D. 161 that seats thousands. Since 1955 orchestral and chamber music, classical and popular theater, opera, ballet, and modern dance have been performed there by both Greek and international artists, among them the Paris Symphony Orchestra, the Kirov Opera, the Peking Opera, the Alvin Ailey American Dance Theater, the English Bach Festival, the National Theatre of Greece, the Old Vic Company, and the Bolshoi Ballet.

**CONTACT:**

Athens Festival  
23, Hadjichristou & Makriyanni  
str.  
Athens GR-117 42 Greece  
011-30-10-928-2900; fax: 011-30-  
10-928-2933  
pr@greekfestival.gr (public rela-  
tions)  
www.hellenicfestival.gr/

**SOURCES:**

*GdWrldFest-1985*, p. 101  
*IntlThFolk-1979*, p. 192  
*MusFestEurBrit-1980*, p. 107  
*MusFestWrld-1963*, p. 231

◆ 0122 ◆ **Ati-Atihan Festival**

*Third week in January*

One of the most colorful festivals in the Philippines, held in Kalibo, the capital city of the province of Aklan. Originally falling on the Feast Day of Santo Niño (the infant Jesus), the celebration combines Christian and non-Christian elements.

Its origins are in the 13th century, when 10 families fled Borneo and landed on the Philippine island of Panay. There the resident Ati people gave them land. The Ati (also called Negritos or Pygmies) were small dark people, and after receiving the land, the story goes, the Malayan people blackened their faces to look like the Ati. Years later, the Spanish Christians, having converted much of the country, persuaded the inhabitants to darken their skin, wear warlike clothing, and pretend they were Ati to frighten away the Muslims. They were victorious over the Muslims and attributed their victory to Santo Niño. At that time, religion came into the festival.

Ati-Atihan means "to make like Atis." During the present-day festival, revelers cover their skin with soot and wear Ati costumes that are patchworks of coconut shells, feathers, and fronds. They converge on the main streets and around the town plaza and, to the beat of drums, shout "Hala Bira" ("Go on and fight!"), pound their spears, and repeatedly dance a two-step dance. From a distance, the celebrants look like

a solid mass of people lurching and swinging in a frenzied rhythm.

See also DINAGYANG and SINULOG

**CONTACT:**

Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.wowphilippines.com.ph  
(click on "Calendar of  
Events," search "January")

**SOURCES:**

*GdWrldFest-1985*, p. 152  
*IntlThFolk-1979*, p. 288

◆ 0123 ◆ **Audubon Day**

*April 26*

John James Audubon (1785-1851) was America's foremost ornithological illustrator. After studying drawing in Paris under the French painter Jacques Louis David, Audubon struggled for many years to make a living from his art, shuttling back and forth between Europe and the United States and supplementing his income by giving drawing lessons, turning out portraits, playing the flute or violin at local dances, and at one time running a general store.

In 1820 he began a flatboat excursion down the Mississippi River to seek out new varieties of birds to paint. Eventually he had enough bird portraits to publish in book form. *Birds of America*, produced with the help of engraver Robert Havell, Jr., contains 435 hand-colored plates and was published in "elephant folio" format to accommodate the life-sized portrayals of birds on which Audubon insisted.

After his death in 1851, Audubon's wife Lucy returned to teaching to support herself. One of her students, George Bird Grinnell, became the editor of *Forest and Stream* magazine and in 1886 organized the Audubon Society for the study and protection of birds. Today there are many branches of this organization, known as the National Audubon Society, and it remains dedicated to the conservation of wildlife and natural resources. Its members honor Audubon on his birthday, April 26. In some states, Audubon Day and ARBOR DAY are celebrated together by planting trees in bird sanctuaries.

**CONTACT:**

National Audubon Society  
700 Broadway  
New York, NY 10003  
212-979-3000; fax: 212-979-3188  
jbianchi@audubon.org  
www.audubon.org/nas/

**SOURCES:**

*AmerBkDays-2000*, p. 314  
*AnnioHol-2000*, p. 69  
*BkHolWrld-1986*, Apr 13

◆ 0124 ◆ **Australia Day**

*January 26*

The anniversary of the first British settlement in Australia on January 26, 1788, was formerly known as **Foundation Day** or **Anniversary Day**. Captain Arthur Phillip and his company of British convicts arrived first at Botany Bay, and when that proved to be an unsuitable location they moved on to Port Jackson, where the city of Sydney was eventually established. They built a penal colony there to help relieve overcrowding in the British prisons.

First officially celebrated in Sydney in 1818, Australia Day has been a public holiday since 1838. It used to be observed

on either January 26 or the nearest Monday, but since 1994, it has been observed on January 26 with celebrations all over the country.

**CONTACT:**

National Australia Day Council  
Old Parliament House  
King George Terr.  
PARKES ACT 2600 Australia  
011-61-2-6273-8666; fax: 011-61-2-6273-8777  
info@australiaday.gov.au  
www.nadc.com.au

**SOURCES:**

*AnnioHol-2000*, p. 14  
*DictDays-1988*, p. 7  
*IntlThFolk-1979*, p. 11  
*NatlHolWrld-1968*, p. 16

◆ 0125 ◆ **Australian Open Tennis**

*January*

The year's first event in the Grand Slam of tennis, followed by the FRENCH OPEN, the UNITED STATES OPEN, and WIMBLEDON. It is played on synthetic hard courts at Sydney, Australia, and Melbourne, Australia, and known officially as the **Australian Championships**. Tennis took root in Australia in 1880 at the Melbourne Cricket Club. The championship for men began in 1905, and the women's championship in 1922. The matches became an "open" (to both amateurs and professionals) in 1969.

Margaret Smith Court, an Australian known for her powerful serve and volley, is the all-time champion in the women's division of the open; she won the title 11 times between 1960 and 1973. In 1970, she was the second woman to win the Grand Slam; Maureen Connolly had swept the four tournaments in 1953, and Steffi Graf won all four in 1988.

Top multiple winners in the men's division of the Australian Open have been Roy Emerson, who took six titles (1961 and 1962-67); Jack Crawford, Ken Rosewall, and Pat Wood, who each won four; and Rod Laver, Adrian Quist, and Mats Wilander, who each won three.

In 1990, for the first time in Open Grand Slam history, the eight singles titles for men and women were won by eight different players.

**CONTACT:**

Australian Open Official Site  
Tennis Australia  
Private Bag 6060  
Richmond South  
Victoria 3121 Australia  
011-61-3-9286-1177  
www.ausopen.org

◆ 0126 ◆ **Austria National Day**

*October 26*

National Day commemorates the day in 1955 when Soviet occupation forces left Austria, after taking control in 1945. The Austrian State Treaty of May 15, 1955, ensured that Austrians would regain sovereignty over their country on July 27. By October 26, it was once again a free, independent country.

Though a national holiday in Austria, people do not get the day off from school or work, mainly because of the idea that one's country is best served by working. Schools hold special presentations, and the president delivers a speech.

**SOURCES:**

*AnnioHol-2000*, p. 178

◆ 0127 ◆ **Author's Day, National**

*November 1*

The idea of setting aside a day to celebrate American authors came from Nellie Verne Burt McPherson, president of the Bement (Illinois) Women's Club in 1928. McPherson was a teacher and an avid reader throughout her life. During World War I, when she was recuperating in a hospital, she wrote a fan letter to fiction writer Irving Bacheller, telling him how much she had enjoyed his story, "Eben Holden's Last Day A'Fishin." Bacheller sent her an autographed copy of another story, and McPherson realized that she could never adequately thank him for his gift. Instead, she showed her appreciation by submitting an idea for a National Author's Day to the General Federation of Women's Clubs, which passed a resolution setting aside November 1 as a day to honor American writers. In 1949 the day was recognized by the U.S. Department of Commerce.

Sue Cole, McPherson's granddaughter, was largely responsible for promoting the observation of National Author's Day after her grandmother's death in 1968. She has urged people to write a note to their favorite author on this day to "brighten up the sometimes lonely business of being a writer." Flying the American flag on November 1, according to Mrs. Cole, is another way of showing appreciation for the men and women who have made American literature possible.

**SOURCES:**

*AnnioHol-2000*, p. 184

◆ 0128 ◆ **Autumnal Equinox**

*September 22-23*

The sun crosses the plane of the earth's equator twice a year: on or about March 21 (see VERNAL EQUINOX) and again six months later, on or about September 22 or 23. On these two occasions, night and day are of equal length all over the world. In the Northern Hemisphere, September 22 or 23 is the first day of autumn.

Autumnal Equinox Day is a national holiday in Japan, observed on either September 23 or 24 to celebrate the arrival of autumn and to honor family ancestors.

See also HIGAN; SHUNBUN-NO-HI

**CONTACT:**

'From Stargazers to Starships' by  
NASA scientist David P. Stern  
www-istp.gsfc.nasa.gov/  
stargaze/Sintro.htm

**SOURCES:**

*AmerBkDays-2000*, p. 665  
*BkDays-1864*, vol. II, p. 364  
*DictDays-1988*, p. 37  
*FolkWrldHol-1999*, p. 565

The Royal Observatory  
Greenwich  
The National Maritime Museum  
Greenwich  
London SE10 9NF United  
Kingdom  
011-44-20-8312-6565; fax: 011-44-20-8312-6632  
www.rog.nmm.ac.uk (click on  
"Astronomy fact files," then  
"Timekeeping," then "Equinoxes and solstices")

◆ 0129 ◆ **Avani Mulam**

*August-September; during the Hindu month of Bhadrapada*

According to Hindu mythology, the god Indra showed his displeasure with the king of Madurai by sending a drought, during which the river completely dried up. When a sudden, heavy rainfall threatened to flood the river's banks, the king ordered everyone in Madurai to help build a dam to conserve the precious water. The portion of the dam assigned to one old woman was never completed, because she was too busy cooking for the other hungry laborers. One of the workmen who came to her for food was actually the god Sundara, who saved the dam from leaking by throwing a small handful of earth in the gap left by the old woman.

Although Avani Mulam is observed throughout India, the grandest celebration is in Madurai, Tamil Nadu, where an image of Sundara, with a golden basket and a golden spade, is carried in a procession from the river to the temple.

**CONTACT:**  
India Tourist Office  
1270 Avenue of the Americas,  
Ste. 1808  
New York, NY 10020  
800-953-9399 or 212-586-4901;  
fax: 212-582-3274  
ny@itnyc.com

**SOURCES:**  
*BkFestHolWrld-1970*, p. 107

◆ 0130 ◆ **Aviation Day**

*August 19*

**National Aviation Day** honors the birthday of the American inventor and early manufacturer of airplanes, Orville WRIGHT (1871-1948), as well as the progress that has been made in manned flight since the Wright Brothers made their historic 120-foot flight at Kitty Hawk, North Carolina, in 1903. President Franklin D. ROOSEVELT proclaimed August 19 as Aviation Day in 1939, and since that time celebrations have been sponsored in a number of states by organizations involved in aviation. Parachute jumping, glider demonstrations, films, airplane rides, and displays of new and antique aircraft are popular events on this day, and open house celebrations are often held at local airports. One of the more impressive observations of Aviation Day occurs when military aircraft fly in formation, often at lower-than-usual altitudes, over airports or other locations where celebrations are being held.

**SOURCES:**  
*AmerBkDays-2000*, p. 598  
*AnnivHol-2000*, p. 139

◆ 0131 ◆ **Avignon Festival**

*July*

The month-long **Festival d'Avignon** was founded in 1947 by Jean Vilar, a well-known French actor and director. Invited to direct the first annual drama festival at Avignon, Vilar selected bold and innovative productions to be performed at the Court of Honor at the Popes' Palace (*Palais des Papes*), a large outdoor stage. This new kind of theater attracted an eager audience. In the 1960s Vilar expanded the festival's offerings to include dance, cinema, and musical theater.

The International Centre for Creative Research, a residence for artists, was established in the 1970s at the site of a 14th-century monastery, with exhibitions and concerts held during the festival. About the same time, fringe theater sprouted in conjunction with the festival. In the 1980s the festival once again reinvented itself by introducing audiovisual media, presenting more international theater productions, and inviting contemporary poets to do readings.

Throughout its evolution, the Avignon Festival has not strayed from the fresh experimentation which was Vilar's hallmark, thus continuing to attract new audiences after more than 50 years of existence. The festival presents a different program each year, with about 40 performances given in 20 venues including the Popes' Palace, cloisters, and churches, and approximately 120,000 people in attendance.

**CONTACT:**  
Official Site of Festival d'Avignon  
BP 492  
84073 Avignon Cedex, France  
info-doc@festival-avignon.com  
www.festival-avignon.com

**SOURCES:**  
*IntlThFolk-1979*, p. 99  
*MusFestEurBrit-1980*, p. 74

◆ 0132 ◆ **Awoojoh**

*Various*

A thanksgiving feast in the West African nation of Sierra Leone, the Awoojoh honors the spirits of the dead, who are believed to have influence over the fortunes of the living. It may be held at any time of year, and the guests include not only friends and relatives but, in a small community, the entire village. The day begins with a family visit to the cemetery, where a libation is poured over the relatives' graves and the dead are invited to join in the thanksgiving celebration. Two kola nuts, one red and one white, are split in half and thrown upon the grave, and the pattern in which they fall is believed to carry a message from the ancestors. It is essential for all family quarrels to be settled before the feast begins.

Many popular African dishes—such as fried bean cakes, fried plantains, rice bread, and "Awoojoh beans"—are served, but the highlight of the meal is an elaborate stew, a portion of which is set out for the dead ancestors or thrown to the vultures, who are believed to embody the souls of the departed. Although the practice of holding a thanksgiving feast originated with the Yoruba, who came to Sierra Leone from Nigeria, Christians and Muslims give them as well.

**SOURCES:**  
*FolkWrldHol-1999*, p. 545

◆ 0133 ◆ **Awuru Odo Festival**

*Biannually in April*

Among the Igbo people of Nigeria, the Odo are the spirits of the dead, who return to the earth to visit their families every two years. They arrive sometime between September and November (*see* ODO FESTIVAL) and depart in April. Before they leave, there is a big theatrical performance known as the Awuru Odo in which masked players, representing the Odo spirits, reenact the story of their visit to the living and the agony of their departure. The performance takes place on a ritual stage in the market square.

Because the Odo festival occurs only once every two years, elaborate preparations are made to welcome the returning spirits. The masks used in the performance are refurbished or new ones are made. Fences are put up around the shrines where the Odo will worship. Many of these preparations are carried out in secrecy by the men, while the women, who are totally excluded from and can have no knowledge of the activities, are responsible for providing enough food for the celebration.

**SOURCES:**  
*FolkWrldHol-1999*, p. 262

◆ 0134 ◆ **Ayathrem (Ayathrima; Bringing Home the Herds)**

*February, March, October; 26th-30th of Mihr, the 7th Zoroastrian month*

This is the fourth of the six great seasonal feasts known as *gahambars* in the Zoroastrian religion. The *gahambars* traditionally provided the Zoroastrians, who were at one time a primarily agricultural people, with periodic respites from their labor and an opportunity to give thanks for their earthly blessings. Each of the six *gahambars* correlated with a phase of agricultural production—midsummer, bringing in the harvest, etc.—and honored one of the six things created by God: sky, water, earth, plants, animals, and humankind. The importance of the *gahambars* has diminished somewhat, now that so many Zoroastrians live in urban areas, but they are still observed in rural communities where farming rules the patterns of daily life.

The meaning of the word *Ayathrem* is not entirely clear. It is thought to refer to the time of prosperity and nourishment (*thrime* comes from *thrâ*, meaning “to thrive”), which may also be why it is identified with the breeding season for cattle.

The *gahambars* were typically joyous festivals that included such activities as intricate rituals, specific prayers, and the sharing of food.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and *Ayathrem* can fall either in October, March, or February.

**SOURCES:**  
*RelHolCal-2004*, p. 68

◆ 0135 ◆ **Ayerye Festival**

*Between September and December*

Fante communities in southern Ghana have organized themselves into local military companies called *asafo* groups for at least the last few hundred years. The *Ayerye Festival* celebrates and maintains this tradition of local self-defense. When young men come of age, their fathers traditionally give them guns; the *Ayerye Festival* is a kind of communal initiation occasion, in which the older men share their experience and skills with the new young initiates in order to help prepare them to take their places some day. There are mock battles and competitions designed to help the young men develop their skills.

**CONTACT:**  
Ghana Embassy  
3512 International Dr., N.W.  
Washington, DC 20008  
202-686-4520; fax: 202-686-4527

**SOURCES:**  
*FestGhana-1970*, p. 44

◆ 0136 ◆ **Aymuray (Song of the Harvest)**

*May 3*

The South American Indians known as the Incas had an empire that flourished during the 15th and early 16th centuries and extended along the Pacific coast and Andean highlands from the northern border of what is now Ecuador to central Chile. They celebrated a harvest festival in May, which month they called *Aymuray*, which means “the song of the harvest.”

Today, many Quechua Indians, who are descended from the Incas, still live in this region—most of them in Peru, and many continue to celebrate this ancient festival. They choose a tree to be the focus of the action and hang fruit and other objects on its boughs. Then they perform a traditional dance called the *Ayriwa*, “dance of the young corn,” around the tree. Singing of the harvest song, the *Aymuray*, follows, and people shake the tree loose of its gifts and share them amongst each other.

Elsewhere in Peru, *Aymuray* has been largely combined with the Christian Feast of the EXALTATION OF THE CROSS. There are bonfires and music everywhere, as well as altars with crosses, which people take in processions to church.

**SOURCES:**  
*CelebNature-1969*, p. 126  
*DictFolkMyth-1984*, p. 99  
*FiestaTime-1965*, p. 88

◆ 0137 ◆ **Ayyam-i-Ha**

*February 25-March 1*

Also known as **Days of Ha**, these are intercalary days (extra days inserted in a calendar) in the Baha’i calendar. The calendar is made up of 19 months of 19 days each (361 days), plus the period of four days (five in leap years) of *Ayyam-i-Ha* added between the 18th and 19th months, which allows for the year to be adjusted to the solar cycle. The days are set aside for rejoicing, hospitality, gift-giving, special acts of charity, and spiritually preparing for the Baha’i fast, from March 2-20. March 21 is New Year’s Day, *NAWRUZ*, and the first day of the Baha’i calendar.

The new calendar was inaugurated by Mirza Ali Mohammad, known as the *BAB*, founder of the Babi religion from which the Baha’i faith emerged. Baha’is believe that the new age of unity they foresee should have a new calendar free of the associations of the older calendars.

The Baha’i observe nine days on which work connected with trade, commerce, industry, and agriculture should be suspended. These days are the first, ninth, and 12th days of the Feast of *RIDVAN*, *Nawruz*, the anniversaries of the Bab’s birth, declaration, and martyrdom, and the birth and ascension of *BAHA’U’LLAH*.

**CONTACT:**  
Baha’i National Center  
1233 Central St.  
Evanston, IL 60201

**SOURCES:**  
*AnnioHol-2000*, p. 33, 37  
*ConEncyBahai-2000*, p. 53  
*OxYear-1999*, p. 695



800-22-UNITE (8-6483) or 847-869-9039  
bahai-info@usbnc.org  
www.us.bahai.org

*RelHolCal-2004*, p. 157

◆ 0138 ◆ **Azerbaijan Independence Days**

*May 28; October 18*

Azerbaijan observes two independence days. The May 28, 1918, establishment of the Democratic Republic of Azerbaijan provides the occasion for the older independence celebration. Two years later, Azerbaijan came under Soviet rule. By 1991, the growing perestroika (social and economic reform) movement in the former U.S.S.R. created the opportunity for Soviet republics to break free, which, one by one, they proceeded to do. Azerbaijan declared its intention to once again become an independent nation on August 30, 1991. Azerbaijan's new independence day commemorates the declaration of independence made by the Supreme Soviet of Azerbaijan on October 18, 1991. After the U.S.S.R. ceased to exist as a geopolitical entity in December 1991 (which became official on January 1, 1992), Azerbaijan became an official independent state on December 26, 1991.

**CONTACT:**

Azerbaijan Embassy  
2741 34th St., N.W.  
Washington, DC 20008  
202-337-3500; fax: 202-337-5911  
azerbaijan@azembassy.com

**SOURCES:**

*AnnivHol-2000*, p. 174

◆ 0139 ◆ **Aztec Rain Festival**

*Varied*

For about 100 years the Aztecs ruled much of Mexico until the invasion of the Spanish explorer Hernando Cortez and his troops in 1521. They observed a number of festivals associated with rain and the god of rain and lightning, Tlaloc. One was held in February, when a priest performed various rituals to encourage rainfall at the beginning of the agricultural year.

Another festival was held in March, when flowers had begun to bloom. Because these were the first arrivals of new life from the earth, they were offered to Tlaloc and other rain gods. A third festival to encourage rainfall was held in the autumn. Tlaloc was believed to live in a mountain and at this festival, people fashioned small mountains and images of the gods.

A bit of modern folklore attaches to the Aztec rain god. In 1968 a group of students clambered up a statue of Tlaloc in Mexico City and sat on his head. Some speculated that the god did not take kindly to this and made it pour rain during the OLYMPIC GAMES held in the city that year.

**SOURCES:**

*CelebNature-1969*, p. 138  
*EncyRel-1987*, vol. 14, p. 542  
*GodsSymbAncMex-1993*, p. 166

# B

## ◆ 0140 ◆ **Baalbeck Festival** *July and August*

The Baalbeck Festival takes place in July and August in the town of Baalbeck, Lebanon. This festival features music, dance, and drama performances by world-famous artists and ensembles. Performances take place Friday and Saturday evenings, in addition to some Thursday and Sunday evenings. They are staged in the town's remarkable Roman ruins, which it bills as the most intact Roman temples in the world. The festival officially began in 1956, though various groups had used the setting in previous years for special performances. Lebanon's long civil war (1975-1996) put a stop to the festival, but the performances resumed again in 1997. The Baalbeck Festival honors Lebanon's historical position as the crossroads of the West and the Middle East by featuring both European art forms, such as opera and ballet, and Middle Eastern music, dance, and poetry. In addition, it commissions new works from writers and composers.

### **CONTACT:**

Baalbeck Festival  
P.O. Box 11-4215  
Riad El Solh, Beirut  
1107 2160 Lebanon  
011-961-1-373150; fax: 011-961-1-373153  
baalbeck@baalbeck.org.lb  
www.baalbeck.org.lb

## ◆ 0141 ◆ **Bab, Birth of the** *October 20*

A holy day in the Baha'i religion to celebrate the birthday in 1819 of Mirza Ali Mohammad in Shiraz, Persia (now Iran). In 1844, Mirza Ali declared himself the Bab (meaning "gate") and foretold the coming of one greater than he. The day, on which work is suspended, is a happy social occasion for Baha'is.

See also **BAB, DECLARATION OF THE**

### **CONTACT:**

Baha'i National Center  
1233 Central St.  
Evanston, IL 60201  
800-22-UNITE (8-6483) or 847-869-9039

### **SOURCES:**

*AnnivHol-2000*, p. 175  
*ConEncyBahai-2000*, p. 55  
*DictWrldRel-1989*, p. 86, 87  
*RelHolCal-2004*, p. 156

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Baha'i International Community  
866 United Nations Pl., Ste. 120  
New York, NY 10017  
212-803-2500; fax: 212-803-2566  
bic-nyc@bic.org  
www.bahai.org/article-1-3-0-1.html

## ◆ 0142 ◆ **Bab, Declaration of the** *May 22-23*

A joyous Baha'i festival to celebrate the Bab's announcement in 1844 in Shiraz, Persia (now Iran), that he was the "gate" (which is the meaning of *Bab*) to the coming of the promised one of all religions. This proclamation is considered the beginning of the Baha'i faith, although the religion was founded after the Bab's death.

The Bab, who was born Mirza Ali Mohammad, founded an independent religion known as the Babi faith which grew out of Shi'ite Islam. At the time of this proclamation, the Bab also announced that it was his mission to herald a prophet who would be greater than he (paralleling St. John the Baptist as the forerunner of Jesus; see **ST. JOHN'S DAY**). After his proclamation, the Bab assembled 18 disciples.

This day is holy to Baha'is and a day on which work is suspended. Its observation begins at about two hours after sunset on May 22.

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1233 Central St.  
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800-22-UNITE (8-6483) or 847-869-9039  
bahai-info@usbnc.org

### **SOURCES:**

*AnnivHol-2000*, p. 86  
*ConEncyBahai-2000*, p. 56  
*DictWrldRel-1989*, pp. 86, 87  
*OxYear-1999*, p. 694  
*RelHolCal-2004*, p. 155

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New York, NY 10017  
212-803-2500; fax: 212-803-2566  
bic-nyc@bic.org  
www.bahai.org/article-1-3-0-1.html

◆ 0143 ◆ **Bab, Martyrdom of the**  
*July 9*

A solemn commemoration of the day in 1850 when the Bab, the first prophet of the Baha'i faith, was executed in Tabriz, Persia (now Iran). Prayers and readings mark the Baha'i holy day, and work is suspended.

After founding the Babi, a new religion growing out of Shi'ite Islam in 1844, the Bab was repeatedly exiled and imprisoned by Muslim rulers and priests who opposed the idea that the Bab would provide another avenue to the truth. They saw the Babis as revolutionaries and heterodox despoilers. A committee of priests demanded the Bab's execution, and he was led to the town square and tied to a post in front of 750 riflemen. The Baha'is say that shots were fired, but they only severed the ropes binding him. When the smoke cleared, the Bab was found in his cell completing the work he had been doing before the volley of shots—dictating holy words to a scribe. He was taken before a second regiment of riflemen, and this time he was killed. His body was disposed of in a ditch, but was retrieved by his followers and eventually placed in a mausoleum on Mount Carmel in Haifa, Israel, where the Baha'i headquarters is today.

**CONTACT:**  
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Evanston, IL 60201  
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866 United Nations Pl., Ste. 120  
New York, NY 10017  
212-803-2500; fax: 212-803-2566  
bic-nyc@bic.org  
www.bahai.org/article-1-3-0-1.  
html

◆ 0144 ◆ **Babin Den**  
*January 20*

In Bulgaria the old women who helped deliver babies—much like the modern midwife—were called *baba*, or grandmother. It was widely believed that the baby received some of the baba's wisdom, and it was customary for the baby's parents to bring the baba flowers on a particular day each year, called **Grandmother's Day** or **Day of the Midwives**. Eventually the children grew up, but they would continue to visit their baba each year.

Most babies in Bulgaria today are born in hospitals, so the children bring flowers to the doctors and nurses who assisted at their birth. Another traditional activity on this day involves boys dunking girls in the icy waters of rivers and lakes, supposedly to bring them good health in the coming year.

See also GRANDPARENTS' DAY

**SOURCES:**  
*BkFest-1937*, p. 66  
*BkHolWrld-1986*, Jan 20

◆ 0145 ◆ **Baby Parade**  
*Second Thursday in August*

Started in 1901 by Leo Bamberger, founder of New Jersey's Bamberger's Department Store chain, the Baby Parade that takes place along the boardwalk at the seaside resort of Ocean City on the second Thursday in August each year allows children up to the age of 10 to participate and compete for prizes. There are four different divisions: Division A is for children in decorated strollers, go-carts, wagons, etc., and is further divided into three sections according to the age of the child; Division B features children in comically decorated vehicles, as well as walkers; Division C is for floats; and Division D is for larger commercial and noncommercial floats. The children are reviewed by the judges as they walk or wheel along the boardwalk from Sixth Street to Twelfth Street, and every child who enters receives a sterling silver identification bracelet. Cash prizes are given to the best entry in each division. More than 50,000 spectators are drawn to the **Ocean City Baby Parade** each year.

**CONTACT:**  
Ocean City Chamber of Commerce  
P.O. Box 157  
Ocean City, NJ 08226  
800-BEACH-NJ (232-2465) or  
609-399-2629  
www.oceancityvacation.com

**SOURCES:**  
*GdUSFest-1984*, p. 118

**Bacchanalia**  
*See Dionysia*

◆ 0146 ◆ **Bach Festival**  
*Late July for 10 days during odd-numbered years*

Although the Bavarian city of Ansbach, Germany, has no particular connection to Johann Sebastian Bach, it has been the site of a biennial Bach Festival, the **Bachwoche Ansbach**, since 1947. Only music by Bach (or one of his family members) is played, and only on authentic instruments from Bach's time, such as the 1776 fortepiano. Even the concerts are held in buildings that were standing during Bach's lifetime, such as the 15th-century St. Gumbertus Church with its baroque organ.

Well-known vocalists, instrumentalists, and ensembles from all over the world are invited to the 10-day festival to perform Bach's motets, cantatas, organ, and orchestral works. The audience can experience not only the music but the fine acoustics and period architecture of the historic sites where the festival is held. The Palace of Carl Wilhelm Friedrich, for example, allows 500 festival-goers to listen to Bach in its rococo-style ballroom.

**CONTACT:**  
Bach Festival  
Karlsplatz 7  
Ansbach 91522 Germany  
011-49-981-15037; fax: 011-49-  
981-15501  
info@BachwocheAnsbach.de

**SOURCES:**  
*MusFestEurBrit-1980*, p. 95

◆ 0147 ◆ **Bachok Cultural Festival**

May or June

This two-week cultural festival held in Bachok, Kelantan, Malaysia, features traditional Menora and Ma'yong dance-drama troupes, who often perform at Irama Beach. In addition to giant top-spinning and kiteflying competitions, the festival includes *wayang kulit*, or shadow plays, which are not normally seen in public but are performed privately at weddings, anniversaries, and other important celebrations. A puppeteer called *To'Dalang* (Father of the Mysteries) manipulates the puppets from inside an enclosed bamboo stage, and then their shadows are cast upon a screen in front of the audience. Most of the shadow plays are based upon either the *Ramayana* or *Mahabharata* epics from India. The plays are accompanied by a small band of five or six players with drums, a gong, a flageolet (a small, end-blown flute), and sometimes a Malay violin.

**CONTACT:**  
Malaysian Tourism Promotion  
Board  
818 W. 7th St., Ste. 970  
Los Angeles, CA 90017  
800-336-6842 or 213-689-9702;  
fax: 213-689-1530  
mtpb.la@tourism.gov.my

**SOURCES:**  
*GdWrldFest-1985*, p. 131  
*IntlThFolk-1979*, p. 266

◆ 0148 ◆ **Bad Durkheim Wurstmarkt (Sausage Fair)**

September

Germany's biggest wine festival, held in Bad Durkheim. The name is said to have originated about 150 years ago because of the immense amounts of sausage consumed. Today there are dozens of wheelbarrow stands selling sausage and also chicken and shish-kebab. The religious origins of the feast are traced to 1417, when the villagers sold sausages, wine, and bread from wheelbarrows to pilgrims going to Michelsberg (St. Michael's hill) on MICHAELMAS (ST. MICHAEL'S DAY).

The opening day of the festival features a concert and a procession of bands, vineyard proprietors, and tapsters of the tavern stalls with decorated wine floats. The official opening is conducted by the mayor of Bad Durkheim and the German Wine Queen, and is followed by the tapping of the first cask. The following days are a medley of fireworks, band playing, dancing, and singing through the night. At the three dozen or so tavern stalls, wine is served in glasses called *Schoppen* that hold about a pint. Before the festival is over, some half a million people will have drunk more than 400,000 *Schoppen*.

From July through late October, there are numerous other wine festivals, mainly in the villages of the Rhine and Moselle valleys. Among them are Bockenheim, Deidesheim, and Schweigen-Rechterbach.

**CONTACT:**  
German National Tourist Office  
122 E. 42nd St.  
New York, NY 10168-0072  
800-651-7010 or 212-661-7200;  
fax: 212-661-7174  
gntonyc@d-z-t.com

◆ 0149 ◆ **Baekjung**

Fifteenth day of the seventh lunar month

In Korea the fifteenth, or full moon day, of the seventh lunar month is observed with Buddhist and folk agricultural traditions. *Baekjung* means "one hundred kinds," referring to the great number of fruits, vegetables, and grains that flourish at this time of year. There are Buddhist ceremonies at which samples of one hundred of these foods are offered to Buddha.

In farming areas, people celebrate this day as a "weeding party" often called *Homi Ssisi* or *Homi ssiggi*—"hoe cleaning," since, by this time in the season, most of the hard work of farming is completed. The farm worker judged to be the hardest worker is feted with a parade around the village. Then his employer provides food and drink for a village-wide party.

**CONTACT:**  
Koreana magazine  
Korea Foundation  
www.koreana.or.kr/ (search  
'baekjung')

**SOURCES:**  
*AnnCustKorea-1983*, p. 129

◆ 0150 ◆ **Bahamas Emancipation Day**

First Monday in August

The English settled in the Bahamas during the mid-17th century and brought African slaves with them to work in the cotton fields. Slavery was formally abolished in the British Empire by the Abolition Act of 1833, but it wasn't until 1838 that the slaves in the Bahamas were freed.

Emancipation Day in the Bahamas is observed on the first Monday in August. Businesses are closed, and a regatta is held at Black Point, near Staniel Cay, in the Exuma island group.

See also FOX HILL FESTIVAL

**CONTACT:**  
Bahamas Tourism Office  
150 E. 52nd St., 28th Fl. N.  
New York, NY 10022  
212-758-2777; fax: 212-753-6531  
BMOTNY@bahamas.com

**SOURCES:**  
*AnnivHol-2000*, p. 145

◆ 0151 ◆ **Bahamas Independence Day**

July 10

The Bahama Islands gained independence from Great Britain at 12:01 A.M. on this day in 1973. The islands had been a British colony for nearly 250 years, but are now a commonwealth, with their own prime minister and parliament.

Businesses are closed on the tenth, a legal holiday, but festivities go on for a week with parades and celebrations. A fireworks display at Clifford Park on July 10 tops off the week.

**CONTACT:**  
Bahamas Embassy  
2220 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-319-2660

**SOURCES:**  
*AnnivHol-2000*, p. 115

◆ 0152 ◆ **Baha'u'llah, Ascension of**

May 29

The anniversary of the death in 1892 of Mirza Husayn Ali, known as Baha'u'llah, founder of the Baha'i religion. "Ascension" is not meant literally, but is considered the ascension of the spirit. The day is one of nine Baha'i holy days on which work is suspended. It is observed by gathering together at 3:00 A.M., the time of Baha'u'llah's death in Acre, Palestine (now Israel), for prayers and sometimes readings from Baha'i historical works.

**CONTACT:**

Baha'i National Center  
1233 Central St.  
Evanston, IL 60201  
800-22-UNITE (8-6483) or 847-869-9039  
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New York, NY 10017  
212-803-2500; fax: 212-803-2566  
bic-nyc@bic.org  
www.bahai.org/article-1-3-0-2.html

**SOURCES:**

*AnnivHol-2000*, p. 89  
*ConEncyBahai-2000*, p. 77  
*RelHolCal-2004*, p. 155

◆ 0153 ◆ **Baha'u'llah, Birth of**

November 12

The anniversary of the birth in 1817 of the founder of the Baha'i religion and a holy day on which work is suspended. Mirza Husayn Ali, later known as Baha'u'llah ("Glory of God"), was born in Tehran, Persia (now Iran). He was an adherent of Islam, and later a follower of the BAB, who founded the Babi faith, an independent messianic religion. Thirteen years after the Bab's execution in 1850, Husayn Ali declared himself the messenger of God, foretold by the Bab.

See also RIDVAN, FEAST OF

**CONTACT:**

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1233 Central St.  
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bahai-info@usbnc.org

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New York, NY 10017  
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bic-nyc@bic.org  
www.bahai.org/article-1-3-0-2.html

**SOURCES:**

*AnnivHol-2000*, p. 190  
*ConEncyBahai-2000*, p. 73  
*DictWrldRel-1989*, pp. 87, 89  
*RelHolCal-2004*, p. 156

◆ 0154 ◆ **Bahia Independence Day**

July 2

The consolidation of Brazilian independence in the state of Bahia is remembered each year with a procession following the path that the Brazilians took when they defeated Portuguese troops there in 1823. Folkloric characters like the *caboclo*, who symbolizes the superiority of native strength over the colonizers, have worked their way into this primarily civic celebration.

**CONTACT:**

Bahia Tourism Authority  
Av. Simon Bolivar S/N  
Centro de Convenções  
da Bahia-1°Piso  
CEP 41750-230  
Salvador, Bahia, Brazil  
011-5571-370-8400; fax: 011-5571-371-0110  
bahiatursa@bahiatursa.ba.gov.br

◆ 0155 ◆ **Bahrain National Day**

December 16

Bahrain is a small (260 square miles in area) country of islands in the Persian Gulf. After being a British protectorate for more than 100 years, Bahrain became independent in 1971. National Day is a legal holiday observed on December 16 with fireworks, laser shows, and acrobatic and magic performances.

**CONTACT:**

Ministry of Information  
Tourism Affairs  
Adliya Ave.  
Kingdom of Bahrain  
011-973-717212; fax: 011-973-717565  
btour@bahraintourism.com  
www.bahrain.gov.bh/english/index.asp

◆ 0156 ◆ **Baile de las Turas (Dance of the Flutes)**

Varies, June-October

Indigenous peoples, including the Ayamas, living in Venezuela's Falcón and Lara states celebrate the *Baile de las Turas* at various times during the harvest season in thanksgiving for the corn crop. In Maparari, Lara state, Las Turas is held on September 23-24. Roman Catholic-influenced religious processions and services honoring the Virgen Mary blend with traditional religious dance and music over two days. "Tura" refers to the end of the corn harvest as well as to the two different kinds of flutes used in the ceremonies: a smaller, shorter flute which creates a sharp sound and a larger flute from which a deeper toned music comes.

**CONTACT:**

Venezuelan Embassy  
1099 30th St., N.W.  
Washington, DC 20007  
202-342-2214; fax: 202-342-6820  
apaiva@embavenez-us.org

**SOURCES:**

*FiestaTime-1965*, p. 135

◆ 0157 ◆ **Bal du Rat Mort (Dead Rat's Ball)**

First Saturday in March

A huge carnival and ball, concentrated in the casino of Oostende, Belgium, but also spreading out all over the town. The carnival began at the end of the 19th century, launched by members of the Oostende Art and Philanthropic Circle (Circle Coecilia) who named the affair for a café on Montmartre (a hilly part of northern Paris, home to many artists) where

they had whiled away pleasant hours. People are masked at the ball, and there's a competition for the best costume.

**CONTACT:**

Bal Rat Mort Site  
Koninklijke Coeciliakring  
St. Sebastiaanstraat 26 bus 9  
Oostende B8400 Belgium  
011-32-59-50-05-12 (phone & fax)  
www.ratmort.be

Oostende Tourist Office  
Monacoplein 2  
8400 Oostende, Belgium  
011-32-59-70-11-99; fax: 011-32-59-70-34-77  
info@toerisme-oostende.be

◆ 0158 ◆ **Balfour Declaration Day**

November 2

Jews, particularly those in Israel, observe Balfour Declaration Day in memory of a turning point in modern Jewish history. On November 2, 1917, Arthur J. Balfour, British Secretary of State for Foreign Affairs, sent a letter to Lord Rothschild indicating that the British government was in favor of establishing a national home for the Jewish people in Palestine. Although this may not seem to be as significant an event as ISRAEL INDEPENDENCE DAY, the Jewish people felt that the British government's commitment to their cause was very important. The day on which it was made has been kept as a semi-holiday ever since.

**CONTACT:**

Israel Ministry of Foreign Affairs  
9 Yitzhak Rabin Blvd.  
Kiryat Ben-Gurion  
Jerusalem 91035 Israel  
011-972-2-530-3111; fax: 011-972-2-530-3367  
pniot@mfa.gov.il  
www.mfa.gov.il/mfa/go.asp?MFAH00pp0

**SOURCES:**

*AmerBkDays-2000*, p. 665  
*AnnivHol-2000*, p. 185  
*DaysCustFaith-1957*, p. 282  
*DictWrldRel-1989*, p. 89

◆ 0159 ◆ **Balserías**

On or around February 12

The Guaymí people of Chiriqui Province in Panama meet near February 12 to catch up on tribal affairs. This is also an occasion for the single men to hold an unusual competition amongst each other for available young women. The men line up in rows so that they face each other and hold small logs of balsa, a light wood. The men then try to eliminate each other from the contest by throwing the logs at each other's ankles with such force that they injure each other. The only allowable way for the men to avoid broken bones and other injuries is to constantly leap and dance out of the way of the logs. Those who manage to survive this frenzy intact and without being harmed are allowed to choose from among the young women.

**CONTACT:**

Panama Embassy  
2862 McGill Terr., N.W.  
Washington, DC 20008  
202-483-1407; fax: 202-483-8413

**SOURCES:**

*FiestaTime-1965*, p. 30

◆ 0160 ◆ **Baltic Song Festivals**

Summer

Massive festivals of song and dance, emphasizing folk music and national culture, in the Baltic countries of Estonia, Latvia, and Lithuania. These festivals came to symbolize nationhood, especially after the countries came under Soviet domination.

The first all-Estonian song festival, called the *Laulupidu*, was held in Tartu in 1869 with 845 performers singing to 15,000 people. Nationalist leaders, led by J. V. Jannsen, publisher of the first Estonian-language newspaper, had organized the festival to demonstrate that their culture had survived its conquerors.

In 1975 the festival drew 30,000 on stage and 200,000 spectators, and when it ended, the people rose and sang their unofficial anthem, "My Fatherland Is My Love," as tears streamed down their cheeks. The anthem was written during World War II by Lydia Koidula, daughter of Song Festival originator Jannsen, and put to music by Gustav Ernesaks. In 1988, as political activities heightened, there were spontaneous song fests throughout Estonia. Recently, the festival has been held at the Song Festival Amphitheater outside Tallinn.

In Latvia, the first Song Festival was held in 1873 at the Keizardarzs (the Czar's Garden), a park created in 1721 and named for Czar Peter I. Janis Cimze began collecting the melodies of folk songs in 1869, and these songs, some more than 1,000 years old, were performed by thousands of singers in huge choirs at the first and later festivals.

In Lithuania, each region has its own distinct musical style. Northeastern Aukstaitija, for example, is known for a kind of polyphonic round not found in any other region or in neighboring countries. The rhythms are syncopated, and the rounds sound very dissonant.

The old town of Vilnius is the site each May of "Skamba kankliai," performances by vocalists, instrumentalists, and dancers. Vilnius also hosts the song festival, Dainu Svente, with huge choirs and dancers, every four years (1998, 2002, 2006, etc.).

**CONTACT:**

Riga City Council Culture Department  
Culture Events Department  
Riga Congress House  
5 Krisjana Voldemara St.  
Riga 1010 Latvia  
011-371-2-732-0941; fax: 011-371-2-732-6035  
rdkp@latnet.lv  
www.culture.lv/festival/

Vilnius Tourist Information Centre  
Vilniaus g. 22  
Vilnius LT-01119 Lithuania  
011-370-5-2629660; fax: 011-370-5-2628169  
tic@vilnius.lt  
www.turizmas.vilnius.lt

Estonian Song and Dance Celebration Foundation  
Suur-Karja 23  
10148 Tallinn, Estonia

011-372-627-3120; fax: 011-372-627-3125  
 laulupidu@kul.ee  
 www.laulupidu.ee

◆ 0161 ◆ **Banff Festival of the Arts**  
*May-August*

The Banff Arts Festival grew out of the Banff Centre School of Fine Arts, which was founded in 1933 in this mountain town nestled in the Canadian Rockies. Every summer since 1971, students and faculty of the school, along with internationally renowned artists, have presented a vast array of programs in jazz, vocal jazz, orchestral and chamber music, opera, drama, dance, literature, journalism, visual arts, Aboriginal arts, and film.

**CONTACT:**  
 Banff Arts Festival  
 Banff Centre for the Arts  
 Box 1020  
 107 Tunnel Mountain Dr.  
 Banff, Alberta T0L 0C0 Canada  
 800-565-9989 or 403-762-6180;  
 fax: 403-762-6345  
 arts\_info@banffcentre.ca  
 www.banffcentre.ca/

**SOURCES:**  
*GdWrldFest-1985*, p. 28  
*IntlThFolk-1979*, p. 59  
*MusFestAmer-1990*, p. 158

◆ 0162 ◆ **Bangladesh Independence Day**  
*March 26*

This public holiday celebrates the declaration of the existence of the state of Bangladesh on March 26, 1971. When India gained independence from Britain in 1947, the region that is now Bangladesh was part of Bengal, India. It became East Pakistan and was governed together with West Pakistan as one country. The movement for autonomy in East Pakistan began in 1949. By early 1971, differences between East and West Pakistan had led to war. India entered the war in November in support of East Pakistan, and independence was assured within a month (see BANGLADESH VICTORY DAY).

Bangladeshis observe their national holiday of independence in the capital city of Dhaka with memorial ceremonies, a boat race on the Buriganga river, and other festivities.

**CONTACT:**  
 Bangladesh Embassy  
 3510 International Dr., N.W.  
 Washington, DC 20008  
 202-244-0183; fax: 202-244-5366  
 bdootwash@bangladoot.org

**SOURCES:**  
*AnnivHol-2000*, p. 14

◆ 0163 ◆ **Bangladesh Victory Day**  
*December 16*

This public holiday in Bangladesh commemorates the end of the war with Pakistan in 1971 and the official creation of the state of Bangladesh, after months of fighting and years of struggle to gain autonomy.

See also BANGLADESH INDEPENDENCE DAY

**CONTACT:**  
 Bangladesh Liberation War  
 Museum  
 5, Segun Bagicha  
 Dhaka 1000 Bangladesh  
 011-880-2-955-9091; fax: 011-880-2-955-9092

**SOURCES:**  
*AnnivHol-2000*, p. 208

Mukti@citechco.net  
 www.sitesofconscience.org

◆ 0164 ◆ **Bank Holiday**  
*Various*

In England there are typically six “bank holidays”—weekdays when the banks are closed for business: NEW YEAR’S DAY, GOOD FRIDAY, EASTER MONDAY, Early May Bank Holidays, Spring Bank Holiday (in late May), August (or Summer) Bank Holiday, CHRISTMAS, and BOXING DAY. These official public holidays were established by law in 1871 and are traditionally spent at local fairgrounds.

In the United States, the Great Depression of 1929 had caused many people to withdraw their savings, and the banks had trouble meeting the demand. In February 1933 the Detroit banks failed and this caused a country-wide panic. President Franklin D. Roosevelt proclaimed his first full day in office (March 6, 1933) a national “Bank Holiday” to help save the country’s banking system. The “holiday” actually lasted 10 days, during which “scrip” (paper currency in denominations of less than a dollar) temporarily replaced real money in many American households.

**SOURCES:**  
*AnnivHol-2000*, pp. 91, 146  
*DictDays-1988*, pp. 6, 8

◆ 0165 ◆ **Banntag**  
*Between April 30 and June 3; Ascension Day*

In the canton of Basel in Switzerland, this is a day when village citizens walk the village boundaries. *Banntag* means community- or town-boundary day.

Until the Reformation, ASCENSION DAY was a time for the blessing of the fields and checking of boundary markers. The religious aspect of the day declined, and now Ascension Day, which is a public holiday in Basel, is seen as a community festival. Citizens of Basel canton, accompanied by a local official, flag bearers, and musicians, walk along the boundaries to a certain spot where the president of the town council greets them and discusses town topics. In some communities, the walk is followed by a church service and community meal.

**CONTACT:**  
 Switzerland Tourism  
 Swiss Center  
 608 Fifth Ave.  
 New York, NY 10020  
 877-Switzerland (794-8037) or  
 212-757-5944; fax: 212-262-6116  
 info.usa@switzerland.com

◆ 0166 ◆ **Baptism of the Lord, Feast of the**  
*January, Sunday following Epiphany*

Jesus’ baptism by John the Baptist in the River Jordan has always been considered a significant manifestation of Jesus’ divinity, and has been celebrated on EPIPHANY by the Orthodox Church since the end of the second century. However, in 1961 the Roman Catholic Church began to celebrate it as a separate feast in its own right. The original date for the feast was January 13, but when the Church calendar was

reorganized in 1969, the Feast of the Baptism of the Lord was moved to the Sunday following the Epiphany. The Church omits the observance in years when it coincides with the Epiphany, especially in places like the United States, where celebration of the Epiphany has been shifted from the traditional January 6 observance to the Sunday between January 2 and 8.

See also TIMQAT

**CONTACT:**

Greek Orthodox Archdiocese of  
Australia  
home.it.net.au/~jgrapsas/pages/  
Theophany.html

**SOURCES:**

*AnnivHol-2000*, p. 5  
*EncyChristmas-2003*, p. 217  
*RelHolCal-2004*, p. 89

◆ 0167 ◆ **Barbados Independence Day**

*November 30*

After having been a British colony since the 17th century, Barbados became independent on this day in 1966. A ceremony took place near the capital city of Bridgetown, during which the British flag was lowered and replaced by the Barbados flag, and the national anthem was sung.

Today, festivities extend through the month of November with the National Independence Festival of the Creative Arts. This is a talent show of all ages in singing, dancing, writing, and acting. On Independence Day, festivities culminate with a parade and the final appearance of performers, and exhibits of art work and photography are on display.

See also BARROW DAY, ERROL

**CONTACT:**

Barbados Tourism Authority  
Barbados Tourism Encyclopedia  
online

800 Second Ave., 2nd Fl.  
New York, NY 10017  
800-221-9831 or 212-986-6516;  
fax: 212-573-9850  
btany@barbados.org  
www.barbados.org/indepen.htm

**SOURCES:**

*AnnivHol-2000*, p. 198  
*NatlHolWrld-1968*, p. 215

◆ 0168 ◆ **Barbados Jazz Festival**

*January*

Established in 1994 to bring world-renowned jazz performers to the West Indies, the Barbados Jazz Festival has featured such musicians as Luther Vandross, Kenny G, Roberta Flack, and Ray Charles. Indoor performances are held at the Sir Garfield Sobers's Gymnasium and Sunbury Plantation House. There are also open-air concerts at Farley Hill National Park and Heritage Park.

**CONTACT:**

Barbados Jazz Festival  
GMR International Tours  
A1 Stepney  
St. George, Barbados  
246-437-4537; fax: 246-437-4538  
info@barbadosjazzfestival.com  
www.barbadosjazzfestival.com/

◆ 0169 ◆ **Bar-B-Q Festival, International**

*Second weekend in May*

A two-day mouth-watering event in Owensboro, Ky., which calls itself the Bar-B-Q Capital of the World. In the course

of the weekend, 10 tons of mutton, 5,000 chickens, and 1,500 gallons of burgoo are cooked and served. Kentucky burgoo is a thick soup made of chicken, mutton, beef, tomatoes, cabbage, potatoes, onions, and corn.

The festival had its beginnings at the turn of the century when the many Roman Catholic churches in the area had summertime picnics in their parishes. Each church had a cooking team to vie with the others in cooking the best barbecue. Eventually, the idea struck someone that there could be a city-wide barbecue if all the church barbecues were combined. Out of that grew the present festival, which now attracts more than 40,000 people.

The barbecue-pit fires are lit on Friday afternoon on the banks of the Ohio River, and the chicken and meat—always mutton, not beef—is barbecued when the coals are red. The Roman Catholic parish chefs still compete, but the cooking contest has expanded to be open to anyone. Events besides cooking and eating include arts and crafts exhibits, bluegrass and country music, street dancing, and contests of pie eating, keg throwing and horseshoe throwing. There are also likely to be political speeches.

**CONTACT:**

International Bar-B-Q Festival  
P.O. Box 434  
Owensboro, KY 42301  
800-489-1131 or 270-926-6938  
info@bbqfest.com  
www.bbqfest.com

◆ 0170 ◆ **Barnum Festival**

*Late May-early July*

Bridgeport, Connecticut, was the home of Phineas Taylor Barnum (1810-1891) and the birthplace of Charles Sherwood Stratton (1838-1883), known by his circus name of "General" Tom Thumb, a 28" tall man who was the main attraction of Barnum's 19th-century circus, the Greatest Show on Earth. Barnum was also Bridgeport's mayor in 1875, and his contributions to the city included bringing in new industrial jobs and building a number of parks. Since 1949 he has been honored with a festival beginning in late May and extending through the FOURTH OF JULY. Occasionally it continues through July 5, which is Barnum's birthday, or beyond. The idea behind the festival, which is sponsored by the P.T. Barnum Foundation, Inc., is to get away from Bridgeport's industrial image and to promote the city's circus heritage.

One of the highlights of the festival is the event known as "Champions on Parade," the largest senior drum corps competition in the Northeast. It takes place on the Saturday evening before July 4. On Sunday there is a Barnum Memorial Ceremony at the cemetery where he is buried. Many of the events focus on Barnum's circus background, including entertainment by clowns and a visit to the Barnum Museum, where there is a miniature replica of his circus. The festival is preceded by the selection of an honorary Tom Thumb and Lavinia Warren, Thumb's wife, from among the area's schoolchildren. There is also an honorary Jenny Lind (the Swedish-born soprano who toured the United States under Barnum's sponsorship). Other figures associated with Barnum and his circus are recognized in this way as well.



**CONTACT:**

P. T. Barnum Foundation  
1070 Main St.  
Bridgeport, CT 06604  
866-867-8495 or 203-367-8495  
office@barnumfestival.com  
www.barnumfestival.com/

**SOURCES:**

*AmerBkDays-2000*, p. 506  
*GdUSFest-1985*, p. 28

◆ 0171 ◆ **Baron Bliss Day**

March 9

Baron Bliss Day is a public holiday in Belize honoring Englishman Henry Edward Ernest Victor Bliss (1869-1926). When he died on March 9, Bliss bequeathed his entire estate to Belize City.

On this day each year a morning mass and wreath laying is held at his tomb in the Fort Point area. Then there is a regatta in the harbor, a cycle race, and a kite contest.

**SOURCES:**

*AnnivHol-2000*, p. 41

◆ 0172 ◆ **Barrow Day, Errol**

January 21

A national public holiday that honors Barbados' first prime minister. Errol Barrow was born in 1920, earned a law degree in England, then returned to Barbados. He became finance minister in 1959 and prime minister in 1961. He was reelected in 1966 and, soon after, Barbados became independent of Great Britain (see BARBADOS INDEPENDENCE DAY). Barrow was voted out in 1976, but regained office in 1986; he died the next year.

**CONTACT:**

Barbados Tourism Authority  
Barbados Tourism Encyclopedia  
online  
800 Second Ave., 2nd Fl.  
New York, NY 10017  
800-221-9831 or 212-986-6516;  
fax: 212-573-9850  
btany@barbados.org  
barbados.org/barrow.htm

◆ 0173 ◆ **Bartholomew Fair**

August 24

Although ST. BARTHOLOMEW'S DAY isn't really celebrated anymore, for more than 700 years (1133-1855) it was the day on which the Bartholomew Fair was held at Smithfield on the outskirts of London. What began as an opportunity for buying and selling cloth eventually turned into a major event. Almost every type of commodity could be purchased there, and a number of sideshows and other crude sources of entertainment were available as well—earning the Fair its present-day reputation as “the Coney Island of medieval England.”

Eventually the entertainment aspects of the Fair outweighed its commercial purposes, and although it was very much a part of English life there was a movement to close it down. In 1822, thousands of people rioted in protest against the threat of closing the Fair. But finally, in 1855, it was permanently abolished.

St. Bartholomew's Day is also known for the massacre of the Huguenots (Protestants) in France, which began at the instigation of Catherine de Medici in Paris on the night of

August 23-24, 1572, and spread throughout the country for two more days until between 5,000 and 10,000 had been killed.

**SOURCES:**

*BkDays-1864*, vol. II, p. 264  
*DaysCustFaith-1957*, p. 217  
*DictDays-1988*, p. 9  
*FestSaintDays-1915*, p. 176  
*OxYear-1999*, pp. 343, 344

◆ 0174 ◆ **Basket Dance**

Late September or October

The most important of the three harvest ceremonies performed by the Hopi Indians, the Basket Dance includes various ritual activities that serve to remind people that life is temporary and that they must comply with the Creator's plans. It is observed primarily by women who are members of the Lakon and Owaqöl societies. First they spend several days in a kiva (a sacred ceremonial room) to fast, pray, and chant. Other preparations include creating a sand painting, fashioning prayer plumes from feathers, building an altar, and getting costumes ready.

When the women emerge from the kiva, they chant while presenting baskets to the four directions of the compass, lifting them, then lowering them. Their movements are designed to bring cold, wet weather so that the crops will grow the following spring. Afterward, the women traditionally toss the baskets to the onlookers.

**CONTACT:**

Hopi Cultural Center  
P.O. Box 67  
Second Mesa, AZ 86043  
520-734-2401; fax: 520-734-6651  
info@hopiculturalcenter.com

**SOURCES:**

*DancingGods-1931*, p. 168  
*EncyNatAmerRel-2001*, pp.  
154, 208  
*EncyRel-1987*, vol. 10, p. 520  
*RelHolCal-2004*, p. 259

McClung Museum *Research Notes*  
15 (May 1995)

'Hopi Basketry in Sacred and Social Domains,'

by Betty J. Duggan  
mcclungmuseum.utk.edu/re  
search/renotes/rn-15txt.htm

◆ 0175 ◆ **Basque Festival, National**

First weekend in July

A sports-music-dance-barbecue celebration of Basque heritage, held annually since 1962 in Elko, Nev. Basque people settled in the West, largely in Nevada and Idaho, in the late 1800s, many becoming shepherds and sheep ranchers.

Participants in the festival wear the traditional red, white, and green of the Basque provinces of Spain. The men also wear the traditional Basque beret.

The festival begins on Friday with social and exhibition dancing. On Saturday there's a parade of more than 50 floats, and major contests of weightlifting, sheep hooking (sheep are hooked with a crook, dragged to a designated spot, and tied by one leg), sheepdog-working, yelling, and dancing the native *jota*. Each year, there is also a three-event contest of log chopping, weightlifting, and a strength-and-endurance event in which contestants race to pluck each of 30 beer cans (they were ears of corn in the old country) from a line and deposit them in a trash can.

Some years, when contestants from Spain are present, there are pentathlons—five-event contests that largely involve lifting, dragging, and walking with enormous weights (for example, a 1,200-pound granite slab is dragged).

On Sunday, the events wind up with a big barbecue of steak, marinated lamb, and spicy sausages called *chorizo*. Music and dancing are important parts of the festival, and *bertsolaris*, troubadours, entertain with song improvisations in the Basque language.

Another Nevada Basque festival is in Reno in July. The Gooding, Idaho, Basque club holds its annual Basque Association Picnic in July.

**CONTACT:**  
National Basque Festival  
Elko Basque Club  
P.O. Box 1321  
Elko, NV 89803  
775-738-9957  
www.elkobasque.com

**SOURCES:**  
*GdUSFest-1984*, p. 112

◆ 0176 ◆ **Bastille Day**  
*July 14*

The Bastille was a 14th-century fortress that became a notorious state prison in Paris. An angry mob assaulted the Bastille—which had come to symbolize the French monarchy's oppression of the people—on July 14, 1789, freeing the political prisoners held there and launching the French Revolution.

Although the building itself was razed a year after the attack, the Bastille became a symbol of French independence, and July 14 has been celebrated since that time in France as **Fête Nationale**, as well as in her territories in the Pacific with parades, fireworks, and dancing in the streets. This period in French history is familiar to many through Charles Dickens's portrayal of it in *A Tale of Two Cities*.

In Tahiti and the rest of French Polynesia it is called **Tiurai** or **Heiva**, and is celebrated for most of the month. The festival includes European-type celebrations plus Polynesian competitions that include both men and women, and a play about the enthronement of a Tahitian high chief. The highlight is the nightly folklore spectacle—a competition of music and dance among groups from throughout French Polynesia who have practiced all year for the event.

See also NIGHT WATCH

**CONTACT:**  
Prime Minister of France  
www.diplomatie.gouv.fr/  
france/14juillet/gb/index.html

**SOURCES:**  
*AnnivHol-2000*, p. 117  
*BkDays-1864*, vol. II, p. 59  
*BkHolWrld-1986*, Jul 14  
*FolkWrldHol-1999*, p. 440  
*NatlHolWrld-1968*, p. 113  
*OxYear-1999*, p. 293

◆ 0177 ◆ **Bastille Day in Kaplan, Louisiana**  
*July 14*

The French-speaking town of Kaplan, Louisiana, where most of the inhabitants are descended from French Canadians (Acadians), claims to hold the only community-wide celebration of **BASTILLE DAY** in the United States. The celebration there on July 14 includes fireworks, amateur athletic competitions, and a "fais do-do" or Acadian street dance.

The custom of observing Bastille Day was started by Eugene Eleazer, a French immigrant who became mayor of Kaplan in 1920. With the exception of a brief interruption during World War II, the town has held its fête every year since 1906. Smaller Bastille Day celebrations are held elsewhere in Louisiana, including New Orleans and Baton Rouge, where French traditions still run strong.

**CONTACT:**  
Vermilion Parish Tourist Commission  
1907 Veterans Memorial Dr.  
Abbeville, LA 70510  
337-898-6600  
info@vermilion.org  
www.vermilion.org

◆ 0178 ◆ **Bastille, Festival de la**  
*Weekend closest to July 14*

Because the storming of the **BASTILLE** on July 14, 1789, marked an important turning point in the history of France, members of the Club Calumet in Augusta, Maine, chose this day (or the nearest Friday, Saturday, and Sunday) to celebrate the state's French-Canadian (or Acadian) heritage. Events include entertainment by Cajun bands, French folk dancers and Maine cloggers, a huge fireworks display, and a parade through downtown Augusta.

In 1991 the festival honored 85 visitors from Paris—all members of the Sarthois Club who were in this country as part of an exchange with its sister club, Le Club Calumet. But the festival is not limited to the French or descendants of the original Acadian settlers. More than 13,000 visitors come to Augusta each year to participate in the festival. About one-fourth of Maine's current population is of Acadian descent.

See also **ACADIAN FESTIVAL**

**CONTACT:**  
Calumet Club  
334 Northern Ave.  
P.O. Box 110  
Augusta, ME 04332-0110  
207-623-9874  
Info@calumetclub.com

◆ 0179 ◆ **Bat Flight Breakfast**  
*Second Thursday in August*

Carlsbad Caverns in southern New Mexico was proclaimed a national monument in 1923 not only for its geologic formations but for its teeming bat population. Carlsbad's summer colony of Mexican free-tailed bats, whose numbers vary from one hundred thousand to a million, migrates to the cave each spring. They eat, sleep, digest, communicate, mate, and raise their young while hanging upside-down. The accumulation of guano—a valuable source of fertilizer—can reach depths of up to 40 feet.

Although many visitors to the park witness the bats' spectacular outbound flight at sunset, when they leave the cave in a dense black cloud for their night's feeding in the Pecos River Valley, far fewer are there to witness their return—except those who attend the annual Bat Flight Breakfast. Started in the late 1950s by a group of park employees who wanted to encourage people to witness this natural phenomenon, the breakfast soon became an annual tradition. About

400 people arrive at the cave before sunrise on the second Thursday in August and eat sausages and scrambled eggs in their official yellow "bat breakfast hats" while they wait for the bats to return to their roosts. It is said that the bats generate an eerie sound as they rocket downward with folded wings.

When a television crew was there to film the event in 1989, the bats failed to return as expected. No one is sure how or when they got back into the cave, but 13 hours later, at sunset, they left in droves as usual.

**CONTACT:**

Carlsbad Caverns National Park  
3225 National Parks Hwy.  
Carlsbad, NM 88220  
505-785-2232 or 505-885-8884;  
fax: 505-785-2302  
[www.nps.gov/cave/home.htm](http://www.nps.gov/cave/home.htm)

◆ 0180 ◆ **Bataan Day**  
*April 9*

A national legal holiday in the Philippines in commemoration of the disastrous World War II Battle of Bataan in 1942, in which the Philippines fell to the Japanese. It is also known as **Araw ng Kagitingan** or **Heroes Day** in the Philippines. Also remembered on this date are the 37,000 U.S. and Filipino soldiers who were captured and the thousands who died during the infamous 70-mile "death march" from Mariveles to a Japanese concentration camp inland at San Fernando. Ceremonies are held at Mt. Samat Shrine, the site of side-by-side fighting by Filipino and American troops.

**CONTACT:**

Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
[pdotny@aol.com](mailto:pdotny@aol.com)

**SOURCES:**

*AnnivHol-2000*, p. 59

◆ 0181 ◆ **Bath International Music Festival**  
*Late May to early June*

Located about 100 miles west of London, the city of Bath was already known for its mineral hot springs and 18th-century architecture when the idea for a music festival germinated and in 1948, a children's festival was held. Lack of funds and public interest nearly extinguished the festival over the next decade, but it gained a new spark with the appointment of violinist Yehudi MENUHIN as artistic director in 1959. During his tenure in the 1960s, the festival became an event of international scope and featured dance, theater, and not-to-be-missed parties in addition to opera and orchestral music. In subsequent years, film presentations, art exhibitions, and children's events were also part of the program.

Today, the 17-day festival presents all types of music—classical, jazz, contemporary, early, world—performed by local and international musicians and features some 150 events, including concerts, lectures, gatherings, workshops, open rehearsals, and educational programs. Festival events take place not only in many of Bath's well-preserved historic buildings, but also in the city streets and on the riverfront.

**CONTACT:**

Bath International Music Festival  
2 Church St.  
Abbey Green  
Bath BA1 1NL United Kingdom  
011-44-1225-463362; fax: 011-44-1225-310377  
[boxoffice@bathfestivals.org.uk](mailto:boxoffice@bathfestivals.org.uk)  
[www.bathmusicfest.org.uk](http://www.bathmusicfest.org.uk)

**SOURCES:**

*GdWrldFest-1985*, p. 89  
*MusFestEurBrit-1980*, p. 43  
*MusFestWrld-1963*, p. 24

◆ 0182 ◆ **Baths of Caracalla**

*First week in July to second week in August*

Originally designed as a social gathering place for men in third-century Rome, the Baths of Caracalla became the unusual setting for open-air opera in 1937. Held every summer, the Bath Operas feature grand Italian operas such as Giuseppe Verdi's *Aida*, which are produced by the Rome Opera Company in lavish style. Ballet performances produced by local and international dance companies are also on the program. The events take place in the evening on one of the world's largest stages—100 feet long and 162 feet wide. While the acoustics are far from ideal, more than 10,000 spectators generally fill the bleachers to enjoy this one-of-a-kind musical extravaganza.

**CONTACT:**

Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
[enitny@italiantourism.com](mailto:enitny@italiantourism.com)

**SOURCES:**

*MusFestEurBrit-1980*, p. 113

◆ 0183 ◆ **Battle of Britain Day**  
*September 15*

In England, September 15, 1940, is remembered as the day of the biggest daylight bombing raid of Britain by the German Luftwaffe. The German air attacks had begun in June 1940, and beginning September 7 bombs rained on London for 57 consecutive nights. The Royal Air Force (RAF), while greatly outnumbered, had a secret advantage—radar—and the early-warning chain gave RAF pilots a half-hour's notice of German planes taking off from France. The Luftwaffe was finally defeated in April 1941, ending the first extended battle ever fought for control of the air. Winston Churchill, in a speech in August 1940, was referring to the RAF pilots when he said, "Never in the field of human conflict was so much owed by so many to so few."

Today the RAF, as well as civilian aviation organizations, commemorate the anniversary with air displays of various kinds.

**CONTACT:**

The Battle of Britain History Site  
Royal Air Force Museum  
Grahame Park Way  
London NW9 5LL United Kingdom  
011-44-20-8205-2266  
[hendon@rafmuseum.org](mailto:hendon@rafmuseum.org)  
[www.raf.mod.uk/bob1940/bob.html](http://www.raf.mod.uk/bob1940/bob.html)

**SOURCES:**

*AnnivHol-2000*, p. 155  
*OxYear-1999*, p. 374

◆ 0184 ◆ **Battle of Flowers, Jersey**

*Second Thursday in August*

First held in 1902 as part of the celebration honoring the coronation of Edward VII and Queen ALEXANDRA, the **Jersey Battle of Flowers** takes place on Jersey in the British Channel Islands every August. It begins with a parade of floats covered in flowers, many of which are quite elaborate and take months to prepare. In past years, floats have included a working windmill and large birds made completely out of flowers. Another popular theme is significant events in the island's history, including the 1871 Battle of Jersey. Award-winning floats in 2000 included Shangri-La, Alien Invasion, and Lord of the Rings. In addition, each year there is a special float for Miss Battle, the queen of the event.

Spectators no longer engage in a flower-throwing melee after the parade. These days the first event is the town parade two days before the battle, which exposes the year's exhibits to the public for the first time. Then the "battle" consists of a competition for the finest floats. Finally, a moonlight parade Friday night displays the floats with their illuminations and concludes with a fireworks finale.

**CONTACT:**

Jersey Battle of Flowers Association

Meadow Bank

St. Lawrence

Jersey JE3 1EE United Kingdom

011-44-1534-730178; fax: 011-44-

1534-768985

battle@battleofflowers.com

www.battleofflowers.com

**SOURCES:**

*AnnivHol-2000*, p. 147

*GdWrldFest-1985*, p. 98

◆ 0185 ◆ **Battle of Flowers, Vienna**

*Summer*

The Battle of Flowers is the culmination of a huge flower festival in the capital city of Vienna, Austria. Hundreds of floats are elaborately decorated with flowers, often to symbolize a particular aspect of Austrian history or culture. Sometimes they re-create entire scenes from Austrian operettas or ballets. The people of Vienna dress up in their best clothes and hats—similar to what Americans do on EASTER—to watch the parade, which is reviewed by government officials and the leaders of various cultural organizations.

Similar "Battles of Flowers" are held in other Austrian cities, such as Linz, Salzburg, and Innsbruck. A particularly famous one is held on a lake in south Upper Austria known as the Traun See, where barges and boats, rather than floats, are decorated with flowers.

**CONTACT:**

Austrian National Tourist Office

120 W. 45th St., 9th Fl.

New York, NY 10036

212-944-6885; fax: 212-730-4568

Travel@austria.info

◆ 0186 ◆ **Battle of Germantown, Reenactment of**

*First Saturday in October*

In October of 1777, George WASHINGTON's battle strategy to recapture Philadelphia from the British called for an assault on the little community of Germantown to the northwest of the city. The British soldiers took refuge in a new stone

house, Cliveden, that had just been built by Benjamin Chew. Although the house was pounded by cannon balls, the stone walls withstood the assault and Washington's men were eventually forced to retreat. The thick fog proved to be a decisive factor, hindering the movements of Washington's soldiers at a point where they appeared to be on the verge of winning. Although the Americans were defeated, the Battle of Germantown was considered a moral victory, especially when it was followed two weeks later by the victory of General Horatio Gates at Saratoga.

Since the early 1970s, there has been a reenactment of Washington's defeat by the British in Germantown, now a suburb of Philadelphia, on the first Saturday in October. British and American troops stage a mock battle from house to house. At Cliveden, which now belongs to the National Trust for Historic Preservation, visitors can still see the scars left by American bullets.

**CONTACT:**

Cliveden of the National Trust

6401 Germantown Ave.

Philadelphia, PA 19144

215-848-1777

info@cliveden.org

www.cliveden.org

**Battle of Lexington and Concord**

*See Patriots' Day*

◆ 0187 ◆ **Battle of New Orleans Day**

*January 8*

When 5,400 British soldiers attacked near the Chalmette plantation outside New Orleans on January 8, 1815, they were met by a ragtag army of militiamen, sailors, and pirates fighting from behind barricades. The defending U.S. troops were led by General Andrew JACKSON, whose stunning victory—the British suffered some 2,000 casualties, while the Americans lost only eight men—made him a national hero.

This day is no longer as widely celebrated as it was before the Civil War, but it remains a legal holiday in Louisiana, where it is also known as **Jackson Day** or, in honor of Jackson's nickname, as **Old Hickory's Day**. The battlefield is located in Jean Lafitte National Historic Park, which sponsors commemorations and hosts living history encampments during the second weekend in January each year.

**CONTACT:**

Chalmette Battlefield

National Park Service

8606 W. St. Bernard Hwy.

Chalmette, LA 70043

504-281-0510

www.nps.gov/jela/Chalmette%

20Battlefield.htm

**SOURCES:**

*AmerBkDays-2000*, p. 36

*AnnivHol-2000*, p. 6

*DictDays-1988*, pp. 9, 61, 84

*FolkAmerHol-1999*, p. 41

*OxYear-1999*, pp. 29, 36

**Battle of Pichincha Day**

*See Ecuador Independence Day*

◆ 0188 ◆ **Bawming the Thorn Day**

*Saturday nearest Midsummer Day, June 24*

This is the day on which people in Appleton, Cheshire, England, celebrate the centuries-old tradition of bawming the thorn, or decorating the hawthorn tree that stands in the center of their town. Children dance around the tree after draping its branches with flowers, flags, and ribbons. According to local legend, the original hawthorn tree was planted there in 1125 by a returning crusader. It was thought to have been a cutting from the hawthorn allegedly planted in Glastonbury, England, by Joseph of Arimathea, who buried Jesus after his crucifixion.

**CONTACT:**

Cheshire County Council  
Archives and Local Studies  
Duke St.  
Chester, Cheshire CH1 1RL  
United Kingdom  
011-44-1244-602-574; fax: 011-44-  
1244-603-812  
recordoffice@cheshire.gov.uk

**SOURCES:**

*BkHolWrld-1986*, Jun 29

◆ 0189 ◆ **Bayfest**

*Weekend in late September*

In Corpus Christi, Texas, Bayfest began in 1976 as a multicultural celebration that provided entertainment for families while also raising money for local charities, which is still its focus today. Festival entertainment includes tejano, mariachi, and other Latin music; rock and roll and country music; a carnival; dancing; and games. Bayfest is held on a beach bordering the Gulf of Mexico and also features ethnic and carnival foods, arts and crafts, fireworks, and the Bayfest Run.

**CONTACT:**

Bayfest  
P.O. Box 1858  
Corpus Christi, TX 78403-1858  
361-887-0868; fax: 361-887-9773  
office@bayfesttexas.com  
www.bayfesttexas.com/

**SOURCES:**

*LatinoLife-1995*, p. 39

◆ 0190 ◆ **Bayreuth Festival**

*Late July through end of August*

An internationally famous month-long festival in Bayreuth (pronounced buy-ROIT), Bavaria, Germany, celebrating the music of Richard Wagner. It features six to eight Wagner operas and is usually sold out a year in advance. Performances are in the Festspielhaus (Festival Theater) designed by Wagner himself specifically for the presentation of his works. The festival was launched with the first complete performance of the four-opera *Der Ring des Nibelungen* (The Ring of the Nibelung), triumphantly presented in the new Festspielhaus on Aug. 13, 14, 16, and 17, 1876. Except for wartime interruptions, the festival has been staged every year since then. Wagner had moved to Bayreuth in 1874, and lived in the house he called *Wahnfried* (Peace from Delusion) until his death in 1883. During those years, he composed his last work, the sacred festival drama *Parsifal*, and it was produced at Bayreuth in 1882. The festival was directed after Wagner's death by his wife Cosima; their son Siegfried took over as director in 1930, and grandsons Wieland and Wolfgang Wagner revived it after World War II, in 1951.

**CONTACT:**

Bayreuther Festspiele  
Postfach 10 02 62  
Festspielhügel 1-2  
Bayreuth, Bavaria D-95402  
Germany  
011-49-921-7878-0

**SOURCES:**

*GdWrldFest-1985*, p. 83  
*MusFestEurBrit-1980*, p. 97  
*MusFestWrld-1963*, p. 47

◆ 0191 ◆ **Be Kind to Animals Week**

*First full week in May*

The oldest week of its kind in the United States, Be Kind to Animals Week was first observed in 1915. Established by Dr. William O. Stillman, the leader of the American Humane Association at the time, this week was dedicated to helping animals and to publicizing the achievements of the nation's humane societies.

Today, Be Kind to Animals Week is observed by thousands of animal shelters across the country. They host special media events, promote education on the humane treatment of animals, and try to remind people of the debt that humankind owes to both wild and domestic animals.

**CONTACT:**

American Humane Association  
63 Inverness Dr. E.  
Englewood, CO 80112-5117  
303-792-9900; fax: 303-792-5333  
www.americanhumane.org/

◆ 0192 ◆ **Bear Society Dance**

*Varies*

This ritual dance is performed by the Bear Society, an Iroquois Indian group known for its ability to cure the victims of "bear sickness," a type of mental illness of which the victim is aware, but which he or she cannot control. The illness is caused by the bear spirit, and ceremonial foods that would please the spirit are an important part of the ritual. The dance is held in the patient's home or in the longhouse. As part of the ritual, members of the society blow berry juice on the patient.

There are actually two dances: one is a curing rite, and the other can be performed at any time, even without a patient present. The first consists of slow chants, a round dance with a stomp step, and finally the pairing of dancers. Patients cured by the ritual become members of the society.

**SOURCES:**

*DictFolkMyth-1984*, p. 724  
*EncyNatAmerRel-2001*, p. 15

◆ 0193 ◆ **Beargrease Sled Dog Marathon, John**

*First week in February*

This annual dog-sledding festival commemorates John Beargrease (1861-1911), the son of a Chippewa chief who was known for delivering mail by sled dog along the North Shore of Minnesota from 1887 to 1900. Beargrease was often the only connection to the outside world for people living in this remote area in the latter part of the nineteenth century. For his skill in negotiating the shifting ice on Lake Superior, he was known as the "renowned pilot of Lake Superior."

The festivities begin with a mushers banquet the evening before preparations begin for the big race. The next day

veterinarians make sure each dog is marathon-ready, then a cutest puppy contest rounds out the afternoon. On Race Day, opening ceremonies pay respects to John Beagrease before the mushers take off. The Marathon itself is divided into two divisions: Mid-Distance racers follow a 150-mile course, while Marathon mushers cover about 420 miles.

**CONTACT:**

John Beagrease Sled Dog Marathon  
P.O. Box 500  
Duluth, MN 55801  
218-722-7631; fax: 218-722-3675  
info@beagrease.com  
www.beagrease.com

◆ 0194 ◆ **Befana Festival**

January 5

Sometimes referred to simply as **La Befana**, this is the TWELFTH NIGHT festival in Italy where the *Befana*, a kindly witch, plays much the same role that Santa Claus plays in the United States on CHRISTMAS EVE—giving toys and candy to the children who have been good and a lump of coal or a pebble to those who haven't. According to legend, the Befana was sweeping her house when the Magi, or Three Wise Men, stopped by on their way to Bethlehem. But when they asked her to accompany them, she said she was too busy. She later changed her mind and set out to find the Christ Child, but she got lost. Every year la Befana passes through Italy in her continuing search for the *Gésu Bambino*, leaving gifts for children.

The festival begins on EPIPHANY EVE, when the Befana is supposed to come down the chimney on her broom to leave gifts in children's stockings. In Rome, the Piazza Navona is thronged with children and their parents, who shop for toys and exchange greetings. Bands of young people march around, blowing on cardboard trumpets, and the noise level in the square can be deafening. In the countryside, bonfires are often lit on Epiphany Eve, and people try to predict the weather by watching the direction in which the smoke blows.

See also DÍA DE LOS TRES REYES

**SOURCES:**

*BkFest-1937*, p. 178  
*DictFolkMyth-1984*, p. 131  
*EncyChristmas-2003*, p. 50  
*FestSaintDays-1915*, p. 16  
*FestWestEur-1958*, p. 87  
*FolkWrldHol-1999*, p. 17  
*OxYear-1999*, p. 22

◆ 0195 ◆ **Beiderbecke Memorial Jazz Festival, Bix**

Third weekend in July

Leon "Bix" Beiderbecke (1903-1931) was an American jazz cornetist, pianist, and composer whose unique style on the horn and tragically short life made him a Jazz Age legend at the age of 28. But it wasn't until 1971, on the 40th anniversary of Bix's death, that the seeds of an annual festival commemorating him were planted. That year, Bill Donahoe's Bix Beiderbecke Memorial Jazz Band arrived in Bix's hometown of Davenport, Iowa, to pay tribute to him by playing at his gravesite and elsewhere in the city. An enthusiastic response and desire to preserve Bix's memory and music led to the

formation of the Bix Beiderbecke Memorial Society, which established the first official festival in 1972. This annual, four-day jazz festival, popularly known as the "Bix Bash," features concerts by some of the world's best jazz bands as well as the Bix Jazz Society Youth Band, tours of Bix's boyhood home, a Bix Jazz Brunch on Sunday, a jazz liturgy at the First Presbyterian Church, and a concert at Bix's grave in Oakdale Memorial Gardens. Many of the concerts are held at LeClaire Park on the banks of the Mississippi River, where musicians perform in a bandshell, as well as indoor venues.

**CONTACT:**

Bix Beiderbecke Memorial Society  
P.O. Box 3688  
Davenport, IA 52808  
888-BIX-LIVS (249-5487) or 563-324-7170; fax: 563-326-1732  
info@bixsociety.org  
www.bixsociety.org

**SOURCES:**

*MusFestAmer-1990*, p. 192

◆ 0196 ◆ **Beiteddine Festival**

July and August

The Beiteddine Festival, held in a magnificent 200-year-old palace in this town in the Chouf region of Lebanon, has presented world-class offerings in the arts since 1985. Organizers defied the struggles of Lebanon's civil war by staging this celebration of human culture. Many performers are Lebanese, but artists from around the world also are invited. The 2001 festival, for example, included a concert by Elton John, a production of Victor Hugo's *Notre Dame de Paris*, and Turkish folk musician Kudsi Erguner, as well as a performance by the popular Lebanese singer Fairouz.

**CONTACT:**

Beiteddine Festival  
Starco Bldg., Bloc B  
Beirut, Lebanon  
011-00-961-1-373430; fax: 011-00-961-1-373440  
info@beiteddine.org  
www.beiteddine.org

◆ 0197 ◆ **Belarus Independence Day**

July 3

After nearly 70 years under Soviet rule, Belarus declared its sovereignty on July 27, 1990, and issued its declaration of independence on August 25, 1991. Belarus officially became autonomous on December 26, 1991, as did other former Soviet republics. On April 2, 1997, however, a treaty was signed to unite Belarus with the Russian Federation. Thus, Belarus reverted to its earlier Independence Day, July 3, which commemorated the liberation of the capital, Minsk, from German occupation in 1944. April 2 is another public, though working, holiday in Belarus, Unification Day of the Peoples of Belarus and Russia.

**CONTACT:**

Belarus Embassy  
1619 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-986-1604; fax: 202-986-1805  
usa@belarusembassy.org

◆ 0198 ◆ **Belgian-American Days**

August

Ghent, Minnesota, named after the famous city in Belgium, is the state's only predominantly Belgian community. The annual Belgian-American Days celebration gives the descendants of Ghent's original Belgian settlers an opportunity to compete in the traditional Belgian sport of *rolle bolle*, which is similar to lawn bowling or Italian bocci. The game is played on bare ground or grass, with stakes set 30 feet apart. The eight-pound disc called a *bolle* is rolled from one stake to the other. The *bolle* that lands closest to the stake scores. Teams usually consist of three players, and the first team to score eight points wins the game. As many as 300 bidders participate in the championship round held during the event.

Although *rolle bolle* is the biggest attraction, the festival also features a softball tournament, parades, a firemen's dinner, and a street dance.

**CONTACT:**

Marshall Area Chamber of Commerce  
317 W. Main St.  
Marshall, MN 56258  
507-428-3505 (festival information) or 507-532-4484; fax: 507-532-4485  
chamber@starpoint.net

◆ 0199 ◆ **Belgium Independence Day**

July 21

This public holiday, also known as the **Belgium National Day**, commemorates Belgium's independence from the Netherlands on July 21, 1831. Belgians had struggled against their rulers for 15 years. A revolt began in 1830, and the next year, the state of Belgium was formed and King Leopold I (1790-1865) was made its first king.

Belgians sing "La Brabançonne," the national anthem, and observe their independence with festivities, especially in the capital city of Brussels.

**CONTACT:**

Belgian Federal Government  
Online  
www.belgium.be

**SOURCES:**

*AnnivHol-2000*, p. 121  
*NatlHolWrld-1968*, p. 119

◆ 0200 ◆ **Belize Independence Day**

September 21

On September 21, 1981, Belize gained independence from Britain. Belize was formerly known as British Honduras and had been internally self-governing since 1965.

Independence Day is a national public holiday in Belize. Celebrations begin more than a week before the 21st with dances, pageants, sporting events, and concerts, and culminate with parades and patriotic ceremonies.

**CONTACT:**

Belize Tourist Board  
New Central Bank Bldg., Level 2  
Gabourel Lane, P.O. Box 325  
Belize City, Belize  
800-624-0686 or 011-501-2-31913;  
fax: 011-501-2-31943  
info@travelbelize.org

**SOURCES:**

*AnnivHol-2000*, p. 158

◆ 0201 ◆ **Belize National Day**

September 10

A public holiday in Belize commemorating the Battle of St. George's Caye, fought in 1798 between the Spanish and the English over possession of the area. English loggers had settled in what is now Belize in the early 17th century. British pirates used to hide in the cays there waiting for opportunities to plunder passing Spanish ships. It is also known as **St. George's Caye Day**. Numerous festivities take place on the days leading up to the holiday, including a grand carnival parade.

**CONTACT:**

Belize Tourist Board  
New Central Bank Bldg., Level 2  
Gabourel Lane, P.O. Box 325  
Belize City, Belize  
800-624-0686 or 011-501-2-31913;  
fax: 011-501-2-31943  
info@travelbelize.org

**SOURCES:**

*AnnivHol-2000*, p. 152

◆ 0202 ◆ **Bella Coola Midwinter Rites**

November-February

The *kusiut* is a traditional masked dancing society of the Bella Coola, Kimsquit, and other Indian tribes of coastal British Columbia. The society performed dramatic curing dances during the midwinter ceremonial season, which began with the opening rite in November and ended in February. Most involved feats of juggling as well as masked mime. Some were used by initiates to prove that they had received a supernatural "call" to join the society.

Among the more frightening was the series of five *kusiotem* dances: the stomach-cutting dance, the beheading dance, the drowning dance, the burning dance, and the fungus dance. All involved elaborate masks and deception. The beheading dance, for example, was simulated with a false head, and the drowning dance used a dummy and a trap door.

Nowadays membership in the *kusiut* is open to all men, though the number of spectators is decreasing. As a result, the society's status is deteriorating.

**SOURCES:**

*DictFolkMyth-1984*, pp. 596,  
946, 963, 1186  
*EncyNatAmerRel-2001*, p. 333

◆ 0203 ◆ **Belmont Stakes**

June; fifth Saturday after Kentucky Derby

The final race of the Triple Crown of horseracing, the Belmont Stakes is traditionally run on the fifth Saturday after the KENTUCKY DERBY (the third Saturday after the Preakness Stakes). Founded in 1867, it takes place at the Belmont Park Race Track in western Nassau County on Long Island, named for August Belmont, a well-to-do German who played an important role in establishing horseracing in New York.

The horse that sweeps the Triple Crown receives a \$1 million bonus in addition to the winner's share of the purses, but in years when no horse wins the Triple Crown, the bonus goes to the horse competing in all three races and scoring the highest on a 5-3-1 point system for finishing first, second, or third. The chances of a single horse winning all three races

are relatively slim: in 114 years only 11 horses have managed to do it.

Many breeders pay more attention to the Belmont than they do to the other races when it comes to selecting stud prospects because they believe that in the long run, Belmont winners make better sires.

**CONTACT:**

Belmont Park Race Track  
2150 Hempstead Turnpike  
P.O. Box 90  
Belmont, NY 11003  
516-488-6000; fax: 516-775-6712  
nyra@nyrain.com  
www.nyra.com/belmont/

◆ 0204 ◆ **Beltane**

May 1

Beltane (also spelled **Beltine** or **Beltein**) is the Celtic name for the first day of May (see **MAY DAY**), which divided the ancient Celtic year in half. It was believed that each day began with the setting of the sun the night before, so Beltane was celebrated by lighting bonfires to honor the sun god. Cattle were driven through the "Beltane fire"—or between two fires—to protect them from disease before putting them out to pasture for the new season. Sometimes people followed the same ritual to forestall bad luck and to cure barrenness. Contact with the fire was symbolic of contact with the life-giving sun.

Along with **LAMMAS** (August 1), **Hallowmas** (**ALL SAINTS' DAY**, November 1), and **CANDLEMAS** (February 2), Beltane was one of the British **QUARTER DAYS**, or term days, when rents were due and debts were settled. The day is still observed in parts of Ireland, the Scottish Highlands, Wales, Brittany, and the Isle of Man, with most of the celebrations revolving around fire and reflecting ancient fertility rites.

See also **MIDSUMMER DAY**

**SOURCES:**

*AmerBkDays-2000*, p. 334  
*BkDays-1864*, vol. I, p. 571  
*DictFolkMyth-1984*, pp. 135,  
181, 203, 304, 789  
*FestSaintDays-1915*, p. 104  
*OxYear-1999*, pp. 190, 205  
*RelHolCal-2004*, p. 272

◆ 0205 ◆ **Benin Independence Day**

August 1

On August 1, 1960, Benin declared its independence from France, ending 70 years as a French colony. Independence Day is a national holiday observed throughout the country, especially in the capital city of Porto Novo.

**CONTACT:**

Benin Embassy  
2124 Kalorama Rd., N.W.  
Washington, DC 20008  
202-232-6656; fax: 202-265-1996  
info@beninembassyus.org

**SOURCES:**

*AnnivHol-2000*, p. 128  
*NatlHolWrld-1968*, p. 130

◆ 0206 ◆ **Bennington Battle Day**

August 16

During the Revolutionary War, Colonel Seth Warner and 350 of his Green Mountain Boys, a group of soldiers from Vermont, played a vital role in defeating the British forces who had come to capture the American supply depot at Bennington, a town in southern Vermont near the New York border. The anniversary of the fighting that took place along the Walloomsac River on August 16, 1777, is a legal holiday in Vermont, and a 306-foot tower has been erected in the town of Old Bennington, two miles west of Bennington proper. A statue of Seth Warner stands nearby. Across the state border in New York's Rensselaer County, the Bennington Battlefield State Park includes the site where the heaviest fighting took place.

The Bennington Battle Monument State Historic Site hosts historic reenactments and displays on the weekend nearest August 16.

**CONTACT:**

Vermont State Historic Sites  
Vermont Division for Historic  
Preservation  
National Life Bldg., Drawer 20  
Montpelier, VT 05620-0501  
802-828-3211  
jdumville@dca.state.vt.us  
www.historicvermont.org

**SOURCES:**

*AmerBkDays-2000*, p. 589  
*AnnivHol-2000*, p. 137  
*DictDays-1988*, p. 11

◆ 0207 ◆ **Berchtold's Day**

January 2

In Switzerland, the day after **NEW YEAR'S DAY** is known as **Berchtoldstag** and is celebrated primarily by children. Groups of playmates organize parties that feature nut eating and nut games followed by singing and folk dancing. A popular game is the building of "hocks" composed of four nuts placed close together with a fifth balanced on top. The children begin gathering and stockpiling nuts for Berchtold's Day festivities early in the fall.

**SOURCES:**

*AnnivHol-2000*, p. 3  
*BkFest-1937*, p. 316

◆ 0208 ◆ **Bergen International Festival**

Twelve days from late May to early June

The Bergen International Festival is the major cultural event in Norway, and features more than 100 events in music, drama, folklore, opera, ballet, and the visual arts. Most of the musical events are held in Bergen's Viking Castle, Haakon's Hall (built in 1250), at the Grieg Concert Hall, at Edvard Grieg's home (known as "Troidhaugen"), and at Lysoen, the island home of composer and violinist Ole Bull. It was, in fact, Edvard Grieg—the composer and founder of the Norwegian nationalist school of music—who originated the idea for a musical festival and who first sponsored such a festival back in 1898. But the Bergen International Festival as it exists today didn't really get started until 1952. Although the primary attraction is music—ranging from classical to jazz, new music from around the world, organ concerts, military band performances, and folklore opera—children's programs, literary events, and art exhibits are featured as well.



**CONTACT:**

Bergen International Festival  
Foundation  
Box 183 Sentrum  
N-5804 Bergen, Norway  
011-47-5521-0630; fax: 011-47-  
5521-0640  
www.festspillene.no

**SOURCES:**

*GdWrldFest-1985*, p. 144  
*IntlThFolk-1979*, p. 286  
*MusFestEurBrit-1980*, p. 126  
*MusFestWrld-1963*, p. 186

◆ 0209 ◆ **Bering Sea Ice Golf Classic**

*Third Saturday in March*

This golfing challenge, played on a six-hole course with bright orange golf balls, takes place on the frozen Bering Sea off Nome, Alaska, at a time when the winds can be gale-strength. Par is 41, but winners have claimed scores as low as 23. Entry fees benefit the Lions Club. The tournament, not a wholly serious affair, coincides with the final days of the IDITAROD TRAIL SLED DOG RACE that starts about the first of March and ends in Nome about two weeks later.

**CONTACT:**

Nome Convention and Visitors  
Bureau  
P.O. Box 240 HP-N  
Nome, AK 99762  
907-443-6624; fax: 907-443-5832  
tourinfo@ci.nome.ak.us  
www.nomealaska.org/vc/festi  
vals.htm

◆ 0210 ◆ **Bermuda College Weeks**

*March-April*

**College Weeks** began as **Rugby Weeks** in the 1950s, when Ivy League rugby teams came to the island of Bermuda to spend their spring holidays and compete against Bermudian and British teams. But parties and socializing soon took precedence over the rugby competition, and College Weeks became a time for young people from colleges and universities all over the United States to meet in Bermuda and get an early start on the summer season.

The Bermuda government organizes and pays for all of the activities that are scheduled during this period, issuing courtesy cards that entitle college students free admission to everything from a "Get Acquainted" dance at one of the major hotels to beach parties, boat cruises, and steel band concerts. Scores of moped-riding college students take advantage of the island's hospitality, making Bermuda one of the most popular SPRING BREAK destinations.

**CONTACT:**

Bermuda Dept. of Tourism  
675 3rd Ave.  
New York, NY 10017  
800-BERMUDA (237-6832) or  
212-818-9800; fax: 212-983-5289  
travel@bermudatourism.com

**SOURCES:**

*GdWrldFest-1985*, p. 22

◆ 0211 ◆ **Bermuda Day**

*May 24*

Bermuda Day, formerly COMMONWEALTH DAY, is a public holiday and the highlight of Bermuda Heritage Month. Since 1979, during May, there are a variety of cultural activities, including historical exhibits, musical concerts, and thanksgiving services in area churches. Festivities on May 24 include a parade that ends up in the middle of a festival at

Bernard Park in Hamilton. It is also a popular day for Bermudians to hit the beaches. Runners participate in a marathon race, and there are also races for cyclists and skaters. May 24 is the beginning of dinghy-racing season—about every other Sunday boaters race in St. George's Harbor.

**CONTACT:**

Bermuda Dept. of Tourism  
675 3rd Ave.  
New York, NY 10017  
800-BERMUDA (237-6832) or  
212-818-9800; fax: 212-983-5289  
travel@bermudatourism.com  
www.bermudatourism.com

◆ 0212 ◆ **Bermuda Festival**

*January-February*

The winter season on the island of Bermuda brings on a schedule of performing arts events known as the Bermuda Festival, which began in 1976. Yehudi MENUHIN was instrumental in organizing the first festival and performed on its 20th anniversary in 1996. Offerings include theater, dance, opera, classical, and modern music performances from around the world. The 2002 Festival brought the dazzling Shanghai Circus to the island.

**CONTACT:**

Bermuda Festival Ltd.  
P.O. Box HM 297  
Hamilton HM 12 Bermuda  
441-295-8572  
bdafest@ibl.bm  
www.bermudafestival.com/

**SOURCES:**

*GdWrldFest-1985*, p. 22  
*IntlThFolk-1979*, p. 50  
*MusFestAmer-1990*, p. 157

**Bermuda Race**

*See Newport to Bermuda Race*

◆ 0213 ◆ **Bettara-Ichi**

*October 19*

The annual **Pickle Market** or **Sticky-Sticky Fair** is held near the Ebisu Shrine in Tokyo, Japan, to supply people with what they will need to observe the EBISU FESTIVAL on the following day, October 20. One of the seven Shinto deities of good luck and the patron deity of tradesmen, Ebisu has a limited following in Tokyo. But the fair that is held the day before is very popular. People buy wooden images of Ebisu, good-luck tokens, and most important of all, the large, white, pickled radish known as *bettara* that is so closely identified with the fair.

The Sticky-Sticky Fair was named after the way the pickled radishes were sold. Stall keepers used to dangle them from a rope so the buyer wouldn't get his hands sticky from the malted rice in which the radishes had been pickled. People would carry them home by swinging them from their ropes, calling out "Bettara! Bettara!" so that others would make way for them. But mischievous young boys would often deliberately swing the sticky pickles around in a crowd to tease the women and girls, who were all dressed up in their holiday clothes.

**CONTACT:**

Tokyo Convention and Visitors Bureau  
322 Marunouchi  
Chiyoda-ku  
Tokyo 100-0005 Japan  
011-81-3-3287-7021; fax: 011-81-3-3287-7030  
tcvbinfo@tcvb.or.jp

**SOURCES:**

*BkFestHolWrld-1970*, p. 114  
*BkHolWrld-1986*, Oct 19  
*DictFolkMyth-1984*, p. 336  
*JapanFest-1965*, p. 200

◆ 0214 ◆ **Bhairava Ashtami**

*November-December; eighth day of the waning half of the Hindu month of Margasirsa*

Among Hindus, *Bhairava* means “frightful” or “terrible.” He is a manifestation of Shiva, a terrifying character who is worshipped to obtain success, prosperity, the removal of obstacles, and recovery from illness. He is often referred to as *Danda-pani* because he punishes sinners with a *danda* (staff or rod). Another of *Bhairava*’s names is *Swaswa*, which means “he whose horse is a dog.” He is often depicted accompanied by a dog or riding on one.

On *Bhairava Ashtami* Hindus worship *Bhairava* with sweets and flowers. Dogs everywhere are treated to milk, sweets, and other delicacies. At night, worshippers keep a vigil and spend the time telling stories about *Bhairava*. They also offer libations to their dead ancestors.

**SOURCES:**

*DictHinduism-1977*, p. 41  
*RelHolCal-2004*, p. 180

◆ 0215 ◆ **Bhishma Ashtami**

*January-February, eighth day of waxing half of Hindu month of Magha or during Hindu month of Kartika (October-November)*

In Hindu mythology *Bhishma* was the son of King *Shantanu*. When his father decided he wanted to marry a beautiful young maiden named *Satyavati*, her parents would not permit it because it was *Bhishma* who was heir to the throne, and if she had sons they could not inherit the kingdom. To allow the marriage to go forward, *Bhishma* vowed never to marry and have children of his own, nor to accept the crown. *Shantanu* then married *Satyavati*, and she bore him two sons.

The two sons died without producing any offspring, but *Satyavati* had two grandchildren by a son who had been born before she married the king. *Bhishma* ended up raising these two and taking charge of the training of their children, who were known as the *Kauravas* and the *Pandavas* (see also ANANT CHATURDASHI). In the battle that was eventually fought between the two groups of offspring, *Bhishma* sided with the *Kauravas* and was so badly wounded it was said that there was barely a space of two fingers’ width on his body that had not been pierced by an arrow. Since he had been allowed to choose the time of his death, he waited on his death-bed of arrows for 58 days, during which he delivered many religious discourses. He later became the model for modern ascetics who lie on nail-studded beds, and to this day is considered a great example of self-denial, loyalty, and devotion.

During the festival held in his honor, libations are offered to *Bhishma* with barley, sesame, flowers, and water from the sacred *Ganges River*.

**CONTACT:**

India Tourist Office  
1270 Avenue of the Americas,  
Ste. 1808  
New York, NY 10020  
800-953-9399 or 212-586-4901;  
fax: 212-582-3274  
ny@itonymc.com

**SOURCES:**

*DictFolkMyth-1984*, p. 139  
*RelHolCal-2004*, p. 182

◆ 0216 ◆ **Bianou**

*April*

A celebration of the end of the winter season in the market town of *Agadés* (or *Agadéz*), Niger. The festivities are held for three days, and start with the sound of distant drumming and chanting of the *muzzein* calling Muslims to prayer. As people assemble, the drummers appear. Behind them come the Tuareg nomads, wearing long blue robes and spinning around in their special dance, the *guedra*. The Tuareg turbans are folded in a way that suggests a cock’s comb, since the cock is the symbol of the new season. *Agadés* is in northern Niger in the Sahara Desert. It was the seat of a Tuareg sultanate in the 15th century, and has been a crossroads for Fulani cattle herders, Tuareg traders, and Hausa merchants. The nomadic peoples also hold an annual gathering in *Ingal* town in August to take a census, at which time medical care is given by the national government.

See also CAMEL MARKET

**CONTACT:**

Niger Embassy  
2204 R St., N.W.  
Washington, DC 20008  
202-483-4224; fax: 202-483-3169  
ambassadeniger@hotmail.com

◆ 0217 ◆ **Bible Week, National**

*November, begins the Sunday before Thanksgiving*

A week devoted to encouraging people to read the Bible, in the belief that it will arouse a positive spiritual force in a world plagued with problems. National Bible Week is promoted by the National Bible Association (originally the Laymen’s National Committee), a non-denominational group of businessmen founded in 1940 and devoted to the application of the Golden Rule in daily life. A huge audience listened to the NBC radio program that was broadcast to kick off the first National Bible Week scheduled for December 8-14, 1941; PEARL HARBOR had been bombed just hours before.

**CONTACT:**

National Bible Association  
1865 Broadway  
New York, NY 10023  
212-408-1390; fax: 212-408-1448  
nba@nationalbible.org  
www.nationalbible.org/nbw

**SOURCES:**

*DaysCustFaith-1957*, p. 275

**Big August Quarterly**

See African Methodist Quarterly Meeting Day

◆ 0218 ◆ **Big Iron Farm Show and Exhibition**

*Three days in mid-September*

The Upper Midwest's largest agricultural exposition, the **Big Iron** is held at the Red River Valley Fairgrounds in West Fargo, North Dakota. Established in 1981 so that farmers would have a place where they could come to view the latest innovations in farming and agricultural equipment, the Big Iron prides itself on being a business event rather than a carnival. In the words of one organizer, "We don't distract people with music, pots and pans, and dog and pony acts." However, for those who would like a little entertainment mixed in, a skid steer rodeo is held each day.

The three-day show regularly attracts more than 70,000 visitors, who come to see not only the farm equipment that is on exhibit but field demonstrations of tillage, crop-spraying, irrigation, and other equipment.

A special program for women takes place on "Ladies' Day." Seminars on such subjects as "Heirloom Art" and "The Changing Role of the Rural Woman" are offered, as well as other activities designed to inform and entertain women who participate in the running of a family farm.

**CONTACT:**

Red River Valley Fairgrounds  
P.O. Box 797  
West Fargo, ND 58078  
800-456-6408 or 701-282-2200  
info@redrivervalleyfair.com  
www.bigironfarmshow.com/

◆ 0219 ◆ **Big Singing**

*Last Sunday in May*

Benton, Kentucky's Big Singing takes place on the last Sunday in May. The event brings together more than 100 singers trained in the tradition of shape-note singing. Together they enjoy a communal picnic lunch and spend the day singing hymns written in an almost-extinct style of musical notation called shape notes.

A book titled *The Southern Harmony and Musical Companion* increased the popularity of this kind of singing in 19th-century America, and so it is sometimes called Southern Harmony singing. The notation assigns each note a particular shape, thus aiding those who don't read music to figure out the tune. The distinctive harmonies of shape-note singing result from the fact that each part is composed of only four different notes, again making it easier for the singers to learn their part.

The Big Singing in Benton, Kentucky, dates back to 1884. Historical records reveal that in the 1920s and 1930s over 10,000 people attended this event annually. As more people became familiar with the melodies and harmonies of American pop music, however, the popularity of shape-note singing faded away. The Benton Big Singing is currently sponsored by the Society for the Preservation of Southern Harmony Singing.

**CONTACT:**

Marshall County Chamber of  
Commerce  
17 U.S. Hwy. 68 W.  
Benton, KY 42025  
270-527-7665

info@marshallcounty.net  
www.marshallcounty.net

◆ 0220 ◆ **Bill of Rights Day**

*December 15*

The first 10 amendments to the U.S. Constitution of 1787—referred to collectively as the Bill of Rights—were ratified on December 15, 1791 (see CITIZENSHIP DAY). This landmark document protected American citizens from specific abuses by their government and guaranteed such basic rights as the freedom of religion, freedom of speech, and freedom of the press. In 1941 President Franklin D. ROOSEVELT designated December 15 as Bill of Rights Day and called upon Americans to observe it with appropriate patriotic ceremonies.

On December 10, 1948, the UNITED NATIONS General Assembly unanimously adopted the Universal Declaration of Human Rights, and member countries of the U.N. began to observe December 10 as Human Rights Day. In the United States, the observance extended from December 10 to December 17 and was referred to as Human Rights Week. Since it encompasses December 15, the two events are now observed together and are typically celebrated with essay contests on the importance of freedom and democracy, special radio and television shows, and speeches on the themes of personal freedom and human rights.

In Massachusetts, the week of December 8-15 has been celebrated as Civil Rights Week since 1952. It honors not only the ratification of the Bill of Rights but the adoption of the state's first code of laws, the Body of Liberties, on December 10, 1641.

**CONTACT:**

Ben's Guide to Government  
U.S. Government Printing Office  
732 N. Capitol St., N.W.  
Washington, DC 20401  
888-293-6498 or 202-512-1530;  
fax: 202-512-1262  
askben@gpo.gov  
bensguide.gpo.gov/6-8/citizen  
ship/billofrights.html

**SOURCES:**

*AmerBkDays-2000*, p. 831  
*DaysCustFaith-1957*, p. 314

◆ 0221 ◆ **Billy Bowlegs Festival**

*First full week in June*

The oldest and one of the biggest festivals in northwest Florida, held in Fort Walton Beach to commemorate the pirate William Augustus Bowles, also known as Capt. Billy Bowlegs. Bowles arrived in what's now known as the Florida panhandle in 1778 when the Spanish, English, and Americans were maneuvering for control of the Gulf shores. He put together a force of Indians and "White Banditti," created his own throne, and formed the State of Muskogee. To support it, he ran raids on the Gulf of Mexico and on the mainland. He was finally seized and imprisoned in Morro Castle in Cuba, where he starved himself to death in 1803.

This is not a particularly joyous saga, but the light-hearted affair of the Billy Bowlegs Festival goes on for a week. The festival began in 1954 and today attracts about 40,000 spectators. Activities begin with fireworks on Friday night. The following day, the pirate captain and his red-kerchiefed

“krewe” members storm the city from the pirate ship *Blackhawk*. As events move on there are musical concerts, a treasure hunt, arts and crafts, numerous food vendors, and sports events that include a midnight run. More than 100 floats take part in a torchlight parade, and parade participants rain gold doubloons and assorted trinkets on the clamoring crowds.

**CONTACT:**

Greater Fort Walton Beach  
Chamber of Commerce  
34 S.E. Miracle Strip Pkwy.  
Fort Walton Beach, FL 32549-0640  
850-244-8191; fax: 850-244-1935  
info@fwbchamber.org  
www.fwbchamber.org

◆ 0222 ◆ **Billy the Kid Pageant**

*First weekend in August*

It was in Lincoln, New Mexico, that the legendary American outlaw Billy the Kid (William Bonney, 1859?-1881) was brought to be hanged in 1881 after a frontier feud known as the Lincoln County War. He made his escape from a building that was once referred to as the Big Store—a combination general store, post office, billiard room, and private hotel that was later used as a courthouse. Today, the building has been restored as a state museum and courthouse.

The reenactment that takes place on the first Saturday and Sunday in August every year features Lincoln residents—many of them descendants of the individuals who originally played a part in the court proceedings and Billy’s subsequent escape. First presented in 1940, the pageant involves almost everyone in town and is designed to be as historically accurate as possible. Festival activities surround Billy the Kid’s “last escape” throughout the weekend to give the town a late 19th-century feeling, such as weaving and horseshoeing demonstrations, encampments, and an appearance by the Fourth Texas Cavalry.

**CONTACT:**

Ruidoso Valley Chamber of Commerce  
720 Sudderth Dr.  
P.O. Box 698  
Ruidoso, NM 88355  
877-784-3676 or 505-257-7395;  
fax: 505-257-4693  
info@ruidoso.net  
www.ruidoso.net/index.html

**SOURCES:**

*AmerFestGuide-1956*, p. 131

◆ 0223 ◆ **Birmingham International Festival**

*April*

Formerly known as the Birmingham Festival of the Arts, this display of performing and visual arts honors a different nation each year, and has been held since 1951 in Birmingham, Ala. A two-week long affair, the festival celebrates the chosen country’s theater, literature, history, music, customs, and food with films, lectures, exhibits, and book-and-author luncheons. Traditional dance and folk music ensembles from the honored country perform at the street festival on the third weekend in April amid food and craft booths, storytellers, artists, and musicians.

But the rest of the festival—a renowned educational program—begins in early March when teachers from around

the state gather for a workshop to learn about the featured country. Then during the second and third weeks in April they hold events in schools throughout the state highlighting the country’s folklore, art, history, and traditions. The featured country for 2001 was Hungary, for 2002 South Africa.

**CONTACT:**

Birmingham International Festival  
Frank Nelson Bldg., Ste. 423  
205 N. 20th St.  
Birmingham, AL 35203  
205-252-7652; fax: 205-252-7656  
bifstaff@bellsouth.net  
www.bifsalutes.org

**SOURCES:**

*GdUSFest-1984*, p. 3  
*MusFestAmer-1990*, p. 20

◆ 0224 ◆ **Bisket Jatra**

*April 13 or 14*

The festival of the new year in Nepal, **Nava Varsa** or **Nava-barsha**, is celebrated with exchanges of greetings and in some areas with ritual bathing. The most important celebration is Bisket Jatra, which means the “festival after the death of the serpent.” In Bhaktapur, the new year is celebrated by parading images of gods in chariots. The main attraction of the festival is the erection of a ceremonial pole—a lingam or phallic symbol. This is a peeled tree trunk as much as 80 feet in length that is erected using bamboo and heavy ropes while crowds watch. On New Year’s Day, the pole is torn down.

There is a legend behind this ceremonial pole. The daughter of the king of Bhaktapur was insatiable and demanded a new lover every night, but she left her lovers dead by morning. Then a brave prince appeared to try his luck. He managed to stay awake through the night, and saw two thread-like wisps emerging from the princess’s nostrils. These wisps turned into poisonous snakes, so the prince drew his sword and killed them. Of course the prince and princess lived happily ever after. This story is recalled with the raising of the pole of Bisket Jatra.

Most holidays in Nepal are set by the lunisolar calendar, but New Year’s Day is an exception and always falls in the middle of April.

**CONTACT:**

Kantipur Online  
Kantipur Publications (Nepal  
newspaper publisher)  
www.kantipuronline.com/  
festivals.html

◆ 0225 ◆ **Black and White Ball**

*Early June in odd-numbered years*

This biennial ball, which began in the 1950s, has been the biggest one-night fundraising event for the arts held in the United States, drawing some 16,000 black-tie partygoers to San Francisco’s Civic Center area for music, dancing, food, cocktails, and socializing—all for the benefit of the San Francisco Symphony’s education and outreach programs. From 9:00 p.m. until 2:00 a.m., attendees can walk throughout the several-block area to catch an eclectic mix of live music—classical, jazz, rock and roll, blues, swing, funk, reggae, salsa, country—performed by more than 30 groups in 13 indoor and outdoor venues. They can also feast on hors d’oeuvres

prepared by nearly 90 of the city's fine dining establishments. In addition to the black and white attire of the revelers, black and white decorations adorn the venues. The high-energy Bash Before the Ball, presented by the San Francisco Symphony's young professional's group, Symphonix, provides a pre-ball warm-up.

**CONTACT:**  
Black and White Ball  
Davies Symphony Hall  
Van Ness Ave. and Grove St.  
San Francisco, CA 94102  
415-864-6000  
bwball@sfsymphony.org  
www.bwball.com/

**SOURCES:**  
*FunAlsoRises-1998*, p. 121

◆ 0226 ◆ **Black Christ, Festival of the**  
*October 21*

There are two legends associated with the observance of the **Black Christ Festival** in Portobelo, Panama. One says that during a cholera epidemic on the Isthmus, the people found a crate floating on the water near the beach. When they brought it ashore and opened it, they discovered a statue of a black Christ. They brought it into the church and, within a few days, the cholera had completely disappeared from Portobelo, even though it continued to rage elsewhere.

The other legend concerns a ship carrying the black Christ statue from Spain to Cartagena, Colombia. The ship stopped for supplies in Portobelo, but when it attempted to leave, it was turned back five times by sudden storms. The crew finally threw the crate containing the statue overboard, but local residents rescued it and put it in a place of honor in their church. The image of the black Christ, which is made of dark brown coco-bolo wood, has been credited with everything from miraculous cures to helping the city win the national lottery.

The people of Portobelo honor their patron saint, El Jesús Nazarene, by carrying the statue in procession on a decorated platform through the city streets. Pilgrims come from all over Panama, as they have for more than 300 years, to celebrate with folk dancing, music, and songs.

See also **BLACK NAZARENE FIESTA**

**CONTACT:**  
Panama Embassy  
2862 McGill Terr., N.W.  
Washington, DC 20008  
202-483-1407; fax: 202-483-8413

**SOURCES:**  
*GdWrldFest-1985*, p. 148

◆ 0227 ◆ **Black Christ of Esquipulas, Day of the**  
*January 15*

For many people in Central and South America, the pilgrimage to the Black Christ of Esquipulas begins well in advance of the January 15 festival. Quite a number of Indians make the journey to Esquipulas—located in southeastern Guatemala along the borders with El Salvador and Honduras—entirely on foot, and look down upon those pilgrims who travel by horseback or in cars. Many don wide-brimmed straw hats, to which they attach gray Spanish moss and *chiches* (breasts), a yellow fruit that resembles a gourd. Indians making the journey from Quezaltenango blacken their hands with the

juice from a special fruit. Folk belief teaches that this act aids Christ in enduring his pain.

Prior to the Spanish Conquest, Indians came to site of modern-day Esquipulas for religious rituals and trade. Once the Spaniards arrived the chief of the local tribes, whose name was Esquipulas, comprehended that it would be useless to resist the Europeans and decided instead to cooperate with them. The Spaniards honored him by founding a town which bore his name. They also built a Roman Catholic church and hired a well-known artist to sculpt a statue of Jesus. Since the local Indians thought that all Europeans were wicked, the priests requested that the artist carve the statue from balsam wood, a wood whose color was close to that of the natives' skin. Over the 400 years that have elapsed since then, the statue has darkened to black due to constant exposure to candle smoke and incense. Many legends involving answered prayers and miraculous cures have enhanced the Black Christ's reputation.

Ceremonial sites resembling altars, built from rocks brought by pilgrims, are scattered through the hills surrounding Esquipulas. The pilgrims stop to pray at these sites in their journeys to and from Esquipulas.

Only Quiché Indians from western Guatemala—believed to be the only Indians in the country who have not intermarried with whites—can perform some of the sacred rituals associated with this pilgrimage, such as dressing the image of the Black Christ. The pilgrimage is a good example of a Christian ritual that is closely tied to the practices of an indigenous population.

**CONTACT:**  
Guatemala Tourist Commission  
888-INGUAT1 (464-8281)  
informacion@inguat.gob.gt

**SOURCES:**  
*FiestaTime-1965*, p. 10

◆ 0228 ◆ **Black Cowboys Parade**  
*Saturday in October*

A salute to the black cowboys who helped settle the West, held since 1975 in Oakland, Calif. Hundreds of mounted cowboys and marching bands participate in the parade, the only one of its kind in the nation. There are also arts and crafts exhibits and food booths.

**CONTACT:**  
Oakland Convention and Visitors Bureau  
463 11th St.  
Oakland, CA 94607  
510-839-9000; fax: 510-839-5924  
info@oaklandcvb.com  
www.oaklandcvb.com

Library of Congress  
Local Legacies pages  
lcweb.loc.gov/bicentennial/pro  
page/CA/ca-9\_h\_lee2.html

◆ 0229 ◆ **Black Friday**  
*Various*

Black Friday usually refers either to the infamous Wall Street Panic of September 24, 1869, when Jay Gould and James Fisk tried to "corner" the gold market, or to September 19, 1873, when stock failures caused the Panic of 1873. In England, it

is often used by workers to describe May 12, 1926, the day on which the General Strike was ended. It is occasionally used to refer to GOOD FRIDAY.

Shoppers and retailers in the United States sometimes refer to the day after THANKSGIVING as Black Friday because it marks the beginning of the CHRISTMAS commercial season and is traditionally a frenetic day of shopping.

**SOURCES:**  
*DictDays-1988*, p. 12

◆ 0230 ◆ **Black Hills Passion Play**  
*June-August*

One of Europe's oldest productions, the Passion Play—which recreates events during the last seven days of the life of Christ—was first presented on the American stage in 1932. It was brought to the United States from Germany by Josef Meier, who, until his retirement in 1991, continued to produce and direct the drama three nights a week from early June through the end of August in an outdoor amphitheater in Spearfish, South Dakota.

Known as the Black Hills Passion Play since 1939, when the company settled in Spearfish, the huge outdoor production features Roman soldiers on horseback, a camel caravan, and pigeons escaping from cages as merchants and moneylenders are driven from the Temple.

The amphitheater, which seats 6,000, was built specifically for the Passion Play and claims to have the world's largest stage. A series of permanent sets are used to portray Bethany, the home of Mary and Martha; the palace of Pontius Pilate, the Roman governor; the Temple; the Garden of Gethsemane; the Tomb; and Mount Calvary.

**CONTACT:**  
Black Hills Passion Play Visitor  
Center and Museum  
P.O. Box 489  
Spearfish, SD 57783  
800-457-0160 or 605-642-2646;  
fax: 605-642-7993  
bhpp@blackhills.com  
www.blackhills.com/~bhpp

◆ 0231 ◆ **Black History Month**  
*February*

Black History Month grew out of **Negro History Week**, which was established in February 1926 by African-American historian Carter G. Woodson, who founded the Association for the Study of African-American Life and History. Expanded in 1976 to a month-long observance, this celebration of the contributions and achievements of African Americans was initially designed to encompass the birthday of the abolitionist orator and journalist Frederick Douglass (1817-1895) on February 14 as well as Abraham LINCOLN'S BIRTHDAY. The event is widely observed by schools, churches, libraries, clubs, and organizations wishing to draw attention to the contributions of African Americans.

Douglass was a fugitive slave who assumed this name when, by posing as a sailor, he escaped to New Bedford, Massachusetts. His former master's wife had secretly taught him to read and write, and after his escape Douglass became a

skilled orator who lectured widely in favor of abolition. He settled for a while in Rochester, New York, where he founded an anti-slavery newspaper, and eventually ended up in Washington, D.C., where he held a number of government positions. One of his former residences there now houses the Museum of African Art and the Frederick Douglass Institute.

**CONTACT:**  
Association for the Study of African-American Life and History  
Howard University  
CB Powell Bldg.  
525 Bryant St., Ste. C142  
Washington, DC 20059  
202-865-0053; fax: 202-265-7920  
asalh@earthlink.net  
www.asalh.com/

◆ 0232 ◆ **Black Madonna of Jasna Gora, Feast of the**  
*August 15*

The most famous icon in Eastern Europe can be found at the monastery on Jasna Gora, in the city of Czestochowa, Poland. The *Czarna Madonna*, or Black Madonna, is so called because of the dark complexion in the portrait of the Virgin Mary that, according to legend, was painted by St. Luke on a linden wood tabletop built by the apprentice carpenter, Jesus of Nazareth. Each year on August 15, the feast of the ASSUMPTION, hundreds of thousands of pilgrims attend the **Feast of Our Lady of Czestochowa** to seek forgiveness for their sins, recovery from injury or illness, or to offer gratitude for a favor granted. With their rosaries in hand, the pilgrims—some on their knees—climb Jasna Gora, which means the "Hill of Light," to attend mass at the monastery, celebrated above them, on the high monastery walls, by priests in golden chasubles.

More than 80 miracles have been documented at the shrine, which is only one of many dedicated to the Virgin Mary throughout the country. King John II Casimir proclaimed the Virgin Mary to be the Queen of Poland in 1656 after an unlikely victory over the Swedes at Jasna Gora prevented the latter from overrunning the monastery and looting its treasures. Mary is the patron saint of Poland, and Assumption Day is a national holiday.

**CONTACT:**  
Polish National Tourist Office  
5 Marine View Pl.  
Hoboken, NJ 07030  
201-420-9910; fax: 201-584-9153  
pntonyc@polandtour.org

◆ 0233 ◆ **Black Nazarene Fiesta**  
*January 1-9*

The **Fiesta of Quiapo District** is the largest festival in Manila, Philippines. It is held each year in honor of the Quiapo District's patron saint—the Black Nazarene, a life-sized statue of Jesus carved from blackwood, whose shrine is located in Quiapo's baroque church. The traditional nine-day fiesta features nightly cultural events, band concerts, and fireworks. On the last day of the festival there is a procession of barefoot men pulling a carriage that holds the 200-year-old statue of Christ on the way to Calvary. Those members of the procession who are not pulling the carriage carry candles and circle throughout the district.

See also BLACK CHRIST, FESTIVAL OF THE

**CONTACT:**

Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.wowphilippines.com.ph  
(click on "Calendar of  
Events," search "January")

**SOURCES:**

*AnnivHol-2000*, p. 7  
*GdWrldFest-1985*, p. 153

◆ 0234 ◆ **Black Poetry Day**

October 17

Jupiter Hammon, the first African-American poet to publish his own verse, was born on this day in 1711 and lived most of his life in the Lloyd Neck area of Huntington, Long Island. Hammon was a slave—first to the merchant Henry Lloyd, lord of the Manor of Queen's Village (now Lloyd Neck), and later to Joseph Lloyd, an American patriot who moved to Hartford, Connecticut, during the Revolution. Hammon eventually returned to Lloyd Neck as slave to Joseph's grandson, John Lloyd. Hammon learned how to read and was allowed to use his master's library. On Christmas Day, 1760, he published his first poem, "An Evening Thought," at the age of 49. He went on to publish other poems and a number of prose pieces as well.

Black Poetry Day was first proposed in 1970 by Stanley A. Ransom of Huntington, who was concerned that there were no existing celebrations to honor the contributions African Americans have made to American life and culture. When Ransom relocated to Plattsburgh, New York, he brought Black Poetry Day with him. Although it is celebrated all over the state, it has yet to be formally proclaimed a state holiday. Oregon has already proclaimed October 17 as Black Poetry Day, and schools elsewhere have taken advantage of the opportunity to encourage African-American students to express their thoughts and feelings through poetry. Other celebrations include inviting guest poets to do readings and meet with students at SUNY-Plattsburgh. In 1985, the African-American poet Gwendolyn Brooks spoke at SUNY-Plattsburgh in honor of Jupiter Hammon's contribution to American culture. Other poets who have visited in the past for Black Poetry Day include Nikki Giovanni, Lucille Clifton, Ntozake Shange, Derek Walcott, Michael Harper, and Yusef Komunyakaa. In 1993 Rita Dove, an African American, was named poet laureate of the United States.

**CONTACT:**

Educational Opportunity  
Program  
103 Algonquin Hall  
Plattsburgh State University  
Plattsburgh, NY 12901  
518-564-2263; fax: 518-564-2295

◆ 0235 ◆ **Black St. Benito, Fiesta of the**

December 29

This fiesta is celebrated by a number of locales in the state of Zulia, Venezuela, and is especially popular in Bobures. The streets are decorated and people adorn the windows of their homes with white flags two days before the fiesta begins, and the events of December 29 are supervised by the

*chimbángueles* or vassals of the saint. After early morning mass, the *chimbángueles* put St. Benito's statue on a litter and surround it with flowers. They then carry it through the streets while performing an unusual bouncing kind of dance in which they continually move forward and backward to the accompaniment of seven drums, each of which sounds a different tone. They are followed by groups of women who shake green branches in the saint's face. Throughout the long procession, St. Benito's image is sprinkled with perfumes and presented with drinks of homemade whiskey.

When Africans first arrived in Venezuela, they formed brotherhoods to help them preserve their ancient religious practices. Today's *chimbángueles* are direct descendants of these brotherhoods, and their members are divided according to a rigid hierarchy into chiefs, captains, major-domos, and slaves.

**CONTACT:**

Venezuelan Tourism Dept.  
Consulate General  
7 E. 51st St.  
New York, NY 10022  
212-826-1660; fax: 212-644-7471  
info@consulado-ny-gov.ve

**SOURCES:**

*FiestaTime-1965*, p. 189

◆ 0236 ◆ **Black Ships Festival**

*Third weekend in May in Shimoda, Japan;  
last full weekend in July in Rhode Island*

*Kurofune* is what the Japanese called the black ships that Commodore Matthew C. Perry anchored off Shimoda, Japan, on July 8, 1853. He forcefully negotiated the Treaty of Kanagawa—the first treaty between the United States and Japan—in 1854. The treaty opened trade between the two countries and ended two centuries of self-imposed isolation for Japan.

In 1934, Shimoda began commemorating the arrival of Commodore Perry and his black ships. It is the site of the first American consulate in Japan, placed there by the Japanese to keep the "barbarians" (Americans) away from the capital, then called Edo. The first consul-general, Townsend Harris, arrived in August 1856. Twenty years later, Shimoda became the sister city to Newport, Rhode Island, where Perry was born.

In 1984, Newport began celebrating a reciprocal Black Ships Festival emphasizing Japanese art, culture, and education. Events include Japanese tea ceremonies, *ikebana* (flower arranging), origami (paper folding), *kendo* (martial arts), Sumo wrestling, Japanese kite flying, and traditional Japanese performing arts. In 1986 the Black Ships Festival was expanded to form the Japan-America Society of Rhode Island, which now sponsors the festival and works to develop cooperation and understanding between the citizens of Rhode Island and Japan.

**CONTACT:**

Japan-America Society of Rhode  
Island  
28 Pelham St.  
Newport, RI 02840  
401-846-2720; fax: 401-846-5600  
www.newportevents.com/  
Blackships/

**SOURCES:**

*JapanFest-1965*, p. 152

Shizuoka Prefecture Tourist Association  
www.shizuoka-guide.com

◆ 0237 ◆ **Blajini, Feast of the (Sarbatoarea Blajinilor)**  
*April-May; second Monday after Easter*

Among rural people in Romania there is a widespread belief in the existence of the *Blajini*, the “Meek” or “Kindly Ones”—a lost race who don’t understand the ways of human beings, keep to themselves, and live in a fairy-land “by the Sunday-water.” They are beloved by God because of their purity and innocence. On the Monday after EASTER MONDAY, Romanian women and children throw red Easter egg shells on running streams, since they believe that all the world streams eventually flow into a single river, alongside of which live the *Blajini*. Their hope is that the *Blajini* will find the shells and know it is time to celebrate the EASTER feast.

**SOURCES:**  
*BkFest-1937*, p. 277  
*FolkWrldHol-1999*, p. 249

◆ 0238 ◆ **Blavatsky, Death of Helena Petrovna**  
*May 8*

The anniversary of the death of Helena Petrovna Blavatsky (1831-1891) is commemorated by members of the Theosophical Society, which was founded in New York in 1875 by Blavatsky and Henry Olcott. Theosophy, a pantheistic philosophical-religious system that seeks to learn about reality through mystical experience and by finding esoteric meanings in sacred writings, is regarded as the precursor of American Hinduism. Olcott and Blavatsky moved to India in 1878, and the international headquarters for the Theosophical movement remains in Adyar (near Madras) today.

Blavatsky believed that she possessed extraordinary psychic powers, although in 1884 the Indian press accused her of concocting spiritualist phenomena. When the London Society of Psychical Research declared her a fraud the following year, Blavatsky left India and never returned. She did, however, complete her most important work, *The Secret Doctrine* (1888), an overview of Theosophical teachings, along with numerous other books, before her death in 1891.

**CONTACT:**  
Theosophical Society in America  
1926 N. Main St.  
P.O. Box 270  
Wheaton, IL 60189-0270  
630-668-1571, ext. 300; fax: 630-668-4976  
olcott@theosophia.org  
www.theosophical.org

**SOURCES:**  
*DictWrldRel-1989*, pp. 320, 757  
*EncyRel-1987*, vol. 2, p. 245

◆ 0239 ◆ **Blessed Sacrament, Feast of the**  
*First weekend in August*

The **Festival of the Blessed Sacrament** held annually in New Bedford, Massachusetts, coincides with a similar festival on the Portuguese island of Madeira. The American festival, which was first held in 1914, celebrates the safe arrival of the Portuguese immigrants who came to New Bedford in the early 19th century after braving rough seas and stormy weather en route.

The descendants of these immigrants, many of whom served aboard American whalships, give thanks each year by holding what they would like to think of as the largest Portuguese feast in the world on the first weekend in August. Preparations for the festivities go on throughout the year, and the events include a parade, Portuguese folkloric dancers and singers, Portuguese specialties such as *cabra* (goat) and *bacalhau* (codfish), and a colorful procession to the Immaculate Conception Church. The festival is held at Madeira Field, although the events extend throughout the city. New Bedford, once a thriving New England whaling port, remains home to a large Portuguese-American community.

**CONTACT:**  
Club Madeirense S.S. Sacramento  
50 Madeira Ave.  
New Bedford, MA 02746  
508-992-6911  
clubesss@gis.net  
www.portugueseifeast.com

**SOURCES:**  
*GdUSFest-1984*, p. 87

**Blessing of the Animals**

*See St. Anthony the Abbot, Feast of; St. Francis of Assisi, Feast of*

**Blessing of the Cars**

*See St. Christopher’s Day*

◆ 0240 ◆ **Blessing of the Grapes (Haghoghyan Ortnootyoon)**

*Sunday nearest August 15*

In ancient times people in Armenia dedicated their grape harvest to Astrik, the goddess of the hearth, in a New Year celebration called *Navasard*. Nowadays the festival is associated with the Feast of the ASSUMPTION, and is celebrated on the Sunday nearest August 15, which is the feast day. No one is supposed to eat grapes until this day, when a tray filled with them is blessed in the church. Each member of the congregation is given a bunch of grapes as he or she leaves, and parties are held after the church ceremony in homes and in the vineyards. It is also traditional for women named Mary to entertain their friends on this, their name day.

**SOURCES:**  
*BkFest-1937*, p. 27  
*BkFestHolWrld-1970*, p. 109  
*BkHolWrld-1986*, Aug 25  
*DaysCustFaith-1957*, p. 207  
*FestSaintDays-1915*, p. 172

◆ 0241 ◆ **Blessing of the Shrimp Fleet**

*First weekend in May*

In the coastal town of Bayou La Batre, the “Seafood Capital of Alabama,” the shrimp blessing has been celebrated since 1950. It is usually held on the first Sunday in May. The “main street” of the town, founded in 1786, is actually the bayou, where trawlers are often tied up three or four deep. Shrimp is the mainstay of commercial fishing here, and more than 350 shrimp boats work out of the town, while several hundred other vessels operate in the waters off the port harvesting oysters, crab, and finfish. Seafood products landed in the port have a dockside value of \$33 million annually, but the



total seafood industry, including processors, is thought to produce \$300 million for the local economy. Boat building and repair are also major industries.

The fleet blessing began simply: a priest went up and down the bayou blessing the boats tied to the docks. From the start, a wreath has been lowered into the bayou to honor fishermen lost at sea. Now some 25,000 people come for the highlight and final event of the weekend: the blessing ceremony by the priest of St. Margaret Roman Catholic Church and a parade of between 50 and 100 boats decorated with pennants, bunting, and papier mâché figures. Other events include contests in oyster shucking, shrimp heading, and crab picking; seafood and gumbo dinners; a land parade; a fiddler-crab race for children; and the crowning of the Fleet Queen. The affair is sponsored by St. Margaret Church.

In the port city of Biloxi, Mississippi, **Blessing of the Fleet** is a celebration of the start of the fishing season, where seafood is the major industry. It is also held over the first weekend in May. The blessing began in 1924 when sailing craft made up most of the fleet.

Today up to 80 boats parade past the Blessing Boat, where the pastor of St. Michael's Roman Catholic Church (known as the Church of the Fisherman) stands and bestows the blessings. The boats are decorated with flags and elaborate three-dimensional plywood constructions of such figures as mermaids, shrimp, paddlewheels, and fishnets. There are also schooner races, net-throwing and oyster-shucking contests, the crowning of a king and queen, and street dances known as *fais-do-do*. Supposedly "*fais-do-do*" was the song sung to children to tell them to go to sleep, and the dance got its name because adults danced when the children slept. The weekend also offers lots of local food—mullet, boiled shrimp, and Biloxi bacon.

**CONTACT:**  
St. Margaret Catholic Church  
13790 S. Wintzell  
P.O. Box 365  
Bayou La Batre, AL 36509  
334-824-2415; fax: 334-824-4114  
[www.fleetblessing.org/](http://www.fleetblessing.org/)

St. Michael Church  
177 First St.  
P.O. Box 523  
Biloxi, MS 39530  
228-435-5578

Library of Congress  
Local Legacies pages  
[lcweb.loc.gov/bicentennial/pro](http://lcweb.loc.gov/bicentennial/pro)  
[page/MS/ms\\_s\\_lott2.html](http://page/MS/ms_s_lott2.html)

**Blessing of the Waters Day**  
*See Epiphany, Orthodox*

**Blessing of Throats**  
*See St. Blaise's Day*

◆ 0242 ◆ **Blessing the Sun (Birchat Hahamah)**  
*March-April; every 28 years on the first  
Wednesday in Jewish month of Nisan*

According to Jewish tradition, God made the sun, the moon, and the stars on the fourth day of Creation—a Wednesday,

according to ancient reckoning—and once every 28 years the sun returns to the same astronomical position that it held on that day. The Talmud says that the turning point of this 28-year sun cycle occurs at the VERNAL EQUINOX on a Tuesday evening (the first in the month of Nisan) at 6:00 P.M. in Jerusalem. But since the sun is not visible at that time in all parts of the world, the blessing isn't recited until the following morning at sunrise. The blessing is said while standing, and the sun must be visible.

The last blessing of the sun occurred on April 8, 1981, with about 50,000 Jews gathered at the Wailing Wall in Jerusalem, Judaism's holiest shrine. Similar celebrations took place on top of Israel's highest building in Tel Aviv and at the Empire State Building in New York City. The next **Blessing of the Sun** will take place in 2009.

**SOURCES:**  
*FolkAmerHol-1999*, p. 199

◆ 0243 ◆ **Bloomsday**  
*June 16*

James Joyce's novel *Ulysses* describes the events of a single day in Dublin: June 16, 1904. First published in Paris in 1922 because it had been banned elsewhere, *Ulysses* caused an uproar when it finally did appear in Ireland, and for a time, Joyce was reviled by the people of Dublin. But since 1954 Bloomsday—named after the novel's main character, Leopold Bloom—has been a Joycean feast day, observed with a number of events throughout Dublin that commemorate its illustrious author and the lives of his characters. There is a ritual pilgrimage along the "Ulysses Trail" (the path followed by Leopold Bloom), public readings from the novel, costume parties, and parades. Joyce fans can visit the Martello Tower, where the author lived, the James Joyce Centre, and Davy Byrne's Pub, where Leopold Bloom stops on his day-long odyssey. Restaurants specialize in serving the dishes that Bloom ate: kidneys for breakfast, gorgonzola cheese and burgundy for lunch.

**CONTACT:**  
James Joyce Centre  
35 N. Great Georges St.  
Dublin 1 Ireland  
011-353-1-878-8547; fax: 011-353-  
1-878-8488  
[info@jamesjoyce.ie](mailto:info@jamesjoyce.ie)  
[www.jamesjoyce.ie](http://www.jamesjoyce.ie)

Dublin Tourist Centre  
Tourism Centre  
Suffolk St.  
Dublin 2 Ireland  
011-353-1-605-7700; fax: 011-353-  
1-605-7757  
[www.visitdublin.com/bloomsday.htm](http://www.visitdublin.com/bloomsday.htm)

**SOURCES:**  
*AnnieHol-2000*, p. 101  
*DictDays-1988*, p. 13  
*OxYear-1999*, p. 252

◆ 0244 ◆ **Blowing the Midwinter Horn**  
*December-January; beginning of Advent  
through Sunday after Epiphany*

The custom of **Midwinterhoorn Blazen** in the province of Overijssel, Netherlands, is believed to have originated more than 2,000 years ago. The local farmers make their winter horns out of pieces of curved birch wood. The horns are

about 45 inches long and when soaked in water, they produce a piercing wail that carries for miles over the frozen countryside. Although in pagan times the blowing of the horns was thought to rid the earth of evil spirits, today the horns announce the coming of Christ.

In Oldenzaal, a special melody composed by the area's champion hornblower is played from the four corners of the local church tower, beginning at dawn on ADVENT Eve and continuing until THREE KINGS' DAY (EPIPHANY).

**SOURCES:**  
*BkHolWrld-1986*, Dec 15  
*FestWestEur-1958*, p. 143

◆ 0245 ◆ **Bluegrass Fan Fest**  
*Third weekend in October*

A festival for fans that follows a week-long trade show of the International Bluegrass Music Association (IBMA), held the third week in September in Owensboro, Ky. Owensboro was the choice for the event's location because Bill Monroe (1912-1996)—the founder of the seminal bluegrass group, The Blue Grass Boys, and father of bluegrass music—was born in Ohio County, 30 miles from the city. More than 40 bluegrass groups perform, and proceeds from admission sales go to a trust fund for IBMA members.

**CONTACT:**  
International Bluegrass Music Association  
2 Music Cir. S., Ste. 100  
Nashville, TN 37203  
888-GET-IBMA (438-4262) or  
615-256-3222; fax: 615-256-0450  
info@ibma.org  
www.ibma.org/

◆ 0246 ◆ **Boat Race Day in Okinawa**  
*May; 14th day of fifth lunar month*

On Okinawa, the largest of the Ryukyu Islands southwest of Japan, the 14th day of the fifth month is both a religious festival and a sporting event. In Minatogawa, for example, this is the **Festival of the Gods of the Sea**. The villagers first go to the religious sites to make offerings and pray, and then they attend the boat races held in the estuary of the river. In Taira, it is the day on which fishing canoes from Taira race against competitors from the neighboring village of Kawata.

**CONTACT:**  
Okinawa Convention and Visitors Bureau  
info@ocvb.or.jp  
www.ocvb.or.jp/

**SOURCES:**  
*FolkWrldHol-1999*, p. 376

◆ 0247 ◆ **Boat Race Day on the Thames**  
*Late March or early April*

This is the annual rowing race between the Oxford and Cambridge University "eights" (as the crews of the eight-oared rowing shells are called) that takes place on the Thames River in England. The race is scheduled to be held on a day when there's an incoming spring tide, which usually occurs in late March or early April. Beginning in Putney and ending four-and-a-half miles downriver at Mortlake, the race attracts large crowds of spectators—many of whom are hoping for the drama of an unexpected capsizing.

**CONTACT:**  
Oxford University  
Information Office  
Wellington Sq.  
Oxford OX1 2JD United Kingdom  
011-44-1865-270-000; fax: 011-44-1865-270-708  
information.officer@admin.ox.ac.uk  
www.theboatrace.org/

**SOURCES:**  
*DictDays-1988*, p. 14

◆ 0248 ◆ **Bog Snorkelling Championship, World**  
*Last Monday in August*

Peat bogs are areas of wetlands plentiful around the United Kingdom, so in the 1980s folks in the small town of Llanwrtyd Wells, Wales, decided to make annual, if wacky, use of one. They clear a 60-yard path through the black, smelly waters of the Waen Rhydd peat bog outside town. Competitors must traverse the trench twice using any but standard swim strokes. Snorkels and flippers are required wear. The 2003 winner clocked in at one minute 35.46 seconds. A newer event takes place in the same bog in July—the World Mountain Bike Bog Snorkelling Championship; participants in this race can skip the flippers, but still must wear snorkels, as they try to cycle two lengths in the fastest time.

**CONTACT:**  
Tourist Information Centre  
Ty Barcud  
Llanwrtyd Wells, Powys, Wales  
LD5 4RB United Kingdom  
011-44-1591-610666 or 011-44-1591-610828; fax: 011-44-1591-610666  
lesley@celt.ruralwales.org  
llanwrtyd-wells.powys.org.uk/index1st.htm

◆ 0249 ◆ **Boggy Bayou Mullet Festival**  
*Third full weekend in October*

A festival of seafood, folk culture, sports, and pageants held since 1976 in Niceville, Fla. It celebrates the unappreciated mullet, the underdog of seafood, and serves up 10 tons of fried and smoked mullet, plus vast quantities of "mullet dogs," mullet filets on buns. Attendance can reach upwards of 200,000.

Niceville is a small town about 50 miles east of Pensacola on the Florida panhandle. But people kept calling Niceville "Nashville," so, to publicize the town and to promote mullet the Boggy Bayou Festival was begun. Mullet, abundant in the local Gulf waters, is a cheap source of high-quality protein but has had a bad reputation among seafood fanciers because of its feeding habits. Mullet are bottom-feeding vegetarians, and they taste like what they eat. The people of Niceville know that only mullet caught from waters with clean bottoms—like those on Florida's Gulf Coast—are worth eating.

This sleepy bayou town's festival has exploded into a fully rounded affair. It has beauty pageants to name not only the Queen of the Mullet Festival but also Miss Teen Mullet Festival, Junior Miss Mullet Festival, and Little Miss Mullet Festival. Entertainment is on stage all weekend and arts and crafts are on display. Then there is the food. Beyond the mullet, these are samplings from the food booths: Cajun

specialties like crawfish pie, gumbo, and gator sausage; American Indian staples of fried bread and *pasole*, which is like pizza; barbecued rabbit, stingray and barracuda on a stick, fried oysters, boiled shrimp, apple dumplings, strawberry pie, and Mexican fried ice cream.

**CONTACT:**

City of Niceville  
Mullet Festival  
208 N. Partin Dr.  
Niceville, FL 32578  
850-729-4008  
admin@niceville.org  
www.niceville.org/mullet.html

◆ 0250 ◆ **Bok Kai Festival**

*Usually February or March; second day of second month of Chinese lunar year*

A two-day event in Marysville, Calif., that began as a Chinese religious event to honor Bok Eye (or Bok I), the god who has the power to control flooding and the waters of irrigation and the rains. The festival, held since the 1880s, is now more of a cultural tribute to the Bok Kai legend.

Chinese immigrants came to northern California in the 1850s to find work in the gold fields or on the railroads being built through the Sierra Nevada mountains. When the railroads were completed, they settled in Marysville, which became the third largest Chinese community in the country, after San Francisco and Sacramento.

Between 1825 and 1862, three floods caused hundreds of fatalities in the Marysville area. In 1865, the Chinese first built a temple on the Yuba River, naming it Bok Kai Mui, meaning temple (Mui) on the north (Bok) side of the stream (Kai). (The temple was destroyed by fire and rebuilt in 1880.) Several gods were placed in the temple, but Bok Eye, meaning Northern or Dark North God, was the central deity. By building the temple in his honor, the Chinese people hoped to protect the city from future flooding.

The celebration of **Bomb Day**—Bok Eye's birthday—began in the 1880s. Today the celebration of Bomb Day with the Bok Kai Festival is a community-wide affair, drawing thousands of visitors from as far as Hong Kong. The day is named for the bombs, huge firecrackers that are fired off during the festival. A parade is another highlight of the festival, and a 150-foot dragon is the highlight of the parade. It winds its way along the parade route on the legs of 100 volunteers, accompanied by floats and marching bands, Clydesdale horses and a Wells Fargo stagecoach—more than 100 entries in all. The current dragon is the second one to be used in the parade. The first, brought to the United States before 1900, was retired in 1937 and now rests in the temple.

Besides the parade, there are vendors' markets for foods and crafts, demonstrations of martial arts, lion dancing, art displays, and performances by celebrated Chinese artists; these have included a master of Chinese brush painting, a pianist from China, and a composer and poet.

The Bok Kai Temple in Marysville is the only religious shrine to Bok Eye outside of Asia and is a designated historical landmark.

**CONTACT:**

Friends of the Marysville Bok  
Kai Temple  
P.O. Box 1844  
Marysville, CA 95901  
www.bokkaitemple.org/Introduction.html

◆ 0251 ◆ **Bolivia Independence Day**

*August 6*

Bolivians proclaimed their independence from Spain in 1809, but it took 16 years of struggle to actually gain it in 1825. Spain had ruled the area since the 16th century. The country was named for its revolutionary hero, Simon Bolívar, who, with José SAN MARTÍN, led the Battle of Ayacucho in 1824 that resulted in the end of Spanish rule of Bolivia and Peru.

Independence Day is a public holiday, celebrated over two days including August 6, with parades and dancing in the streets of La Paz and Sucre.

**CONTACT:**

Bolivian Embassy  
3014 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-483-4410; fax: 202-328-3712

**SOURCES:**

*AnnieHol-2000*, p. 132  
*NatHolWorld-1968*, p. 134

◆ 0252 ◆ **Bologna Festival**

*Last full weekend in July*

In 1906 a bologna maker named T. J. Minnie set up his shop in Yale, Michigan. Over the next several decades, a number of other bologna makers settled in Yale, but today only one remains: C. Roy Inc., which produces Yale Bologna. The annual Bologna Festival, established in 1989, is designed to attract true bologna lovers with its booths serving bologna rings, bologna hot dogs, bologna and sauerkraut, and fried bologna sandwiches. A King and Queen Bologna are crowned, and they ride through town on the C. Roy float in the Big Bologna Parade wearing crowns made out of bologna rings.

**CONTACT:**

St. Clair County  
200 Grand River Ave., Ste. 203  
Port Huron, MI 48060  
810-989-6900; fax: 810-985-3463  
www.stclaircounty.org/visiting/yale.asp

◆ 0253 ◆ **Bolshevik Revolution Day**

*November 7*

The commemoration of the October Revolution of 1917 when the Bolsheviks overthrew the Russian government by seizing power in Petrograd (formerly St. Petersburg, later named Leningrad, and in 1991, after the collapse of the Communist Party, renamed St. Petersburg). The coup took place on Nov. 7 (Oct. 25 on the Julian calendar) and through the years was celebrated as a national holiday marking the start of the Soviet regime. Celebrations were particularly lavish in Moscow, with grand military parades and fly-overs and the Soviet leadership reviewing the parade from atop the Lenin Mausoleum. In Leningrad, the Soviet Baltic fleet sailed up the Neva to drop anchor across from the Winter Palace.

All this ended in 1991. With the Soviet Union disintegrating, the state holiday was still in place, but marches and demonstrations were banned in Moscow. In the newly renamed St. Petersburg, Mayor Anatoly A. Sobchak attended Russian Orthodox services (formerly forbidden) with the Grand Duke Vladimir Kirillovich Romanov, son of a cousin of the last czar.

**SOURCES:**  
*AnnoHol-2000*, p. 187  
*BkFest-1937*, p. 286  
*NatlHolWrld-1968*, p. 202

◆ 0254 ◆ **Bom Jesus dos Navegantes**  
*January 1*

In Salvador, Brazil, the festival known as Bom Jesus dos Navegantes is celebrated on NEW YEAR'S DAY. A procession of small boats decorated with flags and streamers carries a statue of the **Lord Jesus of Seafarers** from the main harbor to the outlying beach of Boa Viagem. Thousands of spectators line Salvador's beaches to catch a glimpse of the spectacle. According to legend, sailors participating in the event will never die by drowning.

A similar procession takes place on the same day in Angra dos Reis, 90 miles south of Rio de Janeiro.

**CONTACT:**  
 Bahia Tourism Authority  
 Av. Simon Bolivar S/N  
 Centro de Convenções  
 da Bahia-1ºPiso  
 CEP 41750-230  
 Salvador, Bahia, Brazil  
 011-5571-370-8400; fax: 011-5571-371-0110  
 bahiatursa@bahiatursa.ba.gov.br

**Bon Festival**  
*See Obon Festival*

◆ 0255 ◆ **Bona Dea Festival**  
*May 1*

The ancient Roman festival known as the Bona Dea, or **Maia Maiesta Festival**, was celebrated only by women; no men were allowed to observe or participate in the festivities. Various described as the sister, daughter, or wife of Faunus, the rustic Roman fertility god, Bona Dea was a deified woman, a chaste matron who was killed by a suspicious husband. Because she revealed her prophecies only to women, Bona Dea's temple was cared for by women, and all of her rites were restricted to women.

The festival of Bona Dea was observed on May 1, the day on which her temple had been dedicated on the Aventine Hill in Rome. The ceremonies were performed by vestal virgins and a group of very respectable matrons, although the rituals associated with the festival apparently included remnants of phallic worship and the telling of indecencies which were not to be repeated to the uninitiated. The observance of the Bona Dea festival undoubtedly contributed to the Roman belief that May was an unlucky month for marriage.

*See also* MEGALESIA and OPALIA

**SOURCES:**  
*AmerBkDays-2000*, p. 333  
*DictFolkMyth-1984*, p. 867  
*DictRomRel-1996*, p. 31  
*FestRom-1981*, p. 116  
*FestSaintDays-1915*, p. 110  
*OxYear-1999*, p. 183

◆ 0256 ◆ **Bonden Festival (Bonden Matsuri)**  
*February 16-17*

At the Bonden (or Bonten) Festival at Yokote in the Akita Prefecture of Japan, each district of the city has a team of 20-30 young men to carry its *bonden* in a race to the Asahio-kayama-jinja shrine. The *bonden* is a ten-foot bamboo pole, draped with heavy cloth and topped by a circular platform holding a figure of the Animal of the Year, a custom inspired by the traditional east Asian calendar in which each year is named after a particular animal (the rat, ox, tiger, rabbit, dragon, snake, horse, monkey, cock, dog, or boar). As the groups make their way through the city, several from each team carry the *bonden*, passing it to teammates when they tire. Those carrying the *bonden* shake and spin it as they go, gradually increasing their pace until, at the end, they are running. The steep incline that leads to the Shinto shrine constitutes the last leg of the race. Here the racers begin to jostle one another, often pushing members of competing teams to the ground in a frenzy to be the first to the top. The team that arrives first wins the privilege of offering its *bonden* to the *kami*, or god.

There are *bonden* festivals elsewhere in Japan. At the Kawawatari Bonden Festival, for example, the *bonden* must be ferried across the river to a shrine on the far bank.

**CONTACT:**  
 Japan National Tourist Organization  
 1 Rockefeller Pl., Ste. 1250  
 New York, NY 10020  
 212-757-5640; fax: 212-307-6754  
 visitjapan@jntonyc.org

**SOURCES:**  
*IllFestJapan-1993*, p. 23  
*JapanFest-1965*, p. 128  
*YrJapanFest-1974*, p. 29

Daily Yomiuri Online (Japanese online newspaper)  
 dy@yomiuri.com  
 www.yomiuri.co.jp/visions/visions026.htm

◆ 0257 ◆ **Bonfim Festival (Festa do Bonfim)**  
*January; one week to ten days ending the second Sunday after Epiphany, January 6*

There is a church in Salvador, Bahia, Brazil, known as Our Lord of the Happy Ending (*bonfim*). It was built by the captain of a ship, wrecked off the coast of Bahia in 1875, who promised God that if his men survived, he would build a church in gratitude. Today during the Bonfim Festival, hundreds of Brazilian women dress in the traditional white dresses of colonial Bahia and form a procession to the church. The *bahianas* balance jars of water, scented with blossoms, on their heads. The washing of the steps at Bonfim Basilica on the second Thursday after Epiphany is the highlight of the festival.

Though Brazil is nominally a Roman Catholic country, many Brazilians adhere to various Afro-Brazilian cults. Candomblé

is one such belief system popular in Bahia, and the Lord of the Happy Ending is Oxalá, a Candomblé deity.

**CONTACT:**  
Bahia Tourism Authority  
Av. Simon Bolivar S/N  
Centro de Convenções da Bahia-  
1° Pisa  
CEP 41750-230  
Salvador, Bahia, Brazil  
011-5571-370-8400; fax: 011-5571-  
371-0110  
bahiatursa@bahiatursa.ba.gov.br

◆ 0258 ◆ **Bonfire Night**

*Various*

There are a number of holidays that are referred to by this name. GUY FAWKES DAY (November 5) in England is sometimes called Bonfire Night, and in Scotland the name is applied to the Monday nearest May 24th, the former Empire Day (see COMMONWEALTH DAY). The original bonfires were actually "bone-fires" in which human or animal bones were burned to appease the gods. But nowadays bonfires are lit primarily for amusement. Other traditional bonfire nights include June 23, the eve of MIDSUMMER DAY, when fires were lit to cure disease and ward off evil spirits, and the WINTER SOLSTICE, when bonfires heralded the return of the sun.

**SOURCES:**  
*DictDays-1988*, p. 14

◆ 0259 ◆ **Bonneville Speed Week**

*Four days in late September*

A competition to set speed records on the Bonneville Salt Flats near Wendover, Utah, now called the **World of Speed**. The salt flats were once under Lake Bonneville which was formed about two million years ago and covered 19,000 square miles in what are now Utah, Nevada, and Idaho. The Great Salt Lake to the east of the flats is all that remains of that prehistoric lake. Bonneville is so flat that it is the only place in the United States where the curvature of the earth can be seen. Its salt surface is as hard as concrete by summer's end, and the many miles of unobstructed space create an anomaly of nature found nowhere else in the world. These conditions are ideal for land speed racing.

Speed Week has been held since 1949. About 300 cars and motorcycles come here from all over the world to try to break land speed records. The one-mile automobile speed record was set in 1983 by Britain's Richard Noble who zipped over the flats in the Thrust 2 at 633.468 mph. The first person to set a speed record on the Bonneville Salt Flats was Teddy Tetzlaff who drove a Blitzen Benz 141 mph in 1914.

**CONTACT:**  
Utah Salt Flats Racing Association  
P.O. Box 27365  
Salt Lake City, UT 84127-0365  
801-485-2662 or 801-583-3765  
usfra@saltflats.com  
www.saltflats.com

◆ 0260 ◆ **Boone Festival, Daniel**

*First full week in October*

Held annually since 1948 in Barbourville, Kentucky, this week-long festival honors the frontiersman Daniel Boone (1734-1820), who in 1775 was the first to carve a trail through the Appalachian Mountains from eastern Tennessee all the way to the Ohio River. For 50 years Boone's "Wilderness Road" was the major route for settlers heading west.

An important part of the festival is the signing of the Cherokee Cane Treaty. Descendants of the original Cherokees who hid in the Smoky Mountains to avoid being forced to move to Oklahoma in 1838-39 sign a treaty each year that provides them with cane, which still grows along the Cumberland River, that they can use to make baskets. Other festival events include an old-fashioned barbecue featuring pioneer and American Indian foods, traditional Indian dances, a long-rifle shoot, and competitions in such activities as hog-calling, wood-chopping, and fiddling.

**CONTACT:**  
Knox County Chamber of Commerce  
196 Daniel Boone Dr., Ste. 205  
Barbourville, KY 40906  
606-546-4300

**SOURCES:**  
*AmerBkDays-2000*, p. 427

**Booths, Feast of**

*See Sukkot*

◆ 0261 ◆ **Borglum Day, Gutzon**

*August 10*

On this day in 1927, sculptor John Gutzon de la Mothe Borglum began carving the faces of four American presidents out of Mount Rushmore in the Black Hills of South Dakota. He chose this site because of its smooth-grained granite and the way it dominated the surrounding terrain. It took 14 years to bring the mountain sculpture to its present appearance, but because of delays caused by lack of funds and bad weather, only six and a half years were actually spent in carving. Gutzon Borglum died before the national memorial could be completed, but his son, Lincoln, continued to work on the project until funds ran out in 1941. Since that time no additional carving has been done, nor is any further work planned other than maintenance of the memorial.

The four presidents whose faces emerge from the granite cliffs were chosen as symbols of the birth and growth of the United States during its first 150 years. George WASHINGTON signifies the struggle for independence and the birth of the republic, Thomas JEFFERSON the idea of representative government, Abraham LINCOLN the permanent union of the States and equality for all citizens, and Theodore Roosevelt the 20th-century role of the U.S. in world affairs.

August 10 is observed at Mount Rushmore each year with patriotic music and speeches. The 50th anniversary celebration in 1991 included a formal dedication of the monument and a summer-long extravaganza featuring appearances by former presidents, television personalities, and famous South Dakotans.

**CONTACT:**

Mount Rushmore National Monument  
National Park Service  
13000 Hwy. 244, Bldg. 31, Ste. 1  
Keystone, SD 57751-0268  
605-574-2523; fax: 605-574-2307  
www.nps.gov/moru/

Library of Congress  
Local Legacies pages  
lcweb.loc.gov/bicentennial/pro  
page/SD/sd-0\_h\_thune1.html

Keystone Chamber of Commerce  
P.O. Box 653  
Keystone, SD 57751  
800-456-3345 or 605-666-4896  
info@keystonechamber.com  
keystonechamber.com/

◆ 0262 ◆ **Borrowed Days**

*March 29, 30, 31*

According to an old Scottish rhyme, the last three days in March were “borrowed” from April, in return for which March promised to destroy three young sheep. But the weather proved to be an obstacle, and the promise was never fulfilled. Other references to the **Borrowing Days** go back even farther. Both an ancient calendar of the Church of Rome and a 1548 book known as the *Complaynt of Scotland* allude to the days at the end of March as being more like winter than spring. Whatever their origin, it seems likely that the wet, windy weather that so often comes at the end of March gave rise to the notion that this month had to “borrow” some additional time.

In the Scottish Highlands, there is an ancient belief that February 12, 13, and 14 were “borrowed” from January, and that it was a good omen for the rest of the year if the weather was as stormy as possible on these days. But if they were fair, no further good weather could be expected through the spring.

**SOURCES:**

*BkDays-1864*, vol. I, p. 448  
*DictDays-1988*, p. 14  
*OxYear-1999*, p. 144

◆ 0263 ◆ **Bosnia and Herzegovina Statehood Day**

*November 25*

Bosnia and Herzegovina are two adjoining regions in the Balkans which were ruled by Croatian kings in medieval times. They were united into a province under the Turkish Ottoman Empire. From Turkish control, the area passed into Austria-Hungary’s realm until Bosnia became part of Yugoslavia in 1918. It was in the capital city of Sarajevo that Austrian Archduke Ferdinand was assassinated, sparking the first World War.

Statehood Day commemorates the November 25, 1943, assembly of the first joint Bosnian and Herzegovinan parliament. In 1946 Bosnia and Herzegovina became part of the newly formed Yugoslav federation.

Bosnia and Herzegovina declared independence from Yugoslavia on March 1, 1992. Bloody conflict between Serbs, Muslims, and Croats escalated into a Serbian ethnic cleansing

program to oust the Muslim and Croatian populations, which NATO peacekeeping troops, deployed in 1995-96, stemmed. In March 1994 the Croat and Muslim factions signed an agreement to be united into the Federation of Bosnia and Herzegovina. The Dayton Agreement of December 14, 1995, established a democratic government and constitution.

**CONTACT:**

Bosnia and Herzegovina Embassy  
2109 E St., N.W.  
Washington, DC 20037  
202-337-1500; fax: 202-337-1502  
info@bhembassy.org

◆ 0264 ◆ **Bosra Festival**

*September 1-10*

The city of Bosra, Syria, holds an arts festival during the first 10 days of September. Begun in 1985, the festival features singers, poets, and other performing artists from the Middle East and beyond. Visitors also enjoy displays of visual arts and handicrafts.

**CONTACT:**

Syrian Arab Republic  
Daraa Governorate  
daraa-gov@scs-net.org  
www.bosrafestival.com

◆ 0265 ◆ **Boston Marathon**

*Third Monday in April*

The oldest footrace in the United States was first held on PATRIOTS’ DAY, April 19, 1897. Organized by members of the Boston Athletic Association (BAA), the race involved only 15 runners. Nowadays the Boston Marathon draws anywhere from 7,000 to more than 9,000 official starters, who must meet established qualifying times. Several thousand additional runners participate on an unofficial basis. In 1972, it became the first marathon to officially admit women runners, and in 1975 a wheelchair division was created.

The 26.2-mile course begins exactly at noon in Hopkinton, Massachusetts, includes the infamous “Heartbreak Hill” (a section of Commonwealth Avenue in Newton Centre, Massachusetts, that marks the race’s 21st mile), and ends near Copley Square in the Back Bay Area.

Well-known American winners of the Boston Marathon include the “old” John Kelley, who won twice and last completed the race in 1992 when he was 84; the “young” John J. Kelley (no relation), who was the first American victor in the post-World War II era; and “Tarzan” Brown, who in 1938 took a break at the nine-mile mark for a quick swim in Lake Cochichuate.

Among the women, Rosa Mota of Portugal was the first to win three official Boston Marathon titles. And few people will forget the infamous Rosie Ruiz in 1980, who many believed tried to defraud the BAA by showing up at the end of the race to capture the women’s laurel wreath, the traditional symbol of victory, without having actually run the full distance; this was substantiated by television coverage of certain checkpoints. Jackie Gareau of Canada was later declared the women’s winner, although Ruiz continued to insist that she’d run the race fairly.

By 1988 the Boston Marathon became the OLYMPIC Marathon trial for nine African countries, leading to what organizers call "the African running revolution": from 1988 to 2000 all but one winner in the men's division hailed from Africa; every winner from 1991 to 2000 was from Kenya. A South Korean runner came in first in 2001, then Kenyans won again in 2002, 2003, and 2004.

**CONTACT:**  
Boston Athletic Association  
40 Trinity Pl., 4th Fl.  
Boston, MA 02116  
617-236-1652; fax: 617-236-4505  
mile27@baa.org  
www.bostonmarathon.org

**SOURCES:**  
*AnnivHol-2000*, p. 73

◆ 0266 ◆ **Boston Massacre Day**  
*March 5*

Once observed in New Jersey as **Crispus Attucks Day**, March 5 marks the anniversary of the 1770 street fight between a group of colonial American protesters and a squad of British troops quartered in Boston—an event that reflected the unpopularity of the British regime in colonial America and set the stage for the American Revolution. A British sentry was pelted with stones and snowballs by a mob of about 50 people. He called for help, and Captain Thomas Preston sent several soldiers. The soldiers fired and five of the protesters were killed. One of them was Crispus Attucks, a runaway slave who'd spent 20 years as a whaleman. It was Attucks who led the crowd from Dock Square to King Street (now State Street), where the confrontation occurred, and who later became known as the first martyr of the American Revolution.

The name "Boston Massacre" was invented by the colonists and used as propaganda to force the removal of the British troops.

In Massachusetts, the anniversary of the Boston Massacre is observed annually with patriotic songs and speeches recalling Attucks's sacrifice. On the 200th anniversary of the massacre in 1970, and again five years later on the 200th anniversary of the outbreak of the Revolutionary War, the Charlestown Militia Company staged a reenactment of the event.

**CONTACT:**  
Boston National Historical Park  
National Park Service  
Charlestown Navy Yard  
Boston, MA 02129  
617-242-5642; TDD: 617-242-5689;  
fax: 617-242-6006  
BOST\_Email@nps.gov  
www.nps.gov/bost/index.htm

**SOURCES:**  
*AmerBkDays-2000*, p. 185  
*AnnivHol-2000*, p. 39  
*OxYear-1999*, p. 108

Library of Congress  
American Memory online exhibit  
memory.loc.gov/ammem/to  
day/mar05.html

◆ 0267 ◆ **Boston Pops**  
*First week in May through middle of July*

Henry Lee Higginson, who established the Boston Symphony Orchestra in 1881 to provide culture-hungry Bostonians with classical music, nonetheless believed that in the summer,

"concerts of a lighter kind of music" should be presented. On July 11, 1885, his idea became a reality when the audience enjoyed refreshments along with light classics at the first Promenade Concert, held at the Boston Music Hall. It wasn't long before people began to refer fondly to these summer music concerts as "the Pops," a name which became official in 1900. That same year, the Pops moved into the newly built Symphony Hall, which has been its home ever since.

World-class acoustics and the accommodation of cabaret-style seating have made Symphony Hall the perfect indoor venue for the Boston Pops for over one hundred years. Arthur Fiedler led the orchestra into a new era when he was appointed conductor in 1930. Under Fiedler's direction, the Pops gained a wider audience and national recognition via radio broadcasts (instituted in 1952) and public television presentations (beginning in 1970). In the mid-1970s, two new Pops traditions were established: "Boston's FOURTH OF JULY" on the Charles River Esplanade, and Christmas Pops concerts. Composer John Williams, best known for his film scores, was named conductor of the Pops in 1980 after Fiedler's death. He was succeeded in 1995 by Keith Lockhart, former associate conductor of the Cincinnati Pops Orchestra.

Throughout its history the Boston Pops has tailored its programs around American music and musicians, medleys of popular songs, and familiar movements of favorite classical works, and it has featured such artists as Leontyne Price, Itzhak Perlman, Mandy Patinkin, Joel Grey, Doc Severinsen, and Cleo Laine.

Outside of its official concert season at Symphony Hall, where it performs Tuesday through Sunday evenings in spring and summer, the Pops also tours the United States and makes studio recordings, further cementing its reputation as "America's Orchestra."

**CONTACT:**  
Boston Pops  
Boston Symphony Orchestra  
301 Massachusetts Ave.  
Symphony Hall  
Boston, MA 02115  
617-266-1492  
www.bso.org/

**SOURCES:**  
*MusFestAmer-1990*, p. 209

◆ 0268 ◆ **Botswana Independence Day**  
*September 30-October 1*

Botswana became independent from Great Britain on September 30, 1966. Since 1885, the region had been a British colony called the Bechuanaland Protectorate. The biggest Independence Day festivities are held in the capital city of Gaborone, and includes the singing of the national anthem, "Fatshe La Rona" (Blessed Country).

President's Day is another national holiday, observed on two days in mid-July.

**CONTACT:**  
Botswana Embassy  
1531-3 New Hampshire Ave.,  
N.W.  
Washington, DC 20036  
202-244-4990; fax: 202-244-4164  
www.gov.bw/gem/history\_of\_  
democracy.html (Government  
of Botswana site)

**SOURCES:**  
*AnnivHol-2000*, p. 163  
*NatlHolWrld-1968*, p. 179

◆ 0269 ◆ **Bottle Kicking and Hare Pie Scramble, Annual**

*Between March 23 and April 26; Easter Monday*

This 700-year-old event is the highpoint of the local calendar in the small village of Hallaton in Leicestershire, England. Opposing teams from Hallaton and the neighboring town of Medbourne scramble to maneuver two out of three small wooden beer kegs across a goal line in a game that has been described as being "unsurpassed for sheer animal ferocity." The chaos on the field may have something to do with the fact that players drop out of the game from time to time and have "a pint."

The event begins when the local rector blesses the Hare Pie—originally made of hare but now of beef. After handing out slices to some of the villagers, he scatters the remainder on the rectory lawn, where people scramble for it. Then comes the contest for the beer-filled kegs.

Where did these activities originate? According to legend, a village woman was crossing a field when she was attacked by a bull. A running hare diverted the bull's attention and she escaped. She bequeathed a field to the town in gratitude. The connection between the legend and the modern festivities is vague.

**CONTACT:**

Hallaton Village Museum  
Hog Lane  
Hallaton, Leicestershire LE16  
8UE United Kingdom  
011-44-1858-555416

Harborough District Council  
Adam & Eve St.  
Market Harborough, Leicestershire LE16 7AG  
United Kingdom  
011-44-1858-828282  
www.harborough.gov.uk/

◆ 0270 ◆ **Boun Phan Vet**

*October-November; 12th lunar month*

In the Laotian capital of Vientiane, rituals honoring events in the country's history as well as the origins of the Laotian people are held on this day in That Luang, the temple where the Buddha's relics have been traditionally housed. Outside the capital Laotians from various communities observe Boun Phan Vet at different times of the year, using the occasion to pay homage to Prince Vessantara, who is believed to be an incarnation of the Buddha. These observances include feasts, dramatic performances, love song contests, rooster fights, and parties at which the villagers entertain neighbors from other villages. This is also a time for young men to be ordained into the *sangha*, or community of Buddhist monks.

**CONTACT:**

Lao Embassy  
2222 S St., N.W.  
Washington, DC 20008  
202-332-6416; fax: 202-332-4923  
www.visit-laos.com/sabbaiidee/festivals.htm

**SOURCES:**

*FolkWrldHol-1999*, p. 665

◆ 0271 ◆ **Boundary Walk (Grenzumgang)**

*Various*

Boundary Walk festivals are held in many German towns. The custom dates back to the Middle Ages, when landowners and church officials, accompanied by armed men, periodically reviewed the boundaries to see that marking stones were in place and that hunting or fishing rights were observed. Eventually town and village boundaries were surveyed in the same way, with a huge feast ending the ceremony.

**CONTACT:**

German National Tourist Office  
122 E. 42nd St.  
New York, NY 10168-0072  
800-651-7010 or 212-661-7200;  
fax: 212-661-7174  
gntonyc@d-z-t.com

**SOURCES:**

*FestWestEur-1958*, p. 73

◆ 0272 ◆ **Bouphonia (Buphonia)**

*End of June*

An ancient Greek ceremony that was held in Athens each year as part of the festival known as **Dipolia** or **Diipolia**. Wheat and barley, or cakes made from them, were placed at the altar of Zeus on the Acropolis. Oxen were driven around the altar, and as soon as one of them nibbled on the grasses or ate the cakes, he was killed with an ax, which was then thrown into the sea. The flesh of the ox was eaten, but his hide was stuffed with straw and sewn together. Then the stuffed animal was set up and yoked to a plow.

According to legend, a man called Sopatrus killed an ox in anger after the animal had eaten some of the cereal he was offering as a sacrifice. He felt so much remorse that he buried the ox and fled to Crete. When a famine ensued, the festival known as Bouphonia was instituted. It was customary for the killing of the ox to be followed by a ceremonial trial for those who had participated in its murder, after which the knife used to slit its throat and the ax used to fell it were thrown into the sea.

**SOURCES:**

*DictFolkMyth-1984*, p. 158  
*EncyRel-1987*, vol. 3, p. 126  
*NewCentClassHandbk-1962*,  
pp. 222, 410

◆ 0273 ◆ **Boxing Day**

*December 26*

The term "Boxing Day" comes from the little earthenware boxes that servants, tradespeople, and others who rendered services to the public used to carry around on the day after CHRISTMAS to collect tips and year-end bonuses. Although the custom of distributing gifts (usually money) to public servants and employees has continued, it often takes place before Christmas rather than after, and boxes have nothing to do with it. But the name has remained, and Boxing Day is still observed in England, Canada, Australia, and many other nations. In South Africa, it is known as the **Day of Good Will**. If December 26 falls on a Saturday or Sunday, the following Monday or Tuesday is usually observed as a public or BANK HOLIDAY.



**SOURCES:**

*BkDays-1864*, vol. II, p. 764  
*BkHolWrld-1986*, Dec 26  
*DaysCustFaith-1957*, p. 322  
*EncyChristmas-2003*, p. 79  
*FolkWrldHol-1999*, p. 765  
*NatlHolWrld-1968*, p. 79  
*OxYear-1999*, p. 534

◆ 0274 ◆ **Boy Scouts' Day**

*February 8*

The Boy Scout movement was started by a British cavalry officer, Robert S. S. Baden-Powell, who was well known not only for his heroic defense of Mafeking in southern Africa during the Boer War, but also for his publication of a military pamphlet, "Aids to Scouting," which emphasized the need for a strong character and outdoor survival skills among British soldiers. King George V ordered Baden-Powell to retire from the military so that he could help British boys learn about camping, hiking, signaling, plant identification, swimming, and other such activities. Baden-Powell's 1908 book, *Scouting for Boys*, was an immediate success, and he devoted the rest of his life to the task of promoting the scouting movement.

The Boy Scouts of America, the nation's largest youth organization, was founded on February 8, 1910. A Chicago publisher, William D. Boyce, who had experienced the courtesy and helpfulness of a young scout firsthand while staying in London, decided that young American boys needed the same kind of training. Two existing organizations—Dan C. Beard's Sons of Daniel Boone and Ernest Thompson Seton's "Woodcraft Indians"—had already introduced boys to the same idea, and the Sons of Daniel Boone eventually merged with the Boy Scouts of America. Cub Scout "Blue and Gold" dinners, flag ceremonies, parents' nights, shopping center demonstrations, and the presentation of advancement awards are popular ways of celebrating this day, which is part of **Boy Scout Month**, an annual anniversary celebration extending throughout February.

**CONTACT:**

Boy Scouts of America  
 P.O. Box 152079  
 Irving, TX 75015  
 972-580-2000; fax: 972-580-2502  
 www.scouting.org

**SOURCES:**

*AmerBkDays-2000*, p. 126  
*AnnivHol-2000*, p. 24

◆ 0275 ◆ **Boys' Dodo Masquerade**

*Full moon of Islamic month of Ramadan*

A children's entertainment introduced by Muslim Hausa traders during the mid-19th century, the **Dodo Masquerade** performed in Burkina Faso (formerly Upper Volta), has changed considerably over the years, and now reflects the local largely non-Muslim Mossi culture. As the RAMADAN season approaches, boys between the ages of 12 and 16 form groups consisting of a principal singer, a chorus, five or more dancers, a drummer, a few costumed wild animals based on local folklore, and a leader who dresses in military style. The boys decide on their roles and dance steps, which are usually variations on a dozen well-known patterns. Each dancer wears knee bells made from tin can tops and carries two sticks decorated by painting or peeling the bark away in special patterns.

On the night of the full moon during the Islamic month of Ramadan, the boys in their masks and costumes perform their dance for each household or compound while the chorus sings. Younger boys (seven to 12 years of age) started forming their own "Petit Dodo" groups and by the mid-1950s, little boys were dancing Dodo in many Mossi villages.

**CONTACT:**

Burkina Faso Embassy  
 2340 Massachusetts Ave., N.W.  
 Washington, DC 20008  
 202-332-5577; fax: 202-667-1882  
 ambawdc@verizon.net

**SOURCES:**

*FolkWrldHol-1999*, p. 669

◆ 0276 ◆ **Braemar Highland Gathering**

*First Saturday in September*

In the 11th century, King Malcolm held a gathering of the Scottish clans in Braemar to test their strength and to choose the hardiest soldiers. Competitors were asked to toss the caber—a pole 16' to 20' long and weighing 120 pounds—in such a way that it landed on its other end, much the way loggers used to toss logs across a river. The Braemar Gathering is still an annual event in the village of Braemar in Scotland, and the participants are still required to wear kilts and toss the caber. But the event has been expanded to include traditional Highland dancing, bagpipe music, games, and other athletic competitions as well.

See also HIGHLAND GAMES

**CONTACT:**

Braemar Royal Highland Society  
 Coilacriech  
 Ballater, Aberdeenshire AB35  
 5UH United Kingdom  
 011-44-13397-55377; fax: 011-44-13397-55377  
 info@braemargathering.org  
 www.braemargathering.org

**SOURCES:**

*AnnivHol-2000*, p. 147  
*BkHolWrld-1986*, Sep 6

◆ 0277 ◆ **Bratislava Music Festival**

*Late September to early October*

With its royal classical musical heritage—Joseph Haydn (1732-1809), Wolfgang Amadeus MOZART (1756-1791), Ludwig van Beethoven (1770-1827), Franz Liszt (1811-1886), and Anton Rubinstein (1829-1894) all performed there—Bratislava was already primed to host an international music festival, founded in 1965 with support from the Ministry of Culture of the Slovak Republic. The two-week festival presents choral, orchestral, and chamber music; opera; musical theater; and ballet. Through a project of the International Music Council and UNESCO, young artists have had the opportunity to perform alongside world-famous musicians at the festival since 1969, launching many professional careers.

**CONTACT:**

Bratislava Music Festival  
 Music Centre  
 Michalská 10  
 Bratislava 815 36 Slovak Republic  
 011-421-2-5443-0378; fax: 011-421-2-5443-2029  
 bhsfest@nexta.sk  
 www.hc.sk/

**SOURCES:**

*GdWrldFest-1985*, p. 67  
*IntlThFolk-1979*, p. 87

◆ 0278 ◆ **Brauteln**

Between February 3 and March 9; Shrove  
Tuesday

The **Wooing a Bride Ceremony** in Sigmaringen, Germany, is part of a CARNIVAL custom that dates back to 1648. After the Thirty Years' War was over, hunger and disease were widespread in Sigmaringen. This discouraged young men from marrying and starting families. The population dropped so quickly that the mayor offered to reward the first young man brave enough to become engaged with the *Brauteln*, or bride-wooing ceremony, during which the lucky bachelor was carried at the head of a colorful procession around the town square.

Today the custom continues. On SHROVE TUESDAY any man who has married in the last year, who has just moved into town with his wife, or who has arrived at the 25th or 50th anniversary of his marriage is invited to be *brautelt*. Heralds dressed in traditional costumes carry the men around the town pump to the accompaniment of drummers and pipers.

**CONTACT:**

Sigmaringen Fremdenverkehrsamt (Tourist Office)  
Schwabstrasse 1  
Sigmaringen 72488 Germany  
011-49-7571-106-223  
tourismus@sigmaringen.de

**SOURCES:**

*FestWestEur-1958*, p. 57

◆ 0279 ◆ **Brazil Independence Day**

September 7

A declaration of independence was made by Pedro di Alcântara (1798-1834) on this day in 1822. Brazil had been a colony of Portugal since the 16th century. Alcântara, better known as Pedro I, became the first emperor of Brazil in 1823 and ruled until 1831.

Independence Day is a public holiday in Brazil, and there are celebrations in Brasilia, the capital, with parades of military personnel and floats decorated with flowers.

See also INCONFIDÊNCIA WEEK

**CONTACT:**

Brazilian Embassy  
3006 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-238-2700; fax: 202-238-2827  
cultural@brasilemb.org

**SOURCES:**

*AnnivHol-2000*, p. 151  
*NatlHolWrld-1968*, p. 158

◆ 0280 ◆ **Brazil Proclamation of the Republic Day**

November 15

November 15 is a public holiday commemorating the proclamation of the Republic of Brazil during the rule of Pedro II (1825-1891), who reigned from 1831 to 1889.

**CONTACT:**

Brazilian Embassy  
3006 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-238-2700; fax: 202-238-2827  
cultural@brasilemb.org

**SOURCES:**

*AnnivHol-2000*, p. 191  
*NatlHolWrld-1968*, p. 158

◆ 0281 ◆ **Bregenz Festival**

July-August

Lake Constance in Bregenz, Austria, provides the setting for the Bregenz Festival, which features opera, symphonic and chamber music, theater, and ballet in a variety of indoor and outdoor venues, including the Festival House on the banks of the lake and a floating stage on the lake itself. The summer festival was established in 1946 to culturally refresh a war-weary public.

**CONTACT:**

Bregenzer Festspiele  
Platz der Wiener Symphoniker 1  
Bregenz A-6900 Austria  
011-43-5574-4070; fax: 011-43-5574-407-400  
info@bregenzerfestspiele.com  
www.bregenzerfestspiele.com

**SOURCES:**

*GdWrldFest-1985*, p. 11  
*IntlThFolk-1979*, p. 31  
*MusFestEurBrit-1980*, p. 17

◆ 0282 ◆ **Bridge Crossing Jubilee**

First weekend in March

This annual event in Selma, Alabama, commemorates "Bloody Sunday," which occurred on March 7, 1965, when a group of about 525 African-American demonstrators gathered at Browns Chapel to demand the right to vote. They walked six blocks to Broad Street, then across the Edmund Pettus Bridge, where they were met by more than 50 state troopers and a few dozen possemen on horseback. When the demonstrators refused to turn back, they were brutally beaten. At least 17 were hospitalized, and 40 others received treatment for injuries and the effects of tear gas.

The attack, which was broadcast on national television, caught the attention of millions of Americans and became a symbol of the brutal racism of the South. Two weeks later, the Reverend Martin Luther KING, Jr. and 3,200 civil rights protesters marched the 49 miles from Selma to the state capital, Montgomery—an event that prompted Congress to pass the Voting Rights Act.

Every year on the first weekend in March, the Bridge Crossing Jubilee commemorates both the bloody confrontation at the Pettus Bridge and the march from Selma to Montgomery that followed. Events include a parade, a Miss Jubilee Pageant, a mock trial, and a commemorative march to the bridge. Every five years, celebrants continue all the way to Montgomery.

**CONTACT:**

National Voting Rights Museum  
1012 Water Ave.  
P.O. Box 2516  
Selma, AL 36702-2516  
334-418-0800; fax: 334-418-0278  
info@voterights.org  
www.voterights.org

Selma-Dallas County Chamber  
of Commerce  
P.O. Box 467  
Selma, AL 36702  
800-45 SELMA (7-3562) or 334-875-7241  
info@selmaalabama.com  
www.selmaalabama.com/

◆ 0283 ◆ **Bridge Day**

*Third Saturday in October*

A celebration of the New River Gorge Bridge in Fayetteville, W. Va., and a day of bliss for daredevils. The bridge, completed in 1977, is the world's longest steel-arch span and is the second highest bridge in the nation (after the Royal Gorge Bridge over the Arkansas River in Colorado). Its arch span is 1,700 feet, with a rise of 360 feet, putting it 876 feet above the New River Gorge National River. On Bridge Day, celebrated since 1980, parachutists jump from the bridge onto the river's banks below. The less bold walk over the bridge. About 200 vendors offer food, crafts, and souvenirs for sale. Attendance is about 150,000.

**CONTACT:**

Fayette County Chamber of  
Commerce  
New River Convention and Visi-  
tors Bureau  
310 Oyler Ave.  
Oak Hill, WV 25901  
800-927-0263 or 304-465-5618  
newriver@newrivercvb.com  
www.nps.gov/neri/bridgeday.  
htm (National Park Service)

◆ 0284 ◆ **Bridge Walking (Dari Balgi)**

*15th day of the first lunar month*

According to Korean folklore, anyone who wants to avoid foot problems for the year should cross a bridge on the night of the 15th, or full moon, day of the first lunar month. Walking over 12 bridges is said to keep away bad luck altogether. Not surprisingly, Koreans of all ages are outdoors on this night looking for bridges to walk across.

The custom of bridge walking goes back centuries. It was particularly popular during the Middle Ages. So many people crowded the bridges that officials decided that men could cross bridges on the full moon night, but women had to wait until the next night. No one knows exactly how or why this custom originated, but the words for "bridge" and "foot" sound alike in Korean.

See also **TAEBORUM**

**SOURCES:**

*AnnCustKorea-1983*, p. 65  
*FestWrld: SouthKorea-1998*, p.  
10

◆ 0285 ◆ **British Open**

*Summer (usually July)*

The oldest and one of the most prestigious international golf championship tournaments in the world. It is officially the **Open Championship of the British Isles**, but in Great Britain it is known simply as the **Open**. It began in 1860 at the then 12-hole Prestwick course in Scotland and is now rotated among select golf courses in England and Scotland. Scot Willie Park won the first tournament, which is memorable for the tourney's highest single-hole stroke total—21.

Other notable years in the Open:

In 1901, Scot James Braid, who became one of Scotland's greatest golf heroes, won the first of five Open championships.

In 1907, Arnaud Massy of France was the first player from outside Great Britain to win.

In 1910, the Open's 50th anniversary was celebrated at St. Andrews (considered by many to be the premier golf course of the world) in a tempest of a rainstorm that put some of the greens under water.

In 1914, at Prestwick, the great triumvirate of golf, Braid and Englishmen John Henry Taylor and Harry Vardon, entered the match with each having five Open titles behind them. Vardon won with a final total round of 78.

In 1921, Bobby Jones (Robert Tyre Jones Jr.), the legendary golfer and lawyer from Atlanta, Ga., lost his temper at the par-three 11th hole at St. Andrews and shredded his scorecard while the gallery gaped.

In 1926, that same Bobby Jones won the cup; it was the first time in 29 years that an amateur had won.

In 1930, Jones won and went on to sweep the UNITED STATES OPEN and the British Amateur and U.S. Amateur for golfing's Grand Slam, after which he retired. The feat hasn't been equaled. (Later, in 1958, Jones became the first American since Benjamin FRANKLIN to receive the Freedom of the Burgh of St. Andrews.)

In 1973, Gene Sarazen, celebrating his 50th anniversary of play, shot a first-round hole-in-one on the par-three, 126-yard eighth hole (known as the Postage Stamp) at Royal Troon. In the second round, he deuced the hole.

In 1975, American Tom Watson won the first of five championships.

In 1977, Watson and fellow American Jack Nicklaus left the field behind them and dueled to a dramatic final round; Watson won by a stroke with a 72-hole total score of 268.

The Open has a special cachet for golfers since Scotland is considered, if not the birthplace of golf, the place where it developed into its present form played with ball, club, and hole. (At one time, pub doors were the target). The game may actually have originated in Holland, where they called it *kolven*, but golf in Scotland goes back before 1457. That year, Scottish King James II banned "fute-ball and golfe" because they interfered with his subjects' archery practice. The ban didn't take. Golf was confined pretty much to Scotland until 1603 when King James VI of Scotland also assumed the throne of England and brought golf there, even though many English sportsmen sniffily derided it as "Scottish croquet."

**CONTACT:**

Royal and Ancient Golf Club  
St. Andrews  
Fife, Scotland KY16 9JD United  
Kingdom  
011-44-1334-460000; fax: 011-44-  
1334-460001  
info@opengolf.com  
www.opengolf.com

◆ 0286 ◆ **Broadstairs Dickens Festival**

*June*

This nine-day festival commemorating the 19th-century novelist Charles Dickens and his association with the English

town of Broadstairs features a play adapted from a different Dickens novel each year. The actors are members of the Broadstairs Dickens Players' Society, and they spend about eight months preparing for their June performance. During the festival, the entire town is transformed: people wander through the streets in Dickensian costumes, play croquet and other games popular during the 19th century, and attend bathing parties and social events with a Victorian theme. There are also concerts of Victorian music, exhibits, and lectures on Dickens.

Charles Dickens lived for many years in Bleak House, overlooking the harbor of Broadstairs. The festival was started by a later inhabitant of Bleak House, Gladys Waterer, in 1936. Although all of Dickens's works have been adapted and performed at the festival at least once, the town's nostalgia for its most famous citizen shows no signs of flagging.

**CONTACT:**  
Town Clerk's Office  
Pierremont Hall  
Broadstairs  
Kent, CT10 1JX United Kingdom  
011-44-1843-868718  
[www.broadstairs.gov.uk/DickensFestival.html](http://www.broadstairs.gov.uk/DickensFestival.html)

**SOURCES:**  
*GdWrldFest-1985*, p. 90  
*IntlThFolk-1979*, p. 157

◆ 0287 ◆ **Brotherhood/Sisterhood Week**

*Third week in February*

Every year since 1934 Brotherhood Week has been proclaimed by the president of the United States, sponsored by the National Conference for Community and Justice (formerly, the National Conference of Christians and Jews), and observed by the country as a whole. The original idea was to set aside a week each year when people of all faiths would get together, discuss their differences, and reaffirm the human brotherhood that underlies the variations in their religious beliefs.

Now known as Brotherhood/Sisterhood Week, schools, churches, synagogues, civic groups, and other organizations across America celebrate by bringing together people of different faiths and backgrounds.

The decision to celebrate Brotherhood/Sisterhood Week near WASHINGTON'S BIRTHDAY called attention to George Washington as a symbol of America's commitment to freedom from racial and religious prejudice. When Washington was president he wrote a letter to the Hebrew congregation in Newport, Rhode Island, in which he assured them that in this country there would be "to bigotry no sanction, to persecution no assistance." This quotation has become practically a slogan for the National Conference for Community and Justice which, in addition to organizing this observance, is engaged in a continuing effort to promote interfaith relations.

**CONTACT:**  
National Conference for Community and Justice  
475 Park Ave. S., 19th Fl.  
New York, NY 10016-6901  
212-545-1300; fax: 212-545-8053  
[nationaloffice@nccj.org](mailto:nationaloffice@nccj.org)  
[www.nccj.org/](http://www.nccj.org/)

**SOURCES:**  
*AnnivHol-2000*, p. 34  
*DaysCustFaith-1957*, p. 60  
*DictDays-1988*, p. 15

◆ 0288 ◆ **Bruckner Festival, International**

*Three weeks in September*

Linz, Austria, is the setting for a festival devoted to the works of composer Anton Bruckner (1824-1896), best known for his nine symphonies and three Masses. Although a number of famous composers have lived and worked in Austria—among them Beethoven, Mahler, and Brahms—Bruckner's roots there go back to the fifth century. On the 150th anniversary of his birth in 1974, therefore, it seemed appropriate to institute a festival in his honor.

The Orchestra of Linz and other well-known orchestras perform Bruckner's symphonies, piano and organ compositions, sacred choral and orchestral works, and Masses in the Brucknerhaus, a concert hall built in 1974, as well as in other locations throughout the city. Choral concerts are usually performed in the Augustinian monastery in St. Florian (near Linz) where Bruckner was organist from 1848-55 and where he is buried.

**CONTACT:**  
Brucknerfest Linz  
Untere Donaulaende 7  
Linz 4010 Austria  
011-43-732-775230; fax: 011-43-732-76122170  
[www.brucknerhaus.linz.at/](http://www.brucknerhaus.linz.at/)

**SOURCES:**  
*MusFestEurBrit-1980*, p. 21

◆ 0289 ◆ **Brunei National Day**

*February 23*

Brunei is an independent sultanate on the island of Borneo in the Malay Archipelago. The country is officially named Brunei Darussalam. It had been a British protectorate since 1888. The sultanate gained independence in 1984 and observes its National Day each year on February 23. Many people prepare months in advance to participate in colorful crowd formations, a favorite National Day event, and prayer services take place at mosques around the officially Muslim country.

**CONTACT:**  
Government of Brunei Official Website  
Information Department, Prime Minister's Office  
Berakas Old Airport  
Bandar Seri Begawan  
BB 3510 Brunei Darussalam  
011-673-2-380527; fax: 011-673-2-381004  
[pelita@brunei.bn](mailto:pelita@brunei.bn)  
[www.brunei.gov.bn/about\\_brunei/tourism.htm](http://www.brunei.gov.bn/about_brunei/tourism.htm)

**SOURCES:**  
*AnnivHol-2000*, p. 31

◆ 0290 ◆ **Buccaneer Days**

*Early April through first weekend in May*

A time when the city of Corpus Christi, Tex., by proclamation of the mayor, is under pirate rule, similar to the GASPARILLA PIRATE FESTIVAL in Tampa, Fla. Buccaneer Days, now also known as **Buc Days**, began in 1938 to honor the discovery of Corpus Christi Bay by Spanish explorer Alonzo Alvarez Pineda in 1519. It has become a month-long carnival, calling to mind the days of the early 19th century when the settlement was a hideaway for pirates, who did a brisk trade in

contraband. Pirates sail into town, capture the mayor, and demand revelry throughout the city. Events include a professional rodeo, sailboat regattas, parades, sporting events, concerts, a coronation and ball, and fireworks on the bayfront.

**CONTACT:**

Buccaneer Commission  
P.O. Box 30404  
Corpus Christi, TX 78463-0404  
512-882-3242; fax: 512-882-5735  
info@bucdays.com  
www.bucdays.com

◆ 0291 ◆ **Bud Billiken Day**

*Second Saturday in August*

Bud Billiken is the “patron saint” of Chicago’s African-American children. Created in 1923 by Robert S. Abbott, the founder of the *Chicago Daily Defender* newspaper, Bud Billiken is a symbol of things as they should be—not necessarily as they are—and his day is primarily a children’s event. There is a parade held on the second Saturday in August each year that goes on for several hours, complete with marching bands, baton twirlers, floats holding celebrities and politicians, and units from the Navy, Air Force, and National Guard. The formalities end when the parade reaches Washington Park in the Grand Boulevard area of Chicago, where families have picnics and cookouts.

**CONTACT:**

Chicago Convention and Tourism Bureau  
2301 S. Lake Shore Dr.  
Chicago, IL 60616  
877-CHICAGO (244-2246) or  
312-567-8500; fax: 312-567-8533

◆ 0292 ◆ **Budapest Music Weeks**

*September-October*

Music by the Hungarian composers Bela Bartók (1881-1945) and Franz Liszt (1811-1886) is a standby at the music festival held in Budapest from the last week in September through late October each year. But the festival was founded in 1959 to commemorate the 150th anniversary of the death of Franz Josef Haydn (1732-1809), the Austrian composer who spent 30 years at the Esterházy Palace as court composer to Prince Nicolaus Esterházy.

The festival always includes works by Hungarians—Zoltan Kodály (1882-1967), Gyula Illyés, and Zsigmond Móricz as well as Bartók and Liszt—but there are works by composers from other countries as well. Performances of symphonic, chamber, and organ music are held daily, usually in the Budapest Opera House, the Erkel Theatre, the Academy of Music, and in nearby churches and castles. For one week in October, there is a “festival within a festival”: the Contemporary Music Series, in which the latest works by Hungarian and foreign composers are premiered.

The Budapest Autumn Festival is held over the last two weeks in October and presents plays, art exhibits, films, and musical and dance performances.

**CONTACT:**

Filharmónia Budapest  
1066 Budapest  
Jókai u. 6.  
011-36-1-302-4961; fax: 011-36-1-302-4962  
filharm@hu.inter.net  
www.artsfestivals.hu

**SOURCES:**

*IntlThFolk-1979*, p. 199  
*MusFestEurBrit-1980*, p. 109  
*MusFestWrld-1963*, p. 145

**Buddha’s Birthday**

*See Vesak*

◆ 0293 ◆ **Budget Day**

*April 9*

As a general term, Budget Day refers to the day on which a government official presents the budget for the following year. In England, however, there is a tradition of having the Chancellor of the Exchequer carry the dispatch box containing papers relating to the government’s revenues and expenditures for the coming year from the Prime Minister’s residence at 10 Downing Street in London to the House of Commons on April 9.

The word “budget” originally referred to a leather wallet or bag, and the Chancellor of the Exchequer carried the government’s financial papers in such a bag. The expression “to open one’s budget” meant “to speak one’s mind.” Eventually the word came to stand for the contents of the bag, and the Chancellor of the Exchequer was said to be “opening the budget” when he presented his annual statement to the House of Commons. The modern meaning of the word dates from the mid-18th century.

**CONTACT:**

Parliament of the United Kingdom  
011-44-20-7219-3000  
www.parliament.uk/parliament/guide/mabudget.htm

**SOURCES:**

*AnnieHol-2000*, p. 60  
*DictDays-1988*, p. 16

◆ 0294 ◆ **Buena Vista Logging Days**

*February*

In the 1800s the logging of Minnesota’s pine forests near Bemidji was in full swing. During the winter timber harvest, lumberjacks guided teams of Percheron horses, who hauled logs along ice-covered roads. Although the timber industry still works the woods around Bemidji, the golden days of the Minnesota logging boom only lasted 50 years. But the area continues to remember, recreate, and celebrate the skills of the old-time lumberjack by holding a festival at Buena Vista village and logging camp located north of Bemidji. Each year participants dressed in red plaid wool shirts demonstrate log scaling and compete in axe chopping and cross-cut-sawing contests. They also guide teams of Percheron, Belgian, and Clydesdale draft horses in log loading and hauling demonstrations.

Visitors are transported to the logging camp aboard horse-powered sleighs and are served lumberjack camp meals all day long. Buena Vista village is also the home of the Lumberjack Hall of Fame, where up to 100 of the old lumberjacks are honored and inducted during the festival. Many of those fabled laborers of the north woods, some of whom are nearly 100 years old, attend the festival each year.

**CONTACT:**

Buena Vista Ski Area  
19276 Lake Julia Dr., N.W.  
Bemidji, MN 56601  
800-777-7958 (MN & ND) or 218-  
243-2231  
bvski@bvskiarea.com  
www.bvskiarea.com

◆ 0295 ◆ **Buergsonndeg**

*February-March; first Sunday in Lent*

On this day, young people go to hills in the countryside throughout Luxembourg to build bonfires to celebrate the sun and to mark winter's end. Though this custom can be traced to pre-Christian times, in modern times it is associated with LENT.

**CONTACT:**

Institute Grand-Ducal  
Section de Linguistique, d'Ethno-  
logie et d'Onomastique  
2a, rue Kalchesbruck  
Luxembourg L-1852 Luxem-  
bourg  
011-352-478-2790; fax: 011-352-  
478-2792  
leo.contact@igd-leo.lu  
www.igd-leo.lu/igd-leo/emigra-  
tion/burg.html

◆ 0296 ◆ **Buffalo Days Powwow**

*Third weekend in July*

UNESCO designated the Head-Smashed-In Buffalo Jump site near Fort McLeod, Alberta, Canada, as a World Heritage Site in 1981. For more than 5,500 years this natural land formation was used by northern Plains Indians to hunt and slaughter buffalo. Hunters on horseback would herd a large group of buffalo to the edge of the cliff and trigger a stampede so that some would run over the edge to their death. The interpretive center located at the jump provides tours and information and features exhibits on the area's Plains Indian culture.

The Buffalo Days Powwow is held at the site every July. Attendees enjoy dance competitions, foods, crafts, and a teepee village.

**CONTACT:**

Head-Smashed-In Buffalo Jump  
Interpretive Centre  
Box 1977  
Fort Macleod, Alberta T0L 0Z0  
Canada  
403-553-2731; fax: 403-553-3141  
info@head-smashed-in.com  
www.head-smashed-in.com/

**SOURCES:**

*EndurHarv-1995*, p. 280

◆ 0297 ◆ **Buffalo's Big Board Surfing Classic**

*February*

Two days of surfing contests at Makaha Beach, Oahu, Hawaii, where the surf is sometimes 20 feet high. The classic is a tribute to "Buffalo" Keaulana, one of the state's premiere watermen. Old-timers ride the waves on the huge wooden surfboards that were used in Hawaii's early days; other events include canoe surfing, team bodyboarding, and tandem surfing. There are also food booths and Hawaiian entertainment.

**CONTACT:**

Hawaii Visitors Bureau  
2270 Kalakaua Ave., 8th Fl.  
Honolulu, HI 96815  
800-464-2924 or 808-923-1811;  
fax: 808-924-0290  
info@hvcb.org

◆ 0298 ◆ **Bulgaria Independence Day**

*September 22*

On September 22, 1908, Prince Ferdinand (1861-1948) of Bulgaria declared the country's independence from the Turkish Ottoman Empire, which had ruled since the 14th century. In 1944 the former Soviet Union invaded Bulgaria and imposed its communist system for nearly 50 years. Like many other eastern European countries, Bulgaria became an independent republic with a new constitution in 1991. In 1998 the Bulgarian Parliament reinstated September 22 as Bulgarian Independence Day. It also declared September 6 Unification Day to mark the unification of Bulgaria with Eastern Rumelia, previously under Ottoman control, in 1885.

**CONTACT:**

Bulgarian Embassy  
1621 22nd St., N.W.  
Washington, DC 20008  
202-387-0174; fax: 202-234-7973  
office@bulgaria-embassy.org

◆ 0299 ◆ **Bulgaria Liberation Day**

*March 3*

Liberation Day is a national holiday of Bulgaria and honors the Russian and Romanian forces who helped Bulgarian volunteers free themselves from 500 years of Turkish Ottoman rule during the Russo-Turkish War of 1877-78. The Treaty of San Stefano in 1878 proclaimed Bulgaria's autonomy.

**CONTACT:**

Bulgarian Embassy  
1621 22nd St., N.W.  
Washington, DC 20008  
202-387-0174; fax: 202-234-7973  
office@bulgaria-embassy.org

**SOURCES:**

*AnnioHol-2000*, p. 38

◆ 0300 ◆ **Bulgarian Culture Day**

*May 24*

This Bulgarian national holiday—formerly known as **Holy Day of Letters**—promotes Bulgarian culture and honors two brothers, St. Cyril (c. 827-869) and St. Methodius (c. 815-844), missionaries to Moravia. They are believed to have invented the Slavonic alphabet, also known as the Cyrillic alphabet. What is certain is that through their evangelization efforts, they helped spread the use of the new alphabet, and they are both widely regarded as the country's patrons of education and culture. In 1980, Pope John Paul II declared them patrons of Europe. The brothers started out preaching Christianity in what are now the Czech and Slovak Republics, but their followers fled to Bulgaria when they were persecuted, and Cyrillic became the official alphabet there. It is still used in the former Soviet Union, Serbia, and other Slavic countries as well.

Special religious services, concerts, festivals, and student parades are held throughout Bulgaria on this day, which is

also known as **Saints Cyril and Methodius's Day** and **Day of the Founders of the Slavonic Alphabet**. An impressive liturgy, celebrated at the cathedral in Sofia, is one of the highlights.

**CONTACT:**  
Bulgarian Embassy  
1621 22nd St., N.W.  
Washington, DC 20008  
202-387-0174; fax: 202-234-7973  
office@bulgaria-embassy.org

**SOURCES:**  
*BkFest-1937*, p. 71  
*BkHolWrld-1986*, May 24  
*EncyRel-1987*, vol. 4, p. 191  
*OxYear-1999*, p. 203

◆ 0301 ◆ **Bulu Festival**

June

To the Dogon people who live in southeastern Mali in West Africa, *bulu* means "rejuvenate." It celebrates the beginning of the planting season. The festival continues for six days during which people ritually renew the life of the community with visits, feasts, and tying up any loose ends amongst each other, as well as their connection with the spiritual realm by offering sacrifices and creating new paintings for sanctuaries. The main communal ritual takes place at the house of the *hogan*, the most powerful priest in the community. Using millet grain saved from the previous year's crop, he enacts a ceremonial planting of grain for the current season in order to encourage a good crop.

**CONTACT:**  
Mali Embassy  
2130 R St., N.W.  
Washington, DC 20008  
202-332-2249; fax: 202-332-6603  
info@maliembassy-usa.org

**SOURCES:**  
*EncyRel-1987*, vol. 4, p. 394

◆ 0302 ◆ **Bumba-Meu-Boi Folk Drama**

June, including June 24, St. John's Day

The Bumba-Meu-Boi is a Brazilian folk drama that is popular in Brazil and especially noteworthy in cities and small towns in the state of Maranhão. The play tells the story of a bull (or, in some versions, an ox) that is slain and then brought back to life. The characters include a sea captain riding a wicker hobby-horse, the bull or ox, the cowboys Chico and Birico, Catirina (the pregnant wife of Chico), the Doctor, and the Chorus. A colorful procession announces the arrival of the players, who sometimes stage playful attacks on the spectators lining the streets. Performances usually take place in a room of the house belonging to the most important family in town, or else in front of a church or in the town's main square.

**CONTACT:**  
Government of Maranhão  
Tourism Department  
turismo@geplan.ma.gov.br  
www.turismo.ma.gov.br/en/  
index.html (point at "culture"  
and click on "Popular Celebra-  
tions.")

**SOURCES:**  
*FolkWrldHol-1999*, p. 389

◆ 0303 ◆ **Bumbershoot**

September, four days over Labor Day  
weekend

The premier festival of Seattle, Wash., held since 1971 and now a wide-ranging round-up of many arts. It started as

Festival '71, but became Bumbershoot in 1973: Bumbershoot is British slang for umbrella, and the festival is supposed to be an umbrella for the arts; the word also calls to mind Seattle's rainy climate.

In recent years, Bumbershoot attractions have included Japanese Kabuki theater, Russian rock, robot art, flamenco dancing, and readings by contemporary writers. In 1991, performers included: Foday Musa Suso, a hereditary musician and oral historian of the Mandingo people of West Africa; Roger Ferguson, the former National Flat-Pick Guitar Champion, presenting bluegrass music; and the Mazeltones, singing Jewish music in Yiddish, Hebrew, and English. The food offerings yield Cajun-style salmon, Pennsylvania Dutch funnel cake, Italian calzone, Lebanese falafels, Thai beef sticks, strawberry shortcake, etc. In other words, Bumbershoot is a gallimaufry of music, dance, theater, visual and literary arts, children's activities, food, and crafts. It's held at the Seattle Center, the site of the 1962 World's Fair, and attracts about 250,000 people.

**CONTACT:**  
One Reel  
P.O. Box 9750  
Seattle, WA 98108  
206-281-7788; fax: 206-281-7799  
info@onereel.org  
www.bumbershoot.org

◆ 0304 ◆ **Bun Bang Fai (Boun Bang Fay; Rocket Festival)**

April-May; full moon day of Hindu month  
of Vaisakha; second weekend in May

A rain ceremony celebrated in Laos and northeastern Thailand during Buddhist VESAK or Vesakha Puja, observed on the full moon day of the sixth Hindu month (Vaisakha). The Bun Bang Fai (*bun* or *boun* means "festival" in Lao) pre-dates Buddhism and is intended to insure good crops.

In Laos, this is one of the country's wildest celebrations, with music and irreverent dances, processions, and merrymaking. The celebration ends with the firing of bamboo rockets into the sky, supposedly prompting the heavens to commence the rainy season and bring water to the rice fields. Prizes go to the fastest, highest, and brightest rockets.

In Thailand, the celebration is usually on the second weekend in May and is especially festive in Yasothon, with villagers shooting off huge rockets. Before the shooting, there are beauty parades, folk dances, and ribald entertainment.

**CONTACT:**  
Lao Embassy  
2222 S St., N.W.  
Washington, DC 20008  
202-332-6416; fax: 202-332-4923

**SOURCES:**  
*BkHolWrld-1986*, May 26  
*FolkWrldHol-1999*, p. 381

Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

◆ 0305 ◆ **Bunka-no-Hi (Culture Day)**

November 3

A Japanese national holiday on which medals are awarded by the government to those who have made special contributions in the fields of arts and sciences. Winners are not always Japanese; the American Apollo 11 astronauts—Neil Armstrong, Edwin “Buzz” Aldrin, and Michael Collins—are among past honorees. This is also the anniversary of the announcement of Japan’s current constitution in 1946.

The day was formerly celebrated as the birthday of Emperor Meiji, who ruled from 1868 until his death in 1912, and was the great-grandfather of Emperor Akihito (b. 1933). The years of his reign were a time of turning away from feudalism and toward Western rationalism and science, and were known as the age of *bummei-kaika*—“civilization and enlightenment.”

Today, this holiday serves to promote the love of freedom, peace and cultural development.

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/november/culture.html

**SOURCES:**

*AnnivHol-2000*, p. 185  
*JapanFest-1965*, p. 205

◆ 0306 ◆ **Bunker Hill Day**

June 17

Observed primarily in Boston, Mass., Bunker Hill Day commemorates the Revolutionary War battle of June 1775 between 2,200 British troops under the leadership of General William Howe and half that number of Americans under Colonel William Prescott. In fact, Breed’s Hill was fortified, not nearby Bunker Hill, and that is where the British attacked the rebels three times, eventually driving them out of their hastily constructed barricade, but only after losing more than 1,000 men. The American revolutionaries, who had exhausted their small store of ammunition, ended up fighting the British bayonets with the butts of their muskets.

Although the Americans were driven from their fortification and lost some 450 men, the battle boosted their confidence and has always been looked upon as one of the great heroic battles of the American Revolution. A 221-foot granite obelisk in Charlestown, just north of Boston, marks the site of the battle on Breed’s Hill, which itself is only 87 feet high. This day is sometimes referred to as **Boston’s Fourth of July**.

**CONTACT:**

Boston National Historic Park  
Virtual Visitor Center  
National Park Service  
Charlestown Navy Yard  
Boston, MA 02129  
617-242-5642; 617-242-5689  
(TDD); fax: 617-242-6006  
BOST\_Email@nps.gov  
www.nps.gov/bost/Bunker\_Hill.htm

**SOURCES:**

*AmerBkDays-2000*, p. 454  
*AnnivHol-2000*, p. 101  
*BkDays-1864*, vol. I, p. 790  
*DictDays-1988*, p. 16

The Freedom Trail Foundation  
99 Chauncy St., Ste. 401  
Boston, MA 02111  
617-357-8300; fax: 617-357-8303  
info@thefreedomtrail.org  
www.thefreedomtrail.org

◆ 0307 ◆ **Burbank Day**

March 7

The birthday of naturalist and plant breeder Luther Burbank (1849-1926) is observed in California in much the same way ARBOR DAY is observed in other states—that is, with activities promoting the value of natural resources and the protection of trees and birds. Burbank moved from his native Massachusetts to Santa Rosa, Calif., in 1875 and spent the rest of his life there experimenting with new varieties of fruits, flowers, and vegetables. Among his other achievements, he is credited with introducing the Shasta daisy. All in all, he developed more than 800 new strains and varieties of fruits, flowers, and forage plants, drawing worldwide attention to the science of plant breeding and helping farmers learn how to use their land more productively.

Burbank was fortunate enough to be honored by the citizens of Santa Rosa during his lifetime. The Rose Carnival was held intermittently between 1894 and his death in 1926. Then, in 1950, the three-day Luther Burbank Rose Festival was instituted. This celebration, which takes place annually in mid-May, includes flower shows, music and sporting events, and a Rose Festival parade. On March 7 a birthday and Arbor Day celebration is held at the Luther Burbank Home and Gardens.

**CONTACT:**

Santa Rosa Convention and Visitors Bureau  
9 Fourth St.  
Santa Rosa, CA 95401  
800-404-ROSE (7673) or 707-577-8674; fax: 707-571-5949  
info@visitsantarosa.com  
www.ci.santa-rosa.ca.us/rp/burbank.html (City of Santa Rosa website)

**SOURCES:**

*AmerBkDays-2000*, p. 189  
*AnnivHol-2000*, p. 40

◆ 0308 ◆ **Burgoyne’s Surrender Day**

October 17

British General John Burgoyne (1722-1792) is best remembered for his defeat by the colonial American forces in the Saratoga campaign of 1777, during the Revolutionary War. The plan was to have British troops from the north, south, and west unite at Albany, New York, thus isolating New England from the other rebellious colonies. Burgoyne led his troops south from Canada by way of Lake Champlain, capturing Fort Ticonderoga, New York, on July 6, 1777. But they were stopped at the Hudson River by the American forces commanded by General Philip Schuyler and, later, General Horatio Gates, with the assistance of General Benedict Arnold. Burgoyne was eventually forced to surrender to Gates near Saratoga Springs, New York, on October 17, 1777.

Historians regard the surrender at Saratoga as the turning point in the Revolutionary War. The Americans’ victory gave them a psychological advantage and persuaded France to ally itself with the colonists against England, its traditional rival.

The anniversary of Burgoyne’s surrender is observed in New York State, particularly in the communities surrounding the Saratoga National Historical Park near Stillwater, New York. A well-known painting of Burgoyne’s surrender by John Trumbull hangs in the U.S. Capitol Rotunda in Washington, D.C.



**CONTACT:**

Saratoga National Historic Park  
National Park Service  
648 Route 32  
Stillwater, NY 12170-1604  
518-664-9821; fax: 518-664-9830  
sara\_info@nps.gov  
www.nps.gov/sara/f-sara.htm

**SOURCES:**

*AmerBkDays-2000*, p. 713  
*AnnivHol-2000*, p. 174  
*BkDaysAmerHist-1987*, Oct 17

◆ 0309 ◆ **Burial of the Sardine**

*Between February 4 and March 10; Ash  
Wednesday, the first day of Lent*

The custom of burying a thin slice of meat, nicknamed “the sardine,” on ASH WEDNESDAY is common throughout Spain and is thought to have originated in an old fertility custom symbolizing the burial of winter in early spring. The **Entierro de la Sardina** also symbolizes the burial of worldly pleasures and serves as a reminder that people must abstain from eating meat on Fridays throughout the 40 days of LENT. After the burial is over, people attend Ash Wednesday church services.

Another Spanish custom is to make a figure of an ugly old woman out of stucco or cardboard or figures representing the King and Queen of CARNIVAL and to burn or drown these personifications of Carnival on Ash Wednesday or SHROVE TUESDAY.

See also CARNIVAL IN PANAMA

**SOURCES:**

*BkFest-1937*, p. 299  
*DictFolkMyth-1984*, p. 82  
*EncyEaster-2002*, p. 52  
*FestSaintDays-1915*, p. 49  
*FestWestEur-1958*, p. 194

◆ 0310 ◆ **Burkina Faso Independence Day**

*August 5*

Formerly called Upper Volta, Burkina Faso gained independence from France on August 5, 1960, an event commemorated as a national holiday each year. The area had been a French protectorate since the 1890s.

**CONTACT:**

Burkina Faso Embassy  
2340 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-332-5577; fax: 202-667-1882  
ambawdc@verizon.net

**SOURCES:**

*AnnivHol-2000*, p. 131

◆ 0311 ◆ **Burkina Faso Republic Day**

*December 11*

On this day in 1958 Upper Volta (now Burkina Faso) voted to become an independent republic within the French community. It was then internally self-governing until it achieved independence in 1960 (see BURKINA FASO INDEPENDENCE DAY). This is considered the most important national holiday in Burkina Faso, with many events held in the capital city of Ouagadougou.

**CONTACT:**

Burkina Faso Embassy  
2340 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-332-5577; fax: 202-667-1882  
ambawdc@verizon.net

**SOURCES:**

*AnnivHol-2000*, p. 206  
*NatlHolWrld-1968*, p. 224

**Burma**

See Myanmar

◆ 0312 ◆ **Burning Man Festival**

*September, Labor Day weekend*

The Burning Man is a counterculture festival held in Nevada’s Black Rock Desert near Gerlach over LABOR DAY weekend. Conceived by Larry Harvey in 1986 to honor the SUMMER SOLSTICE, an eight-foot, wooden human figure was burned on Baker Beach in San Francisco in front of a small crowd of about 20. This act of “radical self-expression,” as Harvey later called it, would evolve into an annual event drawing thousands of people from all over the world. In 1990 when the police intervened and banned the actual burning of the Man, the event was moved to the desert.

Fueled by the Internet, other media, and word of mouth, Burning Man has become a populist phenomenon, where participants set up a temporary “city,” creating their own community, for a few days. “No spectators” is the motto, and people are expected to interact with one another, produce and display artwork and fashion, play music, dance, do spontaneous performances—as long as they actively participate. The 50-foot-high, neon-lit Man towers over Black Rock City until the climax of the festival on Saturday night. While more than 15,000 desert dwellers watch, the figure is ignited and the Man becomes a fiery blaze, with previously loaded fireworks shooting out of him into the night sky. The next day, participants dismantle their city and leave the desert as they found it, with no trace of the Burning Man festivities—until the next year.

**CONTACT:**

Burning Man Project  
P.O. Box 884688  
San Francisco, CA 94188-4688  
415-TO-FLAME (863-5263)

**SOURCES:**

*FunAlsoRises-1998*, p. 183  
*WildPlanet-1995*, p. 611

◆ 0313 ◆ **Burning of Judas**

*Between March 22 and April 25; Easter*

**La Quema de Judas** takes place throughout Venezuela on the evening of EASTER Sunday. Unlike the many solemn rituals organized by the Roman Catholic Church during HOLY WEEK, Judas burning is a local affair, organized by villages and neighborhoods. The preparations go on all week, beginning with the selection of an appropriate Judas—usually a public figure in the community, but sometimes an individual well known throughout the state or nation—against whom the group has decided to stage a protest. The women construct a life-sized effigy of this person, making sure to include elements of dress or appearance that leave no mistake about its identity. The men build a wooden stand in a central location where the Judas figure will be placed.

On Easter afternoon, the people proceed to the house where the effigy has been stored for safekeeping and demand that

Judas Iscariot, the disciple who betrayed Jesus, be turned over for punishment. The Judas effigy is placed on the stand, where everyone gets a chance to hit or kick it. At dusk the leader of the group recites the complaints that the people have against this individual—a document known as “The Testament of Judas,” which is often written in verse and quite humorous. Then the event leaders pour gasoline on the Judas and set flame to it. The drinking, dancing, and fireworks continue late into the evening.

Although no one seems to know exactly how the custom originated, accounts of it have been traced back as far as 13th-century Spain.

See also HOLY SATURDAY IN MEXICO

**SOURCES:**

*EncyEaster-2002*, p. 328  
*FolkWrldHol-1999*, p. 245

◆ 0314 ◆ **Burning of the Socks**

*March 21, spring equinox*

This pungent event takes place in Eastport, Maryland, on the day of the VERNAL EQUINOX. Once a mere suburb of Annapolis, Eastport seceded when the bridge that connected them with the rest of the city was closed for repairs. Local residents reorganized themselves as the “Maritime Republic of Eastport,” a little town with an independent spirit, a sense of humor, and a love of local tradition. The town’s motto: “We like it this way.”

The burning of the socks, began in the mid 1970s when a man named Bob Turner, upon leaving his job at the boatyard on the first day of spring, decided to burn his socks in tribute to the coming warmer weather. When he later became the owner of the Annapolis Harbor Boatyard, he invited his employees to stay after work on the first day of spring, burn their socks and drink a beer in honor of the occasion. Turner’s personal custom caught on with others and became a local tradition. The Eastport Yacht Club now organizes the yearly event at which people drink beer, eat oysters, and burn socks, all in the name of driving away winter and welcoming spring.

**CONTACT:**

Eastport Yacht Club  
317 First St.  
Annapolis, MD 21403  
410-267-9549  
office@eastportyc.org  
www.eastportyc.org

The Maritime Republic of  
Eastport  
P.O. Box 3455  
Eastport, MD 21403  
410-990-9025 or 410-916-5500;  
fax: 410-263-3434  
www.themre.org

**Burning of the Witches**

*See May Day Eve in the Czech Republic*

◆ 0315 ◆ **Burning the Clavie**

*January 11*

The Burning of the Clavie takes place in Burghead, a fishing village in the region of Moray, Scotland, on January 11, or

Old New Year’s Eve (see OLD CHRISTMAS DAY). Local residents make the clavie themselves by sawing a tar barrel into a larger and smaller half, breaking the larger half into pieces and stuffing it inside the smaller half along with tinder and tar. Once this is done they nail the clavie to a stout post. According to tradition, the clavie must be made without the use of store-bought tools. Therefore a local blacksmith makes the nail, which is hammered to the post with a stone.

At dusk the Clavie King sets the clavie on fire and leads a procession in which the burning barrel is dragged around the harbor and town. The procession stops at the homes of prominent townspeople, and paraders toss a chunk of the clavie through their doors, a custom said to bring good luck to the inhabitants. The parade proceeds to a high headland along the coast, where the flames from the clavie ignite a huge bonfire. At the end of the festivities, the clavie tumbles down the hill. Town inhabitants gather pieces of the clavie to take home with them, using them to light a New Year fire believed to keep witches and evil spirits away for a year.

Because the headland where the bonfire takes place is also the site of a ruined Roman temple, some people believe that the celebration is a survival of an ancient Roman custom. Others trace the festival back to Scandinavia, while another group suspects that it comes from the Druids, members of a pre-Christian religious order that developed among the ancient Celts.

**CONTACT:**

Aberdeen and Grampian Tourist  
Board  
Exchange House  
26/28 Exchange St.  
Aberdeen, Scotland AB11 6PH  
United Kingdom  
011-44-1224-288811; fax: 011-44-  
1224-288838  
info@agtb.org  
www.agtb.org/ (click ‘Explore,’  
‘Coastal Trail,’ then ‘Things to  
See and Do’)

**SOURCES:**

*OxYear-1999*, p. 31  
*YrFest-1972*, p. 120

◆ 0316 ◆ **Burning the Devil**

*December 7*

**La Quema del Diablo** takes place in Guatemala. Men dressed as devils chase children through the streets from the start of ADVENT until December 7, the eve of the IMMACULATE CONCEPTION. On this day, trash fires are lit in the streets of Guatemala City and other towns, and the devils’ reign of terror comes to an end.

**CONTACT:**

Guatemalan Embassy  
2220 R St., N.W.  
Washington, DC 20008  
202-745-4952; fax: 202-745-1908  
info@guatemala-embassy.org

**SOURCES:**

*EncyChristmas-2003*, p. 320  
*FolkWrldHol-1999*, p. 691

◆ 0317 ◆ **Burning the Moon House**

*February; 15th day of the first lunar month*

The festival known as **Dal-jip-tae-u-gee** in the Kyongsang provinces of Korea pays tribute to the moon by watching it rise through a moon house or moon gate—a carefully constructed pile of pine branches which are set on fire. The moon gate is usually built on the top of a hill or at the

seashore, where it is easier to see the moon rise through the flames. Jumping over the flames is believed to ward off evil, and the direction in which the moon gate collapses is an indication of whether the coming year will bring good luck or bad.

In other parts of Korea, a similar moon festival known as **Dal-ma-ji** is celebrated on the eve of the first full moon of the lunar year. People climb hills and build bonfires (without the "gate") to welcome the moon. Various folkloric beliefs concerning the harvest and the weather are associated with the color and brightness of the moon on this night.

See also TAEBORUM

**SOURCES:**

*AnnCustKorea-1983*, p. 61  
*FolkWrldHol-1999*, p. 90

◆ 0318 ◆ **Burns Night**

January 25

The anniversary of the birthday of Scottish poet Robert Burns, who was born in 1759 in a clay cottage that blew down a week later, and died in 1796. The day is celebrated not only in Scotland but Newfoundland, where there is a sizeable settlement of Scots, and wherever there are devotees of this lusty poet.

The celebrations generally take the form of recitations of Burns's poetry ("Tam O'Shanter" is a standard), the imbibing of quantities of single-malt Scotch whiskey, and the serving of haggis, a Scottish dish made of a sheep's or calf's innards (liver, heart, etc.) cut up with suet and oatmeal, seasoned, and boiled in the stomach of the animal. At the point of the carving of the haggis, it is traditional to recite "To a Haggis," with its line, "Great chieftain o' the pudding race!"

In the course of things, the Selkirk grace is also read: "Some hae meat, and canna eat/ And some wad eat that want it/ But we hae meat and we can eat/ And sae the Lord be thanket." And other favorite lines will be heard—for example, "O, my luv'e's like a red, red rose," and "O wad some Pow'r the giftie gie us/ To see oursels as others see us!" The evening always ends, of course, with "Auld Lang Syne."

**CONTACT:**

Scottish Tourist Board  
800-462-2748  
info@visitscotland.com  
www.visitscotland.com/ (search "Robert Burns")

**SOURCES:**

*AmerBkDays-2000*, p. 86  
*BkHolWrld-1986*, Jan 25  
*DictDays-1988*, p. 16  
*FolkWrldHol-1999*, p. 47  
*OxYear-1999*, p. 49

◆ 0319 ◆ **Burry Man Day**

Second Friday in August

The "Burry Man" has appeared on the streets of South Queensbury, West Lothian, Scotland, annually for over 600 years. He wears a headdress made of flowers that completely hides his face, and his body is costumed with a thick mat of teazle burrs and thistles. With a staff in each hand he walks from house to house without uttering a word. Nevertheless, people address him politely and often offer him money, in return for which he bestows good fortune on their home.

Some say that the ceremonies of Burry Man Day commemorate King Malcolm III's escape from the British, which he

accomplished with the aid of a thick covering of burs and flowers. Another theory contends that the Burry Man is a remnant of an old custom connected with the gathering of fair tolls. This theory draws strength from the fact that he appears on the day before Ferry Fair.

**CONTACT:**

Royal Botanic Garden Edinburgh  
Inverleith Row  
Edinburgh, Scotland EH3 5LR  
United Kingdom  
011-44-131-552-7171; fax: 011-44-131-248-2901  
Celtica@rbge.org.uk  
www.rbge.org.uk/research/celtica/Burry.htm

**SOURCES:**

*YrFest-1972*, p. 53

Edinburgh and Lothians Tourist Board  
3 Princes St. (above the Princes Mall Shopping Centre)  
Edinburgh EH2 2QP United Kingdom  
info@visitscotland.com  
www.edinburgh.org/

◆ 0320 ◆ **Burundi Independence Day**

July 1

This national holiday commemorates Burundi's independence from Belgium, which had control over the country since the end of World War II, on this day in 1962. Before the war Germany had counted Burundi among its African territories. Since independence the country has suffered from devastating ethnic violence between the Hutus, who constitute the majority of the population, and the Tutsis, who are in the minority.

**CONTACT:**

Burundi Embassy  
2233 Wisconsin Ave., N.W., Ste. 212  
Washington, DC 20007  
202-342-2574; fax: 202-342-2578

**SOURCES:**

*AnnioHol-2000*, p. 110  
*NatlHolWrld-1968*, p. 97

◆ 0321 ◆ **Buskers' Festival**

Late August

"Buskers" are vagabond musicians. They were common in the streets of 14th-century Ferrara, Italy, when it was ruled by the Dukes of Este. They still roam the streets of the world's cities, although they may be difficult to find because they usually have no fixed address and no manager or agent to contact. But Stefano Bottoni, artistic director of Ferrara's Buskers' Festival, manages to track them down and persuade them to come for a seven-day celebration of music that ranges from salsa to Celtic laments, and from MOZART to New Orleans jazz. They are not paid anything, nor are they given a stage to perform on, but since 1988 hundreds of them have wandered the city's narrow streets for a week in August, improvising their own kind of music and jamming with other itinerant musicians. Nearly 700 buskers come from all over the world to perform in Ferrara's squares and alleyways, with its spectacular medieval and Renaissance architecture as their backdrop. The week ends with a jam session in front of the walls of the castle in the center of the town.

**CONTACT:**

Ferrara Buskers Festival Association  
Via De'Romei 3  
44100 Ferrara, Emilia-Romagna,  
Italy  
011-39-0532-249337; fax: 011-39-  
0532-249751  
info@ferrarabuskers.com  
www.ferrarabuskers.com/

◆ 0322 ◆ **Butter and Egg Days**

*First weekend after last Wednesday in April*

A promotional event in Petaluma, Calif., that recalls the historic days when Petaluma was the "World's Egg Basket," producing millions of eggs that were shipped all over the world. The first Butter and Egg Days was a modest affair in 1983; it now draws about 25,000 for a parade with floats, bands, bagpipers, and children dressed as such things as butter pats and fried eggs. There are also street fairs, an antiques show, an egg toss, a butter-churning contest, and the presentation of the Good Egg award to a Petaluma booster.

The seed of this event was laid in 1918 when the first Egg Day parade was held. With the food shortages of World War I, people were being urged to eat less meat, and Petalumans decided to promote the idea of eating more eggs. Petaluma had the eggs; there were more hatcheries here than anywhere else. In 1878, the incubator developer L. C. Byce had established the Petaluma Incubator Co., which allowed great numbers of baby chicks to be artificially hatched. The town became a thriving poultry center, and boasted the world's only chicken pharmacy. The Egg Days, which ran from 1918 to 1926, brought the town national attention. These were huge celebrations, with nighttime illuminations, balls, chicken rodeos, and parades with gigantic Humpty Dumpty's and white leghorn chickens. The chicken-and-egg industry waned in the 1950s, and the dairy industry moved in, which is now honored along with eggs.

**CONTACT:**

Petaluma Visitors Program  
800 Baywood Dr., Ste. A  
Petaluma, CA 94954  
877-2-PETALUMA (273-8258) or  
707-769-0429  
info@visitpetaluma.com  
www.visitpetaluma.com/

◆ 0323 ◆ **Butter Sculpture Festival**

*Fifteenth day of first lunar month*

The celebration of the Buddhist New Year (LOSAR) in Tibet is followed by MONLAM, a two-week prayer festival. On the 15th day, everyone goes to a monastery to view the butter sculptures. The most famous are at Jokhang Monastery in Lhasa, Tibet's capital. Completed over a period of months, the huge sculptures are made out of yak butter pigmented with dyes. They are fastened to 30-foot-high frames for display purposes and illuminated by special butter lamps. Each monastery maintains a workshop where its own artists shape

the cold-hardened butter into depictions of legends, or other themes, different each year.

**SOURCES:**

*BkHolWrld-1986*, Mar 9  
*FolkWrldHol-1999*, p. 86

◆ 0324 ◆ **Butter Week in Russia**

*February-March, the week preceding Ash  
Wednesday*

CARNIVAL is known as Butter Week or **Maslyanitsa** (also rendered Maslenitsa) in Russia because Russians consume so many rich foods throughout this week, the last before the seven-week Lenten fast. *Bliny*, Russian-style pancakes served with sour cream or butter are eaten all week long and have come to symbolize the feast. People enjoy one rich meal after another as the week proceeds. LENT begins on the Monday following the last Sunday in Butter Week. On this day observant Russian Orthodox Christians remove meat and dairy products from their diets.

Around the turn of the twentieth century, the Carnival celebration in St. Petersburg ended with a ceremony in which a folk figure called Prince Carnival rode through town in a cart pulled by ten horses and bade farewell to the people. He was represented as a tipsy man, sitting before a table covered with food. When the Prince departed, the people celebrated the end of Carnival with a display of fireworks. In many areas people enjoy winter sports, such as skiing, sledding, ice skating, and snowball fights during Butter Week. In some places people mark the end of Carnival by making huge hand-sewn dolls that represent winter and tossing them on to burning bonfires.

**CONTACT:**

Official Tourist Site of the Moscow Government  
info@moscow-guide.ru  
www.moscow-guide.ru (click  
"Culture," then "Russian Folk  
Holidays and Traditions")

**SOURCES:**

*BkFest-1937*, p. 289  
*EncyEaster-2002*, p. 382  
*FolkWrldHol-1999*, p. 165  
*OxYear-1999*, p. 641

◆ 0325 ◆ **Buzzard Day**

*Sunday following March 15*

About 75 turkey buzzards, also known as turkey buzzards, return to Hinckley, Ohio, each March 15 to spend the summer. While these carrion-eating birds may lack the charm of the SWALLOWS OF SAN JUAN CAPISTRANO, thousands of people celebrate them at the Hinckley Buzzard Day Festival, held since 1958 on the first Sunday after March 15. It features tours, hikes, and talks by naturalists at Metro Park, where the buzzards roost.

The buzzards' return was first documented by a park patrolman who logged their arrival date for 23 years. Why the birds return, however, isn't known. One theory recalls the Great Hinckley Varmint Hunt on Dec. 24, 1818, when 475 men and boys lined up along Hinckley's borders and moved inward, slaughtering predators that were killing farm animals. The tons of carrion, of course, provided fine repasts for vulturine tastes.

**CONTACT:**

Hinckley Township  
1410 Ridge Rd.  
P.O. Box 344  
Hinckley, OH 44233  
330-278-4181; fax: 330-278-2023  
info@hinckleytp.org  
www.hinckleytp.org/buzzard  
day.html

**SOURCES:**

*AnnivHol-2000*, p. 44  
*FolkAmerHol-1999*, p. 129

◆ 0326 ◆ **Byblos Festival**

*May-September*

The ancient city of Byblos in Lebanon has hosted an international music festival since the late 1960s. Performances of orchestral, chamber music, and jazz concerts are held

throughout the summer. There are also plays, operettas, ballet, and modern dance recitals. Most of the events are held in the 12th-century castle built by the Crusaders out of the stones and granite columns of ancient Roman temples and public buildings.

Byblos, also known as Jubayl or Jebeil, is one of the oldest continuously inhabited towns in the world. The precursor of the modern alphabet was developed in Byblos, and the ancient Phoenicians exported their papyrus to the Aegean through the city. The English word "Bible" is derived from *byblos*, the early Greek name for papyrus.

**CONTACT:**

Lebanon Ministry of Tourism  
mot@inco.com.lb

**SOURCES:**

*IntlThFolk-1979*, p. 264

# C

## ◆ 0327 ◆ **Cabrillo Day and Festival**

*Week including September 28*

Juan Rodríguez Cabrillo was the Portuguese explorer who discovered California on September 28, 1542, when he sailed into the bay that would eventually be called San Diego. He went on to explore the upper California coast, naming both Catalina and San Clemente islands after his ships, but he failed to discover San Francisco Bay before being driven south again by a severe storm.

In the San Diego area, Cabrillo Day celebrations were relatively modest until the early 1960s, when the week-long Cabrillo Festival became a yearly event. Activities include Portuguese-American music and dancing, the placing of a wreath at the base of Cabrillo's statue on Point Loma, and a costumed reenactment of the discovery of San Diego Bay.

**CONTACT:**  
Cabrillo National Monument  
National Park Service  
1800 Cabrillo Memorial Dr.  
San Diego, CA 92106-3601  
619-557-5450; fax: 619-557-5469  
www.nps.gov/cabr/

**SOURCES:**  
*AmerBkDays-2000*, p. 676

## ◆ 0328 ◆ **Caitra Parb**

*March-April; eight days before the full moon of Hindu month of Caitra*

A Hindu festival held in Orissa, India, Caitra Parb begins eight days before the purnima (full moon). Throughout the celebration people fast, dance, and hunt. Heads of the families pay homage to their forefathers in the presence of the village priest, or *Jani*, and family members put on festive new costumes. Animal sacrifice plays a prominent part in the celebration, which also signals the beginning of the mango season.

**CONTACT:**  
Government of Orissa  
Department of Tourism  
Paryatan Bhawan  
Museum Campus  
Bhubaneswar, Orissa 751 014  
India  
011-91-674-432177

**SOURCES:**  
*RelHolCal-2004*, p. 185

ortour@sancharnet.in  
orissatourism.gov.in/festivals.  
htm

## ◆ 0329 ◆ **Caitra Purnima**

*March-April; ten days in Hindu month of Caitra*

In southern India, Caitra Purnima is a time for Hindus to worship Chitra Gupta, also known as "the scribe of the gods." Tradition holds that while Brahma was meditating, Chitra Gupta was brought into being. He serves as the scribe to Yama, the ruler and judge of the dead. Some Hindus believe that it is Chitra Gupta who maintains the accounts of their good and bad deeds in the *Agrasamdhani* (main records).

At Kanchipuram, near Madras in Tamil Nadu State, the image of Chitra Gupta is taken out in a procession. Devotees bathe in the holy waters of the River Chitra, which flows from the nearby hills.

**CONTACT:**  
Tamil Nadu Tourism  
Tourism Complex  
No. 2, Wallajah Rd.  
Chennai - 600 002, Tamil Nadu,  
India  
011-91-44-253-83333; fax: 011-91-  
44-253-81567  
ttcd@md3.vsnl.net.in

**SOURCES:**  
*DictHinduism-1977*, p. 63  
*RelHolCal-2004*, p. 185

## ◆ 0330 ◆ **Calaveras County Fair and Frog Jumping Jubilee**

*Third weekend in May*

A four-day county fair, established in 1928, at the Frogtown Fairgrounds near Angels Camp, Calif. It includes the official, original frog-jumping contest based on Mark Twain's story, "The Celebrated Jumping Frog of Calaveras County," as well as a children's parade, livestock competitions, a professional rodeo, a demolition derby, fireworks, and art exhibits. About 3,500 frogs are jumped in daily contests leading up to the Grand Finals on Sunday, in which there are 75 to 100 frog contestants. Jumps are measured from starting point to the landing point of the third hop. The world's record is 21'5 $\frac{3}{4}$ ", set in 1986 by Rosie the Ribiter. There are cash prizes for

winners in various divisions, and anyone breaking Rosie's world record will win \$5,000.

Mark Twain wrote the story of the jumping frog in 1865 and claimed it was told to him as the true story of an episode in Angels Camp in 1849. In his story, the original frog, named Dan'l Webster, was owned by one Jim Smiley, who educated it to be a fine jumper. When a stranger came along, Smiley bet him \$40 Dan'l Webster could out-jump any frog in Calaveras County. The time arrived for the contest, but the stranger had secretly filled Dan'l Webster with quail shot, and the frog couldn't move. The stranger took the money and left, saying (according to Twain), "Well, I don't see no p'int about that frog that's any better'n any other frog."

**CONTACT:**  
39th District Agricultural Association  
209-736-2561; fax: 209-736-2476  
info@frogtown.org  
www.frogtown.org

**SOURCES:**  
*BkHolWrld-1986*, May 22

◆ 0331 ◆ **Calendimaggio**  
*Three days beginning the first Thursday after May 1*

According to legend, St. FRANCIS OF ASSISI used to walk through the streets of Assisi at night, singing. During one of these nocturnal outings, he had a vision of the *Madonna Povera*, or Lady Poverty, after which he renounced his inheritance and even his clothes and began a new life tending those who suffered from leprosy.

In Assisi, Italy, in early May each year, long processions of *messeri* (gentlemen) and *madonne* (ladies), escorted by knights and esquires, compete with each other in singing and music at the Piazza del Comune. In addition to commemorating the town's patron saint, these singing contests serve as an official welcome to May, which is known as the month of love.

**CONTACT:**  
Umbria Touristic Promotion Board  
Via Mazzini, 21  
Perugia 06100 Umbria, Italy  
011-39-07-557-5951; fax: 011-39-07-557-36828  
info@apt.umbria.it

**SOURCES:**  
*FestEur-1961*, p. 115  
*OxDictSaints-1987*, p. 167

**Calends**  
*See Ides*

◆ 0332 ◆ **Calgary Exhibition and Stampede**  
*July*

The 10-day Calgary Exhibition and Stampede, originally called the **Calgary Stampede**, is Canada's largest rodeo event, similar to CHEYENNE FRONTIER DAYS in the United States. The stampede offers a world-class rodeo competition in saddle bronc and bareback riding, steer wrestling, calf roping, and bull riding as well as a chuck wagon race that carries a \$175,000 prize. Most of the rodeo events are held in the 130-acre Stampede Park in downtown Calgary, but there's also a Wild West town called Weadickville (named for Guy Weadick from Cheyenne, Wyoming, who founded

the event in 1912), an Indian Village populated by representatives of five Indian tribes from the nearby Plains, a Frontier Casino with blackjack tables and roulette wheels, and agricultural and livestock exhibits.

**CONTACT:**  
Calgary Stampede Ticket Office  
P.O. Box 1060  
Station M  
Calgary, Alberta T2P 2K8  
Canada  
800-661-1767 (Canada and U.S. ticket office) or 800-661-1260 (main reception)  
www.calgarystampede.com/

**SOURCES:**  
*GdWrldFest-1985*, p. 28

◆ 0333 ◆ **Calico Pitchin', Cookin', and Spittin' Hullabaloo**  
*March-April; Palm Sunday weekend*

A celebration highlighting a tobacco-spitting contest and recalling the 19th-century heyday of Calico, a silver-mining ghost town in southern California about 10 miles north of Barstow. The contest for World Tobacco Spitting Champion began in 1977 and has led to two mentions in the *Guinness Book of World Records* for distance in juice-spitting: Randy Ober of Arkansas spat a record 44'6" in 1980 and then topped that record the next year with 47'10". Other contest categories are accuracy in juice-spitting and distance in wad-spitting (wads are required to be at least half an inch in diameter). Contestants have come not only from the United States but also from Great Britain, Germany, and Japan.

The hullabaloo also features a stew cook-off and flapjack racing, plus more standard fare such as a horseshoe-pitching contest, egg-tossing, greased-pole climbing, and bluegrass music.

The date of the event recalls the time of year in 1881 when the miners arrived and named the town Calico because they thought the reds, greens, and yellows of the rock formations looked like a calico skirt. It was the location of one of the largest silver strikes in California, producing about \$86 million in silver during the 20 years it flourished. When silver prices sank, so did Calico. In San Bernardino County, Calico is visited by tourists year-round.

**CONTACT:**  
San Bernardino Convention & Visitors Bureau  
201 N. 'E' St., Ste. 103  
San Bernardino, CA 92401  
909-889-3980; fax: 909-888-5998  
info@san-bernardino.org  
www.san-bernardino.org

◆ 0334 ◆ **California Gold Rush Day**  
*Weekend nearest January 24*

The anniversary of James W. Marshall's discovery of gold in 1848 while overseeing the construction of a sawmill near Coloma, California, is commemorated with an annual celebration at the Marshall Gold Discovery State Historic Park on the weekend nearest January 24. An employee of John A. Sutter, a wealthy landowner and entrepreneur, Marshall noticed flakes of gold in the streambed as he was inspecting work on the mill. Although Sutter and Marshall tried to keep

the discovery secret, over the next year approximately 60,000 to 100,000 gold prospectors flocked to California. The surface deposits of gold eventually dwindled, but both Sutter and Marshall had already been ruined by the gold rush they tried to forestall. Sutter died bankrupt in 1888, and Marshall died five years later, living alone in a crude cabin just a short distance from where he'd first noticed the gleam of metal.

Marshall's cabin is now part of the Marshall Gold Discovery State Historic Park, and Sutter's adobe home is part of a museum and park in Sacramento.

**CONTACT:**  
Marshall Gold Discovery State  
Historic Park  
310 Back St.  
P.O. Box 265  
Coloma, CA 95613  
530-622-3470  
www.parks.ca.gov/

**SOURCES:**  
*AmerBkDays-2000*, p. 83  
*AnnivHol-2000*, p. 14

◆ 0335 ◆ **Calinda Dance**  
*June 23*

The Calinda Dance was a 19th-century Voodoo ritual observed on the eve of St. JOHN'S DAY in New Orleans. Performed by Sanité Dédé, a Voodoo priestess who confined herself to a very small space and imitated the undulations of a snake, the Calinda was so sensual that in the frenzied group dance that followed it, the dancers tore off their clothing and engaged in an orgy.

Although most Voodoo ceremonies were held in secret, the New Orleans authorities allowed slaves to dance in Congo Square on Sunday afternoons where the authorities could keep an eye on them. This marked the end of the orgy climax and resulted in a combination of the original snake dance with an African war dance. But the Calinda remained so threatening to whites that it was banned as obscene in 1843, shortly before Voodoo enjoyed its greatest popularity under the leadership of Marie Laveau. Laveau presided over the gatherings in Congo Square and turned the St. John's Eve celebration into a public show to which whites and even some newspaper reporters were invited.

**SOURCES:**  
*FolkAmerHol-1999*, p. 264

◆ 0336 ◆ **Cambodia Independence Day**  
*November 9*

November 9 marks the anniversary of Cambodia's independence from France in 1953. It is observed as a public holiday with a grand parade at the Royal Palace in Phnom Penh, the capital.

**CONTACT:**  
Cambodian Embassy  
4530 16th St., N.W.  
Washington, DC 20011  
202-726-7742; fax: 202-726-8381  
cambodia@embassy.org

**SOURCES:**  
*AnnivHol-2000*, p. 188  
*NatlHolWrld-1968*, p. 204

◆ 0337 ◆ **Camel Cup Carnival**  
*Early July*

What began in 1971 as a friendly camel race between two Alice Springs Lions Club members has grown into a major

Australian event that generates more than \$250,000 annually for charity. Camels thrive in Alice Springs, which has one of the driest and harshest climates in Australia, and therefore it is not surprising that camel races play the same role there that horse races do in other, less arid parts of the country (see HOBART CUP DAY; MELBOURNE CUP DAY).

Today the Camel Cup takes place at Blatherskite Park in Alice Springs and is only one of several camel-oriented events, which are accompanied by the eating and beer-drinking that are a hallmark of so many Australian festivals. Other events include polo on camels, helicopter rides, rickshaw races, the Miss Camel Cup competition, and fireworks.

**CONTACT:**  
Alice Springs Lions Club  
P.O. Box 3233  
Alice Springs, Northern Territory 0871 Australia  
011-61-8-8952-3040  
info@camelcup.com.au  
www.camelcup.com.au/

**SOURCES:**  
*WildPlanet-1995*, p. 421

Alice Springs Town Council  
P.O. Box 1071  
Alice Springs, Northern Territory 0871 Australia  
011-61-8-8950-0500; fax: 011-61-8-8953-0558  
ast@astc.nt.gov.au  
www.alicesprings.nt.gov.au/

◆ 0338 ◆ **Camel Market**  
*Usually July*

An important annual camel-trading fair in Guelmime (also spelled Goulmime or Goulimine), Morocco, a walled town that historically was a caravan center. Located on the north-west edge of the Sahara, the market is attended by the wanderers of the desert—the Shluh (a Berber people from southern Morocco), as well as the blue-veiled Tuareg men known as the Blue Men. The Tuaregs wear a blue *litham*, a double strip of blue cloth worn over the head and covering all but the eyes, sometimes giving their faces a blue tint. They also wear blue robes over their white *djellabahs*. The story is that an English cloth merchant visited the port and trading city of Agadir in the 1500s with calico dyed indigo blue. The Tuaregs liked the blue cloth and have had a predilection for it ever since.

The camel market brings together thousands of these nomads and their camels. They come to sell and trade baby camels as well as animal skins and wool. Hundreds of tents are pitched, and there is constant activity and noise: camel races, shouted bartering, and, at night, performances of the erotic *guedra* dance.

See also BIANOU and CURE SALÉE

**CONTACT:**  
Moroccan National Tourist  
Office  
20 E. 46th St., Ste. 1201  
New York, NY 10017  
212-557-2520; fax: 212-949-8148



◆ 0339 ◆ **Camel Races, International**

*September, weekend after Labor Day*

Possibly the only camel races in the United States, and a reminder of a peculiar 19th-century experiment. The races have been held since 1954 in Virginia City, Nev., the one-time mining town that was considered the richest place on earth in the 1860s. In 1991, a team from Alice Springs, Australia, won the races.

The town is the site of the celebrated Comstock Lode, which yielded nearly \$300 million in gold and silver in the two decades after its discovery in 1859. The wealth also gave the territory strategic importance: President Abraham LINCOLN wanted Nevada as a state on the side of the North to support anti-slavery amendments and he also needed the mineral riches to finance the Civil War. Nevada became a state in 1864, and gold and silver were dug from the mines—with the help, briefly, of camels.

It was thought that camels could work like mules in the mines, and camels in the Federal Camel Corps were shipped to Nevada from Texas (where they were used in the army cavalry). The army had originally brought about 120 camels to the U.S. from Africa and Asia in the mid-1850s to carry cargo from Texas to California. But they didn't last long; their hoofs didn't adapt to the rocky terrain, so they were allowed to roam wild, and apparently died out.

There are some camels kept in town today, though, and others are imported for the races. The three-day race weekend now includes a Camel Hump Ball (a dance and barbecue); a parade with about 70 units, including belly dancers and bagpipe players; and a race of ostriches pulling chariots.

When the camel race was being held in 1961, the movie *The Misfits* was being filmed nearby. Director John Huston came to the races, borrowed a camel, and won.

**CONTACT:**

Virginia City Camel Races  
www.allcamels.com/sf/vccr/

◆ 0340 ◆ **Cameroon National Day**

*May 20*

A public holiday commemorating the people's vote to establish a united Republic of Cameroon on May 20, 1972. This day is also known as **Constitution Day**.

**CONTACT:**

Cameroon Embassy  
2349 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-265-8790; fax: 202-387-3826  
cdm@ambacam-usa.org

**SOURCES:**

*AnnivHol-2000*, p. 84

◆ 0341 ◆ **Camp Fire Founders' Day**

*March 17*

The organization originally known as the Camp Fire Girls was founded on March 17, 1910, around the same time that the Boy Scout movement was getting its start in Great Britain (see **BOY SCOUTS' DAY**). Now it is coeducational and is known as Camp Fire Boys and Girls. The organization stresses self-reliance, and membership is divided into five different age levels, ranging from Sparks (pre-school) to Horizon (grades 9-12). Skilled adults work with these young people in small

groups, helping them to become acquainted with nature's secrets and to learn a variety of crafts. Interaction with adults is also emphasized as a way of learning about career choices, hobbies, and other interests.

Camp Fire's founding is observed by the group's members as part of **Camp Fire Boys and Girls Birthday Week**. The Sunday nearest March 17 is **Camp Fire Boys and Girls Birthday Sunday**, and is a day when Camp Fire Boys and Girls worship together and participate in their church or temple services.

**CONTACT:**

Camp Fire Boys and Girls  
4601 Madison Ave.  
Kansas City, MO 64112-1278  
816-756-1950; fax: 816-756-0258  
info@campfire.org  
www.campfire.org

**SOURCES:**

*AnnivHol-2000*, p. 46

◆ 0342 ◆ **Canada Day**

*July 1*

The British North America Act went into effect on July 1, 1867, uniting Upper Canada (now called Ontario), Lower Canada (now Quebec), New Brunswick, and Nova Scotia into a British dominion. Canadians celebrate this day—which was formerly known as **Dominion Day**—with parades and picnics, somewhat similar to **FOURTH OF JULY** festivities in the United States.

In Detroit, Michigan, and Windsor, Ontario, which are on opposite sides of the Detroit River and are connected by a vehicular tunnel and the Ambassador Bridge, this is also one of the days on which the International **FREEDOM FESTIVAL** is held.

**CONTACT:**

Canadian Heritage  
25 Eddy St.  
Gatineau, Quebec K1A 0M5  
Canada  
866-811-0055 or 819-997-0055;  
TTY: 819-997-3123  
www.pch.gc.ca (click on "Citizenship and Identity," then on "Celebrate Canada")

**SOURCES:**

*AnnivHol-2000*, p. 110  
*BkHolWrld-1986*, Jul 1  
*DictDays-1988*, pp. 18, 32  
*GdWrldFest-1985*, p. 55  
*NatHolWrld-1968*, p. 98

◆ 0343 ◆ **Canadian National Exhibition**

*August-September*

The first Canadian National Exhibition was held in 1879 in Toronto. The fair moved briefly to Ottawa, but returned to Toronto and was called the **Toronto Industrial Exhibition** until 1921, when the name was changed to reflect its nationwide appeal. Located on the shores of Lake Ontario, about 10 minutes from downtown Toronto, the fairgrounds occupy 350 acres of lawns, gardens, pavilions, and Victorian-style buildings. Events include an air show, a horse show, celebrity appearances, and much more. The Exhibition claims to be the oldest and largest of its kind in the world.

**CONTACT:**  
Canadian National Exhibition  
Exhibition Place  
Toronto, Ontario M6K 3C3  
Canada  
416-263-3800; fax: 416-263-3838  
info@theex.com  
www.theex.com

**SOURCES:**  
*GdWrldFest-1985*, p. 53

◆ 0344 ◆ **Canberra Day**  
*Third Monday in March*

Canberra, the capital city of Australia, was founded on March 12, 1913. Unusual in that it is one of the few world capitals planned from the ground up, the city and its giant ornamental pond, Lake Burley Griffin, were built out of a depression in a dusty plain about 200 miles southwest of Sydney.

The city's founding is celebrated on the third Monday in March each year, which marks the end of the two-week Canberra National Multicultural Festival. The festival is an outdoor community event that encompasses everything from hot-air balloon rides and a car show to fireworks and musical performances.

**CONTACT:**  
Canberra National Multicultural  
Festival  
G.P.O. 2154  
1 Constitution Ave.  
Canberra, Australian Capital Ter-  
ritory 2601 Australia  
011-61-02-6207-0162; fax: 011-61-  
02-6207-5862  
www.multiculturalfestival.com.  
au

**SOURCES:**  
*AnnivHol-2000*, p. 54  
*IntlThFolk-1979*, p. 8

◆ 0345 ◆ **Candelaria in Bolivia**  
*February 2*

Candelaria or CANDLEMAS is a major holiday in Bolivia, where the Virgen de Candelaria is the country's patroness. The festivities focus on her shrine in the normally placid town of Copacabana on Lake Titicaca, where visitors begin to arrive in the week that precedes the festival. Aymará, Quechua, and Chiriwano Indians can be recognized by their colorful native costumes and musical instruments, and most begin dancing as soon as they arrive and continue till the end of the festival. The image of the Virgin Mary that stands on a revolving platform in the church is not the same one that is carried in the procession on February 2; a duplicate dressed in elaborate robes and precious jewels is used instead, because many years ago it was discovered that every time the statue was moved, big storms or other natural disasters were likely to follow.

**CONTACT:**  
Bolivian Embassy  
3014 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-483-4410; fax: 202-328-3712

**SOURCES:**  
*FiestaTime-1965*, p. 21  
*WildPlanet-1995*, p. 461

◆ 0346 ◆ **Candelaria in Peru**  
*February*

A lively celebration of CANDLEMAS is held in Puno, Peru, for about two weeks, including February 2. On that day priests and laypeople form a huge procession that carries

the statue of the Virgin Mary through streets carpeted with yellow flowers. Preparations begin more than a week before, however, with church decorating, feasts, and fireworks. By the second week, hundreds of dancers and musicians have arrived to join the main procession, accompanying it with indigenous dances and colorful costumes.

**CONTACT:**  
Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe  
www.peru.org.pe/ (click on  
"Culture & Traditions," then  
"Traditional Festivities")

**SOURCES:**  
*FiestaTime-1965*, p. 25  
*WildPlanet-1995*, p. 487

◆ 0347 ◆ **Candle Auction**  
*Saturday following April 6*

The old custom of "selling by candle" is still observed in scattered locations throughout England, among them the village of Tatworth in Somerset. Every year on the Saturday following April 6, which was LADY DAY according to the old Julian calendar, six acres of valuable watercress-growing land are leased to the highest bidder. The bidders gather behind locked doors in a room illuminated only by a candle stuck to a board. A pin is inserted into the candle an inch below the flame, and the bidding begins as the candle is lit. As the candle burns, the melting wax eventually releases the pin. When the pin falls out, the bidding is closed. The person who got the last bid in before the pin dropped will be able to use the land in the year to come. The idea here is that each bidder will have sufficient time to think before making an offer higher than the one previously presented.

Similar candle auctions are held on different dates at Congresbury, also in Somerset; at Old Bolingbroke, Lincolnshire; at Grimston and Diseworth in Leicestershire; and at Aldermaston in Berkshire, where an acre of church land is let every third year.

**CONTACT:**  
Visit Britain  
551 Fifth Ave., Ste. 701  
New York, NY 10176  
800-462-2748  
travelinfo@visitbritain.org

**SOURCES:**  
*YrbookEngFest-1954*, p. 46  
*YrFest-1972*, p. 88

◆ 0348 ◆ **Candlemas**  
*February 2*

After observing the traditional 40-day period of purification following the birth of Jesus, Mary presented him to God at the Temple in Jerusalem. According to a New Testament gospel, an aged and devout Jew named Simeon held the baby in his arms and said that he would be "a light to lighten the Gentiles" (Luke 2:32). It is for this reason that February 2 has come to be called Candlemas (or **Candelaria** in Spanish-speaking countries) and has been celebrated by the blessing of candles since the 11th century. In both the Eastern and Western churches it is now known as the **Feast of the Presentation of Christ in the Temple**; in the Roman Catholic Church, it was formerly called the **Feast of the Purification**

**of the Blessed Virgin Mary.** In the United States, February 2 is also **GROUNDHOG DAY**; in Great Britain it is said that the badger comes out to test the weather. The old rhyme is as follows:

*If Candlemas Day be dry and fair,  
The half of winter's to come and mair.  
If Candlemas Day be wet and foul,  
The half of winter's gone at Yule.*

See also **CANDELARIA**; **MIHR**, **FESTIVAL OF**

**CONTACT:**

Orthodox Church in America  
P.O. Box 675  
Syosset, NY 11791-0675  
516-922-0550; fax: 516-922-0954  
info@oca.org  
www.oca.org/pages/orth\_chri/  
Orthodox-Faith/Worship/Meet-  
ing-of-the-Lord.html

**SOURCES:**

*AmerBkDays-2000*, p. 111  
*BkDays-1864*, vol. I, p. 212  
*BkFest-1937*, p. 226  
*DaysCustFaith-1957*, p. 45  
*DictFolkMyth-1984*, pp. 181,  
186, 787  
*EncyChristmas-2003*, p. 95  
*FestSaintDays-1915*, p. 27  
*FestWestEur-1958*, p. 105  
*FolkAmerHol-1999*, p. 69  
*FolkWrldHol-1999*, p. 113  
*OxYear-1999*, pp. 61, 63  
*RelHolCal-2004*, pp. 90, 117  
*SaintFestCh-1904*, p. 90

◆ 0349 ◆ **Candlewalk**

December 31

The American custom of seeing the old year out and the new year in with some type of **WATCH NIGHT** service can be traced back to England. John Wesley, the founder of the Methodist Church, advocated these kinds of services, believing **NEW YEAR'S EVE** an appropriate time for religious observance. The first watch night services in the United States were held in St. George's Methodist Church in Philadelphia in the year 1770. Nowadays this type of service may be referred to as a "candlelight" service.

In some areas the African Methodist Episcopal Zion Church holds distinctive Watch Night services. In rural Bladen County, North Carolina, an observance known as the **Candlewalk** combines pagan fertility rites with the Christian worship of the Virgin Mary. On **CHRISTMAS EVE** the women and the girls of the church walk deep into the swamp or forest, while the men and boys are threatened with a death curse if they follow. According to local legend, this period of withdrawal is for the purpose of sexual instruction. When the women return, they do so in a single file procession, bearing lighted torches or candles and singing ancient hymns in pidgin English, which some have misidentified as an African language. The women blow out their candles as they come into the church.

The New Year's Eve Watch Night ritual usually takes place close to midnight. It involves prayers, hymns, and sermons. Participants often dress in white and carry lit candles.

**SOURCES:**

*FolkAmerHol-1999*, p. 544

◆ 0350 ◆ **Cannes Film Festival**

May

The **International Film Festival** held in the resort city of Cannes on the French Riviera is probably the best known of

the hundreds of film festivals held all over the world each year. Sponsored by governments, industry, service organizations, experimental film groups, or individual promoters, these festivals provide filmmakers, critics, distributors, and cinema enthusiasts an opportunity to attend showings of new films and to discuss current trends in the industry. The festival at Cannes is held at the Palais des Festivals, and its founding in 1947 marked a resurgence for the film industry, which had been shattered by World War II. The festival has also been responsible for the growing popularity of foreign films in the United States.

Other important film festivals are held in Berlin, London, San Francisco, New York, Chicago, Venice, and Karlovy Vary in the Czech Republic. Some cater to the films of just one country, some to specific subjects, and some are special festivals for student filmmakers.

**CONTACT:**

Cannes Film Festival  
3, rue Amélie  
F-75007 Paris, France  
011-33-1-4561-6100; fax: 011-33-1-  
5359-6110  
festival@festival-cannes.fr  
www.festival-cannes.fr

◆ 0351 ◆ **Cantaderas, Las**

Late September or early October

The Fiesta of Las Cantaderas is held in the town of León, Spain. It dates back to a time when four parishes—San Marcelo, Mercado, San Martín, and Santa Ana—were required to contribute four to six young girls, 8-12 years old, as an annual tribute to the Moors. No family could escape this requirement, and any family without a daughter needed to provide a girl and costume her. When the king of León finally freed the population of this burden, the girls sang and danced in the streets to celebrate.

These days the *cantaderas* form a parade, starting at the town hall. They dance and sing their way down the street, directed by a woman called the *sotadera*, who is costumed in a veil and sequined, silk turban. The girls bear fruit baskets or other offerings, which they later give to the bishop. Although civil authorities regard these gifts as a voluntary offering, church authorities still see them as a necessary ceremony going back to feudal times.

**CONTACT:**

Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

**SOURCES:**

*SpanFiestas-1968*, p. 173

◆ 0352 ◆ **Capac Raymi**

December

The **Capac Raymi** was an Inca festival observed around the time of the December solstice (which is the **SUMMER SOLSTICE** in the Southern Hemisphere and the **WINTER SOLSTICE** in the Northern Hemisphere). The Inca Empire flourished in the Andean regions of South America, including Peru, Ecuador, and the northern parts of Chile and Argentina during the 15th and 16th centuries, until the Spanish arrived in 1531. The **Capac Raymi** served as an initiation ceremony for the

young men of the ruling class. When the solstice arrived, the boys' ears were pierced in order to insert the large ear spools worn by Inca royalty.

See also INTI RAYMI

**SOURCES:**  
*DictFolkMyth-1984*, p. 190

◆ 0353 ◆ **Cape Minstrels' Carnival**

*January*

The **Annual Minstrels' Carnival** in Cape Town, South Africa, was inspired by the animated singing and dancing of African-American musicians and singers of the United States. Bands are organized during the year, money is raised to purchase the materials needed for their costumes, and on NEW YEAR'S DAY, Second New Year (January 2), and the week or so that follows, the bands take over the city, displaying their costumes and performing their music in the streets.

This roisterous carnival is offset by string bands, the members of which are decorously dressed and parade with great dignity while playing sacred and other songs during the CHRISTMAS and New Year season.

**CONTACT:**  
Cape Metropolitan Tourism  
P.O. Box 25  
Cape Town 8018 South Africa  
011-27-21-487-2718; fax: 011-27-21-487-2977  
cmt@capetown.gov.za  
www.gocapetown.co.za/

**SOURCES:**  
*FolkWrldHol-1999*, p. 14

◆ 0354 ◆ **Cape Verde Independence Day**

*July 5*

This public holiday commemorates Cape Verde's independence from Portugal on this day in 1975.

**CONTACT:**  
Cape Verde Embassy  
3415 Massachusetts Ave., N.W.  
Washington, DC 20007  
202-965-6820; fax: 202-965-1207  
ambacvus@sysnet.net

**SOURCES:**  
*AnnivHol-2000*, p. 113

◆ 0355 ◆ **Cape Vincent French Festival**

*Saturday before July 14*

Cape Vincent, New York, is in the Thousand Islands, where Lake Ontario meets the St. Lawrence River, an area with a strong French heritage. At one time, there was so much feeling for NAPOLEON among the local residents that they built a cup-and-saucer style house (a local architectural style in which the ground floor is wider than the second floor) where they hoped he might decide to spend his exile. However, it was one of Napoleon's followers, Le Roy de Chaumont, who first settled here in the 1800s.

Launched in 1968, the festival immediately drew an astounding number of visitors, many of them French Canadians. It takes place, appropriately enough, on the Saturday before BASTILLE DAY and features a wide variety of French foods as well as a pageant and a parade of decorated carts. A French mass is held at St. Vincent de Paul's Church, and the evening ends with a waterfront display of fireworks.

**CONTACT:**  
Cape Vincent Chamber of Commerce  
P.O. Box 482  
Cape Vincent, NY 13618  
315-654-2481  
thecape@tds.net  
www.capevincent.org

**SOURCES:**  
*GdUSFest-1984*, p. 123

◆ 0356 ◆ **Captain Brady Day**

*Second week in July*

The body of water around which the village of Brady Lake, Ohio, was built has more than aesthetic value to the residents. Captain Samuel Brady, an American frontiersman who fought in the Revolutionary War, was a scout in what was then called the Northwest Territory. He escaped a group of Wyandotte Indians by hiding under the surface of the lake and breathing through a hollow reed. The importance of this event is reflected in the fact that both the community and the lake were named after Captain Brady, and every summer (on a date that has not yet been firmly fixed), the escape is reenacted on the shores of the lake.

When the level of Brady Lake began to drop suddenly in the late 1970s, the residents pulled together to deal with the problems triggered by the water shortage rather than trying to sell their homes in anticipation of falling real estate values. The Captain Brady Day celebration has become an important unifying event for the people of Brady Lake, who view the lake as a symbol of their solidarity and peaceful way of life.

**CONTACT:**  
Village of Brady Lake  
6500 Lakeview Dr.  
Brady Lake, OH 44211  
330-673-5998

**SOURCES:**  
*FolkAmerHol-1999*, p. 324

◆ 0357 ◆ **Carabao Festival**

*May 14*

A feast in honor of San Isidro Labrador (St. Isidore the Farmer), the patron saint of Filipino farmers, held in Pulilan, Bulacan province, the Philippines. The feast also honors the *carabao*, or water buffalo, the universal beast of burden of the Philippines. Farmers scrub their carabao, then decorate them with flowers to parade with the image of San Isidro. A carabao race is held, and at the finish line, the animals kneel while the parish priest blesses them. The festival is also marked by exploding firecrackers and the performance of the Bamboo Dance, where dancers represent the tinkling bird, a menace to the rice crop. Among the games played is *palo sebo*—climbing a greased pole to get the prize at the top.

See also ST. ISIDORE, FESTIVAL OF; SAN ISIDRO IN PERU, FIESTA OF; SAN ISIDRO THE FARMER, FEAST OF

**CONTACT:**  
Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.wowphilippines.com.ph  
(click "Calendar of Events,"  
search "May")

**SOURCES:**  
*FolkWrldHol-1999*, p. 357  
*GdWrldFest-1985*, p. 153

◆ 0358 ◆ **Caramoor International Music Festival**

*Mid-June to mid-August*

In the 1930s, Walter and Lucie Rosen gave private concerts for their friends in the music room of their Mediterranean-style country estate in Katonah, New York, known as Caramoor. Their devotion to music led to the establishment of the Caramoor Festival in 1946. Small opera productions, chamber music, and children's programs are held in the estate's open-air Spanish courtyard, while the Venetian Theater, which incorporates Greek and Roman marble columns from a 15th-century Italian villa, has a stage large enough to accommodate a symphony orchestra and full-scale opera. Such world-class singers as Beverly Sills, Jessye Norman, and Charles Bressler have performed there, as have well-known instrumentalists Alicia De Larrocha, Misha Dichter, Garrick Ohlsson, and Philippe Entremont. Concerts are held Thursdays through Sundays for nine weeks during the summer. The festival is the summer home of the Orchestra of St. Luke's and St. Luke's Chamber Ensemble.

**CONTACT:**  
Caramoor  
149 Girdle Ridge Rd.  
Katonah, NY 10536  
914-232-5035; fax: 914-232-5521  
boxoffice@caramoor.org  
www.caramoor.com

**SOURCES:**  
*MusFestAmer-1990*, p. 99

◆ 0359 ◆ **Carberry Day**

*Friday the 13th*

The students and faculty at Brown University in Providence, Rhode Island, celebrate the fictitious academic exploits of Professor Josiah Stinkney Carberry every Friday the 13th. It all began in 1929, when a young faculty member at Brown posted a notice saying that J. S. Carberry would give a lecture on "Archaic Greek Architectural Revetments in Connection with Ionian Philosophy" at eight o'clock on a certain evening. Ben C. Clough, a retired Latin professor spotted the hoax and decided to join in the fun by inserting the word "not" between "will" and "give." After that, the joke took on a life of its own, and the ubiquitous Professor Carberry began to send postcards and telegrams with news of his latest exotic research trips. Articles under his name began appearing in scholarly journals and, in 1966, Brown gave Carberry a bona fide M.A. degree—awarded, of course, *in absentia*.

On Carberry Day, small brown jugs appear around the campus, and students and teachers fill them with change. The money goes to a book fund that Professor Carberry has set up "in memory of my future late wife, Laura."

**CONTACT:**  
Brown University  
Providence, RI 02912  
401-863-1000; fax: 401-863-3700  
www.brown.edu/webmaster/  
about/history/carberry.shtml

**SOURCES:**  
*FolkAmerHol-1999*, p. 42

◆ 0360 ◆ **Caribou Carnival and Canadian Championship Dog Derby**

*Last weekend in March*

The Caribou Carnival is a Canadian festival of winter sports and entertainment that includes competitions in snow and

ice sculpting and beard growing. But the highlight of the carnival is the Championship Dog Derby. Offering more prize money than any other dog sled competition in the Northwest Territories, the grueling three-day race takes mushers 150 miles across Great Slave Lake.

In addition to sports, the carnival features a Mushers' Ball, a talent show, fireworks, and an ugly truck and dog contest. It is held in Yellowknife, the capital of the Northwest Territories, a vast region that stretches from the northern boundaries of the Canadian provinces to within 500 miles of the North Pole.

**CONTACT:**  
Yellowknife City Hall  
P.O. Box 580  
4807-52 St.  
Yellowknife, Northwest Territories X1A 2N4 Canada  
867-920-5600; fax: 867-920-5649  
info@city.yellowknife.nt.ca  
city.yellowknife.nt.ca/ResidentInfo/CommunityInfo/Events/events03.htm

**SOURCES:**  
*WildPlanet-1995*, p. 555

◆ 0361 ◆ **Caricom Day**

*On or near July 4*

CARICOM stands for the "Caribbean Community," an organization established on July 4, 1973, for the purpose of supporting a common market, coordinating foreign policy, and promoting cooperation among the 15 member states of the Caribbean: Antigua and Barbuda, Bahamas, Barbados, Belize, Dominica, Grenada, Guyana, Haiti, Jamaica, Montserrat, St. Kitts-Nevis, St. Lucia, St. Vincent and the Grenadines, Suriname, and Trinidad and Tobago. Caricom Day is celebrated on or around July 4 in Barbados, Guyana, and St. Vincent. In Antigua and Barbuda, it is celebrated on the first Saturday in June.

**CONTACT:**  
Caribbean Community  
P.O. Box 10827  
Georgetown, Guyana  
011-592-2-69280; fax: 011-592-2-67816  
webmaster@caricom.org  
www.caricom.org

**SOURCES:**  
*AnnivHol-2000*, p. 112

◆ 0362 ◆ **Carillon Festival, International**

*First full week in June*

The only event of its kind in the world, the International Carillon Festival in Springfield, Illinois, attracts carillonists from France, Belgium, Germany, Brazil, New Zealand, and the Netherlands as well as from the United States. The centerpiece of the festival is the Rees Memorial Carillon, housed in a tower given to the community by Thomas Rees, publisher of the *Illinois State Register* from 1881 to 1933. Rees first became interested in the art and skill of playing bell music while visiting Holland and Belgium. The tower holds 66 bronze bells cast by a 300-year-old Dutch foundry and covering a range of five-and-a-half chromatic octaves. The bells are played manually by means of a keyboard.

The festival, instituted in 1962, features the music of Johann Sebastian BACH (1685-1750), Franz Schubert (1797-1828, *see*

also SCHUBERTIADE HOHENEMS), Wolfgang Amadeus MOZART (1756-1791), Edvard Grieg (1843-1907), and other compositions arranged for the carillon and played by internationally acclaimed masters of the instrument. The performances take place in Springfield's Washington Park, where listeners can sit the recommended 300 or more feet away.

**CONTACT:**  
Thomas Rees Memorial Carillon  
Washington Park  
Springfield, IL 62703  
217-753-6219; fax: 217-546-3139  
kkrees@carillon-rees.org  
www.carillon-rees.org/

**SOURCES:**  
*MusFestAmer-1990*, p. 55

◆ 0363 ◆ **Carling Sunday**

*Between March 8 and April 11 in West;  
between March 21 and April 24 in East*

The fifth Sunday in LENT, also known as **Passion Sunday**, whose name possibly derives from "care." It is traditional in Great Britain to eat a dish of parched peas cooked in butter, called a *carling*, said to be in memory of grain Jesus' disciples picked on the Sabbath.

**SOURCES:**  
*BkDays-1864*, vol. I, p. 336  
*BkFest-1937*, p. 56  
*DictDays-1988*, p. 19  
*EncyEaster-2002*, p. 463  
*FestSaintDays-1915*, p. 53  
*FolkWrldHol-1999*, p. 169  
*OxYear-1999*, p. 615

◆ 0364 ◆ **Carmentalia**

*January 11 and 15*

It was unusual in ancient Rome for a single deity to have two separate festival days only a few days apart, and a number of explanations—none of them conclusive—have been offered for why the second festival in honor of the goddess Carmenta was instituted. The only thing that is certain is that the goddess' most prominent characteristic was her gift of prophecy, and that it was primarily women who frequented her temple near the Porta Carmentalis, a gate at the foot of the southern end of the capitol. Carmenta was also a birth-goddess, and although it might seem unusual to celebrate birth in the middle of winter, January happens to be exactly nine months after April, then the most popular time for marriages.

Carmenta had her own priest, or *flamen*, whose duties on her festival days were confined to the preparation of offerings of grain or cereal. There was a taboo against animal skins in Carmenta's cult, perhaps because the slaughter of animals was antithetical to a goddess of birth. The women known as *Carmentes* were similar to midwives—wise old women whose skills and spells assisted women in childbirth, and who had the power to tell their fortunes.

**SOURCES:**  
*ClassDict-1984*, p. 127  
*FestRom-1981*, p. 62  
*OxYear-1999*, p. 31  
*RomFest-1925*, p. 290

◆ 0365 ◆ **Carnaval Miami**

*First two full weeks in March*

The biggest event in Miami, Fla., honoring Hispanic culture. Held since 1938, it is estimated that one million people attend each year. The highlight and grand finale of the festival is the famous Calle Ocho Open House. This is non-stop, wall-to-wall entertainment along 23 blocks of Southwest Eighth Street (*Calle Ocho*): 40 stages with more than 200 troupes offering live music, dancing, and folkloric performances. There are more than 600 vendors of ethnic food. Other events are the Miss Carnaval Miami beauty contest; a grand *paseo* or parade with floats; limbo dancers, samba groups, and steel bands from the Caribbean; a footrace; a laser display; fireworks; and concerts of international stars.

**CONTACT:**  
Carnaval Miami  
Kiwanis of Little Havana  
701 S.W. 27 Ave., Ste. 900  
Miami, FL 33135  
305-644-8888; fax: 305-644-8693  
www.carnaval-miami.org

◆ 0366 ◆ **Carnea**

*August-September*

The Carnea, also spelled **Karneia**, **Karnea**, **Carneia**, was one of ancient Sparta's three principal religious festivals—the other two being the Hyacinthia and the Gymnopaediai—which were observed in many parts of the Peloponnesus as well as in Cyrene, Magna Graecia, and elsewhere. It was the ultimate expression of the cult of Apollo Karneios, the ram god of flocks and herds and of fertility in general. It was held during the month of Carneus (August-September) and dates back to 676 B.C. The Carnea was both a vintage festival and a military one, Apollo being expected to help his people both by promoting the harvest and by supporting them in battle. Young men called *staphylostromoi*, or "grape-cluster-runners," chased after a man wearing garlands. It was considered a good omen for the city if they caught him and a bad one if they didn't.

No military operations could be held during this festival, and it is said that the Spartans might not have been defeated by the Persians at Thermopylae if the Carnea hadn't prevented the movement of their main army.

**SOURCES:**  
*DictFolkMyth-1984*, pp. 67,  
192  
*OxClassDict-1970*, p. 206  
*RelHolCal-2004*, p. 273

◆ 0367 ◆ **Carnival**

*Varying dates, from Epiphany to Ash  
Wednesday Eve*

The period known as Carnival—probably from the Latin *caro* or *carne levara*, meaning "to take away meat" and "a farewell to flesh"—begins anytime after EPIPHANY and usually comes to a climax during the last three days before ASH WEDNESDAY, especially during MARDI GRAS. It is a time of feasting and revelry in anticipation of the prohibitions of LENT.

Carnival is still observed in most of Europe and the Americas. It features masked balls, lavish costume parades, torch processions, dancing, fireworks, noisemaking, and of course feasting on all the foods that will have to be given up for Lent. Ordinarily Carnival includes only the Sunday, Monday and Tuesday before Ash Wednesday (see FASCHING), but sometimes it begins on the preceding Friday or even earlier. In Brazil, Carnival is the major holiday of the year.

See also KARNEVAL IN COLOGNE and SHROVE TUESDAY

**SOURCES:**

- BkDays-1864*, vol. I, pp. 65, 236  
*BkFest-1937*, pp. 4, 29, 38, 54, 67, 95, 102, 111, 120, 132, 146, 166, 179, 219, 241, 249, 259, 267, 289, 298, 316, 328  
*DictFolkMyth-1984*, pp. 105, 178, 181, 192, 193, 197, 220, 370, 397, 543, 568, 629, 747, 749, 757, 759, 787, 807, 842, 844, 947, 977, 980, 1082  
*EncyEaster-2002*, p. 51  
*EncyRel-1987*, vol. 3, p. 98  
*FestWestEur-1958*, pp. 6, 23, 34, 55, 56, 89, 124, 151, 163, 191, 211, 230  
*FolkAmerHol-1999*, p. 88  
*FolkWrldHol-1999*, p. 132  
*GdUSFest-1984*, pp. 5, 68, 133  
*GdWrldFest-1985*, pp. 4, 24, 64, 96, 133, 147, 175  
*IntlThFolk-1979*, pp. 44, 82, 278  
*OxYear-1999*, p. 603  
*RelHolCal-2004*, p. 91

◆ 0368 ◆ **Carnival in Argentina**

*February-March*

The celebration of CARNIVAL in Argentina has decreased in the larger cities, but remains the most popular celebration of the year in the more sparsely inhabited northern zone. In the province of Jujuy, men and women wearing colorful blankets perform *carnivalito*, a traditional round dance where couples continually vary a few simple figures while their leader waves a handkerchief or ribboned stick and calls out for changes in a high voice. Although this dance at one time was associated with an ancient harvest festival, its significance in this context has been long forgotten. In some places people dance for a few hours a day. These festivities may continue for as long as a month.

The *tincunaco* ceremony is an important part of the Carnival celebration in other areas of Argentina. The ceremony symbolizes the sacred ties that unite a mother and her child's godmother. It takes place under an arch made from a branch taken from a willow tree and decorated with fruit, sweets, cheese, blossoms, and lanterns. The mothers line up on one side of the arch, the godmothers on the other. They move toward one another until they meet under the arch. There they touch foreheads and pass a child made from candy from one to the other. The celebration usually draws to a close with the mock funeral of Pukllay, the spirit of Carnival. One woman, chosen to act as Pukllay's wife, cries about her husband's death. The others tap drums and sing Carnival

tunes. Pukllay—usually a rag doll dressed in native costume—is laid to rest in a freshly dug grave showered with blossoms and sweets.

**CONTACT:**

Secretariat of Tourism  
 Tourist Information Center  
 Av. Santa Fe 883  
 Buenos Aires, Argentina  
 011-54-11-4312-2232; fax: 011-54-11-800-555-0016  
 info@turismo.gov.ar

**SOURCES:**

*FiestaTime-1965*, p. 53

◆ 0369 ◆ **Carnival in Aruba**

*February-March; three days before Ash Wednesday*

Preparations for the CARNIVAL celebration on the island of Aruba begin months before the actual event. There is a calypso competition at the end of January, followed by a steel band competition to see who gets to perform in the Carnival parade in Oranjestad. Then there's a tumba contest, "tumba" being the native music of the Netherlands Antilles. The actual celebration begins three days before ASH WEDNESDAY and ends at midnight on MARDI GRAS.

The highlight is the Carnival Main Parade, which takes eight hours to wind its way through the streets of Oranjestad. It includes elaborate floats and people in colorful costumes dancing the jump-up, a dance performed to a half-march rhythm. The three-day festival comes to an end with the Old Mask Parade, followed by the traditional burning of "King Momo."

**CONTACT:**

Aruba Tourism Authority  
 One Financial PL, Ste. 2508  
 Ft. Lauderdale, FL 33394  
 954-767-6477; fax: 954-767-0432  
 ata.florida@aruba.com  
 www.aruba.com

**SOURCES:**

*GdWrldFest-1985*, p. 4

◆ 0370 ◆ **Carnival in Bolivia**

*February-March*

While Carnival celebrations were formerly held throughout Bolivia, the tendency in recent years has been for people to gather in the larger cities, such as La Paz, Sucre, Cochabamba, and Oruro, where the dancing and drinking can go on for a week (see also CARNIVAL OF ORURO). *Pepinos*, masked clowns that wear striped clothing and carry cardboard rods, are found only in La Paz. They wander through the crowds talking in high-pitched voices so that no one will know who they are. Thus disguised they strike at random passersby—who often hit back—with their cardboard batons. Those who wish to dress as pepinos must apply to the police for a special license and wear it throughout the festival so that all can see it. In this way, festivalgoers can identify pepinos that cause injury to people or property.

**CONTACT:**

Bolivian Embassy  
 3014 Massachusetts Ave., N.W.  
 Washington, DC 20008  
 202-483-4410; fax: 202-328-3712

**SOURCES:**

*FiestaTime-1965*, p. 46

◆ 0371 ◆ **Carnival in Brazil**

*Between January 30 and March 5; four days preceding Ash Wednesday*

CARNIVAL is the largest popular festival in Brazil, the last chance for partying before LENT. The most extravagant celebration takes place along the eight miles of Copacabana Beach in Rio de Janeiro, where, since the 1930s, the parades, pageants, and costume balls go on for four days, all accompanied by the distinctive rhythm of the samba. The whole city is decorated with colored lights and streamers, and impromptu bands play on every street corner. Banks, stores, and government offices are closed until noon on ASH WEDNESDAY.

The high point of the Carioca (as the natives of Rio are known) Carnival is the parade of the samba schools (*Escola de Samba*), which begins on Carnival Sunday and ends about midday on Monday. The samba schools are neighborhood groups, many of whom come from the humblest sections of Rio, who develop their own choreography, costumes, and theme songs. The competition among them is as fierce as the rivalry of top sports teams. A single samba school can have as many as two to three thousand participants, so the scale of the parade can only be described as massive. People spend months learning special dances for the parade, and must often raise huge sums of money to pay for their costumes, which range from a few strategically placed strings of beads to elaborate spangled and feathered headdresses. Each samba school dances the length of the Sambadrome, a one-of-a-kind samba stadium designed by Oscar Niemeyer and built in 1984 to allow 85,000 spectators to watch the samba schools dance by. Viewing the parade from the Sambadrome is usually an all-night affair.

In recent years, more and more of Carnival has moved into clubs, the Club Monte Libano being one of the most famous. The Marilyn Monroe look-alike contest held by transvestites on Sugarloaf Mountain is among the most unusual events.

**CONTACT:**

Rio de Janeiro Tourism Authority  
Rua da Assembléia, 10-9th Fl.,  
Downtown  
20119-900 Rio de Janeiro-RJ-  
Brasil  
011-55-21-217-7575; fax: 011-55-  
21-531-1872  
riotur.riotur@pcrj.rj.gov.br  
www.riodejaneiro-turismo.com.  
br/en/home.php

**SOURCES:**

*BkHolWrld-1986*, Feb 25  
*DictFolkMyth-1984*, p. 193  
*EncyEaster-2002*, p. 38  
*EncyRel-1987*, vol. 3, p. 102  
*FolkWrldHol-1999*, p. 136  
*GdWrldFest-1985*, p. 24

◆ 0372 ◆ **Carnival in Colombia**

*February-March; Friday through Tuesday before Ash Wednesday*

From the Friday preceding ASH WEDNESDAY until SHROVE TUESDAY, the Colombian city of Barranquilla celebrates CARNIVAL. There are costume balls, folklore shows, water festivals, and, on the night before Ash Wednesday, the ceremonial burial of "José Carnaval," the spirit who rules over the festivities. Each *barrio*, or neighborhood, chooses its own beauty queen and holds informal parties, while the city's wealthier inhabitants hold pageants and formal balls, competing to see who can come up with the most ornate costume. *Ron blanco*, the local white rum, is the favored drink, and residents dance

in the streets to African and Indian rhythms. The Battle of Flowers on the opening day of the festival involves many elaborate floats decorated with the country's exotic flora.

**CONTACT:**

Colombian Embassy  
2118 Leroy Pl., N.W.  
Washington, DC 20008  
202-387-8338; fax: 202-232-8643  
emwas@colombiaemb.org

**SOURCES:**

*GdWrldFest-1985*, p. 64

◆ 0373 ◆ **Carnival in Cuba**

*Late July to early August*

The celebration of CARNIVAL in Havana, Cuba, dates back to the earliest years of the republic, when it featured *comparsas*, or groups of Afro-Cuban dancers, and parades of local officials and other distinguished people in carriages or on horseback. The first floats, many of them imported from New Orleans, appeared in 1908, but from then on, the people of Havana began to design and construct floats of their own and to establish what soon became one of the best-known Carnival celebrations in all of the Americas.

The *comparsas* remain the highlight of Carnival. About 18 of these dance groups, which come from all parts of the island, entertain Carnival goers with well-orchestrated spectacles of song, dance, and gorgeous costume. Some of the *comparsas*—composed of ordinary people from all walks of life—have been in existence for nearly 100 years. Each brings its own band and pauses at several points along the parade route to present its choreographic spectacle. This usually includes a conga line, whose characteristic step may represent an attempt to mimic the foot-dragging gait of slaves in chains.

Under the dictatorship of Fidel Castro, Carnival has become somewhat more restrained. Floats and dramatic spectacles are often utilized for propaganda purposes and to ridicule the country's political enemies. In recent years Carnival has been held over two or more weeks in late July and early August and associated with National Day on July 26 (see CUBA LIBERATION DAY).

**SOURCES:**

*FiestaTime-1965*, p. 38

◆ 0374 ◆ **Carnival in Goa, India**

*February-March; Saturday through Tuesday before Ash Wednesday*

In Goa, a region on the southwest coast of India, CARNIVAL is known as **Intruz** because it leads into the period of LENT. Social conventions are relaxed, and people wearing masks toss *cocotes* and *cartuchos* (small paper packets containing flour and sawdust) at one another, or squirting each other with syringes of perfumed colored water—much like what goes on during the Hindu festival of HOLI. In Panaji, the capital of Goa, there is a huge parade in honor of King Momo, the Lord of the Revels, on SHROVE TUESDAY. There are floats with dancers and bands playing swing music, stilt-walkers dressed up as Walt Disney characters, tableaux, and grotesque figures in African masks. The entire procession can take as long as four hours to pass, ending at the Church of Our Lady of the Immaculate Conception. Afterward, there is dancing in the town squares, public halls, and on the



beaches, with older people doing the tango and waltz while the young people dance to popular music. The festivities end at dawn on **ASH WEDNESDAY**, when most attendees head for church services.

**CONTACT:**

Goa Tourism Development Corporation  
Trionara Apartments  
Dr. Alvares Costa Rd.  
Panaji, Goa 403 001 India  
011-91-832-226-515; fax: 011-91-832-223-926  
gtdcorp@sancharnet.in  
www.goa-tourism.com/carnival\_shigmo.html

**SOURCES:**

*FolkWrldHol-1999*, p. 140

◆ 0375 ◆ **Carnival in Haiti**

*February-March; three days preceding Ash Wednesday*

Although the official **CARNIVAL** holiday in Haiti takes place during the last three days before **ASH WEDNESDAY**, the celebration actually begins on the first Sunday after **EPIPHANY**, when *bandes* or groups of costumed dancers begin to appear in the streets of the cities and suburbs. They often carry a sort of maypole, plant it in someone's yard, and then braid a simple pattern with the colored streamers as they dance to the rhythm of drums. The dancers often travel with *marchandes* who sell rum, candy, and rolls from the trays they carry on their heads. After the neighbors have gifted the dancers with a few coins, the whole entourage packs up and moves on to the next location.

The last three days before Ash Wednesday are particularly boisterous and exciting in Port-au-Prince, the capital. Almost everyone appears in costume, blowing noisemakers or playing musical instruments. Floats are pulled through the streets, decorated with bird feathers, palm fronds, flowers, and seashells as well as more mundane materials such as bottle caps, ribbons, and fabric. Because the merrymakers wear masks, they feel free to make fun of political leaders and local institutions. Although the Port-au-Prince celebration is the largest in Haiti, even wilder ones are held in Jacmel, Cap Haitien, Cayes, and Jérémie.

See also **CARNIVAL LAMAYOTE**; **RARA**

**CONTACT:**

Haitian Embassy  
2311 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-332-4090; fax: 202-745-7215  
embassy@haiti.org

**SOURCES:**

*BkHolWrld-1986*, Feb 9  
*FestWrld: Haiti-1999*, p. 8  
*FiestaTime-1965*, p. 40

◆ 0376 ◆ **Carnival in Hungary (Farsang)**

*January 6 to Ash Wednesday (February-March)*

This is the time of year when most weddings are celebrated in Hungary, and when dances, parties, and festivities are held. In some parts of the country, villagers perform the symbolic burying of King Marrow Bone, who represents life's indulgences. Prince Cibere, whose name recalls the sour bran soup served throughout **LENT**, begins his 40-day reign on **ASH WEDNESDAY**.

In southern Hungary, masks known as *busó* that are passed down from one generation to the next are worn during **MARDI GRAS**. They are made out of carved wood painted with ox blood, with animal skins covering the top and ram's horns emerging from either side. Although at one time only adult married men could wear these masks, young unmarried men now wear them, shaking huge wooden rattles, shooting off cannons, and teasing women with long sticks topped by sheepskin gourds. In Slovenia, these masks have dangling red tongues, and the men wearing them run around in groups carrying clubs covered at one end with the skins of hedgehogs. The *Busó* parade in Mohács is said to be the biggest carnival event in Hungary.

**CONTACT:**

Hungarian National Tourist Office  
150 E. 58th St.  
New York, NY 10155-3398  
212-355-0240; fax: 212-207-4103  
hnto@gotohungary.com  
www.gotohungary.com/events/events.php3?m=02

**SOURCES:**

*BkFest-1937*, p. 166  
*FolkWrldHol-1999*, p. 140

◆ 0377 ◆ **Carnival in Malta**

*February-March; before Ash Wednesday*

Five days of pre-Lenten festivities in Malta, a custom since the 1500s. There are some festivities in the villages, but the main activities are in the capital city of Valletta. Here the traditional events include a parade with floats, brass bands, and participants wearing grotesque masks, and open-air folk-dancing competitions. A King Carnival reigns over the festival.

**CONTACT:**

Malta National Tourist Office  
65 Broadway, Ste. 823  
New York, NY 10006  
212-430-3799; fax: 425-795-3425  
office.us@visitmalta.com  
www.visitmalta.com/en/what\_to\_see/ (click on 'Attractions,' then on 'Carnival') and www.maltacarnival.com/

**SOURCES:**

*FolkWrldHol-1999*, p. 142

◆ 0378 ◆ **Carnival in Martinique and Guadeloupe**

*January-March, until Ash Wednesday night*

**CARNIVAL** celebrations on the French Caribbean island of Martinique and its sister island of Guadeloupe begin the Sunday after **NEW YEAR'S DAY** with weekend parties and dances in the larger cities and towns. But they reach a climax during the last few days before **LENT**. On the Sunday before Lent, there are parades with marchers in exotic costumes dancing to the beat of the *beguine*, a Congolese ritual dance. Stores and offices are closed on Monday, an official holiday that is spent singing and dancing, with masked balls that go on far into the night. **SHROVE TUESDAY** is a day for children to dress up in red-devil costumes and carry homemade tridents as they parade through the streets.

The celebration continues right through **ASH WEDNESDAY**, when thousands of masked, costumed she-devils (many of whom are men in drag) have a parade of their own. Everyone wears black and white, and dark-skinned faces are smeared with ash. Effigies of King Vaval and his alter ego, Bois-Bois,

tower over the procession. That night the effigies are burned, and Vaval's coffin is lowered into the ground.

**CONTACT:**  
Martinique Promotion Bureau  
444 Madison Ave., 16th Fl.  
New York, NY 10022  
800-391-4909 or 212-838-7800;  
fax: 212-838-7855  
info@martinique.org  
www.martinique.org/festivals.  
htm

**SOURCES:**  
*GdWrldFest-1985*, p. 133

◆ 0379 ◆ **Carnival in Mexico**

*February-March*

CARNIVAL celebrations in Mexico vary from one town or region to the next, but almost all involve folk and ritual dances. In Tepeyanco and Papalotla, Tlaxcala State, *paragueros* ("umbrella men") perform exaggerated polkas and mazurkas during Carnival, wearing headdresses shaped like an umbrella. In Santa Ana Chiautempan and Contla, also in Tlaxcala State, *los catrines*—men dressed as women, or "dandies"—carry umbrellas as they mock high-society dances. Other dances performed during Carnival include the *moros*, *diablos*, and *muertos* taken over from the Spanish as well as the *arcos* and *pastoras*, which are danced with flowered arches. In Morelos, the Carnival dancers are known as *chinelos*. Although they were formerly disguised as black Africans, nowadays they wear long embroidered satin gowns, hats topped with ostrich plumes, and masks with horn-shaped black beards.

Carnival in Mexico is known for drama as well as dance. In Zaachila, Oaxaca State, there is a mock battle between priests and devils. In Huejotzingo, Puebla State, an elaborate drama staged over a period of three or four days dramatizes the exploits of the bandit Agustin Lorenzo and the woman with whom he elopes. Carnival is celebrated in Mexico City with fireworks, parades, street dancers, and costume balls.

See also ST. MARTIN'S CARNIVAL

**CONTACT:**  
Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com  
www.visitmexico.com/activities  
(click on "Culture," then "Festivals")

**SOURCES:**  
*DictFolkMyth-1984*, pp. 193,  
197, 220, 759  
*IntlThFolk-1979*, p. 278

◆ 0380 ◆ **Carnival in Panama**

*February-March; four days preceding Ash  
Wednesday*

The celebration of CARNIVAL in Panama begins on the Saturday before ASH WEDNESDAY, when the Carnival Queen and her courtiers enter Panama City. They are greeted by King Momus, the god of gaiety. The Queen leads a parade through the streets, to the accompaniment of *murgas*, or walking bands. Sunday is Pollera Day, when the women bring out the brilliantly colored, hand-embroidered, multilayered *pollera* dresses that are often handed down from one generation to the next. Monday is the day when the *comparasas*—precision dance troupes dressed in elaborate costumes—compete for prizes. On Tuesday, the last day of the celebration, there is a Grand Parade of floats, walking bands, dancers, and all

the groups that have performed or paraded on previous days. The festivities continue throughout the night, ending at dawn with the "burial of the fish" ceremony. A mock funeral is held for a dead fish, which is then dumped into the ocean or a swimming pool.

See also BURIAL OF THE SARDINE

**CONTACT:**  
Panama Embassy  
2862 McGill Terr., N.W.  
Washington, DC 20008  
202-483-1407; fax: 202-483-8413

**SOURCES:**  
*FolkWrldHol-1999*, p. 144  
*GdWrldFest-1985*, p. 147

◆ 0381 ◆ **Carnival in Peru**

*February-March*

In Peru, it is customary during CARNIVAL for people to throw water and flour at each other. Sometimes the flour and water are thrown from a balcony on whoever happens to be walking beneath. Groups of young people often stage battles in which the boys throw the girls into fountains or bathtubs and vice versa. At Carnival dances, even well-bred young men and women squirt water at each other from special syringes sold for this purpose. Water-throwing battles are common between sailboats on lakes and in private homes. A particularly colorful celebration is held in Cajamarca.

Although Carnival is celebrated throughout Peru, the events are not as elaborate as those in neighboring Brazil.

**CONTACT:**  
Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe  
www.peru.org.pe (click on "Cul-  
ture & Traditions," then "Tra-  
ditional Festivities")

**SOURCES:**  
*BkFestHolWrld-1970*, p. 37

◆ 0382 ◆ **Carnival in Portugal**

*February-March; three days preceding Ash  
Wednesday*

The pre-Lenten festivities in Portugal reach a peak on the last three days before ASH WEDNESDAY. There was a time when the CARNIVAL celebration in Lisbon was characterized by sexual banter and horseplay, with battles involving eggs, oranges, flour, and water. But the present-day public festivities are more restrained. People decorate their cars with masses of flowers, and as the cars parade through town, they pelt their friends and neighbors with blossoms while the bystanders try to retaliate.

There are balls, parties, and dances in the cities, but in rural areas many of the more uninhibited Carnival traditions persist. The *folia* (literally, "madness"), a fertility dance associated with the Portuguese Carnival celebration, is named after the quick and crazy movements of the participants. Mimers and musicians, the burial in effigy of King Carnival, and traditional folk plays are also part of these rural Carnival observances.

**CONTACT:**

Portuguese National Tourist  
Office  
590 Fifth Ave., 4th Fl.  
New York, NY 10036  
800-767-8842 or 212-354-4403;  
fax: 212-764-6137  
tourism@portugal.org

**SOURCES:**

*BkFest-1937*, p. 267  
*BkFestHolWrld-1970*, p. 34  
*DictFolkMyth-1984*, p. 397  
*EncyRel-1987*, vol. 3, p. 101

◆ 0383 ◆ **Carnival in Spain**

*February-March; three days preceding Ash  
Wednesday*

CARNIVAL in Spain is an occasion for feasting and partying. Bullfights, masquerade parties, weddings, and dances are held in almost every town and village. The Prado Museum in Madrid resembles a huge street fair, with masqueraders, battles of flowers, showers of confetti, and throngs of vendors. In Catalonia, the northeastern section of Spain, Carnival is observed with the *baile de cintas* or *baile del cordón*, the Spanish ribbon or maypole dance. Another traditional Spanish dance associated with Carnival is *los seis* ("the six"), similar to the English Morris dance. When *los seis* were on the verge of being suppressed in 1685, they were preserved by papal edict for as long as the costumes lasted. With good care and numerous repairs, they have lasted to this day.

Throwing flowers and confetti at bystanders from blossom-decked cars is another Carnival tradition in Spain. Some towns even stage a battle of flowers. A particularly colorful celebration is held in Valencia, where the orange trees are in bloom at this time of year.

The city of Santa Cruz de Tenerife hosts what many consider the most Brazilesque Carnival celebration in Spain. Parades and musical and dance contests fill the days leading up to ASH WEDNESDAY, when there are fireworks and the traditional BURIAL OF THE SARDINE.

**SOURCES:**

*BkFest-1937*, p. 298  
*BkFestHolWrld-1970*, p. 34  
*DictFolkMyth-1984*, pp. 105,  
178, 980  
*EncyRel-1987*, vol. 3, p. 101  
*FestWestEur-1958*, p. 191

◆ 0384 ◆ **Carnival in Switzerland**

*February-March; usually the three days  
preceding Ash Wednesday*

The Swiss actually observe CARNIVAL, or **Fasnacht**, at two different times: in the Roman Catholic cantons, it is observed according to the Gregorian calendar; the Protestant cantons follow the Julian calendar and celebrate it 13 days later.

In Basel, the lights of the city go out at 4:00 A.M., when fife and drum bands perform in the market square. Then members of the Carnival guilds, wearing wild masks and costumes, parade through the streets with lanterns on long poles or perched on their heads, to the accompaniment of pipers and drummers. Frightening masks are also worn during the Carnival celebration at Flums, where they represent such notions as war, death, or disease. At Einsiedeln, "Carnival Runners" dash through the city's thoroughfares from Sunday to ASH WEDNESDAY morning, displaying frightening

masks and huge jangling bells strapped to their backs. The masks and bells found in many Swiss Carnival traditions are believed to have survived from ancient times, when people "drove out winter" with loud sounds and frightening masks.

In some parts of Switzerland it is the children who parade through the streets at Carnival, singing and carrying the national flag. The boys dress in costumes that offer clues to their fathers' professions and the girls masquerade as fairies.

**CONTACT:**

Switzerland Tourism  
Swiss Center  
608 Fifth Ave.  
New York, NY 10020  
877-Switzerland (794-8037) or  
212-757-5944; fax: 212-262-6116  
info.usa@switzerland.com  
usa.myswitzerland.com

Basel Fasnacht Online  
Glockengasse 7  
Basel CH-4051 Switzerland  
info@fasnachts-comite.ch  
www.fasnacht.ch/

**SOURCES:**

*BkFest-1937*, p. 316  
*BkHolWrld-1986*, Mar 4  
*EncyEaster-2002*, p. 593  
*FestWestEur-1958*, p. 230  
*FolkWrldHol-1999*, p. 147

◆ 0385 ◆ **Carnival in the U.S. Virgin Islands**

*Last two weeks in April*

Unlike CARNIVAL in New Orleans, Brazil, and elsewhere in the world, where it is a pre-Lenten celebration, the Virgin Islands Carnival is held after EASTER, toward the end of April. It dates back to the days when Danish plantation owners gave their slaves time off to celebrate the end of the sugar cane harvest. Although the first Carnival in 1912 was a great success, it wasn't held again for four decades. Since 1952, it has been an annual event in the capital city of Charlotte Amalie on the island of St. Thomas, and nowadays the Carnival observance in St. Thomas ranks second only to the TRINIDAD AND TOBAGO CARNIVAL.

Preliminary events begin a week or more beforehand, and the official Carnival period runs from Sunday until midnight the following Saturday. It begins with the opening of Calypso Tent, a week-long calypso song competition for the coveted title of "Calypso King." The celebrations include the crowning of a Carnival Queen, children's parades, a J'Ouvert morning tramp, steel bands, and dancing in the streets. The climax comes on Saturday with the grand carnival parade, featuring limbo dancers, masked figures, and mock stick-fights between Carib Indians and "Zulus." The celebration winds up with one of the most elaborate all-day parades in the Caribbean, featuring the Mocko Jumbi Dancers. These are colorful dancers on 17-foot stilts whose dances and customs derived from ancient cult traditions brought to the islands by African slaves.

**CONTACT:**

US Virgin Islands Dept. of  
Tourism  
P.O. Box 6400  
St. Thomas, U.S. Virgin Islands  
00804  
800-372-USVI (8784) or 340-774-  
8784; fax: 340-774-4390

**SOURCES:**

*AnnioHol-2000*, p. 73  
*BkFestHolWrld-1970*, p. 36  
*GdUSFest-1984*, p. 221

◆ 0386 ◆ **Carnival in Venice**

*Beginning between February 3 and March 9; ending on Shrove Tuesday night*

The CARNIVAL celebration in Venice, Italy, is more sophisticated and steeped in tradition than the flashy celebrations that take place in Rio de Janeiro and New Orleans (see CARNIVAL IN BRAZIL; MARDI GRAS). Costumes for the event are often drawn from the stock characters of Italian popular theater from the 16th through 18th centuries—including Harlequin, a masked clown in diamond-patterned tights; Punchinello, the hunchback; and Pierrot, the sad white-faced clown adapted by the French from the commedia dell'arte. There are also traditional costumed characters such as *La Bautta* (the domino), *Il Dottore* (the professor or doctor of law), and the Renaissance count or countess.

Italian university students, usually in more innovative costumes, pour into Venice as ASH WEDNESDAY draws near. The rhythm of the celebration quickens, evidenced by a number of spectacular costume balls. The costume ball given at Teatro La Fenice—a benefit for charity—is known for attracting film stars, members of European nobility, and other rich and famous people.

**CONTACT:**  
Carnival in Venice  
www.carnivalofvenice.com

**SOURCES:**  
*EncyEaster-2002*, p. 305  
*FolkWrldHol-1999*, p. 141

◆ 0387 ◆ **Carnival Lamayote**

*February-March; before Ash Wednesday*

CARNIVAL, the biggest holiday of the year in Haiti, is distinguished from other Carnival celebrations by the preparation of wooden boxes, decorated with tissue paper and paint, known as *lamayotes*. Haitian boys put a “monster”—usually a mouse, lizard, bug, or other small animal—inside these boxes. During Carnival they dress up in masks and costumes and try to persuade people to pay them a penny for a peek inside their box.

See also RARA

**SOURCES:**  
*BkHolWrld-1986*, Feb 9  
*RelHolCal-2004*, p. 91

◆ 0388 ◆ **Carnival Memphis**

*May-June*

CARNIVAL celebrations in Memphis, Tennessee, take the form of parties sponsored by the city's “krewes” (private social clubs) throughout the spring. Each Krewe's “king,” “queen,” and other royal officers are selected each year and preside over some of these functions, the most important of which take place in May and June. Once composed of two separate events—the “Cotton Carnival” attended primarily by whites and the “Cotton Maker's Jubilee” attended primarily by blacks—the event has become slightly more integrated in recent decades. In the one major event open to the public, the Carnival parade, royalty from both black and white clubs ride through the streets together.

Cotton has been an important crop to the people of Memphis since before the Civil War, when the city served as the largest indoor port and cotton market in the American South. The Cotton Festival began in 1931—a faint echo of the city's

long abandoned MARDI GRAS celebrations—as a means of cheering up the populace during the Depression. The Cotton Maker's Jubilee got its start in 1935. Cotton remains an important aspect of the city's economy, as Memphis continues to serve as one of the world's largest cotton markets.

**CONTACT:**  
Carnival Memphis  
1060 Early Maxwell Blvd.  
Memphis, TN 38104  
901-278-0243; fax: 901-278-0271  
info@carnivalmemphis.org  
www.carnivalmemphis.org

◆ 0389 ◆ **Carnival of Binche**

*February-March; seven weeks preceding Shrove Tuesday*

The most famous pre-Lenten carnival in Belgium and one of the most unusual in Europe. Festivities in Binche, a town of 10,000 population, begin seven weeks before LENT starts and culminate on MARDI GRAS with day-long rites of elaborately costumed, orange-throwing clowns called *Gilles*, which means, roughly, “fools” or “jesters.” Some 200,000 visitors come for the Mardi Gras weekend.

The Gilles—about 800 men and boys—wear suits stuffed with hay and decorated with appliqued rearing lions, crowns, and stars in the Belgian colors of red, yellow, and black. Heavy bells hang at their waists, and their head-dresses—four feet tall and weighing up to seven pounds—are topped by ostrich plumes. In the early morning, the Gilles wear masks with green spectacles and orange eyebrows and moustaches, but these are doffed later in the day when the ostrich headdresses go on. The rites start at daybreak when the Gilles gather in the main square of Binche. To the beating of drums, they march and dance through the streets, stomping their wooden shoes and pelting spectators with oranges. Fireworks at midnight officially end the carnival, but dancing often goes on until dawn of ASH WEDNESDAY.

The most accepted legend explaining the carnival traces its origins to a fete in 1549. Spain had just conquered Peru, and Mary of Hungary, regent of the Netherlands, gave a sumptuous reception at her Binche palace for her nephew, Philip II of Spain. Supposedly, the costumes of the Gilles are patterned on the wardrobe of the Incas, and the thrown oranges represent the Incan gold. A document from 1795 is the earliest to describe the mask of the Gilles.

Some people have suggested that the English word “binge” comes from Binche.

**CONTACT:**  
Belgian National Tourist Office  
220 E. 42nd St., Ste. 3402  
New York, NY 10017  
212-758-8130; fax: 212-355-7576  
info@visitbelgium.com  
www.visitbelgium.com/be  
pres08.htm

**SOURCES:**  
*BkFest-1937*, p. 38  
*BkFestHolWrld-1970*, p. 34  
*FestWestEur-1958*, p. 6  
*FolkWrldHol-1999*, p. 133  
*IntlThFolk-1979*, p. 44

◆ 0390 ◆ **Carnival of Flowers**

*Late September-early October*

The **Toowoomba Carnival of Flowers** held in Queensland, Australia, is responsible for the city of Toowoomba being

known as "Australia's Garden City." Since 1950 the eight-day event has included tours of home and city gardens, floral exhibits in all the city shops, a competition for home gardeners, and a special display of exotic and native orchids by the Toowoomba Orchid Society. The highlight of the festival is the Floral Parade, which features thousands of flower-decorated floats and girls in floral costumes. The festival's performing and visual arts section includes theater, music, children's plays, jazz, films, and arts and crafts exhibits.

**CONTACT:**

Visitor Information Centre  
Cnr. Kitchener & James Sts.  
Toowoomba, Queensland 4350  
Australia  
011-61-7-4639-3797; fax: 011-61-7-4639-3942  
www.thecarnivalofflowers.com.au

**SOURCES:**

*GdWrldFest-1985*, p. 7  
*IntlThFolk-1979*, p. 18

◆ 0391 ◆ **Carnival of Oruro, Bolivia**

*Between February and March; week preceding Ash Wednesday*

The CARNIVAL celebrations in Oruro, Bolivia, continue for an entire week and include music, dancing, eating and drinking, and offerings to *Pachamama*, or Mother Earth. But the highlight is the parade that begins with a series of vehicles carrying items made from gold and silver, jewels, exquisitely embroidered cloth, and antique coins and bills. Next are the Diablos, costumed with horns made from plaster, colored lightbulbs in place of eyes, teeth made from shards of mirrors, and hair fashioned out of tail hairs taken from horses or oxen. They are led by Lucifer and two Satans and accompanied by five cavorting female devils. Then come the Incas, who portray famous people from the time of the Spanish conquest, and the Tobas, who perform war dances. The llama drivers, or *llameros*, are next, followed by the *Callahuallas*, or witch doctors, and a number of other companies, each with its own distinctive costumes and role in the procession. The parade ends with the entry of all the masked groups into the church for a mass in honor of the Virgen del Socavón.

**CONTACT:**

Bolivian Embassy  
3014 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-483-4410; fax: 202-328-3712

**SOURCES:**

*EncyRel-1987*, vol. 1, p. 476  
*FolkWrldHol-1999*, p. 134

◆ 0392 ◆ **Carnival Thursday**

*Between January 29 and March 4; Thursday before Shrove Tuesday*

This is the day on which pre-Lenten celebrations, such as CARNIVAL, traditionally begin, ending several days later on SHROVE TUESDAY night. These celebrations often take the form of wild revelry, which is perhaps why it also has been referred to as **Mad Thursday**.

**SOURCES:**

*DictDays-1988*, pp. 19, 72

◆ 0393 ◆ **Carthage, International Festival of**

*Early July to late August*

The International Festival of Carthage features classical music, jazz, folk music, theater, films, and ballet. It was founded

in 1963 by the Tunisian Ministry of Cultural Affairs to bring foreign productions to Tunisia and to introduce the Tunisian public to the cultures of the West. Both Tunisian and foreign artists and ensembles—many of them from Romania, Spain, France, Germany, the Czech Republic, and the former U.S.S.R.—appear at the festival, which is held in a Roman amphitheater. Well-known American stars who have appeared there include James Brown, Joan Baez, Ray Charles, and Cab Calloway. The two-month Carthage Festival is held concurrently with the Festival of Hammamet, which also includes performances of music, dance, folklore, and theater in an open-air setting.

**CONTACT:**

Tunisian Tourism Office  
c/o Tunisian Embassy  
1515 Massachusetts Ave., N.W.  
Washington, DC 20005  
202-862-1850; fax: 202-862-1858  
info@tourismtunisia.com

**SOURCES:**

*GdWrldFest-1985*, p. 178  
*IntlThFolk-1979*, pp. 358, 361

◆ 0394 ◆ **Caruaru Roundup**

*September*

Roundups started out as nothing more than the yearly task of bringing the cattle together in the winter for branding. But in parts of Brazil they have developed into folkloric celebrations involving the participation of hundreds of cowboys who compete in "downing the steers." The roundup in the city of Caruaru in Pernambuco state is one of the largest. In addition to steer-roping contests, viola players and *repentistas* (verse improvisers) entertain the people with their music and rhyming descriptions of the day's activities. Local food specialties are served during the three-day event.

**CONTACT:**

Brazilian Embassy  
3006 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-238-2700; fax: 202-238-2827  
cultural@brasilemb.org

◆ 0395 ◆ **Casals Festival**

*Early June*

A two-week music festival held in San Juan, Puerto Rico, to celebrate the memory of Pablo Casals (1876-1973), the world-renowned Spanish-born cellist and conductor. An outspoken opponent of Fascism and the regime of Francisco Franco, he was forced to leave Spain and moved to France in 1936. Twenty years later he moved to Puerto Rico, the birthplace of his mother. There he initiated this music festival.

Through the years internationally known artists, among them Rudolf Serkin, Andrés Segovia, Arthur Rubenstein, Isaac Stern, and Yehudi Menuhin (*see also* MENUHIN FESTIVAL), have appeared at the festival. Programs offer a variety of composers, from BACH to Bartók.

**CONTACT:**

Puerto Rico Tourism Company  
666 Fifth Ave., 15th Fl.  
New York, NY 10103  
800-866-7827  
gotopuertorico.com

**SOURCES:**

*GdUSFest-1984*, p. 220  
*MusFestAmer-1990*, p. 156

◆ 0396 ◆ **Cassinga Day**

May 4

On May 4, 1978, South African forces attacked a SWAPO (South West Africa People's Organization) base located in the old Angolan mining town of Cassinga. Hundreds of Namibians died during the attack. Although Namibia eventually won its political independence in 1990 and is currently ruled by the SWAPO party government, a national holiday is declared every year on the anniversary of the attack to commemorate those who died in their country's struggle for independence.

**CONTACT:**

Namibian Embassy  
1605 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-986-0540; fax: 202-986-0443  
embnamibia@aol.com

◆ 0397 ◆ **Castor and Pollux, Festival of**

July 15

In Greco-Roman mythology, Castor and Pollux were twin gods who helped shipwrecked sailors and received sacrifices for favorable winds. Worshipped as the Dioscuri (from the Greek *Dioskouroi*, or "sons of Zeus"), their cult was a popular one in 484 B.C., when according to legend, the twins fought on the side of the Romans in the Battle of Lake Regillus and brought word of their victory to Rome. A temple was built for them in the Forum, and it was here that the annual festival in their honor was celebrated on July 15.

Castor and Pollux were renowned for their athletic ability and are usually depicted as horsemen. They shared the same mother, Leda, but Castor was the son of Tyndareus and was therefore mortal, while Pollux was the son of Zeus and immortal. When they got into an argument with Idas and Lynceus, another set of twins, Castor was slain. Pollux was heartbroken because, as an immortal, he could not join his brother in death. Zeus finally allowed them to stay together, dividing their time between the heavens and the underworld. Eventually they were transformed into the constellation known as Gemini (The Twins), which before the invention of the compass was an important aid to navigation.

**SOURCES:**

*NewCentClassHandbk-1962*, p. 408  
*OxClassDict-1970*, p. 213

◆ 0398 ◆ **Castroville Artichoke Festival**

Third weekend in September

One of the oldest agricultural festivals in California, held in Castroville, which calls itself the "Artichoke Center of the World." The two-day festival began in 1959 with a barbecue and parade; there is still a parade, and the lead float traditionally carries the Artichoke Queen and a huge green artichoke replica. Other events include a classic car show, a fun run, and displays of "AGROart"—sculptures composed of fruits and vegetables. Food booths offer artichoke cookies and french-fried artichokes. Attendance may reach 14,000.

Castroville, founded in 1863 by Juan Bautista Castro, was an agricultural community from the start. In 1888 sugar beets

became an important crop on the land west of Castro's settlement. When beet prices declined in 1921, Andrew J. Molera, the owner of the land, decided to grow artichokes, which were new to the U.S. market. He provided the plants for the first crop and leased the acreage to farmers. By 1925, more than 4,000 acres of artichokes were being cultivated, and by 1929 artichokes were the third largest cash crop of the Salinas Valley.

**CONTACT:**

Castroville Festivals  
P.O. Box 1041  
Castroville, CA 95012  
831-633-2465  
info@artichoke-festival.org  
www.artichoke-festival.org/

◆ 0399 ◆ **Caturmas**

June through September

The Jains follow an ancient Indian religion popularized by MAHAVIRA. The name of the religion derives from *jinās*, meaning "spiritual victors." There have been 24 jinas so far in this age of the world, according to Jainism. Nonviolence, or *ashima*, is one of Jainism's primary tenets, and devout Jainas go to considerable lengths to avoid harming other living beings, including adhering to a vegetarian diet.

Jains observe a retreat known as Caturmas during the rainy season in India, during which travel is curtailed and fasting is frequent. Some speculate that this tradition is based in the Jains' concern for the many small insects that come out during the rainy season, whom they do not wish to kill unnecessarily by traveling about.

**SOURCES:**

*EncyRel-1987*, vol. 7, p. 507  
*OxDictWrldRel-1997*, p. 487  
*RelHolCal-2004*, p. 195

◆ 0400 ◆ **Cavalcata Sarda**

Second to last Sunday of May

This famous procession—or *cavalcata*—was originally held in Sassari, Sardinia, Italy, more than 900 years ago to celebrate a victory over Saracen invaders. Today the procession consists of costumed groups from over 100 Sardinian villages. Wearing the traditional dress of their region, participants in the Cavalcata Sarda often ride through the streets in ox-drawn carts. After the procession is over, the celebration continues with singing and dancing.

**CONTACT:**

Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**

*BkHolWrld-1986*, May 23  
*GdWrldFest-1985*, p. 118

◆ 0401 ◆ **Central African Republic Independence Day**

August 13; December 1

On December 1, 1958, the region now known as Central African Republic became a republic within the French Community. The republic achieved independence from France

on August 13, 1960. Both days are celebrated as national holidays.

**CONTACT:**  
Central African Republic Em-  
bassy  
1618 22nd St., N.W.  
Washington, DC 20008  
202-483-7800; fax: 202-332-9893

**SOURCES:**  
*AnnivHol-2000*, p. 135  
*NatlHolWrld-1968*, p. 218

◆ 0402 ◆ **Central City Opera Festival**  
*Late June to mid-August*

A festival of opera, operetta, and cabaret in the one-time mining town of Central City, Colo. Performances are staged in the Old Opera House, built in 1878 and since restored to its original Victorian elegance. On opening night, "flower girls" present the audience with fresh flowers, which are thrown on stage to the cast at the end of the performance.

Inaugurated in 1932, the **Opera Festival** was not only the first summer opera festival in the country but also the first to espouse singing opera in English, a tradition that continues. *The Ballad of Baby Doe*, an opera that depicts the love story of the real-life silver king, Horace Tabor, who left his wife for the beautiful and much younger Baby Doe, was commissioned by Central City.

Cabaret opera is presented in the historic Teller House next to the Opera House. This was once the grandest hotel in the west, built in 1872, host to President Ulysses S. Grant and other notables.

One of the presentations is *Face on the Barroom Floor*, which was commissioned on the 100th anniversary of the opera house. The saloon of the Teller House is the site of the "face" made famous in the poem by H. Antoine D'Arcy. The poem tells the story of the drunken vagabond who comes into the bar, asks for whiskey, and explains that he was once a painter who fell in love with beautiful Madeline—and that she was stolen away by his friend. "That's why I took to drink, boys," the vagabond says, and then offers to draw Madeline's portrait on the barroom floor:

*Another drink, and with chalk in hand the  
vagabond began  
To sketch a face that well might buy the soul of  
any man.  
Then, as he placed another lock upon the shapely head,  
With a fearful shriek, he leaped and fell across the  
picture—dead.*

**CONTACT:**  
Central City Opera House Asso-  
ciation  
400 S. Colorado Blvd., Ste. 530  
Denver, CO 80246  
800-851-8175 or 303-292-6500;  
fax: 303-292-2221  
boxoffice@centralcityopera.org  
www.centralcityopera.org

**SOURCES:**  
*GdUSFest-1984*, p. 25  
*MusFestAmer-1990*, p. 167

◆ 0403 ◆ **Central Maine Egg Festival**  
*Fourth Saturday in July*

This one-day event in Pittsfield, Maine, was started in 1972 by two journalists who were tired of hearing about their state's potato crop and wanted to focus attention on central

Maine's egg and chicken industry. Today its primary attraction is the world's largest skillet—a 300-pound teflon-coated frying pan, five feet in diameter, that is used to cook more than 4,000 eggs for those attending the festival breakfast. The giant skillet, designed and donated by the Alcoa Corporation, is stored in an airplane hangar.

A festival highlight in years past was the World's Largest Egg Contest, in which only chicken eggs could be entered. Since entries came from all over the world, special tests often were conducted to reveal imposters. The winning egg was plated with gold. Other events include an "Egglympics," a chicken barbecue, a street dance, and fireworks.

**CONTACT:**  
Central Maine Egg Festival Com-  
mittee  
P.O. Box 82  
Pittsfield, ME 04969  
207-257-4209  
www.pittsfield.org/eggfes.htm  
(Town of Pittsfield web site)

**SOURCES:**  
*GdUSFest-1984*, p. 77

◆ 0404 ◆ **Cerealia (Cerialia)**  
*April 19*

Ceres was the ancient Roman goddess of grain and of harvests, often identified with the Greek goddess Demeter. People held festivals in her honor in various locations, but the Cerealia originated in Rome, where she was worshipped at her temple on the Aventine Hill along with two other deities, Liber (a fertility god) and Libera, his female counterpart. The temple became a center of activity for the plebeians, or common people, who usually suffered when there was a grain shortage.

The festival known as Cerealia was observed at various locations only by Roman matrons, who, for several days preceding the festival, abstained from wine and other carnal pleasures. People who were in mourning were not allowed to appear at the celebration. For this reason, the Cerealia was not observed after the Battle of Cannae, when 50,000 Roman troops were killed by Hannibal.

There is a theory that APRIL FOOLS' DAY is a relic of the ancient Roman Cerealia, also held in April. According to legend, when Ceres's daughter Proserpine was carried off to the underworld by Pluto, Ceres heard the echo of her screams and tried to follow her voice. But it was a fool's errand, for it was impossible to locate the echo's source.

The THESMOPHORIA was a similar festival observed in ancient Greece.

**SOURCES:**  
*AmerBkDays-2000*, p. 247  
*ClassDict-1984*, p. 140  
*DictRomRel-1996*, p. 45  
*FestRom-1981*, p. 102  
*OxClassDict-1970*, p. 223  
*OxYear-1999*, p. 160

◆ 0405 ◆ **Cervantes Festival, International**  
*October*

Spanish novelist, poet, and playwright Miguel de Cervantes (1547-1616) is best known for his creation of *Don Quixote* (1605), a novel that describes the adventures of an elderly

knight and his pragmatic squire, Sancho Panza. Cervantes is honored in a three-week festival held in Guanajuato, Mexico, featuring orchestral music, opera, theater, dance, film, and folklore. At the festival's opening ceremony, statues of Don Quixote and Sancho Panza are lit up by fireworks.

Although most festival events are held in the Teatro Juarez and the Teatro Principal, amateur Mexican actors often give street performances of Cervantes's famous one-act plays in the Plaza de San Roque. Various musical performances are a popular attraction, as are art exhibits, children's theater, and folkloric dance ensembles.

**CONTACT:**  
Mexico Tourism Board  
1-800-44-MEXICO (446-3942)  
contact@visitmexico.com  
www.visitmexico.com

**SOURCES:**  
*GdWrldFest-1985*, p. 134  
*IntlThFolk-1979*, p. 269

◆ 0406 ◆ **Chad Independence Day**

*August 11*

On August 11, 1960, Chad became an independent country after struggling against the French since they first claimed Chad as a French territory in the 1890s.

Celebrations of this national holiday—including parades, dancing, and singing—are often moved to January 11 because of the heavy rains in August.

**CONTACT:**  
Chad Embassy  
2002 R St., N.W.  
Washington, DC 20009  
202-462-4009; fax: 202-265-1937  
info@chadembassy.org

**SOURCES:**  
*AnnivHol-2000*, p. 135  
*NatlHolWrld-1968*, p. 15

◆ 0407 ◆ **Chad Republic Day**

*November 28*

This national holiday commemorates the establishment of the republic on this day in 1958, which afforded Chad some autonomy, though it was a French territory until it attained full independence (see CHAD INDEPENDENCE DAY).

**CONTACT:**  
Chad Embassy  
2002 R St., N.W.  
Washington, DC 20009  
202-462-4009; fax: 202-265-1937  
info@chadembassy.org

**SOURCES:**  
*AnnivHol-2000*, p. 197

◆ 0408 ◆ **Chagu-Chagu Umakko**

*June 15*

People in Morioka, a horse-breeding district of Iwate Prefecture, hold the Chagu-Chagu Umakko Festival to honor the god of horses. The parade begins at the Komagata-jinja shrine and ends at the Morioka Hachimangu shrine, a distance of just under 10 miles. Using white ropes, people lead richly decorated horses. When they reach the shrine, the riders make an offering of a picture of a horse, and prayers are said for the horses' well-being and the owners' financial success.

*Chagu-chagu* refers to the sound of the bells that are hung on the horses' heads. *Umakko* comes from *uma*, the word for "horse" in the local dialect. The horses and their riders, mostly young women and children, make a very picturesque

sight as they ride along the paths between the rice paddies in summer.

**CONTACT:**  
Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**  
*IllFestJapan-1993*, p. 74  
*JapanFest-1965*, p. 159  
*WildPlanet-1995*, p. 319

◆ 0409 ◆ **Chakri Day**

*April 6*

A national holiday in Thailand to commemorate the enthronement of Rama I, who founded the Chakri Dynasty in 1782. He was born Chao Phraya Chakri in 1737, and had become Thailand's leading general when a palace coup took place in Thon Buri. Officials invited the general to assume the throne; he did, and one of his first acts was to move the capital across the river to Bangkok. The dynasty he established has headed the country to this day, although the end of absolute monarchy came in 1932. The king was given the title Rama after his death. Ceremonies on April 6 honor his deeds and the founding of Bangkok as the capital.

**CONTACT:**  
Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

**SOURCES:**  
*AnnivHol-2000*, p. 58

◆ 0410 ◆ **Chalanda Marz (First of March)**

*March 1*

In Engadine, located in the Inn River valley of eastern Switzerland, the arrival of spring is celebrated with the ringing of bells. Young people put on herdsman's costumes with wide leather belts from which they hang as many cow bells as they can collect. Smaller bells hang from their necks or are strapped across their chests. These "herdsmen" are followed by other young boys with bells around their necks who represent the cows. They go from house to house, clanging their bells as loudly as possible to scare off winter and serenading people with traditional spring songs. Sometimes they are given money, but more often they are rewarded with cakes, apples, or eggs. An evening feast is made out of the food, and afterward there are games and dancing. The money goes to the village schoolmaster, who saves it for a class picnic or excursion.

**SOURCES:**  
*AnnivHol-2000*, p. 37  
*FestWestEur-1958*, p. 226

◆ 0411 ◆ **Chalk Sunday**

*Between February 8 and March 14; first Sunday of Lent*

In rural Ireland it was at one time customary to brush chalk on single men and women as they entered the church on the first Sunday of LENT. Because Roman Catholics were not permitted to hold weddings during Lent, those who were still unmarried at the beginning of the Lenten season had to



remain so until EASTER—if not longer. Back when it was less common for young people to stay single well into their 20s and 30s, marking them with chalk was a way of chiding them for their unmarried status.

**SOURCES:**  
*FolkWrldHol-1999*, p. 167

◆ 0412 ◆ **Chamizal Festival**  
*Early October*

The Chamizal Festival, formerly known as the **Border Folk Festival**, has been held at the Chamizal National Memorial in El Paso, Texas, since 1973. It is celebrated in early October and features Latino food, music, and dance as well as traditional crafts and children's activities and entertainment.

The location of the festival is significant, for it was here that Mexican claims to El Chamizal, a wedge of land on the Texas side, were first filed in 1895. The dispute, which involved relocating the Rio Grande's channel, was finally resolved in 1963, an event that is commemorated by the Chamizal National Memorial.

**CONTACT:**  
Chamizal National Memorial  
National Park Service  
800 S. San Marcial  
El Paso, TX 79905  
915-532-7273; fax: 915-532-7240  
[www.nps.gov/cham/](http://www.nps.gov/cham/)

**SOURCES:**  
*LatinoLife-1995*, p. 39

**Chanukah**  
*See Hanukkah*

◆ 0413 ◆ **Chaomos**  
*At least seven days, including December 21,  
the winter solstice*

The winter festival of the Kalasha (also known as Kalash Kafir) people, who live in valleys in the northwestern corner of Pakistan, about 20 miles north of Chitral. The festival honors Balomain, a demigod who once lived among the Kalasha and did heroic deeds. Every year, his spirit comes to the valleys to count the people, collect their prayers, and take them back to Tsiam, the mythical land where the Kalasha originated, and to Dezao, the omnipotent creator god.

The celebration begins with the purification of women and girls: they take ritual baths, and then have water poured over their heads as they hold loaves of bread cooked by the men. A man waves burning juniper over the head of each woman, murmuring, "*Sooch*" ("Be pure"). On the following day, the men and boys are purified. They, too, take ritual baths and are then forbidden to sit on chairs or beds until evening when the blood of a sacrificed goat is sprinkled on their faces. The celebration continues with singing and chanting, a torchlight procession, dancing, bonfires, and festive eating of special bread and goat tripe.

Kalash means "black," and the people (thought to have descended from Alexander the Great) are called that because of the women's black robes. The Kalasha are among the people who live in Afghanistan in the area called Nuristan ("land of light"). This entire region was once known to the Muslims as Kafiristan ("land of infidels"), but in 1896 the

Afghan Kafirs were forcibly converted to Islam. The Kalasha still maintain their old religion, a mixture of ancestor and fire worship. Their pantheon of gods, besides Dezao, includes Sajjigor, the "great" god, Mahandeu, the "wise" god, and Surisan, who protects cattle.

Chaomos is one of the four annual festivals of the Kalasha; others are the spring festival in mid-May, the harvest festival in mid-August, and the autumn festival that marks the walnut and grape harvest.

**CONTACT:**  
Sarhad Tourism Corporation  
13-A, Khyber Rd.  
Peshawar, Northwest Frontier  
Province, Pakistan  
011-92-91-921-1091; fax: 011-92-  
91-921-0871  
[pedd@psh.brain.net.pk](mailto:pedd@psh.brain.net.pk)

◆ 0414 ◆ **Charleston Sternwheel Regatta**  
*Labor Day weekend*

A celebration of its river-town history by Charleston, W.V. The highlights are the sternwheel and power-boat races on the Kanawha River. There are also many other events including concerts, parades, a car show, a distance run, and the "Anything That Floats Race." The regatta began in 1971 and now attracts about a million spectators.

**CONTACT:**  
Charleston Regatta Commission  
P.O. Box 20185  
Charleston, WV 25362  
304-545-0244  
[www.sternwheelregatta.com](http://www.sternwheelregatta.com)

◆ 0415 ◆ **Charlottetown Festival**  
*June-October*

The Charlottetown Festival is devoted entirely to musicals by Canadians. Held from mid-June through mid-October on Prince Edward Island, the festival presents three full-scale musicals every year. One of these is always *Anne of Green Gables*, a story about rural life on the island at the turn of the century, written by island-born novelist Lucy Maud Montgomery. In fact, *Anne of Green Gables* was the first musical presented at the festival when it was founded in 1965.

The festival also offers plays for children, Sunday evening pop concerts, and a series of short plays and musical events. The full-scale musicals and most of the festival's events are held at the Confederation Centre of the Arts in Charlottetown, the capital of Prince Edward Island.

**CONTACT:**  
Confederation Centre  
145 Richmond St.  
Charlottetown, Prince Edward  
Island C1A 1J1 Canada  
800-565-0278 (box office) or 902-  
628-1864  
[www.confederationcentre.com](http://www.confederationcentre.com)

**SOURCES:**  
*GdWrldFest-1985*, p. 55  
*Int'lThFolk-1979*, p. 75

◆ 0416 ◆ **Charro Days Fiesta**

*Between January 31 and March 4; four days beginning the Thursday of the weekend before Ash Wednesday*

The pre-Lenten festival known as Charro Days has been held each year since 1938 in the border towns of Brownsville, Texas, and Matamoros, Mexico, on opposite sides of the Rio Grande. A major border-crossing point, the two towns have a rich Spanish-Mexican heritage which is reflected in the fiesta. Male residents of the two cities wear the *charro* costume—a cross between the costume worn by the Spanish dons who once ruled Mexico and the Mexican horseman's outfit. Women wear the *china poblana*—a regional costume once worn by a little Chinese girl who was befriended by the Mexicans and has since become a kind of fairy princess to them.

Fiesta events take place in both Brownsville and Matamoros, and include a huge children's parade, costume dances in the street, and other events with Mexican and Latin themes. The festival has been known to attract as many as 400,000 visitors, many of whom wear costumes and participate in the events.

**CONTACT:**

Charro Days Committees  
P.O. Box 3247  
Brownsville, TX 78523-3247  
956-542-4245; fax: 956-542-6771  
www.charrodays.org/

**SOURCES:**

*AmerBkDays-2000*, p. 118  
*AnnivHol-2000*, p. 35

◆ 0417 ◆ **Cheese Rolling**

*May-June, Monday after Pentecost*

In Gloucestershire, England, cheese rolling is believed to have been a popular annual sport for at least 500 years. It is held on **WHIT-MONDAY** in Birdlip. Cooper's Hill, which is located in Birdlip near Brockworth and is a thousand feet high, is famous for its fine pasture lands. Rolling the cheese down this hill traditionally reminded villagers of their rights to graze their sheep there.

Early in the evening, the event leader, sporting a white smock and top hat, rolls the "cheese" (nowadays, three or four large wooden discs) down the hill. People chase after them, and the first to capture one of the discs receives a small prize. The game is quite tricky, because the descent down Cooper's Hill is very steep, and people often end up tumbling down the side more quickly than the discs.

Cheese rolling is a **MAY DAY** custom in Stilton, where men and women in teams of four compete to roll the wooden cheese.

**CONTACT:**

Stilton Community Association  
011-44-1733-241-206  
www.stilton.org/

**SOURCES:**

*YrbookEngFest-1954*, p. 238  
*YrFest-1972*, p. 40

◆ 0418 ◆ **Cheese Sunday**

*Between February 8 and 28; Sunday before Lent*

The week before Orthodox Christian **LENT** is known as Cheese or Dairy Week—especially in regions of Greece and Macedonia—because it is the last opportunity for people to eat dairy products. It is usually characterized by dancing,

masquerading, and generally uninhibited behavior. At sunset on the final Sunday, people attend an evening church service during which the priest and congregation exchange mutual forgiveness for their sins. The last dish eaten on Cheese Sunday, or **Cheesefare Sunday**, is usually eggs.

Following custom, the last egg left over from the meal may be hung from a string in the middle of the ceiling. People sitting around the table hit it with their foreheads to get it swinging and then try to catch it in their mouths. Another variation of this game is to have someone hold a stick with an egg swinging from a string or thread on the end. People sit in a circle with their mouths open, trying to catch it. The popular saying, "With an egg I close my mouth, with an egg I shall open it again," refers to the hard-boiled Easter eggs that will mark the end of the Lenten fast.

In the Orthodox Church, the second Sunday before the beginning of Great Lent is called Meat Fare Sunday because it is traditionally the last day on which meat may be eaten until **EASTER**.

**SOURCES:**

*BkFestHolWrld-1970*, p. 35  
*EncyEaster-2002*, p. 58  
*FolkWrldHol-1999*, p. 126  
*OxYear-1999*, p. 641

◆ 0419 ◆ **Cheese Week (Sima Sedmitza)**

*Between February 8 and 28; week preceding Lent*

Bulgarians call the week preceding the start of Orthodox Christian **LENT** Cheese Week. During this time Bulgarians try to eat up all their cheese, lard, milk, and fish, since these foods will be forbidden in the coming Lenten fast. People visit their parents, godchildren their godparents, and young people call on the elderly during this week, customarily offering a lemon (to men) or an orange (to women).

Young people play a traditional game that involves dangling a piece of Turkish taffy, a bit of cheese, or a hard-boiled egg from the ceiling with a bit of string. One person sets the object in motion while contestants try to catch it with their teeth. In some zones people burn bonfires. The boys jump through the fire while the girls dance around them—possibly a remnant from an ancient custom ensuring fertility.

**SOURCES:**

*BkFest-1937*, p. 67

◆ 0420 ◆ **Chelsea Flower Show**

*Late May*

For more than eight decades, England's Royal Horticultural Society (RHS) has held a flower show in London on the grounds of the Royal Hospital in Chelsea. The highlight of this five-day event is the full-sized show gardens that are planted and landscaped in the space of only three weeks by some of Britain's top garden designers. There are also scientific displays of the latest advances in gardening; booths for flower arranging and garden design; and trade stands showing everything from antique garden statuary to the very latest in garden tools and machinery. Experts are also on hand to give people advice on courtyard gardens, window

boxes, hanging baskets, and other less elaborate forms of gardening.

The Chelsea Flower Show is followed by other RHS-sponsored shows that span the entire calendar, among them the Hampton Court Palace Flower Show in July, the Westminster Shows held every month in the Royal Horticultural Halls, and the Malvern Spring and Autumn Shows.

**CONTACT:**  
Royal Horticultural Society  
80 Vincent Sq.  
London SW1P 2PE United  
Kingdom  
011-44-20-7834-4333  
info@rhs.org.uk  
www.rhs.org.uk/chelsea/index.  
asp

**SOURCES:**  
*GdWrldFest-1985*, p. 95

◆ 0421 ◆ **Cheltenham International Festival of Music**  
*Early July*

Established in 1945 to give first performances of works by British composers, the two-week Cheltenham International Festival of Music has since expanded its scope considerably. Its musical repertoire now includes both British and foreign composers offering operas as well as symphonic, chamber, and choral music. The festival commissions a handful of new works each year and often highlights British works that have been neglected. Composers whose works have premiered there include Malcolm Arnold, Thea Musgrave, Alan Rawsthorne, and Sir Michael Tippett. Special master classes are also offered each year on such subjects as string quartets, piano trios, and brass instruments, while children and adults can participate in other educational programs.

Recitals and chamber music concerts are held in the Pittville Pump Room, Cheltenham Spa's most important Regency structure. Operas are presented in the Everyman Theatre, and symphony concerts take place in the Town Hall. Other locations include local churches, abbeys, and castles. Cheltenham Spa is well known for its mineral springs, its Regency architecture, and its proximity to other attractions in the Cotswold Hills area of England.

**CONTACT:**  
Cheltenham Arts Festivals Ltd.  
011-44-1242-775862; fax: 011-44-  
1242-573902  
Boxoffice@Cheltenham.gov.uk  
www.cheltenhamfestivals.co.uk

**SOURCES:**  
*MusFestEurBrit-1980*, p. 50  
*MusFestWrld-1963*, p. 245

◆ 0422 ◆ **Cherokee National Holiday**  
*September, Labor Day weekend*

The Cherokee National Holiday has been held since 1953 in Tahlequah, Oklahoma. To commemorate the signing of the 1839 Cherokee Constitution and the establishment of the Cherokee Nation, thousands of Cherokee Indians get together for a four-day celebration in early September. There is an all-Indian rodeo, a native dance competition, a powwow, and a parade with colorful floats and Cherokees in ceremonial dress. Native American arts and crafts—including baskets, flutes, dolls, and jewelry—are on display, and visitors can sample Native American foods. Games and sports offered at the festival include a golf tournament, a

horseshoe tournament, a cornstalk shoot, a blowgun shoot, and a traditional Indian marble game.

**CONTACT:**  
Cherokee Nation  
P.O. Box 948  
Tahlequah, OK 74465  
800-256-0671 (OK only) or 918-  
456-0671  
holiday@cherokee.org  
www.cherokee.org

◆ 0423 ◆ **Cherokee Strip Day**  
*September 16*

September 16, 1893, was the date of the last and largest of the "land runs" that opened western Indian territories to white settlement. The Cherokee Strip encompassed more than six million acres of mostly grassy plains where white homesteaders wanted to graze their animals. Anyone who wanted to claim and settle the 160-acre parcels had to line up on the morning of September 16 and race to plant his flag at a chosen spot. The lure of free land attracted an estimated 100,000 prospective settlers, mostly young men who could withstand the harsh climate.

Cherokee Strip Day is a festival day in Oklahoma—particularly in the communities of Ponca City, Enid, and Perry—towns that sprang up as a result of the 1893 run. The celebrations last several days and include parades, picnics, dances, and rodeos.

*See also* OKLAHOMA DAY

**CONTACT:**  
Oklahoma Tourism and Recreation Dept.  
15 Robinson St., Ste. 801  
Oklahoma City, OK 73105  
800-652-6552 or 405-521-2409;  
fax: 405-521-3992  
information@travelok.com

**SOURCES:**  
*AmerBkDays-2000*, p. 649  
*AnnioHol-2000*, p. 156

◆ 0424 ◆ **Cherry Blossom Festival**  
*Between late March and early April*

The **National Cherry Blossom Festival** in Washington, D.C., is held whenever the cherry trees planted around the Potomac River Tidal Basin bloom—usually between March 20 and April 15. The 3,000 trees were a gift to the city of Washington from the city of Tokyo, Japan, in 1912, and today they are the focal point of a two-week festival celebrating the friendship between the two countries. Most of the original trees died because the water in the Basin flooded their roots. Their replacements were more carefully planted and now thrive. Dates for the festival are set a year in advance to avoid coinciding with EASTER and HOLY WEEK observances.

The festival has been in existence since 1948, although earlier celebrations included re-enacting the original planting and crowning a Cherry Blossom Festival Queen. Today the festivities include formal receptions for the 52 festival princesses (representing the 50 states, the District of Columbia, and the territory of Guam) and a Cherry Blossom parade through downtown Washington.

*See also* MACON CHERRY BLOSSOM FESTIVAL

**CONTACT:**

Official Website of the National Cherry Blossom Festival  
1250 H St., N.W., Ste. 1000  
Washington, DC 20005  
202-661-7584; fax: 202-661-7599  
ncbf@downtowndc.org  
www.nationalcherryblossomfestival.org/

National Park Service  
NCFA\_Public\_Affairs@nps.gov  
www.nps.gov/nacc/cherry/

**SOURCES:**

*AmerBkDays-2000*, p. 262  
*AnnieHol-2000*, p. 72  
*GdUSFest-1984*, pp. 43, 203

◆ 0425 ◆ **Cherry Blossom Festival in Hawaii**

*February-March*

The Cherry Blossom Festival in Hawaii is an annual Japanese cultural celebration held in Honolulu, Hawaii, usually from mid-February until the first week in April. The beauty of cherry blossoms is almost sacred in Japan, but the cherry blossoms of this festival are purely symbolic; cherry trees don't grow in Hawaii. The festival offers a variety of events: presentations of Kabuki drama, traditional Japanese dances, martial arts, and Japanese films as well as demonstrations of such arts as weaving and paper-doll making. The celebration was created in 1953 by the Honolulu Japanese community to "bridge the cultural gap by sharing with others the essence of the Japanese heritage."

See also HANAMI

**CONTACT:**

Honolulu Japanese Junior Chamber of Commerce  
2454 S. Beretania St., Ste. 205  
Honolulu, HI 96826  
808-949-2255; fax: 808-627-8841  
info@cbfhawaii.com  
www.cbfhawaii.com

**SOURCES:**

*GdUSFest-1984*, p. 43

◆ 0426 ◆ **Cherry Blossom Festival in San Francisco**

*April*

More than 2,000 Japanese Americans and performers from Japan participate in this festival in San Francisco's Japantown that takes place over two consecutive weekends in April. Based on HANAMI, a traditional festival in Japan, this celebration of Japanese culture and customs includes exhibitions of Japanese art and dancing, kimono and obi (the sash worn with a kimono) demonstrations, tea ceremonies, and bonsai exhibits. The climax of the festival is a three-hour parade from City Hall to the Japan Center at Post and Fillmore Streets. The parade includes singers and dancers, floats, Akita dogs, Taiko drummers, the Cherry Blossom Queen, and the traditional Taru Mikoshi, a portable shrine piled so high with casks of sake—an alcoholic beverage made from rice—that it takes 100 men to carry it. The festival lasts for seven days, covering two weekends in April. It was first held in 1968 to mark the official opening of San Francisco's Japan Center.

**CONTACT:**

San Francisco Convention and Visitors Bureau  
900 Market St., Ste. 900  
San Francisco, CA 94103  
415-391-2000; fax: 415-974-1992

**SOURCES:**

*GdUSFest-1984*, p. 22

◆ 0427 ◆ **Cherry Festival, National**

*Second week in July*

An annual event since 1926, Michigan's National Cherry Festival takes place in Traverse City, "The Cherry Capital of the World," where 70 percent of the world's red cherries are grown. Traditionally held for a full week in July, the time of the cherry harvest, the festival features both traditional and offbeat events involving cherries: cherry pie-eating and cooking contests, a cherry wine competition, displays of cherries and cherry products, free tours of the cherry orchards, a cherry smorgasbord luncheon, and the weighing-in of the world's largest cherry.

The festival began in 1924 with a ceremony to bless the cherry blossoms and ensure a good crop. Now it draws upwards of half a million visitors and includes three major parades, national high school band competitions, canoe races, and a water ski tournament among the more than 100 different events. Former President Gerald R. Ford, a Michigan native, officiated at the festival in 1975.

**CONTACT:**

National Cherry Festival  
109 Sixth St.  
Traverse City, MI 49684  
231-947-4230; fax: 231-947-7435  
info@cherryfestival.org  
www.cherryfestival.org

**SOURCES:**

*GdUSFest-1984*, p. 94

◆ 0428 ◆ **Chestertown Tea Party Festival**

*Late May*

When the British passed the Boston Port Act closing the Port of Boston until complete restitution had been made for the tea destroyed during the Boston Tea Party, it unleashed a wave of anger throughout the American colonies. Shortly after the news reached Chestertown, Maryland, the brigantine *Geddes* dropped anchor in Chestertown harbor on May 13, 1774. Word went out that the *Geddes* was carrying a small shipment of tea, and 10 days later a group of local residents boarded the ship and dumped the tea in the Chester River.

Every year during the Chestertown Tea Party Festival the rebellion is reenacted. The local merchants gather at the town park, where they voice their opposition to the British tax on tea. The crowd winds its way down High Street to the river, where the "colonists" board a ship—usually a reproduction of an historic vessel—and throw its cargo of tea (and some of its crew) into the river. Other festival events include a colonial parade with fife and drum corps, exhibits and demonstrations of 18th-century American crafts, walking tours of Chestertown, clog dancing and fiddling, horse-and-carriage rides, and tall ship cruises. Typical Eastern Shore foods are served, such as Maryland fried chicken, barbecued ribs, "chitlins," crab cakes, she-crab soup, and fried clams.

**CONTACT:**

Kent County  
Tourism Dev. Office  
400 High St.  
Chestertown, MD 21620  
410-778-0416; fax: 410-778-2746  
tourism@kentcounty.com  
www.chestertownteaparty.com

Library of Congress  
Local Legacies pages  
lcweb.loc.gov/bicentennial/pro  
page/MD/md-01\_h\_gilchr  
est4.html

◆ 0429 ◆ **Cheung Chau Bun Festival**

*April-May; date decided by divination—  
usually about eight days between the end of  
third lunar month and 10th day of fourth  
lunar month*

One of the most spectacular events in Hong Kong, celebrated only on Cheung Chau (which means “Long Island” in Chinese), one of the outlying islands of Hong Kong. It is believed that restless ghosts roam the island during the eight-day festival. Some believe they are the spirits of islanders massacred by 19th-century pirates. Others claim they are people who died of a plague in the early 20th century or that they are spirits of people whose remains were disturbed by people building new houses.

Three bamboo-and-paper towers, up to about 60 feet high and covered with sweet pink and white buns, are dedicated to the spirits and intended to placate them. People burn paper replicas of houses, cars, and money. The buns placed highest in the towers traditionally are held to be the luckiest, and people used to climb up the towers in a race to get them. But after a serious accident in 1978, the buns now are passed down the towers.

At the island’s Pak Tai Temple, rites are held to honor Pak Tai, known as a Taoist king of the Dark Heaven or the Underworld. He is worshipped as a god of the sea who defeated a demon king and the king’s allies, a tortoise and a serpent. The temple holds many small wooden statues of Pak Tai, all with a tortoise under one foot and a serpent under the other.

To pay homage to the animals and fish who serve as residents’ food, only vegetarian dishes are served during the festival, and some people also make offerings to the animals’ spirits.

In the highlight of the festival the images of the temple gods are carried in a procession of lion and dragon dancers and children aged about five to eight, who are costumed as legendary Chinese figures. These children seem to float above the procession, but in reality they are held up by poles to which they are attached as adults carry them through the streets.

**CONTACT:**  
Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428  
nycwwo@hktb.com  
www.discoverhongkong.com/  
eng/heritage/festivals/he\_  
fest\_cheu.jhtml

Cheung Chau Bun Festival  
info@cheungchau.org  
www.cheungchau.org

**SOURCES:**  
*BkHolWrld-1986*, May 25  
*GdWrldFest-1985*, p. 105  
*IntlThFolk-1979*, p. 197  
*WildPlanet-1995*, p. 309

◆ 0430 ◆ **Cheyenne Frontier Days**

*Last full week of July*

What began in 1897 as an attempt to keep alive the sports and customs of the Old West has grown into a week-long festival that regularly attracts over 300,000 visitors. Cheyenne, Wyoming, was one of the wealthiest cattle-raising cities in the world in the 1880s, and now it celebrates its colorful history by staging one of the world’s largest outdoor rodeos. The festival also includes parades of covered wagons, stagecoaches, and other old-time vehicles; ceremonial Indian dances; the crowning of a “Miss Frontier” queen; and pageants recreating events from Cheyenne’s past. Cheyenne residents make pancakes for all with batter mixed in a concrete mixer.

**CONTACT:**  
Cheyenne Frontier Days  
P.O. Box 2477  
Cheyenne, WY 82003  
800-227-6336 (ticket office) or  
307-778-7200; fax: 307-778-7213  
info@cfdrodeo.com  
www.cfdrodeo.com

**SOURCES:**  
*AnnieHol-2000*, p. 127  
*BkHolWrld-1986*, Jul 28  
*DictDays-1988*, p. 45  
*GdUSFest-1984*, p. 215

◆ 0431 ◆ **Chhau Mask-Dance Festival**

*Mid-April*

Chhau is a form of dance rooted in the religious beliefs of Indian folk culture. Different regions of India practice their own unique style of Chhau, incorporating various folk, classical, and traditional elements. The masked dancers are often silent and use stylized movements to illustrate the conflict between good and evil to the accompaniment of drums, pipes, and cymbals. The dramatic situations that give shape to the dances are often drawn from episodes in the *Ramayana* and the *Mahabharata*, two famous epic poems of India.

The Seraikella Chhau dance held every April in the Singhbhum District of Bihar State reflects variations that are unique to the region. The influence of the martial arts can be seen in the dance, but the predominant mood is lyrical. Seraikella is also the home of the Government Chhau Dance School, which sponsors the two-day festival.

In the Mayurbhanj Chhau Dance, also held in the middle of April, the dancers do not wear masks but hold their facial expressions as still as possible, as if to imitate a mask. Unlike other forms of Indian dance, the Chhau dancers use all of the space available to them, and there are many long entrances and sweeping gestures.

**CONTACT:**  
Government of India  
Ministry of External Affairs  
meadev.nic.in/earthquake/  
culture/dances/chhau.htm

**SOURCES:**  
*IntlThFolk-1979*, p. 203

Government of Orissa  
Dept. of Tourism  
Paryatan Bhawan  
Museum Campus  
Bhubaneswar, Orissa  
751 014 India  
011-91-674-432177; fax: 011-91-  
674-430887  
ortour@sancharnet.in  
www.orissagov.com/imaorissa/  
dance/orissandance.htm

◆ 0432 ◆ **Chiao Festival (Rite of Cosmic Renewal)**

*Every sixty years*

Also spelled **Jiao**, this ancient festival is traditionally held about every sixty years all over Taiwan. The specific date is determined by a committee of the local priest and town leaders. The Rite of Cosmic Renewal serves to "rededicate" the local temple as well as renew the whole community. The festival can also be held more frequently in order to raise funds for repairing the temple.

People prepare for this important occasion by performing acts of penance and purification, cleansing, repairing and adorning the temple, and inviting the gods and family ancestors to attend the festival, which may last about three days.

Several priests may be enlisted to perform the various rituals of the Chiao Festival, some of which are carried out in private. Public rituals include a presentation of offerings, readings from sacred works, lighting a new fire outside and inside the temple, and dances. People go to enormous effort to prepare a huge banquet for the last day of the festival, to which all the deceased are formally invited by the "floating of the lanterns" the day before. Elaborate floats accompany representatives of each family in the community in a procession to a nearby body of water into which everyone releases a paper lantern on a small raft. The following day the entire community looks like a smorgasbord, with dishes set out in front of homes and more food filling the temple. The festive atmosphere is enhanced by puppet shows, operas, and other attractions.

**CONTACT:**

Taipei Economic & Cultural  
Office  
Information Division  
90 Park Ave., 31st Fl.  
New York, NY 10016-1301  
212-557-5122; fax: 212-557-3043  
roctaiwan@taipei.org  
www.taipei.org/feature/relig  
iou/religiou.html

◆ 0433 ◆ **Chicago Jazz Festival**

*August-September, four days preceding  
Labor Day*

In the 1920s a four-block area along Chicago's State Street, known to the black community as "the Stroll," was the mecca of the jazz world. It was here that jazz took root in the city, establishing Chicago as a center for this uniquely American music. Shortly after the great composer-bandleader Duke Ellington died in 1974, a group of Chicago musicians got together to hold a concert in his honor; after that, the Ellington Concert became an annual event. A similar memorial concert was held for saxophonist John Coltrane in 1978, and the following year these two events merged with the jazz festival already being planned by the Jazz Institute of Chicago. Now it is the most extensive free jazz festival in the world, drawing an estimated audience of 400,000 and featuring such well-known artists as Sarah Vaughan, Ray Charles, Dave Brubeck, Herbie Hancock, George Benson, and Wynton Marsalis.

A number of major jazz events have occurred at the festival, such as the world premiere of Randy Weston's *African Sunrise*

by Dizzy Gillespie and the Machito All-Star Orchestra in 1984, or the rendition of "Happy Birthday" sung in honor of Charlie Parker, the great jazz improviser, who was born on August 29, 1920, and died March 12, 1955.

**CONTACT:**

Jazz Institute of Chicago  
410 S. Michigan Ave., Ste. 943  
Chicago, IL 60605  
312-427-1676; fax: 312-427-1684  
www.jazzinstituteofchicago.org

**SOURCES:**

*MusFestAmer-1990*, p. 191

◆ 0434 ◆ **Chickaban**

*During Mayan month of Xul*

The ancient Mayan feast known as Chickaban, observed at Mani in the Yucatán state of Mexico, was held in honor of the feathered serpent and storm god Kukulcán. Before the feast, the tribal chiefs spent five days fasting, dancing, and worshipping their idols. At the feast itself, offerings were made to Kukulcán, who came down from the sky to join them.

According to the myth, Kukulcán came to the Mayas from the west with 19 attendants, all bareheaded and wearing long robes and sandals. He built Chichén Itzá, the ancient Mayan city, and ruled over the four points of the compass and the four elements of air, earth, fire, and water. Kukulcán is usually depicted with a serpent's body, a jaguar's teeth, and the long plumes of the quetzal bird. He is holding a human head in his jaws and is seated on the cross-shaped symbol of the compass.

**SOURCES:**

*DictFolkMyth-1984*, p. 594

◆ 0435 ◆ **Chief Joseph Days**

*Last full weekend in July*

Chief Joseph (1840-1904) was the chief of the Nez Perce Indians. When the U.S. government tried to force the Nez Perce Indians to relocate to a reservation in 1877, the chief decided instead to lead about 800 of his followers on a long journey to Canada. After many battles with the white soldiers who were pursuing him and who outnumbered his warriors by ten to one, Chief Joseph and his people were captured within 40 miles of the Canadian border and sent to reservations in Oklahoma, where many of them became ill and died.

Chief Joseph, who spent the rest of his life in exile and who pleaded with President Theodore Roosevelt to let his people return to their ancestral home, is honored with a four-day festival every July in Joseph, Oregon. Established in 1945, the festival features one of the largest rodeos in the Northwest, a traditional Indian dance contest, a Nez Perce encampment and powwow, parades, dances, a golf tournament, and a cowboy church service.

**CONTACT:**

Chief Joseph Days and Rodeo  
Encampment  
P.O. Box 13  
Joseph, OR 97846  
541-432-1015  
cjdays@oregontrail.net  
www.chiefjosephdays.com

◆ 0436 ◆ **Chief Seattle Days**

*Third weekend in August*

A three-day inter-tribal festival to honor Chief Seattle (1786-1866), for whom Seattle, Washington, is named. He was head of the Suquamish and Duwamish Indian tribes in the Puget Sound area of Washington. His name in the Lushootseed language was *See-ahth*. The festival is held at the Port Madison Indian Reservation in Suquamish, 40 miles south of Seattle. Besides featuring traditional Indian dances and drumming and dancing contests, it has a distinctive northwestern flavor with salmon and clam bakes and canoe races. Other highlights are a horseshoe tournament, storytelling, and the election of a Chief Seattle Days Queen. The festival closes with the blessing of Chief Seattle's grave.

Chief Seattle and his father were both friendly to white settlers and helped them. He was the first to sign the Port Elliott Treaty in 1855, which set aside reservations for the Suquamish and other Washington tribes.

In a moving speech made in 1854 to a large group of Indians gathered to greet Isaac Stevens, the new United States Indian superintendent, Chief Seattle spoke of the passing away of the Indian tribes, fleeing at the approach of the white man. "Let him be just and deal kindly with my people," he said, "for the dead are not powerless. There is no death, only a change of worlds."

It is uncertain whether Chief Seattle actually uttered these words. The only known translation of Seattle's speech was made from the recollection of Dr. Harvy Smith 33 years later. The waters were made even muddier when, in 1971, Ted Perry, a screenwriter who now teaches at Middlebury College in Vermont, wrote a speech for the Chief that was included in a film on ecology. Mr. Perry knew the script was fiction, but others did not. Perry's apocryphal speech has been attributed to Chief Seattle ever since.

In 1992 a children's book based on an embellished version of Perry's script, *Brother Eagle, Sister Sky* by Susan Jeffers, made the *New York Times* Best Seller list and the great Chief Seattle slipped further into the mists of legend.

**CONTACT:**

Suquamish Tribal Council  
Port Madison Indian Reservation  
P.O. Box 498  
Suquamish, WA 98392  
360-598-3311; fax: 360-598-6295  
www.suquamish.nsn.us/

**SOURCES:**

*IndianAmer-1989*, p. 215

**Childermas**

See **Holy Innocents' Day**

◆ 0437 ◆ **Children's Book Day, International**

*April 2*

This day, which is observed by countries all over the world, was first suggested by the International Board on Books for Young People (IBBY). They chose Hans Christian Andersen's birthday, April 2, because the Danish author's stories—which include "The Little Match Girl," "The Steadfast Tin Soldier," "The Ugly Duckling," and "Thumbelina"—have been favorites among children of all nationalities. The celebrations include contests in which children illustrate their favorite

books, as well as the adoption of foreign pen pals. Every two years the IBBY sponsors the Hans Christian Andersen medals, which are awarded to a children's book author and a children's book illustrator for their contributions to children's literature.

See also **ANDERSEN FESTIVAL, HANS CHRISTIAN**

**CONTACT:**

International Reading Association  
800 Barksdale Rd.  
Newark, DE 19714  
302-731-1600; fax: 302-731-1057  
usbby@reading.org  
www.usbby.org

**SOURCES:**

*AnniHol-2000*, p. 56  
*BkHolWrld-1986*, Apr 2

International Board on Books for Young People

Nonnenweg 12  
Postfach  
CH-4003 Basel, Switzerland  
011-4161-272-2917; fax: 011-4161-272-2757  
ibby@eye.ch  
www.ibby.org/Seiten/04\_child.htm

◆ 0438 ◆ **Children's Day**

*Various*

Many countries have set aside a day on which children are allowed to participate in church services, in government, and in various cultural and recreational activities. In the United States, Children's Day was first celebrated in June 1856 at the Universalist Church in Chelsea, Massachusetts. By 1868 its date had been set on a nationwide basis as the second Sunday in June.

Children's Day is also celebrated in the Democratic Republic of Congo (Dec. 25), Iceland (April 24), Indonesia (June 17), Japan (see **KODOMO-NO-HI**), Nigeria (May 27), and Turkey. The Turkish Children's Day on April 23 gives 400 students the educational opportunity to take seats in the national government in Ankara. The same thing takes place on a smaller scale in cities and towns all over the country.

See also **TURKEY NATIONAL SOVEREIGNTY AND CHILDREN'S DAY** and **URINI NAL**

**SOURCES:**

*AnniHol-2000*, pp. 66, 68, 109, 190, 194  
*BkFestHolWrld-1970*, p. 80  
*DaysCustFaith-1957*, p. 157  
*RelHolCal-2004*, p. 97

◆ 0439 ◆ **Children's Day in the former Yugoslavia**

*December; three Sundays before Christmas*

On the third Sunday before Christmas, known as **Dechiyi Dan** or Children's Day, parents in the former Yugoslavia tie up their children and refuse to release them until they have promised to be good.

And, although many people think that **MOTHER'S DAY** originated in the United States, Slavs traditionally set aside a Sunday in December to visit their mothers and bring them small gifts. Young children, on the other hand, honor their

mothers by tying them up and refusing to release them until they have paid a "ransom" of sweets and goodies. Sometimes the mother hides small gifts under her mattress so that if the children tie her up before she gets out of bed in the morning, she'll have something to offer them. In view of the fact that mothers tie up their children on the previous Sunday, this custom isn't as outrageous as it seems.

The Sunday following Materitse is *Ochichi* or *Ocevi* (Father's Day). Boys and girls tie their fathers to his chair or bed. The ransom in this case is even higher, as the father must promise to buy them coats, shoes, dresses, or other expensive items before they let him go. These promises are usually fulfilled a short time later as CHRISTMAS gifts.

**SOURCES:**  
*BkFest-1937*, p. 344  
*FolkWrldHol-2000*, p.

### Chile Independence Day *See Fiestas Patrias*

#### ◆ 0440 ◆ Chilseog (Seventh Evening) *Seventh day of the seventh lunar month*

Chilseog is the Korean version of the SEVEN SISTERS FESTIVAL, based on an old Chinese legend about two stars known as the Herdsman and the Spinning Maiden. The Herdsman star, located in the Aquila constellation, and the Spinning Maiden star, Vega in the Lyra constellation, are in love but can only meet once a year—on the seventh day of the seventh lunar month, when it is believed that crows and magpies fly up into the heavens to form a bridge across the heavenly river, as the Milky Way is called.

On this night it is customary for young Korean women to pray for celestial assistance in sewing and to honor the stars by penning verse about them.

**SOURCES:**  
*AnnCustKorea-1983*, p. 127  
*FolkWrldHol-1999*, p. 456

#### ◆ 0441 ◆ Chilympiad (Republic of Texas Chili Cookoff) *Third weekend in September*

A chili cookoff in San Marcos, Tex., is called the "largest bowl o' red" competition in the world, which it probably is. Hundreds of chili chefs compete for the state championship, being judged on showmanship as much as recipes. Participation in the Chilympiad is a preliminary to entering the TERLINGUA CHILI COOKOFF in November. Besides the Chilympiad's gastronomic attractions, there are also concerts, arts and crafts, a parade, and carnival.

**CONTACT:**  
Chilympiad Office  
P.O. Box 188  
San Marcos, TX 78667  
512-396-2233  
info@chilympiad.org  
www.chilympiad.org

#### ◆ 0442 ◆ China National Days *October 1-2*

This public holiday commemorates the founding of the People's Republic of China in the capital of Beijing in 1949. Observances take place on October 1-2.

**CONTACT:**  
China National Tourist Office  
350 Fifth Ave., Ste. 6413  
New York, NY 10118  
212-760-8218; fax: 212-760-8809  
ny@cnto.org

**SOURCES:**  
*AnnioHol-2000*, p. 165  
*NatlHolWrld-1968*, p. 182

#### ◆ 0443 ◆ Chincoteague Pony Roundup and Penning *Wednesday before the last Thursday in July*

The annual saltwater roundup of the famous wild ponies of Assateague Island off the Delmarva Peninsula. The volunteer firemen of Chincoteague Island, the largest inhabited island on the Eastern Shore of Virginia, become cowboys for a day. They ride to Assateague, round up as many as 250 or 300 foals, mares, and sires, and then guide them into the water to swim across the channel to Chincoteague. There the ponies are penned in corrals, and the next day some foals are sold at auction, and the rest of the herd swims back to Assateague.

Legend says the ponies, which are considered stunted horses rather than true ponies, are the descendants of mustangs that survived a shipwreck of a 16th-century Spanish galleon. Another story holds that the ponies were left behind by pirates who used the island as a hideout and had to leave in a hurry. Still a third (and most probable) version is that English colonists, having brought the ponies to the New World, turned them loose on Assateague and Chincoteague when they began to damage mainland crops.

The annual penning probably started with the colonists, who rounded up foals and yearlings to invigorate their workhorse supply. It took its present form in 1925 when the newly formed Chincoteague Volunteer Fire Company decided to add a fund-raising carnival to the regular pony penning.

Now a week of festivities surrounds the roundup, with mid-way rides, country music, and oysters and clams to eat. Tens of thousands come to watch the excitement from land and small boats.

A book featuring the event, *Misty of Chincoteague* by Marguerite Henry, was published in 1947 and became a children's classic. A movie based on the book appeared in 1960.

**CONTACT:**  
Chincoteague Chamber of Commerce  
P.O. Box 258  
Chincoteague, VA 23336  
757-336-6161  
www.chincoteaguechamber.com/pony-events/ev-pony.html

**SOURCES:**  
*AmerBkDays-2000*, p. 550  
*GdUSFest-1984*, p. 199

#### Chinese New Year *See Lunar New Year*



◆ 0444 ◆ **Chinhae Cherry Blossom Festival**

*Early April*

A festival in Chinhae, South Kyongsang, Korea, the headquarters of the Korean Navy, to enjoy the thousands of blossoming cherry trees and also to honor Korea's illustrious Admiral Yi Sun-shin. Admiral Yi defeated the Japanese in several sea battles during the latter's invasions of the late 16th century. He is famous for developing "turtle boats," the first iron-clad naval vessels, with 26 cannons on each side; though outnumbered, they proved superior to the Japanese boats. While the cherries bloom, there are daily events—a memorial service, parades, sports contests, music and dance performances, and folk games.

**CONTACT:**

Korea National Tourism Organization  
1 Executive Dr., Ste. 100  
Fort Lee, NJ 07024  
201-585-0909; fax: 201-585-9041  
ny@kntoamerica.com

◆ 0445 ◆ **Chinkashiki (Fire Control Ceremony)**

*September 17*

Chinkashiki is a ceremony performed by Shinto priests at shrines around Tokyo and elsewhere in Japan. The priests walk in somber procession around a bed of burning coals until they work themselves into a kind of trance. Next, the priests gather up some salt, throw some of it into the fire and smear the remainder on their feet before walking over the burning coals in as dignified a manner as possible. The purpose of the ceremony is to demonstrate to the assembled crowds that Shinto religious beliefs and practices can tame fire and destroy its power to hurt human beings.

Shinto is the indigenous Japanese religious tradition. It has no founder, no official sacred scriptures, and no fixed system of doctrine or ethics, but it relies heavily on traditional rites and festivals.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**

*JapanFest-1965*, p. 190  
*OxDictWrldRel-1997*, p. 892

◆ 0446 ◆ **Chitlin' Strut**

*November, Friday and Saturday after Thanksgiving*

A feast of chitlins or chitterlings (hog intestines), held in the small town of Salley, S.C. The affair features a "hawg-calling" contest, country music, arts and crafts, a parade, lots of chitlins (about 8,000 pounds are devoured each year), and chicken for those not enamored of chitlins. (Former President George Bush has said he is a chitlin fan.) Chitlins are prepared by cleaning them well, boiling them until they are tender, and then, after coating them in egg and crumbs, frying them in deep fat until they're crackling crisp.

Salley was named for Col. Dempsey Hammond Salley, who donated the site in the 19th century.

The Chitlin' Strut began in 1966 to raise money for the town's Christmas decorations. The Strut now draws as many as 50,000 people, and Salley, with a population of 700, has used the revenues from it to pay for such necessities as trash cans, signs, and even a fire truck.

**CONTACT:**

Chitlin' Strut  
Town of Salley  
161 Railroad Ave., N.  
P.O. Box 484  
Salley, SC 29137-0484  
803-258-3485; fax: 803-258-3484  
Info@chitlinstrut.com  
www.chitlinstrut.com/

**SOURCES:**

*GdUSFest-1984*, p. 171

Library of Congress  
Local Legacies pages  
lcweb.loc.gov/bicentennial/pro  
page/SC/sc\_s\_thurmond4.  
html

◆ 0447 ◆ **Chochin Matsuri (Lantern Festival)**

*Various*

*Chochin* are cylindrical lanterns made out of paper stretched over a split bamboo frame. These colorful, festive lanterns appear at many Japanese festivals, but play a special role in Nihonmatsu's Chochin Matsuri on October 4-6 and Akita's Kanto Festival in August. *Kanto* are huge decorations made from 46 chochin hung from a 30-foot pole with nine cross-poles. Each kanto can weigh more than 100 pounds, and there are 160 kanto displayed at the festival in Akita. Not surprisingly, this event is also known as the **Balancing Festival**, since young men perform stunts in which they try to balance the kanto on their chins and foreheads for the entertainment of the crowd.

One of the best-known Chochin festivals is held on August 26-27 in Ishiiki town at Hazu in Aichi Prefecture. The primary attractions are twelve huge chochin, each about 30 feet high and 18 feet across, that are hoisted by means of pulleys up three huge pillars at the Suwa Shrine. According to a local legend, the lanterns commemorate the bonfire that destroyed a dragon who once threatened the shoreline community. As night nears, priests begin to illuminate the lanterns—a process that may take several hours. At the end of the festival the lanterns are lowered after religious dances and songs have been offered.

**CONTACT:**

Akita City Hall  
1-1-1 Sanno  
Akita, Akita Prefecture, Japan  
011-81-18-866-2033; fax: 011-81-18-866-2278  
www.pref.akita.jp/e/0501.html

**SOURCES:**

*IllFestJapan-1993*, p. 96  
*JapanFest-1965*, pp. 176, 185, 193

Town of Ishiiki  
isshiki@town.isshiki.aichi.jp  
www.town.isshiki.aichi.jp/03JI  
MAN/TYOTINSAI/tyotinsai-  
e.htm

City of Nihonmatsu  
403-1 Kanairo  
Nihonmatsu City  
Fukushima Prefecture 964-8601  
Japan  
011-81-243-23-1111; fax: 011-81-  
243-22-7023  
info@city.nihonmatsu.fukushima.  
jp  
www.city.nihonmatsu.fukushima.jp/  
hima.jp/ (click on "English  
version," then "festival")

◆ 0448 ◆ **Choctaw Indian Fair**

*Begins first Wednesday after Fourth of July*

This is a four-day annual gathering of the Mississippi band of Choctaw Indians. Held since 1949 in Philadelphia, Mississippi, it features—besides dances, crafts exhibits, and pageantry—the Choctaw Stickball World Series. Choctaw stickball, the forerunner of lacrosse, is played with long-handled sticks with pouches at the ends for carrying and pitching a leather ball. It is called the "granddaddy of games," and is thought to be the oldest field sport in America. More than 20,000 visitors usually attend the fair.

**CONTACT:**

Mississippi Band of Choctaw Indians  
101 Industrial Rd.  
Philadelphia, MS 39350  
601-656-5251  
info@choctaw.org  
www.choctaw.org/ (click "Culture," then "Community Celebrations")

**SOURCES:**

*GdUSFest-1984*, p. 102  
*IndianAmer-1989*, p. 242

◆ 0449 ◆ **Choctaw Trail of Tears Walk**

*May or June*

As European settlers migrated west, the Choctaw Indians were forced from their Mississippi and Louisiana settlements. In the 1830s thousands of Choctaw people suffered from starvation, disease, and cold, wet weather for which they were ill-equipped, having had to leave all their possessions behind, and thousands died during the movement to reservations in what is now Oklahoma.

Each year many Choctaw families and friends gather in Skullyville, Oklahoma, where the dead were buried. There is an annual historic reenactment of the walk, known as the "Trail of Tears" walk, and other events. Traditional Choctaw foods are served, and Choctaw baskets, renowned for their intricate patterns, are on display.

**CONTACT:**

Choctaw Nation  
P.O. Drawer 1210  
Durant, OK 74702-1210  
800-522-6170 or 580-924-8280;  
fax: 580-924-4148  
www.choctawnation.com/ (click "History," then "Pushmataha & Choctaw Trail of Tears")

**SOURCES:**

*EndurHarv-1995*, p. 242

Skullyville Cemetery of the Choctaw Nation of Oklahoma  
www.skullyville.com/

◆ 0450 ◆ **Chongmyo Taeje (Royal Shrine Rite)**

*First Sunday in May*

A Confucian memorial ceremony held at Chongmyo (or Jongmyo) Shrine in Seoul, Korea, to honor the kings and queens of the Yi, or Joseon, Dynasty (1392-1910). The shrine, in a secluded garden in the center of Seoul, houses the ancestral tablets of the monarchs. Each year elaborate rites are performed to pay homage to them, and a number of royal descendants, robed in the traditional garments of their ancestors, take part. The rites are accompanied by court music and dance. The ceremony is a grand expression of the widespread Confucian practice of honoring ancestors, either at home or at their graves.

**CONTACT:**

Cultural Properties Administration  
139, Seonsa-ro (920, Dunsandong)  
Seo-gu, Daejeon, Korea 302-701  
www.ocp.go.kr/english/treasure/dom\_jmo.html

◆ 0451 ◆ **Christ the King, Feast of**

*November, Sunday before Advent begins*

In 1925, Pope Pius XI established the last Sunday in October as the Feast of Christ the King. He did so in order to remind people of Christ's everlasting authority over the people of the earth, thereby signaling the church's resistance to the rising tide of secular values and ideas in politics as well as in social matters. This Roman Catholic feast day was adopted by the Episcopal Church as well as other churches of the Anglican Communion. In 1970 the Roman Catholic Church moved the feast to the last Sunday before ADVENT begins, as did the Episcopal Church and some other churches in the Anglican Communion.

**SOURCES:**

*ChristYr-1991*, p. 86  
*DaysCustFaith-1957*, p. 276  
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◆ 0452 ◆ **Christkindlesmarkt**

*Early December through Christmas Eve*

The biggest and best known of the CHRISTMAS markets of Germany. The market in Nuremberg, Bavaria, Germany, has been held since 1697 in the city's *Hauptmarkt* ("main market"), the site of the famed 60-foot-high *Schöner Brunnen* ("beautiful fountain") and the 600-year-old redstone Church of Our Lady. More than 100 booths are set up to offer only goods directly related to Christmas—dolls, wooden soldiers, tinsel angels, picture books, and painted boxes. Food booths sell Nuremberg's specialties—*Lebkuchen*, or gingerbread, and *Zwetschgenmannlein*, which are little people-shaped confections made of prunes, figs, and raisins, with heads of painted walnuts. A post office branch is set up to cancel letters with a special stamp, and rides are offered in an old horse-drawn mail coach.

The three-week festival is inaugurated with choral singing, the pealing of church bells, and illumination of a crèche. A week or two before Christmas, some 10,000 people parade with lanterns to the Imperial Castle overlooking the city to

sing carols. Other major Christmas markets are held in a number of German cities. Munich has the oldest Christmas market; it has been held annually for about 600 years, and features daily musical programs. In Rothenburg-on-the-Tauber, the market is a month-long "Winter's Tale" of 150 events that include stagecoach rides, plays, and concerts. In Berlin, a miniature village for children is featured.

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**SOURCES:**

*AnnivHol-2000*, p. 217  
*BkFestHolWrld-1970*, p. 129  
*BkHolWrld-1986*, Dec 4  
*EncyChristmas-2003*, p. 154  
*FestWestEur-1958*, p. 80

◆ 0453 ◆ **Christmas**

December 25

The most popular of the Christian festivals, also known as the **Feast of the Nativity of Our Lord**, Christmas (from "Christ's Mass") celebrates the birth of Jesus of Nazareth. The exact date of Jesus' birth is not known, and for more than three centuries it was a movable feast, often celebrated on EPIPHANY, January 6. The Western Church chose to observe it at the end of December, perhaps as a way of countering the various pre-Christian festivals celebrated around that time of year. Some believe that Pope Julius I fixed the date of Christmas at December 25 in the fourth century. The earliest reference to it is in the Philocalian Calendar of Rome in 336. Although the majority of Eastern Orthodox churches have celebrated the Nativity on December 25 since the middle of the fifth century, those that still adhere to the old Julian calendar—called Old Calendarists—mark the occasion 13 days later, on January 7. The Armenian Churches continue to celebrate OLD CHRISTMAS DAY on January 6.

The Christmas season in the church begins on Christmas Eve and ends on Epiphany, unlike the commercial season that may begin any time after HALLOWEEN.

December 25th is a holy day of obligation for Roman Catholics, who must attend one of the three masses priests are permitted to say in honor of the occasion. These services are celebrated at midnight on CHRISTMAS EVE and at dawn and, usually, mid-morning on Christmas.

As a holiday, Christmas represents a strange intermingling of both Christian and the pagan traditions it replaced. Many of the secular customs now associated with Christmas—such as decorating with mistletoe, holly, and ivy; indulging in excessive eating and drinking; stringing lights in trees; and exchanging gifts—can be traced back to early pagan festivals like the SATURNALIA and ancient WINTER SOLSTICE rites. Another example is burning the YULE log, which was part of a pre-Christian winter solstice festival celebrating the return of the sun in the middle of winter. Even the Christmas tree, a German custom introduced in Britain by Queen Victoria's husband, Albert, may trace its history back to ancient times

One of the most universal Christmas traditions is the crèche, a model of the birth scene of Christ, with Jesus in the manger, surrounded by the Holy Family and worshipping angels,

shepherds, and animals. Many families have their own crèche, with the three Wise Men set apart and moved closer each day after Christmas until they arrive at the manger on Epiphany. In Austria, the crèche is not put away until CANDLEMAS DAY.

In Belgium, the manger also appears in shop windows, constructed of the material sold by the shop: bread at the bakery; silks and laces at dressmakers; a variety of materials from the hardware store; butter and cheese from dairies; and cravats and neckties at the haberdashers.

In Chile the crèche is called a *pesebre*. Some homes leave their doors open so people passing by can come in and say a brief prayer to the *Niño Lindo* (beautiful baby).

In Italy it is a *presépio*, and is placed on the lowest shelf of a *ceppo*, which is a pyramid of shelves, lit with candles, used to display secular Christmas decorations and ornaments.

In Poland, where the crèche is called a *yaselko*, it is believed to be the origin of the Christmas folk play called the King Herod play, based on Herod's order to kill all male babies in Bethlehem (see HOLY INNOCENTS' DAY). Thirteenth-century Franciscan monks brought the crèche to Poland. Eventually the wax, clay, and wooden figures were transformed into *szopka*, puppets that performed Christmas mystery plays, which told of the mysteries of Christ's life. Later, the monks acted the parts played by the puppets and were called "living *szopka*." In time, the plays were blended with characters and events from Polish history. The performers are called "Herods" and go from house to house in their village where they are invited in to sing carols, act, and later to eat and drink with the family.

In Burkina Faso (until 1984 called Upper Volta), in western Africa, the population is mostly in Ouagadougou, the capital, and there the children make nativities (manger scenes) around the entrance to their compound. They are ready on Christmas Day so friends and neighbors can come by and, if they like them, leave a few coins in the dish provided. Some are made of paper and set on a pedestal, others of mud bricks with a thatch roof, while others are in the form of the local round house and have the bricks covered with a coat of concrete and a masonry dome instead of thatch. All of this is ornately decorated with strings of plastic packing peanuts, bits of shiny metal, tinsel, plastic, and flashlight bulbs. Some are modeled after pictures of European churches, but the child who can build a multi-storied nativity is thought very clever. On the wall of the compound behind the nativity is painted a white panel on which are affixed pictures of the Holy Family, crosses, hearts, arrows, stars, and anything else that comes to the mind of the young creator.

In Japan, since the end of World War II, Christmas has become a very popular holiday, even for non-Christians. Christmas dinner is replaced with a commercial Christmas cake, called "decoration cake," (*dekoreshon keki*), covered with ridges and waves of frosting. Grandfather Santa Claus brings the gifts, but stockings are hung on the pipe for the bathtub stove, which is the nearest equivalent to a fireplace in Japanese homes. NEW YEAR'S postcards are much more important than Christmas cards, and the most elaborate use of evergreen trees is also saved for New Year's. Christmas parties are a kind of blending with *bonenkai*, "closing of the year

parties," which may only be attended by men and professional women: geishas, waitresses, entertainers. All women can attend Christmas parties, which is one of the reasons why the Japanese consider Christmas to be democratic.

Secular Christmas customs have continued to evolve. The Christmas card didn't become popular until the 19th century in England; Santa Claus's reindeer were an American invention at about the same time. Modern Christmas celebrations tend to focus on the worldly—with such traditions as the office Christmas party, sending out greeting cards, and Christmas specials on television taking the place of church services and other religious observances for many. The movement to "put Christ back into Christmas" has not lessened the enjoyment of this holiday as much for its social and commercial events as for its spiritual significance. The way Christmas is celebrated today is actually no worse—and in many ways much less excessive—than the hedonistic medieval celebration, where the feasting and revelry often extended all the way from Christmas to Candlemas (February 2).

See also GANNA; KOLEDOUVANE; LIGHTING OF THE NATIONAL CHRISTMAS TREE; MISA DE GALLO; and POSADAS

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home.it.net.au/~jgrapsas/pages/  
Nativity\_Christ.html

**SOURCES:**

*AmerBkDays-2000*, pp. 3, 851  
*BkDays-1864*, vol. II, pp. 733,  
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*BkFest-1937*, pp. 10, 11, 20, 35,  
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*DaysCustFaith-1957*, pp. 319,  
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*DictFolkMyth-1984*, pp. 182,  
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628, 689, 761, 779, 854,  
1063, 1065, 1133  
*EncyChristmas-2003*  
*EncyRel-1987*, vol. 3, p. 460  
*FestSaintDays-1915*, p. 231  
*FestWestEur-1958*, pp. 20, 30,  
53, 83, 104, 148, 158, 186,  
208, 222, 241  
*FolkAmerHol-1999*, p. 497  
*FolkWrldHol-1999*, p. 716  
*OxYear-1999*, pp. 514, 601  
*RelHolCal-2004*, pp. 86, 116  
*SaintFestCh-1904*, p. 37

◆ 0454 ◆ **Christmas, Russian Orthodox**  
January 7

This celebration of the birth of Jesus is observed by the Russian Orthodox Church under the Julian calendar. The calendar trails behind the Gregorian calendar by 13 days.

Before the 1917 Revolution, Orthodox CHRISTMAS was widely observed in Russia, Ukraine, Belarus, and Georgia. After the Revolution, churches were closed and people practicing religion were persecuted. In 1991, after the Soviet Union had been officially dissolved, Christmas was observed openly and as a state holiday in Russia for the first time in 70 years.

In Moscow, banners were strung up and Nativity scenes were displayed in Red Square. On radio and television, there

were nonstop programs telling the Christmas story and showing villagers wearing embroidered folk costumes and carrying tambourines as they made the rounds to offer Christmas bread at every house. On CHRISTMAS EVE, tens of thousands jammed Red Square for performances by choirs and bellringers and gala fireworks over the multi-colored onion domes of St. Basil's Cathedral. Midnight services were celebrated in churches. At the Kremlin, a Christmas charity ball was held to raise money for orphan children.

Before the Revolution, Christmas in Russia was a great feast celebrated with decorated trees, strolling carolers, and gifts. There was a legend of "Father Frost" or "Grandfather Frost," who wore a red robe and black boots and had a long white beard. Tchaikovsky's "Nutcracker Suite" was, of course, associated with the holiday. When Joseph Stalin was in power some aspects of the old Christmas, such as the tree and the gifts from Grandfather Frost, were added to the New Year's celebrations. Then January 7 became a holiday observed only by those who dared to go to church.

See also OLD CHRISTMAS DAY; RUSSIAN WINTER FESTIVAL

**SOURCES:**

*AmerBkDays-2000*, p. 35  
*BkFest-1937*, p. 296  
*BkFestHolWrld-1970*, p. 142  
*DictFolkMyth-1984*, p. 230  
*EncyChristmas-2003*, p. 651  
*FolkWrldHol-1999*, p. 752

◆ 0455 ◆ **Christmas Eve**  
December 24

Christmas Eve or the **Vigil of Christmas** represents the culmination of the ADVENT season. Like CHRISTMAS itself, Christmas Eve celebrations combine both religious and secular events. Perhaps the most widely anticipated by children is the arrival of Santa Claus—known as *Sinterklass* by the Dutch settlers of New York, who were the first to introduce the idea of St. Nicholas's annual appearance on this day; the original Santa Claus was the tall, saintly looking bishop Nicholas of Metz. It wasn't until the 19th century that he became the jolly, overweight, pipe-smoking figure in a red fur-trimmed suit that children in the United States recognize today. The modern Santa Claus was largely the invention of two men: Clement Moore, who in 1822 wrote his now-famous poem, "A Visit from St. Nicholas," and Thomas Nast, a cartoonist who did numerous illustrations of Santa Claus based on Moore's description. In any case, it is on Christmas Eve that Santa Claus climbs down the chimney and fills the children's stockings that have been hung by the fireplace mantel. Before going to bed children around the world leave milk and food out for the one who brings the presents, be it Santa Claus, the baby Jesus, the Christmas elf of Denmark, the Christmas goat of Finland (called *Joulupukki*), or the Swedish *tomte*, or little man, who resembles Puck or a leprechaun.

The midnight church service celebrating the birth of Jesus Christ is the main Christmas Eve tradition for many Christians of all denominations and even of non-believers, especially if there is a good organist, soloist, or choir. In most European countries, a large but meatless meal is eaten before church, for it is a fast day. Some families, especially those with young children, exchange gifts on Christmas Eve rather

than on Christmas Day. Caroling—going from house to house singing Christmas carols—began in Europe in the Middle Ages. The English brought the custom to America, where it is still very popular.

In Venezuela after midnight on Christmas Eve, crowds of teenagers roller skate on the Avenida de los Caibos. After an hour or so, they attend a special early mass called *Misa de Aguinaldos*, “Mass of the Carols,” where they’re greeted at the door with folk songs. Then they skate home for Christmas breakfast.

In Newfoundland and Nova Scotia, Canada, mummers, or *belsnickers*, go from house to house. Once inside they jog, tell licentious stories, play instruments and sing, and generally act up until the householder identifies the person under the mask. Then the mummer takes off his or her costume and acts like a normal visitor.

In the 19th century in what is now New Mexico bundles of branches were set ablaze along the roads and pathways. Called *farolitos* and *luminarias* these small fires are meant to guide the Travelers to the people’s homes on Christmas Eve. Residents are ready to give hospitality to anyone on that night, especially Joseph and Mary with the Christ Child. They wait in faith for the Travelers’ three knocks on their door. But modern fire codes overtook the ancient faith and firefighters began to extinguish the small piles of burning pine branches for fear a spark would start an inferno. Small brown paper bags partially filled with sand and holding a candle eventually replaced the open fires. Inevitably merchants began to sell wires of electric lights to replace the candles, and plastic, multi-colored sleeves to imitate lunch bags, and the modern luminarias began to appear at holidays like HALLOWEEN and the FOURTH OF JULY.

Last-minute shopping is another Christmas Eve tradition, and stores often stay open late to accommodate those who wait until the last minute to purchase their Christmas gifts.

In Buddhist Japan, Christmas Eve is for lovers, a concept introduced by a Japanese pop star and expanded by trendy magazines. It is a Western rite celebrated with a Japanese twist. The day should be spent doing something extra special (expensive), and should end in a fine Tokyo hotel room, most of which have been booked since the previous January; even the cheapest rooms go for exorbitant prices. Being alone on this night is comparable to being dateless on prom night in the United States.

Uncle Chimney is their version of Santa Claus. Youngsters may be treated to a \$29 (or more) barrel of Kentucky Fried Chicken (10 pieces of chicken, five containers of ice cream, and salad) if their parents don’t mind lining up for two hours. The reason for the chicken is that many Japanese think Colonel Sanders resembles Santa Claus. Another culinary tradition is strawberry shortcake with a plastic fir tree on top. This was introduced 70 years ago by a Japanese confectioner as a variant of plum pudding. While the origins of this form of Christmas are unclear, many people say it dates from the 1930s, well before the United States occupation in 1945 after World War II.

See also BEFANA FESTIVAL; DÍA DE LOS TRES REYES; GIANT LANTERN FESTIVAL; POSADAS; ST. NICHOLAS’S DAY; “SILENT

NIGHT, HOLY NIGHT” CELEBRATION; TOLLING THE DEVIL’S KNELL; WIGILIA

**SOURCES:**

- AmerBkDays*-2000, p. 850
- BkDays*-1864, vol. II, p. 733
- BkFest*-1937, pp. 9, 20, 22, 35, 48, 62, 73, 92, 98, 107, 116, 129, 139, 154, 175, 191, 215, 222, 234, 252, 272, 280, 287, 296, 304, 313, 322, 333, 344
- BkHolWrld*-1986, Dec 24
- DaysCustFaith*-1957, p. 350
- DictFolkMyth*-1984, pp. 549, 591, 1063
- EncyChristmas*-2003
- FestSaintDays*-1915, pp. 8, 228
- FestWestEur*-1958, pp. 27, 28, 50, 82, 83, 102, 120, 156, 206, 219, 239
- OxYear*-1999, p. 510
- RelHolCal*-2004, p. 85

◆ 0456 ◆ **Christmas Eve in Armenia**

*January 5 by the Julian calendar; January 18 by the Gregorian calendar*

On Christmas Eve in Armenia it is traditional to eat fried fish, lettuce, and boiled spinach. The spinach is eaten to pay tribute to the Virgin Mary, who, according to legend, ate spinach on the evening before Jesus’ birth. After a morning church service on CHRISTMAS DAY, the men exchange brief social calls and are served coffee and sweets. On the third day after Christmas, it’s the women’s turn to make and receive calls.

**SOURCES:**

- BkFest*-1937, p. 22
- DaysCustFaith*-1957, p. 351
- EncyChristmas*-2003, p. 36

◆ 0457 ◆ **Christmas Eve in Bethlehem**

*December 24*

Located only a few miles from Jerusalem in an area that is part of the biblical land of Palestine, Bethlehem is known as the birthplace of Jesus and has long been regarded as a holy place by Christians. A church was eventually built on the site, and the crypt beneath it, known as the Grotto of the Nativity, is reputed to be the site of the original manger. Because there have been so many arguments over the years about which Christian church should control the sanctuary, it is jointly owned by the Armenian, Orthodox, and Roman Catholic churches. A Roman Catholic mass is held there at midnight on CHRISTMAS EVE, and because pilgrims from all over the world attend, most of them end up watching the service on a large closed-circuit television screen in nearby Manger Square. The highlight of the service occurs when a carved wooden figure of the Christ Child is laid in a manger in the Grotto of the Nativity.

Protestants hold an outdoor service in Shepherds’ Field where, according to tradition, the shepherds kept watch over the flocks on the first Christmas Eve.

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htm

**SOURCES:**

*EncyChristmas-2003*, p. 62

◆ 0458 ◆ **Christmas Eve in Denmark (Juleaften)**

December 24

The celebration of CHRISTMAS in Denmark actually begins on Little Christmas Eve (December 23) and continues well into the NEW YEAR. It is customary to make enough apple fritters on Little Christmas Eve to last three days. In rural areas, farmers tie a sheaf of grain to a pole in the garden so that the birds can feed from it. Even city dwellers tie bunches of grain to their balconies.

The traditional Christmas Eve dinner starts with *risengrød* (rice porridge). Like Christmas puddings elsewhere, there is an almond hidden inside the porridge. Whoever finds it receives a prize. The *risengrød* is followed by roast goose stuffed with prunes and apples and decorated with small Danish flags. After dinner, family members often dance around the Christmas tree, sing carols, and exchange gifts.

The *Julenisse*, or Christmas gnome, is a small bearded man dressed in gray with a pointed red cap who, according to Danish legend, lives in attics or barns and is responsible for bringing a family good or bad luck. On Christmas Eve the *Julenisse* is given a generous portion of *risengrød* with an extra helping of butter.

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holidays.html

**SOURCES:**

*BkFest-1937*, p. 98  
*EncyChristmas-2003*, p. 192  
*FestWestEur-1958*, p. 27

◆ 0459 ◆ **Christmas Eve in Finland (Jouluaatto)**

December 24

Before sitting down to the traditional CHRISTMAS EVE dinner, many Finns go to church and place flowers and lighted candles on the graves of departed family members. Then the family gathers around the table and listens to the head of the household read a Christmas prayer. The meal itself includes *lipäkala* (the Christmas fish) and ham, various breads, a kind of plum cake known as *torttuja*, and the traditional rice pudding in which an almond has been hidden. According to superstition, the boy or girl who finds it will be married before the next Christmas. The tree is decorated with homemade paper or wooden toys, gingerbread cookies, gilded walnuts, and other treats.

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**SOURCES:**

*BkFest-1937*, p. 116  
*EncyChristmas-2003*, p. 602

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xmas.html

◆ 0460 ◆ **Christmas Eve in France (Veille de Noël)**

December 24

CHRISTMAS EVE church services in Paris can be quite elaborate, while those in rural areas of France are usually very simple. No matter where it takes place, the Christmas Mass involves burning candles, Christmas carols, bells, and a crèche or miniature Nativity scene. Most homes also have a crèche. In Provence, the crèche includes not only the Holy Family, but small clay figures called *santons* representing traditional village characters—the butcher, baker, basket maker, flute players, etc.—who come to adore the infant Jesus. In Marseilles, there is a SANTON FAIR in the weeks preceding Christmas that is attended by people from all over Provence who want to purchase the traditional santons, made from molds that have been used for generations.

After the midnight service is over, families return to their homes for the *réveillon*, or traditional Christmas Eve meal, which includes *pâté de foie gras*, oysters, blood sausage, pancakes, and plenty of French wine. It is customary for the newspapers to calculate how many kilograms of blood sausage have been consumed at *réveillon*. Many families serve goose because, according to a Provençal legend, the goose clucked a greeting to the Wise Men when they drew near the baby Jesus.

In France children leave a pair of shoes out for *Père Noël*, the French gift bringer, to fill with treats.

In some parts of France people celebrate Christmas Eve with the *Fête des Bergers*, the Shepherds' Mass or Shepherds' Festival. The event revolves around a procession led by shepherds and shepherdesses, dressed in traditional, local costumes. A simple farm cart, led by a ram, is decorated with bells, flowers, and candles. The shepherds and shepherdesses put a lamb in the cart and lead it in a procession around the church. Then a shepherd picks up the lamb and gives it to the priest, a gesture that is said to represent the offering of a newborn lamb to the infant Jesus.

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**SOURCES:**

*BkFest-1937*, p. 129  
*BkHolWrld-1986*, Dec 24  
*EncyChristmas-2003*, pp. 262,  
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*FestWestEur-1958*, p. 50

French Ministry of Culture and  
Canadian Heritage  
www.culture.fr/culture/noel/  
angl/noel.htm

◆ 0461 ◆ **Christmas Eve in Italy (La Vigilia)**

December 24

The *presépio*, or Nativity manger, with its miniature figures of the Holy Family, angels, shepherds, and Three Kings plays

a major role in the Italian observance of CHRISTMAS and is thought to have originated with ST. FRANCIS OF ASSISI more than 700 years ago. The presépio is set up on the first day of the Novena (the nine days preceding Christmas); on each subsequent morning, the family gathers before the presépio to light candles and offer prayers. Although manger figures are on sale in every market and village fair, in many families the manger is an heirloom that has been handed down for generations. The setting for the manger is usually built at home from cardboard, moss, and bits of twig, and it can be quite elaborate.

Christmas Eve is a family affair. After lighting candles before the presépio, a meatless meal known as the *cenone*, or festa supper, is served. It usually consists of some type of fish (eel is popular among the well-to-do), fowl, artichokes cooked with eggs, fancy breads, and Italian sweets such as *cannoli* (cheese-filled pastry), nougat, and other delicacies.

The YULE log plays a more important role than the Christmas tree. The children may tap it with sticks, requesting certain gifts. Few presents are given on Christmas Eve, since EPIPHANY is the time for gift-giving. The evening concludes with a church service at midnight.

In parts of Calabria and the Abruzzi, itinerant bagpipers, or *zampognari*, come down from the mountains and go from house to house playing pastoral hymns before the homemade mangers. They are given gifts of food or money.

See also BEFANA FESTIVAL

**SOURCES:**

*BkFest-1937*, p. 191  
*EncyChristmas-2003*, p. 365  
*FestSaintDays-1915*, p. 229  
*FestWestEur-1958*, p. 102

◆ 0462 ◆ **Christmas Eve in Switzerland (Heiliger Abend)**

December 24

There are a number of superstitions and folk beliefs surrounding Christmas Eve in Switzerland. One is the belief that animals gain the power of speech at midnight on Christmas Eve because they were present at Jesus' birth. Farmers give their horses, cows, goats, and other animals extra food on this night, but it's considered back luck to overhear what the animals say. Old people claim that they can predict the weather for the next 12 months by peeling off twelve layers of onion skin and filling them with salt. Young lovers who want to find out who they will marry are told to drink from nine different fountains while the midnight church bells are ringing on Christmas Eve. If they rush to the church, their future mate will be standing on the steps.

*Christkindli*, or the Christ Child, who travels in a sleigh pulled by six reindeer, brings Swiss children their gifts. In the area surrounding Hallwil in the canton of Lucerne, a girl dressed in white robes, glittering crown, and a veil portrays the Christ Child. Other children, wearing white garments and carrying baskets of gifts and lanterns, accompany her on her rounds. Some families wait until the *Christkindli* enters the house to light the candles on the Christmas tree. In many homes the tree is kept hidden until after Christmas Eve supper, when

the parlor doors are opened and the tree is displayed in all its glory.

In Zurich cakes known as *Tirggel*, whose main ingredients are flour and honey, are served at Christmas time. The cakes are believed to have originated as a pagan offering. They are made by pushing dough into intricate molds, shaped like characters from folktales, cartoons and other popular subjects. The finished cakes are tough and glossy, so it is not uncommon for them to be kept for months or even years, and to be used as decorations around the house.

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ton\_emb/e/home.html (click  
on "Culture and Education,"  
then "Switzerland for Kids")

**SOURCES:**

*BkFest-1937*, p. 322  
*EncyChristmas-2003*, p. 114  
*FestWestEur-1958*, p. 239

◆ 0463 ◆ **Christmas Eve in the Baltics**

December 24

Many people in Estonia attend church on CHRISTMAS EVE. The holiday dinner, which follows the church service, typically includes roasted pig's head or blood sausages, turnips, and potatoes. For dessert there is cranberry soup, and of course plenty of Estonian vodka, which is made from the potatoes for which the country is famous. Many of the Christmas tree ornaments are edible, and real candles—often made by dipping a lamb's wool thread into hot sheep fat—are used to light the tree.

In Latvia, the tree is the only Christmas decoration, and it is laden with gilded walnuts, artificial snow, tinsel, small red apples, and colored candies. After the traditional Christmas Eve dinner, which consists of roast pork, goose and boar's head, and little meat-filled pastries known as *piradzini*, the candles on the tree are lighted and the gifts piled beneath it are distributed and opened.

In Lithuania family members break and consume delicate wafers, or *plotkeles*, on Christmas Eve as a token of peace. The family puts a little hay under the tablecloth as a reminder that Jesus was born in a stable. The *kucios*, or Christmas Eve supper, consists of fish soup followed by cabbage, fried and boiled fish, sauerkraut, and a huge pike served with a hearty, dark gravy. Dessert is *kisielius*, a pudding-like dish that is composed of cream of oats, sugar, and cream.

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011-372-6-317-000; fax: 011-372-6-317-099  
vminfo@vm.ee  
www.vm.ee/eng/comesee/christmas.html

**SOURCES:**

*BkFest-1937*, pp. 107, 215, 222  
*EncyChristmas-2003*, pp. 225, 421, 427

◆ 0464 ◆ **Christmas Eve, Moravian**

December 24

Members of the Moravian Church—named after Moravia, a region in the former Czechoslovakia (now part of the Czech Republic)—fled to America to escape persecution in the mid-18th century. They established a number of communities in Pennsylvania, one of which is called Bethlehem and known as “America’s Christmas City.” As Christmas approaches, the Moravians carry on the Old World tradition of building a Christmas “putz” (from the German word *putzen*, meaning “to decorate”) or Nativity scene, which can range from a simple mantle decoration to an elaborate miniature landscape.

On the afternoon of CHRISTMAS EVE, they hold a children’s “love feast” consisting of music, meditation, and a simple meal—usually sweet buns and mugs of sweetened coffee—served in the church. Then after dinner, they assemble again in the church for the Christmas Eve Vigil, a service devoted almost entirely to music. The church lights are dimmed and handmade beeswax candles are distributed to the entire congregation while the children’s choir sings a favorite Moravian hymn. A similar observance is held in Winston-Salem, North Carolina, now a historical restoration at which the Moravian way of life is preserved.

**CONTACT:**

Moravian Church in America  
P.O. Box 1245  
Bethlehem, PA 18016  
610-867-0593; fax: 610-866-9223  
pubs@mcnp.org  
www.moravian.org

Old Salem Online  
P.O. Box F Salem Station  
Winston-Salem, NC 27108-0346  
888-653-7253 or 336-721-7300;  
fax: 336-721-7335  
www.oldsalem.org

Moravian Music Foundation  
Southern Music Archives, Research Library and Main Office  
457 S. Church St.  
Winston-Salem, NC 27101  
336-725-0651; fax: 336-725-4514  
www.moravianmusic.org/lovefeast.htm

◆ 0465 ◆ **Christmas in Greece**

December 25

According to Greek folklore, supernatural beings with unusual powers are present upon earth during the 12 days between CHRISTMAS EVE and EPIPHANY. The name for these spirits is *kallikantzari*, and they wander about during the Christmas season causing mischief. They are ugly and unkempt, and their favorite way of getting into the house is through the chimney, much like the traditional Santa Claus. Christmas masqueraders often dress in animal skins to represent these demons of the WINTER SOLSTICE, and their jangling bells are supposed to drive the spirits away. Children born

on CHRISTMAS must be baptized immediately to rid them of the evil influence of the *kallikantzari*.

**CONTACT:**

Greek Embassy  
Press and Information Office  
2211 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-332-2727; fax: 202-265-4931  
pressoff@greekembassy.org  
www.greekembassy.org/press/facts/index.html

**SOURCES:**

*BkFest-1937*, p. 154  
*EncyChristmas-2003*, pp. 312, 401  
*FestSaintDays-1915*, p. 230

◆ 0466 ◆ **Christmas in Norway**

December 25-26

CHRISTMAS, known as **Juledag** in Norway, is generally a quiet day. After attending morning church services, most Norwegians return home to be with their family and friends. December 26, however, is another matter. Referred to as Second Christmas Day, or *Anden Juledag*, it is spent eating, drinking, and going to parties, festivities that continue until January 13. Holiday breakfasts are popular, often accompanied by *aquavit* and other strong drinks. Traditional foods served at these Christmas get-togethers include *lutefisk* (dried cod), *lefse* (a thin potato roll served with butter or cinnamon and sugar), and *fladbrød* (a flat, hard Norwegian bread).

During the German occupation of Norway, when King Haakon was living in England, a Norwegian boat stationed there would be sent to Norway to bring back a Norway spruce each year as a gift for the king at Christmas. The custom of bringing a Norwegian tree to England was continued after the war, and every Christmas a huge Norwegian spruce stands in London’s Trafalgar Square.

**CONTACT:**

Norwegian Embassy  
2720 34th St., N.W.  
Washington, DC 20008  
202-333-6000; fax: 202-337-0870  
emb.washington@mfa.no  
odin.dep.no/odin/engelsk/norway/history/032005-993721/index-dok000-b-n-a.html (Ministry of Foreign Affairs)

**SOURCES:**

*BkFest-1937*, p. 254  
*BkFestHolWrld-1970*, p. 140  
*EncyChristmas-2003*, p. 567  
*FestWestEur-1958*, p. 158  
*FolkWrldHol-1999*, p. 745

◆ 0467 ◆ **Christmas in Puerto Rico**

December 25

CHRISTMAS celebrations in Puerto Rico combine island traditions with more contemporary customs, such as Santa Claus and imported Christmas trees. Singers, often dressed as the Three Kings (or Magi) go from door to door singing ancient carols known as *aguinaldos* to the accompaniment of guitars. It is customary to offer gifts to the singer, and over the years, the term “aguinaldos” has also come to stand for the gift itself. Sometimes the strolling carolers are asked inside to sample special Christmas dishes, such as roast pig and rice pudding. Christmas pageants and parties, which begin in early December, often extend right up until the Feast of the Three Kings on EPIPHANY (January 6).

In the Dominican Republic, on the island of Hispaniola just west of Puerto Rico, a major Christmas attraction is the animated *nacimiento* (Nativity scene) at the Church of San José.



This mechanized toy village features miniature trains and figures of people going about their jobs.

**SOURCES:**  
*FolkAmerHol-1999*, p. 509  
*FolkWrldHol-1999*, p. 751

◆ 0468 ◆ **Christmas in Romania (Craciun)**  
 December 25

From CHRISTMAS EVE until NEW YEAR'S EVE, boys in Romania go from house to house singing carols, reciting poetry and legends, and carrying the *steaua*, which is a large wooden star covered with gilt paper, decorated with ribbons and bells, and illuminated from within by a burning candle. Dramatic performances of the story of Jesus' birth can be seen in many Romanian towns and villages, with a cast of traditional characters that includes King Herod, the Magi, a clown, and a comical old man. Puppet shows are also popular.

*Turte*, a special kind of cake consisting of many layers of thin dough with melted sugar or honey and crushed walnuts in between, is the food most often associated with Christmas in Romania. The many-layered dough is representative of the swaddling clothes of the infant Jesus. As the housewife prepares the *turte* on the day before Christmas Eve, she walks into the yard followed by her husband wielding an ax. They go around to each tree in the yard, and the husband threatens to cut it down because it no longer bears any fruit. The wife intervenes, persuading the husband that the tree will be full of fruit the following summer. The custom may derive from a pagan ceremony.

**CONTACT:**  
 Gateways to Romania  
 Romania at the Smithsonian Folklife Festival  
[www.romanian-folklife.ro/Eng/Celebrations.htm](http://www.romanian-folklife.ro/Eng/Celebrations.htm)

**SOURCES:**  
*BkFest-1937*, p. 281  
*BkFestHolWrld-1970*, p. 142  
*DaysCustFaith-1957*, p. 351  
*FolkWrldHol-1999*, p. 751

◆ 0469 ◆ **Christmas in South Africa**  
 December 25

Because South Africa is in the Southern Hemisphere, CHRISTMAS is a summer holiday. The tinsel and evergreen boughs that decorate homes, churches, parks, and shopping malls offer a stark contrast to the weather, which encourages people to spend the day at the beach or in the shaded mountains. But Christmas traditions persist: English-speaking children hang up their stockings in anticipation of the arrival of Father Christmas, carolers sing by candlelight on CHRISTMAS EVE, and Christmas pageants are performed. One of the most popular activities for children is to produce pantomimes based on such classic tales as "Babes in the Woods." BOXING DAY, December 26, is also observed as a holiday, a time for giving boxes of food and clothing to the poor.

For black South Africans Christmas is a day for feasting and exchanging gifts. It marks the culmination of a CARNIVAL-like week of singing, dancing, and eating.

**SOURCES:**  
*BkFestHolWrld-1970*, p. 152  
*EncyChristmas-2003*, p. 728  
*FolkWrldHol-1999*, p. 753

◆ 0470 ◆ **Christmas in Spain (Pascua de Navidad)**  
 December 25

The **Feast of the Birth** is observed in Spain by attending church services, feasting, and listening to Christmas music. It is a Spanish custom for public servants—such as the mail carrier and the garbage collector—to leave cards with holiday messages for their customers, a reminder of the services they have rendered in the past or hope to render in the coming year. In return, they are given *aguinaldos*, or gifts of money. In Madrid and other large cities, it is not uncommon to see a police officer directing traffic on CHRISTMAS Day, surrounded by parcels of all sizes and shapes. Christmas is also a time for processions of the *gigantes*, or giant figures, which dance to the music of fife and drum.

Spanish children receive their gifts at EPIPHANY, which commemorates the coming of the Magi to Bethlehem, bearing gifts for the Christ child. Children leave their shoes on the window sill or balcony and fill them with straw and carrots or barley for the Magi's horses to eat. In Cadiz, children still observe the traditional rite of "Christmas swinging" on swings that are set up in the courtyards. At one time the custom may have been intended to help the sun in its climb to the highest point in the sky.

**SOURCES:**  
*BkFest-1937*, p. 305  
*BkFestHolWrld-1970*, p. 145  
*EncyChristmas-2003*, p. 731  
*FestWestEur-1958*, p. 208

◆ 0471 ◆ **Christmas in Sweden (Juledagen)**  
 December 25

Swedes rise early on CHRISTMAS to attend *Julotta*, six o'clock church services. The church is lit with hundreds of candles and the congregation sings nativity hymns. In rural areas, lit candles are placed in farmhouse windows and people travel to church by sleigh. Each sleigh carries a torch, and when people arrive at the church they all throw their torches into a bonfire.

Unlike the American Santa Claus, the Swedish Father Christmas, or *jultomte*, is small and thin, more like a leprechaun than a jolly, white-bearded man. The *tomte*, "little man," is a mythical character similar to an elf who can be either troublesome or benevolent, depending on how well he is treated. Because midwinter was considered a dangerous season in pre-Christian times, full of evil spirits, it was important to treat the *tomte* well by putting out food and drink for him. Over the generations, the *jultomte* has become a more generous spirit who distributes gifts rather than receives them. Even when he appears in a red costume with a white beard, however, he is always depicted as being very thin.

See also ST. KNUT'S DAY; ST. LUCY'S DAY

**CONTACT:**  
 Scandinavian Tourism, Inc.  
 212-885-9700; fax: 212-885-9710  
[usa@visit-sweden.com](mailto:usa@visit-sweden.com)  
[www.visit-sweden.com](http://www.visit-sweden.com)  
 and [www.sweden.se](http://www.sweden.se) (search "Christmas")

**SOURCES:**  
*BkFest-1937*, p. 314  
*EncyChristmas-2003*, pp. 392, 393  
*FestWestEur-1958*, p. 222  
*FolkWrldHol-1999*, p. 755

◆ 0472 ◆ **Christmas in Syria**

December 25; January 01

The Syrian Santa Claus is the camel, who brings gifts to children on NEW YEAR'S DAY. According to legend, the youngest of the three camels that carried the Magi to Bethlehem fell down, exhausted by the journey. The Christ child blessed the animal and granted it immortality. Syrian children set out water and wheat for the camel before they go to bed, and when they awake in the morning, they find gifts or, if they've been naughty, a black mark on their wrists. Another custom associated with the Magi is carried out on CHRISTMAS EVE, when vine stems are burned in the middle of the church to warm the Magi after their long journey.

CHRISTMAS itself is a family festival in Syria. A special dinner is prepared, and afterward friends and relatives pay social calls on one another. Among Syrian Americans, it is customary to serve guests Oriental coffee and holiday cakes such as *baklava*, *burma*, and *mulabas*, as well as nuts, oranges, candies, and Syrian wines.

**SOURCES:**  
*BkFest-1937*, p. 333  
*BkFestHolWrld-1970*, p. 150  
*EncyChristmas-2003*, p. 751

◆ 0473 ◆ **Christmas in the Marshall Islands**

December 25

The United Church of Christ in the Marshall Islands of Micronesia has an unusual approach to the traditional lighting of the Christmas tree. Members of the church's Stewardship Council conceal a decorated tree inside a large wooden cross. While they are singing Christmas carols and hymns, the cross opens slowly and the tree rises from it. The singers set off firecrackers as the tree rises, and then lower their voices and sing more softly as the tree descends back into the cross. When their singing is over, the two sides of the cross come apart and the tree remains standing, symbolic of the birth, death, and resurrection of Christ.

See also KURIJMOJ

**SOURCES:**  
*BkFestHolWrld-1970*, p. 154  
*EncyChristmas-2003*, p. 462  
*FolkWrldHol-1999*, p. 743

**Christmas Markets**

See **Christkindlesmarkt; Dom Fair**

◆ 0474 ◆ **Christmas Pastorellas in Mexico**

December 25-January 6

CHRISTMAS Day in Mexico is traditionally a quiet family day, especially following the POSADAS season and the midnight mass known as the *Misa de Gallo*, or "Mass of the Cock," that many attend on CHRISTMAS EVE. But Christmas in Mexico, which extends until DÍA DE LOS TRES REYES (EPIPHANY) on January 6, is also celebrated with *pastorellas*, or pageants, showing how the Wise Men and shepherds overcame obstacles to visit Jesus in the manger in Bethlehem.

These celebrations, which date from colonial days when Spanish missionaries used pageants as a way of teaching Mexicans the story of the Nativity, are performed throughout

Mexico in public squares, churches, and theaters. Most of the pageants represent a humorous mix of tradition, politics, and social affairs.

**CONTACT:**  
 President of Mexico  
 Notes on Culture and History  
 zedilloworld.presidencia.gob.  
 mx/PAGES/culture/note\_christ  
 mas.html

**SOURCES:**  
*EncyChristmas-2003*, p. 598

◆ 0475 ◆ **Christmas Shooting**

Christmas Eve and New Year's Eve

A very noisy custom in Berchtesgaden, Bavaria, Germany. About 200 marksmen gather at midnight above the Berchtesgaden valley and shoot rifles and mortars for an hour. The salvos echoing off the mountains can be heard for many miles. It is believed that the custom of making a loud racket began as a pagan rite to drive away evil spirits.

**CONTACT:**  
 Visitors' Center Berchtesgadener  
 Land  
 Königsseer Strasse 2  
 Berchtesgaden 83471 Germany  
 011-49-8652-9670; fax: 011-49-  
 8652-967402  
 Info@berchtesgaden.de

**SOURCES:**  
*EncyChristmas-2003*, p. 717

◆ 0476 ◆ **Chrysanthemum Festival**

September-October, including the ninth day  
 of ninth lunar month

The Chrysanthemum Festival was the last of the five sacred festivals of ancient Japan. It lasted over the ninth month and sometimes into the tenth month of the Buddhist lunar calendar, although the ninth day of the ninth month was known as **Chrysanthemum Day**, primarily an occasion for paying visits to one's superiors. Also known as **Choyo**, the festival was a unique tribute to the gardening and artistic skills of the Japanese, who developed a method for growing chrysanthemums within a wire or bamboo frame in the shape of a human figure. The boughs were guided around the frame such that the flowers bloomed only on the outside, clothing the figure in flower blossoms. The heads, hands, and feet of these more-than-life-sized figures would be made of wax or paste, but their costumes were made entirely of chrysanthemums, with blossoms of different sizes and colors used to achieve as realistic an effect as possible.

Formerly, *kiku ningyo* exhibitions were numerous, and could still be seen in the parks of big cities in the early part of the 20th century. But the cost of growing the flowers and erecting the figures became prohibitive, and the exhibits eventually died out. In Japan, Korea, and Okinawa today, Chrysanthemum Day is a fairly unimportant holiday, observed in scattered locations by eating chrysanthemum cakes (a dumpling made from yellow chrysanthemum petals mixed with rice flour) and drinking chrysanthemum wine.

**SOURCES:**  
*DictFolkMyth-1984*, p. 540  
*FolkWrldHol-1999*, p. 576  
*JapanFest-1965*, p. 186  
*OxYear-1999*, p. 703

◆ 0477 ◆ **Chugiak-Eagle River Bear Paw Festival**

Mid-July

A five-day community festival in the towns of Chugiak and Eagle River, near Anchorage, Alaska. Relatively new, it has established itself and achieved popularity with its Ugly Truck and Dog Contest, in which contestants compete for a combined score that rates the lack of beauty of both their vehicles and canine companions. Other events are a parade, a rodeo, arts and crafts displays, a beauty pageant, and carnival rides.

**CONTACT:**

Chugiak-Eagle River Chamber of  
Commerce  
P.O. Box 770353  
Eagle River, AK 99577  
907-694-4702; fax: 907-694-1205  
info@cer.org  
www.cer.org/

◆ 0478 ◆ **Chulalongkorn Day**

October 23

A national holiday in Thailand commemorating King Chulalongkorn (Rama V), the king who abolished slavery and introduced numerous reforms when the country was still called Siam. He succeeded to the throne in 1868 when he was 15 years old, was crowned in 1873, and ruled until his death in 1910. He had been a pupil of Anna Leonowens, who taught the young prince about Abraham LINCOLN. The story of her stay in the royal court, and her teaching of the royal children and concubines, was told in Margaret Landon's book, *Anna and the King of Siam*. The book was the basis for the popular Broadway musical, *The King and I*.

**CONTACT:**

Thailand Government  
Public Relations Dept.  
Rama VI Rd.  
Bangkok, Thailand  
011-66-2-618-2373; fax: 011-66-2-  
618-2358  
webmaster@thailandinfo.org  
www.thaimain.org/eng/monar  
chy/rattanakosin/rama5.html

**SOURCES:**

*AnniHol-2000*, p. 176

◆ 0479 ◆ **Chung Yeung**

September-October; ninth day of ninth lunar month

A Chinese holiday, the second family-remembrance day of the year. It's customary, as on the festival of QING MING, for families to visit the graves of ancestors, tend their grave-stones, and make offerings of food, which are eaten after the ceremonies are completed.

It's also traditional on this day for people to go to the hills for picnics and kite-flying. This is done because, according to an ancient legend, a scholar was warned by a soothsayer that disaster would fall on the ninth day of the ninth lunar month. He took his family up into the mountains. When the family returned to their village, they found every living thing dead. They gave thanks that they had been spared. The custom of flying kites stems from traditional lore which holds that kites can convey bad luck up into the sky.

The day is also known as **Ch'ung Yang**, **Double Nine Day**, and the **Festival of High Places**. It is a public holiday in some places, including Hong Kong and Macau.

**CONTACT:**

Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428  
nycwwo@hktb.com  
www.discoverhongkong.com/  
eng/heritage/festivals/he\_  
fest\_chun.jhtml

**SOURCES:**

*AnniHol-2000*, p. 240  
*BkFest-1937*, p. 81  
*BkHolFestWrld-1970*, p. 117  
*BkHolWrld-1986*, Oct 15  
*DictFolkMyth-1984*, pp. 225,  
1106  
*EncyRel-1987*, vol. 3, p. 327  
*FolkAmerHol-1999*, p. 380  
*FolkWrldHol-1999*, p. 574

◆ 0480 ◆ **Ch'un-hyang Festival**

May

A celebration in Namwon, Jeollabuk-do, Korea, to honor Ch'un-hyang, a symbol of female virtue. She is the heroine of the ancient Korean story, *Ch'un-hyangjon*, which tells of the love between a commoner and a nobleman. During the festival, her story is reenacted, and other events include a *p'ansori*, or "narrative song" contest, a swinging competition, traditionally enjoyed by young women, and a Miss Ch'un-hyang beauty pageant.

Ch'un-hyang was the daughter of a *kisaeng*, or female entertainer, and she and a nobleman's son, Yi Mongnyong, fell in love and were secretly married. Soon after, he was transferred from Namwon to Seoul. The new governor of Namwon was corrupt and licentious, and he wanted Ch'un-hyang. But even though she was beaten, she didn't give in to his advances. Finally Yi Mongnyong returned to Namwon as provincial inspector. He punished the governor and took Ch'un-hyang as his official bride. To Koreans, this is a favorite tale of love and fidelity and also a symbol of the resistance by common people to privileged classes.

**CONTACT:**

City of Namwon  
Cultural Information Center  
Namwon, Jeollabuk-do Korea  
011-82-63-620-6544; fax: 011-82-  
63-620-6535  
www.namwon.jeonbuk.kr/ (click  
"English," then "Festival")

**SOURCES:**

*GdWrldFest-1985*, p. 128

◆ 0481 ◆ **Chuseok (Gawi or Hangawi)**

Fifteenth day of the eighth lunar month

The MID-AUTUMN FESTIVAL, which is observed in China, Japan, Vietnam, and other Asian countries, is celebrated in Korea as well, where it is called *Chuseok* or **Hangawi**. This fall harvest festival is marked on the fifteenth day of the eighth lunar month and is a major national holiday in Korea. Like THANKSGIVING in the United States, Chuseok finds many people on the move in Korea as they travel to spend the holiday with their families.

Koreans traditionally begin the day with a religious service at home to remember their ancestors. Then they visit the graves of their departed family members and clear away the weeds and grasses around the tombs; this is not only a symbolic act of honoring their ancestors, but also a practical matter, because of the increased chance for grass fires during the typically dry autumn season. Then people go home and enjoy foods traditional to the season. Various rice-based dishes incorporating fresh fruits and vegetables are popular. Other customary games and activities include wrestling for

men, a women's circle song and dance called *Gang-gang-sullae* in the south, and in rural areas, a cow or ox game, in which two men or boys in a cow or ox costume visit each house in the neighborhood and beg for something to eat; if the householder feeds them, they perform a dance. Taking walks in the evening and admiring the moon is also a favorite activity on Chuseok, since the holiday falls on the full moon day of the eighth month.

**CONTACT:**

Korea National Tourism Organization  
1 Executive Dr., Ste. 100  
Fort Lee, NJ 07024  
201-585-0909; fax: 201-585-9041  
ny@kntoamerica.com  
english.tour2korea.com/

**SOURCES:**

*AnnCustKorea-1983*, p. 135  
*FestWrld: SouthKorea-1998*, p. 20  
*FolkWrldHol-1999*, p. 508

◆ 0482 ◆ **Cinco de Mayo**

*May 5*

Cinco de Mayo or the **Fifth of May** is a national holiday in Mexico commemorating the Battle of Puebla on May 5, 1862, in which Mexican troops under General Ignacio Zaragoza defeated the invading French forces of Napoleon III. Although the battle itself represented only a temporary setback for the French, the Mexicans' victory against overwhelming odds gave them the confidence they needed to persevere until finally triumphing on April 2, 1867.

The anniversary of this event is celebrated not only in Mexico but in many American communities with large Mexican-American populations—especially in the southwestern states of Texas, Arizona, and southern California. The events include parades, patriotic speeches, bullfights, barbecues, and beauty contests. Olvera Street in Los Angeles is particularly known for its Cinco de Mayo celebration.

**CONTACT:**

President of Mexico  
Notes on Culture and History  
zedilloworld.presidencia.gob.mx/PAGES/FRAMES/f\_culture.html

**SOURCES:**

*AmerBkDays-2000*, p. 343  
*AnniHol-2000*, p. 77  
*DictFolkMyth-1984*, p. 1065  
*FolkWrldHol-1999*, p. 329  
*OxYear-1999*, p. 198

President of Mexico  
Mexico for Kids  
kids@presidencia.gob.mx  
www.elbalero.gob.mx/kids/about/html/holidays/5mayo.html

◆ 0483 ◆ **Circumcision, Feast of the**

*January 1*

The Feast of the Circumcision, which commemorates the circumcision of the infant Jesus on the eighth day after his birth, was first observed by the Eastern Orthodox and Roman Catholic churches in the sixth century or earlier, and was adopted by the Anglican Church in 1549. It is known by a number of different names: Roman Catholics, who used to call it the **Octave of the Birth of Our Lord** or the **Circumcision of Jesus**, now mark the day as the **Solemnity of Mary, the Mother of God**. Episcopalians call it the **Feast of the Holy Name of Our Lord Jesus Christ**—a reference to the fact that Jesus was officially given his name on this day. Lutherans refer to it as the **Feast of the Circumcision and the Name of Jesus**. And Eastern Orthodox churches call it

the **Feast of the Circumcision of Our Lord**. Old Calendar Orthodox churches observe it 13 days later in accordance with the Julian, or Old Style, calendar.

**SOURCES:**

*AmerBkDays-2000*, p. 3  
*BkFest-1937*, p. 326  
*DaysCustFaith-1957*, p. 17  
*EncyChristmas-2003*, p. 248  
*FolkWrldHol-1999*, p. 11  
*OxYear-1999*, p. 6  
*RelHolCal-2004*, p. 88  
*SaintFestCh-1904*, p. 50

◆ 0484 ◆ **Circus Parade, Great**

*Mid-July*

The Great Circus Parade in Milwaukee, Wisconsin, is a recreation of a 19th-century circus street pageant. Featuring more than 60 historic circus wagons, 700 horses, wild animals in cages, and hundreds of musicians, clowns, and costumed participants, this annual procession begins with the loading of the half-mile-long circus train at the Circus World Museum in Baraboo. Horses are used to load the flatcars according to traditional circus methods, and the train then embarks on a three-day, 382-mile journey through Wisconsin, arriving in Milwaukee after making several stops at communities in the central and eastern part of the state.

The parade follows a three-mile route through downtown Milwaukee. The wagons are part of the Circus World Museum's collection of historic wagons and show vehicles, many of which have undergone extensive restoration. A display of circus wagons and performances under the Big Top can be seen at Milwaukee's Veterans' Park, which is transformed into the Great Circus Parade Showgrounds for the week of festivities in mid-July.

**CONTACT:**

Circus World Museum  
550 Water St. (Hwy. 113)  
Baraboo, WI 53913  
866-693-1500 or 608-356-8341;  
fax: 608-356-1800  
ringmaster@circusworldmuseum.com  
www.circusparade.com and  
www.circusworldmuseum.com/

◆ 0485 ◆ **Círio de Nazaré**

*Second Sunday in October*

The Brazilian festival known as the Círio de Nazaré is a great "Candle Procession," which attracts pilgrims from all over the country. The Círio de Nazaré has been celebrated since the late 18th century. It traditionally takes place on the second Sunday in October and winds through the city of Belém in the state of Pará on its way to the Nazaré Basilica. There the statue of Our Lady of Nazaré is venerated for 15 days during the festival. The statue is carried on a wooden framework pulled by thousands of people as payment for prayers that have been answered by the saint. The origins of the festival lie in a miracle that is said to have occurred in the early 1700s, when a wooden image of the saint disappeared from someone's home and then reappeared a couple of days later

in the same place. To people in Pará, this festival is on a par with CHRISTMAS, with much feasting and exchanging of gifts.

**CONTACT:**  
Brazil Tourism  
Washington, DC office  
202-238-2802; fax: 202-238-2827  
visitbrazil@braziltourism.org  
www.embratur.gov.br/en/  
home/index.asp (click "Popular and Religious Festivities")

**SOURCES:**  
*FiestaTime-1965*, p. 156

◆ 0486 ◆ **Citizenship Day**  
*September 17*

Citizenship Day is an outgrowth of two earlier patriotic celebrations. As the anniversary of the signing of the Constitution of the United States in 1787, September 17 was first observed in Philadelphia shortly after the outbreak of the Civil War as **Constitution Day**. Then in 1940 Congress set aside the third Sunday in May as "**I Am an American**" Day, which honored those who had become U.S. citizens during the preceding year. The two holidays were combined in 1952 and called Citizenship Day.

A number of states and cities hold special exercises on September 17 to focus attention on the rights and obligations of citizenship. Schools make a special effort to acquaint their students with the history and importance of the Constitution. Naturalization ceremonies, re-creations of the signing of the Constitution, and parades are other popular ways of celebrating Citizenship Day. Several states observe the entire week in which this day occurs as Constitution Week.

**CONTACT:**  
Ben's Guide to Government  
U.S. Government Printing Office  
732 N. Capitol St., N.W.  
Washington, DC 20401  
888-293-6498 or 202-512-1530;  
fax: 202-512-1262  
askben@gpo.gov  
bensguide.gpo.gov/6-8/citizen  
ship/index.html

**SOURCES:**  
*AmerBkDays-2000*, p. 653  
*AnnivHol-2000*, p. 156  
*DictDays-1988*, p. 21

National Constitution Center  
525 Arch St.  
Independence Mall  
Philadelphia, PA 19106  
866-917-1787 or 215-409-6600  
www.constitutioncenter.org

**Civil Rights Week**  
*See Bill of Rights Day*

◆ 0487 ◆ **Clearwater County Fair and Lumberjack Days**  
*Third weekend in September*

An international lumberjack event that attracts loggers from throughout the world to little Orofino, Idaho (population 3,000). Goldminers came to Orofino to establish the state's first settlements in the 1860s, and more settlers came at the turn of the century to stake out timber claims. Lumbering is now a major part of Orofino's economy. Lumberjack Days began in the early 1940s as a local contest and kept growing. The events begin on Thursday, a children's parade is held on Friday, and the lumberjack events come on the weekend.

The logging competitions include log birling, ax throwing, chopping, chain-saw events, a speed pole climb (130 feet), jack-and-jill sawing, and a skidding, or weight-pulling, contest. The cash prizes total more than \$30,000 and attendance is about 6,000.

**CONTACT:**  
Orofino Chamber of Commerce  
P.O. Box 2346  
Orofino, ID 83544  
208-476-4335  
orofinochamber@clearwater.net  
www.orofino.com/Lumberjack.  
htm

◆ 0488 ◆ **Clipping the Church Day**  
*First Sunday in July*

The old English custom of "clipping the church" entails embracing the church by joining hands around it and performing a simple dance step, advancing and retreating three times. In Guiseley, Yorkshire, the custom traditionally was observed on St. Oswald's Day, August 5, but now takes place in July, during the Festival of Guiseley. There is a special service followed by a procession outside the church where all sing "St. Oswald's Ballad."

In other areas of England, it is observed on whatever day is appropriate to the church calendar. Sometimes a "puppy-dog pie"—a round cake with almond paste on top and a small china dog inside—is baked on the day of the church-clipping ceremony.

Some observers believe that this custom dates back to the ancient pagan festival known as the LUPERCALIA, which included a sacred dance around the altar and the sacrifice of goats and young dogs—hence the puppy-dog pie. At one time it was customary for children to run through the streets after the clipping ceremony crying, "Highgates!"

**CONTACT:**  
St. Oswald's Parish Church  
Church St.  
Guiseley, Yorkshire LS20 9BE  
United Kingdom  
guiseley@supanet.com  
www.guiseley.supanet.com/clip  
ping.htm

**SOURCES:**  
*EngCustUse-1941*, p. 5

◆ 0489 ◆ **Closing the Gates Ceremony**  
*December 18*

The celebration that takes place on this day in Londonderry, Northern Ireland, commemorates the siege of 1688, when James II, at the head of a 20,000-man army, stormed the Protestant city's walls. Londonderry's governor, Colonel Lundy, wanted to surrender and was eventually let down over the walls and permitted to join the king's forces. The governor's scheme to deliver the city to the British was foiled by 13 boy apprentices who managed to shut the Ferryquay Gate just as the British were about to enter the city. The siege lasted for 105 days, during which thousands of Londonderry citizens died of starvation or disease. A ship named the *Mountjoy* finally broke the blockage that had been set up on the River Foyle and brought food to the city's starving inhabitants.

The celebrations held annually on December 18 are set up by the Association of the Apprentice Boys of Derry. The festivities include an historical pageant, the climax of which is the burning of Colonel Lundy's effigy.

**SOURCES:**  
*YrFest-1972*, p. 88

◆ 0490 ◆ **Coca-Cola 600**

*May, Memorial Day weekend*

The longest race of the four big races of the NASCAR (National Association for Stock Car Auto Racing) Winston Cup circuit, held at Lowe's Motor Speedway in Charlotte, N.C. The track, which opened in 1960, installed special lights in 1992 to be the first super speedway ever to have nighttime racing.

The 1992 winner of the 600 was Dale Earnhardt, who won \$125,100 for his speed. This was his second win in the 600, but he had won enough other races to be the number-one leader in purses at the end of 1990, when he had collected \$12,827,634. In the 2000 race Matt Kenseth came in first to win \$200,950.

In the week preceding the 600, the Charlotte 600 Festival offers a variety of downtown events, including a parade.

See also DAYTONA 500; WINSTON 500; and SOUTHERN 500

**CONTACT:**

National Association for Stock  
Car Auto Racing  
1801 W. International Speedway  
Blvd.  
Daytona Beach, FL 32115  
386-253-0611; fax: 386-681-4041  
www.nascar.com

600 Festival Association  
6324 Performance Dr.  
Concord, NC 28027  
704-455-6814; fax: 704-455-1900  
www.600festival.com

◆ 0491 ◆ **Cock Festival**

*February 2*

Popular throughout Castilla and northern Spain, the **Fiesta del Gallo**, or Cock Festival, usually takes place on CANDLEMAS, and it symbolizes the renewal of life or of the harvest. It involves two groups of young people, 12 men and 12 women, who together comprise a kingdom, or *reinado*, with a king and queen who officiate at this and other festivals throughout the year. Young ladies, clothed in white garments and led by the queen, exit the church immediately after the mass and proceed to the town square carrying a live cock. There they meet the mayor of the village whose permission they must ask to kill the cock.

Just how the killing takes place varies from town to town. Sometimes the cock is tied by the legs to a pole, and the queen attacks it with a wooden sword. Sometimes it's buried in the ground with just its head showing. Any young man who wishes to try may be blindfolded, turned around several times, and allowed to attack the cock if he can find it. In some villages of northern Spain, blindfolded men on horseback strike at the cock with wooden swords as it swings

from a rope that has been stretched across the street. After the cock is killed, there is a feast.

**CONTACT:**  
Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

**SOURCES:**  
*DictFolkMyth-1984*, p. 1062

◆ 0492 ◆ **Collop Monday**

*Between February 2 and March 8; Monday  
before Shrove Tuesday*

In England, the day before SHROVE TUESDAY was called Collop Monday, a "collop" being a slice of meat or bacon. It was traditionally a day for getting rid of all the meat in the house in preparation for LENT.

**SOURCES:**  
*DictDays-1988*, p. 22  
*EncyEaster-2002*, p. 510  
*OxYear-1999*, p. 606

◆ 0493 ◆ **Colombia Independence Day**

*July 20*

On the day that they celebrate their independence from Spain, Colombians in the capital city of Bogotá often visit an historic place known as *La Casa del Florero* (The House of the Flowerpot). It was here, in the 19th century, that a Colombian storekeeper was asked to lend a large flowerpot to the Spaniards for an important occasion. Rather than let them use it, he broke the flowerpot. A riot ensued—the beginning of the revolt against Spain.

There are Independence Day parades throughout the country on July 20, some with uniformed cavalry performing acrobatic feats on horseback. Schoolchildren march in their uniforms, and dancers perform in the costumes of their region. In the afternoon, people watch athletic games and listen to singing groups perform their favorite folk songs. Because July is a winter month in Colombia, almost everyone wears *ruanas*, which are square shawls of brightly colored wool with a slit in the center for the head, and *alpargates*, or rope-soled canvas sandals.

When Colombia first became a republic in 1819, it included Venezuela, Ecuador, and Panama as well. Venezuela and Ecuador became separate states in 1830, and Panama withdrew in 1903.

**CONTACT:**  
Colombian Embassy  
2118 Leroy Pl., N.W.  
Washington, DC 20008  
202-387-8338; fax: 202-232-8643  
emwas@colombiaemb.org

**SOURCES:**  
*AnnioHol-2000*, p. 120  
*NatlHolWrld-1968*, p. 117

◆ 0494 ◆ **Columbus Day**

*Second Monday in October*

When the Italian explorer Christopher Columbus (1451-1506) persuaded King Ferdinand and Queen Isabella of Spain to provide financial backing for his plan to find a new route to the Orient by sailing west, he was confident that only about 2,400 miles of ocean separated the two continents—a gross underestimation, as it turned out. And when he first

landed in the Bahamas on October 12, 1492, he believed that he'd reached the East Indies. Despite these errors in judgment, Columbus is credited with opening the New World to European colonization, and the anniversary of his landing on the Bahamian island of San Salvador is commemorated not only in the United States but in Italy and most of the Spanish-speaking nations of the world.

Also known as **Landing Day**, **Discoverers' Day** (in Hawaii), **DISCOVERY DAY**, **Hispanity Day** in Spain, and in many Latin American countries as **Día de la Raza** or **Day of the Race**, the second Monday in October is celebrated in this country with parades, patriotic ceremonies, and pageants reenacting the historic landing. A mammoth parade up Fifth Avenue in New York City is a Columbus Day tradition.

In 1991, the spirit of political correctness affected Berkeley, California, as Columbus Day was cancelled in favor of Indigenous Peoples Day. Likewise, the Student Senate at the University of Cincinnati declared that myths about Columbus may not be studied or discussed—the University is “a Columbus-myth-free-campus.”

**CONTACT:**

Library of Congress  
American Memory Historical  
Collections for the National  
Digital Library  
101 Independence Ave., S.E.  
Washington, DC 20540  
202-707-5000  
memory.loc.gov/ammem/to  
day/oct12.html

President of Mexico  
Mexico for Kids  
kids@presidencia.gob.mx  
www.elbalero.gob.mx/kids/  
about/html/holidays/race\_  
kids.html

President of Mexico  
Notes on Culture and History  
zedilloworld.presidencia.gob.  
mx/PAGES/FRAMES/f\_cul  
ture.html

**Common Prayer Day**  
*See Store Bededag*

◆ 0495 ◆ **Common Ridings Day**  
*Various dates in June and July*

Many Scottish border towns hold a ceremony known as Common Ridings or **Riding the Marches** in June or July. The marches are border districts between England and Scotland and England and Wales. The custom dates back to the Middle Ages, when it was often necessary to reconfirm boundaries destroyed by fire in order to retain royal charters. Originally this was done only as the need arose, but eventually it became a yearly event.

The two main observations of Common Ridings occur in Selkirk and Haywick in June. In Selkirk, the event is combined with a commemoration of the 1513 Battle of Flodden, in which King James IV of Scotland and 10,000 others were killed. The Royal Burgh Standard Bearer leads a cavalcade of 200 riders around the borders of the town common.

**CONTACT:**

Selkirk Community Council  
www.selkirk.bordernet.co.uk

◆ 0496 ◆ **Commonwealth Day**  
*Second Monday in March*

From 1903 until 1957, this holiday in honor of the British Empire was known as **Empire Day** and was celebrated on May 24, Queen Victoria's birthday. Between 1958 and 1966, it was called **British Commonwealth Day**. Then it was switched to QUEEN ELIZABETH II's official birthday in June, and the name was shortened to Commonwealth Day. It is observed annually on the second Monday in March.

In Canada it is still celebrated on May 24 (or the Monday before) and referred to as **Victoria Day**.

**CONTACT:**

Commonwealth Secretariat  
Know Your Commonwealth: A  
Guide for Young People  
Marlborough House  
Pall Mall  
London SW1Y 5HX United  
Kingdom  
011-44-20-77476500; fax: 011-44-  
20-7930-0827  
info@commonwealth.int  
www.youngcommonwealth.org

Royal Commonwealth Society  
Commonwealth Day site  
18 Northumberland Ave.  
London WC2N 5BJ United  
Kingdom  
011-44-20-7766-9200; fax: 011-44-  
20-7930-9705  
jcs@rsint.org  
www.commonwealthday.com

**SOURCES:**

*AnnioHol-2000*, p. 87  
*DictDays-1988*, pp. 23, 36, 125

◆ 0497 ◆ **Comoros Independence Day**  
*July 6*

Comoros proclaimed its declaration of independence from France on this day in 1975, after more than 100 years under French rule. It is commemorated with a national holiday.

**CONTACT:**

Comoros Mission in the U.S.  
450 E. 50th St.  
New York, NY 10022  
212-972-8010; fax: 212-983-4712

**SOURCES:**

*AnnioHol-2000*, p. 113

◆ 0498 ◆ **Compitalia**  
*Early January*

The Compitalia were festivals celebrated in ancient Rome in early January (between the 3rd and the 5th, according to some accounts) in honor of the *lares*, or deities of the household farm and family. *Compita* were places where roads or farm paths crossed each other, and were considered sacred. Small tower-like shrines were often built there, and people would hold sacrifices at the shrines at the end of the agricultural year. The shrines were left open in four directions so that the lares had access to them. Sometimes farmers would also hang a broken plough there to indicate that a job was done.

The institution of the Compitalia is attributed to either Tarquin the Proud (also known as Tarquinius Superbus because

of his proud and insolent nature) or Servius Tullius. There is some indication that the original sacrifices were human, but that Brutus, the first consul of Rome, eventually substituted dolls and the heads of poppies for human figures. Slaves enjoyed a brief period of freedom during the Compitalia, and the spirit of the ancient festival survived in PLOUGH MONDAY, an occasion for servants to celebrate the completion of their ploughing.

**SOURCES:**

*ClassDict-1984*, pp. 162, 608  
*DictFolkMyth-1984*, p. 604  
*DictRomRel-1996*, p. 51  
*FestRom-1981*, p. 58  
*FestSaintDays-1915*, p. 19

◆ 0499 ◆ **Conch Republic Independence Celebration**  
*Week including April 23*

In 1982 the United States Border Patrol set up a roadblock on U.S. Highway 1, just north of the Florida Keys. The new checkpoint created massive traffic jams, threatened the region's tourist industry, and angered residents of the Keys, who resented having to prove their American citizenship each time they attempted to drive to the Florida mainland.

On April 23, 1982, after trying in vain to get the courts to stop the blockade, the residents of the Florida Keys, under the leadership of Key West Mayor Dennis Wardlow, seceded from the United States of America. Wardlow announced that the Florida Keys would henceforth become an independent nation known as the Conch Republic. The besieged Republic maintained the secession for one minute, after which time Wardlow surrendered to the United States Navy and called for \$1 billion in foreign aid and war relief to restore the damage done to the Keys by the federal government. Though the Republic didn't last, the stunt succeeded in pressuring the U.S. government to lift the roadblocks. Indeed, the motto of the tiny nation later became "we seceded where others failed."

Each year lighthearted residents of the Keys celebrate the short-lived independence of the Conch Republic, which they affirm still exists as a "state of mind." The festival takes place for an entire week surrounding April 23. It features conch-blowing contests, real drag races—in which drag queens race each other down the street—a reenactment of the secession, mock naval battles, bed races, food and crafts booths, a pancake-eating contest, numerous public parties held in bars and clubs, and more.

**CONTACT:**

Office of the Secretary General  
The Conch Republic  
509 Whitehead St., Ste. 1  
Key West, FL/CR 33040  
305-296-0213; fax: 305-296-8803  
www.conchrepublic.com

◆ 0500 ◆ **Concordia Day**  
*November 11*

A public holiday on the island of St. Maarten in the West Indies, Concordia Day commemorates the 1648 agreement to divide the island between the Dutch and the French. To this day, St. Maarten is the smallest territory shared by two

sovereign states, with only a stone monument and two hand-lettered signs marking the boundary.

Concordia Day celebrates the long-standing peaceful coexistence of the two countries by holding parades and a joint ceremony with French and Dutch officials at the obelisk border monument. November 11 is also the anniversary of the island's discovery in 1493 by Christopher COLUMBUS, who named it after St. MARTIN, on whose feast day it was discovered.

**CONTACT:**

St. Maarten Tourist Office  
675 Third Ave., Ste. 1806  
New York, NY 10017  
800-786-2278 or 212-953-2084;  
fax: 212-953-2145  
www.st-maarten.com/ (click  
"General Info," then  
"History")

**SOURCES:**

*AnnivHol-2000*, p. 189

◆ 0501 ◆ **Confederados Reunion**  
*April*

The "Confederados" are the descendants of a small band of Southerners who fled the United States at the end of the Civil War to establish a new life in Brazil. Led by Colonel William Hutchinson Norris, an Alabama state senator who arrived in December 1865 and purchased a large farm about 80 miles northwest of São Paulo, the newcomers found the area's reddish soil reminiscent of Mississippi clay and the climate perfect for growing cotton and watermelons. As the word spread, thousands of Southerners followed—an estimated 2,900 a year landed in Rio de Janeiro between 1867 and 1871, and many more arrived at other Brazilian ports. They settled in a number of places, but the most successful colony was the one started by Norris. Americana, as it is known today, is a center for the textile industry in Brazil.

Many of the Americans missed their homeland and eventually returned there; the number of Confederados living in and around Americana leveled off at about 500 by the turn of the century. They hold four gatherings a year, the largest and most important of which—known as the **Festa Confederada**—takes place in April. In celebration of their heritage, they eat hot dogs and candied apples, drink cold beer, dance in hoop skirts and Civil War uniforms, and display the flag of the Confederate States of America. The April reunion takes place in a small local cemetery between Americana and Santa Barbara, where more than 400 of their ancestors are buried.

**CONTACT:**

Prefeitura Municipal de Americana  
Av. Brasil, 85  
Vila Medon  
CEP: 13.465-901  
011-55-19-3475-9000

◆ 0502 ◆ **Confederate Memorial Day**  
*Varies from state to state*

Observed in memory of the Confederate soldiers who died in the Civil War, Confederate Memorial Day is widely observed in the southern United States. It grew out of a number of smaller, more localized responses to the bloodshed of the War between the States. In Vicksburg, Mississippi, for



example, a group of women got together in 1865 to decorate the graves of more than 18,000 men who had been killed during the siege of Vicksburg. A similar event took place the following year in Columbus, Mississippi, where the women laid magnolia blossoms on the graves of the enemy soldiers as well. Today the last Monday in April is a legal holiday in Mississippi.

The dates on which Confederate Memorial Day is observed vary from state to state, and are often linked to some local historical event. In Texas it is called **Confederate Heroes Day**, and is observed on January 19, Robert E. LEE's birthday. Alabama (April 23), Florida (April 23), Georgia (Monday nearest April 26), and South Carolina (May 10) also observe Confederate Memorial Day as a legal holiday. In Tennessee (June 3), the day is a special observance.

**SOURCES:**  
*AmerBkDays-2000*, pp. 316, 425  
*AnnivHol-2000*, pp. 72, 91  
*DictDays-1988*, p. 23

◆ 0503 ◆ **Confucius's Birthday (Teacher's Day)**  
*September 28*

A time to commemorate the birth of the teacher Confucius, perhaps the most influential man in China's history. In Qufu, Shandong Province, China, the birthplace of Confucius, there is a two-week-long **Confucian Culture Festival**. In Hong Kong observances are held by the Confucian Society at the Confucius Temple at Causeway Bay near this date.

Confucius, the Latinized version of the name K'ung-fu-tzu, was born in 551 B.C. during the Warring States Period and developed a system of ethics and politics that stressed five virtues: charity, justice, propriety, wisdom, and loyalty. His teachings were recorded by his followers in the *Analects* and formed the code of ethics called Confucianism that is still the cornerstone of Chinese thought. It taught filial obedience, respect, and selflessness; the Confucian "golden rule" is "Do not do unto others what you would not want others to do unto you." Confucius died at the age of 73 in 479 B.C.

During the Cultural Revolution Confucianism lost favor, and in the late 1960s Red Guards defaced many of the buildings in Qufu. They have since been restored, and the festival held there from late September into October attracts scholars from China and abroad. The festival opens with a ceremony accompanied by ancient music and dance and includes exhibitions and lectures on the life and teachings of Confucius and on Chinese customs.

Commemorations in Taiwan take the form of dawn services at the Confucian temples. The Confucius Temple in Tainan was built in 1665 by Gen. Chen Yunghua of the Ming Dynasty and is the oldest Confucian temple in Taiwan.

**CONTACT:**  
 Taiwan Government Information Office  
 4201 Wisconsin Ave., N.W.  
 Washington, DC 20016  
 202-895-1850; fax: 202-362-6144  
 tecroinfodc@tecro-info.org  
 www.gio.gov.tw/info/festival\_c/teacher\_e/teacher.htm

**SOURCES:**  
*AnnivHol-2000*, p. 161  
*BkFest-1937*, p. 76  
*DictWrldRel-1989*, p. 191  
*EncyRel-1987*, vol. 4, p. 38

City Government of Shandong  
 sdtoday@public.jn.sd.cn  
 www.china-sd.com/ (click "Qilu Culture," then "Festival")

Hong Kong Tourism Board  
 115 E. 54th St., 2/F  
 New York, NY 10022-4512  
 212-421-3382; fax: 212-421-8428  
 nycwwo@hktb.com  
 www.discoverhongkong.com/eng/heritage/festivals/he\_fest\_conf.jhtml

◆ 0504 ◆ **Congo Independence Day Celebration**  
*August 13-15*

The **Three Glorious Days**, or **Trois Glorieuses**, constitute a national holiday in the Republic of Congo, commemorating the independence gained from France on August 15, 1960.

**CONTACT:**  
 Republic of Congo Embassy  
 4891 Colorado Ave., N.W.  
 Washington, DC 20011  
 202-726-5500; fax: 202-726-1860

**SOURCES:**  
*AnnivHol-2000*, p. 136  
*NatlHolWrld-1968*, p. 142

◆ 0505 ◆ **Congo National Days**  
*March 18; June 5*

The Republic of Congo has two historical holidays in addition to its independence day: the assassination of President Marien Ngouabi on March 18, 1977, and the beginning of the civil war on June 5, 1997, which restored President Denis Sassou-Nguesso to power.

**CONTACT:**  
 Republic of Congo Embassy  
 4891 Colorado Ave., N.W.  
 Washington, DC 20011  
 202-726-5500; fax: 202-726-1860

◆ 0506 ◆ **Connecticut Early Music Festival**  
*Two weeks in June*

The term "early music" refers to music from the medieval, renaissance, baroque, and classical periods, up to and including Beethoven and Schubert, performed on period instruments.

Since 1983, when harpsichordist Igor Kipnis and flutist John Solum co-founded the Connecticut Early Music Festival, the residents of southeastern Connecticut have been able to hear the music of such composers as Henry Purcell (c.1659-1695), Wolfgang MOZART (1756-1791), Luigi Boccherini (1743-1805), Georg Telemann (1681-1767), Johann Sebastian BACH (1685-1750), François Couperin (1668-1733), Antonio Salieri (1750-1825), Christoph Gluck (1714-1787), Arcangelo Corelli (1653-1713), Antonio Vivaldi (1678-1741), Claudio Monteverdi (1567-1643), Georg Frideric Handel (1685-1759), Joseph Haydn (1732-1809), Franz Schubert (1797-1828; *see also* SCHUBERTIADE HOHENEMS), and Ludwig van Beethoven (1770-1827) performed on such unusual instruments as the cornet, slide trumpet, sackbut, viola da gamba, and the clavichord. The concerts are held in small rooms or churches so that the subtleties of the instruments can be heard—particularly the

Noank Baptist Church in Noank and the Harkness Chapel at Connecticut College in New London.

**CONTACT:**  
Connecticut Early Music Festival  
P.O. Box 329  
New London, CT 06320  
860-444-2419; fax: 860-439-2695  
www.ctearlymusic.org/

**SOURCES:**  
*MusFestAmer-1990*, p. 46

**Constitution Day (U.S.)**  
*See* **Citizenship Day**

**Constitution Days**  
*See under individual countries*

◆ 0507 ◆ **Consualia**  
*August 21 and December 15*

The infamous rape of the Sabine women occurred at the first Consualia in ancient Rome. Consus, originally an agricultural deity but also regarded as the god of good counsel and the guardian of secrets, is said to have advised Romulus, the founder of Rome, to abduct the Sabine women as wives for his supporters.

The sanctuary dedicated to Consus in 272 B.C. was located on the Aventine Hill in Rome. Sacrifices were held there during his festival, and there were also horse and chariot races in the Circus Maximus, the large arena that lay between the Palatine and Aventine hills. There were actually two festivals in honor of Consus, one on August 21 and the other on December 15.

**SOURCES:**  
*AmerBkDays-2000*, p. 555  
*DictFolkMyth-1984*, p. 248  
*DictRomRel-1996*, p. 52  
*FestRom-1981*, p. 177

◆ 0508 ◆ **Coolidge Birthday Celebration, Calvin**  
*July 4*

The village of Plymouth Notch, Vermont, contains what many consider to be the best preserved and most authentic of all presidential homesites. It was here that Calvin Coolidge (1872-1933), 30th president of the United States, spent his boyhood and was sworn in as president by his father following the death of Warren Harding in 1923. The Coolidge Homestead was donated to the state of Vermont by John Coolidge, the President's son, in 1956. The state eventually acquired his birthplace, the general store and post office owned by his father, the homes of his mother and stepmother, his paternal grandparents' farmhouse, the family church, and the cemetery where the President and six generations of Coolidges are buried.

On the FOURTH OF JULY each year, the anniversary of Coolidge's birth, there is a noontime march from the green near the Plymouth Post Office to the Notch Cemetery, led by a Vermont National Guard colorguard with a bugler and a chaplain. The White House sends a wreath, which is laid at the President's tomb. Townspeople, tourists, and descendants of the Coolidge family listen to a brief graveside prayer

service followed by the playing of taps. Next to the President's grave are those of his father and his son, Calvin Coolidge, Jr., who died at the age of 16 during his father's White House years.

**CONTACT:**  
Calvin Coolidge Memorial Foundation  
P.O. Box 97  
Plymouth, VT 05056  
802-672-3389; fax: 802-672-3369  
info@calvin-coolidge.org  
www.calvin-coolidge.org (see also State Historic Site web page at www.state.vt.us/dca/historic/Coolidg.htm)

**SOURCES:**  
*AmerBkDays-2000*, p. 502

◆ 0509 ◆ **Coopers' Dance**  
*January-February every seven years (1998, 2005, 2012 . . .)*

The famous Coopers' Dance, a 500-year-old custom, is performed in Munich, Germany, every seven years throughout the CARNIVAL season. The coopers, who make the barrels in which beer is stored, are highly respected in this city known for its breweries.

According to tradition, the first Coopers' Dance of the Carnival season is performed on EPIPHANY in front of the Minister-President's office building, where thousands of spectators gather in the streets to watch. The dance is performed by 25 colorfully dressed coopers, who swing hoops of fir branches and keep time with the music by beating on barrels with their tools. Individuals, clubs, and other organizations may order a Coopers' Dance to be performed, but so many of these orders come in during Carnival that they cannot all be filled.

**CONTACT:**  
Munich Tourist Office  
Sendlinger Str. 1  
D-80331 Munich, Bavaria  
Germany  
011-49-89-233-965-00; fax: 011-49-89-233-30233  
tourismus@muenchen.de  
www.muenchen-tourist.de/  
englisch/index\_e.htm

**SOURCES:**  
*FestEur-1961*, p. 48

◆ 0510 ◆ **Coptic New Year (Feast of El-Nayrouz)**  
*September 11*

Members of the Coptic Orthodox Church, the native Christian church in Egypt, celebrate the New Year on September 11 because it is the day on which the Dog Star, Sirius, rises in the Egyptian sky, announcing the flooding of the Nile and the new planting season.

To commemorate the martyrs of the church, red vestments and altar clothes are used on this day. A food of special significance on this day is the red date: red recalls the martyrs' blood, the light-colored flesh of the date symbolizes their purity, and the stony pit symbolizes their steadfast faith. The Coptic New Year is also celebrated by Canadians of Egyptian descent and by Egyptian communities elsewhere.

**SOURCES:**  
*FolkWrldHol-1999*, p. 555

◆ 0511 ◆ **Corn Palace Festival**

*Last week in August*

The world's only Corn Palace was built in Mitchell, South Dakota, in 1892. It was home to the Corn Belt Exposition, designed to encourage farmers to settle in the area by displaying its corn and wheat crops on the building's exterior. A second and larger Corn Palace was built in 1905 to accommodate the growing crowds, and in 1937 a third Corn Palace was completed, this time with the addition of Moorish-looking minarets, turrets, and kiosks. The outside of the Palace is covered entirely with decorations consisting of dock, wild oats, bromegrass, blue grass, rye straw, and wheat tied in bunches. Corn of different colors, sawed in half lengthwise and nailed to the outside walls, is also used to complete the design, which changes every year. The decorating process usually begins in mid-summer and is completed in time for the festival.

Entertainment at the festival has reflected changing public tastes over the years. Stage revues in the 1920s gave way to the "big bands" of the '30s and '40s. Standup comedians and television entertainers in the '50s and '60s have yielded to country and western stars today.

**CONTACT:**

Mitchell Corn Palace Festival  
P.O. Box 250  
Mitchell, SD 57301  
866-273-CORN (2676) (Corn Palace) or 605-995-8427 (festival)  
tourisminfo@santel.net (Corn Palace)  
www.cornpalacefestival.com/  
and www.cornpalace.org/  
cornpalace.html

**SOURCES:**

*GdUSFest-1984*, p. 173

◆ 0512 ◆ **Corn-Planting Ceremony**

*February-April*

Corn is more than a staple for the Quiché Mayan Indians of Guatemala. In addition to eating it themselves and feeding it to their animals, they use the husks to thatch their huts. The Quiché Mayans also believe that their ancestors were made of ground corn paste.

The corn-planting season begins in February and lasts until April and requires considerable preparation. The fields must be burned and made ready for sowing, and the men who plant the corn perform numerous purification rituals. Churches hold special masses at the beginning of the planting season, and people bring seeds to church for blessings. On the eve of the first day of planting, people light candles, burn incense, and pray for the well-being of their crop. Afterwards, a huge feast and festivities, including fireworks, fortify the farmers before their work begins.

**SOURCES:**

*FiestaTime-1965*, p. 59

◆ 0513 ◆ **Cornouaille Festival**

*One full week in late July*

The Celtic heritage of the Breton people comes alive every year in Quimper, a town in the district of Cornouaille. Located in Brittany, a region in northwestern France, Quimper

has hosted this festival of traditional dance, music, storytelling, food, and games for more than 70 years. People dress in Breton costumes, which include elaborate lace bonnets for the women and shallow, brimmed hats for the men. Many of Brittany's inhabitants still speak the ancient Celtic language brought to the region by its first settlers some 2,500 years ago.

**CONTACT:**

Cornouaille Festival  
B.P. 1315  
Quimper, Cedex 29103 France  
011-33-2-98-55-53-53; fax: 011-33-2-98-55-35-60  
contact@festival-cornouaille.com

**SOURCES:**

*FestWrld: France-1998*, p. 8

Quimper Office of Tourism

Place de la Résistance  
Quimper 29000 France  
011-33-2-98-53-04-05; fax: 011-33-2-98-53-31-33  
contact@quimper-tourisme.com

◆ 0514 ◆ **Corpus Christi**

*Between May 21 and June 24; Thursday after Trinity Sunday*

Also known as the **Feast of the Most Holy Body of Christ**, the **Day of Wreaths**, and in France as the **Fête-Dieu**, Corpus Christi is a Roman Catholic festival that has been celebrated in honor of the Eucharist since 1246. In commemoration of the Last Supper on the day before Jesus' crucifixion, worshippers receive Communion and, in some countries, the consecrated bread (or Host) is paraded through the streets, held by the priests in a monstrance. In Spain and Provence, these processions can be quite elaborate, with saints and characters from the Bible following a path decorated with wreaths and strewn with flowers.

In Portugal the feast is known as **Día de Corpo de Deus** and has been one of the major religious observances—both on the mainland and in the Azores—since medieval times. In the city of Ponta Delgada, on San Miguel in the Azores, the people make a flower-petal carpet almost three-quarters of a mile in length. Over this carpet passes a colorful procession of high-ranking clergy and red-robed priests, who are followed by a group of first communicants (those who are to receive communion for the first time)—the young boys wearing dark suits and scarlet capes and the girls wearing white dresses and veils. The climax of the ceremony comes when the bishop raises the silver monstrance and exposes the Blessed Sacrament, the Body of Christ.

**CONTACT:**

Portuguese National Tourist Office  
590 Fifth Ave., 4th Fl.  
New York, NY 10036  
800-767-8842 or 212-354-4403;  
fax: 212-764-6137  
tourism@portugal.org

**SOURCES:**

*BkDays-1864*, vol. I, p. 686  
*BkFest-1937*, pp. 124, 186, 303  
*DaysCustFaith-1957*, p. 156  
*DictFolkMyth-1984*, pp. 253, 747, 749, 754, 787, 980, 1065  
*FestSaintDays-1915*, p. 131  
*FestWestEur-1958*, pp. 67, 98, 165, 198, 234  
*FolkAmerHol-1999*, p. 249  
*FolkWrldHol-1999*, p. 346  
*IntlThFolk-1979*, pp. 275, 276  
*OxYear-1999*, p. 633  
*RelHolCal-2004*, p. 96  
*SaintFestCh-1904*, p. 263

◆ 0515 ◆ **Corpus Christi in England**

Between May 21 and June 24; Thursday  
after Trinity Sunday

In England before the Reformation, there was a famous procession in London on CORPUS CHRISTI Day. Beginning at Cheapside, a group of clergymen would move down the street chanting the paternoster, or Lord's Prayer. Over the years they perfected their timing so that just as they reached a certain corner, they sang, "Amen." To this day, there is a street corner in London known as the "Amen Corner," and the street leading to it is known as "Paternoster Row." The procession then turned the corner and proceeded down another street, still known as "Ave Maria Lane."

Although the feast of Corpus Christi is no longer observed in England, there was a time when the city guilds were involved in processions on this day and often performed what were known as Corpus Christi plays. These were pageants based on a scriptural subject or religious mystery, named after the *pagiante*, the large, partitioned cart in which they were presented.

**SOURCES:**

*BkFestHolWrld-1970*, p. 69  
*FestSaintDays-1915*, p. 133

◆ 0516 ◆ **Corpus Christi in Germany  
(Fronleichnamfest)**

Between May 21 and June 24; Thursday  
after Trinity Sunday

CORPUS CHRISTI Day in Germany is celebrated with colorful processions where the Sacrament and other holy symbols are carried through villages. Small-town streets are decorated with flowers and greenery, and children dressed in white and wearing wreaths of flowers accompany women in regional costume and local clergy. Sometimes people display pictures of Christ and spread carpets in front of their houses in honor of the day.

The most picturesque of these processions take place in Bavaria, where Corpus Christi is a legal holiday. Some are held on lakes rather than in the streets, with flower-decked boats carrying members of the procession and worshippers across crystal clear waters. The processions at Lake Staffelsee and Lake Chiemsee in Upper Bavaria are among the most dramatic.

**CONTACT:**

German National Tourist Office  
122 E. 42nd St.  
New York, NY 10168-0072  
800-651-7010 or 212-661-7200;  
fax: 212-661-7174  
gntonyc@d-z-t.com

**SOURCES:**

*FestSaintDays-1915*, p. 137  
*FestWestEur-1958*, p. 67  
*FolkWrldHol-1999*, p. 346

◆ 0517 ◆ **Corpus Christi in Mexico**

Between May 21 and June 24; Thursday  
after Trinity Sunday

A Roman Catholic holiday commemorating the Eucharist, CORPUS CHRISTI is often observed in Mexico with symbolic battles between the Moors (Muslims) and the Christians, particularly in the states of Puebla and Veracruz. Although

costumes vary from one area to the next, the Moors can usually be distinguished by their turbans and crescents, while the Christians often wear either elaborate plumed helmets with visors or derby hats with pink masks. The battle between them may last four or five hours, at the end of which the Moors are defeated and their leader is symbolically buried.

Another spectacle that takes place on Corpus Christi is the *Danza de los Voladores*, or Flying Pole Dance, performed by the Totonac Indians in Papatla in Veracruz State. Four dancers dressed as birds stand on a small platform atop a 70-foot tree that has been stripped of its branches. By carefully winding ropes around the tree and around themselves, they are able to hurl themselves into space and circle the tree 13 times before landing on the ground feet first. The four dancers multiplied by the 13 circles equals 52, the number of years in the ancient Aztec calendar cycle. Other versions of the Flying Pole Dance are performed in Pahuatlan and Cuetzalan, Puebla State.

Religious processions are common in Mexico on Corpus Christi, as is the *repositor*, a small shrine or altar set up along the procession's path, covered with a lace-trimmed altar cloth and decorated with candles, flowers, and garlands. As the priest makes his rounds of the village, he stops at each of these shrines and gives his benediction. Local tradespeople set up a "mock" market along the path of the procession at which they display miniature objects of their trade. A builder, for example, makes doll houses, while restaurant owners serve small portions of food in miniature dishes and weavers make tiny blankets. The inch-long breads made by the bakers are used by the children as money to buy other miniature wares.

See also MOORS AND CHRISTIANS FIESTA

**CONTACT:**

Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**

*BkFestHolWrld-1970*, p. 70  
*DictFolkMyth-1984*, pp. 253,  
749  
*IntlThFolk-1979*, p. 275

◆ 0518 ◆ **Corpus Christi in Switzerland  
(Fronleichnamfest)**

Between May 21 and June 24; Thursday  
after Trinity Sunday

Many of the ceremonies observed on CORPUS CHRISTI in Switzerland have come down from the Middle Ages. Although customs may vary from one canton to the next, this festival is almost always observed with elaborate processions of clergy in their best robes, people in picturesque regional costumes, and soldiers in historic uniforms. The priest who leads the procession often walks on a carpet of flowers.

In Fribourg, people decorate their houses with Gobelins (tapestries) as the bishop of Fribourg carries the Holy Sacrament through the streets. In the cantons of Appenzell, the processions include women in native costume, Capuchin monks in their robes, and young girls with white dresses and wreaths of flowers in their hair.

It is customary to throw the church doors open on Corpus Christi and to decorate the altar and aisles with garlands

and greens. Outdoor village altars with flowers and candles are often erected in secluded places.

**CONTACT:**  
Switzerland Tourism  
Swiss Center  
608 Fifth Ave.  
New York, NY 10020  
877-Switzerland (794-8037) or  
212-757-5944; fax: 212-262-6116  
info.usa@switzerland.com

**SOURCES:**  
*FestWestEur-1958*, p. 234

◆ 0519 ◆ **Corpus Christi in Venezuela**

*Between May 21 and June 24; Thursday  
after Trinity Sunday*

The Christian feast of CORPUS CHRISTI was established in Spanish America by royal decree in the latter part of the 16th century. The celebration was supposed to resemble that held in Spain, with performances and parades of people dressed up as dragons, devils, and giants. Although the dragons and giants have disappeared over the years, the Corpus Christi devils remain an important part of the festival, particularly in San Francisco de Yare in Venezuela.

The devil dancers are welcomed with a blast of fireworks at nine o'clock on the morning of the feast. Spectators gather in the Plaza Bolívar, waiting as the drumbeats become increasingly louder. Then more than 1,000 devils appear, disguised in red garments and horrible-looking masks, from which protrude both the horn and the snout of an animal, usually an ox or a pig. Each dancer holds one or more maracas in his right hand and a thin rod from which dangles a small sack in his left. Cowbells and rattles are tied to each dancer's waist, and the noise they make as they leap around and shake the maracas can be deafening.

The appearance of the Sacred Host in the doorway of the church is a sign that the procession around the plaza is about to begin. The devils dance about in a frenzy, while the man at the head of the procession acts as if he is beating them with the whip he carries. When the Sacred Host is taken back to its sanctuary, the devils start crying and attempt to enter the church, but they are shut out. They become increasingly frantic, until finally they fall on their knees and toss their horned masks on the ground as a gesture admitting their defeat.

After the dance is over, the devils go to their leader's house, where everyone dances the *bamba*, a traditional dance of Spanish origin.

**CONTACT:**  
Venezuelan Tourism Dept.  
Consulate General  
7 E. 51st St.  
New York, NY 10022  
212-826-1660; fax: 212-644-7471  
info@consulado-ny-gov.ve

**SOURCES:**  
*FiestaTime-1965*, p. 105

◆ 0520 ◆ **Cosby Ramp Festival**

*First Sunday in May*

A festival started in 1951 to honor an obnoxious plant—the ramp. Held on Kineuvista Hill near Cosby, Tenn. (which is near Knoxville), the festival is touted as the first and largest of the ramp celebrations.

The ramp, related to the onion, is scientifically designated *Allium tricorcom lilaceae*. The name “ramp” supposedly was a shortening of *rampson*, the name of a similar plant. Devotees of the ramp say it has a mouth-watering, sweet flavor with a hint of garlic; they also concede that it has an astoundingly strong smell—like that of a wild onion multiplied a thousand times. It was once used in medicinal tonics, the theory being that the odor was enough to ward off germs and certainly germ people. It is rich in vitamin C and was the first spring vegetable for mountain people. Ramp harvest festivals of an informal sort are an old Appalachian custom handed down from the Indians, who taught the European settlers how to cook ramps.

Several days before the festival, a group of ramp pluckers goes into the mountains to pick and clean the ramps. The festival lunch, of course, features fried ramp with eggs cooked with streaked meat, a kind of bacon. The festival music is bluegrass, gospel, and country, and the events include the crowning of the Maid of Ramps. About 5,000 to 6,000 attend.

The Polk County Ramp Festival, a similar but smaller affair, is held in late April in Benton, Tenn. It has bluegrass music all day, and awards are given to the oldest and youngest ramp eaters, the largest family, and the person who has come the farthest distance (winners of this last have even come from outside of the U.S.).

**CONTACT:**  
Cosby Ramp Festival  
cosbyrampfestival.org  
  
Library of Congress  
Local Legacies pages  
lcweb.loc.gov/bicentennial/pro  
page/TN/tn-1\_h\_jenkins5.  
html

**Cosmic Renewal Rite**  
*See Chiao Festival*

◆ 0521 ◆ **Costa Rica Independence Day**  
*September 15*

On this day in 1821, Costa Rica achieved independence, after having been ruled by Spain since the early 1500s. EL SALVADOR, GUATEMALA, HONDURAS, and NICARAGUA also declared independence from Spain on September 15, 1821.

On the evening of September 14, the president traditionally lights a torch representing liberty in the old capital city of Cartago, and on Independence Day, gives a speech to school-children. There are more speeches and dancing in San José, the modern capital.

**CONTACT:**  
Costa Rican Embassy  
2114 S St., N.W.  
Washington, DC 20008  
202-234-2945; fax: 202-265-4795  
embassy@costarica-embassy.org

**SOURCES:**  
*AnnioHol-2000*, p. 155  
*NatHolWrld-1968*, p. 163

◆ 0522 ◆ Côte d'Ivoire Independence Day

August 7

Côte d'Ivoire (Ivory Coast) was granted independence from France on August 7, 1960. It had been a French colony since 1893.

Independence Day is a national holiday in Ivory Coast, celebrated with parades, dancing, and fireworks.

**CONTACT:**

Côte d'Ivoire Embassy  
3421 Massachusetts Ave., N.W.  
Washington, DC 20007  
202-797-0300

**SOURCES:**

*AnnivHol-2000*, p. 203  
*NatlHolWrld-1968*, p. 139

◆ 0523 ◆ Cotton Bowl Game

January 1

This great college football game was inaugurated in 1937 and pits the Southwest Conference champion against another nationally ranked team. The game is preceded by a music festival, an art contest, and a NEW YEAR'S EVE parade of marching bands.

**CONTACT:**

Southwestern Bell Cotton Bowl  
Classic  
P.O. Box 569420  
Dallas, TX 75356-9420  
888-792-BOWL (2695); fax: 214-  
634-7764  
info@swbellcottonbowl.org  
www.cottonbowl.org

**SOURCES:**

*AmerBkDays-2000*, p. 12

◆ 0524 ◆ Country Dionysia

December

Like the HALOA, the Country DIONYSIA was an ancient Greek celebration that was originally a fertility festival with a strong phallic emphasis. Both were observed during the latter part of the month of Poseideon (December), at the time of year when the days were at their shortest. The Country Dionysia, in fact, was not tied to a single date but was celebrated all over Attica on dates that were determined by local custom. Like CHRISTMAS festivities, it was something that everyone—even slaves—participated in. It was also a time for traditional games, particularly *askoliasmos* ("standing on one leg"), which involved trying to stand on top of a goatskin that had been blown up like a beachball and then covered in grease. There were other contests that also entailed standing on one leg and jumping the longest possible distance, or trying to touch the other players with the leg that was held off the ground.

In its earlier days, the Country Dionysia included a simple procession in which someone carried a jar of wine and a vine, someone dragged a he-goat, someone held a wicker basket of raisins, and someone held a phallus. But over time, it became an elaborate event with gold vessels, expensive costumes, and teams of horses.

**SOURCES:**

*FestAth-1977*, p. 100  
*OxClassDict-1970*, p. 350

◆ 0525 ◆ Country Music Fan Fair, International

Mid-June

A country feast of music held over a long weekend in downtown Nashville, Tenn., also known as "Music City, U.S.A." and the home of the Grand Ole Opry. The 20th anniversary of the Fan Fair was celebrated in 1991 with a "grand ole party" attended by country music's brightest stars. Yearly attractions include stage shows and concerts, autograph-and-picture-taking sessions with big-name stars, some 300 booths and exhibits, fan-club banquet dinners, and a celebrity auction that gives bidders a chance to buy such items as Junior Sample's overalls from TV's "Hee Haw" or Dolly Parton's boots.

The Grand Ole Opry was founded by George Dewey Hay, who was called "the Solemn Ole Judge," and began weekly radio broadcasts from Nashville in 1925. The music developed from ballads of rural laborers in the 1920s through the string bands and cowboy music of the 1930s into honky-tonk and rockabilly music after World War II. In 1941, the Opry was staged live at the Ryman Auditorium in Nashville, and in 1974 it moved to Opryland U.S.A. This all led to the Fan Fair, which is billed as "The Closest Thing to Hillbilly Heaven."

**CONTACT:**

Fan Fair official site  
CMA Music Festival  
Dept. T, P.O. Box 24480  
Nashville, TN 37202  
800-CMA-FEST (262-3378)  
www.fanfair.com

**SOURCES:**

*GdUSFest-1984*, p. 178  
*MusFestAmer-1990*, p. 251

◆ 0526 ◆ Cow, Festival of the

January 25

The **Fiesta de la Vaca** takes place in the village of San Pablo de los Montes, in the Spanish province of Toledo, on St. Paul's Day. While the religious procession and mass that are a traditional part of the observance of the feast of San Pablo are going on, a group of young men form a counter-procession in the opposite direction. One of them plays the role of the cow, *La Vaca*, while another is dressed as Mother Sow, *Madre Cochina*. A third is dressed as a shepherd, and there are others ringing cow bells. Every time the group passes the image of the saint, they call out, "Here goes the cow!"

After the mass is over, the mayor and the town councilmen follow the priest to the town hall for the *correr de la Vaca*, or Race of the Cow. *La Vaca* and the rest of the young men in the group run from the church to the town hall, *La Vaca* menacing the spectators with his horns. After the Cow arrives at the town hall, the young men are greeted by the mayor, and a celebration with wine follows. Everyone goes home when the church bells ring at noon.

It is believed that the Festival of the Cow is the remnant of a pagan festival and that it survived in opposition to the Christian festivities. Today, however, the two exist quite peacefully side by side.

**CONTACT:**

Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

**SOURCES:**

*DictFolkMyth-1984*, p. 1063

◆ 0527 ◆ **Cow Fights**

*March or April and September or October*

Each spring the winner of the cow battles, or **Kuhkämpfe**, held in the canton of Valais, Switzerland, is crowned Queen Cow of the village herds. A championship tournament is held in September or October in Martigny's amphitheater after the cows are herded down the mountains for the winter (see **ALMABTRIEB**). The cow fights began in the 1920s in Martigny, and today crowds fill the streets for the event. Refreshments of choice include wine and sausages, but no beef. The Queen Cow is adorned with a flower garland between her horns and a large bell hanging from a decorated collar. The calf of a Queen Cow can fetch up to 10 times the price of a regular calf.

The term "cow fights" is a bit misleading, however; as a rule, cows don't often exhibit much aggressive behavior, though their owners do. Much of the event consists of cows standing around, grazing, drooling, or even attempting to step out of the fighting arena. Sometimes, though, some cows can be provoked into pushing another cow, letting loose with some barbarous mooing, or—on momentous occasions—butting heads. A group of animal rights activists from Austria descended on the 1993 Fights, but dropped their protest when they witnessed what actually goes on.

See also **ALPAUFZUG**

**CONTACT:**

Valais Tourisme  
Rue Pré-Fleuri 6  
Sion CH-1951 Valais, Switzerland  
011-41-27-327-3570; fax: 011-41-27-327-3571  
info@valaistourism.ch  
www.matterhornstate.com/e/misc/cow\_contest.html

**SOURCES:**

*FestWestEur-1958*, p. 228

◆ 0528 ◆ **Cowboy Poetry Gathering, National**

*Last week in January*

A celebration of the old tradition of cowboy poetry—and of other cowboy art—in the buckaroo town of Elko, Nev.

Poetry by cowboys has a long history; cowboys traditionally recited poetry as they rode on cattle drives, but it was a private, little-known custom. A poem by Allen McCannless published in 1885 has these lines:

*. . . My ceiling the sky, my carpet the grass,  
My music the lowing of herds as they pass  
My books are the brooks, my sermons the stones,  
My parson's a wolf on a pulpit of bones . . .*

The gathering, which began in 1985 with about 50 working cowboys, has become a six-day affair that now includes folk-music concerts, western dances, exhibits of cowboy gear, and workshops not only on writing but also on such topics as horse-hair braiding and photography. In 1992, the Hispanic

*vaquero* (cowboy) was honored with performances and exhibits. Poetry remains the heart of the festival, and the poets—all working ranch people—include men, women, and children as young as six or eight. The poetry includes doggerel and limericks, but is mostly in ballad form with narratives like those of Rudyard Kipling's.

Close to 300 cowboys, cowgirls, and ranchers participate, and between 6,000 and 8,000 people from all over the world attend the various events. Tickets go on sale in October and are instant sell-outs. The gathering has spawned other cowboy-poetry festivals throughout the West (see also **DAKOTA COWBOY POETRY GATHERING**).

Hal Cannon, director of the Western Folklife Center in Salt Lake City, was the force behind the first gathering, and the Center still sponsors it. The goals of the gathering are to represent the voices of working ranch people through their poetry, music, and folklife; to promote a dialogue between urban and rural people of the American West; and to nurture understanding between pastoral peoples throughout the world. The Center provides a live webcast of events from the Elko Convention Center Auditorium.

**CONTACT:**

Western Folklife Center  
501 Railroad St.  
Elko, NV 89801  
775-738-7508; fax: 775-738-2900  
wfc@westernfolklife.org  
www.westfolk.org

◆ 0529 ◆ **Craftsmen's Fair**

*One week in early August*

Although craft fairs can be found all over New England during the summer months, the Craftsmen's Fair at Mt. Sunapee Resort in Newbury, N.H., is considered to be the oldest continuously held craft fair, dating back to 1934. The fair features more than 200 craftspeople who sell their work and display their skills through demonstrations in such diverse areas as decoy carving, printmaking, weaving and spinning, basket making, embroidering, pipe making, and blacksmithing. Visitors to the **League of New Hampshire Craftsmen's Fair** can buy clothing, pottery, leaded glass, lampshades, character dolls, marionettes, jewelry, blown glass, leather goods, and just about any other craft they can imagine. There is also a juried craft exhibit, which is open only to members of the League.

**CONTACT:**

League of New Hampshire  
Craftsmen  
205 N. Main St.  
Concord, NH 03301-5080  
603-224-3375; fax: 603-225-8452  
nhleague@nhcrafts.org  
www.nhcrafts.org

**SOURCES:**

*GdUSFest-1984*, p. 117

◆ 0530 ◆ **Cranberry Day Festival**

*Second Tuesday in October*

Wampanoag Indians on Martha's Vineyard and Cape Cod, Massachusetts, celebrate Cranberry Day, their most significant annual holiday, on the second Tuesday in October. The tribe cultivates 200 acres of wild cranberries. In earlier times,

this festival lasted several days as people harvested the cranberries and used them in festive dishes. These days, children get the day off from school to join the day's activities, which include picking cranberries, a lunch-time bonfire during which stories of previous Cranberry Days and other community legends are told, and a celebration in the evening with dancing, singing, and a huge potluck meal.

**CONTACT:**  
Wampanoag Tribe of Gay Head  
20 Black Brook Rd.  
Aquinnah, MA 02535-1546  
508-645-9265; fax: 508-645-3790  
www.wampanoagtribe.net/

**SOURCES:**  
*EndurHarv-1995*, p. 48

◆ 0531 ◆ **Cranberry Harvest Festival**  
*October, Columbus Day weekend*

Also known as the **Massachusetts Cranberry Festival**, this annual event has celebrated the harvesting of cranberries in South Carver, Massachusetts, since 1949. The idea for the festival came from Ellis D. Atwood, founder of the Edaville Railroad, and Robert Rich of Ocean Spray Cranberries. Rides through the cranberry bogs on the old Edaville steam train are still a popular festival attraction, as are the cranberry-baking and pie-eating contests, the crowning of the Cranberry Queen, and musical and other performances. The highlight of the festival, of course, is the harvesting of the cranberries themselves, which are a traditional part of the American and Canadian THANKSGIVING feasts.

**CONTACT:**  
Cape Cod Cranberry Growers'  
Association  
3203 Cranberry Hwy., Ste. B  
East Wareham, MA 02538  
508-759-1041  
festival@cranberries.org  
www.cranberries.org/

◆ 0532 ◆ **Crandall Day, Prudence**  
*September, Saturday of Labor Day weekend*

The official celebration of Prudence Crandall Day in Canterbury, Connecticut, only dates back to 1987, but Crandall herself has been recognized for some time as a pioneer in the education of young African-American girls. Born in 1803 in Hopkinton, Rhode Island, and educated at the Friends' School in Providence, she established a private academy for girls in Canterbury in 1831. Although her school was widely recognized as one of the state's best, she lost many of her white patrons when she admitted a young African-American girl. Rather than bow to social pressure, she opened another school for "young ladies and little misses of colour"—an act for which she was socially ostracized.

Eventually the Connecticut legislature passed a Black Law (repealed in 1838), which prohibited setting up schools for nonresident African Americans in any Connecticut city or town without the local authorities' approval. Crandall ignored the new law and was arrested, tried, and convicted. Although the verdict was reversed by the court of appeals in July 1834, this only served to strengthen the opposition of the people of Canterbury. Crandall moved to Illinois later that year with her husband, a Baptist clergyman. In a belated attempt to make amends, Connecticut provided Crandall

with an annuity. She died in Kansas in 1890. In 1995 the state legislature proclaimed her the official state heroine.

Prudence Crandall Day events include craft demonstrations from the 1830s, period children's games, and at least one activity directly relating to Crandall herself. One year, for example, an actor portraying Crandall gave an interpretation of her character. Most of the festival events are held at the Prudence Crandall Museum, located in the house where Crandall lived and taught.

**CONTACT:**  
Prudence Crandall Museum  
Routes 14 & 169  
P.O. Box 58  
Canterbury, CT 06331-0058  
860-546-9916  
crndll@snet.net  
www.chc.state.ct.us/crandall%20mu  
seum.htm

State of Connecticut  
www.state.ct.us/emblems/hero  
ine.htm

◆ 0533 ◆ **Crane Watch**  
*March-April*

There are actually two events in Nebraska that celebrate the world's largest concentration of sandhill cranes: the Crane Watch in Wood River and **Wings Over the Platte** in Grand Island. Both take place during a six-week period in March and April when 70 percent of the world's sandhill cranes—over a half million birds—crowd a 150-mile stretch of the Platte River between Grand Island and Sutherland. Arriving from west Texas, New Mexico, southern California, and central Mexico, the cranes rest and feed in the area before continuing their migration to Canada and Alaska.

The Crane Meadows Nature Center serves as an information center for the many visitors who come to see the cranes, and there are guided tours to the most advantageous viewing areas. Other events associated with the Crane Watch include wildlife displays, outdoor photo seminars, and nature workshops.

**CONTACT:**  
Grand Island/Hall County Con-  
vention and Visitors Bureau  
309 W. 2nd St.  
P.O. Box 1486  
Grand Island, NE 68802  
800-658-3178 or 308-382-4400  
info@visitgrandisland.com  
www.visitgrandisland.com

Crane Meadows Nature Center  
9325 S. Alda Rd.  
Wood River, NE 68883  
308-382-1820  
Info@cranemeadows.org  
www.cranemeadows.org

Northern Prairie Wildlife Re-  
search Center  
Operation Crane Watch  
8711 37th St. S.E.  
Jamestown, ND 58401  
701-253-5500; fax: 701-253-5553  
npsscinfo@usgs.gov  
www.npwrc.usgs.gov/perm/cra  
nemov/cranemov.htm



◆ 0534 ◆ **Crawfish Festival, Breaux Bridge**

*First weekend in May*

A time to celebrate and eat the small crustaceans (also called crayfish and crawdads) in Breaux Bridge, La., a small Cajun village. Since 1959, by act of the state legislature, the village has been officially called the "Crawfish Capital of the World."

Crawfish is related to the lobster, and local folk say the crawfish is really the Acadian lobster that followed them to the bayou lands of southern Louisiana. The Cajuns are descendants of the French Canadians whom the British drove from the colony of Acadia (now Nova Scotia) in the 18th century. They still speak their own patois, a combination of French forms with words borrowed from American Indian, African, Spanish, English, and other languages; they often still live in small, self-contained communities.

The festival is a three-day event, featuring crawfish races (on a special circular table, with betting allowed), a parade, Cajun music night and day, a crawfish cookoff, crawfish races, and a World Championship Crawfish-Eating Contest. In the latter, contestants start out with a dishpan of five pounds of crawfish and eat for two hours. The prize is a trophy and crawfish to take home. As many as 100,000 visitors come to this village of 7,600 for the festival.

**CONTACT:**

Breaux Bridge Crawfish Festival Association  
P.O. Box 25  
Breux Bridge, LA 70517  
337-332-6655; fax: 337-332-5917  
info@bbcrawfest.com  
www.bbcrawfest.com

Louisiana Travel Promotion Association

1165 S. Foster Dr.  
Baton Rouge, LA 70806  
225-346-1857; fax: 225-336-4154  
latravel@ltpa.org  
www.louisianatravel.com/crawfish\_festival/

◆ 0535 ◆ **Cree Walking-Out Ceremony**

*Early spring*

Among Cree Indians in Canada, it is customary for small children to be carried when they go outdoors until they are initiated through the Walking-Out Ceremony. The spring-time ceremony provides an occasion for the first time a child walks on his or her own (or with a little adult help) outside, signifying movement toward adulthood and greater responsibility. The toddlers' families and friends assemble in a special tent. The children are dressed in traditional costumes and, in some places, are given toy tools and utensils, representing the real tools and utensils they eventually will use. For the walking out, each child walks through the doorway and proceeds about 20 feet to a tree, circles the tree, then returns to the tent, where a huge fuss is made over each child's new accomplishment. After all the toddlers have completed the walk, everyone enjoys a feast.

**CONTACT:**

Oujé Bougoumou Cree Nation  
Tourist Office

**SOURCES:**

*EndurHarv-1995*, p. 200

203 Opemiska Meskino

P.O. Box 131  
Oujé-Bougoumou, Quebec G0W  
3C0 Canada  
888-745-3905 or 418-745-3905;  
fax: 418-745-3544  
tourism@ouje.ca  
www.ouje.ca/reliance/relianc2.htm

◆ 0536 ◆ **Creek Green Corn Ceremony**

*Late summer*

A religious harvest festival, not open to the public, held in late summer by the Muskogee-Creek Indians on the ceremonial grounds in Okmulgee, Oklahoma. Each tribal group conducts its own Green Corn Ceremony on one of 12 such Creek ceremonial grounds in the state.

The dances for the ceremony are performed not to the beat of drums, but to the rhythm of turtle and gourd rattles. Women are designated "shell-shakers," and they dance in groups of four with shells (or sometimes today with juice cans filled with pebbles) around their ankles. Children are included in ceremonies from the earliest age: women dancers with babies carry them into the ceremonial circle. One dance, known as the ribbon dance, honors women and is performed only by women and girls.

Other elements of the festival are stickball games and cleansing ceremonies, but the affair is essentially religious. To worship the Great Spirit, Creeks perform rituals relating to wind, fire, water, and earth.

Seminoles and Yuchis in Oklahoma also celebrate the Green Corn. In some ceremonies participants purge themselves with emetics and submit to ceremonial scratching on their legs and arms.

**SOURCES:**

*EncyNatAmerRel-2001*, p. 108  
*EncyRel-1987*, vol. 4, p. 467

◆ 0537 ◆ **Croatia Statehood Day**

*May 30*

Also known as **National Day**, this public holiday commemorates the first meeting of the Croatian parliament on May 30, 1990, after the first free elections in Croatia since it became part of Yugoslavia after World War II. Croatia declared its independence from Yugoslavia on June 25, 1991, which provoked ethnic fighting between the Serbs and Croats until UNITED NATIONS peacekeeping forces cleared out the last Serb armies in 1998.

**CONTACT:**

Republic of Croatia Embassy  
2343 Massachusetts Ave., N.W.  
Washington, DC 20008-2853  
202-588-5899; fax: 202-588-8936  
public@croatiaemb.org

◆ 0538 ◆ **Crom Dubh Sunday**

*Last Sunday in July*

Crom Dubh was an ancient Celtic god believed to live near the town of Cloghane in County Kerry. During the festival of LUGHNASADH, August 1, people would go up to nearby

Mount Brandon to pick berries, then join the festivities in Cloghane at the foot of the mountain. The mountain was named for St. BRENDAN, who is said to have converted Crom Dubh to Christianity. Thereafter the trek up Mount Brandon became a Christian pilgrimage site.

Today Cloghane hosts a revived Lughnasadh festival over the last weekend in July. In addition to the pilgrimage up Mount Brandon, there are traditional musical and dance performances, poetry readings, sheep-shearing events, boat races, and many other events.

See also REEK SUNDAY

**CONTACT:**

Dingle Peninsula Tourism  
Comharchumann Turasóireachta  
Chorca Dhuibhne  
Dingle, County Kerry, Ireland  
info@dingle-peninsula.ie  
www.dingle-peninsula.ie/

◆ 0539 ◆ **Cromwell's Day**

*September 3*

As a British general, Puritan statesman, and Lord Protector of England from 1653-58, Oliver Cromwell is remembered today more for his actions as a general and a statesman than for his efforts within the narrow field of Puritanism. Each year the Cromwell Association in England holds a special service near Cromwell's statue outside the Houses of Parliament on September 3. The date is particularly appropriate. It was on this day in 1650 that Cromwell won the battle of Dunbar, inflicting 3,000 casualties and taking 10,000 prisoners at a cost of only 20 British lives. It was on the same day a year later that he won a decisive victory at the battle of Worcester against the Scots. And it was also the day on which he died.

**CONTACT:**

Cromwell Association  
Dawgates Cottage  
Dawgates Ln.  
Skegby, Sutton-in-Ashfield NG17  
3DA United Kingdom  
mail@olivercromwell.org  
www.olivercromwell.org

**SOURCES:**

*BkDays-1864*, vol. II, p. 308  
*DictDays-1988*, p. 24  
*OxYear-1999*, p. 360

◆ 0540 ◆ **Cronia (Kronia)**

*Midsummer*

In Greek mythology, Cronus (or Kronos) was lord of the universe before the Olympian gods took power. He was the son of Uranus, whom he eventually castrated with a sickle given to him by his mother, Gaea. Once he succeeded his father as ruler of the universe, his reign was so peaceful it was known as the Golden Age. Because he had been warned that one of his children would eventually overthrow him, Cronus swallowed his sons as they were born. But the youngest son, Zeus, managed to escape this fate and was the victor in a 10-year war against his father and the other Titan gods.

The only important festival held in honor of Cronus in classical times was the Cronia, held at Athens, Rhodes, and Thebes in midsummer and resembling the Roman SATURNALIA in terms of the unrestrained behavior that accompanied it. Some say that when Cronus was defeated by Zeus, he fled to the

west and established another Golden Age in Rome, where he was known as Saturn.

Cronus is usually depicted holding a curved object, perhaps the sickle he used to castrate Uranus. After the defeat of Cronus, the universe was divided among his three sons: Zeus ruled the sky, Hades the underworld, and Poseidon the sea.

**SOURCES:**

*DictFolkMyth-1984*, p. 263  
*NewCentClassHandbk-1962*, p. 340

◆ 0541 ◆ **Crop Over**

*Last three weeks in July to first Monday in August*

This harvest festival in Barbados was originally celebrated in the 1800s by slaves at the end of the sugar-cane harvest. A procession of carts and animals decorated with flowers would bring the last load of cane to the plantation owner, who would then provide a feast for the laborers. One of the carts carried an effigy known as Mr. Harding, made from sugar-cane refuse and dressed in a black coat, top hat, and mask. The effigy represented the cruel gangdrivers and symbolized the hard times that lay ahead for the laborers until the next crop.

Today, Crop Over is a civic celebration, which was revived in 1974. It takes place during the last three weeks of July and usually ends on the first Monday in August. There are historical displays, craft shows, fairs, cane-cutting contests, open-air concerts, calypso music and dancing, and "stick licking"—a self-defense sport similar to fencing. By the last weekend of the festival, the celebration moves to the island's capital, Bridgetown, which is transformed into a huge open-air bazaar where people can shop and listen to live bands.

Monday is the finale, known as the **Kadooment**—a public holiday—which includes the judging of costumed bands at the National Stadium and a grand calypso procession.

**CONTACT:**

Barbados Tourism Authority  
Barbados Tourism Encyclopedia  
online  
800 Second Ave., 2nd Fl.  
New York, NY 10017  
800-221-9831 or 212-986-6516;  
fax: 212-573-9850  
btany@barbados.org  
www.barbados.org/cropover.  
htm

**SOURCES:**

*FolkWrldHol-1999*, p. 521  
*GdWrldFest-1985*, p. 17

◆ 0542 ◆ **Cross-Quarter Days**

*February 1, May 1, August 1, November 1*

The cross-quarter days are the four traditional Celtic festivals celebrated by Neopagans. Along with the QUARTER DAYS, they make up the "Wheel of the Year." These holidays "cross" the quarter days (the solstices and the equinoxes) by falling about halfway in between, thus dividing the year into four parts of approximately three months each. They are also known as IMBOLC (February 1), BELTANE (May 1), LAMMAS (August 1), and SAMHAIN (November 1). These Gregorian calendar dates are less than exact, however; February 6, May 6, August 6, and November 6 actually fall closer to the halfway point between the equinoxes and solstices. (See

also VERNAL EQUINOX, AUTUMNAL EQUINOX, SUMMER SOLSTICE, WINTER SOLSTICE)

**SOURCES:**

*CelebSols-1993*, p. 11  
*CeltDruidsYr-1995*, p. 119  
*RelHolCal-2004*, p. 269

◆ 0543 ◆ **Crosses, Festival of the (Fiesta de las Cruces)**  
*Late April*

The Mayas of Quintana Roo, Mexico, celebrate the Fiesta of the Patron Crosses in late April. Although its origins are not fully understood, the festival's main feature is an unusual dance or pantomime known as *okoztah-pol*. Festival participants slaughter, cook, and consume a pig. The pig's head is reserved, decorated, and set upon the altar. The following day nine girls, bearing bowls of *pinole* (a powder of toasted corn) and spoons made from agave leaves, circle round a table in the atrium of the church. Two men come into the atrium, one carrying a rattle made from a gourd, the other carrying the decorated head of the pig which he announces is for sale.

The men barter for the pig's head, while the girls circle nine times in one direction and nine times in the other, keeping track of their circuits by laying cigarettes on the table. The man with the pig's head impersonates the pig, which attempts to escape its captors. The pig impersonator is caught and given to the festival organizer for the price of a hundred cigarettes. Everyone else eats the pinole.

**CONTACT:**

Mexico Tourism Board  
 800-44 MEXICO (446-3942)  
 contact@visitmexico.com

**SOURCES:**

*FiestaTime-1965*, p. 63

◆ 0544 ◆ **Crossing of the Delaware**  
*December 25*

What is now known as Washington Crossing State Park is the site of the historic event that took place on CHRISTMAS night in 1776, when General George WASHINGTON and the Continental Army crossed the Delaware River just before the Battle of Trenton. **Washington's Crossing of the Delaware** is reenacted on December 25 each year, beginning at Washington Crossing, Pennsylvania (formerly McKonkey's Ferry), and ending on the opposite bank at Washington Crossing, New Jersey.

St. John Terrell, an actor and producer, inaugurated this observance in 1953; he played the part of George Washington himself for a number of years. The costumed actors who cross the river in a specially made Durham boat, similar to those originally used by Washington and his men, try to reproduce the scene exactly as it is depicted in the well-known painting by Emanuel Leutze: Vermont's Green Mountain Boys sit in the bow, Gloucester fishermen from Massachusetts man the oars, and General Washington stands with one foot on the gunwale. The actor who portrays Lieutenant James Monroe carries the 13-star flag seen in the painting—an anachronism, since the flag had not been adopted in 1776.

**CONTACT:**

Washington Crossing State Park  
 355 Washington Crossing-Pennington Rd.

**SOURCES:**

*AmerBkDays-2000*, p. 856

Titusville, NJ 08560-1517

609-737-0623

www.state.nj.us/dep/forestry/  
 parks/washcros.htm

◆ 0545 ◆ **Crow Fair**

*Third weekend in August*

One of the biggest powwows in the U.S., held since 1918 at Crow Agency, Mont., about 65 miles southeast of Billings. The fair, held Thursday through Sunday, is hosted by the Crow tribe but attracts thousands of other Indians (Peruvian Incas and Alaskan Eskimos were among those attending in 1991) who set up more than 1,000 tepees on the camp grounds.

Dancing at the fair includes not only traditional Plains Indian dances but also the Crow Hop, which is similar to a war dance and is unique to the Crows. It was originally a men's dance, but now women also take part, and all wear clothes of buckskin, feathers, quills, and bells to add a counterpoint to the drum beats.

There are rodeos with cash prizes, horse races, a relay of bareback riding, art exhibits, and demonstrations of such crafts as pipe carving and jewelry designing with turquoise and silver.

**CONTACT:**

Crow Tribal Council  
 P.O. Box 159  
 Crow Agency, MT 59022  
 406-638-3715; fax: 406-638-3773

**SOURCES:**

*EndurHarv-1995*, p. 299  
*GdUSFest-1984*, p. 107  
*IndianAmer-1989*, p. 33

◆ 0546 ◆ **Cruft's Dog Show**

*Three days in February*

Charles Cruft was an English salesman who went to France to collect orders for "dog cakes" and so impressed the French dog breeders that they invited him to organize the canine section of the Paris Exhibition of 1878. Eight years later Cruft organized his first dog show in London, which won the patronage of Queen Victoria, an ardent dog lover. Now more than 10,000 dogs representing 150 breeds compete for the Best in Show title, and Cruft's Dog Show is considered to be the largest and most widely attended dog show in Britain.

**CONTACT:**

Crufts  
 The Kennel Club  
 1-5 Clarges St.  
 London W1J 8AB United Kingdom  
 011-44-870-606-6750; fax: 011-44-20-7518-1058  
 www.the-kennel-club.org.uk

**SOURCES:**

*EndlessCaval-1964*, p. 32  
*GdWrldFest-1985*, p. 94

◆ 0547 ◆ **Cuba Liberation Day**

*January 1; July 26*

This national public holiday commemorates the overthrow of the military government of Fulgencio Batista (1901-1973) led by Fidel Castro (b. 1926) that succeeded on January 1, 1959. July 26 is National Day, another public holiday marking the beginning of the revolution Castro led in 1953.

**CONTACT:**  
Cuban Mission to the U.N.  
315 Lexington Ave.  
New York, NY 10016  
212-689-7215; fax: 212-689-9073  
publicrelations@cubanmission.com

**SOURCES:**  
*AnnivHol-2000*, pp. 1, 123

◆ 0548 ◆ **Cuisinières, Fête des la**  
*Early August*

With the possible exception of the celebration at CARNIVAL, this is the most colorful event of the year in the French West Indian island of Guadeloupe. The **Women Cooks' Festival** begins with a morning service at the cathedral and a parade of women in Creole dress. The highlight of the festival is the five-hour feast prepared by the dozen or so members of the Association of Women Chefs. The Creole dishes they prepare include *blaffs* (a fish or shellfish dish in a sauce; the name comes from the sound made by the fish as it is plunged into boiling water), *boudins* (sausage), and *crabes farcis* (stuffed crabs). It has been said that "one fistful of the tiny hot peppers that are vital to Creole cooking is generally considered enough to blow up an average European city."

**CONTACT:**  
French Government Tourist  
Office  
444 Madison Ave., 16th Fl.  
New York, NY 10022  
800-391-4909 or 212-838-7800;  
fax: 212-838-7855  
info@martinique.org

**SOURCES:**  
*GdWrldFest-1985*, p. 104

◆ 0549 ◆ **Cultural Olympiad**  
*Varies*

As the name implies, the Cultural Olympiad is the cultural arm of the OLYMPIC GAMES. When it was first held in 1948, the **Olympic Arts Festival** took place during the games; but since the Barcelona Games in 1992, it has started immediately after the preceding summer or winter Olympic Games end and continued right up until the next Olympics. The 1992 Cultural Olympiad, for example, began immediately after the Seoul Games in 1988. Similarly, the 1996 Cultural Olympiad began in 1993 with a program called "Winterland," a tribute to the 1994 Winter Games host country, Norway. It ended on April 25, 1995, with a gathering of eight NOBEL literature laureates for two days of free-wheeling discussions that covered many topics.

**CONTACT:**  
Cultural Olympiad  
Hellenic Cultural Heritage S.A.  
Bouboulinas 42  
Athens 106 82 Greece  
011-30-210-889-4800; fax: 011-30-  
210-889-4805  
Cultural.Olympiad@hch.culture.  
gr  
www.cultural-olympiad.gr

Commission for Culture and  
Olympic Education  
Château de Vidy  
Lausanne 1007 Switzerland  
011-41-21-621-61-11; fax: 011-41-  
21-621-62-16

www.olympic.org/uk/organisa-  
tion/commissions/culture/in-  
dex\_uk.asp

◆ 0550 ◆ **Cure Salée**  
*September-October*

The Tuareg, a largely nomadic ethnic group found primarily in Algeria, Niger, Mali, and Libya, converge with their camels and cattle on a place known as Ingal just after the first rains of the season arrive. An oasis in the Sahara region of northern Niger, Ingal has palm groves and date plantations, and is a favorite grazing ground. The **Salt Festival** takes its name from the salt contained in the new grass, which is essential to the animals' diet. Each Tuareg group participating in the Cure Salée follows a very specific transhumance or seasonal migration route, some traveling hundreds of miles.

In Tamacheq, the language of the Tuareg, the event is known as **Tanekert** or **Tenekert**. The return of the rains is also celebrated with dancing, singing, and camel races.

**CONTACT:**  
Niger Embassy  
2204 R St., N.W.  
Washington, DC 20008  
202-483-4224; fax: 202-483-3169  
ambassadeniger@hotmail.com

**SOURCES:**  
*BkHolWrld-1986*, Sep 11

◆ 0551 ◆ **Curium Festival (Kourion Festival)**  
*July*

The ancient city of Curium, or Kourion, on the southwest coast of Cyprus, about 12 miles west of Limassol, was buried by volcanic lava in 365. Extensive excavation in recent decades has uncovered a stadium, a basilica and sanctuary of Apollo, and a Roman amphitheater that dates from 50 to 175 A.D. Curium has been the setting for an annual drama festival since 1961. Also known as the **Ancient Greek Drama Festival**, performances are held in the restored amphitheater, which seats 2,400. Both international and Cypriot drama companies participate in the festival, which focuses on the classical Greek dramatists and Shakespeare. There are also moonlight concerts overlooking Episkopi Bay.

**CONTACT:**  
Cyprus Tourism Organization  
13 E. 40th St.  
New York, NY 10016  
212-683-5280; fax: 212-683-5282  
gocyprus@aol.com

**SOURCES:**  
*GdWrldFest-1985*, p. 66  
*IntlThFolk-1979*, p. 81

◆ 0552 ◆ **Custer Buffalo Roundup and Arts Festival**  
*Weekend nearest last Monday in September  
or first Monday in October*

In South Dakota, buffalo still roam at the Custer State Park in the Black Hills. And every fall, the Old West comes further alive as cowboys, cowgirls, and park staff round up the thundering herd of 1,500 bison and channel the animals into corrals. This annual event helps the park manage and maintain a healthy bison population. Calves are branded and vaccinated, and a number of the animals are sold at auction,

which keeps the herd thinned and is an important source of revenue for the park. In addition to the roundup, artists from around the state display their work, and the Custer Chamber of Commerce hosts a chili cook-off.

**CONTACT:**  
Custer State Park  
H.C. 83, Box 70  
Custer, SD 57730  
800-992-9818 (Custer County  
Chamber of Commerce) or  
605-255-4515  
CusterStatePark@state.sd.us  
www.custerstatepark.info/index.  
htm

**SOURCES:**  
*WildPlanet-1995*, p. 596

◆ 0553 ◆ **Cynonfardd Eisteddfod**

*Last Saturday in April*

When the Welsh began to emigrate to the United States during the latter part of the 19th century and the early years of the 20th, many were drawn to the coal-mining areas of northeastern Pennsylvania. Among them was a minister, Dr. Thomas C. Edwards, who emigrated in 1870 and established a church society designed to teach English to Welsh children by having them read and memorize music, hymns, songs, poetry, and other literary selections in the tradition of the Welsh EISTEDDFOD. This group became known as the Cynonfardd Literary Society—the Cynon being a stream in South Wales where Edwards had lived as a child. Edwards patterned the society's activities after the Welsh National Eisteddfod, and by 1889 the Cynonfardd Eisteddfod was well established.

Believed to be the oldest continuous Eisteddfod outside of Wales and the only one of its kind in the United States today, the Cynonfardd Eisteddfod was originally held on March 17, ST. PATRICK'S DAY, probably because the coal mines were closed on that day so the Irish miners could celebrate.

Now it is held at the end of April, and the competition is limited to recitations and vocal and instrumental selections. Competitors range in age from under five years old to adults, and the prizes are generally modest—two dollars, for example, for the child under five years who sings the best "Twinkle, Twinkle Little Star," or \$50 for the prize-winning senior citizen who sings a Welsh hymn. Literary recitations include selections from the Bible, Henry Wadsworth Longfellow, and other well-known American authors. All performers in both the poetry and music competitions must memorize their selections.

**CONTACT:**  
Dr. Edwards Memorial Church  
668 Main St.  
Edwardsville, PA 18704  
570-287-4581

◆ 0554 ◆ **Cyprus Independence Day**

*October 1*

Cyprus gained independence from Great Britain on August 16, 1960. On that day, British governor Hugh Foot departed amid much ceremony, and Greek Cypriot freedom fighters

landed on a plane from Athens with a heroes' welcome. The new Cypriot president, Archbishop Makarios III (1913-1977), gave a speech inspiring Cypriots to improve their new nation.

Independence Day is observed as a public holiday on October 1 each year.

**CONTACT:**  
Embassy of the Republic of  
Cyprus  
2211 R St., N.W.  
Washington, DC 20008  
202-462-5772; fax: 202-483-6710

**SOURCES:**  
*AnnivHol-2000*, p. 165  
*NatHolWrld-1968*, p. 145

◆ 0555 ◆ **Czech Festival, National**

*First full weekend in August*

Wilber, Nebraska's annual Czech Festival is held in a town that has been designated by the U.S. Congress as the "Czech Capital of America." Patterned after the well-known Pennsylvania Dutch Festival in Kutztown (*see KUTZTOWN FAIR*), the purpose of the festival is to recognize contributions of Czech immigrants and to foster Czech culture.

Folk dance groups come from all over the state, and local residents wear Czech costumes and dance the *beseda*, or polka, in the streets. Foods prepared by the town's residents and served at the festival include a number of Czech specialties, such as roast duck, sauerkraut, dumplings, and *kolaches* (sweet buns). There is even a kolache-eating contest.

On the second day of the festival, awards are presented for special achievements in promoting both Nebraska and Czech culture.

**CONTACT:**  
City of Wilber  
101 W. 3rd  
Wilbur, NE 68465  
800-4-WILBER (94-5237) or 402-  
821-3233  
www.ci.wilber.ne.us/festival.  
htm

**SOURCES:**  
*GdUSFest-1984*, p. 112

Library of Congress  
Local Legacies pages  
lcweb.loc.gov/bicentennial/pro  
page/NE/ne\_s\_kerrey3.html

◆ 0556 ◆ **Czechoslovak Independence Day**

*October 28*

The Republic of Czechoslovakia was founded on October 28, 1918, when the National Committee in Prague proclaimed independence from the Austrian Hapsburg emperors and took over the administration of an independent Czechoslovak state. They were supported in this move by President Woodrow Wilson, who sent a note to the Austro-Hungarian foreign minister urging that the various nationalities of the empire be allowed to determine their own political future.

Independence Day was widely celebrated in Czechoslovakia until the Communists seized power there in 1948 and turned it into a Soviet satellite. But it continued to be recognized in

the United States with special banquets, addresses, religious services, cultural programs, and the laying of a wreath at the tomb of President Wilson at the Cathedral of St. Peter and St. Paul (also known as the National Cathedral, or Washington Cathedral) in Washington, D.C.

Communities with large Czech or Slovak populations such as New York City, Los Angeles, Wilber, Nebraska, and Newark, New Jersey, may also mark the occasion.

This day should not be confused with Czechoslovak Liberation Day, a national holiday observed on May 9 to commemorate the country's liberation by the Soviet army and U.S. forces at the end of World War II.

**CONTACT:**

Czech Republic Embassy  
3900 Spring of Freedom St.,  
N.W.  
Washington, DC 20008  
202-274-9100; fax: 202-966-8540  
[www.mzv.cz/washington/](http://www.mzv.cz/washington/)

**SOURCES:**

*AnnoHol-2000*, p. 179

# D

## ◆ 0557 ◆ D-Day

*June 6*

The day is also known as **Allied Landing Observances Day**. It marks the start of the Allied invasion of occupied France in 1944, which led to the final defeat of Hitler's Germany the following May. The assault, led by U.S. Gen. Dwight D. Eisenhower, was carried out by airborne forces and the greatest armada the world had ever known. About 3,000 ships transported 130,000 British, Canadian, and American troops across the English Channel to land on the beaches of Normandy, which are known historically by their invasion code names: Utah Beach, Omaha Beach, Gold Beach, Juno Beach, Sword Beach.

Airborne troops began parachuting into Normandy at 15 minutes past midnight on June 6, and Landing Craft Transports plowed through the surf to spill troops onto the beaches starting at 6:30 A.M. About 10,000 troops were killed or wounded that day. Each year, simple ceremonies at the Normandy cemeteries commemorate the men who fell.

### CONTACT:

Normandy Tourist Board  
14, rue Charles Corbeau  
Evreux F27000 France  
011-33-232-337-900; fax: 011-33-  
232-311-904  
info@normandie-tourisme.org  
www.normandy-tourism.org/

National D-Day Museum  
945 Magazine St.  
New Orleans, LA 70130  
504-527-6012; fax: 504-527-6088  
Info@Ddaymuseum.org  
www.ddaymuseum.org

## ◆ 0558 ◆ Dae, Feasts of

*December-January, April-May, May-June;  
1st, 8th, 15th, and 23rd of Dae, the 10th  
Zoroastrian month*

The Feasts of Dae occur during the month of Dae on the four days that are ruled by Dae, which is the name for the creator aspect of Ahura Mazda, the Wise Lord and primary deity of the Zoroastrian religion. Because there are four days in

each month named after and dedicated to the Creator—the 1st, 8th, 15th, and 23rd—there are four name-day feasts in the month of Dae where the same *yazata*, or spiritual being, presides over both the day and the month.

It was on the first of Dae that the king of Persia used to descend from his throne, dressed entirely in white, and suspend the duties of his attendants and make himself available to anyone who wanted to speak to him. He would hold meetings with small landowners and farmers, sharing a meal and reminding them that the continued existence of their culture depended upon each one of them.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and the Feasts of Dae can fall either in December-January, April-May, or May-June.

Followers of the Zoroastrian religion, which was founded by the prophet Zoroaster (also known as Zarathushtra, believed to have lived around 1200 B.C.), today live primarily in Iran and northwestern India, although smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

### SOURCES:

*RelHolCal-2004*, p. 69

## ◆ 0559 ◆ Daedala

*Spring*

This is the name given to two festivals held in ancient Boeotia, which was a part of Greece, in honor of the reconciliation of Hera and Zeus. According to the myth, Hera and Zeus quarreled and Hera went away to Euboea and refused to return to his bed. To trick her into coming back and on the advice of Cithaeron, Zeus dressed up a carved oak-trunk to resemble a bride and let it be known that he planned to marry Plataea, the daughter of Asopus. Hera was so angry she tore the clothes from the statue, discovered the deception, and was so pleased that the two were reconciled.

The **Little Daedala**, held every six years, involved going to an ancient oak grove and cutting down trees for images.

Every 59 or 60 years the **Great Daedala** was held, and all Boeotia joined in the celebration. All the images that had been collected over the years during the Little Daedala were carried to the top of Mt. Cithaeron, where they were burned on an altar along with sacrifices to Zeus and Hera.

**SOURCES:**

*DictFolkMyth-1984*, p. 273  
*NewCentClassHandbk-1962*, p. 356

◆ 0560 ◆ **Dahlonega Gold Rush Days**

October

A celebratory reminder in Dahlonega, Ga., of the town's heyday as a gold-rush town. The nation's first major gold rush was here in 1828, and the area around Dahlonega boomed; a federal mint built in 1838 operated for 23 years and coined more than \$6 million. Mining continued into the beginning of the 20th century, and today visitors can pan for gold at several locations. The name of the town is pronounced dah-LON-a-gah; it is derived from the Cherokee name *Talonega*, meaning "golden." The festival includes arts and crafts exhibits, country cooking, and beard-growing and hog-calling contests.

**CONTACT:**

Dahlonega Jaycees  
P.O. Box 774  
Dahlonega, GA 30533  
706-864-7247  
www.dahlonega.org (Dahlonega Chamber of Commerce web site)

◆ 0561 ◆ **Daimonji Okuribi (Great Bonfire Event)**

August 16

In Japan, the belief that the souls of the dead return to earth during the **OBON FESTIVAL** gave rise to the custom of lighting great bonfires to guide the souls back to heaven after their yearly visit. This custom is known as Daimonji Okuribi, the Great Bonfire Event. In the city of Kyoto, an enormous flammable structure, built in the shape of the Chinese character *dai*, meaning "big," is set on fire on the hill in back of the Zenrinji Temple. The character is 530 feet tall and 510 feet wide, providing a spectacular display for city residents. The festival begins at 8:00 p.m., when the fires are lit. After this, more fires are lit on other mountains nearby. Hotels charge a fee to those who wish to watch the festival from their roofs, thereby insuring a view of all five okuribi. The banks of the Kamo-gawa River provide another popular viewing area.

According to legend, an apparition of a burning temple once appeared at the foot of the mountain, and this event inspired the yearly bonfires. Similar bonfires are held at Yokote and Hakone on the same night.

**CONTACT:**

Kyoto City Tourism & Culture Information  
011-81-75-752-0227 or 011-81-75-343-6655  
raku.city.kyoto.jp/sight\_e.phtml

**SOURCES:**

*IllFestJapan-1993*, p. 98  
*JapanFest-1965*, p. 180

◆ 0562 ◆ **Daimyo Gyoretsu**

Third weekend in August

The Daimyo Gyoretsu is the largest parade of the year in Yuzawa, Japan. It commemorates the annual journey of the *daimyo*, or feudal lord, to Edo (present-day Tokyo) during the Tokugawa period (1600-1868). In order to suppress the possibility of unrest, the Edo shogun, or supreme military ruler, would compel the daimyo from all over Japan to make periodic visits to the capital city. Because the daimyo had to be accompanied by a large entourage, these visits were hugely expensive, leaving them with little money left over for plotting a revolution.

The contemporary Daimyo Gyoretsu consists of a lord's parade and a *mikoshi* parade—mikoshi being the elaborately decorated portable shrines to which the gods were believed to descend during the festivals held in their honor. In addition to the 200 costumed figures who march in these two sections of the parade, there are also floats holding dioramas based on Japanese history and mythology. The tail end of the parade consists of a series of trucks decorated with lanterns that carry dancers, kids, and floats with papier-mâché statues. It is far less formal than what precedes it, and the participants usually wear shorts and brightly colored *happi* coats (traditional Japanese short jackets).

The parade starts at 8:00 in the morning and lasts about five hours, although there is a two-hour break at midday. The route varies slightly from year to year, depending on which of Yuzawa's neighborhoods is in charge of running the parade. Other Japanese cities hold similar Daimyo Gyoretsu festivals, including Hakone on November 3 and Sanjo on May 15-16.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**

*JapanFest-1965*, pp. 152-204  
*Matsuri-1993*, p. 54

◆ 0563 ◆ **Dairy Festival**

July

The dairy capital of Michigan is appropriately named Elsie in honor of the cow in Borden's ads, and although it has fewer than 1,000 residents, there are 20 working dairy farms in the area. One of them is Green Meadow Farms, which boasts the largest herd of registered Holsteins in the United States.

For three days in July each year since 1986, the town of Elsie serves gallons of ice cream at bargain prices. Green Meadow Farms is open to visitors, and there are competitions in cow milking, ice cream eating, and even milk drinking, with competitors using a baby bottle. The 14-foot-tall fiberglass Holstein in the center of town is a popular place for the festival's 20,000 visitors to have their photographs taken.

**CONTACT:**

Village of Elsie  
125 W. Main St.  
Elsie, MI 48831  
517-862-4273; fax: 517-862-5287



◆ 0564 ◆ **Dakota Cowboy Poetry Gathering**

*May, Memorial Day weekend*

The Dakota Cowboy Poetry Gathering was founded by Bill Lowman, a cowboy poet who had attended a similar event in Nevada in 1985 (see COWBOY POETRY GATHERING) and decided that the badlands of North Dakota should host its own cowboy poetry festival. Two years later the first "Real Cowboy Review" was held in Medora, with 40 poets and musicians participating. The crowds drawn to the event have continued to grow, and the performers often travel long distances to share their poetry, songs, and stories inspired by life on the ranch.

The Medora gathering prides itself on featuring only "the Real Ones"—those cowboys who "have spent a lifetime looking down the top of a cow." It tries to discourage "novelty cowboys, movie cowboys, or rodeo cowboys" who don't really live the life portrayed in their poems. This burgeoning interest in cowboy poetry is largely the result of research done by folklorists who wanted to draw attention to the cowboys' passion for rhyme and tale-spinning and to keep the tradition alive.

**CONTACT:**

City of Medora  
P.O. Box 418-A  
Medora, ND 58645  
701-623-4828  
info@midstate.net

Library of Congress  
Local Legacies pages  
lcweb.loc.gov/bicentennial/pro  
page/ND/nd\_s\_dorgan7.html

◆ 0565 ◆ **Dalai Lama, Birthday of the**

*July 6*

This celebration is held on July 6 for the birthday of the current Dalai Lama, the spiritual and political head of Tibet. The name Dalai means "ocean" and was given to the ruling lama in the 16th century by the Mongol leader Altan Khan. The title suggests depth of wisdom.

The present Dalai Lama, Tenzin Gyatso (b. 1935), who was enthroned in 1940 at the age of five, is the latest in the line that began in the 14th century. Each Dalai Lama is believed to be the reincarnation of the preceding one, and when a Dalai Lama dies, Tibetan lamas search throughout the country for a child who is his reincarnation.

Tibet had been a sovereign country until 1949 when China invaded eastern Tibet and sporadic warfare followed. In 1959, a popular uprising exploded at Lhasa but was suppressed, and the Dalai Lama and most of his ministers and about 80,000 Tibetans escaped across the Himalayas. The Dalai Lama has lived since then in exile in Dharmasala, India. Today there are some 80,000 Tibetans in India, 30,000 in Nepal, and 3,000 in Bhutan.

The birthday is observed today by exiles in India with incense-burning ceremonies to appease the local spirits, family picnics, and traditional dances and singing. The incense burning is a rite pre-dating Buddhism.

See also UNIVERSAL PRAYER DAY

**CONTACT:**

Office of Tibet  
Tibet House  
1 Culworth St.  
London NW8 7AF United  
Kingdom  
011-44-20-7722-5378; fax: 011-44-  
20-7722-0362  
info@tibet.com  
www.tibet.com

**SOURCES:**

*EncyRel-1987*, vol. 4, p. 200  
*OxDictWrldRel-1997*, p. 254

◆ 0566 ◆ **Damba**

*August*

Observed in August by many people in the Northern and Upper Regions of Ghana, Damba may have been originally an Islamic festival, though its real origins are uncertain. There are two parts to the Damba festival: the Somba Damba, which marks MAWLID-AL-NABI, the Prophet Muhammad's birthday, and the Naa Damba, which celebrates the naming of Muhammad. The celebration continues for 10 days, with drumming and crowds of dancers in front of the chief's house every night.

The Damba festival includes everyone in the community. Muslims hold evening prayers every night leading up to the Somba Damba, while others join in singing and dancing. But it is the Naa Damba, or chief's celebration, that is the main event. People recite from the Qur'an as they dance near a cow or bull that will be slaughtered for the following feast.

Afterward everyone congregates in front of the chief's house, dressed up in his or her finest garb. As drummers play, the chief and his entourage emerge from the house. Everyone gathers into two semicircles leaving a large space in the middle for the dancers, the last of whom will be the chief himself.

A highlight of the festival occurs the next day, when horseowners decorate their animals and parade them around town, stopping at the homes of friends. Later in the day a final grand procession marks the official end of the Damba festival.

**CONTACT:**

Ghana Embassy  
3512 International Dr., N.W.  
Washington, DC 20008  
202-686-4520; fax: 202-686-4527

**SOURCES:**

*FestGhana-1970*, p. 57

◆ 0567 ◆ **Dancing Procession**

*Between May 12 and June 15; Whit  
Tuesday*

The **Sprangprocession** in Luxembourg has been held on Whit Tuesday, which falls 52 days after EASTER, since the eighth century. It honors St. Willibrord (St. Wilfred), the patron saint of Luxembourg, whose feast day is celebrated November 7. The dance that is performed by thousands of participants in the procession through the narrow streets of Echternach, has remained basically unchanged. It traditionally involved taking three steps forward and two back to the accompaniment of local bands playing the same melody that was played more than 500 years ago. These days so many people participate, the backward steps are eliminated and instead people step to the left, then to the right. The procession ends up in the basilica, where the remains of St. Willibrord (658-739) are buried.

There are a number of legends that attempt to explain the origin of the Dancing Procession. According to one of them, St. Willibrord came to Luxembourg from northern England to convert the people to Christianity. He saved them from a plague by promising that if they subjected themselves to physical punishment, the plague would end. The people danced to the same tune that is played today, hopping up and down until they were completely exhausted and, as promised, the plague disappeared.

Another story is that a crusader returned from the Holy Land to discover that his dead wife's greedy relatives had taken over his property and branded him a murderer. As he was about to be hanged, he asked permission to play one last tune on his violin. The haunting melody mesmerized the onlookers, who started dancing and were unable to stop. The condemned man walked away from the scaffold, and the procession that is held each year is penance for his unjust condemnation.

A more prosaic explanation is that in the late eighth century, people afflicted with tremors and various kinds of paralysis reported being healed at St. Willibrord's grave. From that time on, people have performed the dance near his grave for protection from illness. In 1999 University of Kiel neurologist Paul Krack, a native of Echternach, published an article examining the tradition's relationship to outbreaks of hysteric chorea (a disorder that causes involuntary movements) and other movement disorders.

**CONTACT:**  
Luxembourg National Tourist  
Office  
17 Beekman Pl.  
New York, NY 10022  
212-935-8888; fax: 212-935-5896  
luxnto@aol.com  
www.luxembourg.co.uk/danc  
proc.html (Luxembourg Na  
tional Tourist Office in  
London)

**SOURCES:**  
*BkHolWrld-1986*, Jun 3  
*FestWestEur-1958*, p. 112  
*GdWrldFest-1985*, p. 128

◆ 0568 ◆ **Dartmouth Winter Carnival**  
*A weekend in February*

The students of Dartmouth College in Hanover, New Hampshire, have been celebrating Winter Carnival since 1910, when they decided to hold their own mini-OLYMPICS to shake off the winter blues. Soon other colleges were invited to join in the athletic events, which included ski jumping and snowshoe races. By the 1920s, there were so many parties and balls associated with the weekend that it was called "The Mardi Gras of the North."

The event became even more popular after it was featured in the 1939 movie *Winter Carnival*. Students from other colleges, some as far away as Florida, came to Hanover to join in the fun, and eventually drunkenness and vandalism became a problem.

Carnival events nowadays are limited to Dartmouth students and their guests. Teams from a dozen or so northeastern colleges and universities compete in Nordic and Alpine skiing, ski jumping, hockey, basketball, gymnastics, and other sports. But the highlight for many is the snow sculpture competition on the Dartmouth green. Because snow has been so scarce in some recent winters, the sculptors sometimes

have had to rely on snow trucked in from nearby ski areas, scraped off parking lots, and recycled from skating rinks.

**CONTACT:**  
Dartmouth College  
Student Activities Office  
303 Collis Center  
Hanover, NH 03755  
603-646-3399  
Student.Activities@Dartmouth.  
edu  
www.dartmouth.edu/~carnival  
and www.dartreview.com/  
issues/2.7.00/carnival.html  
(*Dartmouth Review*)

◆ 0569 ◆ **Daruma Ichi (Daruma Doll Fair)**  
*Various*

Daruma are papier-mâché tumbling dolls that are sold at doll markets held at various times throughout the year. They are symbolic of sturdy character and hard-headedness as well as joy. Custom encourages people to buy dolls that have no eyes painted in. Then the doll owner makes a wish and gives the doll one eye. The other eye is painted in when the wish has been fulfilled.

During the Daruma Ichi held in Takasaki (January 6-7), Tokyo (March 3-4), and other Japanese cities, these dolls are sold in stalls erected on the grounds of shrines or temples. They are similar in shape to the famous Russian "nesting" dolls, and they are often made by farmers as a hobby in their off-hours and sold during the winter months.

**CONTACT:**  
Japan Information Network  
Japan Center for Intercultural  
Communications  
web-japan.org/atlas/ (click "Tra-  
ditional Crafts")

**SOURCES:**  
*IllFestJapan-1993*, p. 138  
*JapanFest-1965*, p. 117

◆ 0570 ◆ **Dasa Laksana Parvan (Time of the Ten Characteristics)**  
*August-September; fifth to thirteenth day of the waxing half of Hindu month of Bhadrapada*

Dasa Laksana Parvan is a Jain festival observed by the Digambara, or "sky-clad," sect, which is the dominant sect in southern India. Its members are called "sky-clad" because they believe that total nudity is required of monks; even images of the Jinas or spiritual teachers should not be clothed.

This festival usually falls during the latter part of the rainy season, and it may last ten days instead of eight. Scripture readings focus on different portions of the holy text describing the ten characteristics to which Jains aspire: forbearance, gentleness, uprightness, purity, truth, restraint, austerity, renunciation, lack of possession, and chastity. The Svetambara, or "white-clad," Jains—the dominant sect in northern India, which believes that monks and images of the Jinas should

be clothed—observe a similar festival, known as PARYUSHANA, just before Dasa Lakshana Paryan begins.

**SOURCES:**  
*OxDictWrldRel-1997*, p. 487  
*RelHolCal-2004*, p. 196

◆ 0571 ◆ **Data Ganj Baksh Death Festival**

*Islamic month of Safar, days 18-19*

An occasion for massive pilgrimages to the Mausoleum of Data Ganj Baksh in Lahore, Pakistan. Data Ganj Baksh, which means "He Who Gives Generously," was the name given to Syed Ali Abdul Hasan Bin Usman Hujwiri (also rendered Ali Hajwiri or al-Hujwiri), a scholar and author who lived most of his life in Lahore and died in 1072. He wrote *Kashful Mahjub* (or *Kashf al-mahjub*), the oldest Persian treatise on Sufism. It is a text on the fundamentals of Sufism and it reviews Islamic mysticism, linking each famous master to a particular doctrine. Ali Hujwiri is one of the most popular saints in Pakistan, and every day hundreds of pilgrims pray at his shrine and ask for blessings and favors. On his *urs* (death festival), thousands throng to the shrine for celebratory activities and prayers.

**SOURCES:**  
*DictWrldRel-1989*, pp. 719,  
720

◆ 0572 ◆ **Dattatreya Jayanti**

*November-December; full moon day of  
Hindu month of Margasirsa*

Dattatreya's birthday is celebrated all over India. One legend has him as the son of Anusuya, an exceptionally devoted and virtuous wife. The wives of Brahma, Vishnu, and Shiva decided to test her virtue by sending their husbands, disguised as beggars, to ask her to give them alms while in the nude. Anusuya avoided the trap by transforming them into babies and suckling them. When her husband, Atri, returned from his morning bath and discovered what had occurred, he turned them into one child with three heads and six hands. The wives begged for their husbands' return, and when Anusuya restored them to their original forms, they blessed Anusuya, Atri, and their son Dattatreya.

On Dattatreya's birthday, Hindus rise early and bathe in sacred streams, fast, and spend the day in worship and prayer. They also meditate on sacred works that include the *Avadhuta Gita* and *Jivanmukta Gita*. Recently, Dattatreya is identified with the triad of Brahma, Vishnu, and Shiva, for it is believed that portions of these deities were incarnated in him. He is usually depicted with three heads and six hands.

**SOURCES:**  
*RelHolCal-2004*, p. 180

◆ 0573 ◆ **Davis Cup**

*November-December*

The oldest international men's tennis competition, inaugurated in 1900 and credited with drawing world attention to the game. Tennis was then a young sport; the first U.S. national championship games were played in 1881. The competition was fathered by Dwight F. Davis, who was U.S. doubles

champion with Harvard teammate Holcombe Ward in 1899-1901. Davis believed international competition would boost the game's popularity, and had a 13-inch-high silver bowl crafted by a Boston silversmith; it was to be called the International Lawn Tennis Challenge Trophy but became known as the Davis Cup.

From the first, the championship was open to all nations. The first games, held at the Longwood Cricket Club in Chestnut Hill, Massachusetts, had only two contestants: a British Isles team and the American team (captained by Davis). The Americans won, 3-0. The Brits did better—but still lost—in 1902. In 1903, they won, and it was not until 1913 that the U.S. regained the cup.

There was growing interest in the cup. Four nations competed in 1919, and that number grew to 14 in 1922 and 24 in 1926. From the start, teams have consisted of two singles players and a doubles team. There are five matches—four singles and one doubles. Each match is awarded one point, and the first team to win three points wins the cup. In women's tennis, the Federation Cup, inaugurated in 1963 and played each year in the spring, is considered the equivalent of the Davis Cup.

The United States dominated the Davis Cup in the 1920s, spurred by William T. ("Big Bill") Tilden 2nd, who was a member of the Davis Cup team for 11 years. France won in 1927, and went on to win the next five years up through 1932. Great Britain was a power in the 1930s, and Australia and the United States dominated in the 1940s, 1950s, and 1960s; in the late 1970s and the 1980s the winners had a multi-national flavor. In 1980, Czechoslovakia became the first Communist country to win the Davis Cup. The United States won in 1990, but in 1991, playing in Lyons, France, the French team knocked out the champion U.S. team 3-1, and owned the cup for the first time in 59 years. The French team (led by Guy Forget, Henri Leconte, and coach Yannick Noah) kissed, hugged, leapt over the net, lay down on the court, and danced a conga line. Sweden dominated the 1990s, winning in 1994, 1997, and 1998.

**CONTACT:**  
International Tennis Federation  
Bank Lane  
Roehampton  
London SW15 5XZ UK  
011-44-20-8878-6464; fax: 011-44-  
20-8392-4744  
[www.itftennis.com](http://www.itftennis.com)

Davis Cup  
[www.daviscup.org](http://www.daviscup.org)

◆ 0574 ◆ **Davis's Birthday, Jefferson**

*First Monday in June*

The only president of the Confederate States of America, Jefferson Davis, was captured and imprisoned after the Civil War but never brought to trial. Since he refused to ask the federal government for a pardon, he went to his grave deprived of the rights of citizenship, including all of his former privileges and properties. It wasn't until October 17, 1978, that his citizenship was restored, posthumously, by President Jimmy Carter when he signed an Amnesty Bill designed to

“finally set at rest the divisions that threatened to destroy our nation.”

Davis’s memory is honored by many white southerners in the United States, and his birthday (June 3) is a legal holiday in Alabama and Florida. In Mississippi the observance is combined with MEMORIAL DAY. In Texas it is observed as CONFEDERATE MEMORIAL DAY, a time when the graves of Confederate soldiers are decorated and memorial ceremonies are held.

At Arlington National Cemetery in Virginia, the Confederate Memorial Services are held each year on the Sunday nearest June 3, and a speaker usually pays tribute to those who died while serving the Confederacy. Another important ceremony is the Massing of the Flags, which is held at the Jefferson Davis Monument in Richmond, Virginia. The flags of the various Southern states are presented in the order in which they seceded from the nation.

**SOURCES:**  
*AmerBkDays-2000*, pp. 150, 418  
*AnnivHol-2000*, p. 95  
*DictDays-1988*, p. 61

◆ 0575 ◆ **Day of Reconciliation**

*December 16*

This South African legal holiday was established on December 16, 1838, in commemoration of the victory of the Voortrekkers over Dingane (also spelled Dingaan, d. 1840) and the Zulus, and was formerly called Day of the Covenant. The “covenant” it refers to is the vow that Andries Pretorius (1798-1853) and the Voortrekkers made with God as they prepared for the Battle of Blood River: that if they were victorious, the day would be observed as a Sabbath and a church would be built in gratitude.

The original name for this holiday was **Dingaan’s Day**. Then it was called **Day of the Vow** during apartheid. After South Africa renounced apartheid and held its first democratic election in 1994, the day remained a legal holiday but acquired a new name to reflect its new focus—promoting national unity and healing.

**CONTACT:**  
South African Government  
Online  
Information Centre  
Private Bag X745  
Pretoria 0001 South Africa  
[www.gov.za/sa\\_overview/holidays.htm](http://www.gov.za/sa_overview/holidays.htm)

**SOURCES:**  
*AnnivHol-2000*, p. 209  
*DictDays-1988*, p. 28

Truth and Reconciliation Commission  
Old Mutual Bldg., 9th Fl.  
106 Adderley St.  
Cape Town 8001 South Africa  
011-2721-424-5161; fax: 011-2721-424-5225  
[www.truth.org.za](http://www.truth.org.za)

◆ 0576 ◆ **Day of the Beaches (Día de las Playas)**

*December 8*

In Uruguay, December 8 is known as the Day of the Beaches because it marks the official opening of the beach season

on the coast known as the “Uruguayan Riviera.” There are ceremonies in which a priest blesses the waters, sailing regattas, horseback riding competitions, and an international shooting contest at Carrasco. Sometimes this day is referred to as **Family Day** or **Blessing of the Waters Day**.

**CONTACT:**  
Uruguay Tourist Bureau  
1077 Ponce de Leon Blvd.  
Coral Gables, FL 33134  
877-878-4829; fax: 954-893-6866  
[urumia@bellsouth.net](mailto:urumia@bellsouth.net)

**SOURCES:**  
*FiestaTime-1965*, p. 178

◆ 0577 ◆ **Day of the Covenant, Baha’i**

*November 26*

A Baha’i holy day, commemorating the covenant BAHÁ’U’LLAH, founder of the faith, made with humanity and his followers, appointing ABDU’L-BAHA as the head of the Baha’i religion who would interpret Baha’i teachings. Abdu’l-Baha chose the date when followers requested an occasion to remember his importance.

**CONTACT:**  
Baha’i National Center  
1233 Central St.  
Evanston, IL 60201  
800-22-UNITE (8-6483) or 847-869-9039  
[bahai-info@usbnc.org](mailto:bahai-info@usbnc.org)

**SOURCES:**  
*AnnivHol-2000*, p. 196  
*RelHolCal-2004*, p. 157

**Day of the Dead**

*See Día de los Muertos*

◆ 0578 ◆ **Day of the Enlighteners (Den na Buditelite)**

*November 1*

A holiday in Bulgaria, this day commemorates the patriots, writers, and revolutionaries who helped to ignite the spirit of Bulgarian nationalism. Thanksgiving services are held in churches, and elsewhere patriotic speeches, parades, and folk music mark this yearly event. Also known as the **Day of the Awakeners**, it is largely observed by schools and municipalities.

**CONTACT:**  
Bulgarian Embassy  
1621 22nd St., N.W.  
Washington, DC 20008  
202-387-0174; fax: 202-234-7973  
[office@bulgaria-embassy.org](mailto:office@bulgaria-embassy.org)

**SOURCES:**  
*BkFest-1937*, p. 72

**Day of the Kings**

*See Día de los Tres Reyes; Epiphany*

**Day of the Race**

*See Columbus Day*

◆ 0579 ◆ **Days of ’76**

*Last week in July*

This celebration held each year in Deadwood, South Dakota, is an attempt to revive the spirit of the gold rush days. It is timed to coincide as closely as possible with the anniversaries of the deaths of “Calamity Jane” Canary (August 1, 1903) and “Wild Bill” Hickok (August 2, 1876), two of Deadwood’s most famous residents.

The festivities begin with a Professional Rodeo Cowboys Association rodeo. Then there is a three-mile-long historical parade that includes floats portraying the various stages of, and characters in, Deadwood's history—from the earliest settlers to the coming of industry and tourism. A kids' carnival and a rodeo are in town during the festival, and street dances featuring country music take place Thursday through Saturday night.

A highlight is the reenactment of the capture and trial of Jack McCall, who shot the much-admired U.S. Marshal James Butler "Wild Bill" Hickok in the back, and who was eventually hanged. The shooting, capture, and trial are reenacted every afternoon from Memorial Day to Labor Day.

Visitors can also tour long-abandoned gold mines and Mount Moriah cemetery where Calamity Jane, the famous frontierswoman, Wild Bill Hickok, and the brilliant young minister Henry Weston "Preacher" Smith are buried.

**CONTACT:**  
Deadwood Chamber of Commerce & Visitors Bureau  
767 Main St.  
Deadwood, SD 57732  
800-999-1876  
visit@deadwood.org  
www.deadwood.org

**SOURCES:**  
*GdUSFest-1984*, p. 172

◆ 0580 ◆ **Daytona 500**  
*February*

The richest of the four biggest NASCAR (National Association for Stock Car Auto Racing) Winston Cup races. It's the final event of Speedweeks at Daytona International Speedway in Daytona Beach, Fla., which lasts more than two weeks. The speedway is a 2.5-mile oval, and racers must complete 200 laps. The all-time champion of the Daytona 500 is Richard Petty, who won seven times (1964, 1966, 1971, 1973, 1974, 1979, and 1981).

The Daytona Speedway, which has a seating capacity of 102,900, has been operating since 1959, but stock-car racing at Daytona dates back to 1936, and car racing has been going on here since the early days of cars. Between 1902 and 1935, thirteen automobile speed records were set on the beach by racing greats Barney Oldfield, Sir Henry Segrave, and Sir Malcolm Campbell, who broke existing records five times.

The speedway was the creation of William H. G. (Bill) France, a mechanic and racer who moved to Daytona Beach in 1934 in the heyday of beach racing. He gave up driving to organize and promote races, and in 1947 founded NASCAR. He had the idea of building the Daytona track in 1953, but financial and political problems delayed its opening until 1959. When he died in 1992, he was known as the father of stock-car racing.

Today the Speedway presents eight weeks of racing events. Speedweeks starts with a 24-hour endurance race; this race and the 24 Hours of LE MANS (France) are the only two 24-hour races for prototype sports cars in the world.

The stock-car racing world lost one of its legends on February 18, 2001, when seven-time WINSTON Cup champion Dale Earnhardt, Sr., 49, died from head injuries sustained in a crash during the final lap of the Daytona. His son, Dale, Jr.,

was in one of two cars ahead of him when he slammed into the wall at about 180 miles per hour in an attempt to overtake Sterling Martin, who was in third place at the time. Michael Waltrip won this particularly dramatic race, which had seen the lead change 49 times and in which an 18-car crash that caused one injury also occurred. Earnhardt characteristically took dangerous risks on the track, earning him such nicknames as "Ironhead" and "Intimidator." Earnhardt's death raised yet more questions about NASCAR race safety; during the 2000 season three drivers died in car wrecks from similar injuries: Adam Petty, grandson of racing star Richard Petty, Kenny Irwin, and Tony Roper.

The "crown jewels" of the NASCAR circuit are the Daytona 500, the Winston 500, the COCA-COLA 600, and the SOUTHERN 500.

**CONTACT:**  
Daytona International Speedway  
1801 W. International Speedway Blvd.  
Daytona Beach, FL 32114  
386-254-2700 (info) or 386-253-7223 (tickets)  
DaytonaSpeedway@daytonainternationalspeedway.com  
www.daytonaintspeedway.com

National Association for Stock Car Auto Racing  
1801 W. International Speedway Blvd.  
Daytona Beach, FL 32115  
386-253-0611; fax: 386-681-4041  
www.nascar.com

**De Soto Celebration**  
*See Florida Heritage Festival*

◆ 0581 ◆ **Dead, Feast for the**  
*Annually or semiannually*

An Iroquois Indian ceremony, the Feast for the Dead—the 'Ohgiwe—is an attempt to placate the spirits of the dead. Sometimes the 'ohgiwe was used as a healing ceremony, for it was believed that an offended spirit could cause sickness or loss of sleep. Often it was held in the longhouse in the spring or fall as a communal ceremony.

The ceremony itself consists of two long dances, a ritual during which pieces of cloth are waved back and forth and distributed to all the singers and dancers, and the ceremonial carrying out of the kettle or drum. There are social dances after the feast is over, and a mock-struggle over special cakes that have been prepared for the dead.

**SOURCES:**  
*DictFolkMyth-1984*, p. 816  
*EncyNatAmerRel-2001*, p. 85  
*EncyRel-1987*, vol. 7, p. 286

◆ 0582 ◆ **Decorated Horse, Procession of the**  
*Between May 21 and June 24; Corpu Christi*

According to legend, during the Crusades the ship in which the French King Louis IX was traveling and bearing the Eucharist, was wrecked on the beach at Brindisi, Puglia province, Italy. The local archbishop salvaged the sacred Host

and carried it with him as he rode through the town on a white horse. To commemorate this event, the current archbishop of Brindisi carries the Most Holy Sacrament in a procession that takes place on CORPUS CHRISTI each year. He rides at the head of the procession on a white horse caparisoned in gold, passing through galleries of silk draperies and a constant rain of flowers thrown by spectators. This event is sometimes referred to as the **Procession of the Caparisoned Horse**.

Corpus Christi is celebrated with flowers and colorful processions in other Italian towns and villages as well—those occurring at Genzano and Perugia, Umbria province, being among the more spectacular.

**CONTACT:**  
Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**  
*BkFest-1937*, p. 186  
*FestWestEur-1958*, p. 98

#### **Decoration Day** *See Memorial Day*

#### ◆ 0583 ◆ **Deep Sea Fishing Rodeo** *Weekend of July 4*

The "World's Largest Fishing Rodeo," according to its promoters, and a four-day event staged from Gulfport, Miss. The Mississippi Gulf Coast area is reputed to be one of the world's best natural fish hatcheries, with an abundance of species of fresh-water, salt-water, and deep-sea game fish. The rodeo's fishing waters are the Mississippi Sound of the Gulf of Mexico, and the bayous and creeks within a range of 200 miles north of the Mississippi shoreline.

The rodeo began in 1949, and today attracts from 15,000 to 20,000 people and entrants from 48 states. Prizes are awarded for the top weight in 28 categories of fish. Besides fishing, there are also all the peripherals of a festival: arts and crafts exhibits, dances, a midway, fireworks, bands, and the coronation of a Rodeo Queen.

**CONTACT:**  
Mississippi Deep Sea Fishing Rodeo, Inc.  
P.O. Box 1289  
Gulfport, MS 39502-1289  
228-863-2713  
www.fishrodeo.com

#### ◆ 0584 ◆ **Defenders' Day** *September 12*

Defenders' Day, a legal holiday in Maryland, celebrates the anniversary of the battle of North Point. The battle took place near Baltimore on September 12, 1814; two days later, the unsuccessful British attack on Baltimore's Fort McHenry inspired Francis Scott Key to jot down the words of "The Star-Spangled Banner." For this reason the two events are celebrated more or less in conjunction on September 12, a day that is sometimes referred to as **National Anthem Day**.

A 56-foot monument at Calvert and Fayette Streets in Baltimore commemorates the 1814 battle, and the star-shaped

Fort McHenry is a national monument and an historic shrine. Defenders' Day is celebrated with a number of patriotic events, including an annual mock bombardment of the fort on the weekend nearest September 12.

**CONTACT:**  
Fort McHenry National Monument and Historic Shrine  
National Park Service  
End of E. Fort Ave.  
Baltimore, MD 21230-5393  
410-962-4290; fax: 410-962-2500  
www.nps.gov/fomc/

Maryland Secretary of State  
State House  
Annapolis, MD 21401  
888-874-0013 or 410-974-5521;  
fax: 410-974-5190  
www.sos.state.md.us/sos/kids/  
html/defday.html

**SOURCES:**  
*AmerBkDays-2000*, p. 640  
*AnnioHol-2000*, p. 153  
*DictDays-1988*, p. 30

#### ◆ 0585 ◆ **Delaware Big House Ceremony** *Late October*

The Lenape Indians—formerly referred to as Delaware Indians by early European settlers—once lived in what is now New Jersey, southeastern New York, eastern Pennsylvania, Delaware, and parts of western Connecticut, but like many other native peoples, most eventually moved to the western territories. Their faith was known as the Big House Religion, and each autumn the Lenape observed the Big House Ceremony, a twelve-day long affair in which members of the tribe would camp around the lodge and celebrate their homecoming. The ceremony included purification rites, a deer hunt, drumming and dancing, and a sacred feast. The Big House was a large log building with doorways positioned facing the east and the west, and was the gathering place for sacred communal observances. The last known Big House Ceremony was held in 1924.

**SOURCES:**  
*EncyNatAmerRel-2001*, p. 19  
*EndurHarv-1995*, p. 56

#### ◆ 0586 ◆ **Democratic Republic of Congo Independence Day** *June 30*

The Democratic Republic of Congo (formerly Zaire) gained independence from Belgium on this day in 1960. It had been a Belgian colony since 1907, and powerful movements had struggled for self-rule since the 1950s. The people celebrated the first independence day with fireworks and bonfires in the capital city of Léopoldville (now Kinshasa).

**CONTACT:**  
Democratic Republic of Congo  
Embassy  
1800 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-234-7690; fax: 202-234-2609

**SOURCES:**  
*NatIHolWorld-1968*, p. 92

◆ 0587 ◆ **Denmark Constitution Day**

June 5

This public holiday commemorates the constitution signed on June 5, 1849, that made Denmark a constitutional monarchy, and the one signed on June 5, 1953, that created parliamentary reforms.

A parade takes place in Copenhagen, and other festivities are held in villages throughout Denmark.

**CONTACT:**

Royal Danish Embassy  
3200 Whitehaven St., N.W.  
Washington, DC 20008  
202-234-4300; fax: 202-328-1470  
wasamb@um.dk  
www.denmarkemb.org/holidays.html

**SOURCES:**

*AnnioHol-2000*, p. 96  
*NatlHolWrld-1968*, p. 33

Royal Danish Ministry of Foreign Affairs  
Asiatisk Plads 2  
DK-1448 Copenhagen K Denmark DK-1448  
011-45-3392-0000; fax: 011-45-3254-0533  
um@um.dk  
www.um.dk/english/danmark/danmarksbog/kap1/1-9.asp

**Denmark Flag Day**  
*See Valdemar Day*

◆ 0588 ◆ **Departure of the Continental Army**

Saturday nearest June 19

On December 19, 1777, George WASHINGTON and between 11,000 and 12,000 of his Continental Army soldiers marched into Valley Forge, about 18 miles north of Philadelphia to set up camp for the winter. The men were exhausted, hungry, and poorly equipped. Severe winter weather didn't make their stay at Valley Forge any easier, and they received only irregular supplies of meat and bread. Between 2,000 and 3,000 of the men died from typhus, typhoid, dysentery, and pneumonia before the winter was over.

It was largely through Washington's leadership and the efforts of Baron Friedrich Von STEUBEN that the dispirited army was turned into a well-trained, dependable fighting force by the following summer.

The anniversary of the day the Continental army marched out of Valley Forge in pursuit of the British, who were moving toward New York, is still celebrated with an historic reenactment that takes place on or near June 19 at the Valley Forge National Historical Park each year. In addition, the Army's return to Valley Forge is commemorated on December 19, and there is a muster roll in February.

**CONTACT:**

Valley Forge National Historical Park  
National Park Service  
P.O. Box 953  
Valley Forge, PA 19482-0953  
610-783-1077  
VAFO\_Superintendent@nps.gov  
www.nps.gov/vafo/home.htm

**SOURCES:**

*AmerBkDays-2000*, p. 839

◆ 0589 ◆ **Derby Day**

Early June

The most prestigious horse race in the world. The idea for the race arose at a dinner party in 1779 and was eventually named for the Earl of Derby, one of the guests who was present that evening. Derby Day is held annually at the Epsom Racecourse in Surrey, England, on the second day of the summer meeting, usually in early June. Many companies in England give their employees the day off so they can join in the picnicking that takes place near the course.

Like its American counterpart, the KENTUCKY DERBY, the festivities surrounding the Derby last far longer than the race itself, which covers a mile and a half and is over in just a few minutes. Only three-year-old colts and fillies can enter, which means that the race can never be won by the same horse twice.

**CONTACT:**

Epsom Downs Racecourse  
Epsom Downs  
Surrey KT18 5LQ United Kingdom  
011-44-1372-726311; fax: 011-44-1372-748253  
epsom@rht.net  
www.epsomderby.co.uk

**SOURCES:**

*DictDays-1988*, p. 30  
*OxYear-1999*, pp. 218, 232

◆ 0590 ◆ **Devathani Ekadashi**

October-November; eleventh day of waxing half of Hindu month of Kartika

Devathani EKADASHI is a Hindu festival, observed in rural areas, that celebrates the waking of Vishnu. Hindus believe that Vishnu's battle with the great demon Shankhasura was so exhausting that he went to sleep for a period of four months afterward. Each year, Vishnu slumbers from the eleventh day of the waxing half of Asadha (June-July) until the tenth day of the waxing half of Kartika (October-November). On the eleventh day, he awakens. During his long sleep, Hindu marriages and other ceremonies are not observed.

Hindu women celebrate the festival by fasting, worshipping Vishnu, and singing hymns in praise of various gods and goddesses. Newly ripened crops, such as sugarcane and waternuts, may be eaten on this day for the first time, and it also marks the end of the period during which marriages and other ceremonies cannot be held.

**SOURCES:**

*RelHolCal-2004*, p. 178

◆ 0591 ◆ **Devi Dhura**

July-August; the day before and the full moon day of the Hindu month of Sravana

Held at the same time as RAKSHA BANDHAN, the Hindu festival observed by brothers and sisters in honor of their relationship, a two-day festival is observed in the small Himalayan town of Devi Dhura in Uttar Pradesh, India. Hindus gather at the shrine of Varahi Devi or Bhagwati, an incarnation of Durga. She is the patron goddess of the approximately 200 villages in the area. Animal sacrifices—originally male buffaloes, but often bulls or goats today—are made at the shrine on the day before Raksha Bandhana. Processions from the other villages stream in to Devi Dhura. Generally these

are led by dancers, followed by the animals, the priest, and members of the community. As hundreds of goats and bulls are killed, people use the blood to mark their foreheads.

On the second day, the *bagwals* assemble at Kholi Khan, a flat yard next to the shrine. These are groups of men, wearing turbans and carrying sturdy cane shields, who have been selected from six of the villages to participate in an unusual stone-throwing ritual. Each man is given six to eight stones to throw, and the battle that ensues is not a symbolic act but a true fight in which injuries are common and often severe. The stoning can last as little as 20 minutes or as long as two-and-a-half hours, and spectators watch from a safe distance.

Although there are many legends that account for this tradition, none really offers a satisfactory explanation. It is apparently a well-established custom by which Hindus show their faith not only by shedding the blood of animals but their own. It is believed that the blood lost by the stone-throwing participants amounts to that which would be shed in the sacrifice of one human being.

**CONTACT:**

Uttar Pradesh Tourism Dept.  
Rajarshi Purshottam Das Tandon  
Paryatan Bhavan  
Lucknow, Uttar Pradesh C-13  
India  
011-91-522-2308916; fax: 011-91-  
522-2308937  
upstdc@up-tourism.com

**SOURCES:**

*FestIndia-1987*, p. 62

◆ 0592 ◆ **Dew Treading**

*Between April 30 and June 3; Ascension Day*

Both city and country dwellers in the Netherlands continue to observe the old folk custom known as **Dauwtrappen** ("dew treading") on ASCENSION DAY, which is also a public holiday. People take their children to the fields—or, in the case of city dwellers, to the suburbs—to walk through the morning dew and gather spring flowers. According to an old superstition, the Ascension Day dew possesses supernatural growing and healing powers. In the country, it is customary for friends and neighbors to meet each other at an inn for a big breakfast afterward.

**SOURCES:**

*FestWestEur-1958*, p. 133

◆ 0593 ◆ **Dewali (Divali, Deepavali, Festival of Lights)**

*October-November; 15th day of waning half of Hindu month of Kartika*

The word *dewali* means 'a row or cluster of lights', and the week-long festivities are illuminated by lamps, fireworks, and bonfires. The holiday means different things in different parts of Asia. In northern India it marks the beginning of the Hindu New Year. In Gujarat and Malaysia families clean and whitewash their homes and draw elaborate designs (called *alpanas*) on their floors with colored powder to welcome Lakshmi, the Hindu goddess of wealth and prosperity. Then they set up rows of little clay lamps, decorating their courtyards, windows, and roofs with light in the belief that Lakshmi won't bless a home that isn't lit up to greet her.

In the Punjab and Mauritius, Dewali celebrates the coronation of Rama (an incarnation of Vishnu) after his conquest of Ravana, the ruler of Sri Lanka, who had stolen his wife. In West Bengal it is a Kali festival. In Maharashtra the lights fend off King Bali, the ruler of the underworld. The Jains commemorate the death of their great hero, MAHAVIRA, on this day called Deva Dewali, in the city of Pava in Bihar. In Nepal it is TIHAR, a multi-holiday that celebrates the New Year and Lakshmi, sisters honor brothers, and mandalas are prepared for each member of the family.

Dewali is as important to Hindus as CHRISTMAS is to Christians. It is celebrated by the world's 500 million Hindus with gift exchanges, fireworks, and festive (typically vegetarian) meals.

**CONTACT:**

Government of India  
Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/diwali.htm

**SOURCES:**

*BkFest-1937*, p. 161  
*BkHolWrld-1986*, Nov 1  
*EncyRel-1987*, vol. 4, p. 374  
*FolkAmerHol-1999*, p. 425  
*FolkWrldHol-1999*, p. 620  
*GdWrldFest-1985*, p. 110  
*RelHolCal-2004*, pp. 179, 195

◆ 0594 ◆ **Dhan Teras**

*October-November; 13th day of waning half of Hindu month of Kartika*

Dhan Teras or **Dhanvantri Trayodashi** is observed two days prior to DEWALI, the Hindu Festival of Lights. It is held in honor of Dhanvantri, the physician of the gods and the father of Indian medicine, whom doctors in particular worship on this day. According to Hindu mythology, the gods and the demons tried to produce the elixir known as *amrita* by churning up the ocean. Dhanvantri rose up out of the water bearing a cup filled with it. He is also credited with inventing the traditional system of Indian medicine known as Ayurveda.

On this day Hindus rise at dawn and bathe, put on new robes, and fast. In the evening, they light an earthen lamp before the door of the house and break their fast. It is considered an auspicious day to purchase new utensils.

**SOURCES:**

*RelHolCal-2004*, p. 179

◆ 0595 ◆ **Dhungri Fair**

*May*

This is a festival celebrated by Hindu women from the hills near Manali, at the north end of the Kullu Valley in the Himachal Pradesh State of India. A small wooden temple known as the Hidimba (or Dhungri) Temple stands among a woods of cedar trees near Manali. The women gather here to honor the goddess Hidimba, who fell in love with Bhima and became his wife in the famous Hindu epic *Mahabharata*, with a traditional dance.

The temple is known for its intricately chiseled door. Hindu legend has it that the craftsman who carved it had his right hand chopped off by order of the king who hired him. The king wanted his temple to stand alone as a great and unique work. However, when the same carver went on to construct a yet more elaborate temple at Chamba, this time using his left hand, the unfortunate worker got his head chopped off.



**CONTACT:**

India Tourist Office  
1270 Avenue of the Americas,  
Ste. 1808  
New York, NY 10020  
800-953-9399 or 212-586-4901;  
fax: 212-582-3274  
ny@itonym.com

**SOURCES:**

*WildPlanet-1995*, p. 246

◆ 0596 ◆ **Día de la Santa Cruz (Day of the Holy Cross)**

May 3

The Day of the Holy Cross, known elsewhere as the EXALTATION OF THE CROSS, is an important one throughout Latin America. Crosses that are normally found in the churches are repaired and repainted, or decorated and carried in procession through the streets.

In Mexico the Day of the Holy Cross is primarily observed by miners, masons, and construction workers. They make elaborately decorated crosses and place them on buildings where they are working. Anyone who is constructing a new building is obligated to throw a party for the workers on this day. Fireworks are set off and the occasion is treated as a fiesta.

In Peru, Indians hold an all-night vigil on May 2, watching over the wooden crosses they have collected from the churches, roadsides, and mountaintops. The next morning, the crosses are taken to church for the priest's blessing.

In the Andes the Day of the Cross celebrations have taken the place of the ancient Inca ceremonies known as AYMURAY. In Guatemala, too, the Day of the Cross has replaced an annual pilgrimage to Lake Amatitlán for the purpose of fulfilling certain fertility rites. After the Spanish Conquest, the Spanish priests took advantage of this huge gathering to establish their own Christian celebration. The contemporary festival held in the village of Amatitlán on May 2 and 3 revolves around Indian dancing, music, and water sports as well as prayers and church services.

In Venezuela, the celebration is known as **Velorio de Cruz**. People set up special altars in their homes that include crosses, lighted candles, and images of the saints. Roving musicians and poets from all over the country come to perform in front of these altars. While playing their instruments, they improvise rhymed couplets and other poetic forms.

**CONTACT:**

Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe  
www.peru.org.pe/ (click on  
"Culture & Traditions," then  
"Traditional Festivities")

**SOURCES:**

*AnniHol-2000*, p. 76  
*BkFest-1937*, p. 228  
*BkFestHolWrld-1970*, p. 93  
*BkHolWrld-1986*, May 3  
*FiestaTime-1965*, p. 87

◆ 0597 ◆ **Día de los Charros**

September 14

In Mexico the *charros*, whose name means "loud" or "flashy," are skilled horsemen who were originally *rancheros* (ranchers) of mixed Spanish and Indian blood who took pride in their horses and amused themselves by holding riding

competitions with each other. They decorated the harnesses with silver and wore elaborately embroidered costumes.

Today's Mexican charros are more sportsmen than cowboys or ranchers. Most belong to one of the many charro associations, each of which has its own ranch and arena for rodeos. It is on September 14, the day before the MEXICO FESTIVAL OF INDEPENDENCE, that many of the charro associations organize parades and rodeos. The *jaripeo*, or rodeo, generally consists of ten or more events involving special horse-handling skills and exhibitions of various tricks. Bringing a running horse to a full stop by lassoing its front feet is known as a *mangana*, and the *cola* involves riding very close to a running steer and grabbing its tail, which the charro then twists around his own right leg, forcing the steer to fall on its back and do a complete roll. Perhaps the most difficult trick is the *paso de la muerte* (death's pass), where the charro pursues a wild horse, switching from his own horse's saddle to the back of the wild horse at full gallop.

The typical charro's costume features a pair of snug pants together with a long-sleeved top called a *guayabera*, a waist-length jacket, a bow tie, and a sombrero (wide-brimmed hat). These Mexican horsemen generally carry guns, symbolic of the role the charros have played in Mexico's wars.

See also CHARRO DAYS FIESTA

**CONTACT:**

Mexico Tourism Board  
800-44MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**

*FiestaTime-1965*, p. 141

◆ 0598 ◆ **Día de los Muertos**

November 2

Día de los Muertos, or **Day of the Dead**, is a national holiday in Mexico and is observed in Hispanic communities throughout the U.S. Many Mexicans believe that the spirits of the dead return to enjoy a visit with their friends and relatives on this day. Long before sunrise, people stream into the cemeteries laden with candles, flowers, and food that is often shaped and decorated to resemble the symbols of death. Children eat tiny chocolate hearses, sugar funeral wreaths, and candy skulls and coffins. But the atmosphere is festive.

In many homes people set up *ofrendas*, or altars, to the departed. These are decked with lighted candles, special foods, and whatever the dead enjoyed when they were alive.

See also ALL SOULS' DAY; ANGELITOS, LOS

**CONTACT:**

President of Mexico  
Notes on Culture and History  
zedilloworld.presidencia.gob.  
mx/PAGES/culture/note\_  
muertos.html

**SOURCES:**

*FolkWrldHol-1999*, p. 636

◆ 0599 ◆ **Día de los Tres Reyes**

January 6

Throughout most of Latin America and Spain, EPIPHANY is called *el Día de los Tres Reyes* (**Three Kings Day** or **Day of the Wise Men**). It marks the end of the CHRISTMAS season that began on December 16 with POSADAS. In Mexico on the night of January 5, children stuff their shoes with hay and leave them out for the Wise Men to fill with sweets and

gifts—much as children elsewhere leave their Christmas stockings out for Santa Claus to fill on CHRISTMAS EVE. And just as letters to Santa Claus are a popular custom in the United States, Mexican children often write letters to the Magi (the Three Wise Men), listing their good deeds and suggesting what gifts they would like to receive.

In Venezuela, children leave straw by their beds so that the Magi's camels will have something to eat. On the morning of January 6 they awake to find the straw gone and gifts delivered in its place.

See also BEFANA FESTIVAL and TWELFTH NIGHT

**SOURCES:**

*BkFest-1937*, p. 225  
*DictFolkMyth-1984*, p. 346  
*EncyChristmas-2003*, pp. 451, 489, 733  
*FolkWrldHol-1999*, p. 20

◆ 0600 ◆ **Día de Negritos and Fiesta de los Blanquitos**  
*January 5-6*

In Popayán, in Colombia's Cauca Department, the CHRISTMAS season ends with the festivities that take place on January 5 and 6. But rather than honoring the Three Wise Men (see DÍA DE LOS TRES REYES), who are said to have reached Bethlehem on January 6, the wild celebration that takes place here comes closer to MARDI GRAS.

During the morning hours of January 5, known as the Día de Negritos or **Day of the Black Ones**, boys equipped with black shoe polish chase the girls and try to smear them with their blackened hands. By evening, older boys have joined in the fun, and no one who dares to leave the house is safe. There are parades in the afternoon with people in costume, decorated cars, and the music of *chirimías* (roving groups of musicians who play Colombian music on traditional instruments). At least one member of each group is dressed as a devil carrying a spike or horsewhip, which he uses to tease and frighten spectators. Afterward, the poor crowd into the main square, where beef and other foods donated by the town's wealthier inhabitants are distributed.

The following day, January 6, is known as the Fiesta de los Blanquitos (Festival of the White Ones). Instead of chasing the girls with shoe polish, the boys use talcum powder and wheat flour, which turns into a gluey substance when people dump water from their balconies on the victims. The rowdiness of the two-day celebration is not enjoyed by everyone, however. Older Colombians remember the days when well-dressed gentlemen sauntered beneath the windows of beautiful young women, who favored them by coming to the door and permitting a beauty mark to be dabbed on their faces.

**CONTACT:**

Colombian Embassy  
 2118 Leroy Pl., N.W.  
 Washington, DC 20008  
 202-387-8338; fax: 202-232-8643  
 emwas@colombiaemb.org

**SOURCES:**

*FiestaTime-1965*, p. 5

◆ 0601 ◆ **Día del Puno**  
*November 5*

Each year a festival takes place in Puno, Peru, during the first week in November to mark the legendary birth of the

first Inca ruler, Manco Capac, and his wife Mama Ocllo. It is said that they were the children of the Sun, intended to be the first rulers of the Inca people, and were born on an island in Lake Titicaca. On November 5, the date associated with their birth, a parade of reed boats, called *balsas*, accompanies an elaborately decorated boat that takes a couple playing the roles of Manco Capac and Mama Ocllo to an island in the lake. There the birth is dramatically reenacted.

Festivities include performances of traditional dance and musical groups, sporting events, exhibits, and a crafts fair.

**CONTACT:**

Commission for the Promotion  
 of Peru  
 Calle Uno Oeste No. 50  
 Urb. Córpac  
 Lima 27 Peru  
 011-51-14-224-3131; fax: 011-51-  
 14-224-7134  
 postmaster@promperu.gob.pe

**SOURCES:**

*FestWrld: Peru-1998*, p. 20

◆ 0602 ◆ **Dicing for the Maid's Money Day**  
*Last Thursday in January*

In the 17th century, dicing (throwing dice) for money was a favorite English pastime in which large sums of money could be won or lost. However, the annual dicing competition that still takes place in Guildford, England, is for the relatively modest sum of 11 pounds, 19 shillings.

In 1674 a local resident named John How established a fund of 400 pounds, which in his will he said he wanted invested and the proceeds distributed each year to a local "maid" or house servant who had served faithfully in the same position for at least two years. The will also stipulated that two servants should throw dice for the gift, and that the one who threw the highest number should receive the entire amount. In 1702, however, another, larger fund was begun by John Parsons. Today, whoever throws the higher number receives the How prize, which is smaller than the Parson prize, which goes to the woman who throws the lower number.

In the presence of the mayor, trustees, and assembled townspeople, the two women chosen to participate in this event each year take turns shaking the dice in a special hide-covered, silver-banded dice box which has been used for this purpose over the past century. According to the official Maid's Money receipt book, the recipients of the prizes in recent years have been older women who have served faithfully in the same family for many years. But the gift was originally designed for young, unmarried women who might need the money for a dowry.

**CONTACT:**

Tourist Information Centre  
 14, Tunsgate  
 Guildford, Surrey GU1 3QT  
 United Kingdom  
 tic@guildford.gov.uk

**SOURCES:**

*AnnioHol-2000*, p. 18

◆ 0603 ◆ **Dinagyang**  
*Last weekend in January*

A dancing-in-the-streets carnival on the island of Panay in Iloilo City, Philippines, held a week after the ATI-ATIHAN in Kalibo and the SINULOG in Cebu. Like these festivals, Dinagyang venerates the Santo Niño, or Holy Infant. In Iloilo

(pronounced EE-lo-EE-lo) the participation of tribal groups adds to the festival's color, but, unlike the exuberant Kalibo crowds, the spectators in Iloilo are quiet.

**CONTACT:**  
Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.wowphilippines.com.ph  
(click "Calendar of Events,"  
search "January")

◆ 0604 ◆ **Dinosaur Days**

*July*

A new celebration of very old bones: the dinosaur fossils that rest in Dinosaur, Colo., near Grand Junction, in the Dinosaur National Monument. About 140 million years ago, when the area of Grand Junction was semi-tropical, dinosaurs roamed here. In 1900, the remains of a brachiosaurus, one of the biggest of the dinosaurs, was found four miles west of downtown. Hence, the Dinosaur Days, which started in 1986 and consist of festivities with a reptilian theme.

A foot race, called the Pterandon Ptrot, starts things off and is followed by a parade of dinosaurs and cave men (anachronisms are allowed) and a street dance (with a rock band, of course) named the Stegosaurus Stomp. There are also lectures and tours at the quarry.

**CONTACT:**  
Dinosaur National Monument  
National Park Service  
4545 E. Highway 40  
Dinosaur, CO 81610-9724  
970-374-3000; fax: 970-374-3003  
www.nps.gov/dino/

◆ 0605 ◆ **Dionysia (Bacchanalia)**

*Various dates*

A festival in ancient Greece in honor of Dionysus (also called Bacchus), the son of Zeus and god of wine, fertility, and drama. There were a series of Dionysian festivals: the Oschophoria, the rural or COUNTRY DIONYSIA, the Lenaea, the ANTHESTERIA, the urban Dionysia, and the most famous—the City or Great Dionysia.

The Great Dionysias were held in the spring (March or April) in Athens for five or six days, and their centerpieces were the performances of new tragedies, comedies, and satyric dramas. These took place in the Theater of Dionysus on the side of the Acropolis and were attended by people from throughout the country. The earliest tragedy that survives is *Persai* by Aeschylus, from the year 472 B.C. The dramatists, actors, and singers were considered to be performing an act of worship of the god, and Dionysus was thought to be present at the productions.

The City Dionysias were a time of general springtime rejoicing (even prisoners were released to share in the festivities) and great pomp. The statue of Dionysus was carried in a procession that also included representations of the phallus, symbolizing the god.

Dionysus was both a merry god who inspired great poetry and a cruel god; the Greeks realistically saw wine as something that made people happy and also made them drunk and cruel. Thus, like the god, his festivals seem to have combined contrasting elements of poetry and revelry.

The small rustic Dionysia were festive and bawdy affairs held in December or January at the first tasting of new wine. Besides dramatic presentations, there were processions of slaves carrying the phallus, the singing of obscene lays, youths balancing on a full goat-skin, and the like.

The Lenaea, held in Athens in January or February included a procession of jesting citizens through the city and dramatic presentations. The Oschophoria ("carrying of the grape cluster"), held in the fall when the grapes were ripe, was marked by a footrace for youths.

**SOURCES:**  
*DictFolkMyth-1984*, pp. 830,  
867  
*EncyRel-1987*, vol. 4, p. 358  
*NewCentClassHandbk-1962*, p.  
399  
*OxClassDict-1970*, p. 350

◆ 0606 ◆ **Dipri Festival**

*March-April*

A celebration held by the Abidji tribe in Gomon, Côte d'Ivoire (Ivory Coast). The Abidjis are one of about 60 ethnic groups in the country, which became a French colony in 1893 and attained independence in 1960 (see CÔTE D'IVOIRE INDEPENDENCE DAY). First, relatives or neighbors meet on the evening before the celebration to reconcile their differences. Then, during the festival, people go into frenzied trances as they are possessed by *sékés*—beneficent spirits—and stumble, dazed in the street. Some people, supposedly led by the spirits, plunge knives into their bodies and then, with the guidance of the *sékés*, are healed with poultices of raw eggs and herbs. This festival serves several purposes: it resolves conflicts between generations and in the community, it drives away evil spirits, it purifies the celebrants.

**CONTACT:**  
Côte d'Ivoire Embassy  
3421 Massachusetts Ave., N.W.  
Washington, DC 20007  
202-797-0300

◆ 0607 ◆ **Disarmament Week**

*October 24-30*

The United Nations' Disarmament Week, observed between October 24 and October 30, was established in 1978. It begins on October 24, the anniversary of the founding of the United Nations, now observed as UNITED NATIONS DAY. Observance revolves around raising public awareness of the dangers of the arms race and the need for international disarmament.

**CONTACT:**  
United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 0608 ◆ **Discovery Day**

November 19; December 5

There are a number of different days referred to by this name, all of which relate to the voyages of Christopher COLUMBUS. In Trinidad and Tobago, August 1 was Discovery Day, in honor of Columbus's discovery of the two islands on his third voyage to the Western Hemisphere. Since 1985, however, August 1 has been observed as TRINIDAD AND TOBAGO EMANCIPATION DAY. In Haiti, Discovery Day is a legal holiday celebrated on December 5, commemorating its discovery by Columbus in 1492. And in Puerto Rico, which Columbus found on his second voyage in 1493, Discovery Day is celebrated on November 19.

See also MAGELLAN Day

**SOURCES:**

*AnnivHol-2000*, pp. 193, 203  
*BkHolWrld-1986*, p. 176

◆ 0609 ◆ **Distaff Day**

January 7

After the 12-day CHRISTMAS celebration ended on TWELFTH NIGHT or EPIPHANY, **St. Distaff's Day** was traditionally the day on which women resumed their chores, symbolized by the distaff, a tool used in spinning flax or wool. It was also called **Rock Day**, from the German word *rocken*—"rock" being another name for the distaff. The "spear side" and the "distaff side" were legal terms used to distinguish the inheritance of male from that of female children, and the distaff eventually became a synonym for the female sex as a whole. Distaff Day was not really a church festival, but it was widely observed at one time in England.

Although the women had to return to work after Twelfth Night was over, the men apparently had plenty of time to amuse themselves by setting the flax on fire, in return for which they would get buckets of water dumped on their heads.

**SOURCES:**

*AnnivHol-2000*, p. 6  
*BkDays-1864*, vol. 1, p. 68  
*DaysCustFaith-1957*, p. 22  
*DictDays-1988*, pp. 32, 96  
*EncyChristmas-2003*, p. 663  
*FolkWrldHol-1999*, p. 25  
*OxYear-1999*, p. 28  
*SaintFestCh-1904*, p. 57

◆ 0610 ◆ **Divine Holy Spirit, Festival of the (Festa do Divino)**

May-June; around Pentecost (50 days after Easter)

Portuguese colonists brought their PENTECOST celebration, the **Festa do Divino**, to Brazil in the 17th century. This religious festival is still celebrated today in many Brazilian cities. One of the most traditional celebrations takes place in Diamantina, Minas Gerais State. The week-long festivities include masses and fireworks, culminating in the "parade of the Emperor."

Festa do Divino celebrations can also be found in two of Brazil's most beautiful colonial-era towns: Alcântara, Maranhão State, and Paraty, Rio de Janeiro State. The townspeople

dress up in colonial costumes, with many playing the roles of prominent figures from Brazilian history. The climax is a visit from the "Emperor," who arrives with his servants for a procession and mass at the church square. He frees prisoners from the town jail in a symbolic gesture of royal generosity, and strolling musicians known as *Folias do Divino* serenade the townspeople day and night.

**The Feast of the Holy Ghost** is celebrated by the fishermen living in and around Tietê, São Paulo State, Brazil, and represents a tradition that began several centuries ago in Portugal to commemorate the Descent of the Holy Ghost upon the Apostles. On Pentecost all the fishermen dress in white with sashes and long stocking caps. Each carries an oar in one hand, and during the procession to the river, they form a double line facing each other. As they make an arch by crossing their oars, a dove, symbolic of the Holy Spirit, is carried beneath it on a ribbon-decorated crown.

The townspeople follow the fishermen and the musicians to the river's edge, where all the fishing canoes have been decorated with bunting for the occasion. The white-clad fishermen climb into their canoes, standing while holding their oars upright, and the current carries the floating regatta downstream. The event comes to a close in the parish church, where the men bring their oars to be blessed so they will have a plentiful catch in the coming year.

See also HOLY GHOST, FEAST OF THE

**CONTACT:**

Brazilian Embassy  
3006 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-238-2700; fax: 202-238-2827  
cultural@brasilemb.org

**SOURCES:**

*FiestaTime-1965*, p. 95

◆ 0611 ◆ **Djibouti Independence Day**

June 27

On this day in 1977, Djibouti gained autonomy from France, after more than 100 years under French rule. It is observed as a national holiday.

**CONTACT:**

Djibouti Embassy  
1156 15th St., N.W., Ste. 515  
Washington, DC 20005  
202-331-0270; fax: 202-331-0302

**SOURCES:**

*AnnivHol-2000*, p. 107

◆ 0612 ◆ **Doan Ngu (Summer Solstice Day)**

May-June; fifth day of fifth lunar month

A celebration of the SUMMER SOLSTICE in Vietnam. Offerings are made to spirits and ghosts and to the god of death to fend off epidemics. In addition, human effigies are burned, providing souls to staff the army of the god of death.

**CONTACT:**

Vietnamese Embassy  
1233 20th St., N.W., Ste. 400  
Washington, DC 20036  
202-861-0737; fax: 202-861-0917  
info@vietnamembassy-usa.org

◆ 0613 ◆ **Doctors' Day**

*March 30*

Since 1933 this day has been set aside to honor America's physicians. It is the anniversary of the day in 1842 on which Dr. Crawford W. Long removed a tumor from the neck of a man while the patient was anesthetized by ether. Dr. Long was the first acclaimed American physician to use ether as an anesthetic agent in a surgical procedure.

Although Doctors' Day highlights the achievement of Dr. Long, the issue of who really discovered general anesthesia is far from clear. In addition to Dr. Long, Gardner Colton, Horace Wells, and Charles Jackson have also claimed credit for the discovery, although some used nitrous oxide gas while others used ether. It was William Thomas Morton who first demonstrated the use of ether as a general anesthetic in front of a gathering of physicians on October 16, 1846, at Massachusetts General Hospital.

The red carnation is the official flower associated with Doctors' Day. The American Medical Association promotes various activities to mark this day, including walk-a-thons and blood drives.

**CONTACT:**

American Medical Association  
515 N. State St.  
Chicago, IL 60610  
800-621-8335  
www.ama-assn.org/

**SOURCES:**

*AnnivHol-2000*, pp. 53, 173

◆ 0614 ◆ **Dodge City Days**

*Late July through early August*

Dodge City's name alone is enough to conjure up memories of the Old West for the residents of Kansas and the surrounding states who come here to celebrate Dodge City Days every summer. Held annually in late July and early August, the main purpose of the festival is to keep the area's history alive. There are staged shootouts between "Marshal Dillon" and the bad guys, a Professional Rodeo Cowboys Association rodeo, a horse show, and parades featuring costumed characters from the Old West on horseback.

First held in 1960, Dodge City Days now attracts crowds of up to 50,000—most of whom are tourists. In recent years the festival has featured entertainment by top country-and-western music stars, and the events have expanded to include a golf tournament, auto racing, and other decidedly non-traditional activities that have little to do with Dodge City's Old West heritage.

**CONTACT:**

Dodge City Area Chamber of  
Commerce  
311 W. Spruce  
P.O. Box 939  
Dodge City, KS 67801  
316-227-3119; fax: 316-227-2957  
dodgecitydays@trails.net  
www.dodgecitydays.com

**SOURCES:**

*GdUSFest-1984*, p. 60

◆ 0615 ◆ **Dodge National Circuit Finals Rodeo**

*Third week in March*

These are the finals competitions for cowboys competing in the regional circuit system of rodeos, held since 1987 in

Pocatello, Idaho. About 200 top cowboys and cowgirls compete each year for their share of a purse worth thousands of dollars and gold championship buckles. Competitions for cowboys are in saddle bronc, bull riding, calf roping, bareback riding, team roping, and steer wrestling; the women compete in barrel racing. For youngsters, there's mutton bustin'—riding sheep. Opening ceremonies spotlight the Pocatello Rodeo Queen and her court. Post-rodeo parties are held each night. Attendance at the finals runs about 40,000.

The circuit system was introduced to allow weekend cowboys who can't compete full-time in rodeos to compete in one of 12 regions in the United States.

*See also* NATIONAL FINALS RODEO

**CONTACT:**

Dodge National Circuit Finals  
Rodeo  
P.O. Box 4541  
Pocatello, ID 83205  
208-282-FANS (3267); fax: 208-  
233-1553  
info@dncfr.org  
www.dncfr.org/

◆ 0616 ◆ **Dodge Poetry Festival, Geraldine R.**

*September in even-numbered years*

Since the first Dodge Poetry Festival was held in 1986, the biennial gathering has grown into a four-day event that draws upwards of 5,000 people—including television crews—for what has been described as "a grueling but exhilarating marathon of poetry activity." Readings, panel discussions, and talks by some of America's most famous poets have made the restored village of Waterloo in rural southern New Jersey synonymous with the word "poetry" for the students, writers, and interested spectators who flock to the festival, which is sponsored by the Geraldine R. Dodge Foundation. Mrs. Dodge was a local philanthropist.

Many of the events take place outdoors and include music, food, and strolling performers, giving the whole affair the flavor of a bona fide festival rather than the typical writers' conference. Coverage of the Dodge Festival by the award-winning PBS series "The Power of the Word," hosted by Bill Moyers, is thought to have contributed to the festival's broad public appeal. The 2000 festival brought such luminaries as Chinua Achebe, the late Gwendolyn Brooks, Lucille Clifton, Stanley Kunitz, and C. K. Williams to Waterloo.

**CONTACT:**

Geraldine R. Dodge Foundation  
163 Madison Ave.  
P.O. Box 1239  
Morristown, NJ 07962-1239  
973-540-8442; fax: 973-540-1211  
info@grdodge.org  
www.grdodge.org

◆ 0617 ◆ **Dog Days**

*July 3-August 11*

The Dog Days are known as the hottest days of the year in the Northern Hemisphere and usually occur in July and early August. In ancient times, the sultry weather in Rome during these months often made people sick, and they blamed their illnesses on the fact that this was the time of year when

Sirius, the Dog Star, rose at about the same time as the sun. Because Sirius was the brightest star, it was thought to add its heat to the sun, producing hot, unhealthy weather. The ancients used to sacrifice a brown dog at the beginning of the Dog Days to appease the rage of Sirius.

Although there are many different ways of calculating which days in any given year are the dog days, and how long they last, it is impossible to be precise. Nowadays it is generally assumed that they fall between July 3 and August 11—slightly later than they occurred in ancient times.

Because of their association with the Dog Star, various beliefs have sprung up involving the behavior of dogs during this period. In the 16th century it was believed that dogs went mad during the Dog Star season. Another name for this time of year, the **canicular days**, comes from the Latin word *canis* meaning “dog.”

**SOURCES:**

*BkDays-1864*, vol. II, p. 5  
*DictDays-1988*, p. 32  
*DictFolkMyth-1984*, p. 918  
*OxYear-1999*, p. 595

◆ 0618 ◆ **Doggett's Coat and Badge Race**

*August 1*

Established in 1716 by Thomas Doggett, an actor and one of the owners of the Drury Lane Theatre in London, the **Waterman's Derby** is an annual rowing race held on the Thames River between Old Swan Pier and Cadogan Pier. Six young boatmen who have just completed their apprenticeships must row against the tide for a distance of four and a half miles. The winner receives a new pair of breeches, an orange coat, and—because the original race was to commemorate the crowning of King George I—a badge with the Hanoverian white horse on it. There are cash prizes as well: originally, 10 pounds for the winner, and six, five, four, three, or two pounds for the other rowers, according to the order in which they complete the race. When Doggett died in 1721, he left a legacy that would ensure the continuation of both the race and its prizes.

Nowadays, the prizes are significantly higher, beginning at 250 pounds for first place. The race is administered by the Fishmongers' Company, of which Doggett was a member.

**CONTACT:**

Company of Watermen and  
Lightermen of the River  
Thames  
16 St-Mary-at-Hill  
London EC3R 8EF United  
Kingdom  
011-44-20-7283-2373; fax: 011-44-  
20-7283-0477  
info@watermenhall.org  
www.watermenhall.org (click  
on 'About Us,' then on 'Dog  
get Race')

Fishmongers Company  
Fishmongers Hall  
London Bridge  
London EC4R 9EL United  
Kingdom  
011-44-20-7626-3531; fax: 011-44-  
20-7929-1389  
clerk@fishhall.co.uk

**SOURCES:**

*AnnivHol-2000*, p. 129  
*OxYear-1999*, p. 318

◆ 0619 ◆ **Dogwood Festival**

*April*

A night-and-day celebration of the pink and white dogwoods (and azaleas) blooming everywhere in Atlanta, Ga. The founders of the first festival in 1936 thought the event could make Atlanta “internationally known for its beauty during the blooming of the dogwood trees and be the beginning of an annual pilgrimage to the Gate City of the South.” The festival comes close to doing that, even though it lapsed during World War II, and didn't really get going again until 1968.

Now this gala event each year attracts about 100,000 people who come not only to see the trees but also for numerous concerts, a hot-air balloon exhibit, an artists market, canine frisbee, and rock climbing. Children's activities include puppet making, games, and a kite-making workshop.

**CONTACT:**

Atlanta Dogwood Festival  
20 Executive Park Dr., N.E.  
Atlanta, GA 30329  
404-329-0501; fax: 404-329-0509  
info@360media.net  
www.dogwood.org

◆ 0620 ◆ **Dol Purnima**

*February-March; full moon day of Hindu  
month of Phalguna*

The Dol Purnima festival, celebrated throughout India by followers of Krishna, occurs on the same day as the birthday of Chaitanya Mahaprabhu (1486-1534), also known as Gauranga, the 16th-century Vishnavite saint and poet of Bengal, regarded as an incarnation of Krishna. It is therefore a significant festival for Hindus, who carry an image of Lord Krishna, covered with colored powder and placed in a swinging cradle, through the streets as they sing songs composed especially for the occasion.

**CONTACT:**

India Tourist Office  
1270 Avenue of the Americas,  
Ste. 1808  
New York, NY 10020  
800-953-9399 or 212-586-4901;  
fax: 212-582-3274  
ny@itony.com

**SOURCES:**

*BkFest-1937*, p. 163  
*FolkWrldHol-1999*, p. 185  
*RelHolCal-2004*, p. 184

◆ 0621 ◆ **Doleing Day**

*December 21*

It was customary at one time in England on St. THOMAS'S DAY for the poorer inhabitants of the parish to call on their wealthier neighbors and receive a gift or “dole” of food or money. In return, they would give their benefactors a sprig of holly or mistletoe.

The custom of “going a-gooding,” as it was called, gave rise to the name **Gooding Day** in parts of Sussex; in other areas it was referred to as **Mumping (Begging) Day**, since those who had to beg were said to be “on the mump.” Children would often spend St. Thomas's Day begging for apples.

**SOURCES:**

*BkDays-1864*, vol. II, p. 724  
*DictDays-1988*, pp. 32, 49, 78  
*EncyChristmas-2003*, p. 693  
*OxYear-1999*, p. 506

◆ 0622 ◆ **Dom Fair**

*November-December*

The **Hamburger Dom**, or Dom Fair, is one of the most famous CHRISTMAS fairs in the world. It was named after its original location, which was in the open square in front of the Dom, or cathedral, in Hamburg, Germany. Today the fair is held in the Heiligengeistfeld, or Holy Ghost Field, in the middle of the city. It features booths filled with toys, gingerbread, crafts, and other temptations for holiday shoppers. The Fair begins in November and doesn't close until just before Christmas, giving shoppers from Hamburg and the surrounding area plenty of time to buy their gifts.

**CONTACT:**

Hamburg Tourist Office  
 Hamburg GmbH  
 Steinstrasse 7  
 Hamburg 20095 Germany  
 011-49-40-300-51-300; fax: 011-49-40-300-51-333  
 info@hamburg-tourism.de  
 www.hamburg-tourism.de/  
 (click "Events," then "Celebrations/Markets")

**SOURCES:**

*FestWestEur-1958*, p. 79

◆ 0623 ◆ **Dominica Independence Day**

*November 3*

On this day in 1978, Dominica gained independence from Britain as it became a member of the Commonwealth. It is celebrated as a national holiday for three days, including November 3.

**CONTACT:**

Dominica Festivals Commission  
 23 Great Marlborough St.  
 Roseau, Dominica  
 767-448-0229; fax: 767-448-0229  
 dfc@cwdom.dm

**SOURCES:**

*AnnivHol-2000*, p. 185

◆ 0624 ◆ **Dominican Republic Independence Day**

*February 27*

In the 1830s Juan Pablo Duarte (1813-1876)—known as "the father of Dominican independence"—organized a secret society known as *La Trinitaria* to fight the Haitians. After a long struggle, independence was finally declared on February 27, 1844. Although disorder, dictatorships, and intermittent peace characterized the Dominican Republic's history until the U.S. Marines occupied it from 1916 to 1924 to keep peace between rival political groups, February 27 is still observed as the country's Independence Day and is celebrated with parades and political meetings.

The site of the proclamation, Independence Park, contains a shrine known as the *Altar de la Patria*, "the nation's altar," honoring the three founders of the Republic—Duarte, Ramón Mella, and Juan Sánchez Ramírez. Duarte's birthday, January 26, is also a public holiday, celebrated as Duarte Day.

Dominican Republicans usually celebrate CARNIVAL along with Independence Day. Thousands gather in the capital,

Santo Domingo, for the traditional day-long parade and street party.

**CONTACT:**

Dominican Republic Tourism  
 Office  
 136 E. 57th St., Ste. 803  
 New York, NY 10022  
 888-374-6361 or 212-588-1012;  
 fax: 212-588-1015  
 newyork@sectur.gov.do

**SOURCES:**

*AnnivHol-2000*, p. 15, 33  
*NatlHolWrld-1968*, p. 27

**Dominion Day**

*See Canada Day*

◆ 0625 ◆ **Dongji (Winter Solstice)**

*Eleventh lunar month; around December 21*

In Korea the WINTER SOLSTICE falls during the eleventh lunar month. Perhaps because the winter solstice month was regarded as the first month of the year under the old calendar system in Korea, many people consider the day of the solstice to be the day on which they become one year older—a kind of communal birthday.

Red bean stew with glutinous rice flour balls is a favorite seasonal dish, particularly on Dongji (also rendered *Tongji*). This food is not only eaten as a means of warding off disease, but is also offered to the family ancestors, spread around the front door or gate of the house, and, throughout the year, prepared and taken to people who are in mourning. The color red is traditionally thought to repel evil spirits and all misfortune.

One legend behind this belief holds that a disobedient son, who happened to dislike red bean porridge, died on Dongji day and became a smallpox spirit. Thus, putting red porridge stew around the house will keep him away.

**CONTACT:**

*Koreana* magazine  
 Korea Foundation  
 www.koreana.or.kr (search "winter solstice")

**SOURCES:**

*AnnCustKorea-1983*, p. 153

◆ 0626 ◆ **Dosmoche**

*February; first lunar month*

Early in the new Tibetan Year the Dosmoche festival is held in Leh in the Ladakh region of Jammu and Kashmir State, India. A large *dosmo*, or pole, decorated with streamers and religious symbols is erected. The lamas make a food and drink offering to the Buddha and the gods after the dosmo is in place as a ritual to drive away evil spirits for the new year. Later the dosmo is torn down and burned, symbolizing that the spirits have been driven away.

**SOURCES:**

*FolkWrldHol-1999*, p. 789

◆ 0627 ◆ **Double Tenth Day**

*October 10*

A national holiday in Taiwan to commemorate the Chinese Revolution of October 10, 1911. The revolt marked the end of the Ching, or Qing, Dynasty that had been established in 1644 by the Manchus, and it led to the founding of the Republic of China on January 1, 1912.

It took the Ching rulers several decades to complete their military conquest of China and by 1683, when Taiwan became part of the empire, they governed all of China. The Ching Court's period of glory was in the time of the first three emperors, but after 1795 the court began a slow decline. By the end of the 19th century, Japan and the Western powers had reduced China to what SUN YAT-SEN called a "sub-colony," the court was weak and corrupt, and a group of national capitalists was fomenting uprisings. Sun Yat-sen was one of the leaders of this nationalistic group; he was a Jeffersonian figure who wanted a Western-style government with a parliament and separation of powers.

In October 1911, when a revolt in Wuchang (in the province of Hubei) succeeded, supportive uprisings broke out in other cities. The fall of the Manchus followed. Sun Yat-sen, who was in Denver, Colo., at the time of the October revolt, returned to Shanghai and was elected provisional president of the new republic. He is thought of today as the father of modern China, and his birthday on Nov. 12 is also a national holiday in Taiwan.

For several weeks before Double Tenth Day, the plaza in front of the Presidential Office Building in Taipei, Taiwan, is illuminated. Here there are massive parades and rallies on the holiday, displays of martial arts, folk dancing, and other cultural activities. One of the world's most dazzling displays of fireworks is presented over an island in the middle of the Tanshui River.

**CONTACT:**  
Taiwan Government Information  
Office  
4201 Wisconsin Ave., N.W.  
Washington, DC 20016  
202-895-1850; fax: 202-362-6144  
tecroinfodc@tecro-info.org  
www.gio.gov.tw/info/festival\_  
c/double\_e/double.htm

**SOURCES:**  
*AnnivHol-2000*, p. 171  
*NatlHolWrld-1968*, p. 189

◆ 0628 ◆ **Dozynki Festival**  
*August 15*

For many Christians around the world, August 15 is the Feast of the ASSUMPTION. But in Poland, it is also a time for celebrating the harvest. During the wheat harvest festival known as **Dozynki Pod Debami**, or **Festival under the Oaks**, the reapers make wreaths out of grain, flowers, nuts and corn. When they present their wreaths to the master and mistress of the estate on which the wheat is grown, they are invited in for a feast, which is followed by dancing.

For Americans of Polish descent living in Orange County, New York—one of the richest onion-growing areas in the United States—the Dozynki Festival underwent a revival in 1939 under the name of the **Feast of Our Lady of the Flowers**. In the village of Florida, the streets were banked high with piles of onions, and there was a huge parade with floats depicting the arrival of the Polish immigrants in America and various aspects of the onion production industry. There was a costumed pageant in which the onion farmers presented the Lord and Lady of the Manor with a huge wreath

of onions and flowers, followed by the Onion Dance, which had been created especially for the festival.

**CONTACT:**  
Library of Congress  
Local Legacies  
lcweb.loc.gov/bicentennial/pro  
page/NY/ny-20\_h\_gilman1.  
html

**SOURCES:**  
*FolkAmerHol-1999*, p. 381  
*FolkWrldHol-1999*, p. 495

◆ 0629 ◆ **Drachenstich (Spearing the Dragon)**  
*Mid-August*

The performance of an open-air play, *Drachenstich*, in Fürth, Germany, in the Bavarian Forest. The climax of the play is a battle between a knight on horseback and a huge (about 50-foot long and 10-foot tall), fire-spewing dragon. The knight, of course, wins—by thrusting his spear into the dragon's throat, thereby piercing a pig's bladder filled with ox blood. Besides the dragon-sticking, the celebrations include various merry-making events and a street procession. The play has been performed for about 500 years and is thought to be the oldest folk play in Germany.

**CONTACT:**  
Tourist Information  
Drachenstich-Festspiele  
Schlossplatz 1  
Fürth im Wald, Bavaria D-93437  
Germany  
011-49-9973-50980; fax: 011-49-  
9973-50985  
furth@drachenstich.de  
www.drachenstich.de/p11e.htm

◆ 0630 ◆ **Dragon Boat Festival**  
*May-June; fifth day of fifth lunar month*

Chu'ü Yüan (343-289 B.C.) was a Chinese poet and statesman of the Ch'u kingdom who drowned himself in the Mi Lo River to protest the political corruption and injustice. The colorful dragon boat races that take place on lakes and rivers throughout China, Hong Kong, and Taiwan on this day are a reenactment of the search for his body, which was never found. Although the shape of the boats has changed over time, most are narrow shells about 30-foot long with a dragon's head at the prow.

It is said that rice dumplings were cast on the water to lure fish away from the martyr's body. Chinese people in the United States and other countries celebrate the Dragon Boat Festival, which occurs on TUAN WU, or Double Fifth Day, by eating special dumplings made of steamed rice wrapped in bamboo leaves called *tsung tzu* or *zong ze*. This is also a traditional time for performing customs intended to drive away evil spirits and illness.

**CONTACT:**  
Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428  
nycwwo@hktb.com  
www.discoverhongkong.com/  
eng/heritage/festivals/he\_  
fest\_drag.jhtml

**SOURCES:**  
*BkFest-1937*, p. 79  
*BkHolWrld-1986*, Jun 18  
*DictFolkMyth-1984*, p. 1130  
*EncyRel-1987*, vol. 3, p. 326  
*FolkAmerHol-1999*, p. 221  
*FolkWrldHol-1999*, p. 369  
*GdWrldFest-1985*, p. 106  
*IntlThFolk-1979*, p. 197



Taiwan Government Information  
Office  
4201 Wisconsin Ave., N.W.  
Washington, DC 20016  
202-895-1850; fax: 202-362-6144  
tecroinfodc@tecro-info.org  
www.gio.gov.tw/info/festival\_  
c/dragon\_e/dragon.htm

◆ 0631 ◆ **Druids' Summer Solstice Ceremony**

June 23

Stonehenge, the ancient stone circle located on Salisbury Plain in Wiltshire, England, is believed to have been built between about 3050 and 1600 B.C. The alignment of the monument's stones have led some to theorize that its builders were sun worshippers: at the SUMMER SOLSTICE, when viewed from the center of the monument, the sun rises through the entrance and just between two of the large stones.

In popular lore, Stonehenge has been associated with the ancient Celtic priests known as Druids. However, Stonehenge was built more than 2,000 years before Druids existed. Nonetheless, today modern Druids and other Neopagans gather at Stonehenge for ceremonies, although the date has been pushed forward a couple of days to avoid the crowds of tourists who flock to Stonehenge on the solstice. Wearing white robes and scarlet hoods, the Druids keep a vigil throughout the night, and when the first rays of the rising sun shine on the Altar Stone, they walk in procession around the circle, gathering at the Altar Stone to recite prayers and salute the rising sun.

Neopagans holding ceremonies in the 1980s had several run-ins with the police, so English Heritage—the British government agency that administers the national monument—closed the monument to solstice celebrations. Since 1998, however, English Heritage has gradually been allowing more and more visitors access to the monument. More than 14,000 Druids and other Neopagans peacefully saw in the summer solstice at Stonehenge in 2001.

**CONTACT:**  
English Heritage  
011-44-1980-624715  
www.english-heritage.org.uk/

**SOURCES:**  
*EngCustUse-1941*, p. 79  
*FolkCal-1930*, p. 137  
*YrFest-1972*, p. 48

◆ 0632 ◆ **Drymiais**

March 1-3

In Macedonia, the first three days of March are known as Drymiais and are associated with a number of superstitious beliefs. No trees are pruned or planted during this period because it is believed that they will wither. The same fate awaits trees that are pruned or planted during the last three days of March or on any Wednesday or Friday during the month.

The first day of March is traditionally considered to mark the beginning of spring. One custom is for Macedonian mothers to tie pieces of red and white yarn, twisted together, around their children's wrists on this day (see also MARTENITZA). When they see a swallow, the children throw the skein of yarn to the bird as an offering or place it under a stone. If they lift the stone a few days later and find a swarm of ants beneath it, they can expect a healthy and prosperous year.

**SOURCES:**  
*FolkWrldHol-1999*, p. 198

◆ 0633 ◆ **Dukang Festival**

December 15

A trade fair and festival held in Yichuan in the Henan Province of China. This was the homeland of Dukang, who is supposed to have discovered alcoholic beverages 4,000 years ago (as Dionysus, in Greek mythology, invented wine). A Chinese folk tale tells of Dukang's beverage intoxicating the eight deities, and a poem contains the line, "Who other than Dukang can relieve me of my grief?" Dukang has become a synonym for liquor, and is also the name of a distillery in Yichuan.

The trade fair highlights not only wines and spirits but also cooking oil and food products, electrical appliances, dyes, and other manufactured goods. The festival features performances by opera troupes and dance ensembles.

**CONTACT:**  
China National Tourist Office  
350 Fifth Ave., Ste. 6413  
New York, NY 10118  
212-760-8218; fax: 212-760-8809  
ny@cnto.org

◆ 0634 ◆ **Dulcimer and Harp Convention**

Second weekend in June

Founded in 1962 by Jean and Lee Schilling, this annual festival takes place at the Folk Life Center of the Smokies in Cosby, Tenn., which is dedicated to the study and preservation of southern Appalachian folk traditions. There is a modern amphitheater on the Center's 19-acre grounds in the foothills of the Great Smoky Mountains where most of the musical demonstrations and concerts are held. There are also workshops for those who play the musical saw, jew's harp, mountain dulcimer, hammered dulcimer, autoharp, bowed psaltery, and banjo. Both renowned instrumentalists and amateurs from all over the United States attend the two-day festival, which includes jam sessions, craft displays, and special activities for children.

**CONTACT:**  
Folk Life Center of the Smokies  
P.O. Box 8  
Cosby, TN 37722  
423-487-5543  
lees@planetc.com

**SOURCES:**  
*MusFestAmer-1990*, p. 228

◆ 0635 ◆ **Dulcimer Days**

Third weekend in May

The hammered dulcimer is a stringed musical instrument in which the strings are beaten with small hammers rather than plucked with the fingers. It is a favorite with American folk musicians, many of whom gather in Coshocton, Ohio, each year for the **Mid-Eastern Regional Dulcimer Championships**. The competition takes place near Roscoe Village, a restored 1830s canal town. In addition to the musical competition there are exhibits, workshops dealing with the hammered and mountain dulcimers—the latter being a narrow folk-zither with three to five metal strings—and jam sessions. The winners of the Dulcimer Days competition are given a

chance to compete in the national competition held each year in Winfield, Kansas.

**CONTACT:**

Roscoe Village  
381 Hill St.  
Coshocton, OH 43812  
800-877-1830 or 740-622-9310  
www.roscoevillage.com

◆ 0636 ◆ **Dunmow Flich Trial**

*Every four years in July (2004, 2008, ...)*

The custom of awarding a flich of bacon ("flich" refers to the side of a hog) to any married pair who have neither regretted their union nor quarrelled for a year and a day since their wedding dates back to the 13th century in England. The trial formerly took place on **WHIT-MONDAY**, but these days it is held every four years in July. Robert Fitzwater instituted the practice during the reign of King Henry III (1216-72), although in the beginning the flich of bacon was only given to men, since a "happy marriage" at the time was defined as one that was satisfactory to the husband. The wife's views on the success of her marriage were not considered until the beginning of the 18th century.

While kneeling on two sharp stones in the churchyard, the applicant had to take an oath before the prior and villagers of Dunmow that he had never repented of his marriage, waking or sleeping, for a year and a day. If they believed him, he would be carried through the streets in an ancient wooden chair. Given the fact that there were only three prize-winners between 1445 and 1510, it must be assumed that the standard to which the applicants were held was very high.

Today, claimants for the Dunmow Flich are required to answer questions about their marriage at a mock trial, presided over by a judge. A jury consisting of six spinsters and six bachelors gives the verdict, and the proceedings are usually lighthearted, although there are always some genuine candidates for the flich as well as those who only take part for amusement.

**CONTACT:**

Official Dunmow Flich Trials  
Committee website  
Dunmow Flich Judge  
28 High St.  
Great Dunmow, Essex CM6 1AH  
United Kingdom  
011-44-1371-872816; fax: 011-44-  
1371-872324  
info@dunmowflichtrials.co.uk  
www.dunmowflichtrials.co.uk

**SOURCES:**

*EngCustUse-1941*, p. 64  
*FolkCal-1930*, p. 115  
*YrFest-1972*, p. 41

Dunmow Town Strategy Group  
Foakes House  
47 Stortford Rd.  
Great Dunmow, Essex CM6 1DG  
United Kingdom  
011-44-1371-872406; fax: 011-44-  
1371-878378  
www.great-dunmow.co.uk/

◆ 0637 ◆ **Durga Puja**

*September-October; waxing half of Hindu  
month of Asvina*

There are various Hindu festivals on the Indian subcontinent that celebrate the victory of good over evil.

The festival in Calcutta, India, in the state of West Bengal honors Durga, who rides a lion and destroys demons. She is one aspect of the Mother Goddess and the personification of energy, and is famous for slaying the buffalo demon, Mahisasura. During the 10 days of Durga Puja, the city becomes one great festival, with deafening music and fireworks. Before the *puja* (a Sanskrit word meaning 'worship' or 'homage'), artisans have constructed clay figures over straw-and-bamboo frames, some of them 10 feet high. Stages are set up for these figures in neighborhoods throughout the city, and for four days throngs of people admire the clay tableaux, often showing Durga on a lion slaying demons. (Artist Alope Sen's images have become famous because his demons have the faces of ordinary men and women and represent such evils as lust, anger, vanity, and greed.) On the fourth night, the images, which are genuine works of art and have cost as much as \$20,000, are taken down from the stages, placed on bamboo stretchers, and carried—to the music of hundreds of bagpipers and other musicians—to the banks of the Hooghly River and tossed in. As they float toward the mouth of the Ganges, they dissolve back into clay, straw and bamboo.

**Navaratri.** In the states of southern India this festival is known as Navaratri (nine nights), and also involves the worship of the goddesses Lakshmi and Sarasvati. Lakshmi is linked with wealth and good luck, and Sarasvati is associated with a river of that name, as well as with fertility, wisdom, and education. The festival is a time for visiting friends and relatives, and houses are decorated with displays of toys and dolls and images of gods. In the state of Gujarat there are nine days of music and dancing devoted to the nine forms of the goddess Ambaji, as well as competitions of *garba* dancing.

**Dussehra (or Dashara).** In other parts of India the festival also celebrates the victory of Lord Rama over Ravana, and is known as Dussehra (or Dashara).

During the 10 days of Dussehra, scenes from the epic poem *Ramayana* are enacted. The epic tells the story of Lord Rama who wins the lovely Sita for his wife, only to have her carried off by evil 10-headed Ravana, demon king of Lanka. Ultimately, Rama slays Ravana, and the forces of good triumph over evil. The dramatizations with music, held throughout northern India, are considered at their best in Delhi. On the 10th day, immense effigies of Ravana, his brother, and his son (all of them stuffed with firecrackers) explode in dramatic bursts of flame and noise (*see also* RAMA LEELA FESTIVAL).

In the northern mountains of Himachal Pradesh, the festival begins with a procession of deities to the town of Kulu from the little hill temples of neighboring villages. Accompanying the deities are villagers blowing large horns, ringing bells, and beating drums. When a deity arrives in Kulu, it is placed before Raghunathji, the presiding god of Kulu Valley, who is in an honored position in a tent. Outside, there is folk dancing and music. On the final day of the festival, a bull is sacrificed as a gift to the gods.

Mysore, in the state of Karnataka, celebrates the victory of goddess Chamundi over demon Mahisasura with regal pomp. The palace of the maharajah is illuminated, there are torchlight and daylight parades, and deities on decorated barges in a floodlit lake. On the final day, there is a grand

procession of magnificently caparisoned elephants, the camel corps, the cavalry, and the infantry.

**Dasain.** In Nepal, the festival is called Dasain, or Bada Dasain. It comes at the end of the long monsoon period when days are clear and the rice is ready for harvesting, and lasts for 10 days.

In Nepal, Buddhists also celebrate this festival and special events are held at Buddhist shrines in Patan and Bhaktapur. The Nepalese also modify the *Ramayana* story to include the goddess Durga's victory over the forces of evil represented by the demon Mahisasura. Since Durga is bloodthirsty, there are thousands of animal sacrifices.

Before the festival begins, Nepalese clean their houses and set up ferris wheels and swings in their villages. On the first day of the festival, a water jug called a *kalash* is filled with holy water, and barley seeds are planted in cow dung on the outside of the jug. During the festival, the seeds are sprinkled with the water, and ceremonies are performed around it.

The first big day of the festival is the seventh day, Fulpati, meaning 'day of flowers.' A royal kalash holding flowers is carried by Brahmin priests from the ancestral palace in Gurkha to Katmandu. Cannons boom, the king and queen review troops, and then revere the flowers at the Hanuman Dhoka Palace, the old residence of kings.

The eighth night is known as Kalratri, or 'black night.' At midnight, at Hanuman Dhoka, eight buffaloes and 108 goats are beheaded. During the next day, thousands of buffaloes, goats, and chickens are sacrificed in temples, military posts, and homes as people ask Durga for protection. Blood is sprinkled on the wheels of vehicles, and at the airport, a goat is sacrificed for each Royal Nepal Airlines aircraft.

The 10th day, Vijaya Dashami, commemorates the day that Durga (or Rama) appeared riding a lion to slay the Mahisasura (or Ravana). On this day, people wear the fresh shoots of the barley in their hair and visit older relatives to receive the red *tika* blessing on their foreheads. In towns of the Katmandu Valley, there are masked dances and processions

of priests carrying wooden swords, symbolic of the sword used to kill the buffalo demon.

Caitra Dasain, observed in the month of Caitra (March-April), is similar to Bada Dasain, but observed with less pomp. On this earlier occasion, the goddess is worshipped and animal sacrifices are made to her.

**CONTACT:**  
Government of India  
Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/dussehra.htm

**SOURCES:**  
*BkFest-1937*, p. 161  
*BkHolWrld-1986*, Oct 13  
*DictWrldRel-1989*, p. 280  
*FolkWrldHol-1999*, p. 581  
*GdWrldFest-1985*, p. 110  
*OxYear-1999*, p. 720  
*RelHolCal-2004*, p. 176

#### ◆ 0638 ◆ Dutch Liberation Day

May 4-5

**Liberation Day**, or **National Day**, in the Netherlands celebrates May 5, 1945, the day on which the Nazi forces were driven out of Holland by the Allies. Although the Dutch had succeeded in remaining neutral during World War I, the country was invaded by the Nazis in May 1940 and rapidly overrun. Despite the occupation, however, the Dutch managed to make a significant contribution to the Allied cause by building up an effective resistance. The liberation of Holland in 1945, in which the resistance played a leading part, was an important step toward the subsequent defeat of the Nazis.

Many Dutch cities hold special concerts on this day. Special commemorations are held in Amsterdam and around the country on May 5 each year, as well as on May 4, Remembrance Day.

**CONTACT:**  
National 4 and 5 May Committee  
Rapenburgerstraat 109  
1011 VL Amsterdam, Netherlands  
011-31-20-620-9688; fax: 011-31-20-620-5620  
info@natcom45.nl  
www.4en5mei.nl and www.holland.com/ (click "Special Interest," then "WWII")

**SOURCES:**  
*AnnioHol-2000*, p. 77

# E

## ◆ 0639 ◆ Eagle Dance

*Early spring*

Many North American Indians associate the eagle with supernatural powers, particularly the power to control thunder and rain. In the Jemez and Tesuque pueblos in New Mexico, the eagle dance takes place in the early spring. Two dancers, representing male and female, wear feathered caps with yellow beaks and hold wings made out of eagle feathers. They circle each other with hopping and swaying motions.

The Comanches hold an eagle dance where a single dancer imitates the eagle, who according to legend is the young son of a chieftain who was turned into an eagle when he died. Dancers in the Iowa tribe's eagle dance carry an eagle feather fan in their left hands, while the Iroquois eagle dance features feathered rattles and wands.

Among some tribes, eagle feathers are believed to exert special powers. The Sioux wear them in their war bonnets for victory, while the Pawnee, Yuchi, Delaware, and Iroquois Indians use them in ceremonial fans or brushes or as ornaments.

### SOURCES:

*DictFolkMyth-1984*, p. 333  
*EncyNatAmerRel-2001*, p. 74  
*EncyRel-1987*, vol. 4, p. 466

## ◆ 0640 ◆ Earth Day

*April 22*

The first Earth Day was observed on April 22, 1970, for the purpose of drawing public attention to the need for cleaning up the earth's air and water and for conserving our natural resources. Since that time the idea has spread, and Earth Day is now observed regularly throughout the United States and in many other countries (though there were some years of slack observance until the late 1980s).

Typical ways of celebrating Earth Day include planting trees, picking up roadside trash, and conducting various programs for recycling and conservation. Schoolchildren may be asked to use only recyclable containers for their snacks and lunches, and environmentally concerned families often try to give up wasteful habits, such as using paper towels or plastic garbage bags.

"Earth" days have been observed by other groups as well. The day of the VERNAL EQUINOX is also observed by some as Earth Day.

### CONTACT:

Earth Day Network  
811 First Ave., Ste. 454  
Seattle, WA 98104  
206-876-2000; fax: 206-876-2015  
earthday@earthday.net  
www.earthday.net

### SOURCES:

*AmerBkDays-2000*, p. 223  
*AnnioHol-2000*, p. 66

## ◆ 0641 ◆ East Timor Independence Day

*May 20*

On May 20, 2002, about half of a small island in the Lesser Sunda group became the Democratic Republic of East Timor after being an unwilling and brutalized province of Indonesia for the previous two decades and under Portuguese colonial rule for hundreds of years before that. Among the approximately 200,000 attendees at the independence ceremony in the capital city of Dili were Bishop Carlos Belo and Jose Ramos Horta, who won the NOBEL Peace Prize in 1996 for their efforts toward building the peaceful independence of this Roman Catholic region within Indonesia, the largest Muslim country in the world.

### CONTACT:

East Timor Government  
www.gov.east-timor.org/

East Timor Independence Day  
Celebration web site  
www.easttimoridc.org/

◆ 0642 ◆ **Easter**

*Between March 22 and April 25 in the West and between April 4 and May 8 in the East; first Sunday after the first full moon on or following the vernal equinox*

Easter is the principal feast of the Christian year, despite the popularity and commercialization that surrounds CHRISTMAS. According to the Gospel of John, Mary Magdalene came to the cave where Jesus had been buried and found the tomb empty. An angel of the Lord told her that Jesus had risen. The anniversary of his resurrection from the dead is joyfully celebrated by Christians every year with special services, music, candlelight, flowers, and the ringing of church bells that had remained silent during LENT.

For Greek Orthodox Christians, the sorrow of GOOD FRIDAY lifts with the service of the Holy Resurrection on Saturday night in a dimly lit church. At midnight, all lights are extinguished, the door to the altar opens and the priest, holding a lighted candle, appears and proclaims that Christ is risen. The congregants light their candles from the priest's, bells ring, people turn to each other and say, *Christos Anesti*, "Christ is risen," and receive the reply, *Alithos Anesti*, "He is risen indeed."

Easter is a movable holiday whose day of observation has for centuries been painstakingly calculated. This is because its day of observance is determined initially by the lunar calendar, like PASSOVER, but then must be put into terms of the solar calendar. The Council of Nicea in 325 A.D. set the formula for calculating the date of Easter still in use today. After many centuries of controversy among Christians, Western Christendom settled on the use of the Gregorian calendar (Eastern Christians use the Julian calendar to determine Easter), decreeing that Easter shall be celebrated on the Sunday after the full moon on or following the VERNAL EQUINOX. If the full moon is on a Sunday, Easter is held the next Sunday. In the East, Easter can occur between April 4 and May 8, but it must come after Passover has ended.

The name for Easter may have come from *Eostre*, the Teutonic goddess of spring and fertility, whose feast was celebrated around this same time. There is also a Germanic goddess named Ostara who was always accompanied by a hare—possibly the ancestor of our modern Easter Bunny. The association of both the rabbit and eggs with Easter is probably the vestige of an ancient springtime fertility rite.

Although Easter has retained a greater religious significance than Christmas, many children in the United States think of it as a time to get new spring clothes, to decorate eggs, and to indulge in the chocolate and jelly beans that the Easter Bunny has left in their Easter baskets.

In Belgium, throughout Walloon, the priest gives a number of unconsecrated priest's wafers to young children to sell to householders. The proceeds are given to the needy parish families, and the wafers are nailed over the front doors to protect the families from evil.

In Ethiopia, Easter is called **Fasika** and is welcomed in the capital city of Addis Ababa at dawn with a 21-gun salute.

**CONTACT:**

Christian Resource Institute  
4712 N. Hammond  
Warr Acres, OK 73122  
bratcher@cresourcei.org  
www.cresourcei.org/cyeaster.html

Greek Orthodox Archdiocese of Australia  
home.it.net.au/~jgrapsas/pages/orth\_pascha.html

Orthodox Church in America  
P.O. Box 675  
Syosset, NY 11791  
516-922-0550; fax: 516-922-0954  
info@oca.org  
www.oca.org/pages/orth\_chri/Orthodox-Faith/Worship/Pascha.html

**SOURCES:**

*AmerBkDays-2000*, p. 238  
*BkDays-1864*, vol. I, p. 423  
*BkFest-1937*, pp. 6, 16, 24, 30, 42, 57, 70, 87, 96, 113, 121, 133, 148, 168, 185, 211, 219, 228, 241, 249, 260, 268, 276, 287, 292, 301, 309, 317, 330, 339  
*DaysCustFaith-1957*, pp. 108, 353  
*DictFolkMyth-1984*, pp. 129, 181, 212, 334, 561, 628, 687, 789, 854, 947  
*EncyEaster-2002*  
*EncyRel-1987*, vol. 3, p. 439  
*FestSaintDays-1915*, p. 73  
*FestWestEur-1958*, pp. 9, 24, 35, 61, 95, 108, 126, 130, 152, 164, 213, 231  
*FolkAmerHol-1999*, p. 167  
*FolkWrldHol-1999*, p. 224  
*GdUSFest-1984*, p. 144  
*OxYear-1999*, pp. 621, 643, 791  
*RelHolCal-2004*, pp. 78, 94, 111, 121  
*SaintFestCh-1904*, p. 162

◆ 0643 ◆ **Easter among the Yaqui Indians**

*Between March 22 and April 25*

Although they were originally Mexican, the Yaqui Indians resettled in Arizona, and most of them now live near Tucson or Phoenix. During HOLY WEEK they perform a series of dances and pageants that combine Christian, Native American, and Spanish customs. They act out their own version of the biblical events associated with EASTER, using spectacular masks and costumes and incorporating the complicated symbolism of their native culture as well as such recognizable Christian figures as Jesus, the Virgin Mary, Judas, and Pilate.

When the Yaqui lived in Mexico, a group of ritual clowns known as the Chapayekas played the role of police during the Easter week celebrations. They wore masks made out of goat or wild pig skin with long ears and snouts (*chapyekas* means "long slender noses") and huge horns. They maintained a ritual silence and communicated only by sign language. Today they still play a part in Yaqui Easter observances, performing dances during Easter processions and church services.

**CONTACT:**

Pascua Yaqui Tribe of Arizona  
7474 S. Camino de Oeste  
Tucson, AZ 85746  
520-883-5000; fax: 520-883-5014  
culture@pascuayaqui-nsn.gov or  
contact@pascuayaqui-nsn.gov  
www.pascuayaquitribe.org

**SOURCES:**

*DictFolkMyth-1984*, p. 212  
*EncyRel-1987*, vol. 4, p. 437  
*IndianAmer-1989*, p. 274

◆ 0644 ◆ **Easter Egg Roll**

*Between March 23 and April 26; Monday following Easter*

Starting in the middle of the 19th century, it was customary for young children to roll EASTER eggs on the lawn of the Capitol Building in Washington, D.C. But Congress objected to the damage they inflicted on the grass and in 1878 stationed guards there to halt the practice. President Rutherford

B. Hayes, who enjoyed children, said they could use the White House lawn. President Franklin D. ROOSEVELT stopped the custom during World War II, but then it was restored again in 1953 by President Dwight D. Eisenhower.

Today the Egg Roll takes place on the Ellipse behind the White House, and children up to age eight are invited to participate. In addition to rolling their own hard-boiled eggs, the children hunt for about 1,000 wooden eggs—many of them signed by past presidents or celebrities—that have been hidden in the grass. A crowd of up to 10,000 adults and children gathers for the annual event, and sometimes the president greets the crowd from the balcony of the White House.

**CONTACT:**

President's Park  
White House Liaison  
1100 Ohio Dr., S.W.  
Washington, DC 20242  
202-208-1631; fax: 202-208-1643  
www.nps.gov/whho/index.htm

National Archives and Records  
Administration (NARA)  
*Prologue: Quarterly Journal of the  
NARA*

700 Pennsylvania Ave., N.W.  
Washington, DC 20408  
866-272-6272 or 301-713-6800  
www.archives.gov/publica  
tions/prologue/spring\_2000\_  
white\_house\_egg\_roll\_1.html

◆ 0645 ◆ **Easter Festival (Osterfestspiele)**

*Beginning between March 15 and April 18  
through between March 22 and April 26;  
Palm Sunday through Easter Monday*

Salzburg's Easter Festival was founded by the famous conductor Herbert von Karajan (1908-1989) in 1967 to honor the works of Richard Wagner (1813-1883), and it remains one of Europe's most elite and elegant music festivals. Those who attend pay top prices, but in return they get to hear some of the world's greatest performers. The Berlin Philharmonic Orchestra is the festival's resident ensemble, and the chorus of the Vienna State Opera or the Choir of the Society of Friends of Music in Vienna perform the choral works. Von Karajan himself conducted all of the concerts, which include the works of Johann Sebastian BACH (1685-1750), Ludwig van Beethoven (1770-1827), Johannes Brahms (1833-1897), Gustav Mahler (1860-1911), Wolfgang Amadeus MOZART (1756-1791) and Giuseppe Verdi (1813-1901), until his death in 1989. Now various conductors are invited. A full-scale opera is performed twice during each nine-day festival in the *Grosses Festspielhaus* (large festival hall), which is known for its unique acoustics and seats more than 2,000.

**CONTACT:**

Salzburg Easter Festival  
Herbert-von-Karajan-Platz 9  
Salzburg A-5020 Austria  
011-43-662-8045-361; fax: 011-43-  
662-8045-790  
karten@osterfestspiele-salzburg.  
at  
www.osterfestspiele-salzburg.at/

**SOURCES:**

*AmerBkDays-2000*, p. 243  
*BkFest-1937*, p. 16  
*EncyEaster-2002*, p. 161

◆ 0646 ◆ **Easter Fires**

*March-April; Easter eve*

A tradition of hillside fires on EASTER eve in Fredericksburg, Tex. The tradition is thought to have begun many years ago, soon after the town's settlement by German farmers in 1846. A pioneer mother, to calm her children, told them the fires burning on the town's hillside had been lit by the Easter Bunny to boil their Easter eggs. In reality, the fires were those of Indians who were watching the settlement. Since the 1940s the fires have blazed at the Gillespie County Fairgrounds in Fredericksburg in an Easter pageant with a cast of more than 600 that portrays the local legend.

**CONTACT:**

Gillespie County Fair & Festivals  
Association  
P.O. Box 526  
Fredericksburg, TX 78624  
830-997-2359; fax: 830-997-4923  
gcffa@ctesc.net  
www.gillespiefair.com/easterf  
ires/easterfires.htm

◆ 0647 ◆ **Easter in Bulgaria**

*Between April 4 and May 8*

Although midnight church services are widespread throughout Bulgaria on **Velikden** (The Great Day), or **Vuzkresenie** (Resurrection Day), the EASTER service held in the cathedral in Sofia, the capital, is by far the most impressive. Just before midnight on Easter morning, the traditional hour of Christ's resurrection, a procession of church dignitaries in elaborate vestments follows the archbishop from the cathedral to Alexander Nevsky Square, which is already filled with thousands of worshippers carrying unlighted candles. As the midnight chimes peal, the archbishop blesses the people and the thousands of candles are lit. A service in the cathedral follows.

Easter celebrations in Bulgaria last a full week, known as *Svetla Nedelya*, or the Week of Light, because folklore has it that the sun did not set in Jerusalem for eight days after the resurrection of Christ. One tradition during this week is the national dance known as the *Choro*, which is performed by a circle composed of equal numbers of male and female dancers who begin with a very slow movement that gradually quickens in pace.

**CONTACT:**

Bulgarian Embassy  
1621 22nd St., N.W.  
Washington, DC 20008  
202-387-0174; fax: 202-234-7973  
office@bulgaria-embassy.org

**SOURCES:**

*BkFest-1937*, p. 70  
*FestSaintDays-1915*, p. 82

◆ 0648 ◆ **Easter in Chile**

*Between March 22 and April 25*

HOLY WEEK or *Semana Santa*, the week that precedes EASTER, is a very solemn period in Chile, most of whose inhabitants are Roman Catholic. It is a time to remember the death and resurrection of Christ, and the primary activity for adults is going to church to pray. Children, on the other hand, drag large dolls, who represent Judas, through the streets of their neighborhood in carts or wagons, stopping at houses to request coins. These coins represent the 30 pieces of silver given to Judas for turning Jesus over to the authorities. When

the day is over, children set fire to the dolls, under their parents' supervision. On Easter Sunday itself, there are Easter egg hunts and baskets filled with chocolates.

Cuasimodo is the first Sunday following Easter. In the villages and little towns of rural central and southern Chile, religious processions take place, led by priests, who bring Holy Communion to those who are too sick or elderly to make it to church. This is a tradition that extends back more than 100 years, when many Chileans lived too far out in the country to travel to church on Cuasimodo. Because bandits were common and likely to attack the priest, he would usually be accompanied by cowboys known as *huasos*. Although there are no longer any bandits, *huasos* still like to display their horsemanship on Cuasimodo, when horse-riding contests are frequently held. Today cyclists also escort the priest.

**CONTACT:**  
Chilean Embassy  
1732 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-785-1746; fax: 202-887-5579  
embassy@embassyofchile.org

**SOURCES:**  
*FestWrld: Chile-1998*, p. 20

◆ 0649 ◆ **Easter in Cyprus**

*Between April 4 and May 8*

On EASTER Sunday in Cyprus, fireworks are set off, ships in ports blow their whistles and bonfires are built to burn Judas. People go home for a late dinner starting with red-dyed hard-boiled eggs and then a special soup and often cheese pie (*tiropita*). It's customary to tap the eggs against each other; whoever cracks the other's egg will have good luck in the coming year. Often there is feasting on lamb roasted on spits over open fires; other traditional foods are *kokoretsi*, a sausage made of lamb innards and herbs, and *lambropsomo*, an Easter bread with a whole red-dyed egg in the center. In the countryside, the feasting is accompanied by fairs and dancing in regional costume. Passersby are offered lamb, red eggs, and wine and are toasted with "Christos Anesti."

**SOURCES:**  
*FolkWrldHol-1999*, p. 227

◆ 0650 ◆ **Easter in Germany (Ostern)**

*Between March 22 and April 25*

The first recorded evidence of a rabbit being associated with EASTER dates from the 16th century in Germany, although the custom may be even older. The Easter hare still brings eggs to German children and hides them in out-of-the-way places, although in the past, the stork, the fox, and the cuckoo have played the same role. In many parts of Germany, little "rabbit gardens" are built for the Easter Bunny, using moss or grass as a nest for the eggs. Egg-gathering and egg-rolling are both popular activities at Easter, as are contests to see who can devour the greatest number of eggs.

Perhaps a remnant of ancient sacrificial rites, bonfires are built on high points of land in northern Germany. Although usually built out of huge piles of tar-soaked barrels and old tree roots and limbs, in the North Rhine-Westphalian village of Luegde, bonfires are made by tying twigs and straw to seven-foot wheels, lighting them, and rolling them down the hill. The flaming wheels, symbolic of the sun, weigh about 800 pounds each. Every time one of them reaches the bottom

of the hill, the spectators shout for joy, for it is believed that this will bring a special blessing to the land and a bountiful harvest.

Water is also associated with Easter celebrations in Germany. One old custom entails girls in the Harz Mountains, Thuringia, and other regions rising at dawn to draw "Easter water" from the rivers. If they do so in complete silence and then bathe in the water, they will be blessed with beauty throughout the year. Easter morning dew is used for the same purpose.

"Easter smacks," or *Schmeckostern*, are traditional beatings that the men and women give to each other in various parts of Germany to bring them luck, to protect them from disease, and to keep them young and healthy. The men beat the women on EASTER MONDAY, and the women beat the men on Easter Tuesday. The new life contained by a green branch is supposed to be bestowed on the one who is beaten with it.

**CONTACT:**  
German Embassy in Ottawa,  
Canada  
1 Waverley St.  
Ottawa, Ontario K2P OT8  
Canada  
613-232-1101; fax: 613-594-9330  
germanembassyottawa@on.aibn.com  
www.germanembassyottawa.org/easter/

**SOURCES:**  
*BkFest-1937*, p. 133  
*BkFestHolWrld-1970*, p. 60  
*DictFolkMyth-1984*, p. 335  
*EncyEaster-2002*, p. 227  
*FestWestEur-1958*, p. 61

◆ 0651 ◆ **Easter in Hollywood, California**

*Between March 22 and April 25*

The early Christians believed that on EASTER morning, the sun danced in honor of the resurrection of Christ. This led to the custom of rising before dawn to witness the phenomenon and may be the reason why sunrise services on Easter morning are common throughout the United States.

At the Hollywood Bowl, a huge outdoor amphitheater in the Hollywood Hills, California, the Easter sunrise service is a spectacle on a scale that only Hollywood could produce. First held in 1921, the service is attended by about 30,000 people who spend the night in the stadium. Fifty thousand calla lilies decorate the stage, where a huge choir and a symphony orchestra perform the *Hallelujah* chorus from Handel's *Messiah* and traditional Easter hymns. Two hundred and fifty teenagers form a "living cross" just after dawn.

**CONTACT:**  
Hollywood Bowl  
2301 N. Highland Ave.  
Hollywood, CA 90078  
323-850-2000

**SOURCES:**  
*BkFestHolWrld-1970*, p. 59

◆ 0652 ◆ **Easter in Italy (La Pasqua)**

*Between March 22 and April 25*

In many Italian towns and villages sacred dramas commemorating episodes in the EASTER story or from the Bible are held in the *piazas* on Easter day. Pastries called *corona di nove* are baked in the form of a crown; in America, these pastries are often made in the shape of rabbits instead. Other traditional foods of the season include *capretto* (lamb) and *agnello* (kid).

In Florence, the Ceremony of the Car, or *Scoppio del Carro*, is held on HOLY SATURDAY. Inaugurated by the ancient Florentine family of de'Pazzi, the custom involves a decorated wooden car filled with explosives, which is drawn into the piazza by white oxen and placed before the cathedral doors. A wire runs from the high altar inside the cathedral to the car in the piazza. As the mass ends, a dove-shaped rocket is ignited at the altar and sent shooting out along the wire. When it reaches the car, it sets fire to the explosives. Tuscan farmers believe that if the rocket does its job well, their harvests will prosper in the coming year. If it fails to ignite the *carro* or if something else goes wrong, their crops in the coming season will be poor.

**CONTACT:**  
Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com  
www.comune.firenze.it/mese/festivita/scoppiocarro.htm  
(City of Florence, photo, text in Italian)

**SOURCES:**  
*BkFest-1937*, p. 185  
*EncyEaster-2002*, p. 313  
*FestSaintDays-1915*, p. 75  
*FestWestEur-1958*, p. 95

◆ 0653 ◆ **Easter in Norway (Paske)**  
*Between March 22 and April 25*

EASTER in Norway is a popular time to go to mountain resorts and enjoy winter sports. From MAUNDY THURSDAY through EASTER MONDAY, the towns and cities are deserted, but every mountain inn and hotel is packed to overflowing with those who come to ski, skate, toboggan, and enjoy watching others pursue such activities. Ice carnivals, sports competitions, dances, and concerts are also popular, and many mountain resorts hold special out-of-doors Easter services for skiers.

Norwegians who observe the holiday at home dye and decorate Easter eggs after boring small holes in the ends and blowing out the yolk and white, or by carefully cutting the shells in half and then pasting them together again with strips of paper. The decorated eggs are hidden all over the house, and on Easter morning, everyone hunts for the eggs that have been concealed for them by other family members.

**SOURCES:**  
*BkFest-1937*, p. 249  
*FestWestEur-1958*, p. 152

◆ 0654 ◆ **Easter in Poland (Wielkanoc)**  
*Between March 22 and April 25*

After attending the EASTER church service, Polish families gather to share a cold meal, for the day is considered too sacred to light a fire. The head of the family cuts up a colored egg and gives a piece of it to everyone present. Each person then offers an Easter greeting to the others. The meal itself usually consists of ham, sausages, salads, *babka* (the Polish national cake), and *mazurki*, or sweet cakes filled with nuts, fruit, and honey.

On EASTER MONDAY, people don old clothes and engage in a water-throwing game known as *smigus*. Children often throw decorated eggshells into a stream, in hopes that their Easter wishes will reach those who live beneath the earth.

**CONTACT:**  
*Polish American Journal*  
P.O. Box 328  
Boston, NY 14025-0328  
800-422-1275 or 716-312-8088  
www.polamjournal.com/

**SOURCES:**  
*BkFest-1937*, p. 260  
*EncyEaster-2002*, p. 500  
*FolkWrldHol-1999*, p. 238

◆ 0655 ◆ **Easter in Russia (Paskha)**  
*Between April 4 and May 8*

EASTER is one of the most important holidays of the Russian year. A great deal of attention is devoted to the preparation of *koulitch*, a very tall Easter cake made according to a traditional recipe and a major part of the Easter meal that breaks the Lenten fast. Pillows are often placed around the pan while the dough is rising, because any jarring might cause the cake to fall. Husbands often complain that they've been kicked out of the house because their heavy footsteps are disturbing the *koulitch*. The finished cake is usually marked with the initials X and B, which stand for the Russian words meaning "Christ is risen."

On Easter Sunday and Monday the men visit each other, but Easter Tuesday is reserved for the women to call on their friends. In rural areas it is customary for children to swing, dance, and play games and musical instruments on this day. Church bells ring throughout the Easter holiday.

**CONTACT:**  
Official Tourist Site of the Moscow Government  
info@moscow-guide.ru  
www.moscow-guide.ru (click "Culture")

**SOURCES:**  
*BkFest-1937*, p. 292  
*EncyEaster-2002*, p. 539

◆ 0656 ◆ **Easter in Spain**  
*Between March 22 and April 25*

After attending EASTER morning mass, many Spanish people throng the cafes and restaurants to break their Lenten fast. In the afternoon, residents of Madrid, Seville, and other cities usually attend bullfights. In villages in southern Valencia, such as Jumilla and Alcañiz, the coming of Easter is marked by a *tamborada*—three days of non-stop drumming. Residents of Hellin are treated to the pounding of 8,000 to 10,000 drums between Holy Wednesday and Easter Sunday.

The shop windows of confectioners and pastry cooks are filled with elaborate displays of cakes around Easter. Sometimes a farmyard is made out of pastry, with hens, cocks, and monkeys. A special pastry known as a *mona* (female monkey) contains a hard-boiled egg, and elaborate and ingenious monas are often given as Easter presents.

In the region of Spain known as Catalonia, HOLY WEEK *pasos* (tableaux) are formed by men standing on each other's shoulders to form a kind of circular pyramid, with a small child standing on the top. Easter *pasos* often illustrate a biblical scene, such as the Descent from the Cross.

**CONTACT:**  
Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

**SOURCES:**  
*BkFest-1937*, p. 301  
*EncyEaster-2002*, p. 565  
*FestSaintDays-1915*, p. 84  
*FolkWrldHol-1999*, p. 239



◆ 0657 ◆ **Easter in Sweden (Påskdagen)**

Between March 22 and April 25

EASTER in Sweden is a time for winter sports. Thousands of people from Stockholm and other southern cities board special excursion trains and spend the Easter holidays in the northern provinces, where winter sports are at their peak.

On either MAUNDY THURSDAY or Easter Eve, children often dress up as witches and call on their neighbors, much as children in the United States do on HALLOWEEN. Sometimes they slip a secret "Easter letter" under the door or in the mailbox. Bonfires are popular in the western provinces of Sweden, with competitions to see which village can build the biggest fire. The witches and bonfires are reminiscent of pagan ceremonies to ward off evil, and in rural areas people still hang crossed scythes in their stables or paint crosses over their doors to protect themselves against the evil spread by Easter hags flying around on their broomsticks.

**SOURCES:**

*BkFest-1937*, p. 309  
*EncyEaster-2002*, p. 590  
*FestWestEur-1958*, p. 213  
*FolkWrldHol-1999*, p. 240

◆ 0658 ◆ **Easter in the Netherlands (Paschen, Paasch Zondag)**

Between March 22 and April 25

The lighting of bonfires is a common occurrence on EASTER or Easter Eve in the Netherlands. The fuel is collected weeks in advance, and neighboring towns often compete with each other to see which can build the biggest fire. As the flames get higher, the villagers join hands and dance around the fire. In ancient times, bits of charred wood carried home from the bonfire were believed to protect people's houses from fire and other disasters during the year.

In the village of Denekamp, in the province of Overijssel, two young men who represent the comic characters known as Judas and Iscariot—Judas being "the clever man" and Iscariot being "the stupid man"—prepare the Easter bonfire and help set up the "Easter pole," which is a tall fir tree that has been stripped of its branches, cut down, and carried to the hill where the bonfire will be lit. Judas sets a ladder against the tree, climbs up, and starts auctioning it to the highest bidder. The crowd hoots and jeers at him and at Iscariot, who replaces him. At eight o'clock in the evening the fire is lit, and the townspeople dance and sing a very old hymn whose dialect words and meanings are understood only by local people.

In the eastern Netherlands village of Ootmarsum, the VLÖGGELEN, or "winging ceremony," is held on Easter Sunday and Monday.

See also EASTER MONDAY IN THE NETHERLANDS

**CONTACT:**

Netherlands Board of Tourism  
 355 Lexington Ave.  
 New York, NY 10017  
 888-GO-HOLLAND (464-6552)  
 or 212-557-3500; fax: 212-370-9507  
 info@goholland.com

**SOURCES:**

*BkFest-1937*, p. 241  
*EncyEaster-2002*, p. 120  
*FestWestEur-1958*, pp. 126, 130

◆ 0659 ◆ **Easter in the Ukraine**

Between April 4 and May 8

Decorating eggs is the EASTER custom for which Ukrainians are known all over the world. The *pysanky* eggs are not cooked because the raw egg shell absorbs the color better. The initial design is drawn on the shell with a *pysar*, or small, metal-tipped writing tool, dipped in beeswax. When the egg is dipped in the first dye (usually yellow, the lightest color), the wax prevents any dye from being absorbed. When the next layer of the design is drawn on the shell, it will remain yellow while the rest of the egg is dyed a darker color (usually orange or red). This layering process continues until the desired artistic effect is achieved. Then the egg is held over a candle flame to melt off the wax and is coated with shellac or varnish. A woman who is particularly adept at decorating Easter eggs is called a *pysarka*.

The eggs are presented as gifts to friends and relatives on Easter morning. One of the decorated eggs that has been hard-boiled is shelled, sliced up, and served at the beginning of the Easter dinner to symbolize the end of the Lenten fast. Sometimes the eggs are used in a game where children try to strike each other's eggs with their own. But due to the eggs' religious significance and the work that goes into decorating them, the shells are never dropped on the ground or discarded. If broken, they are usually thrown into fire or water.

**CONTACT:**

Ukrainian Museum  
 Online pysanky exhibit  
 203 Second Ave.  
 New York, NY 10003  
 212-228-0110  
 info@ukrainianmuseum.org  
 www.ukrainianmuseum.org/pysanky.html

**SOURCES:**

*EncyEaster-2002*, p. 617  
*FolkAmerHol-1999*, p. 179  
*FolkWrldHol-1999*, p. 241

◆ 0660 ◆ **Easter Monday**

Between March 23 and April 26; Monday after Easter

Although EASTER Sunday is the culmination of HOLY WEEK and the end of LENT, the following Monday (also known as **Pasch Monday**) is observed as a public holiday in many nations, perhaps to round off the long weekend that begins on GOOD FRIDAY. In London there is a big Easter parade in Hyde Park on this day.

A curious English tradition associated at one time with Easter Monday involved "lifting" or "heaving." Forming what children call a "chair" by crossing hands and grasping another person's wrists, the men would lift the women on Easter Monday—sometimes carrying them for a short distance down the street or to the village green—and on Easter Tuesday the women would lift the men. A similar retaliatory game involved taking off each other's shoes. This is thought to have a connection with the resurrection of Christ. Polish children play *smigus*, a water-throwing game.

**SOURCES:**

*AmerBkDays-2000*, p. 242  
*BkFest-1937*, pp. 16, 57, 261

*DictDays-1988*, pp. 8, 11, 35, 55, 56, 122  
*EncyEaster-2002*, p. 122  
*FestSaintDays-1915*, p. 91  
*OxYear-1999*, p. 625

◆ 0661 ◆ **Easter Monday in the Netherlands**

*Between March 23 and April 26; Monday after Easter*

EASTER MONDAY, or **Paasch Maandag**, is celebrated in the Netherlands with games played with Easter eggs. *Eierrapen*, or hunting for eggs, is a favorite pastime among younger children. *Eiertikken*, or hitting hard-boiled eggs together, is a sport for children of all ages. In rural areas, the eggs are still dyed with coffee grounds, beet juice, onion skins, and other vegetable substances. Then they're packed in baskets and carried to an open field for the eiertikken contest. At a given signal, the children line up and try to break the shell of an opposing team member's egg (the two eggs must be the same color) by knocking them together. The winner keeps the opponent's egg, and the boy or girl who collects the most eggs wins.

Another Easter game, which was popular in the 16th and 17th centuries and was still played in the 20th, is called the *eiergaren*. Played by both children and adults who assemble in the main streets of villages on Easter Monday, the game involves a tub of water with a huge apple floating in it. The tub is placed in the middle of the road and 25 eggs are placed at intervals of about 12 feet along the same road. One person must eat the apple with his hands tied behind his back while a second contestant has to run and gather up all the eggs in a basket before the apple is eaten. Whoever finishes his or her task first is the victor.

**SOURCES:**  
*BkFest-1937*, p. 242  
*EncyEaster-2002*, p. 123  
*FestWestEur-1958*, p. 131

◆ 0662 ◆ **Eastern States Exposition**

*September, starts the second Friday after Labor Day*

Also known as the **Big E**, an agricultural and industrial fair in West Springfield, Mass. It's sponsored by all six New England states and runs to the end of September. The first exposition in 1917 attracted 138,000 visitors; these days, attendance tops one million.

The exposition is known for its Avenue of the States, where each New England state has erected a permanent replica of its original State House. (The New Hampshire State House uses New Hampshire granite for its columns.) In the buildings are displays of state products, for example, Maine potatoes, New Hampshire maple syrup, Vermont cheese, Massachusetts cranberries, Rhode Island clam cakes, and Connecticut apples.

The livestock show is the largest in the East, and the Eastern States Horse Show is one of the oldest and most prestigious equestrian events in the country. Besides hunters, jumpers, harness, and saddle horses, there are draft horses in dress harness.

Today the exposition also features a parade, a circus, and international exhibits.

**CONTACT:**

Eastern States Exposition  
 1305 Memorial Ave. (Rte. 147)  
 West Springfield, MA 01089  
 413-787-0271 (24 hours) or 413-737-2443; fax: 413-787-0127  
 info@thebig.com  
 www.thebig.com

◆ 0663 ◆ **Ebisu Festival**

*October 20*

This Japanese festival is named after Ebisu, one among seven Japanese gods of luck, who is the protector of businessmen and fishermen. According to legend, all the other gods leave their shrines during October, which is known as "the godless month," and gather at the temple of Izumo to discuss issues of great importance. Because he is deaf, Ebisu cannot hear the summons and does not accompany them. The Ebisu Festival, observed on October 20, is a time for members of trade associations and political and literary societies to get together and socialize. Because Ebisu presides over trade and business, the festival is also a time to pray for prosperity. The main celebration takes place in Nara, where the streets leading to the Ebisu shrine are lined with booths selling figures of Ebisu and other objects that stand for wealth and good fortune. In the western part of the country, some shrines celebrate the Ebisu Festival in January.

Ebisu is a folk deity who probably originated in a cult of luck in fishing. To this day, Japanese fishermen bring up stones from the bottom of the sea at the beginning of the fishing season and make them into a shrine to Ebisu. As they cast their nets, they have also been known to call out "Ebisu!" to invoke the god's power. In urban areas, however, the Ebisu Festival is mostly celebrated by merchants, although even here the god is often depicted as carrying a fish.

See also BETTARA-ICHI

**CONTACT:**

Japan National Tourist Organization  
 1 Rockefeller Pl., Ste. 1250  
 New York, NY 10020  
 212-757-5640; fax: 212-307-6754  
 visitjapan@jntonyc.org

**SOURCES:**

*IllFestJapan-1993*, p. 22  
*JapanFest-1965*, pp. 116, 200  
*OxDictWrldRel-1997*, p. 302

◆ 0664 ◆ **Ecuador Independence Day**

*August 10*

Independence Day, or **National Day**, in Ecuador celebrates its independence movement of 1809. Freedom from Spanish rule was finally achieved on May 24, 1822. That event is commemorated each year on May 24 with another holiday called Battle of Pichincha Day.

Patriotic festivities are held throughout the country, but particularly in the colorful capital city of Quito.

**CONTACT:**

Ecuador Embassy  
 2535 15th St., N.W.  
 Washington, DC 20009  
 202-234-7200; fax: 202-667-3482  
 embassy@ecuador.org

**SOURCES:**

*AnnioHol-2000*, pp. 86, 134  
*NatlHolWrld-1968*, p. 140

◆ 0665 ◆ **Eddy, Birthday of Mary Baker**

July 16

This is the day on which Mary Baker Eddy (1821-1910), founder of the Church of Christ, Scientist, was born. After spending much of her early life as a semi-invalid due to a spinal malady, Eddy suffered a serious fall in 1866 and underwent a healing experience that led her to the discovery of Christian Science. Based on the largely forgotten healing aspects of Christianity, the First Church of Christ, Scientist was established in Boston in 1879, and two years later, Eddy founded the Massachusetts Metaphysical College, where she taught until 1889. She dedicated her entire life to spreading the word about Christianity's power to heal. Her most important written work was *Science and Health with Key to the Scriptures*, published in 1875.

The basic premise of Christian Science is that only mind and spirit are real; matter is an illusion, and therefore subject to decay and dissolution. Sickness and death are only real in that they seem real to humans; through prayer and spiritual development, this error can be overcome. Mary Baker Eddy's birthday is observed by Christian Science churches around the world.

**CONTACT:**

First Church of Christ, Scientist  
175 Huntington Ave.  
Boston, MA 02115-3187  
800-775-2775 or 617-450-2000  
info@churchofchristscientist.org  
www.tfccs.com

**SOURCES:**

*AmerBkDays-2000*, p. 528  
*DictWrldRel-1989*, p. 168  
*RelHolCal-2004*, p. 125

◆ 0666 ◆ **Edinburgh International Festival**

August

The capital city of Edinburgh (pronounced ED-in-bo-ro), Scotland, is transformed during the last two weeks of August and, in some years, into the first week of September, when it hosts what is probably the most prestigious arts festival in the world. Theater and dance companies, orchestras, chamber groups, and soloists from all over the world perform at the city's major venues, and there are art exhibitions and poetry readings as well. Many important new works have been commissioned specifically for the festival—one of the most famous being T.S. Eliot's *The Cocktail Party*. A highlight of the festival, which has been held since 1947, is the traditional Military Tattoo performed nightly at Edinburgh Castle, which is perched high above the city on a rocky promontory. Marching bands from all over the world perform along with Scottish pipe bands at the tattoo, which ends with a farewell song from a lone piper standing on the floodlit battlements.

There is also a "Fringe Festival" that goes on at the same time—an arena for new talent and amateur entertainers. Although student drama and street theater predominate, the quality of the productions in recent years has sometimes made it difficult to distinguish Fringe events from the "official" ones. The number of Fringe performances has increased dramatically as well—from only a few in 1947 to more than 9,000 in 1989. But the three defining features of the earliest Fringe events still hold true today: none of the performers are officially invited to take part; they must use small and unconventional theater spaces; and they all assume their own financial risks, surviving or sinking according to public demand.

**CONTACT:**

Edinburgh International Festival  
The Hub  
Castlehill  
Edinburgh EH1 2NE United  
Kingdom  
011-44-131-473-2001  
Info@eif.co.uk  
www.eif.co.uk

**SOURCES:**

*GdWrldFest-1985*, p. 99  
*IntlThFolk-1979*, pp. 184, 185  
*MusFestEurBrit-1980*, p. 132  
*MusFestWrld-1963*, p. 8

Edinburgh Fringe Festival  
180 High St.  
Edinburgh EH1 1QS, United  
Kingdom  
011-44-131-226-0026  
admin@edfringe.com  
www.edfringe.com

Edinburgh Military Tattoo  
The Tattoo Office  
32 Market St.  
Edinburgh EH1 1QB United  
Kingdom  
011-44-8707-555-1188; fax: 011-  
44-131-225-8627  
edintattoo@edintattoo.co.uk  
www.edintattoo.co.uk

◆ 0667 ◆ **Edison Festival of Light**

Mid-January through mid-February

Most people associate Thomas Alva Edison (1847-1931) with his famous laboratory in Menlo Park, New Jersey. But when he was 38 years old, a widower and seriously ill, his doctors sent him to Florida for a long vacation. There he discovered giant bamboo growing along the Caloosahatchee River. He established his winter home in Fort Myers and planned to use the bamboo fiber to make filaments for his new incandescent electric lamp bulbs.

The Edison Festival of Light held annually in Fort Myers for more than three weeks, encompassing his birthday (*see* EDISON'S BIRTHDAY), began as a three-day event in 1938. Highlights of the festival include concerts, the coronation of the King and Queen of Edisonia, a children's parade, fireworks, exhibits of Edison's various inventions, and exhibits of regional inventors. The Grand Parade of Light—a nighttime procession of more than 100 bands, floats, and marching units—is the festival's grand finale. Edison's winter home and his Florida laboratory are open to the public year-round.

**CONTACT:**

Edison Festival of Light  
2254 Edwards Dr.  
Fort Myers, FL 33901  
239-334-2999; fax: 239-334-7418  
Edison@edisonfestival.org  
www.edisonfestival.org

**SOURCES:**

*GdUSFest-1984*, p. 35

◆ 0668 ◆ **Edison's Birthday, Thomas**

February 11

Although Thomas Alva Edison (1847-1931) is best known as the inventor of the incandescent electric light, his real achievement was to produce the first incandescent lamp of any practical value—one that could be produced inexpensively and distributed widely. In 1882 Edison lost a patent infringement case to Joseph Wilson Swan, who was developing an incandescent light at the same time in England. As

a compromise, the two men combined their resources and formed the Edison and Swan Electric Lamp Company.

Edison's genius is credited with a number of other important inventions, among them the carbon transmitter (which brought Alexander Graham Bell's newly invented telephone into general use and led to the development of the microphone), the dictating machine, a method for transmitting telegraphic signals from ship to ship (or ship to shore), the Kinetoscope (which made the motion picture a reality), and the phonograph.

See also EDISON FESTIVAL OF LIGHT

**CONTACT:**  
Thomas Edison Birthplace  
Museum  
9 Edison Dr.  
Milan, OH 44846  
419-499-2135  
www.tomedison.org

Henry Ford Museum at Green-  
field Village  
20900 Oakman Blvd.  
Dearborn, MI 48124-4088  
800-835-5237 or 313-271-2455 (24  
hours) or 313-271-1620  
info@hfmv.org  
www.hfmv.org/exhibits/  
edison/

◆ 0669 ◆ **Egungun Festival**  
*June*

The Egungun is a secret society among the Yoruba people of Ede, Oyo State, Nigeria. The major Egungun festival takes place in June, when members of the society come to the market place and perform masked dances. The masks they wear represent ancestral spirits and may cover the whole body or just the face. It is considered dangerous to see any part of the man who is wearing the mask—an offense that was at one time punishable by death.

The masqueraders all dance simultaneously, although each has his own drum accompaniment and entourage of chanting women and girls. The festival climaxes with the appearance of Andu, the most powerful mask. It is believed that the spirits of the deceased possess the masqueraders while they are dancing, and although it promotes a feeling of oneness between the living and the dead, the festival also inspires a certain amount of fear.

**CONTACT:**  
Nigerian Embassy  
1333 16th St., N.W.  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385

**SOURCES:**  
*DictFolkMyth-1984*, p. 341  
*FolkWrldHol-1999*, p. 384

◆ 0670 ◆ **Egypt Revolution Day**  
*July 23*

This national holiday is the anniversary of the military overthrow of the monarchy on July 23, 1952. The new government formally instituted the Republic of Egypt on June 18, 1953. In Cairo on July 23, parades and other festivities take place to commemorate the republic.

**CONTACT:**  
Egypt Ministry of Information  
State Information Service  
feedback@sis.gov.eg or chair  
man@sis.gov.eg  
www.sis.gov.eg/calendar/html/  
cl230798.htm

**SOURCES:**  
*AnnioHol-2000*, p. 122  
*NatlHolWrld-1968*, p. 122

◆ 0671 ◆ **Egyptian Days**  
*Various*

Up until the 17th century in England, these were commonly thought to be unlucky days throughout the year. Popular almanacs would list them as days on which to avoid such important activities as weddings, blood letting (a standard way of treating various illnesses) and traveling. No one knew why certain days were considered unlucky. In fact, which days were Egyptian Days seems to have depended upon which almanac was consulted; apparently, there was never any standard list that was widely circulated.

Although it is not known for sure why they were referred to as the Egyptian Days, it's possible that they were first computed by Egyptian astrologers or were somehow related to the Egyptian plagues. They were also known as the **Dismal Days**, from Latin *dies mali* (meaning "evil days").

**SOURCES:**  
*BkDays-1864*, vol. I, p. 41  
*DictDays-1988*, pp. 31, 36  
*OxYear-1999*, pp. 195, 360,  
590

**Eid**  
*See Id*

◆ 0672 ◆ **Eight-Hour Day**  
*Various*

Each of Australia's states celebrates the improvements that have been made in working conditions with its own LABOR DAY. The Eight-Hour Day holiday is marked with parades and celebrations to commemorate trade union efforts to limit working hours. In many places, people still chant the unions' slogan: "Eight hours' labor, eight hours' recreation, and eight hours' rest!" which, by happenstance, is the basis of St. Benedict's Rule of Life for religious orders.

In Queensland Labour Day is celebrated on the first Monday in May; in New South Wales, the Australian Capital Territory, and South Australia it's the first Monday in October; in Western Australia it's the first Monday in March; and in Tasmania and Victoria it's the second Monday in March. In New Zealand, Labour Day is observed on the first Monday in October.

**CONTACT:**  
Ministry for Culture and Her-  
itage  
History and Heritage Units  
P.O. Box 5364  
Wellington, New Zealand  
011-61-4-471-4027; fax: 011-61-4-  
499-4490  
info@mch.govt.nz  
www.nzhistory.net.nz/Gallery/La-  
bour/Labour.htm

**SOURCES:**  
*AnnioHol-2000*, pp. 54, 91, 180  
*BkHolWrld-1986*, Mar 5  
*DictDays-1988*, pp. 36, 65

◆ 0673 ◆ **Eisteddfod**

Early August

The **Royal National Eisteddfod of Wales** dates back to the twelfth century. Its purpose is to encourage the preservation of Welsh music and literature, and only those who sing or write in Welsh may enter the competitions. The annual event opens with the blowing of trumpets, followed by all kinds of musical and literary contests—harp playing, solo and choral singing, dramatic presentations, and poetic composition. Prizes and degrees are awarded to the winners.

The National Eisteddfod is held in northern Wales one year and southern Wales the next. Other Eisteddfodau are held in Welsh communities elsewhere from May to November.

See also CYNONFARDD EISTEDDFOD

**CONTACT:**

Eisteddfod Genedlaethol Cymru  
40 Parc Ty Glas  
Llanisien  
Cardiff, Wales CF4 5WU United  
Kingdom  
011-44-29-2076-3777; fax: 011-44-  
29-2076-3737  
info@eisteddfod.org.uk  
www.eisteddfod.org.uk/

**SOURCES:**

*AnnioHol-2000*, p. 147  
*BkFest-1937*, p. 60  
*BkHolWrld-1986*, Aug 3  
*DictFolkMyth-1984*, p. 342  
*GdWrldFest-1985*, p. 100  
*IntlThFolk-1979*, p. 191  
*MusFestEurBrit-1980*, p. 150

◆ 0674 ◆ **Eka Dasa Rudra**

Once every 100 years

A series of processions, ceremonies, and sacrifices held every 100 years at Pura Besakih, the “mother temple” of Bali, Indonesia. The temple, which comprises about 30 separate temples honoring a great variety of Balinese and Hindu gods, was probably built about 1,000 years ago and is on the slopes of the volcanic mountain, Gunung (“Mount”) Agung.

On March 17, 1963, the Eka Dasa Rudra was under way when Agung catastrophically erupted and killed more than 1,500 people. Since the sacrifices were interrupted, the Eka Dasa Rudra was started again 16 years later and completed in the period from late February to early May of 1979. Images of gods were carried 19 miles down the mountain to be washed in the sea: entire villages gathered along the route. In all, it is estimated that more than 100,000 people participated in the ritual. The climax came during the Taur rites when 23 priests offered prayers and sacrificed animals—ranging from an eagle to an anteater—to appease forms of Rudra, a Hindu demonic manifestation. Thousands of pilgrims traveled by truck and foot to Besakih.

The complex Balinese religion is largely a blend with Hinduism; the majority of Balinese hold to the Bali Hindu faith, also known as Agama Tirtha.

**CONTACT:**

Indonesian Embassy  
Information Dept.  
2020 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-775-5200; fax: 202-775-5365  
Information@embassyofin  
donesia.org

**SOURCES:**

*EncyRel-1987*, vol. 2, p. 48

◆ 0675 ◆ **Ekadashi**

Eleventh day of each waxing and waning moon

*Ekadashi* is the Hindi word for “eleventh.” Twenty-four 11th-day fasts are observed during the course of the Hindu year, although some are more important than others. Each *Eka-dashi* is held in honor of a different Hindu legend and has specific religious duties associated with it. Eating rice, however, is prohibited on all *Ekadashi*. According to legend, a demon was born of the sweat that fell from Brahma’s head on this day, and Brahma instructed it to inhabit the rice grains eaten by people on *Ekadashi* and to turn into worms in their stomachs.

See also AMALAKA EKADASHI; DEVATHANI EKADASHI; NIRJALA EKADASHI; PUTRADA EKADASHI

**SOURCES:**

*RelHolCal-2004*, p. 167

◆ 0676 ◆ **El Pochó Dance-Drama**

January 20

ST. SEBASTIAN’S DAY is celebrated throughout Latin America, but the event that takes place in Tenosique in Tabasco State, Mexico, on this day is unique. The dance-drama known as *El Pochó* involves most of the townspeople and anywhere from 15 to more than 60 dancers. Dancers each play one of three main characters. The *cojóes* are played by men who will engage in a struggle with the *tigres*, also played by men. The *pochoveras* are played by women.

On the morning of January 20 everyone gathers at the prearranged location, a house or a plaza. The *pochoveras* enter in their long skirts and embroidered blouses and perform the initial dance. Then the *cojóes* enter, wearing masks with exaggerated features, representing the best and worst in humans. Soon the *tigres* (jaguars) invade the dance space, and the *cojóes* and *tigres* play at hunting each other until, finally, they join forces to chase the audience.

**SOURCES:**

*FiestaTime-1965*, p. 15

◆ 0677 ◆ **El Salvador Independence Day**

September 15

El Salvador joined with other Central American countries in revolt against Spanish rule in 1821, and revolutionary leader Father José Matías Delgado declared El Salvador to be independent. On this same day, COSTA RICA, GUATEMALA, HONDURAS, and NICARAGUA also declared their independence.

Independence Day is a national holiday in El Salvador.

**CONTACT:**

El Salvador Embassy  
2308 California St., N.W.  
Washington, DC 20008  
202-265-9671; fax: 202-234-3834  
correo@elsalvador.org

**SOURCES:**

*AnnioHol-2000*, p. 155  
*NatHolWrld-1968*, p. 165

◆ 0678 ◆ **Eldon Turkey Festival**

Second Saturday in October

While people in most parts of the United States think about turkeys only as THANKSGIVING day approaches, it is a year-round concern for the turkey farmers of Eldon, Missouri,

and the surrounding area, where over two million turkeys are raised annually. There is also a large wild turkey population, which makes turkey hunting a popular local sport.

Since 1986, Eldon has held the Turkey Festival designed to educate the public about domestic turkey production, turkey-farming operations, and the health benefits of turkey-food products. The festival is also an opportunity for numerous conservation and turkey-hunting organizations to provide information on safe hunting practices, wild turkey-calling techniques, and efforts to increase the wild turkey population.

Events at the October festival include turkey races (with the turkeys on leashes), a turkey egg toss, sales of turkey foods, and exhibits on the production of domestic turkeys.

**CONTACT:**

Eldon Chamber of Commerce  
203 E. First St.  
Eldon, MO 65026  
573-392-3752  
www.eldonchamber.com/ (click  
on 'Events')

◆ 0679 ◆ **Election Day**

*Tuesday following the first Monday in  
November*

Americans vote for their president and vice president every four years on the Tuesday after the first Monday in November, and for their state senators and representatives on the same day every two years. U.S. senators are elected every six years—one-third of them are up for reelection every two years—and representatives are elected every two years during even-numbered years.

This date was set by Congress in 1845 to correct abuses caused by having allowed each state to appoint its electors any time before the date in December set for their convening. To encourage people to vote, Election Day is either a legal holiday or half-holiday in many states and all territories, and employers in other states often give their employees the day off. But despite the easing of restrictions on who may vote and the unceasing efforts of the League of Women Voters and other civic organizations, the majority of Americans do not take advantage of what may be their most valuable privilege.

Observers of the 2000 presidential election knew the race between Al Gore and George W. Bush would be close, but no one was prepared for the unprecedented events to come. Americans waited a nerve-wracking 36 days for an outcome. Several states' votes were so close at the end of election night that they could not declare a winner.

The situation was murkiest in Florida. In the days after the election, while other states with close votes, such as New Mexico, Oregon, Wisconsin, and Iowa, completed their recounts and made decisions, manual recounting ensued in several Florida counties. A legal war involved no fewer than six courts, including, finally, the U.S. Supreme Court, which decided on December 11 that manual recounts should not continue without better standards for doing so. By law all 50 states must have their electoral votes assigned to one candidate by December 12. Since there was not enough time

to meet the Court's ruling, the state of Florida declared Bush the winner of its 25 electoral votes.

The rest of the world watched as a sizeable percentage of Americans declared such a presidency to be illegitimate since Gore won the popular vote by more than 500,000 and because many votes in Florida were left uncounted. Election 2000 sparked calls for election reform, including a national ballot. On INAUGURATION DAY thousands of Americans massed on the parade route in Washington, D.C., to protest the election's conclusion. Only 51.3 percent of voting-age Americans cast ballots on November 7, 2000; when asked in a CNN poll on November 8 whether they regretted not going to the polls, 66 percent of nonvoters said yes.

**CONTACT:**

Federal Election Commission  
999 E St., N.W.  
Washington, DC 20463  
800-424-9530 or 202-694-1100  
info@fec.gov  
www.fec.gov

**SOURCES:**

*AmerBkDays-2000*, p. 752  
*AnniHol-2000*, p. 199  
*DictDays-1988*, p. 36

◆ 0680 ◆ **Election of the Lord Mayor of London**

*September 29*

Since 1546 MICHAELMAS has been the day on which the Lord Mayor of London is elected each year. The election occurs in the Guildhall, in front of which a high wooden fence has been erected. There are a number of doors in the fence, and a beadle of one of the city's Livery Companies, dressed in uniform and a three-cornered hat, waits in back of each door. It is the beadle's job to guard the Guildhall and see that persons without authorization are not allowed into the election ceremony.

Two candidates for the job are chosen from among the city aldermen who have already served a term of office as sheriff. The ceremony begins when the current Lord Mayor, two sheriffs, and 26 aldermen in their scarlet gowns walk from the Mansion House to Guildhall, where they sit on a platform that has been strewn with herbs, a medieval protection against both plague and witchcraft. The candidates proceed to the Aldermen's Court, a body consisting of 13 aldermen whose job it is to interview the candidates and select the one who will serve as mayor.

Once the voting is over, both the new and the old Lord Mayors appear together on the porch of the Guildhall, and then an ornate horse-drawn coach carries them to the Mansion House, which has been the Lord Mayor of London's official residence since 1753.

*See also* LORD MAYOR'S SHOW

**SOURCES:**

*YrFest-1972*, p. 153

◆ 0681 ◆ **Election of the Mayor of Ock Street**

*Saturday nearest June 19*

The town of Abingdon, England, has long been famous for its Morris dancers, who rank among the best in England. During the 18th century, it was customary for the people of

Abingdon to kill and roast a black ox on St. Edmund of Abingdon's Feast Day, or another day nearby. The feast day is June 19, the day before St. Edmund's Fair. The meat would be distributed among the town's needy folk.

In 1700 an argument arose during the ox roast over who would get the horns. It was decided that the only fair way to settle the argument was to have a real fight, so the town was divided into two opposing teams by drawing an imaginary line along Ock Street. Using torches, sticks, stones, and bare fists, the western part of Abingdon, led by a man by the name of Hemmings—one of the town's Morris dancers—took possession of the horns. The crowd hailed him as the "Mayor of Ock Street."

Today, only people who live on Ock Street may vote for the mayor, which they do by placing paper ballots into a soapbox. The winner is usually a member of the Hemmings family, and he toasts his election by drinking from a special applewood chalice, or bowl, with a silver rim, which is believed to be more than 200 years old. He is carried through the streets in a flower-decorated chair by the Abingdon Morris dancers, who follow behind the "hornbearer," a man holding a pole on which is mounted a black-horned ox head. They stop at each of Ock Street's many pubs, where all the dancers have a drink and join in the celebration.

**CONTACT:**

Abingdon Traditional Morris  
Dancers  
c/o Mayor of Ock Street  
34 Larkhill Rd.  
Abingdon, Berkshire OX14 2BL  
United Kingdom  
011-44-1235-527-064  
atmd@ifwtech.com  
www.chris-bartram.co.uk/  
ATMD.htm

**SOURCES:**

*YrbookEngFest-1954*, p. 83  
*YrFest-1972*, p. 47

◆ 0682 ◆ **Elephant Round-Up**

*Third weekend in November*

An internationally famous show of 200 or more trained elephants held annually in the provincial capital of Surin, Thailand. The Suay people of the area have traditionally captured and trained wild elephants to work in the northern Thailand teak forests. The Round-Up gives the trainers the opportunity to demonstrate their elephants' intelligence, strength, and obedience. A tug-of-war is staged where elephants are pitted against Thai soldiers. There are also log-pulling contests, a soccer game with two teams of elephants kicking a giant soccer ball, elephant basketball and other sports. A highlight is the spectacular array of elephants rigged out to reenact a medieval war parade. Besides the elephant demonstrations, there are cultural performances and folk dancing.

**CONTACT:**

Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

**SOURCES:**

*BkHolWrld-1986*, Nov 16  
*GdWrldFest-1985*, p. 175

◆ 0683 ◆ **Eleusinian Mysteries**

*Lesser Eleusinia in February-March; the  
Greater Eleusinia between September-  
October for a week or more*

In ancient Athens, the Eleusinia was the most celebrated of all religious ceremonies. Often referred to as the **Mysteries** because anyone who violated the secrecy surrounding the festival rites would be punished by death, the Eleusinia consisted of two celebrations: The Greater Eleusinia was observed for a week or more in September or October; the Lesser Eleusinia was observed in early spring. Those who had been initiated at the lesser mysteries were allowed to participate in the greater mysteries the following year, when the secrets of the festival would be revealed to them.

The Eleusinia was based on the legend of Demeter, a goddess associated with the harvest, and her daughter Persephone, who was carried off by Pluto to live in his underground kingdom. Although the secrecy that accompanied the Eleusinian mysteries has made it difficult to reconstruct exactly what went on there, it is believed that they were intended to encourage a bountiful growing season. The men and women who were initiated during these ceremonies were believed to live happier and more secure lives, and when they died, they were granted a place in the Elysian Fields, the mythical place where the souls of the virtuous went after death.

**CONTACT:**

Perseus Project  
Tufts University  
Department of the Classics  
321 Eaton Hall  
Medford, MA 02155  
617-627-3213; fax: 617-627-2896  
www.perseus.tufts.edu/cgi-bin/  
ptext?doc=Perseus:text:1999.04.  
0009:head%3D%23168

**SOURCES:**

*AtticFest-1981*, pp. 139, 192  
*ClassDict-1984*, p. 220  
*DictFolkMyth-1984*, p. 512  
*EncyRel-1987*, vol. 5, p. 83  
*OxClassDict-1970*, p. 716

◆ 0684 ◆ **Elfreth's Alley Fete Day**

*First weekend in June*

Elfreth's Alley is a well-preserved street of privately owned 18th-century homes in Philadelphia. It is the only street in the city that has survived architecturally since the alley first opened in 1702. The 30 houses on the street, dating from 1713 to 1811, have all remained private residences, with the exception of the Mantua Maker's House, which is now a museum open to the public.

The idea of holding an "at home" day dates back to 1934, when a group of residents formed the Elfreth's Alley Association. Now called **Fete Day**, it is a day on which many of the houses are open to visitors, with members of the Association acting as hostesses in Colonial dress. On Fete Day in 1963, the Alley's distinctive character and historical value were officially recognized by its designation as a Registered National Historic Landmark. Over the years the Elfreth's Alley Association has played an active role in renovating the street's cartway and brick sidewalks, as well as saving some of the houses from destruction.

**CONTACT:**  
Elfreth's Alley Association  
126 Elfreth's Alley  
Philadelphia, PA 19106  
215-574-0560  
www.elfrethsalley.org/

**SOURCES:**  
*GdUSFest-1984*, p. 160

◆ 0685 ◆ **Elfstedentocht**

*December, January, or February*

The day of this famous ice skating race in the Netherlands depends on the weather and the thickness of the ice. In the 18th century, young men in the northern part of the country, known as Friesland, would try to skate all the canals that connected the province's 11 towns. Today the **Eleven Cities Race** covers the same 124-mile course, but increasingly mild winters have made its timing less dependable. As many as 16,000 men and women have competed in the race at one time, which takes several hours to complete.

**CONTACT:**  
De Friesche Elf Steden Association  
P.O. Box 569  
8901 BJ Leeuwarden, Netherlands  
011-31-58-215-5020; fax: 011-31-58-213-8520  
www.elfstedentocht.nl/en/english.htm

**SOURCES:**  
*BkHolWrld-1986*, Jan 22

◆ 0686 ◆ **Elijah Day**

*July 20*

Considered to be among the greatest of prophets, Elijah is commemorated on this day in both the Roman Catholic and Orthodox churches. An Old Testament Jew who is revered by Jews and Muslims as well, Elijah's story appears in chapters 17 and 18 of the first book of Kings, with the final episode appearing in Second Kings, chapter two. It tells of Elijah's sojourn in the desert, where he was fed every morning and evening by ravens. It also tells about the miracles he performed, replenishing the meal and oil supplies of a widow who fed him despite a severe famine and bringing her son back to life when he died.

The highpoint of Elijah's ministry occurred when he called the priests who worshipped Baal, the pagan fertility god, to the top of Mount Carmel and challenged them to a contest that would prove who was the true God. When the pagan priests failed in their efforts to ask Baal to set fire to their sacrifice, Elijah called on his God, who immediately consumed with fire not only the sacrifice but the altar itself and the dust and water surrounding it. When Elijah died, it is said that he was taken up to heaven in a fiery chariot by a whirlwind.

**SOURCES:**  
*DayRel-1990*, p. 139  
*DaysCustFaith-1957*, p. 187

◆ 0687 ◆ **Ellensburg Rodeo**

*September, Labor Day weekend*

The richest rodeo in the state of Washington and also one of the top 25 rodeos of the Professional Rodeo Cowboys Association. Prize money in recent years has been more than

\$200,000, and an estimated 20,000 people visit Ellensburg on this weekend. Events include a parade and displays of hand crafts, especially weaving and bead work, by the people of the Yakima Indian nation. Yakimas, many in feathered headdress, open each performance of the rodeo with a solemn horseback ride down a steep hill that overlooks the arena.

**CONTACT:**  
Ellensburg Rodeo  
P.O. Box 777  
Ellensburg, WA 98926  
800-637-2444 (tickets) or 509-962-7831; fax: 509-962-7830  
rodeo@elltel.net  
www.ellensburgrodeo.com

◆ 0688 ◆ **Elvis International Tribute Week**

*Week including August 16*

A week-long tribute in Memphis, Tenn., to rock and roll singer Elvis Presley—"The King of Rock and Roll." The tribute takes place largely at Graceland, the 15,000-square-foot mansion that Elvis called home and which is now his gravesite, museum, and a rock and roll shrine.

Born in 1935 in a two-room house in Tupelo, Miss., Elvis moved to Memphis when he was 12, and came to fame in the 1950s with hits like "Hound Dog," "Don't Be Cruel," and "All Shook Up." As a white man singing a black sound, he swept the music world and helped create the Memphis Sound. He was charismatic and sexy and gyrated his hips while performing in a fashion that sent the females in his audiences into a screeching frenzy. This won him the nickname, "Elvis the Pelvis." When he first appeared on television on the "Ed Sullivan Show," the hip shaking was considered too risqué, and he was photographed only from the waist up. He appeared in 33 motion pictures and made 45 recordings that sold over a million copies each. He died at Graceland of an overdose of prescription drugs on Aug. 16, 1977.

A candlelight vigil is held on the evening of Aug. 15 at Graceland. Thousands of Elvis's fans, each carrying a candle, pour through the gates and walk to the gravesite. Other events of the week include a Nostalgia Concert by singers and musicians who worked with Presley; a Sock Hop Ball for "flat-top cats and dungaree dolls," in which Elvis songs and other classics of the 1950s and 1960s are played; and an art exhibit and contest, with art depicting Elvis or his home. The Elvis Presley Memorial Karate Tournament draws about 500 competitors from all over the world and reflects Presley's interest in karate—he studied the martial arts for years and was the first movie star to use karate in films.

For those who cannot attend in person, the official Elvis web site provides a live webcast of the vigil.

**CONTACT:**  
Elvis Presley Enterprises, Inc.  
3734 Elvis Presley Blvd.  
P.O. Box 16508  
Memphis, TN 38186-0508  
800-238-2000 or 901-332-3322;  
TTY: 901-344-3146  
www.elvis.com/graceland/calendar/elvis\_week.asp

**SOURCES:**  
*AnnivHol-2000*, p. 137



◆ 0689 ◆ **Emancipation Day in the United States**

January 1

President Abraham LINCOLN issued his famous Emancipation Proclamation freeing the slaves on January 1, 1863. Although some states have their own emancipation, or freedom, celebrations on the anniversary of the day on which they adopted the 13th Amendment, the most widespread observance takes place on January 1 because it is both a traditional and a legal holiday in all the states. In Texas, and other parts of the South and Southwest, the emancipation of the slaves is celebrated on June 19 or JUNETEENTH, the anniversary of the day in 1865 when General Gordon Granger arrived in Texas to enforce Lincoln's proclamation.

Celebrations are more common in the southern United States, where they frequently center around public readings of the original Emancipation Proclamation.

**CONTACT:**

Ben's Guide to Government  
U.S. Government Printing Office  
732 N. Capitol St., N.W.  
Washington, DC 20401  
888-293-6498 or 202-512-1530;  
fax: 202-512-1262  
askben@gpo.gov  
bensguide.gpo.gov/6-8/docu-  
ments/proclamation/

**SOURCES:**

*AmerBkDays-2000*, p. 6  
*AnnivHol-2000*, p. 2  
*EncyChristmas-2003*, p. 210  
*FolkAmerHol-1999*, p. 24

◆ 0690 ◆ **Ember Days**

Four times a year

The Ember Days occur four times a year, at the beginning of each of the natural seasons. Traditionally they are marked by three days of fasting and abstinence—the Wednesday, Friday, and Saturday following, respectively, ASH WEDNESDAY, PENTECOST (Whitsunday), EXALTATION OF THE CROSS, and ST. LUCY'S DAY. In 1966, the Roman Catholic Church replaced them with days of prayer for various needs and withdrew the obligation to fast. The Anglican Communion still observes them. The four weeks in which these days occur are called Ember Weeks, and the Friday in each of these weeks is known as **Golden Friday**. The word "ember" itself derives from an Old English word referring to the revolution of time.

Some scholars believe that the Ember Days originated with the old pagan purification rites that took place at the seasons of planting, harvest, and vintage. The idea of fasting on these days was instituted by Pope Calixtus I in the third century. By the ninth century it was observed throughout Europe, but it wasn't until 1095 that the dates were fixed. In the Roman Catholic Church and the Church of England, since the sixth century, priests have been ordained on an Ember Saturday.

**SOURCES:**

*BkDays-1864*, vol. II, p. 687  
*DaysCustFaith-1957*, p. 163  
*DictDays-1988*, p. 48  
*DictWrldRel-1989*, p. 237  
*OxYear-1999*, p. 600  
*RelHolCal-2004*, p. 83  
*SaintFestCh-1904*, p. 253

◆ 0691 ◆ **Encaenia Day**

June

In general terms, *encaenia* (pronounced en-SEEN-ya) refers to the festivities celebrating the founding of a city or the dedication of a church. But in Oxford, England, Encaenia Day—sometimes referred to as **Commemoration Day**—is the day at the end of the summer term when the founders and benefactors of Oxford University are commemorated and honorary degrees are awarded to distinguished men and women. The ceremonies take place in the Sheldonian Theatre, designed by Christopher Wren when he was a professor of astronomy at the university, built between 1664-68. Based on a classical amphitheater, the Sheldonian offers an exceptional and often-photographed view from its cupola of Oxford's spires and gargoyles.

**CONTACT:**

Oxford University  
Information Office  
Wellington Sq.  
Oxford OX1 2JD United  
Kingdom  
011-44-1865-270000; fax: 011-44-  
1865-270708  
information.officer@admin.ox.ac.  
uk  
www.ox.ac.uk/aboutoxford/  
encaenia.shtml

**SOURCES:**

*DictDays-1988*, pp. 23, 36

◆ 0692 ◆ **Enkutatash**

September 11

The **Ethiopian New Year** falls on the first day of the Ethiopian month of Maskarem, which is September 11 on the Gregorian calendar. It comes at the end of the rainy season, so the wildflowers that the children gather and the tall grass that rural people use to cover their floors on this day are plentiful. Small groups of children go from house to house, singing songs, leaving small bouquets of flowers, and hoping for a handful of *dabo*, or roasted grain, in return. In some parts of Ethiopia it is customary to slaughter an animal on this day. For traditional reasons this is either a white-headed lamb or a red chicken.

**CONTACT:**

Ethiopian Embassy  
3506 International Dr., N.W.  
Washington, DC 20008  
202-364-1200; fax: 202-587-0195  
info@ethiopianembassy.org or  
ethiopia@ethiopianembassy.  
org

**SOURCES:**

*AnnivHol-2000*, p. 153  
*FolkWrldHol-1999*, p. 556

Ethiopian Tourism Commission

P.O. Box 2183  
Addis Ababa, Ethiopia  
info@tourismethiopia.org  
www.tourismethiopia.org/ (click  
on "Cultural Attractions")

◆ 0693 ◆ **Epidaurus Festival**

Weekends from July to September

Theatrical productions of ancient Greek tragedy and comedy at the theater built in the third century B.C. in Epidaurus, Greece, about 90 miles southwest of Athens. This open-air theater, the best preserved in Greece, can seat 14,000, and the acoustics are so fine that those seated in the top row can

hear a whisper on stage. The performances, also known as the **Festival of Ancient Drama**, are presented by various theaters in the area. Summaries of the Greek-language plays are available to the audience in English.

**CONTACT:**

Epidaurus Festival  
23, Hadjichristou & Makriyanni  
str.  
Athens GR-117 42 Greece  
011-30-210-9282900; fax: 011-30-  
210-9282933  
Publicr@greekfestival.gr  
www.hellenicfestival.gr

**SOURCES:**

GdWrldFest-1985, p. 102  
IntlThFolk-1979, p. 193  
MusFestEurBrit-1980, p. 108

◆ 0694 ◆ **Epiphany, Feast of the**

January 6

One of the oldest Christian feasts (celebrated since the end of the second century, before the establishment of the CHRISTMAS holiday), Epiphany (which means “manifestation” or “showing forth”) is sometimes called Twelfth Day, THREE KINGS’ DAY, DÍA DE LOS TRES REYES (in Latin America), the **Feast of Jordan** (by Ukrainian Orthodox), or OLD CHRISTMAS DAY.

It commemorates the first two occasions on which the divinity of Jesus was manifested: when the Three Kings (or Magi) came to worship the infant Jesus in Bethlehem, and when he was baptized by John the Baptist in the River Jordan and the Holy Spirit descended in the form of a dove and proclaimed him the Son of God. The Roman Catholic and Protestant churches emphasize the visit of the Magi when they celebrate the Epiphany; the Eastern Orthodox churches focus on the baptism of Jesus. The blessing of lakes, rivers, and seas plays a central role in their celebrations.

In France **Le Jour des Rois** (the **Day of the Kings**), sometimes called the **Fête des Rois**, is celebrated with parties for children and adults alike. The highlight of these celebrations is the *galette des rois*, or “cake of the Kings”—a round, flat cake which is cut in the pantry, covered with a white napkin, and carried into the dining room on a small table. An extra piece is always cut, which is traditionally called *le part à Dieu* (“God’s share”) and is reserved for the first poor person who comes to the door.

The youngest person in the room oversees the distribution of the pieces of cake, one of which contains a bean or tiny china doll. The person who finds this token becomes king or queen for the evening. He or she chooses a consort, and for the remainder of the evening, every move the royal couple makes is imitated and commented upon by the other guests, who take great delight in exclaiming, for example, “The King drinks!” or “The Queen coughs!”

In many parts of France, the celebration begins on the evening of January 5 and involves collecting and distributing food and gifts for the poor (see EPIPHANY EVE IN FRANCE).

Now observed by a growing number of Protestants as well as Roman Catholics and Orthodox Christians, Epiphany refers not only to the day itself but to the church season that follows it—a season whose length varies because it ends when LENT begins, and that depends on the date of EASTER.

See also BEFANA FESTIVAL; FOUR AN’ TWENTY DAY; EPIPHANY, ORTHODOX; TIMQAT; and TWELFTH NIGHT

**SOURCES:**

AmerBkDays-2000, p. 28  
BkDays-1864, vol. I, p. 62  
BkFest-1937, pp. 3, 119, 144,  
289, 335  
BkFestHolWrld-1970, pp. 19,  
20, 22  
DaysCustFaith-1957, p. 20  
EncyChristmas-2003, p. 217  
EncyRel-1987, vol. 3, p. 441  
FestSaintDays-1915, pp. 15, 17  
FestWestEur-1958, p. 33  
FolkAmerHol-1999, p. 27  
FolkWrldHol-1999, pp. 15, 20  
OxYear-1999, pp. 21, 28  
RelHolCal-2004, p. 89

◆ 0695 ◆ **Epiphany, Orthodox**

January 6 (Gregorian calendar) or January  
19 (Julian calendar)

The celebration by the Eastern Orthodox Christian churches of the baptism of Jesus in the River Jordan and the manifestation of his divinity when a dove descended on him. For Orthodox Christians around the world it is called **Blessing of the Waters Day**. In honor of the baptism of Christ, the church’s baptismal water is blessed, and small bottles of the holy water are given to parishioners to take home. In many American cities, the priest leads the congregation to a local river which he blesses. Many places throughout the world mark the day with a blessing of the waters and immersion of a cross in seas, lakes, and rivers. At the port of Piraeus, Greece, the local priest throws a cross into the sea, and the diver who retrieves it is thought to be blessed with good luck in the coming year.

In pre-revolutionary Russia, priests and church officials led a procession to the banks of streams or rivers, breaking the ice and lowering a crucifix into the water. Those brave enough to jump into the icy waters to recover the crucifix were thought to be especially blessed. In the north, diving for the cross is frequently done on September 14 (see EXALTATION OF THE CROSS), when the water is warmer.

The holy day of the EPIPHANY is celebrated in colorful fashion in Tarpon Springs, Fla., at one time a sea sponge center with the largest sponge market in the world. The community has a strong Greek influence, going back to the beginning of the 20th century when sponge divers from Greece came here to take part in the growing sponge industry. On Epiphany, up to 100 young men from Greek Orthodox churches compete in diving for a gold cross. The cross has been tossed into the bayou by the chief celebrant from the town’s St. Nicholas Greek Orthodox Church, and the person who retrieves it will be specially blessed.

Events of this holiday begin the day before with a blessing of the sponge fleet. The next morning, after the church service and a blessing of the waters, there is a parade of school and civic groups led by ecclesiastical dignitaries in their vestments. Many of the paraders wear Greek costume. After the parade, when the cross has been retrieved, the day becomes festive, with bouzouki music, dancing, and feasting, especially on roast lamb. Epiphany has been observed in this manner at Tarpon Springs since 1904, and now attracts about 30,000 people.

In Greece, Epiphany is one of the country's most important church days, especially in the port towns where diving for the cross takes place. After services, on the eve of Epiphany in Cyprus, priests visit houses to cleanse them from demons known as *Kallikantzari*. According to Cypriot tradition, these evil spirits appear on earth at CHRISTMAS, and for the next 12 days play evil tricks on people. On the eve of their departure, people appease them by throwing pancakes and sausages onto their roofs, which is where the demons dwell.

See also EPIPHANY, FEAST OF THE

**CONTACT:**

Orthodox Church in America  
P.O. Box 675  
Syosset, NY 11791-0675  
516-922-0550; fax: 516-922-0954  
info@oca.org  
www.oca.org/pages/orth\_chri/  
Orthodox-Faith/Worship/  
Epiphany.html

St. Nicholas Greek Orthodox Ca-  
thedral  
18 Hibiscus St.  
Tarpon Springs, FL 34689  
727-937-3540  
www.epiphanycity.org/

Library of Congress  
Local Legacies page  
www.loc.gov/bicentennial/pro  
page/FL/fl-09\_h\_bilirakis4.  
html

**SOURCES:**

*BkFest-1937*, pp. 3, 144, 289,  
335  
*DictWrldRel-1989*, p. 237  
*EncyChristmas-2003*, p. 217  
*FestSaintDays-1915*, p. 17  
*FolkAmerHol-1999*, p. 35  
*FolkWrldHol-1999*, p. 15  
*OxYear-1999*, p. 21  
*RelHolCal-2004*, p. 117

◆ 0696 ◆ **Epiphany Eve in Austria**

January 5

At one time the 12 nights between CHRISTMAS and EPIPHANY were known as "Smoke Nights" in Austria because people went through their houses and barns burning incense. Now the ceremony takes place on only one night, January 5. Also known as the **Vigil of Epiphany**, there is traditionally a special feast on this night during which an Epiphany cake is served. Three beans are concealed in the cake—two white, one black—and whoever finds a bean in his or her portion gets to dress up as one of the Three Wise Men or Holy Kings. The one with the black bean dresses up as the African king, Balthasar, by rubbing his face with soot or shoe polish. On Epiphany Day the three kings are the guests of honor at the table.

After the Epiphany Eve meal is served, to follow an old custom, the father or head of the household takes a shovelful of coal and burns incense on it. He walks through the house and outbuildings spreading smoke from the incense, followed by the oldest son, who sprinkles holy water in his path. The rest of the family follow, with the youngest child carrying a piece of chalk on a plate that has been blessed in morning mass. After each room and outbuilding has been blessed, the father takes the chalk and writes the initials of the Three Kings—C for Caspar, M for Melchior, and B for Balthasar—over every door leading to the outside. The ritual is believed to protect the household from evil in the coming year.

See also PERCHTENLAUF

**CONTACT:**

Austrian Press and Information  
Service  
3524 International Ct., N.W.  
Washington, DC 20008-3027  
202-895-6775; fax: 202-895-6772  
www.austria.org/ (search  
"Epiphany")

**SOURCES:**

*BkFestHolWrld-1970*, p. 21  
*EncyChristmas-2003*, pp. 221,  
771  
*FolkWrldHol-1999*, p. 15

◆ 0697 ◆ **Epiphany Eve in France**

January 5

On the eve of **Le Jour des Rois** ("the Day of the Kings") it is customary in France to give food, clothing, money, and gifts to the parish poor. In Alsace, children go from door to door dressed as the Three Kings, asking for donations of eggs, bacon, and cakes. In Normandy, children make their neighborhood rounds carrying Chinese lanterns and empty baskets, in which they hope to collect food, clothing, and money. In Brittany, someone dressed as a beggar leads a horse, decorated with ribbons and mistletoe, through the streets. There are empty baskets hanging from the saddle in which donations are carried. In Provence and some other parts of southern France, children go out on Epiphany Eve to meet the Three Kings, carrying cakes and figs for the hungry Magi and hay for their camels. Even though they may not meet the Three Kings on the road, they can see their statues standing near the altar of the church, where an Epiphany mass is celebrated at night.

**SOURCES:**

*BkFest-1937*, p. 119  
*DictFolkMyth-1984*, pp. 182,  
581  
*EncyChristmas-2003*, p. 404  
*FestWestEur-1958*, p. 33  
*FolkWrldHol-1999*, p. 16

◆ 0698 ◆ **Epiphany in Germany (Dreikönigsfest)**

January 6

Boys dressed up as the Three Kings go from house to house caroling on EPIPHANY in Germany. Because they take with them a long pole from which dangles a star, they are known as Starsingers, or *Sternsinger* (see also EPIPHANY IN SWEDEN and NEW YEAR'S DAY IN GERMANY). In western and southern Germany, salt and chalk are consecrated in church on this day. The salt is given to animals to lick, while the chalk is used to write the initials of the Three Kings—C.M.B. for Caspar, Melchior, and Balthasar—over the house and stable doors to protect the household from danger and to keep out the evil spirits.

According to folk belief, a mysterious witch known as *Frau Perchta* (also Berchta or Bertha) wanders about the earth causing trouble between CHRISTMAS and Epiphany. In Upper Bavaria, according to tradition, peasants wearing wooden masks go around cracking whips and symbolically driving out Perchta, who is actually an ancient German fertility goddess and custodian of the dead. It is for this reason that Epiphany is also known as **Perchennacht**. The Perchta masks, which can be terrifying in their ugliness, are often handed down from one generation to the next.

See also PERCHTENLAUF

**SOURCES:**  
*BkFest-1937*, p. 131  
*EncyChristmas-2003*, pp. 56,  
 221, 282  
*FestSaintDays-1915*, p. 9  
*FestWestEur-1958*, p. 54  
*FolkWrldHol-1999*, p. 17

◆ 0699 ◆ **Epiphany in Labrador**  
*January 6*

The *naluyuks* that visit children on EPIPHANY in Labrador, Canada, are a combination of Santa Claus and the bogeyman. They go from house to house on January 6, their bodies covered in bearskin or an oversized coat with a mask over their faces and a stick in their hands along with a bag of gifts that has been donated ahead of time by parents. Children regard the coming of the *naluyuks* with great trepidation; Eskimo parents tell tales of a bogeyman figure, the *naluyuk*, to frighten them into good behavior.

When the *naluyuks* enter the house, the children perform a Christmas carol or hymn for them, and the *naluyuks* show their approval by pounding their sticks on the floor. After the singing, the children are asked various questions regarding their behavior over the past year. If the *naluyuks* are pleased with the answers, they hand each child a gift from their bag.

**SOURCES:**  
*FolkWrldHol-1999*, p. 16

◆ 0700 ◆ **Epiphany in Portugal (Dia de Reis)**  
*January 6*

EPIPHANY plays and pageants are common in Portugal, particularly in rural areas of the country. Bands of carolers go from house to house singing and begging for gifts. Sometimes family groups visit one another, standing at the door and asking to come in so they can sing to the Christ Child. After they sing their carols, the guests are entertained with wines and sweets.

It is common for parents to give parties for their children on Epiphany Day. The Epiphany cake, or *bolo-rei*, is a favorite tradition at these parties. Baked in the shape of a crown or ring, the cake contains many small trinkets and a single dried bean. Whoever finds the bean is crowned king of the party and must promise to make the cake the following year. At adult parties, the person who finds the bean is expected to pay for the following year's cake.

Epiphany is also a time when the traditional Portuguese dances known as *mouriscadas* and *paulitos* are performed. The latter is an elaborate stick dance in which the dancers, who are usually male but may be dressed as women, manipulate sticks or staves (substitutes for swords) in two opposing lines.

**CONTACT:**  
 Portuguese National Tourist  
 Office  
 590 Fifth Ave., 4th Fl.  
 New York, NY 10036  
 800-767-8842 or 212-354-4403;  
 fax: 212-764-6137  
 tourism@portugal.org

**SOURCES:**  
*BkFest-1937*, p. 266  
*DictFolkMyth-1984*, pp. 346,  
 1082  
*FestWestEur-1958*, p. 160

◆ 0701 ◆ **Epiphany in Spain (Día de los Reyes Magos)**  
*January 6*

EPIPHANY is the day when Spanish children receive their gifts, and it is the Three Kings, rather than Santa Claus, who bring them. On Epiphany Eve the children fill their shoes with straw or grain for the Three Kings' horses to eat and place them on balconies or by the front door. The next morning, they find cookies, sweets, and gifts in their place.

In many cities throughout Spain, the Three Kings make a spectacular entry on Epiphany Eve, to the accompaniment of military bands and drummers in medieval dress. The Kings themselves usually ride horses, although in the Canary Islands they arrive by camel. One custom was for groups of people to walk out toward the city boundary to meet the Kings, some carrying ladders and some making a huge racket with horns, bells, and drums. Occasionally, those with ladders would pause in the procession while someone climbed a ladder to look for the Kings.

**CONTACT:**  
 Tourist Office of Spain  
 666 Fifth Ave., 35th Fl.  
 New York, NY 10103  
 212-265-8822; fax: 212-265-8864  
 oetny@Tourspain.es

**SOURCES:**  
*BkFest-1937*, p. 297  
*DictFolkMyth-1984*, p. 1063  
*EncyChristmas-2003*, p. 733  
*FestWestEur-1958*, p. 188

◆ 0702 ◆ **Epiphany in Sweden (Trettondag Jul)**  
*January 6*

The **Night of the Three Holy Kings** was celebrated in Sweden during the Middle Ages with ecclesiastical folk plays commemorating the Magi's finding of Jesus in the manger. It is still customary for *Stjärngossar*, or Star Boys (*see also* EPIPHANY IN GERMANY), to present pageants dramatizing the journey of the Three Kings to Bethlehem. They wear white robes and cone-shaped hats with pompons and astronomical symbols on them. They carry paper star lanterns on long poles, illuminated from within by candles.

In rural areas, the Star Boys go from house to house, accompanied by other children dressed in costumes to resemble biblical characters, singing folk songs and hymns. The group almost always includes someone dressed up as Judas, wearing a huge false nose and carrying a purse or money bag jingling with the 30 pieces of silver he received for betraying Jesus.

**SOURCES:**  
*BkFest-1937*, p. 307  
*EncyChristmas-2003*, p. 735  
*FestWestEur-1958*, p. 210  
*FolkWrldHol-1999*, p. 18

◆ 0703 ◆ **Equal Opportunity Day**  
*November 19*

At the dedication of the Gettysburg National Cemetery in southern Pennsylvania on November 19, 1863, President Abraham LINCOLN delivered the GETTYSBURG Address, a 270-word speech that is considered one of the greatest in American history, though it didn't receive much attention at the time. Equal Opportunity Day is observed at Gettysburg National Cemetery each year, where ceremonies commemorating Lincoln's address are held under the sponsorship of the

Sons of Union Veterans and the Lincoln Fellowship of Pennsylvania. Sometimes this day is referred to as **Gettysburg Address Day**.

**CONTACT:**  
Ben's Guide to Government  
U.S. Government Printing Office  
732 N. Capitol St., N.W.  
Washington, DC 20401  
888-293-6498 or 202-512-1530;  
fax: 202-512-1262  
askben@gpo.gov  
bensguide.gpo.gov/6-8/docu-  
ments/gettysburg/index.html

Library of Congress  
Online exhibit on the Gettysburg  
Address  
lcweb.loc.gov/exhibits/gadd/ga.  
html

Gettysburg National Cemetery  
97 Taneytown Rd.  
Gettysburg, PA 17325-2804  
717-334-1124; fax: 717-334-1891  
www.nps.gov/getc/index.htm

◆ 0704 ◆ **Equatorial Guinea Independence Day**

*October 12*

On this day in 1968, Equatorial Guinea became independent from Spain after being one of its colonies for nearly 300 years. On October 12—the same day on which COLUMBUS DAY is celebrated elsewhere in the world—Equatorial Guinea celebrates its autonomy with a national holiday.

**CONTACT:**  
Equatorial Guinea Embassy  
2020 16th St., N.W.  
Washington, DC 20009  
202-518-5700; fax: 202-518-5252

**SOURCES:**  
*AnnivHol-2000*, p. 171

◆ 0705 ◆ **Equirria**

*February 27 and March 14*

Tradition holds that Romulus, one of the mythical founders of Rome, began the Equirria. This festival was held on both February 27 and March 14. The Equirria mainly involved racing horses and was dedicated to Mars, the Roman god of war. Scholars don't know why there were two annual Equirrias little more than two weeks apart from each other, but one theory is that these were occasions to publicly begin training horses and men for the military excursions Roman soldiers undertook in the spring. There is also a question of whether the later Equirria was related to the MAMURALIA, also observed on March 14.

**SOURCES:**  
*DictRomRel-1996*, p. 69  
*FestRom-1981*, p. 82  
*RomFest-1925*, p. 44

◆ 0706 ◆ **Erau Festival**

*September*

This Indonesian festival takes place in Tenggara, in the province of East Kalimantan on the island of Borneo. Some of the most isolated people in the world live in the surrounding area, where the dense jungle has made contact

among neighboring villages difficult and where, until recently, raiding parties were common.

Today the Erau Festival is celebrated for as long as a week around September 24, the anniversary of the city's founding., though many of the ceremonies performed during the festival go back much further. The festival opens with special blessing and purification ceremonies, followed by musical and dance performances, art exhibits and more traditional Dayak ceremonies.

**CONTACT:**  
Data and Information Centre  
Indonesian Culture & Tourism  
Board  
Sapta Pesona Bldg., 21st Fl.  
Jalan Medan Merdeka Barat 17  
Jakarta 10110 Indonesia  
011-62-21-3838717; fax: 011-62-  
21-3452006  
pusdatin@budpar.go.id  
www.indonesiatourism.go.id

**SOURCES:**  
*WildPlanet-1995*, p. 359

◆ 0707 ◆ **Eritrea Independence Day**

*May 24*

Eritrea is a small country on the Red Sea, northeast of Ethiopia, of which it was a part until 1993. Eritreans struggled for 30 years for independence from Ethiopia. Internationally observed elections in 1993 decided the outcome as all but 0.2 percent of Eritreans voted to become independent, which became official on May 24, 1993. A border dispute with Ethiopia caused war from 1998 until 2000, when the UNITED NATIONS resolved the issue.

**CONTACT:**  
Eritrean Embassy  
1708 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-319-1991; fax: 202-319-1304

◆ 0708 ◆ **Esala Perahera (Arrival of the Tooth Relic)**

*July-August; Sinhalese month of Esala*

A celebration in Kandy, Sri Lanka (formerly Ceylon), that lasts 10 nights and pays homage to the sacred relic believed to be a tooth of the Buddha. Kandy, originally the capital of the independent kingdom of Kandy in the Sri Lankan highlands, is the site of the Dalada Maligava, or Temple of the Tooth, where the relic is kept. The celebration originated in the fourth century when the king of Kandy declared that the tooth be paraded annually so people could honor it.

Processions are held each night for 10 nights, and the tooth is paraded in an elaborate *howdah* (platform) on the back of an ornately decorated elephant. Dozens of richly caparisoned elephants follow, and there are also drummers beating big bass drums and small tom-toms, horn blowers, the famous Kandyan dancers, acrobats, and torch bearers holding aloft baskets of blazing *copra* (coconut meat). Representatives of the major Hindu temples also are part of the processions.

**CONTACT:**  
City of Kandy  
www.kandycity.org/

**SOURCES:**  
*BkHolWrld-1986*, Aug 20  
*DictWrldRel-1989*, p. 135

Temple of the Sacred Tooth  
Relic  
www.sridaladamaligawa.lk/

*EncyRel-1987*, vol. 2, p. 549  
*FolkWrldHol-1999*, p. 468  
*GdWrldFest-1985*, p. 165  
*IntlThFolk-1979*, p. 344

◆ 0709 ◆ **Esbat**

*Full moon of each month; sometimes at the new moon and sometimes at both the full and new moons*

“Wicca” is the term used by many believers in modern Neopagan witchcraft to describe themselves because it doesn’t carry the negative connotations of the words “witch” and “pagan.” Many Wiccan covens (assemblies of witches) hold regular meetings, known as Esbats, on the most convenient evening nearest the full and/or new moon. Esbat rituals typically use color, nature symbolism, candles, and symbolic acts to enhance the attributes of a particular moon—the Oak Moon, the Wolf Moon, the Storm Moon, etc. There are 13 moons in one solar year.

The rituals associated with the Esbats, which are usually known by heart, serve as a form of worship, a means of teaching, an aide to meditation, and a form of communication between the worshipper and the gods. Esbat meetings are usually open only to initiates, because they are specifically intended to develop members who are in training for the Wiccan priesthood.

**SOURCES:**  
*RelHolCal-2004*, p. 267

◆ 0710 ◆ **Escalade (Scaling the Walls)**

*Weekend in mid-December*

A celebration in Geneva, Switzerland, of the victory of the people of Geneva over the attacking French Savoyards. On the nights of Dec. 11 and 12 in 1602, the French soldiers tried to scale the city ramparts, but were ferociously turned back. Among the remembered defenders is Mère Royaume, who poured a pot of scalding soup on the head of a Savoyard soldier.

To mark the victory, people carrying torches and wearing period costumes and armor proceed through the old city on both banks of the Rhone River. Historic figures, like Mère Royaume, are always represented. Shops sell chocolates that look like miniature soup pots. These commemorate Royaume’s courageous act. At several points on the route, the procession stops while a herald on horseback reads the proclamation of victory. The procession winds up at St. Peter’s Cathedral, where the citizens sing patriotic songs and a huge bonfire concludes the celebration. From there revelers can feast on Mère Royaume’s soup and tour the Passage de Monnetier. Open to the public only at this time of year, this secret passageway under the Cathedral runs along the old city walls.

On the first Saturday in December a local sports club organizes various races to celebrate, ranging from two to nine kilometers, around the St. Pierre Cathedral. In the evening everyone can participate in the most popular event: the soup pot, or *La Marmite*, race. Runners cover 3.4 kilometers while dressed in costume which can range from witches and skeletons to the more modern and innovative.

**CONTACT:**

Geneva Tourism  
Rue de Mont-Blanc 18  
C.P. 1602  
1211 Geneva 1 Switzerland  
011-41-22-909-7070; fax: 011-41-22-909-7011  
info@geneve-tourisme.ch  
www.geneva-tourism.ch (click on ‘Geneva Agenda’ along top banner)

Course de l’Escalade  
C.P. 3687  
Geneva 3 Switzerland 1211  
011-41-22-318-53-20  
www.escalade.ch

◆ 0711 ◆ **Esplanade Concerts**

*July 4*

Arthur Fiedler (1894-1979), a violinist for the Boston Symphony Orchestra, started this outdoor concert series on July 4, 1929. The first concerts were held under a temporary wooden shell along the banks of the Charles River in Boston, which has since been replaced by the Hatch Memorial Shell, a gift presented to the city in 1940. The concerts are free, and it is not uncommon for hundreds of thousands to gather on the grassy riverbank or listen to the concerts from boats moored in the Charles River lagoon for the FOURTH OF JULY holiday. A musically synchronized fireworks display follows the concert.

During the Bicentennial celebration in 1976, the Boston Pops Esplanade Orchestra performed a spectacular rendition of Tchaikovsky’s *1812 Overture*. The music was accompanied by the firing of live cannons, the ringing of nearby church bells, and fireworks.

See also BOSTON POPS

**CONTACT:**

Boston’s Fourth of July  
222 Berkeley St., 14th Fl.  
Boston, MA 02116  
888-4TH-POPS (484-7677) or 617-267-2400  
www.july4th.org/

**SOURCES:**

*MusFestAmer-1990*, p. 211

**Esther, Fast of**

See **Ta’anit Esther**

◆ 0712 ◆ **Estonia Independence Day**

*February 24*

On this day in 1918, Estonia issued a declaration of independence from the new Soviet Russia, which was followed by war with the Soviets to maintain Estonian liberty. On February 2, 1920, the war ended with the Tartu Peace Treaty which guaranteed Estonia’s independence for all time. The Soviets went on to break this pact, however, and Estonia was under Soviet control for 75 years.

Following a strong independence movement during the late 1980s, Estonia officially declared its independence from the former U.S.S.R. on August 20, 1991, a day which is also commemorated with a public holiday. LATVIA and LITHUANIA had also declared independence from the disintegrating

Soviet empire. On September 6, independence was formally recognized by the former Soviet Union.

Estonians celebrate their Independence Day with a parade, church services, speeches, and concerts in the capital city, Tallinn.

**CONTACT:**  
Estonian Ministry of Foreign Affairs  
Press and Information Dept.  
Islandi Väljak  
Tallinn 15049 Estonia  
011-372-6-317-000; fax: 011-372-6-317-099  
vminfo@vm.ee  
www.vm.ee/eng/estoday/2000/IndependenceDay.html

**SOURCES:**  
*AnnivHol-2000*, p. 31

◆ 0713 ◆ **Ethiopia National Day**

*May 28*

A military junta called the Derg brought an end to the Ethiopian Empire and HAILE SELASSIE'S rule September 12, 1974. Haile Selassie (born Tafari Makonnen, 1892-1975) was crowned in 1930, inheriting the throne from a long line of regents. According to tradition, he was the 111th ruler descended from King Solomon and the Queen of Sheba.

This socialist military regime was overthrown by the Ethiopian People's Revolutionary Democratic Front (EPRDF), in 1991, commemorated by the May 28 holiday. A constitution was adopted in 1994 and Ethiopia's first multiparty elections were held in 1995.

**CONTACT:**  
Ethiopian Embassy  
3506 International Dr., N.W.  
Washington, DC 20008  
202-364-1200; fax: 202-587-0195  
info@ethiopianembassy.org or  
ethiopia@ethiopianembassy.org

◆ 0714 ◆ **Eton Wall Game**

*November 30*

Every year on ST. ANDREW'S DAY, England's prestigious Eton College holds the famous Eton Wall Game, a variety of rugby that has its own highly technical rules and is different from all other forms of the game. The game is played between two teams: the Collegers, who are boys receiving scholarships and living in the old College, and the Oppidans (which means "townspeople"), who live in boarding-houses in town.

The rules are so complex and mysterious that even the spectators are often confused, although the players seem to understand how to play the game. The object of the game is to win goals by maneuvering the ball into the opposing team's "calx," designated by a chalk line on a garden wall at one end of the field and by a mark on a tree at the other. The game is made up of many scrimmages along the brick wall that marks off the college athletic field for which the game is named, and goals are almost never scored.

**CONTACT:**  
Eton College web site  
www.etoncollege.com/default.asp (click on 'Extra-Curricu

**SOURCES:**  
*EngCustUse-1941*, p. 169  
*YrFest-1972*, p. 86

lar,' then click on 'Games,' then click on 'Wall Game')

◆ 0715 ◆ **Europalia**

*October-December*

Since its founding in 1969, the European arts festival known around the world as Europalia has presented a comprehensive survey of the diverse cultural and artistic aspects of a specific country. The first several festivals were devoted to European cultures: Italy, the Netherlands, Great Britain, France, Germany, Belgium, Greece, Spain, and Austria. But in 1989 the decision was made to devote the festival to a major culture from outside Europe: Japan. In 1993 the festival's founders moved its focus to the American continent, devoting the three-month festival to a display of cultural events representing Mexico.

While most of the festival events take place in Brussels, other cities in the Netherlands, France, Luxembourg, and Germany also host events, which include art, photography, and craft exhibitions; theater, dance, and orchestral performances; literary and scientific colloquia; and film retrospectives. Europalia '93 Mexico, for example, offered 14 exhibitions, 76 concerts, eight ballet performances, 22 theatrical productions, 17 literary events, 187 films, and nine traditional folk events. Discussions with the well-known writers Octavio Paz and Carlos Fuentes were a highlight of the festival.

**CONTACT:**  
Europalia  
Koningsstraat 10  
Brussels 1000 Belgium  
011-32-2-507-8594  
www.europalia.be

**SOURCES:**  
*IntlThFolk-1979*, p. 45

◆ 0716 ◆ **Evacuation Day**

*March 17; September 1; November 25*

"Evacuation Day" has been used to describe a number of dates in history on which military forces have withdrawn from a city or country. The best-known evacuation in the United States took place on March 17, 1776, during the early part of the American Revolution. British troops were forced out of Boston when the British commander, General Sir William Howe, conceded defeat to American General George WASHINGTON in a move that he hoped would save the British fleet. Bostonians have been celebrating the day ever since. Because of the large Irish-American community in Boston, the popularity of this holiday is often attributed to its being coincident with ST. PATRICK'S DAY.

Another well-known evacuation took place a few years later on November 25, 1783, when the British were forced out of New York City.

In England, "Evacuation Day" has also been used to refer to September 1, 1939, and the two days following, when over a million children and adults were evacuated from London and other cities considered to be likely targets for bombing during World War II.

**SOURCES:**  
*AmerBkDays-2000*, pp. 211, 794  
*DictDays-1988*, p. 37  
*OxYear-1999*, p. 474

◆ 0717 ◆ **Evamelunga**

September 8

Evamelunga, which means “**The Taking Away of the Burden of Sin**” is a day of thanksgiving for Christians in Cameroon. Families put on their best clothes and flock to the thatched-roof churches, which are decorated with flowers and palm leaves for the occasion. Church choirs and school choruses sing songs expressing gratitude for the arrival of the first missionary who brought them the story of Jesus in the late 19th century. After the church services are over, the feasting and singing continue late into the evening.

**SOURCES:**

*FolkWrldHol-1999*, p. 523

◆ 0718 ◆ **Exaltation of the Cross, Feast of the**

September 14; formerly May 3 by Roman Catholics

So-called by the Eastern Church, where it is one of the 12 great feasts, and is also known as the **Elevation, Recovery or Adoration of the Cross**. In the West, it is known as **Holy Cross Day** (by the Anglican Communion), the **Triumph of the Cross** (by Roman Catholics), and also the **Invention of the Cross** (from Latin *invenire*, meaning “to find”). It commemorates three events: the finding of the cross on which Jesus was crucified, the dedication in 335 of the basilica built by Emperor Constantine enclosing the supposed site of Jesus’ crucifixion on Golgotha, and the recovery in 629 by Emperor Heraclius of the relic of the cross that had been stolen by the Persians.

According to tradition, St. Helena, mother of Emperor Constantine, found the cross on a visit to Jerusalem, being enabled to identify it by a miracle. Many relics from the cross were distributed among churches throughout the world. (In the late 19th century, Rohault de Fleury catalogued all the known relics in the world; he estimated that they constituted less than one-third of the size of the cross that was believed to have been used.)

In addition, St. Helena discovered the four nails used in the Crucifixion, and the small plaque hung above Jesus that bore the sarcastic inscription “INRI” (*Jesus Nazarenum Rex Iudaeorum*, Latin for “Jesus of Nazareth, King of the Jews”). Two of the nails were placed in Constantine’s crown, one was later brought to France by Charlemagne, and the fourth was supposedly cast into the Adriatic Sea when Helena’s ship was threatened by a storm on her return journey.

On September 13, 335, bishops met in Jerusalem for the dedication of the basilica of the Holy Sepulchre built by order of Constantine. It is believed that the date was the anniversary of the discovery of the remains of the cross during excavations on the site of the Temple of Venus. On the 14th, a relic enshrined in a silver-gilt receptacle was elevated for veneration.

The relic was taken to Persia in 614 after the Persian army of King Choesroes occupied Jerusalem. When Heraclius of Constantinople defeated the Persians on the banks of the

Danube in 629, he brought the sacred relic to Constantinople (now Istanbul). On September 14, 633, it was carried in a solemn procession to the Church of the Holy Wisdom (Hagia Sophia in Greek; Saint Sophia in English) where it was elevated for all to adore, recalling Jesus’ words, “And I, if I be lifted up from the earth, will draw all men unto me” (John 12:32).

Former names for this day are **Crouchmas (Cross Mass)**, **Holy Rood Day**, and **Roodmas**, *rood* referring to the wood of which the cross was made.

In the Philippines, there is a nationwide celebration commemorating the discovery of the Holy Cross of Calvary by St. Helena. It is known as **Santacruzán**. Nine-day pageants are held in May with local men and women playing the parts of biblical characters. There are processions with floats of each town’s patron saint, and costumed young women and their escorts parade under flower-decked arches. In Lucban, Quezon Province, multicolored rice wafers, called *kiping*, are shaped into the form of fruits and vegetables and displayed as window ornaments.

See also **DÍA DE LA SANTA CRUZ; EPIPHANY, ORTHODOX; MASKAL**

**CONTACT:**

Orthodox Church in America  
P.O. Box 675  
Syosset, NY 11791-0675  
516-922-0550; fax: 516-922-0954  
info@oca.org  
www.oca.org/pages/orth\_chri/  
Orthodox-Faith/Worship/  
Elevation-of-the-Cross.html

Greek Orthodox Archdiocese of  
Australia  
home.it.net.au/~jgrapsas/  
pages/elevation.htm

Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.wowphilippines.com.ph  
(click “Calendar of Events,”  
search “May”)

**SOURCES:**

*BkDays-1864*, vol. I, p. 586;  
vol. II, p. 340  
*BkFest-1937*, pp. 152, 295  
*BkHolWrld-1986*, May 3  
*DaysCustFaith-1957*, pp. 118,  
234  
*FestSaintDays-1915*, pp. 110,  
177  
*FolkAmerHol-1999*, pp. 213,  
381  
*FolkWrldHol-1999*, p. 324  
*OxYear-1999*, pp. 194, 371  
*RelHolCal-2004*, pp. 101, 114  
*SaintFestCh-1904*, pp. 224, 404

◆ 0719 ◆ **Excited Insects, Feast of**

On or around March 5

Known as **Kyongchip** or *Gyeongchip* in Korea and as **Ching Che** in China, the Feast of Excited Insects marks the transition from winter to spring. It is the day when the insects are said to come back to life after hibernating all winter. In China, it is the day when “the dragon raises his head,” summoning the insects back to life, and people perform various rituals designed to prepare for the onslaught and begin the task of restoring fertility to the earth. In Korea, this is one of 24 days in the lunar calendar that marks the beginning of a new season. Farmers prepare their fields and begin planting their barley, cabbage, and other vegetables.

**SOURCES:**

*FolkWrldHol-1999*, p. 204



# F

## ◆ 0720 ◆ Fairbanks Winter Carnival

*Second week in March*

A week of festivities in Fairbanks, Alaska, highlighted by sled dog races. The carnival opens with the two-day Limited North American Sled Dog Race, and concludes, on the last two days, with the Open North American Sled Dog Race. Other events include dances, a parka parade, a campstove chili contest, a native potlatch, snow- and ice-sculpting contests, snowshoe races and softball, musical and dramatic presentations, and a trade fair.

### CONTACT:

Fairbanks Convention and Visitors Bureau  
550 First Ave.  
Fairbanks, AK 99701  
800-327-5774 or 907-456-5774;  
fax: 907-452-2867  
info@explorefairbanks.com  
www.explorefairbanks.com/

## ◆ 0721 ◆ Fairhope Jubilee

*Summer, usually August*

A natural phenomenon greeted by the citizens of Fairhope, Alabama, with a rush to the shores of Mobile Bay. Fairhope, on a bluff over the bay, has two miles of beach. At a certain time, when the bay is calm and there is an east wind and a certain feel to the air, bottom-dwelling fish and crustaceans are trapped between a low-oxygen water mass and the shore. They become sluggish because of the shortage of oxygen and can't swim, so townsfolk rush out with buckets, cooking pots, crab nets, long poles, and wash basins to harvest them. The harvest may include flounder, shrimp, blue crab, stingrays, eels, and smaller fish such as shiners, anchovies, and hogchokers.

It's impossible to predict when the phenomenon will occur except that it's always in the summer and usually in August. Sometimes there is more than one occurrence; sometimes it will happen five days in a row. This event depends on a number of very specific circumstances: an overcast day, a gentle wind from the east, a rising tide.

Here's what happens: a deep-water pocket of very salty water stagnates and collects plant matter. This food supply and

the warm temperatures cause a population explosion of microorganisms that consume great quantities of oxygen. A gentle east wind comes along and moves the upper-layer water offshore. Then the rising tide pushes the oxygen-poor bottom water toward the shore, and the bottom sea creatures are pushed in front of it. They act as though they're in a stupor because they're trying to get oxygen; they move slowly and don't try to swim. Eels will leave the water and burrow tail-first into the moist sand, leaving their heads in the air with mouths open.

Supposedly the event got its name because the first person seeing the marine migration called out, "Jubilee!"

### CONTACT:

City of Fairhope  
P.O. Drawer 429  
Fairhope, AL 36533  
334-928-2136; fax: 334-928-6776  
info@cofairhope.com  
www.cofairhope.com/jubilee.html

## ◆ 0722 ◆ Famadihana

*Between June and September*

The Malagasy people of Madagascar, an island off the southeast coast of Africa, believe that their deceased ancestors have become intermediaries between the living and God. Because they will spend eternity in their new existence, tombs are built to be much sturdier and more elaborately decorated than houses. The Famadihana is a celebration in which people exhume the remains of their ancestors, treat them to a grand feast and party, replace their burial clothes, and then reintern them. The specific date of a family's Famadihana is determined by a spiritual leader, but, for hygienic reasons, it always takes place sometime during the winter months, when the weather is dry.

### SOURCES:

*FestWrld: Madag-1999*, p. 14

## ◆ 0723 ◆ Family Week

*Begins on the first Sunday in May*

In America, Protestant churches, Roman Catholic churches, and Jewish congregations observe **National Family Week**.

While each has its own way of celebrating this event, the emphasis is on the strength that a family can find in religion. Members of the congregation are encouraged to examine their own lives from the perspective of how they have contributed to the religious life of their families, and groups often meet to discuss how to deal with social conditions that are having an adverse effect on family life. National Family Week begins on the first Sunday in May and leads up to MOTHER'S DAY and, among Christians, to the **Festival of the Christian Home**.

Many other countries observe a **Family Day**, as well, particularly in Africa. In Angola, Family Day is observed on December 25; in Namibia, December 26. Family Day is also the name by which EASTER MONDAY is known in South Africa.

**SOURCES:**  
*DaysCustFaith-1957*, p. 133  
*RelHolCal-2004*, p. 95

◆ 0724 ◆ **Farvardegan Days**

*March, July, August; 26th-30th days of Spendarmad, the 12th Zoroastrian month, plus five intercalary days*

Also known as **Farvadin** or **Farvardin**, this is a Zoroastrian festival celebrated by the followers of Zoroaster in Iran and India. The 10-day **Remembrance of the Departed** commemorates the spirits of the dead (*fravashis*), who have returned to God, or Ahura Mazda, to help in the fight against evil. People perform ceremonies for the departed at home shrines or fire temples.

Farvardegan is celebrated in March by the Fasli sect, July by the Kadmi sect, and August by the Shahenshai sect. Zoroaster (or Zarathushtra) was a Persian prophet and reformer, now believed to have lived around 1200 B.C., whose teachings influenced Judaism, Christianity, and Islam. The largest Zoroastrian groups remaining today are in India, where they are known as Parsis, and in Iran.

**SOURCES:**  
*AnnivHol-2000*, p. 42  
*RelHolCal-2004*, p. 69

◆ 0725 ◆ **Fasching**

*Between February 2 and March 8; the two days before Ash Wednesday*

Known in southwest Germany as **Fastnacht**, in Bavaria and Austria as **Fasching**, and as **Karneval** in the Rhineland. This is a Shrovetide festival that takes place on the two days immediately preceding ASH WEDNESDAY, otherwise known as ROSE MONDAY and SHROVE TUESDAY. It features processions of masked figures, and is the equivalent of MARDI GRAS and the last day of CARNIVAL.

Fastnacht means "eve of the fast," and the wild celebrations that typically take place during this festival are a way of making the most of the last hours before the deprivations of LENT.

In the Black Forest area of southern Germany, these pre-Lenten festivities are called **Fastnet**. The celebrations date back to the Middle Ages and were developed by craftsmen's guilds. Today's carnival clubs (*Narrenzünfte*) still use the

same wooden masks and traditional costumes in their parades as their ancestors did. The rites of Fasnet are distinctive: in Elzach, wooden-masked Schuddig Fools, wearing red costumes and large hats decorated with snail shells, run through the town beating people with blown-up hogs' bladders; in Wolfach, fools stroll around in nightgowns and nightcaps; in Überlinger on the Bodensee and Villingen, they crack long whips, toss fruit and nuts to the children, and wear foxes' tails and smiling wooden masks. Carnival ends with *Kehraus*, a "sweeping out."

See also KARNEVAL IN COLOGNE

**CONTACT:**  
German National Tourist Office  
122 E. 42nd St.  
New York, NY 10168-0072  
800-651-7010 or 212-661-7200;  
fax: 212-661-7174  
gntonyc@d-z-t.com

Austrian National Tourist Office  
120 W. 45th St., 9th Fl.  
New York, NY 10036  
212-944-6885; fax: 212-730-4568  
Travel@austria.info

**SOURCES:**  
*BkFest-1937*, pp. 29, 132  
*BkHolWrld-1986*, Feb 25  
*DictFolkMyth-1984*, pp. 192,  
370, 977, 1082  
*EncyEaster-2002*, p. 219  
*FestWestEur-1958*, pp. 55, 56  
*FolkWrldHol-1999*, p. 139  
*RelHolCal-2004*, p. 91

◆ 0726 ◆ **Fasinada**

*July 22*

A commemoration of a miraculous event on the tiny island of Gospa od Skrpjela (Our Lady of the Chisels) off Montenegro (formerly in Yugoslavia). The island, according to the story, was once nothing more than a rock. One stormy night, a shipwrecked sailor clung to the rock and vowed that if he survived he would build a church to the Virgin Mary. He did survive, and sailors dumped stones there until an island was formed; in the 17th century a church was built on the pile of rocks. The festival includes a procession to the island of boats decorated with garlands of flowers and loaded with rocks. The rocks are piled up to reinforce the shores of the island, and then the participants enjoy folk dancing and country sports and games.

**CONTACT:**  
Embassy of Serbia and Montenegro  
2134 Kalorama Rd., N.W.  
Washington, DC 20008  
202-332-0333; fax: 202-332-3933

◆ 0727 ◆ **Fast Day**

*Fourth Monday in April*

At one time it was customary for the governors of the New England states to proclaim days of public fasting and prayer, usually around the middle of April. But after the Revolutionary War, enthusiasm for the custom began to wane. Because the day's spiritual significance had faded by the 19th century, Massachusetts abolished its Fast Day in 1895 and began to observe PATRIOTS' DAY in its place. Maine followed suit a few years later.

New Hampshire is now the only state that continues to observe Fast Day as a legal holiday, maintaining a tradition that can be traced back to 1679. No longer an occasion for abstinence, it is usually regarded as an opportunity for outdoor recreation and spring chores. Although the date is set

by law, the governor of New Hampshire issues a yearly proclamation designating the day on which it will be observed.

**CONTACT:**  
New Hampshire Almanac  
New Hampshire State Library  
20 Park St.  
Concord, NH 03301  
603-271-2144; fax: 603-271-2205  
webster.state.nh.us/nhinfo/fast.html

**SOURCES:**  
*AmerBkDays-2000*, p. 322  
*DictDays-1988*, p. 39

◆ 0728 ◆ **Fastelavn**

*Between February 2 and March 8; Monday before Ash Wednesday*

The Monday before LENT begins is a school holiday for children in Denmark. Early in the morning they enter their parents' bedrooms swinging "Lenten birches"—twigs covered with silk, crepe paper, or ribbon. As they poke or smack their parents they cry out, "Give buns! Give buns!"—referring to the traditional *Fastelavnsboller*, or Shrovetide buns, which their parents give them to put a stop to the beating. This custom probably has its roots in ancient purification rites, where people used to beat one another with switches to drive out evil.

Various games are played with the buns, such as suspending one by string from a chandelier and trying to take a bite of it. Later in the day, the children dress up in costume and go from door to door, where they are given coins, candy, and more buns.

**CONTACT:**  
Royal Danish Embassy  
3200 Whitehaven St., N.W.  
Washington, DC 20008  
202-234-4300; fax: 202-328-1470  
wasamb@um.dk  
www.denmarkemb.org/holidays.html

**SOURCES:**  
*BkFest-1937*, p. 95  
*BkHolWrld-1986*, Feb 24  
*FestWestEur-1958*, p. 23

◆ 0729 ◆ **Fastens-een**

*Between February 3 and March 9; the day before Ash Wednesday*

The eve or day before ASH WEDNESDAY has been given a number of names in Scotland and northern England, including *Fastens-een*, *Fastens-eve*, *Fastens-Even*, and *Fastens Tuesday*. All refer to the Lenten season that is about to begin, "Fasten Day" being the Old English form of "Fast Day." *Fastingong* was an early English expression for SHROVE TUESDAY, which was also called *Fastingong Tuesday*. In certain English dialects the word "fastgong" means "fast-going" or "approaching a time of fast."

No matter what the day is called, the day before LENT begins in the West is traditionally a time for carnival-like celebrations.

See also CARNIVAL; COLLOP MONDAY; FASCHING

**SOURCES:**  
*BkDays-1864*, vol. I, p. 236  
*BkFest-1937*, p. 54  
*DictDays-1988*, pp. 9, 15, 39, 42

**Fat Tuesday**

See **Mardi Gras; Shrove Tuesday**

◆ 0730 ◆ **Father's Day**

*Third Sunday in June*

Sonora Louise Smart Dodd from Spokane, Washington, suggested to her minister in 1910 that a day be set aside for honoring fathers. Her own father was a Civil War veteran who raised his six children on the family farm after his wife died in childbirth. The Ministerial Association and the Spokane YMCA picked up on the idea, and in 1924 Father's Day received the support of President Calvin Coolidge. But it wasn't until 1966 that a presidential proclamation established Father's Day as the third Sunday in June. Although it began as a religious celebration, today it is primarily an occasion for showing appreciation through gift-giving.

See also CHILDREN'S DAY

**CONTACT:**  
National Center for Fathering  
P.O. Box 413888  
Kansas City, MO 64141  
800-593-DADS (3237) or 913-384-4661; fax: 816-384-4665  
dads@fathers.com  
www.fathers.com

**SOURCES:**  
*AmerBkDays-2000*, p. 467  
*AnnivHol-2000*, p. 109  
*BkHolWrld-1986*, Jun 21  
*DaysCustFaith-1957*, p. 158  
*DictDays-1988*, p. 39

◆ 0731 ◆ **Faunalia**

*December 5 and February 13*

In Roman mythology Faunus was a god of the forest who was also associated with fertility. It was believed that eerie noises in the woods came from Faunus. The Faunalia was mostly celebrated by farmers and other rural workers on December 5 with feasting and games. For a time, city-dwellers adopted the festival and observed it on February 13.

Faunus was known as the brother, father, or husband of BONA DEA. Lupercus, the fertility god associated with the LUPERCALIA, was also identified with Faunus, as was Inuus, the fertilizer of cattle. The Fauni, or fauns, were spirits of the forest who resembled the satyrs of Greek legend.

**SOURCES:**  
*DictFolkMyth-1984*, p. 372  
*DictRomRel-1996*, p. 73  
*FestRom-1981*, pp. 72, 201  
*NewCentClassHandbk-1962*, p. 479  
*OxClassDict-1970*, p. 432  
*RomFest-1925*, p. 256

◆ 0732 ◆ **Feast of Fools**

*On or around January 1*

A mock-religious festival popular during the Middle Ages in Europe, particularly France, the Feast of Fools had much in common with the Roman SATURNALIA. During the holiday period around CHRISTMAS and NEW YEAR'S DAY, various classes of the clergy took turns reversing the normal procedures in the church. On January 1, the Feast of the CIRCUMCISION, for example, the priests were in charge; on HOLY INNOCENTS' DAY, December 28, the choirboys held sway. The group to whom the day belonged would nominate a bishop and archbishop of fools, ordaining them in a mock ceremony

and then presenting them to the people. Masked and dressed in women's clothing, they would dance and sing obscene songs, play dice or eat at the altar, burn old shoes in the censers, and engage in other activities that would normally be unthinkable. The revelry died out around the time of the Reformation.

The Feast of Fools was similar, but not identical, to the FEAST OF THE ASS that was observed in France around Christmas time.

**SOURCES:**

*DictFolkMyth-1984*, p. 374  
*EncyChristmas-2003*, p. 244  
*EncyRel-1987*, vol. 3, p. 99;  
vol. 6, p. 526  
*FestSaintDays-1915*, p. 253  
*OxYear-1999*, p. 34  
*SeasFeast-1961*, p. 278

◆ 0733 ◆ **Feast of the Ass**

*Around Christmas, December 25*

This festival recalling the flight of the Holy Family (Jesus, Mary, and Joseph) into Egypt to escape King Herod reached its peak during the Middle Ages in France. It was customary to have a girl carrying a baby and riding an elaborately decorated ass led through the streets to the church, where a mass was said. But the celebration gradually took on comic overtones, with the priest and congregation imitating the braying of an ass at appropriate times during the service and the ass itself being led into the church and given food and drink. By the 15th century the feast had obviously become nothing more than an occasion for laughter, and it was suppressed thereafter by the Church, although it didn't completely die out until years afterward.

See also FEAST OF FOOLS

**SOURCES:**

*BkDays-1864*, vol. I, p. 112  
*DictFolkMyth-1984*, p. 84  
*EncyChristmas-2003*, p. 247  
*EncyRel-1987*, vol. 3, p. 99  
*FestSaintDays-1915*, p. 254

◆ 0734 ◆ **Feralia**

*February 21*

This ancient Roman festival marked the culmination of a week-long celebration in honor of the *manes*, spirits of the dead. It began on February 13 with the PARENTALIA, a private celebration in honor of deceased family members, and ended on February 21 with a public celebration known as the Feralia. This was the day on which offerings and gifts were placed on the graves of the deceased and the anniversary of the funeral feast was celebrated. The Feralia was similar to the later Christian holiday, ALL SOULS' DAY.

**SOURCES:**

*DictFolkMyth-1984*, p. 673  
*FestRom-1981*, p. 74  
*FestSaintDays-1915*, p. 191  
*OxClassDict-1970*, p. 434  
*OxYear-1999*, p. 85

◆ 0735 ◆ **Festa da Luz (Festival of Light)**

*Two weeks beginning the second Sunday in October*

The two-week Festival of Light held every year in Belém, Pará State, Brazil, honors Our Lady of Nazareth. Her image is carried through the streets to the cathedral on Saturday night in a *berlinda* or glass enclosure set upon wheels. But it is the Sunday morning procession that is the most important. Church and civic leaders accompany the image as it again rolls through the streets in the *berlinda*. Behind comes the "Miracle Car"—a heavy platform inscribed with images of the miracles performed by the Virgin—carried on the shoulders of strong men who perform this service as a form of penance. Adults and children of all ages and circumstances follow, many dressed in hair shirts, walking in bare feet, or carrying a heavy load as a form of penance.

The festival takes its name from the lights that decorate the square in front of the church and that outline the building itself. There are booths selling a wide variety of goods and instrumental groups supply continuous music. The pilgrimage that accompanies the Festival of Light dates back to the year 1700 and often draws as many as 100,000 participants.

**CONTACT:**

Brazilian Embassy  
3006 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-238-2700; fax: 202-238-2827  
cultural@brasilemb.org

**SOURCES:**

*FiestaTime-1965*, p. 156

◆ 0736 ◆ **Festa del Grillo**

*Between April 30 and June 3; forty days after Easter*

In most European countries, ASCENSION DAY is a holiday when families go to the country to have picnics or just to spend the day outdoors. On Ascension Day in Florence, Italy, crowds gather in the Cascine—a public park along the banks of the Arno River—to celebrate the Festa del Grillo, or **Cricket Festival**, the chirping cricket being a traditional symbol of spring. Food stalls are set up in the park, and there are balloons and other souvenirs for sale.

Although people used to catch their own crickets, today they can buy them in brightly painted wood, wicker, or wire cages, where they are kept with a large lettuce leaf to sustain them. The children carry their crickets through the park and later hang the cages outside their windows. If the *grillo* sings to them, it means they'll have good luck.

**SOURCES:**

*BkFestHolWrld-1970*, p. 105  
*BkHolWrld-1986*, May 21  
*FestSaintDays-1915*, p. 116  
*FestWestEur-1958*, p. 97

◆ 0737 ◆ **Fête des Vignerons (Winegrowers' Festival)**

*August, approximately every 20-25 years*

Held only five times each during the 19th and 20th centuries in Vevey, Switzerland, the Fête des Vignerons is a pageant of music, dance, and song depicting the passage of the seasons in winegrowing country and honoring the most talented workers in the vineyards. It lasts more than two weeks and has a cast of thousands, drawn from the local population.

The pageant takes place in an open-air theater, specially constructed each time the festival is held, with Lake Geneva and the mountains beyond as a backdrop. The festival was last held in 1999.

**CONTACT:**  
Confrérie des Vignerons  
Rue du Château 2  
CH-1800 Vevey, Vaud, Switzerland  
011-41-21-923-87-05; fax: 011-41-21-923-87-06  
confrerie@fetedesvignerons.ch

**SOURCES:**  
*FestEur-1961*, p. 158  
*IntlThFolk-1979*, p. 355

◆ 0738 ◆ **Fiesta Day**  
*Late February*

Held for more than 50 years, Fiesta Day celebrates the multicultural heritage of those who settled Ybor (Ee-bore) City, which is part of Tampa, Florida. Cuban, African-Cuban, Italian, and Jewish immigrants made Ybor City their home in the 1880s, and their influence is still felt in Tampa's Historic District, where this festival takes place. Celebrants can enjoy the diverse food, drink, music, and arts and crafts that reflect the character of Ybor City.

**CONTACT:**  
Ybor City Visitor Information Center  
CC Event Productions, Inc.  
4800 Highway 301 North  
Tampa, FL 33605  
877-9-FIESTA (34-3782) or 813-248-0721 or 813-621-7121; fax: 813-248-0431 or 813-621-1146  
info@ybor.org  
www.ybor.org/events/fiestaday.asp

◆ 0739 ◆ **Fiesta sa EDSA (People Power Anniversary)**  
*February 25*

A commemoration of the bloodless People Power Revolution in the Philippines on Feb. 22-25, 1986, in which the dictatorial regime of President Ferdinand Marcos was toppled. The revolution began because Marcos and Corazon C. Aquino both claimed victory in a presidential election filled with fraud and violence.

Two key government officers, Minister Juan Ponce Enrile and Armed Forces Vice Chief of Staff Fidel Ramos, rebelled in protest of Marcos's oppression and demanded his resignation. They holed up at military camps at the Epifanio de los Santos Highway (EDSA), which borders Manila on the east. Pro-Marcos forces threatened to annihilate them, but two million unarmed people surged toward the camps. With offerings of flowers, food, and prayers, they provided a human shield and overcame the military's firepower. Fourteen years of Marcos's rule ended, and Corazon C. Aquino became the first woman president of the Philippines (1986-92). Ramos was elected president in 1992 and served until 1998.

The day is marked with ceremonies at the site of the revolution in Quezon City, a part of metropolitan Manila.

**CONTACT:**  
Philippine Embassy  
1600 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-467-9300; fax: 202-467-9417

◆ 0740 ◆ **Fiestas Patrias**  
*September 18-19*

Fiestas Patrias is the great national two-day holiday in Chile celebrating Independence Day, September 18, and Army Day, September 19. Independence Day commemorates the anniversary of Chile's first movement toward independence from Spain on September 18, 1810, when a group of Chilean leaders took over the government. Spain had colonized much of South America since the 16th century. By 1814 Chileans were involved in a war with the Spanish, who were opposed to the new local government, and finally declared their independence on February 12, 1818.

Army Day is observed with a military parade in Santiago, in which the army, navy, air force, and national police display their weapons, equipment, and uniforms. In the days preceding the holiday, *fondas* (fairs) pop up throughout Chile, with carnival rides and food stalls.

Fiestas Patrias is a popular time for Chilean rodeos. *Huasonos* or cowboys compete against one another by attempting to pin a calf against the wall of the *medialuna* or arena with their horse—unlike the calf-roping that takes place at American rodeos—and are awarded points based on which part of the horse is touching the calf.

Because September marks the beginning of spring in Chile, Fiestas Patrias is also a popular occasion for kite flying. A favorite sport is kite fighting, in which people cover the kite strings with small sharp pieces of glass in order to try to cut others' kite strings.

**CONTACT:**  
Chilean Embassy  
1732 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-785-1746; fax: 202-887-5579  
embassy@embassyofchile.org  
www.chile-usa.org/documents/cultural/express.htm

**SOURCES:**  
*AnnioHol-2000*, p. 157  
*FestWrld: Chile-1998*, p. 16  
*NatlHolWrld-1968*, p. 174

◆ 0741 ◆ **Fifteenth of Av (Tu be-Av; Hamishah Asar b'Av)**  
*Between July 23 and August 21; Av 15*

During the time of the Second Temple in Jerusalem (dedicated between 521 and 517 B.C. and destroyed in 70 A.D.), this was a Jewish folk festival in which young women would dress in white and dance in the vineyards, where young bachelors would come to choose their brides.

There are a number of explanations for why the festival was celebrated this way. According to the Talmud, the 15th day of Av was the day when members of different tribes were allowed to intermarry. It was also the day when the cutting of trees to burn on the altar ceased, because the heat of the sun was diminishing and there was some concern that the trees wouldn't dry properly. It's also possible that the holiday was adapted from an ancient SUMMER SOLSTICE festival.

Although in modern times there have been attempts by the new settlements in Israel to turn this day into one of music and folk dancing, the idea doesn't seem to have caught on. The Fifteenth of Av is marked only by a ban on eulogies or fasting.

**CONTACT:**

Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/rosh  
chodesh/av/tubav.htm

◆ 0742 ◆ **Fig Sunday**

*Between March 14 and April 18; Palm Sunday*

The custom of eating figs on PALM SUNDAY gave rise to the name Fig Sunday, or **Fig Pudding Day**, in England, when children would buy figs and either eat them or bring them home to their mothers to make fig pudding. The name may have come from Jesus' cursing of the barren fig tree on the day after his entry into Jerusalem, as told in the 11th chapter of the Gospel of Mark.

**SOURCES:**

*DictDays-1988*, p. 41  
*EncyEaster-2002*, p. 439

◆ 0743 ◆ **Finland Independence Day**

*December 6*

Sweden and Russia contended for Finland for almost 700 years. The Finnish people lived under Russian control beginning in 1809. The Finnish nationalist movement grew in the 1800s, and when the BOLSHEVIKS took over Russia on November 7, 1917, the Finns saw a time to declare their independence. They did so on December 6 of that same year. This day is a national holiday celebrated with military parades in Helsinki and performances at the National Theater. It is traditionally a solemn occasion that begins with a parade of students carrying torches and one flag for each year of independence.

**CONTACT:**

Finland Ministry of Foreign Affairs  
Dept. for Press and Culture  
Publications Unit  
P.O. Box 176  
Helsinki 00161 Finland  
011-358-9-16005; fax: 011-358-9-1605-5901  
virtual.finland@formin.fi  
virtual.finland.fi/finfo/english/juhlaeng.html

**SOURCES:**

*AnnivHol-2000*, p. 203  
*NatlHolWrld-1968*, p. 221

◆ 0744 ◆ **Finnish Sliding Festival**

*First weekend in February*

Patterned after the traditional event in Finland that celebrates Fat Tuesday or SHROVE TUESDAY before the beginning of LENT, the Finnish Sliding Festival, or **Laskiainen**, has been held in White, Minnesota, every winter for more than 50 years. It features two large ice slides which are constructed

at the edge of Loon Lake. People bring their sleds or toboggans for an exciting ride down the slide onto the frozen expanse of the lake. For those who want more thrills, there is a *vipukelka* which resembles a kind of merry-go-round on ice.

Other activities at the weekend event include log-sawing contests, Finnish music and dance performances, and traditional Finnish foods such as oven pancakes and pea soup.

**CONTACT:**

Iron Trail Convention and Visitors Bureau  
403 N. First St.  
Virginia, MN 55792  
800-777-8497  
info@irontrail.org  
www.irontrail.org/

◆ 0745 ◆ **Fire Prevention Week, National**

*Week including October 9*

National Fire Prevention Day is October 9, the anniversary of the Great Chicago Fire of 1871, which killed more than 250 people, left 100,000 homeless, and destroyed more than 17,000 structures. The people of Chicago celebrated their restoration of the city by holding festivities on the anniversary of the fire, but it was the Fire Marshals' Association of North America that decided in 1911 to observe the day in a way that would raise the public's consciousness about fire prevention. President Woodrow Wilson issued the first National Fire Prevention Day proclamation in 1920, and every year since 1925 the week in which October 9 falls has been observed nationwide as National Fire Prevention Week.

Each year the National Fire Protection Association (NFPA) announces a theme for National Fire Prevention Week and sets up programs to educate the public about a particular aspect of fire prevention. In 1994, for example, the theme was the importance of keeping smoke detectors in good working order, and the theme for 1995 was avoiding the major causes of home fires—lighted cigarettes, unattended cooking equipment, and auxiliary heat sources. Planning and practicing fire drill escape plans was the theme for 1998, 1999, and 2000. The NFPA provides a Community Awareness Kit each year to help communities plan their own fire prevention activities.

**CONTACT:**

National Fire Protection Association  
One Batterymarch Park  
Quincy, MA 02169-7471  
800-344-3555 or 617-770-3000;  
fax: 617-770-0700  
education@nfpa.org  
www.firepreventionweek.org

◆ 0746 ◆ **Firecracker Festival**

*January-February*

Firecrackers are a traditional element of TET, the Vietnamese New Year celebration, and one town really takes its firecrackers seriously. Each year sixteen families are selected to compete in producing the most spectacular display for the town of Dong Ky in Vietnam's Ha Bac Province. These are no ordinary firecrackers, but huge, elaborately decorated affairs

that may require two dozen men to carry and up to \$500—more than an average family's annual earnings—to create. Each firecracker is paraded through town and set up on a special tripod for firing. After all the firecrackers have been set off, a panel of judges determines the winning family.

**CONTACT:**  
Vietnam National Administration of Tourism  
80 Quan Su Rd.  
Hanoi, Vietnam  
011-84-4-942-1061 or 011-84-4-942-1072; fax: 011-84-4-826-3956  
TITC@vietnamtourism.com  
www.vietnamtourism.com/e\_pages/e\_index.htm

**SOURCES:**  
*FestWrld: Viet-1997*, p. 12

◆ 0747 ◆ **First Day of Summer in Iceland**  
*Thursday between April 19-25*

In Iceland the First Day of Summer is second in importance only to CHRISTMAS and NEW YEAR'S DAY. It is a legal holiday observed on the Thursday that falls between April 19 and April 25, a time of year that marks the end of the long northern winter. The custom of giving gifts on this day was widespread by the middle of the 19th century, although they were usually homemade articles or, in some areas, a share of the fisherman's catch.

Special foods associated with the First Day of Summer include summer-day cakes—flat rye breads up to a foot in diameter—on top of which the day's share of food for each person would be piled. Since the turn of the century it has also been a popular day for young people to give speeches, poetry readings and dramatic performances, or to engage in singing, dancing, and sports.

**SOURCES:**  
*BkHolWrld-1986*, Apr 22  
*FolkWrldHol-1999*, p. 297

◆ 0748 ◆ **First-Foot Day**  
*January 1*

The custom of firstfooting, or being the first to cross the threshold of a home in the early hours of NEW YEAR'S DAY, was so popular in England and Scotland during the 19th century that the streets were often more crowded between midnight and one o'clock in the morning than they would normally be at midday. If the "First Foot," traditionally a man, was to bring the family luck, he had to arrive with his arms full of cakes, bread, and cheese for everyone to share. He should be dark-haired, not fair, and must not have flat feet.

Today the custom may still be observed in Britain and in scattered areas of the United States.

**SOURCES:**  
*BkDays-1864*, vol. I, p. 27  
*BkFest-1937*, p. 51  
*BkFestHolWrld-1970*, p. 3  
*EncyChristmas-2003*, p. 252  
*FolkAmerHol-1999*, p. 13  
*FolkWrldHol-1999*, p. 8  
*OxYear-1999*, p. 10

◆ 0749 ◆ **First Fruits of the Alps Sunday**  
*Fourth Sunday in August*

The Alpine dairymen of Vissoie, Valais Canton, Switzerland, show their appreciation to the parish priest by presenting him with cheeses known as *les prémices des Alpes*, or the "first fruits of the Alps," on the fourth Sunday in August every year. Because they live in huts and graze their herds in the mountains all summer, the dairymen rely on the priest's visits so they can attend mass and receive the Holy Sacraments. In return, they give him all the milk their herds yield on the third day after their arrival in the mountains by making it into cheeses.

At the end of August, the justice of the peace of Val D'Anniviers counts, inspects, and weighs the cheeses brought back to Vissoie with the returning herds. After High Mass, the dairymen of the district march in procession to the altar, each carrying his own cheese, and stand before the town's red-and-black-robed magistrates. After giving the first fruits of the Alps to the priest, the dairymen once more form a procession and march to the parsonage, where a feast is held in the courtyard.

**SOURCES:**  
*BkFestHolWrld-1970*, p. 105  
*FestWestEur-1958*, p. 236

◆ 0750 ◆ **First Monday Trade Days**  
*Thursday through Sunday before first Monday of each month*

A colossal trading bazaar that each month brings 100,000 to 300,000 people to the small town of Canton, Tex. (population 2,800). This legendary affair in northern Texas has its origins in the 1850s when the circuit court judge came to Canton on the first Monday of the month to conduct court proceedings. Farmers from the area would gather to sell or trade horses, hunting hounds, and other dogs, conduct other business in town, and watch the occasional hanging. The judge no longer holds court in Canton, but the trading event continues.

Now the flea market starts on a Thursday, runs through the weekend, and offers merchandise and food at more than 3,000 exhibition stalls.

Scottsboro, Ala., also has well-known First Monday Trade Days attended by thousands, and this custom is observed in most southern states. Commonly, the markets are held on the streets surrounding the county courthouse. Fiddling and storytelling are often part of the day's activities. The name for the event differs; in some places, it's **Court Day**. In Abingdon, Va., it's **Jockey Day** because of the horse races held along with the trading.

**CONTACT:**  
First Monday Trade Days  
P.O. Box 245  
Canton, TX 75103  
903-567-6556; fax: 903-567-1753  
cityhall@vzinet.com  
www.firstmondaycanton.com

◆ 0751 ◆ **First Night in Boston**  
*December 31*

First Night originated in Boston as an annual NEW YEAR'S EVE celebration of the arts. This citywide festival was first

held in 1976 to change the drinking and partying that have traditionally marked New Year's Eve celebrations in most American cities into a night of family entertainment. It has proved so successful that 65 other cities in the United States and Canada have followed Boston's lead.

To bring both inner city and suburban communities together, 1,000 artists in Boston offer a wide variety of artistic events and performances at 70 indoor and outdoor sites in Boston's Back Bay, Beacon Hill, South End, downtown, and waterfront areas. In recent years more than one million residents and visitors have been drawn to places in the city where they would not normally walk after dark.

**CONTACT:**  
First Night Inc.  
31 St. James Ave., Ste. 949  
Boston, MA 02116  
617-542-1399; fax: 617-426-9531  
info@firstnight.org  
www.firstnight.org

**SOURCES:**  
*EncyChristmas-2003*, p. 254

◆ 0752 ◆ **Firstborn, Fast of the**

*Between March 26 and April 23; Nisan 14*

The Fast of the Firstborn is the only fast in the Jewish calendar which is neither an atonement for sin nor a fast of petition. Observed only symbolically by firstborn male Jews on the day before PASSOVER, its main purpose appears to be to remind Jews of the Angel of Death's slaying of the Egyptians' firstborn sons and the miraculous escape of their own sons. The obligation to fast can be avoided by participating in a *siyyum*—the study of a particular passage of the Talmud.

**SOURCES:**  
*DaysCustFaith-1957*, p. 111  
*OxYear-1999*, p. 727  
*RelHolCal-2004*, p. 50

◆ 0753 ◆ **Five-Petalled Rose Festival**

*Third week in June*

The Festival of the Five-Petalled Rose takes place in Cesky Krumlov in the Czech Republic. The town prospered during the Renaissance, and today's festival permits residents and visitors to relive some of the town's past glories. Cesky Krumlov's magnificent castle adds to the festival's atmosphere, and some of the events take place there. Festival highlights include swordplay demonstrations, plays and street dramas, processions of people in Renaissance costume, a medieval feast, a historical market, demonstrations of Renaissance crafts, contemporary and Renaissance musical entertainment, and medieval games, military exercises, and dances. The festival takes its name from the five-petalled rose found on the coat of arms of the Rosenbergs, the noble family that lived in the castle during the late medieval and Renaissance periods.

**CONTACT:**  
Cesky Krumlov Municipal Offices  
Náměstí Svornosti No. 1  
381 01 Cesky Krumlov  
011-420-380-766-314  
www.ckrumlov.cz/uk/mesto/soucas/t\_slperu.htm

◆ 0754 ◆ **Flag Day**

*June 14*

On June 14, 1777, the Continental Congress replaced the British symbols of George WASHINGTON's Grand Union flag with a new design featuring 13 white stars in a circle on a field of blue and 13 red and white stripes—one for each state. Although it is not certain, this flag may have been made by the Philadelphia seamstress Betsy Ross who was an official flagmaker for the Pennsylvania Navy. The number of stars increased as the new states entered the Union, but the number of stripes stopped at 15 and was later returned to 13.

President Woodrow Wilson issued a proclamation that established June 14 as Flag Day in 1916, but it didn't become official until 1949. This occurred as a result of a campaign by Bernard J. Cigrand and the American Flag Day Association.

It is observed across the country by displaying the American flag on homes and public buildings. Other popular ways of observing this day include flag-raising ceremonies, the singing of the national anthem, and the study of flag etiquette and the flag's origin and meaning. Each year more than 3,000 schoolchildren form a living American flag at Fort McHenry National Monument in Baltimore, Md., near where Francis Scott Key wrote "The Star-Spangled Banner" (see also DEFENDERS' DAY).

**CONTACT:**  
National Flag Day Foundation  
418 S. Broadway  
P.O. Box 435  
Baltimore, MD 21231  
410-563-FLAG (3524) or 410-821-1252  
www.flagday.org

**SOURCES:**  
*AmerBkDays-2000*, p. 444  
*AnnioHol-2000*, p. 100  
*BkHolWrld-1986*, Jun 14  
*DictDays-1988*, p. 42

Fort McHenry National Monument and Historic Shrine  
National Park Service  
End of S. Fort Ave.  
Baltimore, MD 21230-5393  
410-962-4290; fax: 410-962-2500  
www.nps.gov/fomc/

◆ 0755 ◆ **Flagstaff Festival of the Arts**

*July*

The major performing and visual arts festival of Arizona, held in Flagstaff on the campus of Northern Arizona University. The affair began in the early 1960s as a music camp and became a full-fledged festival in 1966. It ran one week that year, and today is a four-week festival with more than 48 events: symphonic and chamber music concerts, ballet, theater, film showings, and art exhibits. From 1966 to 1977, Izler Solomon directed and conducted the festival orchestra, which is composed of musicians from major U.S. orchestras.

**CONTACT:**  
Flagstaff Convention and Visitors Bureau  
800-842-7293 or 928-774-9541;  
fax: 928-556-1308  
info@ci.flagstaff.az.us

**SOURCES:**  
*MusFestAmer-1990*, p. 23

◆ 0756 ◆ **Flanders Festival**

*May-November*

The Flanders Festival, or **Festival van Vlaanderen**, is one of the longest and most diverse music festivals in Europe. The



season extends from spring to late autumn, with events taking place in eight cities spread over the five Flemish provinces of Belgium. In the medieval city of Bruges, for instance, the festival takes place in August and features baroque and early classical music. In Ghent it includes opera as well as symphonic music. Other cities participating in the festival include Antwerp, Brussels-Leuven, Courtrai, Limburg, Mechelen, and Vlaas-Brabant.

Established in 1958, the Flanders Festival grew out of the Brussels World Fair. The world's most famous performers, opera companies, and ensembles perform—often in more than one city—in settings that range from concert halls to abbeys and stadiums.

**CONTACT:**  
Flanders Festival  
Kasteel Borluut  
Kleine Gentstraat 46  
B-9051 Gent, Belgium  
011-32-9-243-9494; fax: 011-32-9-243-9490  
info@festival.be  
www.festival-van-vlaanderen.be/

**SOURCES:**  
*GdWrldFest-1985*, p. 18  
*IntlThFolk-1979*, p. 43  
*MusFestEurBrit-1980*, p. 30

◆ 0757 ◆ **Fleadh Cheoil**  
*Late August*

The Fleadh Cheoil (Festival of Music) is a national festival that has been promoting Irish traditional music and dance through competition for more than 50 years. It takes place in late August, although the location changes from year to year. The festival also features less formal music sessions and street performances, as well as Irish art, parades, and pageants.

**CONTACT:**  
Comhaltas Ceoltóirí Eireann  
32 Belgrave Sq.  
Monkstown, County Dublin  
Ireland  
011-353-1-280-0295; fax: 011-353-1-280-3759  
enquiries@comhaltas.com  
www.comhaltas.com

**SOURCES:**  
*WildPlanet-1995*, p. 58

◆ 0758 ◆ **Flemington Fair**  
*Late August through Labor Day, first Monday in September*

The **New Jersey State Agricultural Fair** held in Flemington from the end of August and continuing right through LABOR DAY is a traditional agricultural fair that was started by a group of local farmers in 1856, making it one of the oldest state fairs in the country. It features a statewide 4-H lamb show and sale, a tractor pull, a horse and pony pull, and all types of car racing (mini-stocks, modified stocks, midgets, and super sprints). The fair also offers programs and exhibits of flowers, the 4-H organization, nurserymen, and various commercial enterprises.

**CONTACT:**  
Flemington Agricultural Fair  
Flemington Fairgrounds  
Route 31  
Flemington, NJ 08822  
908-782-2413; fax: 908-806-8432

**SOURCES:**  
*GdUSFest-1984*, p. 117

◆ 0759 ◆ **Flight into Egypt**  
*December 26*

Many congregations within the Eastern Orthodox Church commemorate the Holy Family's flight into Egypt on December 26. According to the Gospel of St. Matthew, King Herod wanted to seek out and kill the infant Jesus. But an angel warned Joseph, the husband of Jesus' mother, Mary, of the danger and instructed him to take the family to Egypt for safety and to remain there until Herod's death. Two days later, according to the Gospel, all of the male children under two years of age in Bethlehem were massacred, an event that is commemorated on HOLY INNOCENTS' DAY.

**SOURCES:**  
*EncyChristmas-2003*, p. 255  
*RelHolCal-2004*, p. 116

◆ 0760 ◆ **Float Festival**  
*January-February; night of full moon in Tamil month of Thai (Hindu month of Magha)*

A festival held at the temple city of Madurai in the state of Tamil Nadu, India, to commemorate the birth of Tirumala Nayak, a 17th-century king of Madurai. The center of the festival is the Mariamman Teppakulam pond surrounding a temple on an island. Images of the goddess Meenakshi and her consort are floated on a flower-bedecked raft to the illuminated temple, and a spectacular array of lit floats moves in procession around the pond, accompanied by music and chanted hymns. Thousands of pilgrims from all over India attend this enormously popular festival.

**CONTACT:**  
Tamil Nadu Tourism  
Tourism Complex  
No. 2, Wallajah Rd.  
Chennai, Tamil Nadu 600 002  
India  
011-91-44-253-83333; fax: 011-91-44-253-81567  
tttd@md3.vsnl.net.in

**SOURCES:**  
*RelHolCal-2004*, p. 183

◆ 0761 ◆ **Floating Lantern Ceremony (Toro Nagashi)**  
*August*

A Buddhist ceremony held in Honolulu, Hawaii, around the anniversaries of the end of World War II and the atomic bombing of HIROSHIMA. The festival is part of the annual Buddhist Bon season of July and August in which the spirits of departed ancestors are welcomed back to earth with prayers, dances, offerings, and by setting afloat more than 1,000 colorful paper lanterns bearing the names of the dead.

See also OBON FESTIVAL

**CONTACT:**  
Hawaii Visitors Bureau  
2270 Kalakaua Ave., 8th Fl.  
Honolulu, HI 96815  
800-464-2924 or 808-923-1811;  
fax: 808-924-0290  
info@hvcb.org

**SOURCES:**  
*RelHolCal-2004*, p. 221

◆ 0762 ◆ **Floralia**

April 27-May 3

An ancient Roman festival held in honor of Flora, the goddess of flowers and gardens, the Floralia was instituted in 238 B.C., but it was originally a movable feast whose date depended on the condition of the crops and flowers in any particular year at the end of April and beginning of May.

In 173 B.C., after severe storms had proved disastrous for the cornfields and vineyards, the Roman Senate made it an annual festival extending for six days—from April 27, the anniversary of the founding of Flora's temple, through May 3. Traditionally, the first person to lay a wreath or garland on the temple's statue of Flora was destined to have good fortune in the months that followed.

From the beginning, the Floralia was characterized by wild and licentious behavior on the part of the celebrants. The games, dances, and dramatic productions involved in the celebration were usually lewd, and courtesans are said to have performed mimes in the nude. The obscene nature of the festivities was undoubtedly due to their origins in earlier pagan fertility rites designed to promote the earth's fruitfulness. But when the festival was introduced into Rome, it became a good excuse for excessive drinking and carrying on.

The Floralia, which originally featured small statues of Flora that children would decorate with flowers, is believed to have been the precedent for Christian-oriented MAY DAY celebrations, which often included dolls or images of the Virgin Mary.

**SOURCES:**

*AmerBkDays-2000*, pp. 247, 333, 334  
*ClassDict-1984*, p. 244  
*DictRomRel-1996*, p. 81  
*FestRom-1981*, p. 110  
*OxYear-1999*, p. 176  
*SeasFeast-1961*, p. 169

◆ 0763 ◆ **Floralies**

April-May, every four to six years

The famous flower festivals of the cities of Ghent and Liège in Belgium combined to hold one joint festival every four to six years at the Hall des Foires de Liège. The first combined festival was held in 2003. Hundreds of horticulturists from around the world show their best products to be judged for cash prizes. The showing attracts about 700,000 visitors.

Ghent was one of the centers of a thriving horticultural industry, and the Floralies there began in 1809 at the Frascati Inn where 50 plants were arranged around a bust of Napoleon. In 1814, it is believed that John Quincy Adams and other U.S. delegates visited the flower show; they were staying in Ghent during negotiations preceding the signing of the Treaty of Ghent, which ended the War of 1812. The Floralies in Liège have been held since 1830.

**CONTACT:**

Floralies  
Avenue Maurice-Denis 4  
Liège B-4000 Belgium  
011-32-4-227-1934; fax: 011-32-4-227-1895  
info@floraliesliege.be  
www.floraliesliege.be

◆ 0764 ◆ **Florence Musical May (Maggio Musicale Fiorentino)**

May-June

The **Florence May Festival** was first held in 1933, and it wasn't long before it had established itself as one of the most important international festivals in Italy. It offers chamber and symphonic music, ballet, and dance, and is recognized as a pioneer in its efforts to revive rare foreign and Italian operas. Most of the larger events are held in the Teatro della Pergola or the more modern Teatro Comunale, home of the festival's resident opera company.

In the past, when operas were staged outdoors, the city fathers had to ban the Vespa motor scooters that young Florentines use to get around, for fear that the noise would ruin the listening experience for festivalgoers.

Many of the world's greatest singers have performed at the festival, among them Maria Callas, Renata Tebaldi, Mario del Monaco, and Boris Christoff. The festival regularly commissions new opera and dance productions, using funds received from the Ministry of Culture.

**CONTACT:**

Teatro del Maggio Musicale Fiorentino Foundation  
Via Solferino 15  
Firenze, Tuscany 50123 Italy  
011-39-055-27791; fax: 011-39-055-287222  
www.maggiofiorentino.com

**SOURCES:**

*GdWrldFest-1985*, p. 117  
*IntlThFolk-1979*, p. 242  
*MusFestEurBrit-1980*, p. 114  
*MusFestWrld-1963*, p. 100

◆ 0765 ◆ **Flores de Mayo in El Salvador**

May

In the late eighteenth century the Roman Catholic Church set aside the month of May to honor the Blessed Virgin Mary. The religious ceremonies held in honor of the Virgin in El Salvador during this month are called Flores de Mayo (Flowers of May), probably because there are so many wildflowers in bloom at this time of year.

The town of San Vicente celebrates the fiesta in a distinctive way. Each day, between four and five in the afternoon, there is a procession through the streets of town. It starts at the house of the *capitana*, the woman who directs the festival on that day. The women who have worked on the festival and their friends march through town scattering candy, anise seeds, and sweetmeats. Men throw flowers, corn, and grain from the sidelines. At six o'clock the image of the Virgin Mary is carried from the capitana's house to the church in procession, and a second and even more elaborate procession takes place later that night. These processions take place throughout the month-long observance. Each day a different capitana takes charge of the day's activities.

Although "la Flor," as the procession is known, is the highlight of each day's activities, there is also music every morning as men and women playing guitars and marimbas stroll through the streets. Sometimes a jester wearing a mask rides through the town on horseback, handing out announcement of coming events. Another procession takes place at midday, consisting of a parade of cars that have been specially decorated for the fiesta. People wearing masks follow on foot.

**CONTACT:**

El Salvador Embassy  
2308 California St., N.W.  
Washington, DC 20008  
202-265-9671; fax: 202-234-3834  
correo@elsalvador.org

**SOURCES:**

*FiestaTime-1965*, p. 85

◆ 0766 ◆ **Flores de Mayo in the Philippines**

*May 31*

Flores de Mayo ("May flowers") festivals take place throughout the Philippines during the month of May. Children create offerings of flowers and bring them to their churches in the afternoon. Parades make their way through towns and villages, with girls wearing traditional costumes followed by their relatives and friends singing Hail Marys.

The festival ends on May 31 with fiestas everywhere. In big cities like Manila, Flores de Mayo is one of the largest festivals of the year, featuring May Queens and fancy dress balls. In the smaller towns and villages, the last day of the month is a day to celebrate the birthday of their patron saint.

**CONTACT:**

Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.wowphilippines.com.ph  
(click "Calendar of Events,"  
then search "May")

**SOURCES:**

*FolkWrldHol-1999*, p. 365

◆ 0767 ◆ **Floriade**

*April-October, every 10 years (1992, 2002,  
2012, . . .)*

Once every 10 years, the Netherlands organizes a World Horticultural Exhibition called the Floriade. The grounds for the 1992 exhibition were the Zoeteneer, outside Amsterdam. They cover 230 acres with lakes, gardens, theme pavilions, restaurants, and environmental displays—including a miniature Netherlands with dykes and canals that visitors can flood and drain at will.

What has been billed as the greatest flower show on earth runs from early April through early October and attracts about three million visitors. Magnificent displays of bulbs and flowers, plants and trees, and fruits and vegetables are divided into seven thematic areas: transport, production, consumer, environment, future, world, and recreation. In addition to the many open-air activities, there are extensive indoor attractions in the numerous halls, greenhouses, and pavilions.

The 2002 Floriade was held in the park in the city of Haarlemmermeer. A unique feature of this event was the milling about of 25 CyberCabs—new, automatically propelled vehicles resembling golf carts—which drove visitors to the top of a hill in the park to enjoy spectacular views of the festival.

**CONTACT:**

Dutch Horticultural Council  
Postbus 2002  
2130 GE Hoofddorp, Netherlands  
011-31-023-562-2002; fax: 011-31-023-562-0002

◆ 0768 ◆ **Florida Heritage Festival**

*March-April*

The celebration, formerly known as the **De Soto Celebration**, in Florida is in honor of the young Spanish explorer Hernando de Soto (c. 1500-1542), who arrived on the west coast of Florida, probably near Tampa Bay and the present-day town of Bradenton in 1539. With his band of several hundred conquistadores (conquerors), de Soto set out on a 4,000-mile trek through the wilderness north to the Blue Ridge Mountains, across them, south along the Alabama River to present-day Mobile, across the Mississippi River into what is now Arkansas, and explored further to the south and west. It was the first time a European had explored the North American interior.

The De Soto Celebration held each year from late March through most of April in Bradenton goes back to 1939. In past years, a group of costumed conquistadores would reenact de Soto's landing, coming ashore in longboats and skirmishing with the "Indians" in full view of a grandstand full of spectators then pressing onward until they reach Bradenton, where they would raid the county courthouse. Today they capture the De Soto Square Mall.

Other festival events include a children's parade, a grand parade, a bottle boat regatta, and a seafood fest with live entertainment, arts and crafts, and boat cruises with the conquistadors.

**CONTACT:**

Hernando De Soto Historical Society  
910 Third Ave. W.  
Bradenton, FL 34205  
941-747-1998; fax: 941-747-7953  
www.desotohq.com/

**SOURCES:**

*GdUSFest-1984*, p. 33

◆ 0769 ◆ **Folkmoort**

*Two weeks in mid- to late July*

This two-week festival is held in the mountains at the entrance to the Great Smoky Mountains National Park in western North Carolina, and it features more than 350 folk musicians and dancers from countries as diverse as Ecuador, Italy, Malaysia, Turkey, Peru, Israel, Slovenia, China, and the Philippines.

Events include a Parade of Nations, a bazaar with local and regional artisans and food vendors, a special children's program, and performances by the folk dancers and musicians. Many of the events take place in the nearby towns of Waynesville and Asheville.

**CONTACT:**

Folkmoort USA  
112 Virginia Ave.  
P.O. Box 658  
Waynesville, NC 28786  
877-FOLK USA (365-5872) or  
828-452-2997; fax: 828-452-5762  
folkmoort@pobox.com  
www.folkmoort.com/

**Fools, Feast of**

*See Feast of Fools*

◆ 0770 ◆ **Footwashing Day**

*A Sunday in early summer*

According to the Gospel of John, before the Last Supper Jesus washed the feet of his disciples and instructed them to follow his example of humility and love. Although it was originally performed on MAUNDY THURSDAY, in most American Protestant sects it takes place at other times and occasionally at more frequent intervals.

For some mountain people of Kentucky, this observance takes place only once a year, but the preparations go on for weeks beforehand. On Footwashing Day, the women take turns washing each other's feet, and on the opposite side of the church the men do the same thing. Refreshment stands have been set up so children can eat while their parents are participating in the ritual. After the service, the people who live near the church invite the rest of the participants to eat with them.

**SOURCES:**

*FolkAmerHol-1999*, p. 273  
*RelHolCal-2004*, p. 97

◆ 0771 ◆ **Forefathers' Day**

*December 21 or 22*

Observed primarily in Plymouth, Massachusetts, and by various New England societies throughout the country, Forefathers' Day commemorates the landing of the Pilgrims, who arrived in 1620 on the *Mayflower* and established the second English colony in North America. (The first colony successfully established was in JAMESTOWN, Virginia, in 1607.)

The Old Colony Club of Plymouth was the first group to observe the anniversary in 1769, but since this was only 15 years after the New Style Calendar went into effect, there was some confusion about how many days should be added to the original December 11 date of the landing. All dates before 1700 were supposed to have 10 days added, and all dates after 1700 were supposed to have 11 days added. Somehow a mistake was made, and Old Colony Club members still celebrate Forefathers' Day on December 22. Wearing top hats and led by a drummer, they march down the main street of Plymouth. After firing a small cannon, they return to their Club for breakfast and toasts to the Pilgrims.

Transplanted New Englanders who have formed New England societies in other parts of the country, however, observe the occasion on December 21, as does the General Society of Mayflower Descendants, which sometimes refers to it as **Compact Day**. The Pilgrim Society, which was founded in 1820 by a group of people interested in the history of Plymouth, holds its annual meeting on December 21 and serves a traditional dinner of succotash, stew, corn, turnips, and beans.

**CONTACT:**

Plimoth Plantation  
P.O. Box 1620  
Plymouth, MA 02362  
508-746-1622  
[www.plimoth.org/Library/forefath.htm](http://www.plimoth.org/Library/forefath.htm)

**SOURCES:**

*AmerBkDays-2000*, p. 843  
*AnnivHol-2000*, p. 211  
*DictDays-1988*, p. 43

◆ 0772 ◆ **Forgiveness, Feast of**

*August 1-2*

The **Festa del Perdono**, or Feast of Forgiveness, is observed annually in Assisi, Italy, where St. Francis built his humble hermitage, known as the *Porciúncula* ("little portion"), in the 13th century. It was here on a small plot of land containing a ruined chapel that St. Francis experienced his religious conversion and began to preach and gather disciples. He restored the chapel and claimed it as his "portion" or "little inheritance." In 1209 he received papal permission to establish the Franciscan monastic order, the Friars Minor, urging his followers to maintain the chapel as a sacred place.

Porciúncula also refers to the plenary indulgence that used to be given to those who visited this sanctuary on August 2, the date set by Pope Honorius III in 1221. Although in the beginning the indulgence could only be gained in the Porciúncula, the privilege was eventually extended to all churches having a connection with the Franciscan order, and the time for visiting the sanctuary was extended to the period between the afternoon of August 1 and sunset on August 2.

St. Francis instituted the two-day Feast of Forgiveness because it upset him that by going off to fight in the Crusades a sinful man could escape punishment in purgatory. Believing that there should be a more peaceful means to gain salvation, St. Francis received the Pope's permission for Roman Catholics to make an annual pilgrimage to Assisi to renew their relationship with the church.

The August 2 feast was brought to New Mexico by the early Spanish settlers, and it is still observed in the small town of Arroyo Hondo, about 80 miles north of Santa Fe. Although at one time it involved two processions—one beginning at the village church's main entrance and another, a quarter of a mile away, involving only members of the flagellant brotherhood—today the celebration in Arroyo Hondo that once drew large crowds has nearly died out.

*See also* ST. FRANCIS OF ASSISI, FEAST OF

**CONTACT:**

Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
[enitny@italiantourism.com](mailto:enitny@italiantourism.com)

**SOURCES:**

*FolkAmerHol-1999*, p. 335

Order of Friars Minor  
Via S. Maria Mediatrices 25  
Rome, Italy 00165  
011-39-06684919; fax: 011-39-066380292  
[www.ofm.org/](http://www.ofm.org/)

◆ 0773 ◆ **Fornacalia**

*Around February 17*

The Fornacalia, or **Feast of Ovens**, was observed no later than February 17, which was also the day of the QUIRINALIA festival honoring the ancient Roman god Quirinus. The Fornacalia was designed to benefit the ovens (*fornices*) that parched grain and was held to placate the goddess Fornix, who presided over them. It lasted a week, during which each household made an offering of *far*, flour of the oldest kind of Italian wheat, roasted in the oven and then crushed in an

ancient mill and served in the form of cakes. The rituals involved in the Fornacalia were observed primarily by the *curiae*, or tribal divisions of Rome, and it was celebrated in February on different days—one day for the state and one for each of the *curiae*. According to Ovid, those who were uncertain which *curia* they belonged to ended up observing this festival on February 17 instead of on the proper day. At this time a general offering of cakes was made by the whole community.

**SOURCES:**

*FestRom-1981*, p. 73  
*FestSaintDays-1915*, p. 43  
*NewCentClassHandbk-1962*, p. 641  
*OxClassDict-1970*, p. 444  
*OxYear-1999*, p. 82

◆ 0774 ◆ **Forty Martyrs' Day**  
 March 9

The "Forty Martyrs of Sebaste" were Roman soldiers quartered in Armenia in 320. Agricola, the governor of the province, told them that under orders of the Emperor Licinius, they would have to make a sacrifice to the Roman gods. As Christians, they refused to do so. Agricola told them to strip themselves naked and stand on the ice of a nearby pond. All died from exposure during the night. They are greatly revered in the Eastern Christian Church. This day is observed in the Orthodox church in Syria as **Id al-Arba'in Shahid**. In Greece, special foods are prepared: cake with 40 layers of pastry, stew with 40 herbs, 40 pancakes, etc. In Romania, little cakes called *sfintisori* ("little mints") are baked and given to and received from every passerby. *Coliva*, a cake of cooked corn and honey, is also traditional. Farm tools are readied for work, and hearth ashes are spread around the cottage to keep the serpent from entering (each home is said to have a serpent protecting it).

**CONTACT:**

*Orthodox America*  
 Nikodemus Orthodox Publication Society  
 P.O. Box 383  
 Richfield Springs, NY 13439-0383  
 niko@telenet.net  
 www.roca.org/oa/47/47k.htm

**SOURCES:**

*BkFest-1937*, p. 328  
*FolkWrldHol-1999*, p. 206  
*OxYear-1999*, p. 111

◆ 0775 ◆ **Foster Memorial Day, Stephen**  
 January 13

Stephen Collins Foster (1826-1864) was a composer whose popular minstrel songs and sentimental ballads have found a lasting place in American music. When he died at the age of 37, suffering from poverty and alcoholism, he left behind more than 200 compositions—among them "Camptown Races," "Beautiful Dreamer," "My Old Kentucky Home," "Oh! Susanna," "Swanee River," and "Jeanie with the Light Brown Hair."

January 13, the anniversary of Foster's death, was proclaimed as Stephen Foster Memorial Day in 1951. In Florida, this day is part of Stephen Foster Memorial Week, established by the state legislature in 1935.

One of the most widely known observances takes place at the Stephen Foster Center in White Springs, Florida, on the

Sunday nearest January 13. The events commemorating Foster's contributions to American music include performances by musical groups from schools and universities throughout the state and daily concerts from the 97-bell carillon tower. During the preceding October, the so-called "Jeanie auditions" (named for Foster's wife, the subject of "Jeanie with the Light Brown Hair") are held to determine the winner of a music scholarship for 18- to 21-year-old Florida women. The winner often appears at the Memorial Week festivities and performs some of Foster's songs.

**CONTACT:**

Stephen Foster Folk Culture Center State Park  
 P.O. Drawer G  
 White Springs, FL 32096  
 386-397-2733  
 www.floridastateparks.org/stephenfoster/

**SOURCES:**

*AmerBkDays-2000*, p. 58  
*AnnioHol-2000*, p. 9

◆ 0776 ◆ **Founder's Day**  
 May 29

Many organizations and institutions celebrate a Founder's Day. In London, the old soldiers at the Royal Hospital in Chelsea hold a Founder's Day parade on May 29, the birthday of Charles II (1630-1685), the hospital's founder and one of England's most popular monarchs. May 29 is also Royal Oak Day (see SHICK-SHACK DAY).

**CONTACT:**

Royal Hospital Chelsea  
 Royal Hospital Rd.  
 Chelsea, London SW3 4SR  
 United Kingdom  
 011-44-20-7881-5204; fax: 011-44-20-7881-5463  
 info@chelseapensioners.org.uk  
 www.chelsea-pensioners.org.uk

◆ 0777 ◆ **Four an' Twenty Day**  
 January 18

When England and Scotland switched from the Julian to the Gregorian calendar in 1752, eleven days were dropped to make up for the additional time that had accumulated during the use of the Julian calendar. Four an' Twenty Day (or **Old Twelfth Day**) is a Scottish expression referring to the day on which TWELFTH NIGHT used to be celebrated before the switch.

**SOURCES:**

*DictDays-1988*, p. 43

◆ 0778 ◆ **Fourth of July**  
 July 4

In Philadelphia, Pennsylvania, on July 4, 1776, the Continental Congress approved the final draft of the Declaration of Independence. John Hancock, the president of the Congress, was the first to sign the document, using a clear and distinctive hand, thus giving rise to the expression "John Hancock" for one's signature.

As the most important national holiday in the U.S., **Independence Day**, often called the Fourth of July, is traditionally celebrated with fireworks displays, family picnics, parades,

band concerts, and patriotic speeches. It is observed throughout the United States and U.S. territories.

**CONTACT:**

Ben's Guide to Government  
U.S. Government Printing Office  
732 N. Capitol St., N.W.  
Washington, DC 20401  
888-293-6498 or 202-512-1530;  
fax: 202-512-1262

askben@gpo.gov  
bensguide.gpo.gov/6-8/docu-  
ments/declaration/index.html

Fourth of July Celebrations Da-  
tabase

James R. Heintze, librarian  
American University Library  
4400 Massachusetts Ave.  
Washington, DC 20016  
202-885-3205; fax: 202-885-3226  
Jheintz@american.edu  
www.american.edu/heintze/  
fourth.htm

◆ 0779 ◆ **Fourth of July in Denmark**

*July 4*

The Fourth of July celebration held in Aalborg, Denmark, each year since 1912 was started by an American of Danish descent, Dr. Max Henius of Chicago. He bought 200 acres of land in Rebild and deeded the land to King Christian X, with the stipulation that his fellow Danish Americans be allowed to celebrate the Fourth of July there every year.

The area is now a national park to which about 35,000 people come to observe America's Independence Day. A replica of the Liberty Bell is rung, the national anthems of both countries are sung by stars from the Royal Danish Opera, military bands perform, and there are bilingual readings of the Declaration of Independence and the Gettysburg Address. As a permanent shrine for Americans of Danish ancestry, there is a replica of the log cabin in which Abraham LINCOLN lived as a young boy.

**CONTACT:**

Aalborg Tourist and Convention  
Bureau  
Østerågade 8  
P.O. Box 1862  
Aalborg DK-9100 Denmark  
011-45-9930-6090; fax: 011-45-  
9816-6922  
info@visitaalborg.com  
www.aalborg-tourist.dk (click on  
'Events,' then on 'Returning  
events')

**SOURCES:**

*GdWrldFest-1985*, p. 70

◆ 0780 ◆ **Fox, Death of George**

*January 13*

George Fox (1624-1691) was the founder of the Society of Friends, or Quakers, which he organized in 1650 to protest the overly formal religion of his time. An English preacher and missionary, Fox believed that creeds and scriptures were unimportant in religion; all that really counted was the divine light of Christ as it manifested itself in all people. Church was merely a gathering of friends who were guided by the Inner Light and who were thus able to provide guidance for each other. There was no need for an ordained ministry.

In the early days, the "Friends" set themselves apart from the rest of the world by dressing in black and speaking in biblical style. They were known for their efforts in the abolition of slavery, prison reform, temperance, and education. In the United States, William Penn received a land grant that subsequently became the Quaker colony of Pennsylvania (*see* PENNSYLVANIA DAY). Quakers all over the world observe the anniversary of their founder's death in their meetinghouses.

**CONTACT:**

Friends General Conference of  
the Religious Society of  
Friends  
1216 Arch St., #2B  
Philadelphia, PA 19107  
215-561-1700; fax: 215-561-0759  
friends@fgcquaker.org  
www.fgcquaker.org/library/wel-  
come/whalen2.html

**SOURCES:**

*DayRel-1990*, p. 11  
*DaysCustFaith-1957*, p. 71  
*OxYear-1999*, p. 34  
*RelHolCal-2004*, p. 89

◆ 0781 ◆ **Fox Hill Festival**

*Second week in August*

For more than 100 years this day has been celebrated at Fox Hill Village in Nassau, a seaside resort on the island of New Providence in the Bahamas, to commemorate the abolition of slavery. Bahamian foods, singing, and dancing contribute to a carnival atmosphere, although there are services in local churches in the morning that feature gospel and Bahamian religious songs.

*See also* BAHAMAS EMANCIPATION DAY

**CONTACT:**

Bahamas Tourism Office  
150 E. 52nd St., 28th Fl. N.  
New York, NY 10022  
212-758-2777; fax: 212-753-6531  
BMOTNY@bahamas.com  
www.bahamas.com/islands/nas-  
sau/events/events\_local\_s.htm

**SOURCES:**

*GdWrldFest-1985*, p. 16

◆ 0782 ◆ **Frankenmuth Bavarian Festival**

*Second weekend in June*

Religious leaders in Bavaria sent a group of 15 Franconians to Michigan's Saginaw Valley in 1845 to set up a mission for the Indians. Although the mission eventually moved elsewhere, the settlement known as Frankenmuth, meaning "courage of the Franconians," retained its Bavarian roots and soon attracted other German immigrants. In fact, for many years after the beginning of the 20th century, German remained the community's principal language.

The Frankenmuth Bavarian Festival, held in June each year to celebrate the town's German heritage, takes advantage of the town's Old World atmosphere and Bavarian architecture, which includes a glockenspiel tower that plays traditional German melodies, while carved wooden figures depict the legend of the *PIED PIPER* of Hamelin. There is also a replica of the 19th-century Holz Brücke, Frankenmuth's covered wooden bridge that spans the Cass River. The festival features a dance tent resembling a German *biergarten* with German dance bands and beverages, as well as farm tours, arts and crafts displays, a parade featuring the festival's Bavarian Princess, and well-known entertainers of German origin.

**CONTACT:**

RAM Productions  
P.O. Box 204  
Frankenmuth, MI 48734  
800-FUN-FEST (386-3378)  
info@frankenmuthfestivals.com  
www.frankenmuthfestivals.com

◆ 0783 ◆ **Frankfurt Book Fair (Buchmesse)**

*Second week in October*

The world's largest annual trade show for the book publishing industry, held annually for five days in Frankfurt, Germany. It attracts exhibitors from about 110 countries and is attended by more than 250,000 people, of whom about 7,000 are publishers, editors, and exhibitors.

Trade fairs have been a tradition in Frankfurt for at least 800 years, and, in even earlier times, its location on the Main River in the heart of the continent made the community a crossroads of trade. Book fairs were held in Frankfurt in the 16th century, when the city had become the center of German publishing. In 1579, the book fairs came under the supervision of the imperial censorship commission, and gradually the center of publishing shifted to Leipzig.

The world wars severely restricted publishing in Europe, but the industry reemerged afterwards. Because Leipzig was in Soviet-controlled East Germany, the publishing trade center moved back to Frankfurt for the first time since about 1650. The book fair had been chiefly an event for German publishers before 1939, but it grew in a few years to be the world's preeminent book fair. In its present international form, the fair is officially dated to 1949.

**CONTACT:**

Ausstellungs- und Messe GmbH  
Frankfurter Buchmesse  
Reineckstr. 3  
Frankfurt 60313 Germany  
011-49-069-2102-0; fax: 011-49-  
069-2102-227  
info@book-fair.com  
www.frankfurt-book-fair.com

◆ 0784 ◆ **Franklin's Birthday, Benjamin**

*January 17*

The commemoration of the birth of Benjamin Franklin—printer, scientist, inventor, statesman, diplomat, writer, editor, wit, and aphorist. Born in Boston on this day in 1706, Franklin helped edit, and was a signer of, the Declaration of Independence. He also helped to frame the Constitution. The commonsense moralities of his *Poor Richard's Almanac* became catch-phrases in his time and are still quoted today. For example: "Make haste slowly"; "Fish and visitors smell in three days"; "He that goes a-borrowing, goes a-sorrowing."

He invented bifocals, proposed Daylight Saving Time in 1786, and unsuccessfully recommended the wild turkey rather than the bald eagle as the national bird. When he died in 1790 in Philadelphia, he was given the most impressive funeral that city had ever seen: 20,000 people attended.

Since 1991, the Bower Award and Prize in Science—a cash prize of more than \$300,000—has been presented on Jan. 17 by the Franklin Institute in Philadelphia to a person who

has made a scientific contribution of a practical nature in the manner of Franklin. Also in Philadelphia, the Franklin Institute Science Museum holds a two-day "birthday bash" that often involves people dressing as Franklin. The celebration takes place on the weekend preceding Martin Luther KING, Jr. Day, which is the Monday after Jan. 15.

**CONTACT:**

Franklin Institute Science  
Museum  
222 N. 20th St.  
Philadelphia, PA 19103  
215-448-1200  
webteam@www.fi.edu  
sln.fi.edu

Library of Congress  
American Memory online exhibit  
memory.loc.gov/ammem/to  
day/jan17.html

**SOURCES:**

*AmerBkDays-2000*, p. 65  
*AnniHol-2000*, p. 10  
*DictDays-1988*, p. 44

◆ 0785 ◆ **Frawardignan, Feast of**

*April, September, August; 19th day of  
Frawardin, the 1st Zoroastrian month*

This is a "sacred name day" feast on which the month and day names coincide in the Zoroastrian calendar. But unlike most other name-day feasts, which refer to *yazatas* or spiritual beings, the 19th day of Frawardin honors the spirit of those who are living, dead, and not yet born. On this day a special ceremony is performed in memory of people from the community who have died. This thanksgiving service can be held in a fire temple, a meeting-hall, or a private home.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and the Feast of Frawardignan can fall either in April, August, or September.

Followers of the Zoroastrian religion, which was founded by the prophet Zoroaster (also known as Zarathushtra, believed to have lived around 1200 B.C.), today live primarily in Iran and northwestern India, although smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**

*RelHolCal-2004*, p. 66

◆ 0786 ◆ **Freedom Festival, International**

*Late June to early July*

The International Freedom Festival takes place each summer in the neighboring cities of Windsor, Canada, and Detroit, Michigan. The festival began in 1958 as a means of promoting tourism and providing local residents with summertime activities. It celebrates the historically friendly relationship between Canada and the United States. The festival starts in late June and ends in early July to celebrate CANADA DAY on July 1 and the U.S. FOURTH OF JULY. Events have included a rope-pulling contest across the Detroit River, a tug-boat race, a chili-cooking contest, a variety of concerts, carnival rides, a Canada Day parade and party, fireworks displays, and special events for children, the elderly, and the disabled.

**CONTACT:**

The Parade Company  
9500 Mt. Elliott, Studio A  
Detroit, MI 48211  
313-923-7400; fax: 313-923-2920  
www.theparade.org

◆ 0787 ◆ **Freeing the Insects**

*Late August-early September*

There is a festival in Japan on May 28 during which vendors sell insects in tiny bamboo cages. Those who purchase the diminutive pets keep them in or near the house during the summer months so that they can hear their songs in the evening. Then, on a day in late August or early September, they gather in public parks and at temples or shrines to set the insects free. When the creatures realize they have been released, the former captors listen to them burst into their individual sounds.

The custom of freeing the insects, also known as the **Insect-Hearing Festival**, is more common in the countryside. Although no one seems to know its exact origin, it is reminiscent of Italy's **FESTA DEL GRILLO**, where crickets are purchased in cages and kept as good luck tokens or harbingers of spring.

**SOURCES:**

*FolkWrldHol-1999*, p. 551  
*JapanFest-1965*, p. 185

◆ 0788 ◆ **French Open Tennis**

*May-June*

Officially known as the **French Championships**, one of the four major tournaments that make up the Grand Slam of tennis. (The others are the **AUSTRALIAN OPEN**, the **UNITED STATES OPEN**, and **WIMBLEDON**.) The French National Championship, played at the Stade Roland Garros in Auteil, France, on red-clay courts, was instituted in 1891 but wasn't opened to players from other nations until 1925. It became an open (to both amateurs and professionals) in 1968.

In 1974, Bjorn Borg of Sweden, 18 years old, became the youngest French Open winner. He went on to become a six-time winner—1974, 1975, 1978-81—putting him ahead of the former champion, Henri Cochet, the winner in 1926, 1928, 1930, and 1932. In the women's division, the most-wins champions since 1925 have been American Chris Evert Lloyd (seven wins: 1974, 1975, 1979, 1980, 1983, 1985, and 1986) and Australian Margaret Smith Court (five wins: 1962, 1964, 1969, 1970, and 1973). In 1990, 16-year-old Monica Seles of Yugoslavia took the youngest-champion honors from Borg when she beat German Steffi Graf. But Graf went on to win five times (1987, 1988, 1993, 1995, and 1996).

**CONTACT:**

Fédération Française de Tennis  
Stade Roland Garros  
2, Avenue Gordon Bennett  
Paris 75016 France  
011-33-1-47-43-48-00  
fft@fft.fr  
www.frenchopen.org

◆ 0789 ◆ **French Quarter Festival**

*Mid-April*

The French Quarter Festival celebrates Louisiana's distinctive musical and culinary traditions. Held in New Orleans, the festival features performances by local and other Louisiana musicians as well as those foreign musicians influenced by Louisiana's musical traditions. Scores of bands perform at various sites throughout the French Quarter (also called the Vieux Carré). Sixty local restaurants operate food booths on the festival grounds, offering spectators the best in Louisiana cooking. The festival began in 1983. In recent years close to 300,000 people have attended this three-day event.

**CONTACT:**

French Quarter Festivals, Inc.  
400 N. Peters St., Ste. 205  
New Orleans, LA 70130  
800-673-5725 or 504-522-5730;  
fax: 504-522-5711  
www.frenchquarterfestivals.org

◆ 0790 ◆ **Fritter Thursday**

*Between February 5 and March 11; day  
after Ash Wednesday*

At one time in England, each day of the week during which LENT began had a special name: **COLLOP MONDAY**, **SHROVE TUESDAY**, **ASH WEDNESDAY**, **Fritter Thursday**, and **Kissing Friday**. **Fritter Thursday** took its name from the custom of eating apple fritters—fruit-filled cakes deep-fried in fat—on this day.

**SOURCES:**

*DictDays-1988*, p. 45

◆ 0791 ◆ **Frost Saints' Days**

*May 11, 12, 13*

These three consecutive days in May mark the feasts of St. Mammertus, St. Pancras, and St. Servatus. In the wine-growing districts of France, a severe cold spell occasionally strikes at this time of year, inflicting serious damage on the grapevines. Although scientists claim that the unseasonable frost is caused by air currents blowing off a late breakup of polar ice in the north, some in rural France have believed that it is the result of their having offended one of the three saints, who for this reason are called the "frost saints."

In Germany, too, feelings toward these three saints are mixed, especially among those whose livelihood depends on agriculture. They call them "the three severe lords," and farmers believe that their crops are not safe from frost until May 13 has passed. French farmers have been known to show their displeasure over a cold snap at this time of year by flogging the statues and defacing the pictures of Mammertus, Pancras, and Servatus.

**SOURCES:**

*DaysCustFaith-1957*, p. 122  
*FolkWrldHol-1999*, p. 354  
*OxYear-1999*, pp. 204, 205

◆ 0792 ◆ **Fur Trade Days**

*Second weekend in July*

Chadron, Nebraska, was at one time a frontier town with a reputation for lawlessness. Shootouts in the local saloons



were a regular occurrence. But in 1893 a local newspaper came up with a way of putting the town's high spiritedness to better use. They organized the 1,000 Mile Horse Race from Chadron to Chicago—a publicity stunt that made Chadron a household name. Nine men, including one former outlaw, competed in the race. John Berry, the winner, reached Chicago in 13 days, 16 hours.

Today Fur Trade Days is an attempt to recreate the excitement of the town's active frontier trading days in the mid-1800s. Activities include a buffalo cookout, horseshoe pitching and buffalo chip-throwing contests, and a primitive rendezvous with a black powder shoot.

**CONTACT:**

Chadron/Dawes County Chamber of Commerce  
706 W. Third St.  
P.O. Box 646  
Chadron, NE 69337  
800-603-2937 or 308-432-4401  
[www.chadron.com/furtrade\\_days.php](http://www.chadron.com/furtrade_days.php)

◆ 0793 ◆ **Furrinalia**

*July 25*

Furrina (or Furina) was an ancient Roman deity whose reason for existence has been largely forgotten. She might have been associated with a spring or springs, and some experts regard her as a spirit of the darkness. Others say she was the goddess of robbers. All that is known for certain is that she possessed a grove (on the slopes of the Janiculum, a ridge near the Tiber River), a festival (the Furrinalia, on July 25), and her own *flamen*, or priest, named Furrinalis. Although Furrina belongs to the earliest of Roman religions, the Furrinalia continued to be observed in later Roman times. It was in Furrina's grove that the Roman tribune Gaius Sempronius Gracchus ordered his slave to kill him in 121 B.C.

**SOURCES:**

*ClassDict-1984*, p. 246  
*DictFolkMyth-1984*, p. 428  
*DictRomRel-1996*, p. 90  
*FestRom-1981*, p. 168  
*OxClassDict-1970*, p. 451  
*OxYear-1999*, p. 306

**Furry Day**

See **Helston Flora Day**

◆ 0794 ◆ **Fyr-Bål Fest**

*Weekend nearest June 21*

The Fyr-Bål Fest held every year in Ephraim, Wisconsin, reflects the town's Swedish and Norwegian heritage by incorporating customs traditionally associated with Scandinavian MIDSUMMER celebrations. The two-day festival is presided over by a "Viking chieftain," chosen on the basis of his contributions to the community. On the first evening the chieftain, whose identity has been kept secret, arrives by boat at Ephraim on the shores of Lake Michigan, where he is greeted by children dressed as elves. After a coronation ceremony, he proclaims the official opening of summer and lights a bonfire in which an effigy of the Winter Witch is burned. Other groups along the shores of adjacent Eagle Harbor then light their own bonfires.

In addition to the bonfire, traditional Scandinavian events at the festival include folk dancing and welcome mats in doorways made out of evergreen boughs woven together. There is also a trophy race at the Ephraim Yacht Club.

**CONTACT:**

Ephraim Foundation  
P.O. Box 165  
Ephraim, WI 54211  
920-854-9688; fax: 920-854-7232  
[efoundation@itol.com](mailto:efoundation@itol.com)  
[www.ephraim.org](http://www.ephraim.org)

# G

## ◆ 0795 ◆ **Gable Birthday Celebration, Clark**

*Saturday nearest February 1*

The American film actor William Clark Gable was born in Cadiz, Ohio, on February 1, 1901. For almost a quarter of a century he was Hollywood's leading male star, playing such romantic heroes as Rhett Butler in *Gone With the Wind* (1939).

The Clark Gable Foundation, Inc., was formed in the actor's hometown of Cadiz in 1985 for the purpose of preserving and promoting Gable's memory. Since 1987 it has hosted an annual celebration of Gable's birthday on or near February 1, an event that has been attended by John Clark, Gable's son; Joan Spreckles, his step-daughter; and a number of the original cast members of *Gone With the Wind*. There are booths for Gable memorabilia and showings of his films. The celebration is attended by several hundred collectors and fans.

### CONTACT:

Clark Gable Foundation, Inc.  
P.O. Box 65  
Cadiz, OH 43907  
740-942-GWTW (4989)  
www.clarkgablefoundation.com

## ◆ 0796 ◆ **Gabon Independence Day**

*August 16-18*

Gabon gained official independence from France on August 17, 1960, after more than a century of domination.

August 17 is a public holiday, but celebrations often extend to the days before and after Independence Day, with parades and dancing.

### CONTACT:

Gabon Embassy  
2034 20th St., N.W., Ste. 200  
Washington, DC 20009  
202-797-1000; fax: 202-332-0668

### SOURCES:

*AnnivHol-2000*, p. 138  
*NatlHolWrld-1968*, p. 146

## ◆ 0797 ◆ **Gaelic Mod**

*August*

Held in August at the Gaelic College of Celtic Arts and Crafts in St. Ann's, Nova Scotia, the Gaelic Mod is patterned after a similar event observed in Scotland every October. A mod is a competition that involves Gaelic singing, highland dancing,

bagpipe playing, and athletic skills—not unlike the Welsh EISTEDDFOD, although the latter is primarily a music and literary event. The Canadian Gaelic Mod includes visits by Scottish clan chiefs and performances by bagpipe bands and highland dance groups. The first mod was held in 1939 when the Gaelic College was founded. Its students and teachers perform all over the world.

### CONTACT:

Gaelic College  
P.O. Box 80  
Englishtown, Nova Scotia B0C  
1H0 Canada  
902-295-3411; fax: 902-295-2912  
info@gaeliccollege.edu  
www.gaeliccollege.edu/

### SOURCES:

*GdWrldFest-1985*, p. 46  
*IntlThFolk-1979*, p. 67

## ◆ 0798 ◆ **Gai Jatra**

*One week beginning the day after the full moon in August*

An eight-day carnival-type festival in Nepal, also known as the **Cow Festival**. The largest observance takes place in Kathmandu, though people observe Gai Jatra throughout the country. It is sponsored by families who had deaths during the year and is intended to help the dead complete a smooth journey to heaven. Cows are believed to ease the journey and open the gates of heaven with their horns; therefore, during the festival, cows decorated with flowers and teenagers dressed as cows process through the streets. Dancing, singing, and performances satirizing the government and society are also part of the celebrations. These diversions stem from a legend that, after the death of a queen's child, the king sent clowns to console the queen.

### CONTACT:

Nepal Tourism Board  
Tourist Service Center  
Bhrikuti Mandap  
Kathmandu, Nepal  
011-977-1-4256909; fax: 011-977-  
1-4256910  
info@ntb.org.np  
www.welcomenepal.com (click  
"Culture," then "Festivals")

### SOURCES:

*BkHolWrld-1986*, Oct 8  
*FolkWrldHol-1999*, p. 463

◆ 0799 ◆ **Gallup Inter-Tribal Indian Ceremonial**

*Second week in August, Wednesday through Sunday*

A major inter-tribal celebration held at Red Rock State Park near Gallup, New Mexico. The ceremonial originated in 1922, and now more than 50 tribes from the United States, Canada, and Mexico participate. Average attendance is 30,000.

The ceremonial activities include competitive dancing, a barbecue, and all-Indian professional rodeos, in which cowboys compete for silver belt-buckle prizes in such events as calf roping and bronco riding. There are also three evenings of Indian ceremonial dancing, with the Hoop, Deer, Buffalo, and other dances performed by different tribes.

The markets here present some of the country's finest displays of Indian fine arts—Navajo rugs, katchinas, jewelry, pottery, basketry, beadwork, leatherwork, sculptures, and painting—there are also silversmiths, weavers, and potters at work on their crafts.

On Saturday morning, downtown Gallup is the scene of the Ceremonial Parade, with tribal bands playing traditional and contemporary music. It is called the country's only all-Indian non-mechanized parade—all participants are walking, on horseback or in wagons. On Saturday night, a Ceremonial Queen is crowned.

**CONTACT:**

Gallup Inter-Tribal Ceremonial  
Association  
888-685-2564  
gitica@ceremonial.org  
www.gallupnm.org/ceremonial/

◆ 0800 ◆ **Galungan**

*Every 210 days*

A major 10-day religious festival commemorating the Balinese New Year that is celebrated throughout the Indonesian island-province of Bali every 210 days. (The Balinese calendar followed for holidays is a 210-day cycle.) This is a Bali Hindu festival (Balinese religion is a mix of traditional Balinese and Hindu practices and beliefs), during which the gods are thought to come to earth. Balinese festivals include rituals in the temples, where small thrones are symbolic seats for the gods to occupy; cockfights, a combination of sport and gambling; offerings of foods, fruit, and flowers to the temple by the women; and card games, music, and dancing.

Numerous temple festivals are held during the year in individual Balinese villages, but Galungan is island-wide.

**CONTACT:**

Indonesian Embassy  
Information Dept.  
2020 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-775-5200; fax: 202-775-5365  
Information@embassyofin  
donesia.org

**SOURCES:**

*GdWrldFest-1985*, p. 112  
*IntlThFolk-1979*, p. 218

◆ 0801 ◆ **Galway Oyster Festival**

*Last weekend in September*

In Galway, Ireland, the opening of the oyster season is celebrated with parties, music, and an oyster-opening competition. A young woman chosen to preside over the activities

as the Pearl presents the first oyster to the mayor, who traditionally stands on Clarenbridge Pier in his scarlet robes waiting to open and taste it. Banquets are held in the evening and local pubs serve oysters by the bucketful, washed down by beer.

**CONTACT:**

Galway Oyster Festival  
Áras Fáilte  
Galway, Ireland  
011-353-91-587-992; fax: 011-353-  
91-527-282  
info@galwayoysterfest.com  
www.galwayoysterfest.com

**SOURCES:**

*GdWrldFest-1985*, p. 114

◆ 0802 ◆ **Gambia Independence Day**

*February 18*

Gambia gained independence from Britain on February 18, 1965, and became a constitutional monarchy. On that day, people gathered in Bathurst for music, dancing, and the replacement of the Union Jack with the Gambian flag. A public vote in 1970 made the Republic of the Gambia a British Commonwealth.

Independence Day is a national holiday in Gambia.

**CONTACT:**

Gambian Embassy  
1156 15th St., N.W., Ste. 905  
Washington, DC 20005  
202-785-1399

**SOURCES:**

*AnnioHol-2000*, p. 29  
*NatlHolWrld-1968*, p. 25

◆ 0803 ◆ **Gandhi Jayanti (Mahatma Gandhi's Birthday)**

*October 2*

A national holiday in India to commemorate the birth of Mohandas Karamchand Gandhi, who came to be known as Mahatma ('great soul') Gandhi. At this time pilgrimages are made from throughout the country to the Raj Ghat on the banks of the Yamuna River in Delhi where Gandhi was cremated. Many communities also hold spinning and weaving sessions in his honor.

Gandhi, often pictured in a simple white cotton robe at a spinning wheel, was the leader of the movement for Indian nationalism, the 20th century's great prophet of nonviolence, and a religious innovator who encouraged a reformed, liberal Hinduism.

He was born in 1869 in Porbandar, India, and educated both in India and England. He went to South Africa as a young lawyer, was shocked by the racial discrimination, and led the African Indians in a non-violent struggle against repression. Returning to India, he became a dominant political figure, and, in the struggle for independence, was jailed several times. His protests often took the form of fasts.

In the 1930s, he worked for rural people trying to eradicate discrimination against the untouchable caste and promoting hand spinning and weaving as occupations for the poor and as a way to overcome the British monopoly on cloth. The ashram (a religious retreat center) he established near Ahmedabad became the center of his freedom movement. In the 1940s, he helped heal the scars of religious conflict in Bengal and Bihar; in 1947 his fasting put an end to the rioting in Calcutta. On January 30, 1948, on his way to an evening

prayer meeting in Delhi, he was shot and killed by a Hindu fanatic. Albert Einstein was among his great admirers.

**CONTACT:**

India Ministry of External Affairs  
www.meadev.nic.in/Gandhi/intro.htm

Official Mahatma Gandhi eArchive

Mahatma Gandhi Foundation  
Rishiket Apt., Ground Fl.  
N.T. Malusare Ln., Irla off S.V.  
Rd., Vile Parle (West)  
Mumbai 400 056 India  
011-91-22-26704605; fax: 011-22-26704603

contactus@mahatma.org.in  
web.mahatma.org.in

M. K. Gandhi Institute for Nonviolence

Christian Brothers University  
650 E. Parkway, S.  
Memphis, TN 38104  
901-452-2824; fax: 901-452-2775  
questions@gandhiinstitute.org  
www.gandhiinstitute.org

◆ 0804 ◆ **Ganesh Chaturthi**

*August-September; waxing half of Hindu month of Bhadrapada*

A lively seven- to ten-day long festival to worship the elephant-headed Ganesh, the Hindu god of wisdom and success. He is also the remover of obstacles, so he is also called Vighnesa, or Vighneswara. The festival is especially colorful in the Indian states of Tamil Nadu, Maharashtra, Andhra Pradesh, and Karnataka, and is the best-known event in Bombay.

Everyone pays homage to huge clay images of Ganesh made by highly respected artists, and he is also propitiated with street performances, competitions, processions, and yoga demonstrations. In Bombay, at the end of the week of celebration, as sacred songs are chanted, an image is taken to the sea and immersed to ensure prosperity for both land and water.

It is said that Ganesh, the son of the gods Shiva and Parvati, so annoyed his father one day that Shiva cut off his head. But Shiva then repented, and replaced his head with that of an elephant. Today people ask for Ganesh's help in undertaking new projects.

The story behind the festival in Nepal is that the day, called **Ganesh Chata**, celebrates a bitter dispute between Ganesh and the moon goddess. Therefore, the Nepalese try to stay inside on this night and close out the moonlight.

**CONTACT:**

India Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/ganesh.htm

Maharashtra Tourism Development Corporation  
www.mtdcindia.com/destination/festmain.htm

**SOURCES:**

*AnnivHol-2000*, p. 166  
*BkHolWrld-1986*, Oct 2  
*DictWrldRel-1989*, p. 271

◆ 0805 ◆ **Ganga Dussehra**

*May-June; Hindu month of Jyestha*

According to Hindu mythology, the Ganges River in India originally flowed only in heaven. In the form of a goddess, Ganga, the river was brought down to earth by King Bhagiratha in order to purify the ashes of his ancestors, 60,000 of whom had been burned under a curse from the great sage Kapila. The river came down reluctantly, breaking her fall on the head of Shiva so that she wouldn't shatter the Earth. By the time she reached the Bay of Bengal, she had touched the ashes of the 60,000 princes and fertilized the entire region.

On Ganga Dussehra, the 10th day of the waxing half of the month of Jyestha, Hindus who are able to reach the Ganges take a dip in the river to purify their sins and remedy their physical ills. The largest crowds assemble at the Uttar Pradesh towns of Hardwar, Mukteshwar, Varanasi, and other locations on the banks of the Ganges that have legendary significance. Those who live far away from the Ganges immerse themselves in whatever river, pond, or sea they can get to on this day.

Part of the Hindu faith includes the hope of bathing in the Ganges at some point during one's life. Upon death, a Hindu's body is generally cremated and the ashes are immersed in its holy water to assure peace for the soul.

See also KUMBH MELA

**CONTACT:**

Uttar Pradesh Tourism Dept.  
Rajarshi Purshottam Das Tandon  
Paryatan Bhavan  
Lucknow, Uttar Pradesh C-13  
India  
011-91-522-230-8916; fax: 011-91-522-230-8937  
upstdc@up-tourism.com

**SOURCES:**

*DictFolkMyth-1984*, p. 671  
*FolkWrldHol-1999*, p. 378  
*RelHolCal-2004*, p. 169

◆ 0806 ◆ **Gangaur**

*March-April; first through eighteenth days of the Hindu month of Caitra*

Gangaur is one of the highlights of the festival year in the state of Rajasthan, India. It is observed in celebration of Gauri, another name for Parvati, Shiva's wife. This is largely a girls' and women's festival, but boys and men get to enjoy the elaborate processions that take place in cities around the state, such as Jaipur, Bikaner, Jodhpur, and Udaipur, where there is also a boat procession on Pichola Lake.

The festival begins the day after HOLI and continues for 18 days, during which women fast, dress in their best clothes, adorn themselves with intricate henna designs, and pray—married women, for the well-being of their husbands and marriages, and single women, to find good husbands. The festival culminates with feasting and processions of the goddess' image celebrate the union of Gauri and Shiva, representing happy married life.

**CONTACT:**

India Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/gangaur.htm

**SOURCES:**

*FestIndia-1978*, p. 76  
*RelHolCal-2004*, p. 184

◆ 0807 ◆ **Ganna (Genna)**

January 7

The CHRISTMAS celebration in Ethiopia, which is officially called **Leddat**, takes place on January 7 (see OLD CHRISTMAS), observing the Coptic Orthodox calendar. But it is more popularly known as Ganna, after the game that is traditionally played by boys, young men, and occasionally elders, on this day. According to legend, the shepherds were so happy when they heard about the birth of Jesus that they used their hooked staffs to play ganna—a game similar to field hockey. Pilgrims gather in the spectacular medieval churches in Lalibela for services, music, and food.

**SOURCES:**

*AnnivHol-2000*, p. 6  
*BkFestHolWrld-1970*, p. 151  
*BkHolWrld-1986*, Jan 7  
*EncyChristmas-2003*, p. 228  
*FolkWrldHol-1999*, p. 28  
*GdWrldFest-1985*, p. 74

◆ 0808 ◆ **Gansabhauet**

November 11

An old and peculiar festival involving a dead goose, held only in the country town of Sursee, Lucerne Canton, Switzerland, on St. Martin's Day (see MARTINMAS). A dead goose is hung by its neck in front of the town hall, and young men draw lots to take turns trying to knock it down with a blunt saber. (*Gansabhauet* means "knocking down goose.")

The young men, blindfolded and wearing red robes and big round masks representing the sun, get only one try at the bird. While the men whack at the goose, children's games take place: they scale a stripped tree, race in sacks, and compete in seeing who can make the ugliest face.

Gansabhauet was first mentioned in 1821. Its real origin is uncertain, although it is thought that it may have something to do with the old practice of handing over payment in kind to the landlord.

**CONTACT:**

Switzerland Tourism  
 Swiss Center  
 608 Fifth Ave.  
 New York, NY 10020  
 877-Switzerland (794-8037) or  
 212-757-5944; fax: 212-262-6116  
 info.usa@switzerland.com

◆ 0809 ◆ **Garland Day**

May 12; May 29

On May 12, or **Old May Day**, the children of the Dorset fishing village of Abbotsbury still "bring in the May." They do this by carrying garlands from door to door and receiving small gifts in return. The May garlands are woven by a local woman and her helpers, who are regarded as the town's official garland-makers. Each garland is constructed over a frame and supported by a stout broomstick, which is carried by two young people as they go about the village. Later, the garlands are laid at the base of the local war memorial.

At one time this was an important festival marking the beginning of the fishing season. Garland Day used to center around the blessing of the wreaths, which were then carried down

to the water and fastened to the bows of the fishing boats. The fishermen then rowed out to sea after dark and tossed the garlands to the waves with prayers for a safe and plentiful fishing season. This ceremony may be a carry-over from pagan times, when sacrificial offerings were made to the gods of the sea.

Another Garland Day celebration is held in Castleton, Derbyshire, on May 29 or **SHICK-SHACK DAY**. The Garland King (or May King) rides on horseback at the head of a procession of musicians and young girls, who perform a dance similar to the **HELSTON FLORA DAY** furry dance. The "garland" is an immense beehive-shaped structure that fits over his head and shoulders, covered with greenery and flowers and crowned with a special bouquet called the "queen." This is laid at the war memorial in Castleton's marketplace.

**CONTACT:**

Visit Britain  
 551 Fifth Ave., Ste. 701  
 New York, NY 10176  
 800-462-2748  
 travelinfo@visitbritain.org

**SOURCES:**

*AnnivHol-2000*, p. 81  
*DictDays-1988*, p. 46

◆ 0810 ◆ **Gasparilla Pirate Festival**

Early February

A 164-foot reproduction pirate ship sails up Florida's Tampa Bay and into the Hillsborough River with its cannons booming. About 500 costumed pirates lower themselves over the side and "capture" the city of Tampa and its mayor, raising the pirate flag over city hall. Thus begins the **Gasparilla Pirate Invasion**, one of the nation's largest and best-attended celebrations. The mock invasion is followed by a three-hour victory parade featuring members of a men's club known as Ye Mystic Krewe, which started the pirate festival in 1904.

The festival is named for José Gaspar, an 18th-century Spanish pirate who terrorized the Florida coast from around 1783 until his death in 1821, when he wrapped a length of anchor chain around his waist and leapt into the sea brandishing his sword rather than be captured by a U.S. Navy warship.

**CONTACT:**

Eventmakers Corporation  
 3701 W. Azeele  
 Tampa, FL 33609  
 www.gasparillapiratefest.com

**SOURCES:**

*AmerBkDays-2000*, p. 127  
*AnnivHol-2000*, pp. 34, 35  
*BkHolWrld-1986*, Feb 7  
*FolkAmerHol-1999*, p. 74  
*GdUSFest-1984*, p. 37

◆ 0811 ◆ **Gaspee Days**

May-June

The British revenue schooner *Gaspee* was sent to the American colonies to reinforce various British revenue laws, including the Townshend Acts of 1767. Because of these laws, colonists had to pay taxes to the British on imported goods they bought from them. As a result, smuggling was common. The colonists at Rhode Island burned the ship on June 10, 1772, in what many regard as the first act of rebellion leading up to the Revolutionary War.

Since 1966 the event has been commemorated in a festival that includes a symbolic reenactment of the burning, a fife and drum muster, and a colonial parade. There are also numerous athletic events and a gala ball. The events, which take place in both Cranston and Warwick, Rhode Island,

were proclaimed part of the "Year of the Gaspee" in 1972, the bicentennial of this early stage in the struggle for independence.

See also RHODE ISLAND INDEPENDENCE DAY

**CONTACT:**  
Gaspee Days Committee  
P.O. Box 1772  
Warwick, RI 02888  
401-781-1772  
info@gaspee.com  
www.gaspee.com/

**SOURCES:**  
*AmerBkDays-2000*, p. 341  
*GdUSFest-1984*, p. 166

◆ 0812 ◆ **Gawai Dayak**

*Late May to early June*

A rice harvest festival of the Dayak people of Sarawak, Malaysia, on the northern coast of Borneo. Some aspects of the celebrations have remained essentially the same for centuries. They take place in longhouses, the bamboo-and-palm-leaf structures built on stilts that are shared by 20 or 30 families. At midnight on the eve of Gawai Dayak, a house elder conducts the chief ritual: while sacrificing a white cock, he recites a poem to ask for guidance, blessings, and a long life. Other events include the selection of the most beautiful man and woman to be king and queen of the harvest, dancing, a feast of rice, eggs, and vegetables, and the serving of traditional *tuak*, rice wine.

**CONTACT:**  
Sarawak Tourism Board  
Level 6 & 7, Bangunan  
Jalan Masjid Kuching  
Yayasan Sarawak 93400 Malaysia  
011-6082-423-600; fax: 011-6082-416-700  
stb@sarawaktourism.com  
www.sarawaktourism.com/  
(click on 'Festivals')

**SOURCES:**  
*BkHolWrld-1986*, Jun 2  
*GdWrldFest-1985*, p. 132

◆ 0813 ◆ **Gedaliah, Fast of (Tsom Gedalyah, Tzom Gedaliahu)**

*Between September 8 and October 6; Tishri 3 (first day following Rosh Hashanah)*

When Nebuchadnezzar, the Babylonian king, destroyed Jerusalem and the First Temple, and carried away most of the Jews into slavery in 586 B.C., he left behind a few farmers and families under the supervision of a Jewish governor named Gedaliah ben Ahikam to clean up after the army and to administer affairs in the devastated land. Eventually some Jews who had managed to hide out in the hills came back to the area and joined the thousand or so who had been left behind.

Things progressed well until a few hot-headed traitors, who accused Gedaliah of collaborating with the enemy, murdered him and the small garrison of soldiers Nebuchadnezzar had stationed there. Many of the farmers took their families and fled in terror to Egypt; the rest were either killed or taken to Babylon, bringing about Judah's final collapse. The Fast of Gedaliah commemorates the man who was assassinated at a time when he was needed most.

**SOURCES:**  
*DaysCustFaith-1957*, p. 245  
*OxYear-1999*, p. 726  
*RelHolCal-2004*, p. 53

◆ 0814 ◆ **Geerewol Celebrations**

*Rainy season, late June to mid-September*

Elaborate week-long festivities held by the Wodaabe people of Niger as a kind of male beauty contest. The festivities also serve the important purpose of allowing young men and women to meet prospective mates outside their circle of cousins.

There are two main dances to the celebrations, the *yaake* and the *geerewol*.

The *yaake* is the dance for demonstrating charm. The men paint their faces with pale yellow or red powder and borders of black kohl around their eyes; they also shave their hairline to heighten the forehead. They dance in a line, leaning forward on tiptoe to accentuate their height, and contorting their faces with rolling eyes, pursed lips, and inflated cheeks. Their charm and personality is judged based on these expressions.

The *geerewol* is held to select the most beautiful men. In this dance the men line up wearing beads on their bare chests and turbans adorned with ostrich feathers on their heads. For a couple of hours they chant and jump and stomp while selected young unmarried women kneel and scrutinize them. These women are the judges; eventually they walk toward the dancers and indicate their favorites by swinging their arms.

The *Geerewol* celebration ends at sunrise after an entire night of dancing when the host group presents the departing guests with roasted meat.

**CONTACT:**  
Niger Embassy  
2204 R St., N.W.  
Washington, DC 20008  
202-483-4224; fax: 202-483-3169  
ambassadeniger@hotmail.com  
www.nigerembassyusa.org/  
travel.html

*African Ceremonies*  
(website for book by Carol Beckwith and Angela Fisher)  
www.africanceremonies.com/ceremonies/largephotopages/16wodaabebeauty.html

◆ 0815 ◆ **General Clinton Canoe Regatta**

*May, Memorial Day weekend*

Originally a re-creation of the historic trip down the Susquehanna River by General James Clinton during the Revolutionary War, this well-known canoe regatta now has three divisions, one for professionals and two for amateurs, based on the type of canoe used. The professional race, which has gained national recognition as the **World Championship Flat Water Endurance Race**, is the longest one-day race of its kind and covers a 70-mile stretch of the river between Cooperstown and Bainbridge, New York. When it was first held in 1962, it was a one-day affair, but now the regatta and the events associated with it extend for three and a half days

over the MEMORIAL DAY weekend. There are cash prizes, and the event attracts canoeists from Canada, Michigan, Minnesota, and Wisconsin.

In addition to the races, a carnival and many other activities for spectators are held at General Clinton Park. It was, in fact, money raised by the races that enabled the Bainbridge Chamber of Commerce to purchase the riverfront land on which the park now stands.

**CONTACT:**  
Bainbridge Chamber of Commerce  
P.O. Box 2  
Bainbridge, NY 13733  
607-967-8700; fax: 607-967-3207  
info@bainbridgechamberny.org  
www.canoeregatta.org

**SOURCES:**  
*GdUSFest-1984*, p. 122

◆ 0816 ◆ **Georgia Day**  
*February 12*

Also known as **Oglethorpe Day**, February 12 commemorates the day in 1733 when James Edward Oglethorpe and 120 other Englishmen landed in Savannah, Georgia, to establish a new colony. The earliest settlers observed the day by firing salutes and offering toasts in Oglethorpe's honor. For almost 200 years thereafter, the celebrations were confined to major anniversaries of the event, and it wasn't until 1933 that February 12 became a "special day of observance" in the Georgia schools. In 1965 the anniversary of the state's founding was officially proclaimed Georgia Day.

On February 12 there is a procession through the historic town of Savannah and a luncheon. Since 1966 there has been a reenactment of Oglethorpe's landing, with costumed residents playing the roles of Georgia's first European settlers and of the American Indians who greeted them upon their arrival.

**CONTACT:**  
Savannah Convention and Visitors Bureau  
101 E. Bay St.  
Savannah, GA 31401  
877-SAVANNAH (728-2662) or  
912-644-6400; fax: 912-644-6499

**SOURCES:**  
*AmerBkDays-2000*, p. 137  
*AnnivHol-2000*, p. 26  
*GdUSFest-1984*, p. 39

Georgia Secretary of State  
Capitol Tours and Information Desk  
214 State Capitol  
Atlanta, GA 30334  
404-656-2844; fax: 404-656-0513  
cec@sos.state.ga.us  
www.sos.state.ga.us/state\_capitol/education\_corner/history\_of\_georgia.html

◆ 0817 ◆ **Georgia Independence Day**  
*May 26*

Georgia Independence Day celebrates the republic's brief period of independence from Tsarist Russia from May 26, 1918, until its forced incorporation into the Soviet Union in 1922. Georgia declared its independence from the former Soviet Union on April 9, 1991, but the national holiday commemorates the country's original independence earlier in the century.

**CONTACT:**  
Republic of Georgia Embassy  
1615 New Hampshire Ave.,  
N.W., Ste. 300  
Washington, DC 20009  
202-387-2390; fax: 202-393-4537  
embassy@georgiaemb.org

◆ 0818 ◆ **Georgia Peanut Festival**  
*October*

A harvest festival paying tribute to Georgia's top crop is held in Sylvester, the Peanut Capital of the World. More peanuts are produced in the region around Sylvester than anywhere else in the state, and Georgia accounts for nearly half the U.S.'s peanut production and supplies five percent of the world's total production. Furthermore, Georgia's peanuts are a \$2.5 billion industry. Thus Sylvester's title of Peanut Capital. In other countries, the end products of peanuts are usually oil and meal; Georgia's harvest is largely used for salted and roasted peanuts and peanut butter.

This festival, which comes at the end of the peanut harvest time, began in 1964. Highlights through the years have included an appearance by George Bush, Sr. in 1979 to kick off his unsuccessful drive for the Republican presidential nomination, and the making of the World's Largest Peanut Butter and Jelly Sandwich in 1987. The sandwich measured 12½ feet by 12½ feet.

Events of the festival include a beauty pageant to choose a Little Miss Peanut, Junior Miss Peanut, and Georgia Peanut Queen; a peanut-syrup-and-pancakes eating contest; a peanut-recipe contest for school children; concerts; clogging exhibitions; a kiddy parade and a grand parade (the state's largest commodity parade) with 150 to 200 entries, including floats, horses, antique cars, and people dressed as peanuts.

**CONTACT:**  
Sylvester-Worth County Chamber of Commerce  
301 E. Franklin St.  
P.O. Box 768  
Sylvester, GA 31791  
229-776-7718

◆ 0819 ◆ **Georgiritt (St. George's Parade)**  
*March-April, Monday after Easter*

St. George is honored each year at Traunstein in Bavaria, Germany, and in other Bavarian villages on EASTER MONDAY to mark April 23, the day on which he is said to have been martyred in 303. The Georgiritt, or St. George's Parade, commemorates the legend of George's victory over the dragon that was threatening the pagan city of Sylene by demanding that humans be sacrificed to feed it. St. George killed the dragon, saved the king's daughter (who was next in line to be sacrificed), and converted Sylene's 15,000 citizens to Christianity.

Because St. George is usually depicted on horseback, the farmers of Traunstein decorate their own horses with garlands and ribbons and ride them across the fields and three times around the parish church. After the local priest blesses the horses and other farm animals, the procession turns toward the village. The festival ends with ritualistic sword dances that have been handed down from medieval times.

See also ST. GEORGE'S DAY

**SOURCES:**  
*FestWestEur-1958*, p. 64

◆ 0820 ◆ **Geranium Day**  
*April and May*

Since the 1920s this has been a day in England to collect money for the blind. It represents a joint effort by a number of charities dedicated to helping the blind and is organized by the Greater London Fund for the Blind. Although at one time real geraniums were given to those who made donations, these days contributors receive a sticker with a red geranium on it. And there are now two collection days—one in the City of London in April and one in the greater London area in May.

The choice of the geranium—a flower without a strong scent—seems unusual as a symbol for the blind, but it may have been chosen simply because the poppy (see MEMORIAL DAY) and the rose (see ALEXANDRA ROSE DAY) were already being used for fund-raising purposes. It may also have been chosen for its symbolic meaning: consolation.

**CONTACT:**  
Greater London Fund for the  
Blind  
12 Whitehorse Mews  
37 Westminster Bridge Rd.  
London SE1 7QD United  
Kingdom  
011-44-20-7620-2066; fax: 011-44-  
20-7620-2016  
info@glfb.org.uk  
www.glfb.org.uk

**SOURCES:**  
*DictDays-1988*, p. 47

◆ 0821 ◆ **German-American Day**  
*October 6*

Descendants of the earliest German settlers have observed October 6 as **German Pioneer Day** or **German Settlement Day** since 1908, commemorating the day on which the first permanent German settlement in America was established at Germantown, Pennsylvania, in 1683. But it wasn't until 1987 that October 6 was formally designated German-American Day by President Ronald Reagan.

According to the 1990 census, German Americans are the largest ethnic group in the United States, and their traditions and institutions have had a wide-ranging impact on the American way of life.

This day is often observed by attending programs and events that promote an understanding of the contributions of German immigrants—for example, lectures on German history, art, music, and literature; exhibits featuring German artifacts; performances of German music and hymns; and church services that acknowledge German-American members of the congregation. Ohio observes German-American Heritage Month throughout October, and smaller celebrations are held in more than 2,000 communities across the country. In recent years, October 6 has also become a time to celebrate GERMAN UNIFICATION DAY (October 3).

**CONTACT:**  
German American National Con-  
gress  
4740 N. Western Ave.  
Chicago, IL 60625-2097  
773-275-1100; fax: 773-275-4010  
info@dank.org  
www.dank.org/german\_day.  
html

**SOURCES:**  
*DictDays-1988*, p. 47

United German-American Socie-  
ties of Greater Chicago  
6540 N. Milwaukee Ave.  
Chicago, IL 60631-1750  
630-653-3018; fax: 630-668-5243  
germanday@hotmail.com  
www.germanday.com/german\_  
day\_festival.html

◆ 0822 ◆ **German Unification Day**  
*October 3*

**Unity Day** celebrates the reunification of East and West Germany that took place on October 3, 1990. In setting the date of the official reunification, West German Chancellor Helmut Kohl wanted to honor the historic events of November 1989, in which the government of East Germany resigned and thousands of citizens scaled the Berlin Wall and began to demolish it. He did not want to overshadow other important November observances, however, such as ALL SOULS' DAY on November 2 and KRISTALLNACHT on November 9-10. He instead chose October 3, because the German Meteorological Association informed him that, on average, the best weather in Germany occurs on that day.

German Unity Day is observed with speeches, marches, and public events, including the government's official Unity Day celebration street festival, which draws about 300,000 people annually. Each year the location changes so that the celebration rotates among all of the German states.

**CONTACT:**  
German Embassy  
4645 Reservoir Rd., N.W.  
Washington, DC 20007-1998  
202-298-4000  
www.germany-info.org

**Gettysburg Address Day**  
*See Equal Opportunity Day*

◆ 0823 ◆ **Gettysburg Civil War Heritage Days**  
*First week in July*

The Battle of Gettysburg on July 1-3, 1863, marked a turning point in the American Civil War. It was here that General Robert E. LEE's Confederate army of 75,000 men and the 97,000-man Northern army of General George G. Meade met by chance when a Confederate brigade sent there for supplies observed a forward column of Meade's cavalry. The ensuing battle did not end the war, nor did it attain any major military goals for either the North or the South. But the Confederate army was turned back, and it never recovered from its losses. With 51,000 casualties and 5,000 dead horses, the Battle of Gettysburg ranks as the bloodiest battle in American history.



Every year since 1983 the anniversary of the battle has been commemorated at the Gettysburg National Military Park. Civil War reenactment groups in authentic uniforms, carrying 19th-century weapons of the type used in the battle, demonstrate infantry tactics and drill, cavalry drill, and soldiers' occupations and pastimes. There are also band concerts, a Civil War battle reenactment, lectures by nationally known historians, and a Civil War collectors' show featuring antique arms and uniforms, documents, books, photographs, and personal effects from pre-1865 American military history.

**CONTACT:**

Gettysburg National Military  
Park  
97 Taneytown Rd.  
Gettysburg, PA 17325-2804  
717-334-1124; fax: 717-334-1891  
www.nps.gov/gett/home.htm

Gettysburg Official Web Site  
89 Steinwehr Ave.  
Gettysburg, PA 17325  
717-334-2100; fax: 717-334-6905  
info@gettysburg.com  
www.gettysburg.com

◆ 0824 ◆ **Gettysburg Day**  
*July 1*

The Battle of Gettysburg, which began on July 1, 1863, was a turning point in the Civil War. Under the leadership of General Robert E. LEE, Confederate soldiers were advancing toward Harrisburg, Pennsylvania, when they encountered General George G. Meade's Union forces. On the third day of the battle, Lee ordered his men to attack the center of the Union line in an action that later came to be known as Pickett's Charge. But Meade had anticipated just such a strategy, and the rebels were forced to retreat to Virginia. The toll of missing, wounded, and dead was more than 23,000 for the North and 28,000 for the South.

On the 50th anniversary of the battle, Civil War veterans reenacted Pickett's Charge. There continued to be major observances at the Gettysburg battlefield on all the major anniversaries, although the 75th (in 1938) was the last in which surviving Civil War veterans actually participated. The annual observation takes place throughout the week of July 1 and includes speeches by distinguished guests, a military band concert, and a parade with floats illustrating historic events (see GETTYSBURG CIVIL WAR HERITAGE DAYS).

**CONTACT:**

Gettysburg National Military  
Park  
97 Taneytown Rd.  
Gettysburg, PA 17325-2804  
717-334-1124; fax: 717-334-1891  
www.nps.gov/gett/home.htm

Gettysburg Official Web Site  
89 Steinwehr Ave.  
Gettysburg, PA 17325  
717-334-2100; fax: 717-334-6905  
info@gettysburg.com  
www.gettysburg.com

**SOURCES:**

*AmerBkDays-2000*, p. 492  
*AnnivHol-2000*, p. 111

◆ 0825 ◆ **Ghana Republic Day**  
*July 1*

Ghana's Republic Day celebration is one of the most striking in West Africa, due to the fact that the popular attire includes the brightly colored cloth known as the *kenti*. Although at one time each tribe's *kenti* had a distinctive pattern, weave, and color combination, today most are orange or yellow with a hexagonal pattern. Men wear it draped over one shoulder and around the waist, while women may wear it as a long skirt.

July 1 is the day on which Ghana became an independent republic in 1960. The people also celebrate March 6 as Independence Day—the day in 1957 when British rule ended and Ghana became the first state in the British Commonwealth to be governed by black Africans.

**CONTACT:**

Ghana Embassy  
3512 International Dr., N.W.  
Washington, DC 20008  
202-686-4520; fax: 202-686-4527

**SOURCES:**

*AnnivHol-2000*, pp. 40, 110  
*NatlHolWrld-1968*, p. 100

◆ 0826 ◆ **Ghanta Karna (Gathyamuga)**  
*July-August; 14th day of waning half of  
Hindu month of Sravana*

This day commemorates the death of Ghanta Karna, or 'Bell Ears,' a demon with jingling bells in his ears so that he'd never have to hear the name of Vishnu. In Hindu mythology he caused death and destruction wherever he went, until a god in the form of a frog persuaded him to leap into a well, after which the people clubbed him to death and dragged his body to the river to be cremated.

Also known as the **Festival of Boys** because young boys play a primary role in the celebration of Ghanta Karna's death, this day is observed in Nepal by erecting effigies at various crossroads and making passers-by pay a toll. After they've spent the day collecting tolls and preparing for the Ghanta Karna funeral, the boys tie up the effigy with a rope and throw it in the river. Sometimes the effigy is set on fire before being thrown in the water. Young girls hang tiny dolls on the effigy of Ghanta Karna to protect themselves from the monster.

Children also sell iron rings on this day and use the money to buy candy. It is believed that those who have iron nails in the lintels of their homes or are wearing an iron ring will be protected from evil spirits in the coming year.

**CONTACT:**

Kantipur Online  
Kantipur Publications (Nepal  
newspaper publisher)  
www.kantipuronline.com/festi  
vals.html

**SOURCES:**

*BkHolWrld-1986*, Aug 23  
*FolkWrldHol-1999*, p. 464

◆ 0827 ◆ **Giant Lantern Festival**  
*December 23-24*

A highlight of CHRISTMAS in the Philippines. In San Fernando, Pampanga, giant lanterns of colored paper and *capiz* shells, some 12 feet in diameter, are lit and carried in a parade. The event attracts crowds of people from Manila and nearby provinces.

**CONTACT:**

Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.wowphilippines.com.ph  
(click "Calendar of Events,"  
search "December")

**SOURCES:**

*EncyChristmas-2003*, p. 604

◆ 0828 ◆ **Giants, Festival of the (Fête des Géants)**

*Begins on the Sunday following July 5*

The huge figures that are often carried in procession through the streets of France used to be made of wicker supported by a light wooden frame, but their modern counterparts are usually made of plastic.

For three days and nights during the Fête des Géants in Douai, France, the figure of Gayant is carried through the streets to the accompaniment of drums and church bells. About 25 feet tall and wearing a military uniform, Gayant is followed by his wife, Marie, who is 20 feet high and always dressed in the latest fashion. Then come their three children—Jacquot, Fillion, and the baby, Binbin. The giants leave their home on Rue de Lambres and go to the town hall to salute the mayor, after which they continue on to the Place D'Armes and take part in the carnival festivities.

Another famous procession of the giants takes place in the city of Lille on **WHIT-MONDAY**, when more than 100 of these fabulous figures are carried through the streets of the town.

**CONTACT:**

Douai Tourist Office  
70, place d'Armes  
Douai 59500 France  
011-33-327-88-26-79; fax: 011-33-  
327-99-38-78  
tourisme@ville-douai.fr

**SOURCES:**

*BkFestHolWrld-1970*, p. 65

◆ 0829 ◆ **Giants, Festival of the, in Belgium**

*Fourth weekend in August*

In many French and Belgian towns, people carry giants—towering figures representing various biblical, historical, or legendary characters—through the streets in their religious and other festival processions.

One of Belgium's more distinctive and colorful pageants, held in Ath (or Aat), highlights the "Marriage of the Giants." The origins of the festival are a little vague, but the giants—Goliath and his bride, strong-man Samson, a warrior named Ambiorix, and several others—are supposed to date from the mid-15th-century Procession of St. Julien. Other figures were added by local guilds over the years, and today the procession is known as **Les Vêpres de Gouyasse**, because it portrays the marriage of Goliath.

The giants, 20-foot-tall figures made of wicker and cloth, are paraded through the streets; men are underneath the figures and see where they're going by peering out through peep-holes. Goliath wears a helmet and breastplate, his bride has orange blossoms in her hair, Samson carries a broken column. After they lumber through the streets to the Church of St. Julien, Goliath and his lady are married.

Along with the giants is the legendary horse, Bayard, purported to be able to change size according to the size of his

rider. The medieval story has it that four brothers, the sons of Aymon, were carried by the mighty steed Bayard as they fled the wrath of Charlemagne. The horse and its riders were tracked to a high cliff above the Meuse River; the horse gave a tremendous leap and carried the riders to safety across the river. The replica of the horse weighs about three-quarters of a ton and is propelled by a dozen men while four boys ride on its back.

Besides the procession, the day is marked by the shooting of muskets, revelry, eating, drinking, and dancing.

**CONTACT:**

Belgian National Tourist Office  
220 E. 42nd St., Ste. 3402  
New York, NY 10017  
212-758-8130; fax: 212-355-7576  
info@visitbelgium.com

**SOURCES:**

*FestWestEur-1958*, p. 16

◆ 0830 ◆ **Gift of the Waters Pageant**

*First full weekend in August*

The tract of land now known as Hot Springs State Park in Thermopolis, Wyoming, originally belonged to the Shoshone and Arapaho Indians. They sold it to the United States in 1886, receiving about \$60,000 worth of cattle and food supplies in return. Within the boundaries of the land were several hot mineral springs known for their healing powers. In 1889 the Wyoming State Legislature established the site as a park, stating that one-quarter of the water from the main spring—known as Big Spring, the largest hot mineral spring in the world—was to be set aside for public use. There has been a free bathhouse there since 1902.

The highlight of the event known as the Gift of the Waters Pageant is the reenactment of the signing of the treaty deeding the mineral springs to the people of Wyoming. The role of Washakie, chief of the Shoshones, was originally played by Chief Washakie's son, and later by his great-grandson.

**CONTACT:**

Thermopolis Chamber of Commerce  
P.O. Box 768  
Thermopolis, WY 82443  
800-SUN-N-SPA (786-6772) or  
307-864-3192  
thercc@rtconnect.net  
www.thermopolis.com/statep  
ark.html

**SOURCES:**

*GdUSFest-1984*, p. 217

◆ 0831 ◆ **Giglio Feast**

*About two weeks ending July 16*

The feast days of Our Lady of Mount Carmel (July 16) and St. Paulinus (June 22) are celebrated together by Italian Americans at the parish of Shrine Church of Our Lady of Mount Carmel in Brooklyn, New York. St. Paulinus (d. 431) was an architect in Nola, Italy, near Naples, who gave himself up to marauders so that a widow's son could be free. In the end, St. Paulinus secured the freedom of all the citizens who had been captured and placed into servitude.

For about two weeks leading up to July 16, there are daily masses and other religious devotions, parties, games, and stands offering Italian sausage, pizza, seafood, and other foods.

The highlights of the festival are the two processions of the *giglio* (Italian for "lilies"), a huge tower about six stories high and decorated with lilies. On Giglio Sunday, usually the Sunday after July 4, the statue of St. Paulinus is placed atop the *giglio* and paraded through the parish streets accompanied by a marching band and the singing of the Giglio Song ("O' Giglio 'e Paradiso"). A large boat is also carried to represent the boat that brought St. Paulinus and other freed slaves back home. The procession ends at the church, where there is a special Giglio mass. Afterwards, people retake the streets for the lifting and rotating of the *giglio*—a tricky feat for the 100 or more men who maneuver the three- or four-ton structure.

On July 16 it all happens again, this time with the *giglio* carrying the statue of Our Lady of Mount Carmel. One of the notable events of the intervening days is the children's *giglio*, in which children under 16 do their own parading and lifting with much smaller and lighter structures.

See also LILY FESTIVAL; OUR LADY OF CARMEL, FEAST OF

**CONTACT:**  
Shrine Church of Our Lady of  
Mount Carmel  
275 N. 8th St.  
Brooklyn, NY 11211  
718-384-0223  
www.olmcfest.com/

**SOURCES:**  
*FolkAmerHol-1999*, p. 302

◆ 0832 ◆ **Gilroy Garlic Festival**

*Last full weekend in July*

A celebration of garlic in the California town, located in Santa Clara County, that calls itself the Garlic Capital of the World. The claim is made because 90 percent of America's garlic is grown and processed in the area. Humorist Will ROGERS once described Gilroy as "the only town in America where you can marinate a steak by hanging it on the clothesline."

The highlight of the festival is Gourmet Alley with dozens of food booths that use eight tons of garlic in preparing various garlic-flavored dishes, including garlic ice cream. Other events are a Great Garlic Cook-off and Recipe Contest, arts and crafts exhibits, musical entertainment, and a barn dance.

**CONTACT:**  
Gilroy Garlic Festival Association  
7473 Monterey St.  
P.O. Box 2311  
Gilroy, CA 95020  
408-842-1625  
clove@gilroygarlicfestival.com  
www.gilroygarlicfestival.com/

◆ 0833 ◆ **Ginem**

*December*

The Bagobo are a Malay people who live in southeastern Mindanao in the Philippines. In December each year, they observe a ceremony known as the Ginem to thank the spirits for domestic and military successes, to ward off illness, and to drive off the *buso*, a class of demons feared by the Bagobo because they eat the flesh of the dead. At one time the Bagobo went on a skull raid before the Ginem, tying the skulls to

ceremonial poles. Today the poles, without skulls, are decorated and carried into the *datu's*, or chief's, house. A chicken is sacrificed, and offerings of clothes and knives are made in the hope that the spirits will grant a good harvest and health. There is feasting, dancing, and singing until dawn. In areas where the ceremony lasts more than one day, the feasting continues.

**SOURCES:**  
*DictFolkMyth-1984*, p. 454

◆ 0834 ◆ **Ginseng Festival**

*September 5-7*

A celebration of ginseng in Fusong, a county in the Changbai Mountains of China and the largest ginseng grower in the country. The twisted roots of the ginseng, an herb, have for centuries been considered a cure for many ills as well as an aphrodisiac. The people of Fusong have traditionally celebrated the ginseng harvest, and in 1987 the government officially set aside three days for both a festival and a trade fair of ginseng products. The festival features performances of yangko, dragon, and lion dances; story-telling parties with a ginseng theme; art and photo exhibits; and a fireworks display. The trade fair has exhibits not only of ginseng products but also of Chinese medicines and local crafts.

**CONTACT:**  
China National Tourist Office  
350 Fifth Ave., Ste. 6413  
New York, NY 10118  
212-760-8218; fax: 212-760-8809  
ny@cnto.org

◆ 0835 ◆ **Gioco del Ponte**

*Last Sunday in June*

The *Gioco del Ponte*, or "Battle for the Bridge," in Pisa, Tuscany, Italy, goes back to the 13th century. Following a medieval procession, two teams in full medieval costume take part in a traditional competition which involves a reversal of the usual tug-of-war. Twenty or thirty men from each team line up behind a mechanism on rails and push. The first team to make a "goal" on the opposing side wins; the winner is determined by the best of six matches, or a draw match if both teams win three.

**CONTACT:**  
Municipality of Pisa  
Tourism Office  
P.O. Box 215  
Pisa 56100 Italy  
011-39-050-830-253; fax: 011-39-  
050-830-243  
info@pisa.it  
www.comune.pisa.it/turismo/manifestazionistori  
che/giocooponte-gb.htm

◆ 0836 ◆ **Gion Matsuri**

*July 17*

The best-known festival in Japan and the biggest in Kyoto. It began in the year 869 when hundreds of people died in an epidemic that swept through Kyoto. The head priest of the Gion Shrine, now called the Yasaka Shrine, mounted 66 spears on a portable shrine, took it to the emperor's garden, and the pestilence ended. In gratitude to the gods, the priest

led a procession in the streets. Except for the period of the Onin War (1467-77), which destroyed the city, the procession has been held ever since.

There are events related to the festival throughout July but the main event is the parade of elaborate, carefully preserved floats on July 17. There are 29 *hoko* ("spears") floats and 22 smaller *yama* ("mountains") floats. The immense *hoko* weigh as much as 10 tons and can be 30 feet tall; they look like wonderfully ornate towers on wheels. They are decorated with Chinese and Japanese paintings and even with French Gobelin tapestries imported during the 17th and 18th centuries. Just under their lacquered roofs musicians play flutes and drums. From the rooftops of the floats two men toss straw good-luck favors to the crowds. The *hoko* roll slowly on their big wooden wheels, pulled with ropes by parade participants.

Yama floats weigh only about a ton, and are carried on long poles by teams of men. Life-sized dolls on platforms atop each float represent characters in the story the float depicts.

The towns of Hakata (Fukuoka Prefecture), Narita (Chiba Prefecture), and Takayama (Gifu Prefecture) have imitated the Kyoto celebration and now have their own "Gion" festivals.

See also AOI MATSURI; HAKATA GION YAMAGASA; JIDAI MATSURI

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/july/gion.html

**SOURCES:**

*AnnivHol-2000*, p. 119  
*BkHolWrld-1986*, Jul 17  
*JapanFest-1965*, p. 44

◆ 0837 ◆ **Girl Scout Day**

*March 12*

The anniversary of the founding of the American Girl Scouts by Juliette Gordon Low (1860-1927) in Savannah, Ga., in 1912. The day is the focal point of Girl Scout Week, which begins on the Sunday before March 12 and is observed by Girl Scout troops nationwide in various ways—with community service projects, anniversary parties, and plays. The 80th anniversary in 1992 was celebrated with various events, including the kick-off of a national service project on the environment.

**CONTACT:**

Girl Scouts of the USA  
420 Fifth Ave.  
New York, NY 10018-2798  
800-GSUSA-4-U (478-7248) or  
212-852-8000  
misc@girlscouts.org  
www.girlscouts.org/

**SOURCES:**

*AmerBkDays-2000*, p. 195  
*AnnivHol-2000*, p. 43  
*DictDays-1988*, p. 47

◆ 0838 ◆ **Gita Jayanti**

*November-December; 11th day of waxing  
half of Hindu month of Margasirsa*

The birthday of the *Bhagavad Gita*—a Sanskrit poem relating a dialogue between Lord Krishna and Arjuna found in the Hindu epic *Mahabharata*—is celebrated by reading and reciting passages from the *Gita* and by holding discussions on its philosophical aspects. This is also a day on which Hindus

fast, worship Krishna, and resolve to put more effort into their study of the *Gita*. Why is this day considered the *Gita's* birthday? Some texts assert that on the 11th day of the waxing half of Margasirsa, Lord Krishna taught Arjuna the sacred lore of the *Gita* on the battlefield of Kurukshetra, and thus made available to the entire human race the poem often referred to as the "Song Celestial."

**SOURCES:**

*DictWrldRel-1989*, p. 96  
*RelHolCal-2004*, p. 180

◆ 0839 ◆ **Glorious Twelfth**

*August 12*

August 12 is the legal opening of grouse season in Scotland. If the 12th falls on a Sunday, **Grouse Day** is the following day. Because grouse-shooting has always played such a central role in the life of Scottish gentlemen, the occasion is referred to as the Glorious Twelfth and is observed as a social event by Scots around the world.

**SOURCES:**

*DictDay-1988*, pp. 48, 51, 103  
*OxYear-1999*, p. 330

◆ 0840 ◆ **Glyndebourne Festival Opera**

*May-August*

Now considered one of the most prestigious opera festivals in the world, the Glyndebourne Festival was founded in 1934 by music lover John Christie and his wife, Audrey Mildmay, who was an opera singer. They built an opera house on the grounds of their Elizabethan estate in Glyndebourne, about 54 miles south of London, and formed an opera company. In the beginning, Christie wanted to stage only Wagnerian operas, but his wife and some of the musicians who helped him put the festival together eventually persuaded him that the emphasis should be on the operas of MOZART. The repertoire expanded even further after Christie's death in 1962, when his son George took over. During the current 11-week season, several full-length operas are presented, at least one of which is by Mozart.

The Glyndebourne Festival has a reputation for spotting and showcasing young talent. It was here that Birgit Nilsson performed in 1951, Joan Sutherland in 1956, and Luciano Pavarotti in 1964. The London Philharmonic Orchestra has been the main ensemble since 1964, and the chorus consists of young British singers who are often selected to sing major roles. The performances start in the late afternoon, and opera-goers are encouraged to bring a picnic dinner so they can eat outdoors and enjoy the grounds during the 85-minute intermission.

**CONTACT:**

Glyndebourne Productions Ltd.  
Lewes  
East Sussex, BN8 5UU United  
Kingdom  
011-44-1273-812321; fax: 011-44-  
1273-812783  
info@glyndebourne.com  
www.glyndebourne.com

**SOURCES:**

*GdWrldFest-1985*, p. 92  
*MusFestEurBrit-1980*, p. 54

◆ 0841 ◆ **Goddess of Mercy, Birthday of the**  
*March-April, 19th day of third lunar month; October-November, 19th day of 10th lunar month*

A celebration of Kuan Yin, the *Bodhisattva* ("Buddha-to-be") of infinite compassion and mercy. One of the most beloved of Buddhist deities, he or she is accepted not only by Buddhists but also by Japanese, Chinese, and Koreans. This deity has been depicted as both masculine and feminine and sometimes as transcending sexual identity (with soft body contours but also a moustache).

The *Lotus Sutra*, or scripture, says Avalokitesvara (the deity's Sanskrit name, meaning "the lord who looks in every direction") is able to assume whatever form is needed to relieve suffering. He/she exemplifies the compassion of the enlightened and is known in Tibet as *Spyan-ras gzigs*, "with a pitying look." Kuan Yin, the Chinese name, means "regarder of sounds," or "of the voices of the suffering." The Japanese word for the deity is pronounced "Kannon."

Women especially celebrate Kuan Yin. In Malaysia, hundreds of devotees bearing joss sticks, fresh fruit, flowers, and sweet cakes gather twice a year at temples dedicated to Kuan Yin in Kuala Lumpur and Penang to pray for her benevolence. (She is feminine there and in China, Korea, and Japan.) At the old temple at Jalan Pitt, Penang, puppet shows are staged in celebration of her. In Hong Kong, Kuan Yin is honored on the 19th day of the sixth lunar month at Pak Sha Wan in Hebe Haven.

See also SANJA MATSURI

**CONTACT:**  
Malaysian Tourism Promotion Board  
818 W. 7th St., Ste. 970  
Los Angeles, CA 90017  
800-336-6842 or 213-689-9702;  
fax: 213-689-1530  
mtpb.la@tourism.gov.my

**SOURCES:**  
*DictWrldRel-1989*, p. 79  
*EncyRel-1987*, vol. 2, p. 552

◆ 0842 ◆ **Going to the Fields (Veldgang)**  
*Between April 27 and May 21; Monday before Ascension Thursday*

On Rogation Monday (see ROGATION DAYS), the inhabitants of the eastern Netherlands village of Mekkelhorst form a procession to the fields to ask God's blessing on all growing things. With the women and girls walking two abreast at the front of the procession, they follow the boundaries of the parish, stopping briefly at an ancient boundary oak and then proceeding to the fields to kneel before a crucifix and pray for a prosperous harvest.

Rogationtide processions like this one are believed to stem from an ancient Roman tradition. The ROBIGALIA is one example of a spring ritual designed to promote the growth of the newly sown crops and to head off diseases that might harm them. Another ancient Roman tradition was to have young maidens visit the fields at the end of May to drive out winter.

**SOURCES:**  
*FestWestEur-1958*, p. 132  
*SeasFeast-1961*, p. 220

◆ 0843 ◆ **Gold Discovery Days**  
*Third weekend in July*

This five-day festival celebrates the beauty of the Black Hills and the discovery of gold on July 27, 1874, near the present-day city of Custer, South Dakota. The scientific expedition led by General George Custer confirmed the growing speculation about gold in the area and opened the way for a steady influx of eager prospectors. The festival includes a street fair, hot air balloon rally, golf tournament, and musical productions. But the highlight of the event is the Paha Sapa Pageant which recreates this important era in South Dakota's history.

Part one of the pageant depicts the *Paha Sapa*, or sacred land of the Sioux Indians. Part two portrays the lure of gold and the coming of Custer's expedition. In part three the Sioux display their rich cultural heritage by performing ancient ceremonial dances. At the end of the pageant, the entire cast—many of whom have participated since they were children—reappear in special costumes to create a "living flag" of the United States.

**CONTACT:**  
Custer Chamber of Commerce  
615 Washington St.  
Custer, SD 57730  
800-992-9818 or 605-673-2244  
info@custersd.com  
www.custersd.com/

◆ 0844 ◆ **Golden Chariot and Battle of the Lumecon, Procession of the**  
*June*

An ancient commemoration held on a Sunday in June in Mons, Belgium, of the delivery of the town from the plague in 1349. In the morning, a golden chariot carrying a reliquary of St. Waudru is drawn by white horses through the city, followed by clerics and girls dressed in brocades and lace. In the afternoon, St. GEORGE, mounted on a steed, fights the dragon (the *lumecon*), a terrible-tailed beast called Doudou. The battle represents the triumph of good over evil. Before the fight starts, spectators sing the "Song of the Doudou" while carillons ring. Much boisterous merrymaking and feasting culminates in the evening with a pageant presented by 2,000 actors, musicians, and singers.

**CONTACT:**  
Belgian National Tourist Office  
220 E. 42nd St., Ste 3402  
New York, NY 10017  
212-758-8130; fax: 212-355-7576  
info@visitbelgium.com  
www.visitbelgium.com/be  
pres10.htm

◆ 0845 ◆ **Golden Days**  
*Third week in July*

A celebration in Fairbanks, Alaska, of the discovery of gold here on July 22, 1902, and the Gold Rush days that followed. This is the largest summertime event in Alaska. Its 10 days of activities include "Fairbanks in Bloom," billed as the farthest-north flower show, a rubber ducky race, beard and hairy-leg contests, drag races, a golf tournament, concerts, and a grand parade.

There's also a Felix Pedro look-alike contest. Felix Pedrone (remembered as Felix Pedro) was the Italian immigrant who first found gold on a creek near what is now Fairbanks.

**CONTACT:**

Fairbanks Convention and Visitors Bureau  
550 First Ave.  
Fairbanks, AK 99701  
800-327-5774 or 907-456-5774;  
fax: 907-452-2867  
info@explorefairbanks.com  
www.explorefairbanks.com

◆ 0846 ◆ **Golden Orpheus**

*June*

Named after the Greek god of song and poetry who, according to legend, lived in the Balkan and Rhodope mountains, the Bulgarian popular music competition known as Golden Orpheus is held every summer in Slanchev Bryag (meaning "Sunny Beach"), a resort town on the Black Sea. Musicians from more than 60 countries compete in every category of popular music, including synthesizer, soul, big band, and pop. A prize is given for the best pop song by a Bulgarian composer, and there is an international competition for singers and instrumentalists. World-renowned conductors, directors, and musicologists serve as the jury for the 10-day festival.

**CONTACT:**

Bulgarian Travel Information  
National Tourism Promotion  
and Information Agency  
1, Sveta Nedelia Sq.  
Sofia 1000 Bulgaria  
011-359-2-987-97-78; fax: 011-359-  
2-989-69-39  
webmaster@bulgariatravel.org

**SOURCES:**

*GdWrldFest-1985*, p. 27

◆ 0847 ◆ **Golden Spike Anniversary**

*May 10*

A reenactment of the completion of America's transcontinental railroad on May 10, 1869, at Promontory Summit, Utah, held since 1952. It is supposed to be historically accurate, but differs from accounts of the time, which greatly varied because the crowds kept the members of the press from actually seeing the ceremony. Not only this, some reporters wrote their stories days before the event occurred.

Today, preliminary events start at 10 A.M., and at 12:30 P.M. two trains—the Central Pacific's "Jupiter" and Union Pacific's "119" (reproductions of the original locomotives that were present in 1869)—steam from opposite directions on the track and meet at the site of the ceremony where men in period dress speak. Then the Golden Spike and three other spikes are tapped into a special railroad tie; at 12:47 an ordinary iron "last spike" is driven into the last tie to connect the railroads and the message "D-O-N-E" is sent by ham radio to the California State Railway Museum in Sacramento. Originally the message "D-O-N-E" was telegraphed (along lines strung beside the railroad) to San Francisco and Philadelphia. There is then much noise of train whistles, bands playing, and people shouting and hurrahing. A second reenactment is performed at 2 P.M.

There were four ceremonial spikes at the original ceremony. One was the famous Golden Spike; it was engraved on the top, "The Last Spike," and on one side, "May God continue the unity of our Country as the Railroad unites the two great Oceans of the World." That spike was made by San Francisco jewelers from \$350 worth of gold supplied by David Hewes, a contractor friend of Central Pacific President Leland Stanford.

The other spikes were a second gold spike, not engraved, a silver spike from Nevada, and an iron spike from Arizona that was clad in silver and topped with gold.

There was also a polished laurel-wood tie for the ceremonial last tie. Four holes had been augured in it, and the ceremonial spikes were tapped into the holes. (Nobody tried to drive a soft gold spike into a hardwood tie.) The engraved Golden Spike and the silver spike are in the possession of Stanford University, and the iron spike from Arizona belongs to the Smithsonian Institution. The second gold spike and the hardwood tie have been lost, probably during the San Francisco earthquake of 1906. The spikes used in the reenactments are replicas.

The building of the transcontinental railroad was a prodigious feat. It was started in 1863, with the Central Pacific working eastward from Sacramento and the Union Pacific laying tracks westward from Omaha. The Central Pacific crews faced the rugged Sierras almost immediately, and also had to have every rail, spike, and locomotive shipped around Cape Horn. Union Pacific had easier terrain, but its crews were harassed by Indians. The Union Pacific crews were Irish, German, and Italian immigrants, Civil War veterans, and ex-slaves. California's labor pool had been drained by the gold rush, so the railroad imported 10,000 Chinese who became the backbone of the labor force.

**CONTACT:**

Official Travel Site of Utah  
www.utah.com/nationalsites/  
golden-spike.htm

**SOURCES:**

*AmerBkDays-2000*, p. 354  
*AnnioHol-2000*, p. 80

Golden Spike National Historic Site

National Park Service  
P.O. Box 897  
Brigham City, UT 84302-0897  
435-471-2209; fax: 435-471-2341  
www.nps.gov/gosp/index.htm

◆ 0848 ◆ **Good Friday**

*Between March 20 and April 23; Friday  
before Easter*

There are several theories as to why the day commemorating Jesus' crucifixion is called "Good" Friday. Some scholars think it's a corruption of "God's Friday," while others interpret "good" in the sense of "observed as holy," or to signify that the act of the Crucifixion is central to the Christian view of salvation. It is called **Great Friday** by Orthodox Christians, but it's not surprising that the Friday before EASTER is sometimes referred to as **Black Friday** or **Sorrowful Friday**.

This day has been in the Christian calendar even longer than Easter. And although it was neglected for a long time by Protestant churches, Good Friday has again come into almost universal observance by Christians. From noon to three

o'clock many western Christian churches in the U.S. hold the *Tre Ore* (Italian for "three hours," referring to the last three hours Jesus hung on the cross), a service based on the last seven things Jesus said on the cross. Many churches also observe the day by reenacting the procession to the cross as in the ritual of the Stations of the Cross.

In every Orthodox church, the *Epitaphios*, a gold-embroidered pall representing the body of Christ, is laid on a special platform, which is smothered in flowers. During the evening service, the platform is carried out of the church in a procession. The faithful follow, carrying lighted candles and chanting hymns. At squares and crossroads, the procession stops for a prayer by the priest.

**Long Friday** is another name for Good Friday. In Norway, this day is called **Langfredag**; in Finland, **Pitk perjantai** (or Long Friday) because it was a day of suffering for Christ.

See also PLEUREUSES, CEREMONY OF

**CONTACT:**

Orthodox Church in America  
P.O. Box 675  
Syosset, NY 11791-0675  
516-922-0550; fax: 516-922-0954  
info@oca.org  
www.oca.org/pages/orth\_chri/  
Orthodox-Faith/Worship/  
Holy-Friday.html

**SOURCES:**

*AmerBkDays-2000*, p. 237  
*BkFest-1937*, pp. 6, 16, 30, 41,  
56, 70, 86, 96, 103, 112, 121,  
147, 167, 184, 211, 227, 249,  
259, 275, 291, 300, 309, 330,  
338  
*DaysCustFaith-1957*, p. 107  
*DictFolkMyth-1984*, pp. 181,  
961, 1072  
*EncyEaster-2002*, p. 234  
*EncyRel-1987*, vol. 3, p. 439  
*FestSaintDays-1915*, p. 62  
*FestWestEur-1958*, pp. 8, 93,  
107, 152, 212  
*FolkAmerHol-1999*, p. 168  
*FolkWrldHol-1999*, p. 224  
*OxYear-1999*, p. 618  
*RelHolCal-2004*, pp. 93, 120  
*SaintFestCh-1904*, p. 160

◆ 0849 ◆ **Good Friday in Belgium (Goede Vrijdag)**

*Between March 20 and April 23; Friday  
before Easter*

Belgian churches are draped in black on GOOD FRIDAY, in memory of Jesus' suffering on the cross, and a general air of sadness prevails in the cities and towns. In rural villages, women often wear mourning on this day. In the afternoon, many attend the three-hour Passion service at the local church.

In Veurne, there is a pilgrims' procession that stops before each of the 18 Stations of the Cross, built there in 1680, to pray and sing hymns. The distance between the different stations is said to correspond to the number of steps (5,751) taken by Christ as he went from Jerusalem to Mount Calvary. The original Stations of the Cross were sites associated with Christ's Passion in Jerusalem and the surrounding area. Pictures or carvings of the Stations of the Cross can often be seen on the walls of Roman Catholic churches.

**CONTACT:**

Belgian National Tourist Office  
220 E. 42nd St., Ste. 3402  
New York, NY 10017  
212-758-8130; fax: 212-355-7576  
info@visitbelgium.com

**SOURCES:**

*BkFest-1937*, p. 41  
*BkFestHolWrld-1970*, p. 54  
*FestWestEur-1958*, p. 8

◆ 0850 ◆ **Good Friday in Bermuda**

*Between March 20 and April 23; Friday  
before Easter*

The custom of flying kites on GOOD FRIDAY in Bermuda dates back to the 19th century, when a teacher who was having difficulty explaining to his students how Jesus ascended into heaven took them to the highest hill on the island and launched a kite bearing an image of Jesus. When he ran out of string, he cut the line and let the kite fly out of sight. It has been an island tradition since that time for children to fly kites on Good Friday.

Breakfast on EASTER is another Bermudian tradition. It consists of salted cod that has been soaked overnight and then boiled the next day with potatoes. It is served with an olive oil and mayonnaise topping, and sliced bananas on the side.

**CONTACT:**

Bermuda Online  
kforbes@ibl.bm  
bermuda-online.org/pubhols.  
htm

**SOURCES:**

*BkHolWrld-1986*, Apr 10  
*FolkWrldHol-1999*, p. 226

◆ 0851 ◆ **Good Friday in England**

*Between March 20 and April 23; Friday  
before Easter*

The Friday before EASTER has often been regarded as a day of ill omen by those in rural areas. In England, bread baked on GOOD FRIDAY was marked with a cross to keep the Devil away, and there was a superstition that hanging a "hot cross bun" in the house on this day would protect it from bad luck in the coming year. Sometimes Good Friday buns or cakes remained hanging on a rack or in a wire basket for years afterward, gathering dust and growing black with mold. A piece of Good Friday cake was thought to be especially good for ill cows.

Other Good Friday superstitions include the belief that breaking a piece of crockery on Good Friday would bring good luck because the sharp point would penetrate Judas Iscariot's body. In rural areas, boys often hunted squirrels on this day, because according to legend, Judas was turned into a squirrel.

**SOURCES:**

*BkFest-1937*, p. 56  
*EncyEaster-2002*, p. 178  
*FestSaintDays-1915*, p. 63  
*FolkWrldHol-1999*, p. 241

◆ 0852 ◆ **Good Friday in Italy**

*Between March 20 and April 23; Friday  
before Easter*

Folk processions with realistic images of the dead Jesus displayed on platforms are common in Italian towns and villages on GOOD FRIDAY. Sometimes the platforms are accompanied by cloaked and hooded worshippers, or by large candles carried aloft on long spiked poles. Funereal music and figures of the grieving Mary and angels holding stained graveclothes accompany the procession. Other objects symbolic of the Passion include the cross, the crown of thorns, and the spear. In the afternoon, there is a church service known as *l'agonia*.

At Santa Croce and other churches in Florence, a custom known as "Thrashing Judas Iscariot" traditionally has been

observed on Good Friday. Young boys bring long willow rods tied with colored ribbons to church and at a certain point in the service, they beat the benches loudly with the branches.

**CONTACT:**  
Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**  
*BkFest-1937*, p. 184  
*EncyEaster-2002*, p. 313  
*FestSaintDays-1915*, p. 64  
*FestWestEur-1958*, p. 93

◆ 0853 ◆ **Good Friday in Mexico (Viernes Santo)**

*Between March 20 and April 23; Friday  
before Easter*

GOOD FRIDAY is a very somber day in Mexico. The churches are often darkened and draped in black. The religious processions that take place on this day represent the funeral that Jesus never had. An effigy of the dead Christ, stained with blood and wearing a crown of thorns, is carried in a glass coffin through the streets. The highlight of these processions is when the statue of Mary, also draped in black, meets the effigy of her crucified son.

The funereal atmosphere is maintained throughout the day. Running, shouting, or using profanity is discouraged, in reverence for the Lord. The mood of those attending church services is very much that of friends and neighbors paying a condolence call on the members of a bereaved family.

See also PASSION PLAY AT TZINTZUNTZAN

**SOURCES:**  
*BkFest-1937*, p. 227  
*EncyEaster-2002*, pp. 240, 406  
*FolkWrldHol-1999*, p. 235

◆ 0854 ◆ **Good Friday in Poland (Wielki Piątek)**

*Between March 20 and April 23; Friday  
before Easter*

People fast on dry bread and roasted potatoes from GOOD FRIDAY until EASTER Sunday in Poland, but housewives often spend **Great Friday** or **Holy Friday** kneading and rolling out the dough for elaborate Easter cakes. Egg-decorating is also part of the preparations for Easter, and there are three different techniques for decorating eggs: (1) *malowanki* are eggs painted in solid colors with natural substances, such as vegetable skins, roots, or grains; (2) *pisanki* are eggs that are batiked in traditional designs, usually animal or geometrical figures that have been handed down from generation to generation; and (3) *skrobanki* are eggs dyed in solid colors upon which the outlines of birds, flowers, and animals are scratched with a pointed instrument.

In Krakow and other large cities, going from church to church on Good Friday to view the replicas of Jesus' body that are on display traditionally is considered to be an important social event.

See also EASTER IN THE UKRAINE

**SOURCES:**  
*BkFest-1937*, p. 259  
*EncyEaster-2002*, p. 500

◆ 0855 ◆ **Good Friday in Spain**

*Between March 20 and April 23; Friday  
before Easter*

The religious processions that take place on GOOD FRIDAY in Spain are among the most impressive and elaborate in the world. They are made up of huge *pasos*, or floats, illustrating different scenes in the Passion story and carried by members of various organizations or trade guilds. The *pasos* are so heavy that it can take 25 or 30 bearers to carry one, and the procession must halt frequently so they can rest.

In Seville, the Good Friday procession dates back to the Middle Ages and includes more than 100 *pasos*, many of which are elaborate works of art in themselves, with platforms made out of real silver and figures wearing robes embroidered in gold. Among the more outstanding *pasos* are those portraying the Agony in the Garden, Christ Bearing the Cross, the Crucifixion, and the Descent from the Cross. They are carried by black-robed penitents through the streets of Seville, followed by cross-bearers, uniformed civic leaders, and clergy in magnificent robes.

**CONTACT:**  
Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

**SOURCES:**  
*BkFest-1937*, p. 300  
*BkFestHolWrld-1970*, p. 54  
*EncyEaster-2002*, pp. 240, 565

◆ 0856 ◆ **Goschenhoppen Historians' Folk Festival**

*Second Friday and Saturday of August*

The Goschenhoppen region of Pennsylvania, in what is now Montgomery County, was settled in the early 18th century by Mennonite, Schwenkfeldian, Lutheran, Reformed, and Catholic farmers and artisans, most of whom were German immigrants. It remains one of the oldest and most "authentic" Pennsylvania German communities in America. The Goschenhoppen Historians, a group founded in 1963 to study and preserve the culture of the Pennsylvania German, also known as the Pennsylvania Dutch, and related groups, hold an annual Folk Festival at Goschenhoppen Park in East Greenville every summer to educate the public about life in this area during the 18th and 19th centuries and to preserve the traditional skills of the Pennsylvania German people.

Since 1966, when the first Folk Festival was held, the Historians have made every effort to keep the festival as educational and as non-commercial as possible. One of the most interesting aspects is the participation of schoolchildren, who are recruited as apprentices or helpers for the craft demonstrators at the festival. By actively participating in the demonstrations, young people learn traditional skills that might otherwise die out. These include blacksmithing, fishnet making, pewtering, gunsmithing, chair caning, rope making, weaving, and thatch and tile roofing. The Historians also operate a folk-life museum and country store.

See also KUTZTOWN FESTIVAL



**CONTACT:**

Goschenhoppen Historians Inc.  
Red Men's Hall  
Box 476  
Green Lane, PA 18054  
610-367-8286  
redmens\_hall@goschenhoppen.  
org  
www.goschenhoppen.org/

Library of Congress  
Local Legacies pages  
www.loc.gov/bicentennial/pro  
page/PA/pa-15\_h\_toomey1.  
html

◆ 0857 ◆ **Grand National**

*First Saturday in April*

The world-famous steeplechase, run at the Aintree Racecourse in Liverpool, England. It was started in 1839 by William Lynn, owner of the Waterloo Hotel in Liverpool, as a means of attracting hotel patrons. The first races were at Maghull just outside Liverpool, but the course was moved to Aintree in 1864 and remained unchanged until 1961 when a railing was erected to keep spectators off the course. The next change was in 1990 when the slope at the infamously hazardous Becher's Brook jump was modified because so many horses had been killed there.

The course is four and one-half miles long and has 16 bush fences, of which 14 are jumped twice. The fences average 5'3" high. All have ditches either on the take-off or landing side. The race is limited now to 40 starters, and usually there is a full field. Of the starters, rarely do as many as half finish, and sometimes only as few as three or four. Horses have to qualify by winning three other set races in England, although any horse that wins the MARYLAND HUNT CUP is automatically eligible to run.

Probably the greatest horse to run the Grand National was Red Rum, a big, strong horse that won in 1973, 1974, and 1977. In 1973, Red Rum set a record for the fastest time—9 minutes, 1.90 seconds.

The race became widely known to the general public with the 1944 movie *National Velvet*, based on the 1935 bestseller by Enid Bagnold. It starred Mickey Rooney, playing an ex-jockey, and Elizabeth Taylor as Velvet Brown, the girl who trains "The Pi" for the Grand National steeplechase. When the jockey scheduled to ride proves unsuitable, Velvet cuts her hair and rides to victory herself, but is disqualified when it's discovered she's a girl. Only men could ride originally, but today women are eligible.

**CONTACT:**

Aintree Racecourse  
Ormskirk Rd.  
Aintree  
Liverpool L9 5AS United  
Kingdom  
011-44-151-523-2600; fax: 011-44-  
151-522-2920  
aintree@rht.net  
www.aintree.co.uk/

**SOURCES:**

*DictDays-1988*, p. 50

◆ 0858 ◆ **Grand Prix**

*March to November*

Formerly part of the international racing series that includes the MONACO GRAND PRIX, the first U.S. Grand Prix was held in 1959 at Sebring, Florida. After 1961 it was held at Watkins Glen, N.Y., until 1980, Detroit (1982-88), and then Phoenix (1989-91). In 1991, however, the racing committee rejected the Phoenix site, and the Grand Prix was not held in the U.S. again until 2000, when it found a new home at the Indianapolis Motor Speedway. The race takes place in September on a new 2.606-mile course constructed at the Speedway.

Points won in this race count toward the World Championship of Drivers. More than 15 Grand Prix races are held yearly in countries around the world; the season runs from March to November.

Like other Grand Prix races, the race at Indianapolis is for Formula One race cars, which are generally smaller and more maneuverable than the cars used in speedway racing. Engine size, fuel, and other specifications are strictly controlled by the Fédération Internationale de l'Automobile (FIA).

**CONTACT:**

Fédération Internationale de  
l'Automobile  
8 Place de la Concorde  
75008 Paris, France  
011-33-14-312-4455; fax: 011-33-  
14-312-4466  
www.fia.com

U.S. Grand Prix at Indianapolis  
Indianapolis Motor Speedway  
4790 W. 16th St.  
Indianapolis, IN 46222  
800-822-4639 or 317-492-6700  
my.brickyard.com/usgp/

◆ 0859 ◆ **Grandfather Mountain Highland Games and Gathering of Scottish Clans**

*Second full weekend in July*

This largest and best-known Scottish event in America, held since 1956 on Grandfather Mountain near Linville, N.C., opens with a torchlight ceremony at MacRae Meadows at dusk on Thursday. On Friday athletic and other activities begin and in the evening there's a Celtic Jam, followed by a *ceilidh*, or concert of Scottish folk music. On Saturday a 26.2-mile Mountain Marathon climbs a net elevation of 1,000 feet. Competitions are held throughout the day for Highland dancing, piping, drumming, Scottish fiddling, track and field events, and other athletic events. Entertainment includes sheep-herding demonstrations and performances by pipe bands and Scottish performing artists. Another *ceilidh*, the Tartan Ball, and a Scottish country dance round out the day. Sunday opens with a worship service, followed by more competitions and entertainment, including the colorful Parade of Tartans and the tug of war between the clans.

One of the founders, Donald F. MacDonald, modeled the event after the BRAEMAR HIGHLAND GATHERING, thus the Grandfather Mountain Games are often referred to as **America's Braemar**.

See also ALMA HIGHLAND FESTIVAL AND GAMES; HIGHLAND GAMES; and VIRGINIA SCOTTISH GAMES

**CONTACT:**

Grandfather Mountain Highland Games  
P.O. Box 1095  
Linville, NC 28646  
828-733-1333; fax: 828-733-0092  
www.gmhg.org/

◆ 0860 ◆ **Grandparents' Day**

*September, first Sunday after Labor Day*

Grandparents' Day is a far more recent invention than MOTHER'S DAY or FATHER'S DAY. It was fostered by Marion McQuade, and a presidential proclamation on September 6, 1979, made it official. It is observed throughout the United States on the first Sunday after LABOR DAY, except in Massachusetts, where it is observed on the first Sunday in October.

There are a number of ways in which grandparents can be honored and their day celebrated. One is to invite real or "adopted" grandparents to school for the day, where they participate in their grandchildren's classes or special assembly programs. Gift giving is not as widespread on this day as it is on Mother's Day or Father's Day.

See also BABIN DEN

**SOURCES:**

*AnnivHol-2000*, p. 164  
*DictDays-1988*, p. 50

◆ 0861 ◆ **Grant's Bluegrass Festival**

*Early August*

The oldest and largest bluegrass festival west of the Mississippi, held for five days near Hugo, Okla. The festival began in 1969, organized by Bill Grant as an extension of jam sessions in his home. Attendance the first year was less than 1,000; now more than 20,000 show up. There are band and instrument contests for all ages, non-stop entertainment from 10 A.M. until midnight each day, and jam sessions at all hours.

**CONTACT:**

Bill Grant's Bluegrass Festival  
Hugo, OK 74743  
580-326-5598

**SOURCES:**

*MusFestAmer-1990*, p. 248

◆ 0862 ◆ **Grape Festival**

*September, Labor Day weekend*

The highlight of the Grape Festival held each year in Nauvoo, Illinois, is the historical pageant known as the **Wedding of the Wine and Cheese**. It tells the story of a young French boy who left his unfinished lunch in a limestone cave to keep it cool and then forgot to pick it up. He returned months later and discovered that the bread had grown moldy and spread through the cheese, creating the first blue-veined Roquefort cheese.

In the pageant there is a marriage ceremony celebrating the union of cheese and wine in which a magistrate reads the marriage contract, places it between the wine (carried by the bride) and the cheese (carried by the groom), and circles all three with a wooden hoop symbolizing the wedding ring. The festival also includes parades, a grape stomp, and historical tours.

In the late 1840s, Nauvoo was occupied by French and German Icarians, members of a socialist sect whose creed, "From each according to his ability and to each according to his need," derived from the social-economic philosophy of Karl Marx. The Icarians brought wine-making to the area, and several of their original wine cellars are still used to make the blue cheese that this festival has celebrated for over 50 years. A similar festival is held in Roquefort, France.

**CONTACT:**

Nauvoo Tourism Office  
P.O. Box 500  
Nauvoo, IL 62354-0500  
877-NAUVOO-1 (628-8661) or  
217-453-6648; fax: 217-453-2032  
seeyou@beautifulnavoo.com  
www.beautifulnavoo.com

**SOURCES:**

*GdUSFest-1984*, p. 49

◆ 0863 ◆ **Grasmere Sports**

*Late August*

This annual event in England's Lake District began in the 1800s to encourage Cumberland and Westmorland wrestling, but it has since expanded to include other traditional Lake District sports. The wrestling competitors stand chest to chest and lock arms behind each other's back. The aim of this subtle form of combat is to throw the opponent to the ground—a goal that many wrestlers struggle all day to achieve while other events are going on elsewhere.

Fell running (a *fell* is a highland plateau), another traditional sport, is an all-out race to the top of the nearest mountain and back. Hound trailing, which reflects the Lake District's importance as a center for fox hunting, is done on foot with packs of hounds who run across the fells after their prey.

Up until 1974, when Cumberland and Westmorland were combined to form Cumbria County, competition between the two rival counties had been fierce.

**CONTACT:**

Grasmere Lakeland Sports and Show  
Stock Ln.  
Ambleside, Grasmere  
Cumbria, United Kingdom  
011-44-15394-32127  
www.grasmeresports.co.uk/

◆ 0864 ◆ **Graveyard Cleaning and Decoration Day**

*Between May and early September*

In some Southern states—particularly Texas, Kentucky, and Tennessee—a day in summer is set aside for honoring the dead and maintaining the local cemetery. Sometimes called **Grave Day**, **MEMORIAL DAY**, **Decoration Day**, or **Memory Day**, it is a time for families and neighbors to get together, sharing "dinner-on-the-ground" or picnic suppers and listening to sermons. In Pleasant Grove, Kentucky, Grave Day originated as a peace-making ceremony after the Civil War had split Hardin County into two opposing factions.

Graveyard Cleaning Day is often held in July, but it may be observed any time from late May until early September. There usually isn't any connection to official Memorial Day celebrations; the date is a matter of local choice and convenience. In New Orleans, for example, it is customary to white-wash the tombs on ALL SAINTS' DAY. All of these observations, however, harken back to the ancient Roman festival

known as the PARENTALIA, an uncharacteristically somber occasion on which people decorated the graves of the deceased with flowers and left food in the cemeteries to sustain the spirits of the dead.

**SOURCES:**  
*FolkAmerHol-1999*, p. 326

◆ 0865 ◆ **Great American Brass Band Festival**  
*Mid-June*

A weekend re-creation of the golden age of brass bands in America, held at Centre College in Danville, Ky. About a dozen bands from throughout the U.S. and Canada play Sousa march music, ragtime, and jazz in the New Orleans funeral-march style. A highlight is a band playing over-the-shoulder instruments of the Civil War period; the music blew to the rear of the band so it could be heard by the troops marching behind. The festival begins with a hot-air balloon race, and music then continues through the weekend.

**CONTACT:**  
Great American Brass Band  
Festival  
P.O. Box 429  
Danville, KY 40423-0429  
800-755-0076 or 859-236-7794  
tourbc@bellsouth.net  
www.gabbbf.com

◆ 0866 ◆ **Great American Duck Race**  
*Fourth weekend in August*

A uniquely American event started in 1980 in Deming, N.M., just to make a little whoopee. Up to 80 live ducks race for cash prizes in an eight-lane chute. There are races which include politicians' heats and a media heat. Other events in the week preceding the duck races are a parade, a lawn-mower race, dances, hot-air balloons, an arts and crafts exhibit, an outhouse race, a chili cookoff, a pageant of people dressed like ducks, and a duck contest in which ducks are dressed like people. Race participants come from several states; spectators now number about 20,000, almost double the population of Deming.

Because one duck race a year is not enough, organizers began holding Great American Duck Race II, the Winter Games, over the third weekend in February in 2001. This race is held indoors at the Southwestern New Mexico State Fairgrounds.

**CONTACT:**  
Great American Duck Race of  
Deming, Inc.  
209 S. Diamond  
Deming, NM 88030  
888-345-1125 or 505-544-0469;  
fax: 505-544-0774  
info@demingduckrace.com  
www.demingduckrace.com

◆ 0867 ◆ **Great American Smokeout**  
*Third Thursday in November*

It was the *Surgeon General's Report on Smoking and Health* that first gave impetus to grassroots efforts to discourage the smoking of cigarettes. As far back as 1971, the town of Randolph, Massachusetts, had asked its residents to give up tobacco for a day. In 1974 the editor of the *Monticello Times*

in Minnesota led the first mass movement by smokers to give up cigarettes, calling it "D-Day" for "Don't Smoke." The idea spread quickly throughout Minnesota and skipped west to California in 1977, where it became known as the Great American Smokeout. The following year it was observed nationwide for the first time, under the sponsorship of the American Cancer Society.

The Smokeout focuses attention not only on cigarette smokers but, more recently, on smokeless tobacco users as well. Activities are generally light-hearted rallies, parades, obstacle courses, contests, skits, parties, etc.—all designed to keep smokers away from their cigarettes for an entire day, in the hope that they will continue the effort on their own.

The Cancer Society encourages nonsmokers to "adopt" smokers on this day and support them as they go through withdrawal from nicotine—a drug that is said to be as addictive as heroin. Schools are particularly active in observing the Smokeout, teaching young people that the easiest way to avoid the health problems associated with smoking is never to start. Businesses, hospitals, and other organizations also sponsor programs and activities designed to increase public awareness of the hazards to which both smokers and those who breathe their smoke are exposed—particularly lung cancer.

In recent years, millions of people have quit for the day, and many of them do not return to the habit.

**CONTACT:**  
American Cancer Society  
800-227-2345  
www.cancer.org/eprise/main/do  
croot/PED/ped\_10\_4?si  
tearea=PED

◆ 0868 ◆ **Great Locomotive Chase Festival**  
*First weekend in October*

A three-day celebration in Adairsville, Ga., to commemorate the storied Civil War locomotive chase that led to the execution of six Union soldiers by the Confederates.

The chase came on April 12, 1862 (the one-year anniversary of the Confederate attack on Fort Sumter), after the Yankee spy, James J. Andrews, stole the Confederate engine named "The General," along with three boxcars and the tender. His plan was to burn the rail bridges between Atlanta and Chattanooga, in order to cut Confederate supply lines.

Andrews swiped the locomotive at Big Shanty (Kennesaw), Georgia, and roared off, stopping to cut telegraph wires and tear up tracks. In due time William A. Fuller, conductor of "The General," who had been having breakfast when his train was stolen, realized something was missing and set off in a handcar with Anthony Murphy. In Adairsville, they boarded the locomotive "Texas," and barreled after "The General" and Andrews, who was trying to reach the bridge at Resaca so he could burn it. The drivers of "The General" kept throwing things on the track to derail the "Texas," but the "Texas" kept in pursuit.

Finally, the Yankee raiders were out of fuel and had nothing left to throw on the track; arriving in Ringgold, Andrews ordered his men to jump and run. They did, but all were apprehended. Andrews and six others were tried and

hanged; others were taken as prisoners until being exchanged, and later they received medals from the Union army. The Confederates won the accolades of the Army of the Confederacy.

In 1927, Buster Keaton made the movie *The General* based on the chase, and in 1956, a Disney movie, *The Great Locomotive Chase*, later retitled *Andrews' Raiders*, retold the old story.

Events of the festival include showings of the locomotive-chase movies, a grand parade, beauty pageants, fireworks, and gospel singing. There are also such contests as three-legged races, a marshmallow-spitting contest, a bean-bag toss, a balloon toss, and a tug of war. Attendance is estimated at more than 10,000.

**CONTACT:**

Cartersville-Bartow County Convention & Visitors Bureau  
P.O. Box 200397  
Cartersville, GA 30120  
800-733-2280; fax: 770-385-1357  
cvb@notatlanta.org

◆ 0869 ◆ **Great Sami Winter Fair**

*Begins first Thursday in February*

The Lapps, or Samis as many prefer to be called, are a nomadic people of ancient origin who still make their living keeping reindeer herds in the northernmost regions of Norway, Sweden, and Finland, and on the Kola Peninsula of the former Soviet Union. They started holding the Winter Fair, or Market, in Jokkmokk, Sweden, more than 400 years ago, and have continued to hold it in February because this is the time of year when they bring their reindeer to this area. The four-day event draws many visitors who are curious about Sami culture. It includes the marking of the reindeer, reindeer roundup demonstrations, folk music and dance, films, lectures, and the sale of special Sami foods and handicrafts. In 2004 the market celebrated its 400th anniversary.

**CONTACT:**

Jokkmokk Tourist Office  
Box 124  
Jokkmokk 962 23 Sweden  
011-46-971-222-50; fax: 011-46-971-222-59  
turist@jokkmokk.se  
www.jokkmokksmarknad.com

**SOURCES:**

*GdWrldFest-1985*, p. 168

◆ 0870 ◆ **Great Schooner Race**

*First week in July*

The Great Schooner Race is held off the shore of Rockland, Maine. Since 1977 the race has featured schooners from the Maine Windjammer Association and a number of other large sailing ships—usually 25 to 30 in all. The race begins at Isleboro Island and ends in Rockland, where the boats parade through Penobscot Bay.

**CONTACT:**

Maine Windjammer Association  
P.O. Box 1144P  
Blue Hill, ME 04614  
800-807-WIND (9463) or 207-374-2993; fax: 207-374-2952  
info@sailmainecoast.com  
www.sailmainecoast.com/events.html

◆ 0871 ◆ **Great Wardmote of the Woodmen of Arden**

*First week in August*

The Great Wardmote, an archery contest organized much the same way it was in medieval times, takes place during the first week in August. It is held in the village of Meriden, which stands in the middle of the once-vast Forest of Arden and claims to be the geographical center of England. Meetings were traditionally held here to discuss the rights and duties of the foresters. In 1785 the various groups of woodmen joined together into one company, the Woodmen of Arden, and today its 80 members attend their annual four-day meeting in August wearing 18th-century dress, including green hats, green coats with gilt buttons, and white trousers.

The woodmen shoot with six-foot bows made of yew and arrows marked with a stamp that denotes their weight in silver. This medieval convention reflects a time when archery was of crucial importance in battle and shooting practice was mandatory in most towns.

**CONTACT:**

Visit Britain  
551 Fifth Ave., Ste. 701  
New York, NY 10176  
800-462-2748  
travelinfo@visitbritain.org

**SOURCES:**

*EngCustUse-1941*, p. 134  
*FolkCal-1930*, p. 159  
*YrFest-1972*, p. 57

◆ 0872 ◆ **Great World Theatre**

*June-September (2000, 2007, . . .)*

Performed every several years in Einsiedeln, Switzerland, the play known as **El Gran Teatro del Mundo** (Great World Theatre) is the work of Pedro Calderón de la Barca, a 17th-century Spanish dramatist and master of the *auto sacramental*, a type of religious drama in which allegory is used to explain the mysteries of Christianity. In *El Gran Teatre del Mundo*, six representatives of humanity, from beggar to king, face life's challenges and must account for their actions on Judgment Day. The play is performed in German before the facade of a Benedictine monastery and church with a cast of more than 500 townspeople. After the show, the director invites most of the cast to a Eucharistic banquet—with the exception of the Rich Man, who is sent to hell.

**CONTACT:**

Einsiedeln Tourism Information  
Hauptstrasse 85  
CH-8840 Einsiedeln, Schwyz,  
Switzerland  
011-41-55-418-4488; fax: 011-41-55-418-4480  
info@einsiedeln.ch

**SOURCES:**

*FestEur-1961*, p. 155  
*IntlThFolk-1979*, p. 350

◆ 0873 ◆ **Greece Independence Day**

*March 25*

A national holiday in Greece to celebrate the anniversary of the country's proclamation of independence in 1821 after four centuries of Turkish occupation. The war that followed went on until 1829 when finally the Turkish sultan recognized the independence of Greece. The day is marked with church services and military parades—an especially impressive parade is held in Athens. Greek communities in other parts of the world also observe the day. In New York City,

Greece Independence Day is celebrated on the Sunday nearest to March 25 with a parade up Fifth Avenue.

**CONTACT:**

Greek Embassy  
Press and Information Office  
2211 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-332-2727; fax: 202-265-4931  
pressoff@greekembassy.org

**SOURCES:**

*AmerBkDays-2000*, p. 230  
*AnnivHol-2000*, p. 50  
*DictDays-1988*, p. 50  
*NatlHolWrld-1968*, p. 39

◆ 0874 ◆ **Green George Festival**

*April 23*

Observed on *ST. GEORGE'S DAY*, April 23, by Romany people (also known as gypsies) in Transylvania, the Green George Festival is a tree-spirit festival in which folkloric beliefs play a major role. A young willow is cut down, decorated with flowers and leaves, and set up in a central place where everyone can see it. Pregnant women may leave a piece of clothing under the tree; if a leaf falls on it by the next morning, they'll have an easy delivery. Sick or elderly people spit on the tree three times, praying for long life and good health.

On April 24, an old custom is for a boy dressed in green leaves and flowers to take three iron nails that have spent three days and three nights in running water, hammer them into the willow, pull them out, and throw them back into the stream. In the evening, Green George appears as a leaf-clad puppet who is also thrown into the stream.

Green George is believed to be a variation on the medieval English Jack in the Green. A relic of European tree worship, Jack in the Green is associated with *PENTECOST* and other celebrations of spring. On *MAY DAY* in England, he appeared as a boy (typically a chimney sweep) encased in a framework of lath and hoops covered with ivy and holly and wearing a high headdress of leaves.

**SOURCES:**

*DictFolkMyth-1984*, pp. 534,  
954

◆ 0875 ◆ **Green River Rendezvous**

*Second weekend in July*

A reenactment in Pinedale, Wyo., of the days when mountain men, Indians, and traders came together to transact business, trade, drink, holler, and celebrate. The first rendezvous, or gathering, of trappers was held on the Green River, near the present Wyoming-Utah border. After trading posts were established, the rendezvous became less important. The last of these colorful gatherings was held in 1840. A two-hour pageant recreating these rendezvous has been presented by the Sublette County Historical Society since 1936. Celebrations are held over three days, and other events include black-powder shoots and barbecues.

The trappers, traders and explorers who came to be known as mountain men were a distinctive breed who numbered in their ranks the legendary Jim Bridger, the scout and Indian agent Kit Carson, and William Sublette, who established the area's first trading post. They were satisfying the demand for fur and especially for beaver; the beaver hat was supreme in the world of fashion at the start of the 19th century.

Besides trapping beaver, they also planted the American claim to much of the territory of the American West. For

most of the year, they trapped on the tributaries of the Green River, but for several weeks each summer when there was no beaver trapping, they came out of the wilderness and met at a rendezvous site. Trade goods—blankets, coffee, sugar, gunpowder, and cheap whiskey—were brought from Missouri by pack animals and trade wagons, and the trappers brought their beaver skins.

It was a time for more than trading: on one occasion Jim Bridger rode around in a suit of armor that had been brought to him from Scotland. The rendezvous brought together a concentration of explorers and frontiersmen and provided a stepping stone for the settlers who followed. The rendezvous and the era of the mountain men came to an end in the 1840s when the whims of fashion shifted from beaver hats to silk hats, and the race for beaver furs was over.

*See also* MOUNTAIN MAN RENDEZVOUS

**CONTACT:**

Sublette County Historical Society  
c/o Museum of the Mountain Man  
P.O. Box 909  
Pinedale, WY 82941  
877-686-6266 or 307-367-4101;  
fax: 307-367-6768  
museummtman@wyoming.com  
www.pinedaleonline.com/mmmuseum/rendez.htm

**SOURCES:**

*GdUSFest-1984*, p. 216

◆ 0876 ◆ **Greenery Day**

*April 29*

This day formerly observed the birthday of Emperor Hirohito of Japan (1901-1989), who was the world's longest ruling monarch. His reign included the attempted military conquest of Asia, the attack on the United States at *PEARL HARBOR*, and his country's defeat after the U.S. dropped atomic bombs on Hiroshima and Nagasaki. He also oversaw Japan's postwar resurgence to a position of economic strength and influence. Hirohito renounced his divinity in 1946 and became a symbolic head of state in Japan's new parliamentary democracy.

Today this day is celebrated as Greenery Day, or *Midori-no-Hi*—with parades featuring elaborate floats, paper lanterns, traditional Japanese costumes, and fireworks. Popular places from which to observe the festivities in Tokyo include Tokyo Tower, the highest structure in the city, and Shiba Park. People also mark the day by planting trees and other activities centered around the appreciation of nature.

Greenery Day begins *Golden Week*, which also includes *JAPAN CONSTITUTION MEMORIAL DAY* (May 3) and *KODOMO-NO-HI* (Children's Day, May 5). It is a popular time for people to take vacations and enjoy the spring weather.

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/april/greeneryday.html

**SOURCES:**

*AnnivHol-2000*, p. 70  
*BkFest-1937*, p. 198  
*NatlHolWrld-1968*, p. 52

◆ 0877 ◆ **Greenland National Day**

June 21

The people of Greenland celebrate National Day on June 21, the longest day of the year. They call the holiday *Ullortuneq* in Greenlandic, which means "the longest day." They celebrate the occasion with communal picnics, shows, and many cultural activities. Since Greenland's current flag was formally instituted on June 21, 1985, they also honor the national flag on this day.

**CONTACT:**

Greenland Tourism, a/s  
P.O. Box 1615  
Hans Egedesvej 29  
Nuuk 3900 Greenland  
011-299-34-28-20; fax: 011-299-32-28-77  
info@greenland.com  
www.greenland.com (highlight "Comprehensive Guide," and click "Practical Information")

◆ 0878 ◆ **Greenville Treaty Camporee**

Usually a weekend in May in odd-numbered years

On June 16, 1795, General Anthony Wayne and representative chiefs of the Allied Tribes of the Northwest Territory met at Fort Greenville to light a ceremonial council fire and work out the terms of a treaty that would open the Northwest Territory to white settlers. The council fire was not allowed to go out until the treaty was finally signed on August 3.

Today, Boy Scouts from Ohio and other parts of the Midwest meet on a weekend nearest in May during odd-numbered years at Greenville City Park to commemorate the treaty. The Miami Valley Council sponsors the weekend, which attracts more than 1,000 Scouts. There are exhibitions of Boy Scout skills, games, competitions, and demonstrations.

**CONTACT:**

Miami Valley Council of Boy Scouts  
4999 Northcutt Pl.  
Dayton, OH 45413  
937-278-4825; fax: 937-278-9002

**SOURCES:**

*AmerFestGd-1956*, p. 120

◆ 0879 ◆ **Greenwood Day, Chester**

First Saturday in December

Chester Greenwood (1858-1937) made his first pair of "ear protectors" when he was 15 years old. He was granted a patent in 1877 and established an entirely new industry in his hometown of Farmington, Maine, where he continued to refine the design and manufacture of what we now know as earmuffs. By 1918 he was making 216,000 pairs a year, and by 1932 checks and plaids were added to the standard black velvet covering.

Although Greenwood was involved in a number of other business ventures in Farmington and was granted his last patent—for a tempered steel lawn rake—only a few months before he died, it is for his ear protectors that he is primarily remembered. Farmington residents celebrate Chester Greenwood Day on the first Saturday in December (Greenwood

was born on December 4) with a parade, flag-raising ceremony, and a foot race. Everyone is encouraged to wear earmuffs for the festivities, including pets.

**CONTACT:**

Farmington Chamber of Commerce  
575 Wilton Rd.  
Farmington, ME 04938  
207-778-4215; fax: 207-778-2438  
info@fwcoc.org  
www.farmingtonchamber.org/

◆ 0880 ◆ **Grenada Independence Day**

February 7

This is a national holiday commemorating Grenada's independence from Britain on this day in 1974. Britain had held the island since the 18th century, when France ceded it under the Treaty of Paris.

**CONTACT:**

Grenada Embassy  
1701 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-265-2561; fax: 202-265-2468

**SOURCES:**

*AnnoHol-2000*, p. 23

◆ 0881 ◆ **Grenada Thanksgiving Day**

October 25

On October 25, 1983, the U.S. and other Caribbean forces invaded Grenada to destabilize the Communist regime that had overthrown the government of Sir Eric Gairy in 1979. Democratic elections were held in December 1984. October 25 is observed as Thanksgiving Day, a public holiday in Grenada.

**CONTACT:**

Grenada Embassy  
1701 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-265-2561; fax: 202-265-2468

◆ 0882 ◆ **Grey Cup Day**

Late November

The best teams from the Eastern and Western Conferences of the Canadian Football League play against each other in an annual event similar to the SUPER BOWL in the United States. It is called Grey Cup Day after the trophy that is awarded to the winning team—a cup donated by former Canadian Governor-General Earl Grey in 1909.

Parties are held throughout the country so that fans can get together to watch the big game on television. In sports and social clubs, it is not uncommon to set up two televisions so that rival supporters can each watch their own team. Like its American counterpart, the Super Bowl, the Grey Cup is an occasion for widespread drinking and rowdiness.

**CONTACT:**

Canadian Football League  
50 Wellington St. E., 3rd Fl.  
Toronto, Ontario M5E 1C8  
Canada  
416-322-9650; fax: 416-322-9651  
www.cfl.ca/GreyCup/home.html

**SOURCES:**

*DictDays-1988*, p. 50

◆ 0883 ◆ **Groppenfasnacht (Fish Carnival)**

*Between March 1 and April 4; Laetare Sunday (three weeks before Easter)*

A Lenten celebration in the village of Ermatingen, Thurgau Canton, Switzerland, that takes its name from the *Gropp*, a fish a few inches long caught only in the Ermatingen area. The event dates to the time when fishermen celebrated the breaking up of the ice in the spring because they could return to catching fish. A committee of villagers organizes a procession in which children dress as frogs and dwarfs and follow a float that carries a huge *Gropp*, while men march along carrying antique fishing implements.

**CONTACT:**

Groppenkomitee Ermatingen  
Hauptstrasse 64  
Ermatingen CH-8272 Switzerland  
011-41-71-664-1144  
info@groppenfasnacht.ch  
www.groppenfasnacht.ch (in German only)

◆ 0884 ◆ **Grotto Day**

*August 5; July 25*

In England during the late 18th and early 19th centuries, oysters were not considered the rare delicacy they are today and were, in fact, one of the common staples of fishermen's diets. The large number of oysters eaten at that time meant there were lots of shells around. On *ST. JAMES'S DAY*, which was observed on August 5 before the Gregorian, or New Style, Calendar came into use and on July 25 thereafter, children used the shells to construct small decorative grottoes. Perhaps these were to represent the shrine of St. James in Spain. Sometimes the children begged for pennies as a reward for their efforts. Most of this grotto-building took place in London, and the custom continued right up to the 1950s. St. James the Great was one of the Apostles and brother to St. JOHN THE EVANGELIST, and the scallop shell was his emblem.

**SOURCES:**

*DictDays-1988*, pp. 50, 85  
*OxYear-1999*, pp. 307, 323

◆ 0885 ◆ **Groundhog Day**

*February 2*

There was a medieval superstition that all hibernating animals—not just groundhogs—came out of their caves and dens on *CANDLEMAS* to check on the weather. If they could see their shadows, it meant that winter would go on for another six weeks and they could go back to sleep. A cloudy day meant that spring was just around the corner. It was the early German settlers known as the Pennsylvania Dutch who attached this superstition to the groundhog. In Germany it was the badger, and in England, France, and Canada it was the bear who was believed to make similar predictions about the weather.

The most famous forecaster in the United States is Punxsutawney Phil, a legendary groundhog in north-central Pennsylvania believed to be nearly a century old. Members of the Punxsutawney Groundhog Club, along with thousands of

other people, trek up to Phil's burrow on Gobbler's Knob on February 2 and get the news directly from him. (They also capture the event on film, which is available for viewing from a link on their web site.) Unfortunately, weather researchers have determined that over the years the groundhog has been correct only 28 percent of the time.

Numerous events take place in Punxsutawney over the days surrounding February 2, including group hikes, parties, live entertainment, fireworks, a winter carnival, and the showing of *Groundhog Day*, the 1993 movie starring Bill Murray.

**CONTACT:**

Official Site of the Punxsutawney Groundhog Club  
c/o Punxsutawney Chamber of Commerce  
124 W. Mahoning St.  
Punxsutawney, PA 15767  
814-938-7700; fax: 814-938-4303  
chamber@punxsutawneychamber.com  
www.groundhog.org/

**SOURCES:**

*AmerBkDays-2000*, p. 110  
*BkFestHolWrld-1970*, p. 29  
*DaysCustFaith-1957*, p. 45  
*DictDays-1988*, p. 51  
*FolkAmerHol-1999*, p. 67  
*OxYear-1999*, p. 64

◆ 0886 ◆ **Gualterianas, Festas**

*Four days beginning the first Sunday in August*

The **Festivals of St. Walter** take place in Guimarães, the 12th-century capital of Portugal. The celebrations, which date back to 1452, include magnificent processions, fireworks, animal fairs, and displays of food and merchandise. Music, ranging from brass bands to modern jazz, can be heard all over the town.

St. Walter (or São Gualter), the town's patron, is represented by an image of a young Franciscan monk who stands in the nave of Senhor dos Passos (Our Lord of the Way of the Cross), the blue-and-white-tiled church that overlooks the town's public garden.

During a Sunday night procession known as the *Procissão Gualteriana*, the image of the saint is carried from the church through the decorated streets of Guimarães while thousands of spectators gather to watch. The procession is followed by a night of fireworks, folk dancing in regional costume, and great activity at the shooting galleries and sideshows that line the streets. The festival culminates on Wednesday with the *Marcha Gualteriana*, a midnight procession of 12 allegorical floats.

**CONTACT:**

Portuguese National Tourist Office  
590 Fifth Ave., 4th Fl.  
New York, NY 10036  
800-767-8842 or 212-354-4403;  
fax: 212-764-6137  
tourism@portugal.org

**SOURCES:**

*FestWestEur-1958*, p. 181

◆ 0887 ◆ **Guardian Angels Day**

*October 2*

As early as the ninth century, a day was set aside to honor angels in general and the archangel Michael in particular. This was September 29, the Feast of St. Michael and All Angels or *MICHAELMAS*. But some people, believing that a particular angel is assigned to watch over each human being,

wanted to honor their own personal protectors or guardian angels. A feast in their honor observed in 16th-century Spain was extended to the whole church by Pope Paul V in 1608, and in 1672 Pope Clement X set October 2 as the universal day for the festival.

**SOURCES:**  
*DaysCustFaith-1957*, p. 249  
*OxYear-1999*, p. 400  
*RelHolCal-2004*, p. 101

◆ 0888 ◆ **Guatemala Independence Day**  
*September 15*

This is the day on which Guatemala won its independence from Spain in 1821. Four other countries also declared their independence on September 15, 1821: COSTA RICA, EL SALVADOR, HONDURAS, and NICARAGUA.

It is a public holiday during which the buildings in Guatemala City are draped in blue-and-white bunting, and there are parades with schoolchildren marching to the music of military bands. A popular holiday pastime is watching *La Conquista* (The Conquest), a traditional dance where the dancers, in wooden masks and red wigs, reenact the conquest of the Mayan Indians by the Spanish soldier Pedro de Alvarado. The Mayan civilization, which had flourished in Guatemala since 2500 B.C., began to decline after 900 A.D. Alvarado, the red-haired Spanish conquistador, began subjugating their descendants in 1523.

**CONTACT:**  
 Guatemalan Embassy  
 2220 R St., N.W.  
 Washington, DC 20008  
 202-745-4952; fax: 202-745-1908  
 info@guatemala-embassy.org

**SOURCES:**  
*AnnioHol-2000*, p. 155  
*NatlHolWrld-1968*, p. 167

◆ 0889 ◆ **Guavaween**  
*Last Saturday of October*

A parade and block party with a Latin flavor in Ybor City, a two-square-mile area in Tampa, Fla. Ybor City grew around the cigar factory established in 1886 by Cuban Vicente Martínez Ybor. From the steps of the factory, José Martí (1853-1895), sometimes called the George Washington of Cuba, exhorted the cigar workers to take up arms against Spain.

The area still has a Latin flavor, and Guavaween is an event to celebrate the culture and have a good time. The "guava" stands for the tropical American fruit, while the "ween" alludes to the festival's resemblance to HALLOWEEN, also observed around this time of year. The parade, with 20 to 50 bands, is led by a woman portraying the mythical "Mama Guava" doing the "Mama Guava Stumble." Many paraders wear costumes lampooning national figures. After the early evening parade, there is partying until the wee hours. Attendance is about 150,000.

**CONTACT:**  
 Ybor City Chamber of Commerce  
 1514½ 8th Ave.  
 Tampa, FL 33605  
 813-248-3712; fax: 813-247--1764  
 info@ybor.org  
 www.ybor.org

◆ 0890 ◆ **Gudi Padva**  
*March-April; first day of the waxing half of the Hindu month of Caitra*

Gudi Padva marks the beginning of the civil year among Hindus, particularly in the states of Maharashtra, Andhra Pradesh, and Karnataka in central India. The actual New Year (see VAISAKH), which begins on the first day of Vaisakha (April-May) is not the same as the beginning of the civil year, which begins on the new moon day of the preceding month, Caitra.

Hindus observe this day by erecting a pole from which hangs a silk banner (a *gudi*) or a piece of women's clothing and a drinking pot. This pole is displayed by sticking it out a window or tying it to the roof or a nearby tree. There are a number of legends associated with the pole, but it generally serves as a good luck symbol.

Other customs associated with this day are visiting friends, bathing, and eating leaves from the *nim* tree, which is believed to bring protection against illness, since this tree has a holy connection with SITALA, the smallpox goddess.

**SOURCES:**  
*CelebFestIndia-1994*, p. 45  
*HinduRelYr-1921*, p. 42  
*RelHolCal-2004*, p. 184

◆ 0891 ◆ **Guelaguetza, La**  
*Two consecutive Mondays after July 16*

Also known as **Los Lunes del Cerro**, or **Mondays of the Hill**, this huge dance festival is held in the city of Oaxaca, Oaxaca State, Mexico, on the two Mondays after July 16. Costumed dancers from different *oaxaquena* groups perform in a hilltop arena built exclusively for this event. Seats for the nationally televised festival are expensive, and many of the visiting dance groups must stay in local missions. Although the event is now geared mostly to tourists, it represents a unique opportunity to see regional dances from all the Mexican states.

*Guelaguetza* comes from the Zapotec language and means "the greatest of courtesies." It refers to the traditional way people exchanged gifts: helping each other build houses, tend to fields, assist with births and deaths. The name became linked with the Mondays of the Hill fiestas in the 20th century. Since the 1930s local craftspeople would give gifts they made to guests assembled for the dances, and in 1951 the event became known as La Guelaguetza. In 1974 the state built a special amphitheater to hold the growing numbers of people attending what is now one of the most popular folk festivals in Mexico.

**CONTACT:**  
 President of Mexico  
 Mexico for Kids  
 kids@presidencia.gob.mx  
 www.elbalero.gob.mx/kids/about/html/holidays/home.html

**SOURCES:**  
*FiestaTime-1965*, p. 117  
*IntlThFolk-1979*, p. 274

President of Mexico  
 Notes on Culture and History  
 zedilloworld.presidencia.gob.mx/PAGES/FRAMES/f\_culture.html



Oaxaca Secretary of Tourism  
Abasolo 504 Centro Histórico  
Oaxaca, Mexico  
011-52-951-1324127  
info@oaxaca.gob.mx  
www.aooaxaca.com/guelaguetza

◆ 0892 ◆ **Guinea Independence Day**

October 2

Guinea became an independent republic on this day in 1958, after having been a French colony since the late 19th century.

Independence Day is a national holiday celebrated all over the country with parades, dances, and sports competitions, especially in the capital city of Conakry.

**CONTACT:**

Guinea Embassy  
2112 Leroy Pl., N.W.  
Washington, DC 20008  
202-483-9420; fax: 202-483-8688

**SOURCES:**

*AnnivHol-2000*, p. 166  
*NatlHolWrld-1968*, p. 185

◆ 0893 ◆ **Guinea-Bissau Independence Day**

September 24

After more than 500 years of Portuguese rule, Guinea-Bissau (formerly known as Portuguese Guinea) declared itself an independent republic on September 24, 1973. The U.S. recognized it as such on September 10, 1974, and Portugal followed suit the same day.

September 24 is a national holiday in Guinea-Bissau.

**CONTACT:**

Guinea-Bissau Embassy  
1511 K St., N.W., Ste. 519  
Washington, DC 20005  
202-347-3950; fax: 202-347-3954

**SOURCES:**

*AnnivHol-2000*, p. 159

◆ 0894 ◆ **Guru Arjan, Martyrdom of**

May-June; during the Sikh month of *Jaith*

Guru Arjan (1563-1606) was the fifth of the ten Sikh gurus and the first to be martyred. He became guru in 1581 and is known for many achievements—among them the building of the Golden Temple in the city of Amritsar and compiling the *Adi Granth*, the “First Collection” of Sikh sacred scripture.

Because Guru Arjan was a threat to his power, Jehangir, the emperor of the Mughal Empire, arrested him. Tradition has it that Arjan was tortured to death by being boiled alive while sitting on a burning hot plate. Although he accepted his death peacefully, Arjan left instructions for his successor, Har Gobind, to permit the Sikhs to take up arms to protect the innocent.

People commemorate Guru Arjan’s martyrdom by visiting *gurdwaras*, places of worship, for special services. In India, where the weather is exceptionally hot at this time of year, it is traditional for Sikhs to make drinks available to every passerby—a reminder that part of Guru Arjan’s torture before his death was being deprived of water.

**SOURCES:**

*RelHolCal-2004*, p. 204  
*SikhFest-1989*, p.14

◆ 0895 ◆ **Guru Gobind Singh, Birthday of**

December-January; during the Sikh month of *Pausa (Poh)*

Born in 1666, Guru Gobind Singh was the last of the ten Sikh gurus. His father, GURU TEGH BAHADUR, was the ninth guru. He is best known for establishing the *Khalsa*, the spiritual brotherhood devoted to defending Sikhism. Guru Gobind Singh is also remembered for his teachings, which include the ideas that living with love, charity, and integrity was more important than observing religious rituals and that men and women are equal.

Guru Gobind Singh was the last guru because, instead of appointing a human successor, he believed that the *Granth Sahib*, the Sikh scriptures, should serve as an eternal Guru to the Sikh community (see GURU GRANTH SAHIB, INSTALLATION OF). His birthday is celebrated by Sikhs in India and around the world with festivities similar to those marking the birthday of Guru Nanak (see GURU PARAB). They include a three-day-long, continuous reading of the *Guru Granth Sahib*, processions, and the singing of sacred songs. Sporting contests and other games are also popular. Many Sikhs go on pilgrimage to the Golden Temple at Amritsar (see GURU ARJAN, MARTYRDOM OF) and to the shrine marking the site of Gobind Singh’s birth, Takht Patna Sahib.

**SOURCES:**

*EncyRel-1987*, vol. 13, p. 331  
*RelHolCal-2004*, p. 205  
*SikhFest-1989*, p. 22

◆ 0896 ◆ **Guru Granth Sahib, Installation of the**

September-October; during the Sikh month of *Asun*

GURU GOBIND SINGH, the last of the ten Sikh gurus or spiritual leaders, did not choose a human successor before he died in 1708. Instead, he called his followers together and told them that in the future, the *Adi Granth*, or Sikh scriptures, would serve as Guru. The *Adi Granth* was renamed the *Guru Granth Sahib* and was installed as the eleventh and perpetual Guru to the Sikhs.

The anniversary of the installation of the *Guru Granth Sahib* is observed with ceremonies in the *gurdwaras*, or houses of worship. These often include readings, the singing of hymns, lectures, and the serving of free meals. A continuous reading of the entire *Guru Granth Sahib*, which is 1,430 pages long and takes approximately three days to read, may also be conducted. The anniversary of the installation is also a popular day for Sikhs to rededicate themselves to their faith.

**SOURCES:**

*RelHolCal-2004*, p. 204  
*SikhFest-1989*, p. 26

◆ 0897 ◆ **Guru Har Krishan, Birthday of**

June-July; during the Sikh month of *Har*

Har Krishan (1656-64) was the eighth of the ten Sikh gurus or prophets on whose teaching the religion is based. He is often referred to as the “Child Guru” because he was only five years old when he succeeded his father, Guru Har Rai, who died in 1661. Har Krishan himself died of smallpox at

the age of eight, so he remained a child throughout his brief time as guru.

The anniversary of his birth is celebrated by Sikhs around the world with special services in the *gurdwaras* (houses of worship) and with readings from the GURU GRANTH SAHIB, the Sikh scriptures.

**SOURCES:**  
*RelHolCal-2004*, p. 204

◆ 0898 ◆ **Guru Parab**

*October-November; full moon day of Hindu month of Kartika*

Guru Nanak (1469-1539), was the founder of the Sikh Dharma faith (Sikhism), which was based on a belief in one god and on the rejection of idolatry and caste distinctions. In Pakistan at Nanak's birthplace, Talwandi (now Nankana Sahib, near Lahore, Pakistan), there is a shrine and a holy tank where thousands of Sikhs congregate on this day for a huge fair and festival. Here and at Sikh shrines everywhere, the holy scripture, GURU GRANTH SAHIB, is read continuously and recited on Nanak's birthday. Food is distributed, and processions are common.

Nanak was followed by nine other gurus, under whom Sikhism gradually developed. Other Guru Parabs commemorate these later leaders. For example, the Guru Parab in honor of GURU GOBIND SINGH (1666-1708) is observed during the month of Pausa (December-January).

**CONTACT:**  
Government of India  
Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/nanak.htm

**SOURCES:**  
*RelHolCal-2004*, p. 203  
*SikhFest-1989*, p. 10

◆ 0899 ◆ **Guru Purnima**

*June-July; full moon day of Hindu month of Asadha*

In Hinduism, a guru is a personal teacher or guide who has already attained spiritual insight. The tutorial approach to religious instruction has always been emphasized in India, and in ancient times it was the guru who personally transmitted his knowledge of the Vedas, sacred Hindu books, to his student. The student often lived at the home of his guru and looked up to him with devotion.

Guru Purnima, or **Asadha Purnima**, is the day set aside for the veneration of the guru. In ancient times, when students were educated in ashrams and gurukuls, this was the day they would honor their teachers, pay their fees, and give them presents. It was customary to fast on this day and to seek the guru's blessing.

This day is also known as **Vyasa Purnima** after Rishi Vyasa (fifth? century B.C.), a famous guru who is said to have compiled the four Vedas, the *Mahabharata*, and the Puranas, a series of 18 epics dealing with creation and the gods in the form of fables, legends, and tales.

**SOURCES:**  
*CelebFestIndia-1994*, p. 62  
*RelHolCal-2004*, p. 171

◆ 0900 ◆ **Guru Ram Das, Birthday of**

*September-October; during the Sikh month of Asun*

Ram Das (1534-1581) was the fourth of the ten Sikh gurus and the son-in-law of Amar Das, the third guru. After he was chosen to succeed his father-in-law, his name was changed from Bhai Jetha to Ram Das, which means "God's Servant." His birthday is celebrated during the month of Asun (September-October) in Sikh *gurdwaras*, or houses of worship, with prayers, the singing of hymns, and with readings from the GURU GRANTH SAHIB, the Sikh holy scriptures.

**SOURCES:**  
*RelHolCal-2004*, p. 204

◆ 0901 ◆ **Guru Tegh Bahadur, Martyrdom of**

*November-December; during the Sikh month of Magar*

Tegh Bahadur (1621-1675) was the ninth of the ten Sikh gurus, or spiritual teachers. His son, GURU GOBIND SINGH, was the last human guru. When Tegh Bahadur was 43 years old, he was installed as guru. The tyrant Aurangzeb was the Muslim emperor of India at the time, and his goal was to make everyone in his domain Muslim. Then, as now, most people living in India were Hindu, though there were also small populations of Sikhs, Jains, and other religious groups. Under Aurangzeb's rule, everyone was forced to convert to Islam under threat of death.

At the behest of a group of Hindu priests, Tegh Bahadur went to Delhi in November 1675 to meet with Aurangzeb, who put him in prison. Legend has it that before Tegh Bahadur was beheaded (since he would not convert to Islam), he wrote a message which read, "I gave my head but not my faith." Guru Tegh Bahadur is remembered for giving his life to preserve the integrity of the Sikh religion.

Sikhs everywhere observe his martyrdom with religious processions and pilgrimages at *gurdwaras*, or houses of worship, with a special devotion to him, and especially at the site of his martyrdom in Delhi where the Gurdwara Sisganj temple was built.

**SOURCES:**  
*RelHolCal-2004*, p. 204  
*SikhFest-1989*, p. 18

◆ 0902 ◆ **Gus Macker Basketball**

*January-October; varies according to host city*

This is 3-on-3 basketball—and party—on the streets of more than 70 cities across the United States. The **Gus Macker 3-on-3 Basketball Tournament** grew out of a low-wager backyard competition when, in 1974, Scott McNeal assembled 17 friends at his parents' house in the western Michigan city of Lowell, near Grand Rapids, to play with six teams of three people each.

McNeal, apparently realizing that this kind of event could have larger popular appeal, adopted the moniker "Gus Macker" and began holding Macker tournaments once a year in Belding, Michigan. National media attention from the likes of *Sports Illustrated* and ABC's "Wide World of Sports"

sparked inquiries from communities around the country, and in 1987 McNeal began taking the Macker on tour.

In 1995 the Macker traveled to 72 cities where more than 200,000 people played basketball while 1.7 million watched. Several Canadian cities have begun to participate as well. In 1992 the Macker was honored by the Basketball Hall of Fame as the Official 3-on-3 Tournament. Indoor Mackers were introduced in 1994 so that the games could proceed during winter months in northern cities.

The Macker is notable for its insistence on donating proceeds to local charities (by 1994 more than \$3 million had been given) and its stringent guidelines for having a positive, family-oriented event.

**CONTACT:**

Gus Macker Basketball  
812 Industrial Park Dr.  
Greenville, MI 48838  
616-754-0373; fax: 616-754-0884  
www.macker.com

◆ 0903 ◆ **Gustavus Adolphus Day (Gustaf Adolfsdagen)**

November 6

Gustavus Adolphus (1594-1632) was the king of Sweden (1611-32) who laid the foundations of the modern Swedish state and turned the country into a major European power. By resolving the long-standing constitutional struggle between the crown and the aristocracy, he was able to achieve sweeping reforms in the fields of administrative organization, economic development, and particularly education. Among other things, he created the *Gymmasia* in 1620, which provided for secondary education in Sweden, and gave the University of Uppsala the financial support it needed to flourish.

King Gustav II was killed during the Thirty Years' War while leading a cavalry charge at the Battle of Lützen on November 6, 1632, turning a tactical victory into a national tragedy for the Swedes. The anniversary of his death is observed throughout Sweden with patriotic demonstrations—particularly in Skansen, Stockholm's outdoor museum. Enormous bonfires are built on Reindeer Mountain and processions of students carry lighted torches through the museum grounds.

**SOURCES:**

*BkFest-1937*, p. 312

◆ 0904 ◆ **Guy Fawkes Day**

November 5

On the night of November 4, 1605, thirty-six barrels of gunpowder were discovered in a cellar beneath the Houses of Parliament in London. The conspirators of the so-called Gunpowder Plot, who planned to blow up King James I and his government to avenge their laws against Roman Catholics, were discovered and arrested, and on January 31 eight of them were beheaded. While Guy Fawkes didn't originate the plan, he was caught red-handed after someone tipped

off the king's ministers. And he was among those whose heads were displayed on pikes at London Bridge.

The following year, Parliament established November 5 as a national day of thanksgiving. Children still make effigies of Guy Fawkes and ask passersby for money ("Penny for the Guy") which they spend on fireworks. The effigies are burned in bonfires that night, and fireworks traditionally fill the skies over Britain in remembrance of the failure of the Gunpowder Plot.

**CONTACT:**

House of Commons Information  
Office  
House of Commons  
London SW1A 2TT United  
Kingdom  
011-44-20-7219-3000; fax: 011-44-  
20-7219-5839  
hcinfo@parliament.uk  
www.parliament.uk/commons/  
lib/gunplot.htm

**SOURCES:**

*BkDays-1864*, vol. II, p. 546  
*BkFest-1937*, p. 61  
*BkHolWrld-1986*, Nov 5  
*DaysCustFaith-1957*, p. 284  
*DictDays-1988*, pp. 51, 90, 96  
*FestSaintDays-1915*, p. 199  
*FolkAmerHol-1999*, p. 439  
*FolkWrldHol-1999*, p. 644  
*OxYear-1999*, p. 448

Gunpowder Plot Society  
society@gunpowder-plot.org  
www.gunpowder-plot.org

◆ 0905 ◆ **Guyana Independence Day**

May 26

This public holiday marks Guyana's independence from Britain on this day in 1966.

Republic Day, or *Mashramani* is another national holiday, commemorating February 23, 1970, when Guyana became a republic.

**CONTACT:**

Guyana Ministry of Culture,  
Youth & Sport  
info@guyanaculture.com  
www.guyanaculture.com/

◆ 0906 ◆ **Gyangzê Horse-Racing Festival**

Four days in May-June

Masked and costumed dancers and traditional operas dominate the first day of this Tibetan festival. They are performed in the courtyard of the Kumbum, known for its 112 chapels and multi-tiered *stupas* or monuments. But the next three days are devoted to sporting events on horseback, the Tibetans being renowned for their horsemanship. Archers on horseback shoot at targets while riding at full gallop, and some events involve riding yaks instead of horses.

The festival commemorates the highest (in terms of altitude) battle in history, which took place between the Tibetans and the invading British troops in 1903. The British, under the command of Sir Francis Younghusband, slaughtered 600 Tibetans at Guru before moving on to Gyangzê. He then marched into the capital, Lhasa, and forced the acceptance of a trade treaty with the DALAI LAMA, Tibet's ruler.

**CONTACT:**

China Tibet Information Center  
www.tibet.cn/tibetzn-en/festi  
val/fes06/fes\_06\_04.htm

**SOURCES:**

*WildPlanet-1995*, p. 295

◆ 0907 ◆ **Gynaecocrazia**

*January 8*

The Greek title of this observance is a word that means female rule or government. This stab at feminist revolt is of long tradition in northern Greece where it is common for women to do all the household work and for most men to take life easy in cafes.

Today in the villages of Komotini, Xanthi, Kilkis, and Serres, that standard is reversed for a day when Gynaecocrazia is celebrated. The women gather in village cafes to socialize, while the men stay at home cleaning house, tending the babies, and generally looking after household tasks. At dusk, the men join their wives in celebrations.

**SOURCES:**

*OxYear-1999*, p. 29

# H

## ◆ 0908 ◆ Hadaka Matsuri (Naked Festival)

*January or February, depending on location*

Hadaka Matsuri—which means, literally, “naked festival”—is a Shinto tradition observed all over Japan, usually not long after New Year’s Day or OSHOGATSU. The young men who participate are naked except for traditional white loincloths known as *fundoshi* or *mawashi*. At the ringing of the temple bell, large numbers of them attempt to climb up a thick rope suspended from the temple ceiling. Because the first to reach the top will have good fortune in the coming year, there is often a good deal of jockeying for position on the rope.

Sometimes the participants in Hadaka Matsuri immerse themselves in a river beforehand to purify themselves. Occasionally several semi-naked young men will carry a *mikoshi*, or portable shrine, in the form of a horse, rice bale, or sake barrel into the river with them.

### CONTACT:

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

### SOURCES:

*IllFestJapan-1993*, p. 18

## ◆ 0909 ◆ Haile Selassie’s Birthday

*July 23*

Haile Selassie I (1892-1975), emperor of Ethiopia from 1930 to 1974, was born Tafari Makonnen; he became Prince (or *Ras*) Tafari in 1916. Among the Jamaicans known as Rastafarians, Selassie was believed to be the Messiah, and Ethiopia was identified with heaven. Rastafarian theology and political belief was based on the superiority of the black man and the repatriation of black people to Ethiopia.

Ethiopians still celebrate Haile Selassie’s birthday. During the years of his reign as emperor, Selassie would stand on the balcony of his palace in Addis Ababa and greet the thousands of well-wishers who gathered there on his birthday.

See also ETHIOPIA NATIONAL DAY and HAILE SELASSIE’S CORONATION DAY

### CONTACT:

*Time* magazine  
TIME Trail archival presentation  
[www.time.com/time/europe/time-trails/selassie/](http://www.time.com/time/europe/time-trails/selassie/)

### SOURCES:

*NatHolWrld-1968*, p. 123

Imperial Crown Council of Ethiopia  
European Delegation  
info@imperialethiopia.org  
[www.imperialethiopia.org/index.htm](http://www.imperialethiopia.org/index.htm)

## ◆ 0910 ◆ Haile Selassie’s Coronation Day

*November*

The Rastafarians (or Ras Tafarians), members of a political-religious movement among the black population of Jamaica, worship Haile Selassie I, “Might of the Trinity.” His original name was Tafari Makonnen (1892-1975), and he was emperor of Ethiopia under the name *Ras* (meaning “Prince”) Tafari. Rastafarians consider the Ethiopian emperor the Messiah and son of God, and the champion of their race. Their beliefs, which combine political militancy and religious mysticism, include taboos on funerals, second-hand clothing, physical contact with whites, the eating of pork, and all magic and witchcraft.

The Rastafarians’ most important celebration is the anniversary of Haile Selassie’s Coronation Day, which occurred on November 2, 1930. The dedication of babies to Ras Tafari, recitations, and singing are typically part of the celebrations on this day.

### CONTACT:

*Time* magazine  
TIME Trail archival presentation  
[www.time.com/time/europe/time-trails/selassie/](http://www.time.com/time/europe/time-trails/selassie/)

### SOURCES:

*DictWrldRel-1989*, p. 601

Imperial Crown Council of Ethiopia  
European Delegation  
info@imperialethiopia.org  
[www.imperialethiopia.org/index.htm](http://www.imperialethiopia.org/index.htm)

◆ 0911 ◆ **Haiti Independence Day**

January 1

The people of Haiti celebrate both NEW YEAR'S DAY and Independence Day on January 1, the day on which they declared their independence from the French in 1804. Thousands of people assemble in the capital city of Port-au-Prince to see the parades and to visit the National Palace on the Champs de Mars. They set off fireworks, dance in the streets, and sing the national anthem, which honors their founder, Jean-Jacques Dessalines, the hero of the anti-French revolt.

According to Haitian custom, whatever happens to someone on January 1 is indicative of what will happen to them during the coming year, motivating even the poorest people to make an effort to put on new clothes, to visit their friends, and to give and receive gifts in the hope that these efforts will be rewarded in the coming year.

**CONTACT:**

Haitian Embassy  
2311 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-332-4090; fax: 202-745-7215  
embassy@haiti.org

**SOURCES:**

*FestWrld: Haiti-1999*, p. 20  
*FolkWrldHol-1999*, p. 3  
*NatlHolWrld-1968*, p. 6

**Hajj**

See **Pilgrimage to Mecca**

◆ 0912 ◆ **Hakata Dontaku**

May 3-4

The largest festival in Japan held in Fukuoka City (Fukuoka Prefecture) during Golden Week, the first week in May. This festival attracts more than two million spectators every year because Golden Week is a national holiday encompassing Children's Day (see KODOMO-NO-HI), GREENERY DAY, JAPANESE NATIONAL FOUNDATION DAY and JAPAN CONSTITUTION MEMORIAL DAY.

The festival originated in the Muromachi Period (1333-1568) as a procession of the merchants of Hakata, an old section of Fukuoka City, paying their new year visit to the *daimyo*, or feudal lord. The name of the holiday curiously is thought to have derived from the Dutch word *Zondag*, meaning "Sunday," which was broadened to mean "holiday," and corrupted into *Dontaku*.

The festival highlight is a three-hour parade with legendary gods on horseback, floats, and musicians playing *samisens* (a three-stringed instrument similar to a guitar), flutes, and drums.

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/Calendar/may/dontaku.html

**SOURCES:**

*JapanFest-1965*, p. 147

◆ 0913 ◆ **Hakata Gion Yamagasa**

July 1-15

The GION MATSURI at Kyoto is the model for several other Gion festivals in Japan, and the largest of these is the Gion Yamagasa Festival at Fukuoka. The festival involves townspeople on both sides as well as the creators of the famous

Hakata dolls. The elaborate floats for which the festival is famous are called *yamagasa*, and beautiful new dolls are made for them each year.

The festival begins on July 1, when participants purify themselves by collecting sand from the seashore. They put the sand in boxes which are slung beneath the *yamagasa*. The men wear headbands, *happi* coats, and traditional Japanese loincloths. The highlight of the festival occurs on the morning of July 15, when the Oiyama race is held. This is a five-kilometer race in which teams of 28 men run while carrying *yamagasa* weighing about a ton. Traditional Noh dramas are performed at the Kushida Shrine in Fukuoka.

**CONTACT:**

Fukuoka Convention and Visitors Bureau  
2F, Fukuoka City Hall, North Annex  
10-1, 1-chome, Tenjin  
Chuo-ku  
Fukuoka City 810-0001 Japan  
011-81-92-733-5050; fax: 011-81-92-733-5055  
fcvb@mxs.mesh.ne.jp  
www.city.fukuoka.jp/kankou\_e/fes.html

**SOURCES:**

*IllFestJapan-1993*, p. 82  
*JapanFest-1965*, p. 162

◆ 0914 ◆ **Halashashti**

August-September; sixth day of waning half of Hindu month of Bhadrpad

This Hindu festival is often referred to as **Balarama Shashti**, after Krishna's older brother, Balarama, who was born on this day. Balarama's weapon was a plough, so it is also the day on which farmers in India worship the *hala*, or plough. They apply powdered rice and turmeric to the plough's iron blade and decorate it with flowers. A small piece of ground is sanctified and plastered with cow dung, then a small pool of water is dug in the middle and branches of plum, fig, and other fruit trees are planted there. Some women fast all day in the belief that it will ensure happiness, prosperity, and longevity to their sons. When the fast is broken in the evening, there is a great feast and celebration.

**SOURCES:**

*FolkWrldHol-1999*, p. 514  
*RelHolCal-2004*, p. 147

◆ 0915 ◆ **Halcyon Days**

December 14-28

The ancient Greeks called the seven days preceding and the seven days following the WINTER SOLSTICE the "Halcyon Days." According to one legend, the halcyon bird, or kingfisher, nested during this period. Because she built her nest on the water, the gods granted her a respite from storms and high seas so that she could hatch and rear her young.

But Greek mythology has it that Halcyone (or Alcyone), Ceyx's wife and one of Aeolus's daughters, drowned herself when she learned her husband had drowned. The gods took pity on her and transformed them both into kingfishers, and Zeus commanded the seas to be still during these days. Thus it was considered a period when sailors could navigate in safety.

Today, the expression “halcyon days” has come to mean a period of tranquillity, often used as a nostalgic reference to times past.

**SOURCES:**  
*BkDays-1864*, vol. II, p. 726  
*DictFolkMyth-1984*, p. 475  
*OxYear-1999*, p. 499

◆ 0916 ◆ **Half Moon Bay Art and Pumpkin Festival**  
*October, weekend after Columbus Day*

A festival highlighted by a Great Pumpkin Weigh-Off, held since 1971 in Half Moon Bay, Calif. The weigh-off winner gets \$5 per pound for the heaviest pumpkin; winning pumpkins have weighed in excess of 900 pounds. Other festival features are a Great Pumpkin Parade, arts and crafts, food concessions selling pumpkin bread, pumpkin crepes, pumpkin ice cream, and pumpkin strudel, and entertainment that includes live music, puppet shows, magicians, jugglers, clowns, and professional pumpkin carvers. There are competitions in pumpkin carving and pie eating.

Pumpkins have been grown in the Half Moon Bay area for decades but were used for cattle feed until the 1920s when two farmer brothers decided to try them as human food. That began a surge in pumpkin popularity. The pumpkin festival has also surged; attendance is estimated at 300,000.

**CONTACT:**  
 Half Moon Bay Art and Pumpkin Festival  
 Miramar Events (organizer and promoter)  
 P.O. Box 27  
 El Granada, CA 94018  
 650-726-3491; fax: 650-726-5181  
[www.miramarevents.com/pumpkinfest/](http://www.miramarevents.com/pumpkinfest/)

◆ 0917 ◆ **Halifax Day**  
*April 12*

Also known as **Halifax Resolves Day**, **Halifax Resolutions Day**, **Halifax Independence Day**, or **Halifax Resolutions of Independence Day**, this is the day on which, in the spring of 1776, North Carolina’s delegates to the Second Continental Congress were given permission to join with representatives from other colonies in declaring their independence from British rule. As the first official sanction of separation from Great Britain, the Halifax Resolutions helped lay the groundwork for the American Revolution.

Halifax Day observances take place in Halifax with reenactments and living history camps.

**CONTACT:**  
 Halifax County Tourism Dev. Authority  
 800-522-4282 or 252-583-7191  
[info@visithalifax.com](mailto:info@visithalifax.com)  
[www.visithalifax.com](http://www.visithalifax.com)

Library of Congress  
 American Memory online exhibit  
[lcweb2.loc.gov/ammem/today/apr12.html](http://lcweb2.loc.gov/ammem/today/apr12.html)

**SOURCES:**  
*AmerBkDays-2000*, p. 280  
*AnnivHol-2000*, p. 61  
*DictDays-1988*, p. 54

◆ 0918 ◆ **Halloween**  
*October 31*

Halloween has its ultimate origins in the ancient Celtic harvest festival, SAMHAIN, a time when people believed that the spirits of the dead roamed the earth. Irish settlers brought their Halloween customs—which included bobbing for apples and lighting jack-o’-lanterns—to America in the 1840s.

In the United States children go from house to house in costume—often dressed as ghosts, skeletons, or vampires—on Halloween saying, “Trick or treat!” Though for the most part the threat is in jest, the “trick” part of the children’s cry carries the implication that if they don’t receive a treat, the children will subject that house to some kind of prank, such as marking its windows with a bar of soap or throwing eggs at it. Most receive treats in the form of candy or money. But Halloween parties and parades are popular with adults as well.

Because nuts were a favorite means of foretelling the future on this night, **All Hallows’ Eve** in England became known as **Nutcrack Night**. Other British names for the day include **Bob Apple Night**, **Duck** (or **Dookie**) **Apple Night**, **Crab Apple Night**, **Thump-the-door Night**, and, in Wales, **APPLE AND CANDLE NIGHT**. In the United States it is sometimes referred to as **Trick or Treat Night**.

See also MISCHIEF NIGHT

**CONTACT:**  
 Library of Congress  
 American Folklife Center  
 Thomas Jefferson Bldg., Rm. LJG49  
 101 Independence Ave., S.E.  
 Washington, DC 20540-4610  
 202-707-5510; fax: 202-707-2076  
[folklife@loc.gov](mailto:folklife@loc.gov)  
[lcweb.loc.gov/folklife/halloween.html](http://lcweb.loc.gov/folklife/halloween.html)

**SOURCES:**  
*AmerBkDays-2000*, p. 741  
*BkDays-1864*, vol. II, p. 519  
*BkFest-1937*, p. 60  
*BkHolWrld-1986*, Oct 31  
*DaysCustFaith-1957*, p. 280  
*DictFolkMyth-1984*, pp. 181, 869, 961  
*FestSaintDays-1915*, p. 191  
*FolkAmerHol-1999*, p. 427  
*FolkWrldHol-1999*, p. 604  
*OxYear-1999*, p. 436  
*RelHolCal-2004*, p. 275  
*SaintFestCh-1904*, p. 468

◆ 0919 ◆ **Halloween in Ireland**  
*October 31*

In Ireland, HALLOWEEN is observed with traditional foods and customs that are largely based on superstitions or folk beliefs. One of the dishes served is known as *colcannon*, or *callcannon*. It consists of mashed potatoes, parsnips, and chopped onions. A ring, a thimble, a small china doll, and a coin are mixed in, and the one who finds the ring will be married within a year. The one who finds the doll will have children, the one who finds the coin will be wealthy, and the one who finds the thimble will never marry. *Barmbrack*—a cake made with a ring concealed inside—is a variation on the same theme. Whoever gets the ring in his or her slice will be the first to marry. Sometimes there is a nut inside, and the one who finds the nut will marry a widow or widower. If the kernel of the nut is shriveled, the finder will never marry.

Nuts have traditionally played a role in Halloween celebrations in the British Isles. In England, Halloween is known as **Nutcrack Night**. In Ireland, a popular superstition involved putting three nuts on the hearth and naming them after lovers. If one of the nuts cracked or jumped, that lover would

be unfaithful; if it began to burn, it meant that he was interested. If a girl named one of the nuts after herself and it burned together with the nut named after her lover, it meant that they would be married.

The jack-o'-lantern, according to the Irish, was the invention of a man named Jack who was too greedy to get into heaven and couldn't get into hell because he had tricked the devil. The devil threw him a lighted coal from hell instead, and Jack stuck it in the turnip he was eating. According to the legend, he used it to light his way as he wandered the earth looking for a final resting place.

**SOURCES:**

*AmerBkDays-2000*, p. 742  
*BkDays-1864*, vol. II, p. 519  
*BkHolWrld-1986*, Oct 31  
*FestSaintDays-1915*, p. 194  
*FolkWrldHol-1999*, p. 604  
*OxYear-1999*, p. 436

◆ 0920 ◆ **Halloween in New Orleans**

*October 31*

A spooky and macabre celebration in New Orleans, La., when costumed revelers parade up and down Bourbon Street and actors dressed as legendary characters are on the streets to narrate their grisly histories. The sheriff's Haunted House in City Park is a standard feature, and a Ghost Train rolls through the park while costumed police officers jump out of bushes to spook the riders. The Voodoo Museum usually offers a special Halloween ritual in which people may see voodoo rites. Walking tours take visitors to such haunts as Le Pretre House, where a Turkish sultan and his five wives were murdered one night in 1792; it is said that their ghosts still have noisy parties.

On a more solemn note, the St. Louis Cathedral holds vigil services on Halloween, and several masses on ALL SAINTS' DAY. On the afternoon of that day, the archbishop leaves the cathedral for St. Louis Cemetery No. 1 to bless the newly scrubbed and decorated tombs.

**CONTACT:**

New Orleans Metropolitan Convention and Visitors Bureau  
2020 St. Charles Ave.  
New Orleans, LA 70130  
800-672-6124 or 504-566-5011  
internet@neworleanscvb.com  
www.neworleanscvb.com

◆ 0921 ◆ **Halloween in Scotland**

*October 31*

Many of the traditional customs associated with HALLOWEEN in Scotland are described in the famous poem of that name by the Scottish poet Robert BURNS, although not all of them are still observed. "Pulling the kail" referred to the custom of sending boys and girls out into the garden (or kailyard) blindfolded. They were instructed to pull up the first plant they encountered and bring it into the house, where its size, shape, and texture would reveal the appearance and disposition of the finder's future husband or wife. It was also believed that by eating an apple in front of a mirror, a young woman could see the reflection of her future mate peering over her shoulder.

Another custom referred to by Burns was known as "The Three Dishes," or *Luggies*. One was filled with clean water, one with dirty water, and one remained empty. They were arranged on the hearth, and as people were led into the room blindfolded, they would dip their fingers into one of the bowls. Choosing the clean water indicated that one would marry a maiden (or bachelor); the dirty water indicated marriage to a widow (or widower). The empty dish meant that the person was destined never to marry.

"Dipping the shift" was another popular superstition regarding marital prospects. If someone dipped a shirt-sleeve in a south-running stream and hung it up by the fire to dry, the apparition of the person's future mate would come in to turn the sleeve.

Superstition surrounded death as well as marriage. It was customary on Halloween for each member of the family to put a stone in the fire and mark a circle around it. When the fire went out, the ashes were raked over the stones. If one of the stones was found out of place the next morning, it means that the person to whom it belonged would die within the year.

**SOURCES:**

*AmerBkDays-2000*, p. 742  
*BkDays-1864*, vol. II, p. 520  
*FestSaintDays-1915*, p. 193  
*OxYear-1999*, p. 436

◆ 0922 ◆ **Halloween on the Isle of Man**

*October 31*

In the early part of this century, Halloween was referred to as **Thump-the-Door Night** on the Isle of Man because boys would gather outside the house of someone they didn't like and bombard the door with turnips or cabbages until the inhabitants gave them some money to make them go away—much like the trick-or-treating that goes on in the United States. As might be expected, the game occasionally got out of control, provoking complaints and sometimes legal action. Eventually it fell out of favor.

Halloween is commonly called **Hollantide** on the Isle of Man because there was a time when it marked the beginning of the church year. This was based on the Celtic custom of beginning the year in November instead of in January.

**SOURCES:**

*DictDays-1988*, p. 120  
*FestSaintDays-1915*, p. 196  
*OxYear-1999*, p. 460

◆ 0923 ◆ **Haloa**

*Late December or early January*

The Haloa was an ancient Greek festival in honor of Demeter and Dionysus. It took place in Eleusis near the time of the WINTER SOLSTICE. The Haloa is believed to have been an attempt to restore the earth's lost fertility and also, in years when it was obvious that the crops were not growing well, to reverse the course of nature and assist the weak shoots in surviving the winter months.

Only women attended the Haloa. Although there are many theories about what went on there, most involve lewd jokes and games, and uninhibited discussions about sex and illicit



love. The celebrants carried sexual organs made out of clay, and pastries made to resemble sex organs were set out on the table. It was believed that such obscene behavior encouraged fertility, and it makes sense in view of the fact that the Haloa was held at a time of year when the fields were frozen and the growth of crops was at a temporary standstill. By manipulating sexual and agricultural symbols, by feasting and carrying on, the women attempted to "warm up" the earth and stimulate its dormant fertility.

**SOURCES:**  
*AtticFest-1981*, p. 104  
*DictFolkMyth-1984*, p. 867  
*NewCentClassHandbk-1962*, p. 513

◆ 0924 ◆ **Hambletonian Harness Racing Classic**

*First Saturday in August*

Harness racing's most prestigious race for three-year-old trotters, the Hambletonian is a test of both speed and stamina. Currently held at the Meadowlands Racetrack in East Rutherford, New Jersey, the race dates back to 1926. It is always held on the first Saturday in August and is preceded by a week of other races with purses in the \$500,000 range. The purse for the one-mile Hambletonian race is \$1.2 million, and the winner usually goes on to take a divisional title.

**CONTACT:**  
 The Hambletonian Society  
 1200 Tices Ln., Ste. 204  
 East Brunswick, NJ 08816-1335  
 732-249-8500; fax: 732-249-3170  
 HambSoc@ix.netcom.com  
 www.hambletonian.org

◆ 0925 ◆ **Hana Matsuri (Flower Festival)**

*April 8*

A celebration of the Buddha's birthday, observed in Buddhist temples throughout Japan, where it is known as **Kambutsu-e**. The highlight of the celebration is a ritual known as *kambutsue* ("ceremony of 'baptizing' the Buddha"), in which a tiny bronze statue of the Buddha, standing in an open lotus flower, is anointed with sweet tea. People use a small bamboo ladle to pour the tea, made of hydrangea leaves, over the head of the statue. The custom is supposed to date from the seventh century, when perfume was used, as well as tea. Festivities often include a procession of children carrying flowers.

See also **VESAK**

**CONTACT:**  
 Japan Information Network  
 Japan Center for Intercultural  
 Communications  
 kidsweb@web-japan.org  
 web-japan.org/kidsweb/calendar/april/kambutsue.html

**SOURCES:**  
*BkFestHolWrld-1970*, p. 76  
*JapanFest-1965*, p. 62

◆ 0926 ◆ **Hanagasa Odori**

*Varies*

One of the largest festivals in the Tohoku region, Hanagasa Odori is held in Yamagata on August 5-7. Thousands of dancers holding *hanagasa*, which are hats made out of bamboo or rush and decorated with flowers, dance through the

city while spectators cheer them on. The rhythmic pulse of the hanagasa songs keeps the dancers moving together as they march down the city streets yelling "Yassho! Makasho!" and twirling their hats to the left, right, up, and down.

The Hanagasa Festival held in Kyoto on October 9, features a procession of people holding large umbrellas decorated with flowers, but the overall effect is similar.

**CONTACT:**  
 Yamagata Prefectural Tourism  
 Association  
 F Kajo Central Bldg., 1-16-1  
 Jonan-machi  
 Yamagata City, Yamagata 990-  
 8580 Japan  
 011-81-23-647-2333; fax: 011-81-  
 23-646-6333  
 info@yamagatakanko.com  
 www.yamagatakanko.com/

**SOURCES:**  
*IllFestJapan-1993*, p. 100  
*JapanFest-1965*, p. 195

◆ 0927 ◆ **Hanami**

*March-April*

The word *hana* means "flower" in Japanese, and *hanami* means "flower viewing." However, appreciation of the cherry blossom in Japan is almost a religion, and therefore hanami has come to refer specifically to cherry blossoms. The pink-and-white blooms last for about two weeks, and during that time people swarm to the parks to picnic, play games, tell stories, and dance. Often companies organize hanami parties for their employees. The season usually starts at the end of March in Kyushu, in early April in the Tokyo area, and in late April in the north of Japan. The most famous viewing place is Yoshinoyama near Nara, where it is said 1,000 trees can be seen at a glance.

See also **CHERRY BLOSSOM FESTIVAL**

**CONTACT:**  
 Japan Information Network  
 Japan Center for Intercultural  
 Communications  
 kidsweb@web-japan.org  
 web-japan.org/kidsweb/calendar/april/hanami.html

**SOURCES:**  
*BkFestHolWrld-1970*, p. 89  
*FolkWrldHol-1999*, p. 264  
*JapanFest-1965*, p. 99

Nara Prefectural Government  
 30 Nobori-oji-cho  
 Nara 630-8501 Japan  
 011-81-742-22-1101; fax: 011-81-  
 742-27-4473  
 shinsan@pref.nara.jp  
 www.pref.nara.jp/ (click "Tour-  
 ism Information," then "Yos-  
 hino Area")

◆ 0928 ◆ **Handsel Monday**

*First Monday of the year; first Monday after  
 January 12*

A secular holiday, Handsel Monday was important among the rural people of Scotland. "Handsel" was something given as a token of good luck, particularly at the beginning of something; the modern house-warming gift would be a good example. Thus Handsel Monday was an occasion for gift giving at the start of the new year, and it remained a Scottish tradition from the 14th until the 19th century. Eventually it was replaced by **BOXING DAY**, and the custom of giving farm

laborers and public servants some extra money or a small gift on this day continues.

Because Handsel Monday was so widely celebrated among the rural population, many Scottish peasants celebrated **Auld Handsel Monday** on the first Monday after January 12, reflecting their reluctance to shift from the Old Style, or Julian, calendar to the New Style, or Gregorian, calendar.

**SOURCES:**

*BkDays-1864*, vol. I, p. 52  
*DictDays-1988*, p. 54  
*DictFolkMyth-1984*, p. 478  
*OxYear-1999*, p. 650

◆ 0929 ◆ **Handy Music Festival, W. C.**

*July or August*

A festival honoring the "Father of the Blues" in the Alabama Quad-Cities of Florence, Muscle Shoals, Sheffield, and Tusculumbia in the northwestern part of the state known as Muscle Shoals.

William Christopher Handy, the son and grandson of ministers, was born in 1873 in Florence, took an early interest in music and went on to become a prolific composer, performer, orchestra leader, and music publisher despite his father's ministerial influence. In 1911, he wrote an election campaign song for Mayor Edward H. "Boss" Crump of Memphis, Tenn., that became known as the "Memphis Blues" and was one of the works that made him famous. Others included the classic "St. Louis Blues," "Beale Street Blues," and "Careless Love."

Handy, working in the period of transition from ragtime to jazz, fused elements of black folk music with ragtime to create distinctive blues pieces. He also organized a publishing firm, issued anthologies of black spirituals and blues and studies of American black musicians, and wrote an autobiography, *Father of the Blues*, published in 1941. He expressed his philosophy with these words: "Life is like this old trumpet of mine. If you don't put something into it, you don't get nothing out." When Handy died in 1958, a Harlem minister said, "Gabriel now has an understudy."

The festival celebrates not only Handy's musical heritage but also the musical roots of spirituals and jazz. Opening ceremonies are at the W. C. Handy Home & Museum, a log cabin housing Handy's collected papers and memorabilia. His piano and trumpet are on display.

Throughout the festival there is music by nationally known musicians night and day, street dancing, a foot race, folk art exhibits, and music workshops. Events are held in such nontraditional locations as ball fields, parks, and nursing homes, and concerts are performed in the church where Handy's father and grandfather served as pastor, and in restaurants and clubs. The small community of Muscle Shoals, where several events are held, is known in music circles for having given birth to the "Muscle Shoals Sound" through a recording studio that was set up in 1965. Artists as varied as Aretha Franklin, Peggy Lee, Liza Minnelli, Bob Seger, and the Rolling Stones have recorded here.

**CONTACT:**

W. C. Handy Music Festival  
217 E. Tuscaloosa St.

Florence, AL 35630  
256-766-7642  
wchandymusic@wchandymusicfesti  
val.org  
www.wchandymusicfestival.org

◆ 0930 ◆ **Han'gul Day**

*October 9*

This day commemorates the invention of the Korean alphabet by scholars under the direction of King Sejong of the Yi Dynasty in 1446.

The Han'gul system consists of 14 consonants and 10 vowels. The symbols for consonants are formed with curved or angled lines; the symbols for vowels are composed of vertical or horizontal straight lines with short lines on either side. Although Sejong made Han'gul the official writing system for the Korean language, it was not used by scholars or upper-class Koreans until after 1945, when Japanese rule came to an end and the influence of Confucianism and Chinese culture waned.

The reign of Sejong (1418-50) was a golden age in Korea, producing—besides the alphabet—the encyclopedic codification of medical knowledge and the development of new fonts of type for printing. (The technique of movable-type printing was developed in Korea in 1234, two hundred years before Johann Gutenberg's invention in Germany.)

The day is celebrated with Confucian rituals and Choson-period court dances performed at Yongnung, the king's tomb, in Yoju, Kyonggi. Yoju also stages the King Sejong Cultural Festival, which is part of a three-day Grand Cultural Festival, with chanting and processions at Shilluksa Temple, farmers' dances, games such as tug of war, and a lantern parade. In some areas, there are calligraphy contests for both children and adults.

Ceremonies are also held at the King Sejong Memorial Center near Seoul.

**CONTACT:**

Korea National Tourism Organi-  
zation  
1 Executive Dr., Ste. 100  
Fort Lee, NJ 07024  
201-585-0909; fax: 201-585-9041  
ny@kntoamerica.com

**SOURCES:**

*BkHolWrld-1986*, Oct 9  
*FolkWrldHol-1999*, p. 594

◆ 0931 ◆ **Hanukkah (Chanukah)**

*Between November 25 and December 26;  
from Kislev 25 to Tevet 2*

Hanukkah commemorates the successful rebellion of the Jews against the Syrians in the Maccabean War of 162 B.C., but the military associations of this festival are played down. What is really being celebrated is the survival of Judaism. After the Jews' victory, they ritually cleansed and rededicated the Temple, then relit the menorah ("perpetual lamp"); hence one of the other names for this celebration, the **Feast of Dedication** (Hanukkah means "dedication" in Hebrew). The story is told that although there was only enough consecrated oil to keep the lamp burning for one day and it would take eight days to get more, the small bottle of oil miraculously lasted for the entire eight days. It is for this reason that Hanukkah is also known as the **Feast of Lights**.

Jewish families today celebrate this holiday by lighting a special Hanukkah menorah, a candelabrum with holders for eight candles, one for each day of celebration, plus a ninth, the shamash, "server," used to light the others. One candle is lit on the first night, two on the second, three on the third, through to the eighth night when all are lit. A special prayer is recited during the lighting, and while the candles burn it is a time for songs and games, including the four-sided toy called the dreidel. Other customs include the giving of gifts, especially to children, and decorating the home—something like the CHRISTMAS celebrations in Christian homes around this same time of year.

**CONTACT:**

Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/chanukah/default.htm

Jewish Community Online  
www.jewish.com/chanukah/

**SOURCES:**

*AmerBkDays-2000*, p. 846  
*BkFest-1937*, p. 205  
*BkFestHolWrld-1970*, p. 134  
*BkHolWrld-1986*, Dec 10  
*DaysCustFaith-1957*, p. 326  
*DictFolkMyth-1984*, p. 479  
*DictWrldRel-1989*, pp. 155, 293  
*EncyChristmas-2003*, p. 323  
*FolkAmerHol-1999*, p. 480  
*FolkWrldHol-1999*, p. 684  
*OxYear-1999*, p. 726  
*RelHolCal-2004*, p. 56

◆ 0932 ◆ **Hanuman Jayanti**

*March-April; Hindu month of Caitra*

Hanuman, the Monkey God and a central figure in the great Hindu epic, the *Ramayana*, helped Rama rescue his wife Sita from the demon Ravana; for this Rama decreed the two always be worshipped together. He is revered by Hindus all over India in the form of a monkey with a red face who stands erect like a human. His birth anniversary is observed in the month of Caitra with celibacy, fasting, and reading the *Hanuman-Chalisa*. Hindus visit his temples, of which there are many, to offer prayers on this day and to re-paint his image with vermilion.

**SOURCES:**

*DictWrldRel-1989*, p. 294  
*FolkWrldHol-1999*, p. 257  
*RelHolCal-2004*, p. 186

◆ 0933 ◆ **Harbin Ice and Snow Festival**

*January 5-February 4*

An extravaganza of ice sculptures in the port city of Harbin, the second largest city of northeast China, located in Heilongjiang Province. The sculptures, using themes of ancient legends and stories and modern historic events, depict pavilions, towers, temples, and mythic animals and persons. Located in Zhaolin Park, they shimmer in the sun by day, and at night are illuminated in a rainbow of colors. Theatrical events, art exhibitions, and a photo exhibition mark festival time, and wedding ceremonies are often scheduled at this time in the ice-filled park.

**CONTACT:**

China National Tourist Office  
350 Fifth Ave., Ste. 6413  
New York, NY 10118  
212-760-8218; fax: 212-760-8809  
ny@cnto.org

◆ 0934 ◆ **Hard Crab Derby, National**

*September, Labor Day weekend*

The first **Hard Crab Derby** was held in 1947. A local newspaper editor dumped a few hard-shell crabs into a circle on Main Street in Crisfield, Maryland. The crab that scurried to an outer circle first was declared the winner, and its owner was awarded a trophy. There doesn't seem to have been any motivation for the race other than the wish to compete with the other derbies that had already been established for horses, automobiles, etc.

Today the National Hard Crab Derby attracts hundred of entries. The Governor's Cup Race, in which entries representing the 50 states compete, takes place on the Saturday of LABOR DAY weekend. There is also a boat-docking contest, a crab-picking contest, and a crab-cooking contest. Parades, beauty contests, concerts, a carnival, and arts and crafts exhibits complete the three-day festival.

**CONTACT:**

Crisfield Area Chamber of Commerce  
P.O. Box 292  
Crisfield, MD 21817  
800-782-3913 or 410-968-2500;  
fax: 410-968-0524  
info@crisfieldchamber.com  
crisfieldchamber.com

◆ 0935 ◆ **Hari-Kuyo (Festival of Broken Needles)**

*February 8 or December 8*

A requiem service for needles held throughout Japan. The ceremony of laying needles to rest harks back to at least the fourth century A.D. Today the services are attended not only by tailors and dressmakers but also by people who sew at home. Traditionally, a shrine is set up in the Shinto style, with a sacred rope and strips of white paper suspended over a three-tiered altar. On the top tier are offerings of cake and fruit, on the second tier there is a pan of tofu, and the bottom tier is for placing scissors and thimbles. The tofu is the important ingredient; people insert their broken or bent needles in it while offering prayers of thanks to the needles for their years of service. In the Buddhist service, special sutras are recited for the repose of the needles. Afterwards, the needles are wrapped in paper and laid to rest in the sea.

A hari-kuyo is held in Kyoto at the Buddhist Temple Horinji on Dec. 8, and in Tokyo one is held at Asakusa Kannon Temple on Feb. 8.

**CONTACT:**

Kyoto City Tourism & Culture  
Information  
011-81-75-752-0227 or 011-81-75-343-6655  
raku.city.kyoto.jp/sight\_e.phtml

Tokyo Convention and Visitors  
Bureau  
3-2-2 Marunouchi  
Chiyoda-Ku, Tokyo 100-0005  
Japan  
011-81-3-3287-7021; fax: 011-81-3-3287-7030  
tcvbinfo@tcvb.or.jp  
www.tcvb.or.jp/en/index\_en.htm

**Harvard-Yale Regatta**  
*See Yale-Harvard Regatta*

◆ 0936 ◆ **Harvest Home Festival**  
*Autumn*

Many countries celebrate the end of the summer harvest or the "ingathering" of the crops with a special feast. What became known in England as Harvest Home, or **Harvest Thanksgiving**, was called the **Kirn** in Scotland (from the churn of cream usually presented on the occasion), and probably derived from the ancient LAMMAS celebrations. Eventually it gave rise to the **Harvest Festival** in Canada and THANKSGIVING in the United States.

The autumn harvest feast was usually served in a barn, a tent, or outdoors and was preceded by a church service. Although the earliest harvest feasts were served by a farmer or landowner to his laborers, eventually one big feast for the entire parish became the norm.

*See also* SZÜRET

**SOURCES:**

*AmerBkDays-2000*, p. 795  
*AnnivHol-2000*, p. 160  
*BkDays-1864*, vol. II, p. 376  
*DictFolkMyth-1984*, p. 484  
*OxYear-1999*, p. 651  
*SaintFestCh-1904*, p. 424

◆ 0937 ◆ **Harvest Moon Days**  
*Full moon nearest September 23*

Harvest Moon Days refers to the period of the full moon that falls closest to the AUTUMNAL EQUINOX, around September 23. This is traditionally a time for countries in the Northern Hemisphere to hold their annual harvest festivals.

*See also* HARVEST HOME FESTIVAL

**SOURCES:**

*AnnivHol-2000*, p. 148

◆ 0938 ◆ **Hatch Chile Festival**  
*September, Labor Day weekend*

A tribute to the green chili (as it is more commonly spelled outside of New Mexico), New Mexico's state vegetable. The small town of Hatch is the center of the chili-growing industry in the southwestern part of the state. At festival time, the aroma of freshly harvested chilis permeates the town, and a marvelous variety of chilis in all forms can be purchased: fresh green chilis—from the mildest to the hottest, dried red chilis in ornamental braids called *ristras*, red chili powder, chili bread, chili salsa, chili jelly, chili wine, and chili con carne. Besides food, the festival features the crowning of a Green Chile Queen, a skeet shoot, a fiddling contest, a cook-off, and a ristra-making contest.

**CONTACT:**

Hatch Chamber of Commerce  
P.O. Box 38  
Hatch, NM 87937  
505-267-5050

◆ 0939 ◆ **Haxey Hood Game**  
*January 6*

This centuries-old tradition in Haxey, Lincolnshire, England, can be traced back more than 600 years, when Lady Mowbray, whose husband owned a large portion of the parish of Haxey, lost her hood to a sudden gust of wind and 13 local men struggled gallantly to retrieve it. She showed her appreciation by staging an annual reenactment of the event, which is believed by some to be the origin of rugby, an English sport that combines soccer with American football.

The game known as **Throwing the Hood**, which takes place on OLD CHRISTMAS DAY (January 6) each year, involves a Lord (who acts as umpire and master of ceremonies), 13 Plough-Boggins (presumably named for the way the original 13 men turned up the soil in their efforts to capture the hood), a Fool, and as many others as care to participate.

After several warm-up rounds with sham hoods, the real contest begins. The participants wrestle over a piece of leather stuffed with straw, coins, and other fillings. The winners carry it back to their village pub, where a victory celebration takes place. Later, the Boggins go from house to house, singing and collecting money for the celebration.

**CONTACT:**

Scunthorpe Tourist Information  
Centre  
Scunthorpe Central Library  
Carlton St.  
Scunthorpe DN15 6TX United  
Kingdom  
011-44-1724-860161; fax: 011-44-  
1724-859737  
[www.northlincs.gov.uk/  
NorthLincs/Leisure/tourism/placestovi  
sit/placesofhistoricalinterest/Haxey  
Hood.htm](http://www.northlincs.gov.uk/NorthLincs/Leisure/tourism/placestovisit/placesofhistoricalinterest/HaxeyHood.htm) (North Lincolnshire  
Council)

**SOURCES:**

*OxYear-1999*, p. 25

◆ 0940 ◆ **Hay-on-Wye Festival of Literature**  
*Late May to early June*

This celebration of words and language has been held in Hay-on-Wye, Wales, since 1988. It offers 10 days of comedy, theater, and musical performances in addition to conversations, debates, lectures, interviews, and readings by poets and fiction writers. The festival regularly features some of the most widely known Welsh, Irish, English, European, and American writers in the world, including Margaret Atwood, Doris Lessing, John Mortimer, William Golding, Anthony Hecht, Joseph Heller, and Jan Morris. Musical performances have included the Welsh National Opera Male Choir and the English Shakespeare Company.

A series of master classes in poetry, short story, and television screenwriting has recently been established for young writers attending the festival whose poems or stories have been published or whose plays have been produced. The master classes include a week of intensive work under the supervision of such renowned writers as Joseph Brodsky, who won the NOBEL PRIZE for Literature in 1980, and the famous Welsh poet and short-story writer Leslie Norris.

**CONTACT:**

Hay Festival  
The Drill Hall  
25 Lion St.  
Hay-on-Wye HR3 5AD United Kingdom  
011-44-870-990-1299 (box office);  
fax: 011-44-1497-821-066  
www.hayfestival.co.uk

Hay-on-Wye Tourist Information Bureau  
Oxford Rd.  
Hay-on-Wye  
Herefordshire, Wales HR3 5DG  
United Kingdom  
011-44-1497-820-144  
www.hay-on-wye.com

◆ 0941 ◆ **Heidi Festival**

*Mid-June*

The town of New Glarus, Wisconsin, has celebrated the annual Heidi Festival since the 1960s. Founded in 1845 by immigrants from the Swiss canton of Glarus, the town of New Glarus, Wisconsin, continued to attract Swiss immigrants over the years. Today it celebrates its cultural heritage in its yearly VOLKSFEST and Heidi Festival. The Heidi Festival revolves around four performances of *Heidi*, Johanna Spyri's well-known play about a young Swiss shepherdess. The festival also includes opportunities to enjoy Swiss music, food, and dancing.

**CONTACT:**

New Glarus Chamber of Commerce  
26 Fifth Ave.  
New Glarus, WI 53574  
800-527-6838 or 608-527-2095  
info@swisstown.com  
www.swisstown.com/

◆ 0942 ◆ **Helsinki Festival**

*Late August to early September*

The largest cultural event in the Nordic countries is the Helsinki Festival. It grew out of Sibelius Weeks, established in 1951 to honor Finland's most famous composer, Jean Sibelius (see also SIBELIUS FESTIVAL). But when the first official Helsinki Festival was held in 1967, it expanded its programming to include music from all periods—rock, jazz, opera, symphonic music, and chamber works—as well as theater, ballet, circus, and art and photo exhibitions.

Among the many musical events is what is known as the Festival Informal, a series where artists and visitors meet informally for "relaxed performances." Events are held in the city's parks and arcades as well as in the modern Finlandia Hall and the Finnish National Theatre and Opera.

Ensembles that have performed at the 18-day festival include the Helsinki Philharmonic Orchestra, the Royal Philharmonic Orchestra of London, the Moscow Chamber Opera, the Beaux Arts Trio, the Alvin Ailey American Dance Theater, the Grotoska Puppet Theatre of Krakow, the Tientsin Acrobat Company of China, and the Ballet Nacional de Cuba.

**CONTACT:**

Helsinki Festival  
Lasipalatsi

**SOURCES:**

*GdWrldFest-1985*, p. 75  
*IntlThFolk-1979*, p. 94

Mannerheimintie 22-24

Helsinki FIN-00100 Finland  
011-358-9-6126-5100; fax: 011-358-9-6126-5161  
info@helsinkifestival.fi  
www.helsinkifestival.fi/english/index.html

*MusFestEurBrit-1980*, p. 66

◆ 0943 ◆ **Helston Flora Day**

*May 8*

According to legend, there was a large stone that at one time blocked off the entrance to hell. One night Satan tried to steal the stone. But on his way through Cornwall, England, he was intercepted by the Archangel Michael, who forced him to drop the stone and flee. The town where he dropped it was called Helston (from Hellstone, or stone of hell), and for many years a large block of granite sat in the yard of a tavern there.

The people of Helston continue to celebrate the Archangel's victory, although no one is quite sure why this celebration has been called "Furry Day." It may derive from the Gaelic word *fer* meaning "a fair," or from the Latin *feriae*, meaning "festival." Some think it's a corruption of "Flora's Day," a reference to the original Roman goddess of flowers (see FLORALIA). In any case, today the event is known as Helston Flora Day.

The day's festivities include the "Furry dance," which is performed in the streets by men in top hats and women in fancy dresses, and a trip to the woods in search of flowers and leaves. The original rock has long since been broken up into building stones and used for local construction. Flora Day is held on May 8 except in years when the 8th falls on a Sunday or Monday, in which case it is moved to the previous Saturday.

**CONTACT:**

Helston Tourist Information Centre  
79 Meneage St.  
Helston, Cornwall TR13 8RB  
United Kingdom  
011-44-1326-565431; fax: 011-41-1326-572803  
info@helstontic.demon.co.uk

**SOURCES:**

*BkFest-1937*, p. 58  
*BkHolWrld-1986*, May 8  
*DaysCustFaith-1957*, p. 120  
*DictDays-1988*, p. 45  
*DictFolkMyth-1984*, p. 204  
*OxYear-1999*, p. 200

◆ 0944 ◆ **Hemingway Days Festival**

*Week including July 21*

A week-long celebration of Ernest Hemingway (1899-1961), the American novelist and short-story writer, in Key West, Fla. The festival has been held since 1980 during the week of Hemingway's birthday, July 21. Hemingway made his home in Key West at one time, and his novel, *To Have and Have Not* (1937), is set there. He was awarded the Pulitzer Prize in fiction in 1953 for his short heroic novel about an old Cuban fisherman, *The Old Man and the Sea*, and he received the Nobel Prize for Literature in 1954.

A short-story competition, with a first-place prize of \$1,000, drew a total of 981 submissions in 2000. Lorian Hemingway, the writer's granddaughter and a writer herself, is the coordinator of the story contest.

Other events include a street fair, a Hemingway look-alike contest, a fishing tournament, an arm-wrestling competition,

and a party and concert at the Hemingway Home and Museum.

**CONTACT:**

Florida Keys Tourism Council  
fla-keys.com/news/922.htm

Hemingway Home and Museum  
907 Whitehead St.  
Key West, FL 33040  
305-294-1136  
info@hemingwayhome.com  
hemingwayhome.com

**SOURCES:**

*AmerBkDays-2000*, p. 539

◆ 0945 ◆ **Hemis Festival**

*Usually in June or July*

A three-day Buddhist festival at the Hemis Gompa in the mountainous region of Ladakh in northern India. This is the largest *gompa* (monastery) in Ladakh and has gold statues, huge stone monuments of Buddha called *stupas* that are studded with precious stones, and an impressive collection of *thangkas*, or big scroll religious paintings.

The festival celebrates the birthday of Guru Padmasambhava, the Indian Buddhist mystic who introduced Tantric Buddhism to Tibet in the eighth century. Tradition says he was a native of Swat (now in Pakistan), an area noted for magicians. Tradition also says he brought on an earthquake in Tibet to get rid of the demons who were delaying the building of a monastery.

The festival attracts people from throughout the mountain areas of Ladakh and Tibet—Muslims and Hindus as well as Buddhists, all dressed in their most colorful clothes. A fair springs up, with stalls selling confections, gems, and crafts.

The highlight of the festival is the Devil Dance of the monks (see also MYSTERY PLAY OF TIBET). Demon dancers are costumed as satyrs, many-eyed monsters, fierce tigers, or skeletons, while lamas portraying saints wear miters and opulent silks and carry pastoral crooks. These good lamas, ringing bells and swinging censers, scatter the bad lamas, as they all swirl about to the music of cymbals, drums, and 10-foot-long trumpets. The dance is a morality play, a battle between good and evil spirits, and also expresses the idea that a person's helpless soul can be comforted only by a lama's exorcisms.

**CONTACT:**

Jammu and Kashmir Government  
Directorate of Information  
Opposite Pratap Park  
Srinagar 190 001 India  
011-91-194-2452294; fax: 011-91-194-2452227  
dipjk@jandk.jk.nic.in  
jammukashmir.nic.in/tourism/ladakh/hstmmts.htm

**SOURCES:**

*RelHolCal-2004*, p. 220

◆ 0946 ◆ **Henley Royal Regatta**

*Five days in early July*

The international rowing competition known as the Henley Regatta was first held in 1839. The long, straight, nearly two-mile stretch of the Thames River about 35 miles west of

London made Henley an ideal location for oarsmen to compete—in fact, it was the site of the Olympic rowing competition in both 1908 and 1948, when London hosted the OLYMPIC GAMES. The races became known as “royal” in 1851, when Prince Albert became the first member of the royal family to patronize the event.

The five-day Regatta's many events include races for eight-oared, four-oared, and pair-oared boats as well as sculling races for quadruple, double, and single sculls. The course takes six to seven minutes to row, and there are often two races taking place simultaneously. Although only male oarsmen were allowed to compete for 154 years, an open women's event was introduced in 1993. The so-called “Women's Henley,” held annually a few weeks before the Royal Regatta, has grown rapidly in popularity.

In addition to being a world-class rowing competition for oarsmen from a dozen countries and more than 60 colleges and universities, the Henley Royal Regatta is also a huge lawn party attended by nearly half a million spectators. The hub of social interaction during Regatta week is the Stewards' Enclosure, an exclusive spectators' area located near the end of the course. Parties also take place in tents called “chalets,” set up along the banks of the river, as well as in the parking lot, where people serve impressive meals from their cars.

The men traditionally dress in straw hats and rowing blazers and neckties, whose colors indicate what school, college, or club they once rowed for. The women put on their finest summer dresses and hats; short skirts, culottes, or slacks of any kind are forbidden.

**CONTACT:**

Henley Royal Regatta  
Henley-on-Thames  
Oxfordshire RG9 2LY United Kingdom  
011-44-1491-572-153; fax: 011-44-1491-575-509  
www.hrr.co.uk/

◆ 0947 ◆ **Heritage Holidays**

*Mid-October*

A five-day celebration of the history of Rome, Ga., which, like its Italian namesake, was built on seven hills. There is also a bronze replica of the Capitoline Wolf outside City Hall. This Roman statue depicting a she-wolf nursing the legendary founders of Rome—Romulus and Remus—was given to the town in 1929 by Benito Mussolini.

Heritage Holidays, however, looks back to different times: it features a re-creation of the famous ride of John Wisdom, who has been called the Paul Revere of the South. During the Civil War, Rome was important to the Confederacy as a rail and manufacturing center. Wisdom, a native of the city who was living in Alabama, was delivering mail when he heard that Yankee soldiers were headed for his hometown. He rode the 67 miles to Rome in 11 hours, wearing out five horses and a mule. The men of Rome set up two old cannons, and the Yanks decided the town seemed too heavily fortified. They surrendered to a smaller Confederate force following them.

Features of the heritage days are a wagon train, parades, riverboat rides, concerts, and a major arts and crafts fair.

**CONTACT:**

Greater Rome Convention and  
Visitors Bureau  
P.O. Box 5823  
Rome, GA 30162-5823  
800-444-1834 or 706-295-5576;  
fax: 706-236-5029  
romegeorgia.org

◆ 0948 ◆ **Hermit, Feast of the**

September 1

Juan Maria de Castellano is known as a saint among the Hispanic Americans of Hot Springs, New Mexico. He lived in a cave on a mountain peak for three years and slept on the ground. According to legend, he was responsible for a number of miraculous feats, not the least of which was producing water from a rock that had the power to cure blindness and other ills. Once when he had 12 men visit him, the very small amount of food he prepared was sufficient to feed all of them for an entire day.

In the 1930s, the members of the Asociacion de Santa Maria de Guadalupe met twice a year on Hermit's Peak. The second and more important of the two meetings was held on September 1, which came to be known as the Feast of the Hermit. People brought picnics, and some built little huts where they could spend the night. Some came to be cured, while others worked on repairing the fences and clearing the trails. They lit huge bonfires and prayed for the holy man who, like Moses, had caused water to flow from a rock and who, like Jesus, had satisfied the hunger of multitudes.

**SOURCES:**

*FolkAmerHol-1999*, p. 356

◆ 0949 ◆ **Heurigen Parties**

November

ST. MARTIN'S DAY, November 11, is the traditional time when wine taverns in Austria offer the first new wines of the year. Wine feasts called *Heurigen* parties abound in these taverns throughout the country and are scheduled according to an official *Heurigenkalender*. Traditional foods served with the new wine include sausage, cheese, and bread. Many taverns also stage operettas and other shows for the season.

**CONTACT:**

Vienna Tourist Board  
1025 Vienna  
Vienna A-1025 Austria  
info@wien.info  
www.info.wien.at/index\_e.html

**SOURCES:**

*BkFestHolWorld-1970*, p. 121  
*FestEur-1961*, p. 15

◆ 0950 ◆ **Hi Matsuri (Fire Festival)**

October 22

Early on the evening of October 22, people light bonfires along the narrow street leading to the Kuramadera Shrine in Kurama, a village in the mountains north of Kyoto, Japan. The bonfires are made with gigantic roots brought in from the nearby forest. Fire is a purifying element, according to Shinto teachings, and the village and its inhabitants are believed to be protected from accidents on this particular night.

Soon after dusk, people light torches: even babies, under the watchful eyes of their parents, are allowed to carry tiny

torches made out of twigs. Young men carry large torches, sometimes so large it takes several men to keep them upright. As they walk through the streets, everyone chants rhythmically, "Sai-rei! Sai-ryo!" ("Festival, good festival"). Sometimes a marcher lets a heavy torch fall, and people try to catch one of the falling sparks because they believe it will bring them good luck.

Around midnight the torches begin to die down and the villagers grow quiet. Everyone gathers around either side of the stairway that takes one to the shrine. The entrance to the stairway has been barred with a rope, which a Shinto priest now cuts. Two groups of strong men carry the two elaborately decorated *mikoshi* or palanquins in which the *kami* or gods are believed to reside when they visit the earth. They take them down the stairway to the outskirts of the village and set them down. Everyone bids farewell to the *kami*, who must return to their spirit home.

Although no one knows exactly how the Fire Festival originated, some believe it was at one time a test of virility or an initiation rite conducted when a boy reached manhood. Another theory is that it originated in the custom of lighting fires called *mukaebi* to guide gods or spirits from the other world on their visits to earth.

**CONTACT:**

*Kyoto Visitor's Guide*  
www.kyotoguide.com/e-past-is  
sue/10sea.html

**SOURCES:**

*IllFestJapan-1993*, p. 148  
*JapanFest-1965*, pp. 14, 201  
*YrJapanFest-1974*, p. 25

◆ 0951 ◆ **Higan**

Week including March 20 or 21 and week  
including September 23 or 24

A week of Buddhist services observed in Japan at the spring and autumn equinoxes (see SHUNBUN-NO-HI and AUTUMNAL EQUINOX) when day and night are of equal length.

Both equinoxes have been national holidays since the Meiji Period (1868-1912). Before World War II, they were known as *koreisai*, "festivals of the Imperial ancestors." After the war, when the national holidays were renamed, they became simply spring equinox and autumn equinox.

Higan is the seven-day period surrounding the equinoxes. It means the "other shore," and refers to the spirits of the dead reaching Nirvana after crossing the river of existence. Thus Higan is a celebration of the spiritual move from the world of suffering to the world of enlightenment and is a time for remembering the dead, visiting, cleaning, and decorating their graves, and reciting *sutras*, Buddhist prayers. *O-hagi*, rice balls covered with sweet bean paste, and sushi are offered. It is traditional not to eat meat during this period. Emperor Heizei instituted the celebration in 806 A.D., when he ordered a week-long reading of a certain sutra for the occasion.

In Okinawa it is a home thanksgiving festival. Barley (*omugi*) or barley cakes with brown sugar are eaten with prayers for good fortune.

**SOURCES:**

*FolkWrldHol-1999*, p. 565  
*JapanFest-1965*, p. 190

**High Holy Days**

See **Rosh Hashanah; Yom Kippur**

◆ 0952 ◆ **Highland Games**

*Dates vary*

Originally impromptu athletic competitions carried out in the Scottish Highlands as part of a clan gathering, Highland games are now held all over the world, usually under the auspices of a local Caledonian society. Although the Jacobites put an end to the clan assemblies in 1745, the tradition of the games survived, and the first of the modern gatherings was held 90 years later at Braemar (see BRAEMAR HIGHLAND GATHERING). Today there are about 40 major gatherings in Scotland alone, as well as in Tauranga, New Zealand, and in several American communities such as Goshen, Connecticut, and Alexandria, Virginia, where there is a strong Anglo-Scottish presence.

Events at most Highland gatherings include flat and hurdle races, long and high jumps, pole vaulting, throwing the hammer, and tossing the weight (a round stone ball). A unique Highland event is tossing the caber, a tapered fir pole that must be thrown so that it turns end over end and comes to rest with the small end pointing away from the thrower. Competitors who toss the weight or the caber must wear a traditional Scottish kilt. There are also competitions in bagpipe music and Highland dancing.

See also ALMA HIGHLAND FESTIVAL AND GAMES; GRANDFATHER MOUNTAIN HIGHLAND GAMES AND GATHERING OF SCOTTISH CLANS; and VIRGINIA SCOTTISH GAMES

**CONTACT:**

Scottish Tourist Board  
800-462-2748  
info@visitscotland.com  
www.visitscotland.com/seeanddo/index.htm

**SOURCES:**

*AnnivHol-2000*, p. 147

◆ 0953 ◆ **Hilaria**

*March 25*

The ancient Romans celebrated the festival of Hilaria for Cybele, the "mother of the gods," and Attis each year on March 25. According to one legend, Cybele fell in love with a human man named Attis. When Attis's attention later strayed to a woman, Cybele made him go insane. He killed himself, after which flowers grew from his blood and his body became a tree. The day of Hilaria, observing this resurrection of sorts, was celebrated with much merry-making and feasting.

**SOURCES:**

*DaysCustFaith-1957*, p. 89  
*DictRomRel-1996*, p. 101  
*EncyEaster-2002*, p. 267  
*FestSaintDays-1915*, p. 50

◆ 0954 ◆ **Hill Cumorah Pageant**

*Begins third weekend in July*

Billed as the largest outdoor pageant in the United States, the Hill Cumorah Pageant is based on the Bible and the *Book of Mormon* and is presented by the Church of Jesus Christ of Latter-Day Saints (popularly called Mormons) in Palmyra, New York, for nine consecutive evenings (excluding Sunday and Monday) beginning on the third weekend in July.

The drama tells the story of the people who lived on the North American continent between 600 B.C. and 421 A.D.,

and how Christ taught these ancient Americans his gospel after his resurrection in Jerusalem. Presented on seven stages, each showing of the pageant can accommodate an audience of 15,000. More than 500 people participate in the pageant on a volunteer basis. Some impressive features of the pageant include water curtains that are used during the "vision" scenes and an erupting volcano.

Hill Cumorah is believed to be the site where, in 1823, the angel Moroni instructed Joseph Smith, the first prophet of the Mormon Church, to look for the secret records, written upon gold plates, that told about the ancient inhabitants of North America—American Indians that the Mormons believe were descended from the Israelites via the tribe of Joseph. Smith was told that the plates were hidden in a hill named Cumorah, located between Palmyra and Manchester, New York. But it was nearly four years before Moroni gave Smith permission to remove the plates and begin their translation. They would eventually be published as the *Book of Mormon* in 1830.

**CONTACT:**

Hill Cumorah Visitors' Center  
603 Route 21 S.  
Palmyra, NY 14522  
315-597-5851  
www.hillcumorah.com

**SOURCES:**

*GdUSFest-1984*, p. 129  
*RelHolCal-2004*, p. 127

◆ 0955 ◆ **Hina Matsuri (Doll Festival)**

*March 3*

A festival for girls, celebrated in homes throughout Japan since the Edo Period (1600-1867) when doll making became a highly skilled craft.

A set of 10 to 15 dolls (or *hina*), usually unmatched family heirlooms from various generations, is displayed on a stand covered with red cloth, the stand having at least three and up to seven steps. Dressed in elaborate antique silk costumes, the dolls represent the emperor and empress, ladies-in-waiting, court ministers, musicians, and servants. Replicas of ornate furnishings are part of the display, as are miniature dishes of foods offered to the emperor and empress. People visit each other's homes to admire the dolls.

In parts of Tottori Prefecture, girls make boats of straw, place a pair of paper dolls in them with rice cakes and, after displaying them with the other *hina*, set them afloat on the Mochigase River. This custom supposedly dates back to ancient times when dolls were used as talismans to exorcize evil; a paper doll cast into a river signified the washing away of human misfortune.

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/march/hinamatsuri.html

**SOURCES:**

*BkFest-1937*, p. 196  
*BkFestHolWrld-1970*, p. 72  
*BkHolWrld-1986*, Mar 3  
*DictFolkMyth-1984*, p. 540  
*FolkAmerHol-1999*, p. 126  
*FolkWrldHol-1999*, p. 200  
*JapanFest-1965*, p. 72

◆ 0956 ◆ **Hippokrateia Festival**

*August*

A celebration of Hippocrates, the "Great Physician," on Kos, the Greek island where he was born in about 460 B.C. A



number of ancient manuscripts bear the name of Hippocrates; the best known of these is the *Aphorisms*, a collection of short discussions on the nature of illness, its diagnosis, prognosis, and treatment. The Hippocratic oath, an ethical code attributed to Hippocrates, is still used in graduation ceremonies at many medical schools. In it, the physician pledges to refrain from causing harm and to live an exemplary personal and professional life.

Throughout antiquity, Kos attracted the sick and infirm who came for healing at the Shrine of Asclepius, the god of medicine. Today the island is a popular resort, featuring fine beaches, the ruins of Roman baths, a Greek theater, and a museum with a huge statue of Hippocrates. The festival includes performances of ancient drama, concerts, a flower show, and a reenactment of the Hippocratic oath.

**CONTACT:**  
Greek National Tourist Organization  
645 Fifth Ave., 9th Fl.  
New York, NY 10022  
212-421-5777; fax: 212-826-6940  
info@greektourism.com

**SOURCES:**  
*EncyRel-1987*, vol. 6, p. 367

**Hirohito's Birthday**  
*See Greenery Day*

◆ 0957 ◆ **Hiroshima Peace Ceremony**  
*August 6*

A ceremony held each year since 1947 at the Peace Memorial Park in Hiroshima, Japan, in memory of the victims of the atomic bomb that devastated the city in 1945. (The day was Aug. 5 in the United States, Aug. 6 in Japan.) It was the first time in history that a weapon of such destruction had been used. The American B-29 Superfortress *Enola Gay* carried the bomb, called "Little Boy." The day is sometimes called **Atomic Bomb Day**, but this refers more accurately to the anniversary of the first atomic bomb test on July 16, 1945, at Alamogordo Air Base in New Mexico.

In announcing the bombing, President Harry S. Truman said, "The force from which the sun draws its power has been loosed against those who brought war to the Far East." The immediate death toll was 60,000, at least 75,000 more were injured, and the bomb wiped out more than four square miles—60 percent of the city. One man on the mission described its explosion as a bright, blinding flash followed by a "black cloud of boiling dust" and above it white smoke that "climbed like a mushroom to 20,000 feet." Three days later, on Aug. 9, a second A-bomb, called "Fat Man," was dropped on Nagasaki, razing the center of the city and killing 39,000. On Aug. 15, Japan surrendered, ending World War II.

The peace ceremony is held in the evening, when the city's citizens set thousands of lighted lanterns adrift on the Ota River and prayers are offered for world peace. Other memorial services are also held throughout the world at this time.

**CONTACT:**  
Hiroshima Peace Memorial Museum  
1-2 Nakajimama-cho, Naka-Ku  
Hiroshima City 730-0811 Japan  
011-81-82-242-7798  
hpcf@pcf.city.hiroshima.jp

**SOURCES:**  
*AmerBkDays-2000*, p. 564  
*AnnivHol-2000*, p. 134  
*DictDays-1988*, p. 56

www.pcf.city.hiroshima.jp/  
top\_e.html

◆ 0958 ◆ **Hispanic Heritage Month**  
*September 15-October 15*

Since 1989, National Hispanic Heritage Month has been celebrated in the United States from September 15 until October 15. Issued as a presidential proclamation each year, this period of time includes such important Hispanic anniversaries as the independence days of COSTA RICA, EL SALVADOR, GUATEMALA, HONDURAS, and NICARAGUA on September 15, MEXICO'S FESTIVAL OF INDEPENDENCE on September 16, and COLUMBUS DAY, or Day of the Race, around October 12.

The activities that take place during the month, particularly in cities with large Hispanic populations, focus on how Latinos have made the United States a richer and more interesting place to live. They include performances by Latino musical groups, lectures about Hispanic life, and special awards presentations to Latinos who have made significant achievements in business, education, or the arts. In Washington, D.C., Hispanic members of Congress and other political leaders sponsor an annual dinner at which awards are presented.

**CONTACT:**  
PBS Teacher Source  
www.pbs.org/teachersource/  
thismonth/oct01/index.shtml

**SOURCES:**  
*LatinoLife-1995*, p. 39

Hispanic Heritage Awards Foundation  
2600 Virginia Ave., N.W., Ste. 406  
Washington, DC 20037  
202-861-9797; fax: 202-861-9799  
contact@hispanicheritageawards.org  
www.hispanicheritageawards.org/

◆ 0959 ◆ **Historical Regatta**  
*First Sunday in September*

Regattas have been a tradition in Italy for more than seven centuries, and this one in Venice is widely known as one of the most beautiful in the world. It marks the return of Caterina Cornaro (1454-1510), the last queen of Cyprus, to Venice. Originally from a noble Venetian family, Caterina's marriage to James II of Lusignan was arranged by leaders in Venice in an effort to claim Cyprus as Venetian territory. It worked, and in 1489 the dethroned Caterina returned to her homeland to a welcome of regattas and celebrations.

For sheer splendor, the Historical Regatta ranks with the PALIO of Siena. It begins with a procession of historical boats, all decorated and strewn with flowers, down the Grand Canal, which is itself decked with flags, banners, and tapestries for the occasion. Leading the procession is the "Machina," a vessel of baroque style with oars, elaborate carvings, and golden sculptures, which serves as a grandstand and carries officials and local dignitaries. Then there are various competitions: for young people, for women, and for small gondolas with two oars and crews in 16th-century costume. The races arouse intense enthusiasm among the spectators, and by the end of the regatta, all of the canals are crowded with boatloads of revelers.

**CONTACT:**

Veneto Tourism Office  
Palazzo Sceriman  
Cannaregio 168 Venezia 30121  
Italy  
011-39-041-2792653 or 011-39-  
041-2792654; fax: 011-39-041-  
2792601  
sirt@mail.regione.veneto.it  
turismo.regione.veneto.it/en/in-  
dex.php

**SOURCES:**

*FestEur-1961*, p. 121

◆ 0960 ◆ **Hitachi Furyumono**

*Early April*

This Japanese festival, held in the city of Hitachi in Ibaraki Prefecture, features puppets known as *furyumono*. They perform on huge floats, some nearly 50 feet high, with five tiers. The front part of the float is concealed by large stage doors, which open to the left and right like extended wings to reveal the puppets performing their plays—usually less complicated retellings of dramas from the Edo Period (1603-1867). The puppeteers must lie down while operating the puppets so that the audience won't be able to see them. A single float may carry as many as 25 puppeteers, along with a seven- or eight-piece orchestra.

The rear part of each float is built to resemble a huge rock. Simpler puppet shows illustrating fables and nursery tales are performed here. The puppetry is part of the annual Cherry Blossom Festival in Hitachi.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**

*IllFestJapan-1993*, p. 60

◆ 0961 ◆ **Ho Chi Minh's Birthday**

*May 19*

Ho Chi Minh was born on May 19, 1890. Often referred to as the "father of modern Vietnam," Ho Chi Minh spearheaded the Vietnamese people's revolt against French and Japanese occupation. In 1954, after the French and Japanese left, the United States entered the scene, and it was during this struggle that Ho Chi Minh died in 1969. It was another six years before North and South Vietnam united into the Socialist Republic of Vietnam.

On Ho Chi Minh's birthday each year people hold parades in cities, carrying posters depicting him. Many women wear the *ao dai*, traditional Vietnamese dress. Speeches about Ho Chi Minh generally follow the parades.

**CONTACT:**

Socialist Republic of Vietnam  
Embassy  
1233 20th St., N.W., Ste. 400  
Washington, DC 20036  
202-861-0737; fax: 202-861-0917  
info@vietnamembassy-usa.org  
www.vietnamembassy-usa.org

**SOURCES:**

*FestWrld: Viet-1997*, p. 21

*Time* magazine

Online profile of Ho Chi Minh  
www.time.com/time/time100/leaders/profile/hochiminh.html

◆ 0962 ◆ **Hobart Cup Day**

*On or near January 26*

There are a number of famous horse races in Australia each year that are observed as holidays in the states where they take place. Hobart Cup Day is a holiday in Southern Tasmania; it is run in Hobart around AUSTRALIA DAY, January 26. Northern Tasmania observes Launceston Cup Day a month later. In South Australia, Adelaide Cup Day is celebrated in May. And the MELBOURNE CUP, the country's richest handicapped race, is held on the first Tuesday in November.

**CONTACT:**

Hobart City Council  
G.P.O. Box 503 Hobart  
Town Hall, Macquarie St.  
Tasmania 7001 Australia  
011-61-3-6238-2711; fax: 011-61-3-  
6234-7109  
hcc@mailnet.hcc.tas.gov.au  
www.hobartcity.com.au/hsf/  
(click on 'The Action')

**SOURCES:**

*DictDays-1988*, p. 75

◆ 0963 ◆ **Hobart Royal Regatta**

*February*

The **Royal Hobart Regatta** is a two-day aquatic carnival that includes sailing, rowing, and swimming events as well as fireworks and parades. It is a holiday in Tasmania, Australia, and is held on the Derwent River sometime in early February during Australia's summer season. Hobart is the capital of Tasmania, Australia's southernmost state.

A similar holiday in northern Tasmania is observed on the first Monday in November and is called **Recreation Day**.

**CONTACT:**

Hobart City Council  
G.P.O. Box 503 Hobart  
Town Hall, Macquarie St.  
Tasmania 7001 Australia  
011-61-3-6238-2711; fax: 011-61-3-  
6234-7109  
hcc@mailnet.hcc.tas.gov.au  
www.hobartcity.com.au/hsf/  
(click on 'The Outdoors')

**SOURCES:**

*DictDays-1988*, pp. 56, 95

◆ 0964 ◆ **Hobo Convention**

*One week in mid-August*

The small, rural town of Britt, Iowa (population 2,000), seems an unlikely location for a convention of hobos—the unwashed but colorful riders of America's empty boxcars—but for a week each summer its residents play host to this diminishing segment of the population. From across the nation the hobos come to Britt, where they receive free food, sleeping accommodations in empty boxcars, and the adoration of more than 20,000 visitors who want to find out what a hobo's life is really like.

There is a parade, an arts fair, carnival rides, races, and music. But the real action centers on the hobo camp set up by festival organizers on the outskirts of town, where visitors can hear the life stories of these men who have chosen to travel the country unencumbered by family or property.

The hobos are quick to distinguish themselves from tramps and bums. As one explains, "A hobo wants to wander, but he always works for his meals . . . a tramp wanders, but

never does any work; a bum just drinks and wanders." The first Hobo Convention was held in Britt in 1900, and during the 1930s the event attracted hundreds of hobos. But their ranks are thinning, and today the town is lucky if 30 or 40 real hobos show up.

**CONTACT:**

Britt Chamber of Commerce  
P.O. Box 63  
Britt, IA 50423  
641-843-3867  
brittcoc@ncn.net  
www.brittchamberofcommerce.com/

◆ 0965 ◆ **Hocktide**

*Between April 5 and May 9; second Monday and Tuesday after Easter*

Also known as **Hock Days**, the second Monday and Tuesday after EASTER in England was in medieval times and in Hungerford, Berkshire, till the present day, associated with collecting dues or rents and money for the church, particularly in rural areas.

There were a number of traditional methods for demanding money, most of them light-hearted rather than threatening. For example, people were often tied up with ropes and had to pay for their release, giving rise to the name **Binding Tuesday**. Or rope might be stretched across the road to stop passersby, who would then have to pay before they were allowed to continue.

In parts of Berkshire, two "Tutti men" in top hats and morning coats—a "tutti" being a small bouquet of flowers—would go from house to house carrying a "tutti pole" decorated with flowers and ribbons. There was also an orange scatterer who threw oranges to the men, old women, and children to keep them busy while the Tutti men went from house to house demanding both money and a kiss from the lady of the house.

In Yorkshire, children were still celebrating **Kissing Day** as recently as the 1950s—widely believed to have derived from hocktide customs.

Hocktide was also one of the **QUARTER DAYS**.

**CONTACT:**

Hungerford Chamber of Commerce  
www.hungerford.org.uk/ (click "History")

**SOURCES:**

*BkFest-1937*, pp. 16, 57  
*DictDays-1988*, pp. 11, 55, 56, 122  
*EncyEaster-2002*, p. 271  
*FestSaintDays-1915*, p. 91  
*FolkHolWrld-1992*, p. 208  
*OxYear-1999*, p. 625

◆ 0966 ◆ **Hogmanay**

*December 31*

In Scotland and the northern part of England, the last day of the year is known as Hogmanay. There are a number of theories as to where the name comes from—one of them being that it derives from the ancient Scandinavian name for the night preceding the feast of YULE, *Hoggu-nott* or *Hoggnight*. Another is that it comes from the French expression, *Au gui l'an neuf* ("New Year's gift" or "the last day of the year").

Scottish children, often wearing a sheet doubled up in front to form a huge pocket, used to call at the homes of the wealthy on this day and ask for their traditional gift of an oatmeal cake. They would call out, "Hogmanay!" and recite traditional rhymes or sing songs in return for which they'd be given their cakes to take home. It is for this reason that December 31 was also referred to as **Cake Day**.

Today Hogmanay is celebrated much as is **NEW YEAR'S EVE** around the rest of the Western world, with street and house parties. Such fire ceremonies as torchlight processions and lighting New Year's fires are popular traditions as well.

*See also* **FIRST-FOOT DAY**

**SOURCES:**

*BkDays-1864*, vol. II, p. 788  
*BkFest-1937*, p. 63  
*BkHolWrld-1986*, Dec 31  
*DictDays-1988*, pp. 56, 81, 84  
*DictFolkMyth-1984*, pp. 181, 499, 791  
*EncyChristmas-2003*, p. 328  
*FolkWrldHol-1999*, p. 779  
*OxYear-1999*, p. 541

◆ 0967 ◆ **Hola Mohalla**

*February-March*

A three-day Sikh festival celebrated in Anandpur Sahib, Punjab, India, on the day after **HOLI**, the colorful water-tossing springtime festival. Mock battles with ancient weapons are staged, and there are also exhibitions of traditional martial arts like archery and fencing. The important Sikh prophet, GURU GOBIND SINGH, started this fair sometime between 1680 and 1700.

**CONTACT:**

India Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/hola.htm

**SOURCES:**

*RelHolCal-2004*, p. 203  
*SikhFest-1989*, p. 38

Punjab Tourist Development Corp.

SCO 183-184  
Sector 8-C  
Chandigarh, Punjab, India  
or 011-91-172-781-138 or 011-91-172-781-147; fax: 011-91-172-548-828  
punjab@x400.nicgw.nic.in  
punjabgovt.nic.in/tourism/tou7311.htm (Punjab Government)

◆ 0968 ◆ **Holi**

*February-March; 14th day of waxing half of Hindu month of Phalgun*

A colorful and boisterous Hindu spring festival in India, also known as the **Festival of Colors**. This is a time of shedding inhibitions: People smear each other with red and yellow powder and shower each other with colored water shot from bamboo blowpipes or water pistols. Restrictions of caste, sex, age, and personal differences are ignored. *Bhang*, an intoxicating drink made from the same plant that produces marijuana, is imbibed, and revelry reigns.

The name of the festival derives from the name of the wicked Holika. According to legend, an evil king had a good son,

Prince Prahlad, who was sent by the gods to deliver the land from the king's cruelty. Holika, the king's sister, decided to kill the prince with fire. Believing she was immune to fire, she held the child in her lap and sat in flames. But Lord Krishna stepped in to save Prahlad, and Holika was left in the fire and burned to death. On the night before the festival, images of Holika are burned on huge bonfires, drums pound, horns blow, and people whoop.

Another tale, related to the practice of water-throwing, is that the small monkey god Hanuman (*see* HANUMAN JAYANTI) one day managed to swallow the sun. People were sad to live in darkness, and other gods suggested they rub color on one another and laugh. They mixed the color in water and squirted each other, and Hanuman thought this was so funny he gave a great laugh, and the sun flew out of his mouth.

There is also the story that the Mongol Emperor Akbar thought everyone would look equal if covered with color, and he therefore ordained the holiday to unite the castes.

The celebrations differ from city to city. In Mathura, Lord Krishna's legendary birthplace, there are especially exuberant processions with songs and music. In the villages of Nandgaon and Barsnar, once homes of Krishna and his beloved Radha, the celebrations are spread over 16 days. And in Besant, people set up a 25-foot pole called a *chir* to begin the celebrations and burn it at the end of the festival.

In Bangladesh the festival is called **Dol-Jatra**, the **Swing Festival**, because a Krishna doll is kept in a swinging cradle, or *dol*. In Nepal it is called **Rung Khelna**, 'playing with color'. They build a three-tiered, 25-foot high umbrella and at its base people light joss sticks, and place flowers and red powder. Instead of squirting water, they drop water-filled balloons from upper windows.

In Suriname it is **Holi Phagwa** and also the **Hindu New Year**.

**CONTACT:**

Government of India  
Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/holi.htm

**SOURCES:**

*BkFest-1937*, p. 163  
*BkFestHolWrld-1970*, p. 8  
*BkHolWrld-1986*, Mar 27  
*DictFolkMyth-1984*, pp. 500, 591, 941  
*FolkWrldHol-1999*, p. 186  
*RelHolCal-2004*, p. 183

◆ 0969 ◆ **Holland Festival**

*June*

Since Holland (the Netherlands) didn't really have a single composer who could be honored by a festival in a specific city or town—such as the MOZART Festival in Salzburg, Austria (*see* SALZBURG FESTIVAL), or Germany's Wagner Festival in BAYREUTH, it was decided in 1947 to have a single festival focused on three major cities—Amsterdam, Rotterdam, and the Hague/Scheveningen—that would cover a wide range of artistic and cultural activities and at the same time draw top international artists to the Netherlands.

Nowadays the festival is centered in Amsterdam and lasts 23 days in June with nearly 150 programs. The festival offers not only performances of orchestral and choral works but opera, ballet, contemporary music, dance, theater, and film as well.

In recent years the Holland Festival has been connected with the Amsterdam Roots Festival, which began in 1998 and also takes place during the month of June, and concentrates on world culture. The 2000 festival featured 65 musical and dance performances from artists from more than 30 nationalities.

**CONTACT:**

Holland Festival  
Kleine-Gartmanplantsoen 21  
Amsterdam 1017 RP Netherlands  
011-31-020-530-7110  
www.hollandfestival.nl/

**SOURCES:**

*GdWrldFest-1985*, p. 141  
*IntlThFolk-1979*, p. 283  
*MusFestEurBrit-1980*, p. 124  
*MusFestWrld-1963*, p. 193

◆ 0970 ◆ **Hollerin' Contest, National**

*Third Saturday in June*

Many years ago, the residents of Spivey's Corner, North Carolina, communicated with each other by calling out their greetings, warnings, and cries of distress. They also hollered for their cows, pigs, and dogs to come in. After modern technology supplanted this primitive mode of communication, a local citizen named Ermon Godwin, Jr., decided in 1969 to revive the custom of hollering by holding a day-long competition on the third Saturday in June each year. In addition to the hollering contests for people of both sexes and all ages, the event includes a pole climb, conch shell-blowing and fox horn-blowing contests, and a watermelon carry. Winners of the competition have demonstrated their skills on nationwide television. Some of the hollerin' can be heard on the contest's web site.

**CONTACT:**

National Hollerin' Contest  
hollerin@hollerincontest.com  
www.hollerincontest.com,  
pages.intrstar.net/~hollerin/  
and www.ibiblio.org/hollerin/

**SOURCES:**

*GdUSFest-1985*, p. 133

◆ 0971 ◆ **Holmenkollen Day**

*Week including second Sunday in March*

The Holmenkollen International Ski Meet is a week-long Norwegian winter festival held at Holmenkollen Hill outside Oslo. It is the main winter sports event of the year and it covers all types of skiing—cross-country racing and jumping as well as downhill and slalom. The world's best skiers meet here to compete for highly coveted prizes.

The high point of the festival comes on Holmenkollen Day, when over a hundred thousand spectators, headed by the king and the royal family, gather at the famous Holmenkollen Hill to watch the ski-jumping event, which has been held here since 1892. Competitors swoop down the 184-foot jump, and the one who soars the farthest wins the coveted King's Cup.

**CONTACT:**

Holmenkollen Ski Festival  
Kongevn 5  
Oslo N-0787 Norway  
011-47-2292-3200; fax: 011-47-2292-3250  
skif@skiforeningen.no  
www.skiforeningen.no/hk/events/hks/index-eng.htm

**SOURCES:**

*AnnivHol-2000*, p. 54

◆ 0972 ◆ **Holocaust Memorial Day**

*Between April 8 and May 6; Nisan 27*

Holocaust Memorial Day, or **Yom ha-Shoah**, was established by Israel's Knesset (parliament) as a memorial to the six million Jews slaughtered by the Nazis between 1933 and 1945. It is observed on the 27th day of the month of Nisan, the day on which Allied troops liberated the first Nazi concentration camp at Buchenwald, Germany, in 1945. It is a commemoration that is observed by many non-Jewish people around the world.

**CONTACT:**

U.S. Holocaust Memorial  
Museum  
Days of Remembrance  
100 Raoul Wallenberg Place,  
S.W.  
Washington, DC 20024  
202-488-0400; fax: 202-488-2690  
visitorsmail@ushmm.org  
www.ushmm.org

**SOURCES:**

*AnnioHol-2000*, p. 60  
*DictWrldRel-1989*, pp. 325,  
392  
*RelHolCal-2004*, p. 51

◆ 0973 ◆ **Holy Blood, Procession of the**

*Between April 30 and June 3; Ascension Day*

A major religious event in Bruges, Belgium, to venerate the Holy Blood of Christ that was brought back from the Second Crusade by Thierry d'Alsace, count of Flanders.

Thierry's bravery in Jerusalem in the battles against the Saracens was legendary. As a reward for his courage, King Baudouin entrusted the count with a vial of a few drops of blood supposed to have come from Christ's wounds and collected from under the cross by Joseph of Arimathea. When Thierry returned to Bruges on April 7, 1150, there was a great celebration: flowers were strewn in the streets, people waved the banners of the city trades, city dignitaries welcomed the heroic count, and the Holy Reliquary was taken in solemn procession to the Chapel of St. Basile.

The present procession commemorates that original one, although it was not a regular celebration until 1820. Today, the activities begin at 11 A.M. with a pontifical mass in the cathedral. The procession gets under way at 3 P.M., lasts about an hour and a half, and closes with a blessing by the bishop.

As the celebration gets under way, every church bell peals in this usually quiet city. Through living tableaux, the procession tells the story of the Bible from the fall of Adam and Eve, on through Abraham and Moses and to the New Testament stories of St. JOHN the Baptist, the birth of Jesus, the Last Supper, and the Crucifixion on Calvary. Some dozen groups also depict the triumphant return of Thierry d'Alsace to Bruges. When the procession has returned to Burg Square, where it began, the bishop of Bruges lifts the relic of the Holy Blood and blesses the crowd. Visitors come to Bruges from all over the world for the procession.

See also SAN GENNARO, FEAST OF

**CONTACT:**

Belgian National Tourist Office  
220 E. 42nd St., Ste. 3402  
New York, NY 10017  
212-758-8130; fax: 212-355-7576  
info@visitbelgium.com

**SOURCES:**

*BkFest-1937*, p. 42  
*BkHolWrld-1986*, May 21  
*FestWestEur-1958*, p. 11  
*GdWrldFest-1985*, p. 19

www.visitbelgium.com/be  
pres05.htm

◆ 0974 ◆ **Holy Family, Feast of the**

*Sunday after January 6, Epiphany*

In the Roman Catholic Church the Holy Family—Jesus, Mary and Joseph—is thought to provide the perfect example of what the family relationship should be like. But it was not until the 17th century that the Holy Family was venerated as a family, and the feast itself was not officially instituted until 1921. Its popularity spread rapidly, and it is now celebrated by Roman Catholics all over the world. Each of the three members of the sacred household at Nazareth are also honored as individuals on their own feast days.

**SOURCES:**

*DaysCustFaith-1957*, p. 37  
*RelHolCal-2004*, p. 89

◆ 0975 ◆ **Holy Ghost, Feast of the**

*March-July*

**Holy Ghost Season**, or **Altura Do Espírito Santo**, has been celebrated in the Azores, Portugal, since the late 15th century. There are actually two types of celebration: the *bodo*, "banquet," and the *função*, "function." Bodos are held in rural *Impérios*—lavishly decorated buildings that are vacant all year except during the festival. The bodo is a large-scale public festival that includes a mass; a children's procession; the ceremonial distribution of meat, bread, and wine; and a number of other activities including an auction, singing competitions and bullfights.

The *função* is a small-scale celebration held in private homes. It represents the payment of a personal promise to the Holy Ghost and a series of ritual exchange events, culminating in the coronation of an emperor, the distribution of gifts to the poor, and a communal meal.

Although Holy Ghost season falls primarily between EASTER and TRINITY SUNDAY, urban *Impérios* have extended the season to July so the same festival props—such as crowns, flags, and other costly items—can be shared among the various regions. Although observation of the feast has nearly disappeared in continental Portugal, it has been carried to Brazil, Canada, Bermuda, and the United States by Portuguese immigrants.

The Holy Ghost celebrations are based on the story of Queen Isabel of Portugal, who loved the poor and pleaded with God to help her starving people. When two ships laden with cattle and grain miraculously appeared in a Portuguese harbor, the Queen served a banquet to the poor and continued this yearly ceremony as an expression of gratitude to God.

See also DIVINE HOLY SPIRIT, FESTIVAL OF THE

**CONTACT:**

Portuguese National Tourist  
Office  
590 Fifth Ave., 4th Fl.  
New York, NY 10036  
800-767-8842 or 212-354-4403;  
fax: 212-764-6137  
tourism@portugal.org

**SOURCES:**

*FolkWrldHol-1999*, p. 333  
*GdUSFest-1984*, pp. 88, 156  
*IntlThFolk-1979*, p. 311

Library of Congress  
Local Legacies pages  
www.loc.gov/bicentennial/pro  
page/HI/hi\_s\_akaka3.html  
and www.loc.gov/rr/his  
panic/portam/holyghost.html

◆ 0976 ◆ **Holy Innocents' Day**  
*December 28*

Also known as **Innocents' Day** or **Childermas**, this day commemorates the massacre of all the male children two years and under in Bethlehem as ordered by King Herod, who hoped that the infant Jesus would be among them. Not surprisingly, this day has long been regarded as unlucky—particularly for getting married or undertaking any important task. Edward IV of England went so far as to change the day of his coronation when he realized it would fall on December 28.

In ancient times, the "Massacre of the Innocents" was reenacted by whipping the younger members of a family. But over the years the tables turned, and in some countries it has become a day when children play pranks on their elders. In Mexico, Childermas is the equivalent of APRIL FOOL'S DAY.

**SOURCES:**  
*AmerBkDays-2000*, p. 860  
*BkDays-1864*, vol. II, pp. 776,  
777  
*BkFest-1937*, pp. 49, 63, 175,  
223, 234, 347  
*DictFolkMyth-1984*, pp. 218,  
525, 950, 951, 1018  
*EncyChristmas-2003*, p. 339  
*FestSaintDays-1915*, pp. 252,  
255  
*FestWestEur-1958*, pp. 20, 84  
*FolkAmerHol-1999*, p. 543  
*FolkWrldHol-1999*, p. 771  
*IndianAmer-1989*, pp. 291, 315  
*OxYear-1999*, p. 536

◆ 0977 ◆ **Holy Innocents' Day in Belgium**  
**(Allerkinderendag)**  
*December 28*

HOLY INNOCENTS' DAY is the traditional anniversary of the slaughter of Bethlehem's male children by King Herod, who hoped that the infant Jesus would be among them. According to legend, two of the murdered children were buried in the Convent of Saint Gerard in the province of Namur, Belgium.

Many Belgian children turn the tables on their elders each year on December 28 by locking them up. Early in the morning, they collect all the keys in the house, so that whenever an unsuspecting adult enters a closet or room, they can lock the door behind him or her and demand a ransom—usually spending money, candy, a toy, or fruit. The innocent person who is being held for ransom is called a "sugar uncle" or "sugar aunt."

The tricks played by children on Holy Innocents' Day have been compared to the pranks that children in the United States and elsewhere play on APRIL FOOLS' DAY.

**SOURCES:**  
*BkFest-1937*, p. 49  
*EncyChristmas-2003*, p. 341  
*FestWestEur-1958*, p. 20

◆ 0978 ◆ **Holy Queen Isabel, Festival of the**  
*Biennially in July*

Queen Isabel of Portugal, born in 1271, is best known for the "miracle of the roses." When her husband, who was unsympathetic to his wife's frequent errands of mercy for the poor and afflicted, demanded to know what she was carrying in the folds of her robe, she told him it was roses, even though she was concealing bread for the hungry. When she opened her robe for him to inspect, the loaves of bread had been transformed into roses. She was beatified by Pope Leo X in 1516 and canonized by Urban VIII in 1625.

Historically, Queen Isabel was a strong advocate for peace in the tumultuous times in which she lived. When her husband, Dom Diniz, died in 1325, she retired to the convent of Santa Clara in Coimbra, Portugal, which she had founded. As the patroness of Coimbra, Queen Isabel is honored in early July in even-numbered years with a week of festivities that include religious processions, fireworks, speeches, concerts, and popular amusements.

**CONTACT:**  
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590 Fifth Ave., 4th Fl.  
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fax: 212-764-6137  
tourism@portugal.org

**SOURCES:**  
*FestWestEur-1958*, p. 170

◆ 0979 ◆ **Holy Saturday**  
*Between March 21 and April 24 in West  
and between April 3 and May 7 in East; the  
day before Easter*

The Saturday before EASTER Sunday, also called **Easter Even**, is the last day of HOLY WEEK and brings the season of LENT to a close. In the early church, this was the major day for baptisms. Many churches, especially those of the Anglican Communion, still hold large baptismal services on Holy Saturday. It is also known as the **Vigil of Easter** in reference to the fact that Jesus' followers spent this day, after his crucifixion on GOOD FRIDAY, waiting. The Easter, or Paschal, Vigil, the principal celebration of Easter, is traditionally observed the night of Holy Saturday in many churches today. Another name for this day is the **Descent into Hell**, because it commemorates Jesus' descent into and victory over hell.

Slavic Orthodox Christians bring baskets of food to the church for the Blessing of the Pascha (Easter) Baskets on Holy Saturday. The baskets are filled with the foods from which people have abstained during the Lenten fast and which will be part of the Pascha feast. For many inhabitants of Mexican descent in Los Angeles, California, Holy Saturday is the day for a colorful ceremony known as the Blessing of the Animals, which takes place at the Old Plaza Church near Olvera Street.

**CONTACT:**

Christian Resource Institute  
4712 N. Hammond  
Warr Acres, OK 73122  
bratcher@cresourcei.org  
www.cresourcei.org/cyeaster.html

Orthodox Church in America  
P.O. Box 675  
Syosset, NY 11791-0675  
516-922-0550; fax: 516-922-0954  
info@oca.org  
www.oca.org/pages/orth\_chri/  
Orthodox-Faith/Worship/  
Holy-Saturday.html

El Pueblo de Los Angeles Historical Monument  
845 N. Alameda St.  
Los Angeles, CA 90012  
213-680-2525  
info@olvera-street.com  
www.olvera-street.com/bleasing\_of\_the\_animals.html  
www.ci.la.ca.us/ELP/bleesn.htm

◆ 0980 ◆ **Holy Saturday in Mexico (Sábado de Gloria)**

*Between March 21 and April 24; day before Easter*

In Mexico, HOLY SATURDAY is observed by burning effigies of Judas Iscariot, the disciple who betrayed Jesus to the religious authorities for 30 pieces of silver. Street vendors sell the papier-mâché effigies, which range from one to five feet in height and make Judas look as ugly as possible. The effigies designed for children are stuffed with candies and hung in the patios of private houses. Other effigies are suspended over the streets or hung from lampposts. All have firecrackers attached, which are ignited as soon as the Mass of Glory is over. As the effigies explode, kids jostle one another in an attempt to retrieve the candies and trinkets that are hidden inside.

The church bells, which have been silent since the Wednesday before EASTER, ring on Holy Saturday, and there are folk beliefs associated with the ringing of the bells. For example, it is believed that plants or hair trimmed while the bells are ringing will grow back faster. Children are often smacked on the legs so that they'll grow taller.

See also BURNING OF JUDAS

**CONTACT:**

President of Mexico  
Mexico for Kids  
kids@presidencia.gob.mx  
www.elbalero.gob.mx/kids

**SOURCES:**

*AmerBkDays-2000*, p. 238  
*BkFest-1937*, pp. 24, 41, 70, 87, 96, 148, 168, 184, 211, 227, 260, 275, 292, 301, 339  
*BkHolWrld-1986*, Apr 11  
*DictFolkMyth-1984*, p. 258  
*EncyEaster-2002*, p. 284  
*EncyRel-1987*, vol. 3, p. 439  
*FestWestEur-1958*, pp. 9, 60, 94, 108  
*FolkAmerHol-1999*, p. 172  
*FolkWrldHol-1999*, p. 224  
*IndianAmer-1989*, p. 274  
*OxYear-1999*, p. 620  
*SaintFestCh-1904*, p. 161

◆ 0981 ◆ **Holy Thursday**

*Between April 30 and June 3; forty days after Easter*

Holy Thursday usually refers to MAUNDY THURSDAY, but in parts of rural England, it traditionally refers to ASCENSION DAY, the day on which Jesus Christ ascended into heaven. The English custom of "well dressing," which may have had its roots in a pagan festival, became associated with Holy Thursday in 1615. There was a severe drought in Derbyshire

that year and most of the wells and streams dried up. The only wells that still had water were at Tissington, where people came to get water for their livestock. From that time onward, a special thanksgiving service was held there on Ascension Day, and Tissington became known as "the village of holy wells."

The well-dressing ceremony developed into a full-fledged festival in the 19th century. After delivering his sermon, the priest leads a procession to the wells, which are nearly hidden by screens of fresh flowers fastened to wooden frames. There follows a simple ceremony at each well, asking God to bless and keep the waters pure.

**CONTACT:**

Ashbourne Town Website  
13 Market Place  
Ashbourne, Derbyshire DE6 1EU  
United Kingdom  
011-44-1335-43666; fax: 011-44-1335-300638  
ashbourneinfo@derbyshiredales.gov.uk  
www.ashbourne-town.com/villages/tissington/index.html

**SOURCES:**

*BkDays-1864*, vol. I, p. 595  
*DaysCustFaith-1957*, p. 135  
*EncyEaster-2002*, p. 13  
*SaintFestCh-1904*, p. 231

Tissington Hall  
Tissington, Ashbourne DE6 1RA  
United Kingdom

011-44-1335-352200  
tisshall@dircon.co.uk  
www.tissington-hall.com

◆ 0982 ◆ **Holy Week**

*Between March 15 and April 18 in the West and between March 28 and May 1 in East; the week preceding Easter*

Holy Week, the seven days beginning with PALM SUNDAY that precede EASTER, is the most solemn week in the Christian year. It includes MAUNDY THURSDAY, GOOD FRIDAY, and HOLY SATURDAY. The Germans call Holy Week **Still Week** or **Silent Week**, and some Americans call it **Passion Week**, although the season known as Passiontide actually refers to the preceding week.

Passion Sunday or CARLING SUNDAY is the fifth Sunday in LENT (the Sunday before Palm Sunday), but since Holy Week was also referred to as Passion Week, this apparently led to the identification of Palm Sunday with Passion Sunday. Since 1970 the Roman Catholic Church has considered the two names to be synonymous, although in 1956 the two Sundays were designated the First Sunday and Second Sunday of the Passion. Another name for the fifth Sunday in Lent is Judica Sunday, from the Introit for the day.

See also PRISONERS, FEAST OF THE; SEMANA SANTA IN GUATEMALA

**CONTACT:**

Orthodox Church in America  
P.O. Box 675  
Syosset, NY 11791-0675  
516-922-0550; fax: 516-922-0954  
info@oca.org  
www.oca.org/pages/orth\_chri/  
Orthodox-Faith/Worship/  
Holy-Week.html

**SOURCES:**

*BkFest-1937*, pp. 69, 274  
*BkFestHolWrld-1970*, pp. 51, 53, 54  
*DaysCustFaith-1957*, pp. 103, 106  
*DictFolkMyth-1984*, pp. 1063, 1171  
*EncyEaster-2002*, p. 294  
*EncyRel-1987*, vol. 3, p. 439  
*FestSaintDays-1915*, p. 67

*FestWestEur-1958*, pp. 164, 192  
*FolkWrldHol-1999*, p. 224  
*GdWrldFest-1985*, p. 65  
*IntlThFolk-1979*, p. 276  
*OxYear-1999*, p. 615

◆ 0983 ◆ **Holy Week in Haiti**

*Between March 15 and April 18; the week preceding Easter*

HOLY WEEK in Haiti is signaled by the appearance of “Monsieur Judas” effigies made out of sawdust and rags. Early in the week these symbolic figures are honored as Jesus’ apostles and treasured guests. When Jesus’ death is affirmed on GOOD FRIDAY, however, the effigies disappear—usually hidden by someone in a ravine or cane field just outside town.

On Saturday morning everyone starts hunting for Judas, swinging machetes, knives, and clubs as they shout, “Qui bo’ li?” (Where is he?). The search often becomes quite frenzied and every time a Judas is found, the attackers slice him to bits. By midday the remains of these effigies litter the ground. This ritual reenactment of Jesus’ betrayal by Judas involves Haitians of all ages and reflects the overall tone of Holy Week celebrations, which are more secular than spiritual.

**CONTACT:**  
 Haitian Embassy  
 2311 Massachusetts Ave., N.W.  
 Washington, DC 20008  
 202-332-4090; fax: 202-745-7215  
 embassy@haiti.org

**SOURCES:**  
*FiestaTime-1965*, p. 79

◆ 0984 ◆ **Holy Week in Mexico**

*Between March 15 and April 18; the week preceding Easter*

Although many dramatizations of the events of HOLY WEEK, or Semana Santa, take place throughout Mexico, the Passion plays performed in the towns of Taxco, Malinalco, Tzintzuntzan, and Iztapalapa are among the most elaborate. In Malinalco, everyone in town participates in the drama, with the wealthier men taking the parts of Roman soldiers (because they own horses) and less wealthy members of the community representing the Christians, who have no horses but wear brightly colored satin costumes. The young girls are dressed as angels, complete with wings that sparkle in the sunlight.

In Tzintzuntzan, the PASSION PLAY starts at 12:00 P.M. on MAUNDY THURSDAY and doesn’t end until midnight on GOOD FRIDAY. The play takes place outdoors, in a grove of olive trees near the church, and is known for the professionalism of its actors. The Iztapalapa pageant takes place during Holy Week, and there are several locations throughout the town where scenes are presented. It is best known for its elaborate costumes.

Mexicans are also known for the effigies of Judas that are displayed in the streets on HOLY SATURDAY. Although some of these papier-mâché effigies represent clowns, cowboys, devils, and pirates, the majority portray unpopular politicians or other citizens who have fallen out of public favor.

**CONTACT:**  
 President of Mexico  
 Notes on Culture and History  
 zedilloworld.presidencia.gob.  
 mx/PAGES/culture/note\_semana\_santa.html

**SOURCES:**  
*EncyEaster-2002*, p. 406  
*FiestaTime-1965*, pp. 77, 79

◆ 0985 ◆ **Holy Week in Panama**

*Between March 15 and April 18; the week preceding Easter*

In Panama, HOLY WEEK is marked by the appearance of devil dancers who wear headdresses that resemble animals’ heads and tails made from bells. They visit small villages on HOLY SATURDAY to get rid of evil spirits for the coming year. In larger towns, they participate in public, staged combat with festival participants in angel costumes. Although the devil can be seen as a biblical character, the purifying rites performed by the devil dancers in rural areas probably originate in indigenous traditions.

**CONTACT:**  
 Panama Embassy  
 2862 McGill Terr., N.W.  
 Washington, DC 20008  
 202-483-1407; fax: 202-483-8413

**SOURCES:**  
*FiestaTime-1965*, p. 82

◆ 0986 ◆ **Holy Week in Portugal (Semana Santa)**

*Between March 15 and April 18; week before Easter*

There are exhibits in the churches and street processions illustrating scenes from the Passion of Christ throughout HOLY WEEK in Portugal. In the city of Guimarães, the church of *Senhor dos Passos* shows a different Passion tableau each day of Holy Week. The processions are usually attended by bands of *anjinhos*, or children dressed as angels, with crowns on their heads and fluffy wings attached to their shoulders. The figures of Jesus, which have real hair, eyelashes, and crystal tears, are elaborately dressed in purple velvet robes. The clergy’s vestments are also purple, and worshippers watching the procession throw violets at the image of the suffering Jesus.

**CONTACT:**  
 Portuguese National Tourist Office  
 590 Fifth Ave., 4th Fl.  
 New York, NY 10036  
 800-767-8842 or 212-354-4403;  
 fax: 212-764-6137  
 tourism@portugal.org

**SOURCES:**  
*FestWestEur-1958*, p. 164

◆ 0987 ◆ **Holy Week in the Philippines**

*Between March 15 and April 18; the week preceding Easter*

Colorful Passion plays take place throughout LENT in the Philippines (see MORIONES FESTIVAL). PALM SUNDAY religious services focus on the joy of Jesus’ entry into Jerusalem, and include the blessing of palm branches. Some people visit as many churches as possible on MAUNDY THURSDAY, in a custom known as *visita iglesia* (visit church). Retelling or singing the Passion story is also popular on this day. On GOOD FRIDAY devout Filipinos watch Passion plays, take part in a devotional meditation known as the Stations of the Cross,



or participate in public processions of penitents. In some of these, people whip themselves; in others a few people each year will have themselves crucified.

A custom known as *Salubong*, the meeting of the resurrected Jesus and his mother, takes place on EASTER Sunday morning. A religious statue representing Jesus and another representing the Blessed Virgin Mary are taken to the opposite ends of town. People line up behind one or the other image and begin a procession towards a centrally located church. When the two images meet, a children's choir begin to sing, the veil covering Mary's eyes falls away, and a flock of doves is released. Afterwards the images are returned to the church and people attend Easter Sunday mass.

**CONTACT:**  
Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.wowphilippines.com.ph  
(click "Calendar of Events,"  
search "April")

**SOURCES:**  
*EncyEaster-2002*, p. 491  
*FestWrld: Phil-1999*, p. 12

◆ 0988 ◆ **Homage to Cuauhtemoc (Homenaje a Cuauhtemoc)**

*August*

Cuauhtemoc, the last Aztec emperor, is honored each year with a festival held in front of his statue on the Paseo de la Reforma in Mexico City. After the story of his life and his struggle against the Spaniards has been recited in Spanish and native Indian languages, groups of Conchero dancers perform the dances for which they are renowned. Wearing feathered headdresses trimmed with mirrors and beads and carrying pictures of Christ or various saints, they represent the blending of Indian and Spanish cultures. Most Conchero groups have 50 to 100 dancers, and each dances in his own rhythm and to his own accompaniment. The tempo increases gradually until it reaches a sudden climax, followed by a moment of silence.

Cuauhtemoc is admired for his "bold and intimate acceptance of death," in the words of the Mexican poet Octavio Paz. Paz says that the entry of the Spanish into Mexico precipitated the extinction of the Aztec culture.

**CONTACT:**  
Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**  
*IntlThFolk-1979*, p. 273

◆ 0989 ◆ **Homowo**

*Between August and September*

A harvest festival of thanks to the gods of the Ga (or Gan) people as well as the mark of the new year. *Homowo* means "starved gods," and the festival commemorates the good harvest the Ga were given in ancient times. This harvest came after the famine they endured while traveling to their present home in Ghana.

The festival begins on Thursday and those who have moved away are called *Soobii*, "Thursday people," because that's the day they arrive home for the festival. The following day is the yam festival and the day of twins. All twins who are

dressed in white are specially treated all day. Each day there are processions, songs, and dancing until the great day arrives: Homowo, or the **Hunger-Hooting Festival** and open house.

Most homes have enough food in them for a week during the festival. Fish are abundant in Ghana at this time of year, and palm-nut soup, *kpokpoi*, or *ko*, round out the traditional menu. *Ko* is a kind of grits made with unleavened corn dough and palm oil. The chiefs and elders sprinkle the *ko* everywhere people have been buried, then go to the prison and personally feed the warders. The following day they visit friends and relatives, reconciling and exchanging New Year's greetings.

**CONTACT:**  
Ghana Tourist Board  
P.O. Box 3106  
Accra, Ghana  
011-233-21-222153; fax: 011-233-21-231779  
gtb@africaonline.com.gh

**SOURCES:**  
*BkHolWrld-1986*, Aug 1  
*FestGhana-1970*, p. 52  
*FolkWrldHol-1999*, p. 528

◆ 0990 ◆ **Homstrom**

*First Sunday in February*

Homstrom is a Swiss festival celebrating the end of winter. In many ways, it is reminiscent of the February 1 mid-winter festival observed by the ancient Celts, known as IMBOLC. One tradition associated with the day is the burning of a straw man who symbolizes Old Man Winter. It is occasionally observed by Swiss-American communities on the first Sunday in February.

**CONTACT:**  
Switzerland Tourism  
Swiss Center  
608 Fifth Ave.  
New York, NY 10020  
877-Switzerland (794-8037) or  
212-757-5944; fax: 212-262-6116  
info.usa@switzerland.com

**SOURCES:**  
*RelHolCal-2004*, p. 271

◆ 0991 ◆ **Honduras Independence Day**

*September 15*

Honduras joined four other Central American countries—COSTA RICA, EL SALVADOR, GUATEMALA, and NICARAGUA—in declaring independence from Spain on September 15, 1821. Independence Day is a national holiday and festivities are especially colorful in the capital city of Tegucigalpa.

**CONTACT:**  
Honduran Embassy  
3007 Tilden St., N.W.  
Washington, DC 20008  
202-966-7702; fax: 202-966-9751  
embassy@hondurasemb.org

**SOURCES:**  
*AnnioHol-2000*, p. 155  
*NatlHolWrld-1968*, p. 169

◆ 0992 ◆ **Hong Kong Arts Festival**

*Three to four weeks over February and March*

An annual celebration of the arts in Hong Kong, held since 1972. Artists from around the world appear for a diverse program that includes opera, orchestral concerts, chamber music, jazz, dance, film, theater, and exhibits. The 1992 program scheduled a presentation of the opera *Tosca* with an

international cast, as well as a performance of the 400-year-old Kunju Opera, the oldest surviving form of theater in China, by the Shanghai Kunju Opera Troupe. The 2001 schedule included a production of a full-length Cantonese opera based on the classic novel *The Romance of the Three Kingdoms*, a performance by Yo-Yo Ma and the Silk Road Ensemble, and a Lithuanian production of *Hamlet*.

**CONTACT:**

Hong Kong Arts Festival Society  
Ltd.  
12/F Hong Kong Arts Centre  
2 Harbour Rd.  
Wanchai, Hong Kong  
011-852-2824-3555; fax: 011-852-  
2824-3798  
afgen@hkaf.org  
www.hk.artsfestival.org

**SOURCES:**

*GdWrldFest-1985*, p. 105  
*IntlThFolk-1979*, p. 198

◆ 0993 ◆ **Hope Watermelon Festival**

*Second weekend in August*

Best known as the birthplace of U.S. President Bill Clinton, Hope, Ark., is also "Home of the World's Largest Watermelons" and hosts the only watermelon festival featuring giant watermelons.

They are indeed large. Hope watermelon growers have been competing to grow the biggest since the 1920s. In 1925, Hugh Laseter created a sensation with a record 136-pounder that was exhibited for a few days and then sent to President Calvin Coolidge. The watermelons kept getting bigger. The 1928 champion was 144 $\frac{3}{4}$  pounds and was sent to the Rexall Corp. in Boston, Mass., where it "created quite a bit of excitement," according to old accounts.

The first 200-pound melon was grown in 1979 by Ivan Bright and his son Lloyd; seeds from it went for \$8 each. That melon broke a 44-year record held by O. D. Middlebrooks, who had grown a 195-pound melon. (It was sent to actor Dick Powell.) In 1985, Lloyd Bright's 10-year-old son Jason produced a 260-pound watermelon that was recorded in the 1992 *Guinness Book of World Records*. These melons attain their great size because of the quality of the soil, an early greenhouse start, and careful pruning. Hope farmers also grow average-size watermelons, weighing 30 to 40 pounds.

The Hope Watermelon Festival originated in 1926, lapsed with hard times, was revived in 1977, and has been held annually ever since with attendance at about 50,000. There has been nationwide television and press coverage because of the colossal melons. This is a festival of real down-home Americana: ice cream socials, a big fish fry, softball, a dog show, arm wrestling, arts and crafts booths, musical entertainment, antique car and engine shows, and hot air balloon rides.

The watermelon events include a watermelon toss, a melon-decorating competition, a melon-eating contest, a melon-seed-spitting contest, and a melon-judging and auction. While he was governor of Arkansas, Mr. Clinton visited the festival to compete in the Watermelon 5K Run.

**CONTACT:**

Hope-Hempstead County Chamber of Commerce  
108 E. Third  
P.O. Box 250  
Hope, AR 71802  
870-777-3640; fax: 870-722-6154  
hopeark@arkansas.net  
www.hopemelonfest.com

◆ 0994 ◆ **Hopi Flute Ceremony**

*Every other year for nine days in mid-August*

Like the HOPI SNAKE DANCE, the Flute Ceremony takes place over a nine-day period in the summer on the mesas of north-eastern Arizona, where the Hopi Indians live. The two events take place on an alternating basis, with the Snake Dance occurring one year and the Flute Ceremony the next. The purpose of the latter is to encourage rainfall and promote the growth of corn, which is the primary food of the Hopi nation.

The Flute Ceremony takes place in the ancestral rooms of the Flute clan. It begins with a procession into the pueblo led by the clan's chief, who is followed by the Flute boy in his white ceremonial kilt, with a Flute girl on either side wearing feathers in their hair and two white blankets, one of which serves as a skirt.

Many of the rites involved in the Flute Ceremony are actually pantomimes of what the Hopis want their gods to do. For example, the priest may scatter meal on the ground or around the flute altar in imitation of falling rain. Pouring water into the bowl that sits in front of the altar from the six cardinal directions of the world (north, south, east, west, up, down) shows the gods that the priest wants them to send rain from six different directions. Blowing clouds of smoke on the altar shows that he wants rain clouds to appear. And a bullroarer, an instrument that makes a whizzing sound when swung in circles overhead, is used to imitate the sound of thunder.

**CONTACT:**

Hopi Cultural Center  
P.O. Box 67  
Second Mesa, AZ 86043  
520-734-2401; fax: 520-734-6651  
info@hopiculturalcenter.com

**SOURCES:**

*EncyNatAmerRel-2001*, p. 91  
*EndurHarv-1995*, p. 302

◆ 0995 ◆ **Hopi Snake Dance**

*Every other year in August*

The grand finale of ceremonies to pray for rain, held by individual Hopi tribes in Arizona every two years. Hopis believe their ancestors originated in an underworld, and that their gods and the spirits of ancestors live there. They call snakes their brothers, and trust that the snakes will carry their prayers to the Rainmakers beneath the earth. Thus the Hopi dancers carry snakes in their mouths to impart prayers to them.

The ceremonies, conducted by the Snake and Antelope fraternities, last 16 days. On the 11th day preparations start for the snake dance. For four days, snake priests go out from their village to gather snakes. On the 15th day, a race is run, signifying rain gods bringing water to the village. Then the Antelopes build a *kisi*, a shallow pit covered with a board,

to represent the entrance to the underworld. At sunset on the 15th day, the Snake and Antelope dancers dance around the plaza, stamping on the kisi board and shaking rattles to simulate the sounds of thunder and rain. The Antelope priest dances with green vines around his neck and in his mouth—just as the Snake priests will later do with snakes.

The last day starts with a footrace to honor the snakes. The snakes are washed and deposited in the kisi. The Snake priests dance around the kisi. Each is accompanied by two other priests: one holding a snake whip and one whose function will be to catch the snake when it's dropped. Then each priest takes a snake and carries it first in his hands and then in his mouth. The whipper dances behind him with his left arm around the dancer's neck and calms the snake by stroking it with a feathered wand. After four dances around the plaza, the priests throw the snakes to the catchers. A priest draws a circle on the ground, the catchers throw the snakes in the circle, the Snake priests grab handfuls of them and run with them to turn them loose in the desert.

The HOPI FLUTE CEREMONY takes place in alternate years.

**CONTACT:**

Hopi Cultural Center  
P.O. Box 67  
Second Mesa, AZ 86043  
520-734-2401; fax: 520-734-6651  
info@hopiculturalcenter.com

Video of Hopi Snake Dance in 1913

Library of Congress  
America's Library  
www.americaslibrary.gov/cgi-bin/page.cgi/jb/civil/ari/zona\_2

**SOURCES:**

*BkHolWrld-1986*, Aug 22  
*DictFolkMyth-1984*, p. 1030  
*EncyNatAmerRel-2001*, p. 276  
*EncyRel-1987*, vol. 10, p. 520  
*EndurHarv-1995*, p. 302  
*RelHolCal-2004*, p. 258

◆ 0996 ◆ **Hora at Prislop**

*Second Sunday in August*

A dancing festival held at Mount Prislop at the Transylvania-Moldavia border in Romania. The dancers of the hora carry big rings that symbolize the friendship of the people of the regions of Moldavia, Maramures, and Transylvania. The top artistic groups gather at Prislop Pass to present a parade in colorful folk costumes and then a program of songs and dances, ending with the lively peasant horas. Typical food dishes of the area are served and folk art is on display.

**CONTACT:**

Romanian National Tourist Office  
14 E. 38th St., 12th Fl.  
New York, NY 10016  
212-545-8484; fax: 212-251-0429  
infous@romaniatourism.com

**SOURCES:**

*GdWrldFest-1985*, p. 157  
*IntlThFolk-1979*, p. 317

◆ 0997 ◆ **Hordad, Feast of**

*May, September, October; 6th day of Hordad, the 3rd Zoroastrian month*

This is considered a "sacred name day" in the Zoroastrian calendar because the same *yazata* or spiritual being, Hordad, rules the day of the week as well as the month. Hordad is a lesser deity who stands for wholeness or perfection; also known as Khordad, this spiritual being shares her name with the third month and the sixth day of the week.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and the Feast of Hordad can fall either in May, September, or October, according to the Gregorian calendar.

There are about 100,000 followers of Zoroastrianism today, and most of them live in northwestern India or Iran. Smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**

*RelHolCal-2004*, p. 67

◆ 0998 ◆ **Horn Dance**

*Monday following first Sunday after September 4*

The ancient Horn Dance, believed by many to have originated in Norman times or before, is performed at Abbots Bromley, a small village in Staffordshire, England, as part of the **Wakes Monday** celebration each year. Wakes Monday, the day after the first Sunday following September 4, was at one time part of the Old St. BARTHOLOMEW FAIR. But the Horn Dance is all that remains of the original three-day festival. Although some believe it was once an ancient fertility dance, the Horn Dance probably had something to do with hunting rights and customs in nearby Needwood Forest.

A dozen local men, ranging in age from 12 to more than 50, dress in 16th-century foresters' costumes. Six of them carry reindeer antlers mounted on short wooden sticks. There is also a Hobby Horse, a man playing Robin Hood, a man dressed as a woman who plays the role of Maid Marian, a Fool carrying an inflated bladder on a stick, and a young archer who snaps his bow in time with the music—originally provided by a pipe and tabor but nowadays by a concertina and a triangle.

Beginning at the parish church, the men dance their way around the parish boundaries, stopping to perform at homes and farms along the way. The six deer-men, three of whom carry white antlers and three black, take turns "charging" each other while the Hobby Horse prances, the Fool shakes his bladder at the spectators, and Maid Marian takes up a collection. The dancing is over by evening, when everyone adjourns to the local pub or goes home to eat Wakes Cakes, "fair rock candy"—sugar-coated sticks of candy—and brandy snap cookies.

**CONTACT:**

Abbots Bromley Parish Council  
Abbots Bromley, Staffordshire,  
United Kingdom  
village.hall@abbotsbromley.com  
www.abbotsbromley.com/

**SOURCES:**

*DictFolkMyth-1984*, pp. 3, 947

◆ 0999 ◆ **Hortobágy Bridge Fair and International Equestrian Festival**

*July*

A showcase of Hungary's fine horses and riders on the Hortobágy, part of the Great Plain of Hungary. The festival also celebrates the famous nine-arched bridge, built in 1833, that

crosses the Hortobágy River and is the longest stone bridge in the country.

The Hortobágy National Park is 150 square kilometers in the grassy *puszta* ("prairie") of the Great Plain near the historic city of Debrecen. During the Turkish occupation that began in the 14th century the area was depopulated, and in the 18th century it was used for breeding horses, cattle, and sheep. The equestrian fair is held outside the city and features the famed Lipizzaner horses (from Austrian stock) in dressage exhibitions, the *csikós* (Hungarian cowboy) in colorful embroidered riding costume, carriage parades, pulling contests for draft horses, and other equestrian events. There are also crafts fairs and a peasant market.

**CONTACT:**

Hungarian National Tourist  
Office  
150 E. 58th St.  
New York, NY 10155-3398  
212-355-0240; fax: 212-207-4103  
hnto@gotohungary.com

◆ 1000 ◆ **Hosay Festival**

*Tenth day of Islamic month of Muharram*

To Muslims in the Eastern Hemisphere, the **Hussein Festival** is a solemn occasion commemorating the massacre of Hussein and his brother Hassan, grandsons of the prophet Muhammad, on the 10th day of the month of Muharram in 680 (see **ASHURA**). But in Trinidad and Tobago, where the Hosay (or Hussein) Festival was first celebrated in 1884, the traditional procession of mourning has been mixed with various European, African, and Indian rituals to form a unique celebration.

The most popular processions are held in the towns of St. James, Curepe, Tunapuna, Couva, and Cedros. The festival usually begins the evening of Muharram 9 with a solemn procession of flags symbolizing the beginning of the battle of Kerbela, in which Hussein and Hassan were killed. On the second day dancers wearing *tadjahs*—small minaretted tombs made of bamboo, colored tissue, tinfoil, crepe paper, mirrors, and coconut leis—parade through the streets to the accompaniment of African drummers in a ritual that is reminiscent of **CARNIVAL** (see **TRINIDAD AND TOBAGO CARNIVAL**).

The highlight of the festival occurs on the third night, when the large *tadjahs*, some of which are six feet tall, are carried through the streets. There are also two moons, representing Hussein and his brother, carried by specially trained dancers. These large crescent-shaped structures are studded with sharp blades and carried on the dancers' shoulders. At midnight, the two moons engage in a ritual embrace to a chorus of cheers from the onlookers.

**CONTACT:**

Trinidad and Tobago Tourism  
Development Authority  
Hart and Abercromby Streets  
Port-of-Spain, Trinidad  
West Indies  
011-868-623-6962 or 011-868-623-  
9673; fax: 011-868-625-6096  
nalis@nalis.gov.tt  
www.nalis.gov.tt/Festivals/Ho-  
say2.htm (Trinidad National

**SOURCES:**

*FolkWrldHol-1999*, p. 435

Library and Information  
Service)

◆ 1001 ◆ **Hoshana Rabbah**

*Between September 27 and October 24;  
Tishri 21*

On each of the first six days of the Jewish **SUKKOT** festival, a single stanza of the *Hoshanat* litany is recited (except on the Sabbath) and the congregation circles the reader's platform carrying the four species: a palm branch, citron, three myrtle twigs, and two willow branches, all gathered into a bouquet. But on the seventh day, known as the **Great Hoshana**, the congregation makes seven circuits around the altar, after which the four species are laid down and a bunch of five willow branches is picked up and beaten on the ground three times to symbolize humanity's dependence on rain.

Because Hoshana Rabbah is considered the last possible day on which one can seek forgiveness for the sins of the preceding year, the morning service on this day is very solemn. According to Jewish tradition, on **YOM KIPPUR** God seals the Book of Life and thus each individual's fate for the coming year. Yom Kippur falls on the 10th day of Tishri.

But since the Middle Ages, Hoshana Rabbah has been regarded as an extension of the deadline for Divine judgment. According to an old Jewish folk belief, notes fell from Heaven on this day informing people of how they had been judged. The traditional Yiddish greeting, *a gute kvittel*: "May you receive a good note," reflects this belief. There is also a popular superstition claiming that a man who doesn't see his shadow on this night is fated to die in the coming year.

**SOURCES:**

*DaysCustFaith-1957*, p. 272  
*OxYear-1999*, p. 726

◆ 1002 ◆ **Hospital Week, National**

*Week including May 12*

Although Florence Nightingale (1820-1910), the famous nurse and public health activist, spent most of her life in England, it is in the United States that the anniversary of her birth has been celebrated since 1921 as National Hospital Day.

Originally a day set aside in honor of the woman who made nursing a respectable profession and who revolutionized the way hospitals were run, the May 12 observance was expanded to a week-long event in 1953 so that hospitals could use it to plan and implement more extensive public information programs.

Currently sponsored by the American Hospital Association, National Hospital Week provides an opportunity to recognize employee achievements, to educate the community about the services hospitals offer, and to keep the public up to date on technological advances in the health care field.

In 19th-century England, it was customary for each community to designate a **Hospital Saturday** and a **Hospital Sunday**—a time to collect money for local hospitals both on the streets and in the churches. Hospital Saturday later became **ALEXANDRA ROSE DAY**.

**CONTACT:**  
American Hospital Association  
1 N. Franklin  
Chicago, IL 60606-3421  
312-422-3000; fax: 645-722-4796  
www.aha.org

**SOURCES:**  
*AmerBkDays-2000*, p. 360  
*AnnivHol-2000*, p. 81  
*DictDays-1988*, p. 58

◆ 1003 ◆ **Hostos Day**  
*January 11*

Eugenio Maria de Hostos (1839-1903) was a Puerto Rican philosopher and patriot who became a leader of the opposition to Spanish colonial rule in the 19th century. He campaigned for the education of women in Brazil, and his books on law and education triggered reforms in other Latin American countries. He even sponsored the first railroad between Chile and Argentina, across the Andes Mountains. The anniversary of his birth is observed as a public holiday in Puerto Rico on the second Monday in January.

**CONTACT:**  
Puerto Rico Tourism Company  
666 Fifth Ave., 15th Fl.  
New York, NY 10103  
800-866-7827  
gotopuertorico.com

**SOURCES:**  
*AnnivHol-2000*, p. 8  
*BkHolWrld-1986*, Jan 11

◆ 1004 ◆ **Hot Air Balloon Classic**  
*Early August*

The **National Balloon Classic** takes place over about a week in early August from a launch field just outside Indianola, Iowa. When the event was first held in 1970, only 11 balloonists participated, but in 2001 there were close to 100 pilots and as many as 250,000 spectators. There are several flights or "tasks" involved in each race, designed to test the pilot's skill in handling his or her balloon. New tasks are added regularly to make the sport more demanding. As a result of the races, Indianola has come to be known as the Balloon Capital of the nation. The city is also the home of the National Balloon Museum.

**CONTACT:**  
Hot Air Balloon Classic  
800-FLY-IOWA (359-4692) or  
515-961-8416; fax: 515-961-8415  
info@nationalballoonclassic.com  
www.nationalballoonclassic.com/

**SOURCES:**  
*GdUSFest-1984*, p. 58

◆ 1005 ◆ **Houses and Gardens, Festival of**  
*March-April*

One of the nation's oldest and most prestigious house tours, held from mid-March to mid-April in Charleston, S.C. This 300-year-old city has been bombarded by land and sea, devastated by an earthquake, and battered by hurricanes, but it remains a place known for splendid wrought-iron embellished architecture. The port city has 73 pre-Revolutionary buildings, 136 late-18th-century structures, and 600 others built before the 1840s. Among the more interesting areas is Cabbage Row, the model for Catfish Row in DuBose Heyward's novel *Porgy*, on which George Gershwin's opera *Porgy and Bess* was based.

More than 100 homes and gardens, full of blooming azaleas and camellias, are usually included in the festival, which

dates from 1947. It features both afternoon and evening candlelight tours, and special candlelight galas with music and wine.

**CONTACT:**  
Historic Charleston Foundation  
P.O. Box 1120  
Charleston, SC 29402  
843-723-1623; fax: 843-577-2067  
lhandel@historiccharleston.org  
www.historiccharleston.org

**SOURCES:**  
*GdUSFest-1984*, p. 168

◆ 1006 ◆ **Houston Livestock Show & Rodeo**  
*Mid-February to early March*

The nation's largest livestock show, with more than 35,000 entries, held in the famous Astrodome of Houston, Tex. The show is a reminder of the 19th-century days when Houston's shipping trade was based on timber, cotton, and cattle. Things get under way with a downtown parade, and the agenda then includes top celebrity entertainers, pig races, and a chili cookoff.

The 2003 rodeo took place in the new Reliant Stadium, whose construction began in 2000.

**CONTACT:**  
Houston Livestock Show & Rodeo  
P.O. Box 20070  
Houston, TX 77225-0070  
832-667-1000; fax: 832-667-1134  
www.rodeohouston.com

**Human Rights Week**  
*See Bill of Rights Day*

◆ 1007 ◆ **Human Towers of Valls**  
*June 24*

On **ST. JOHN'S DAY** in the city of Valls in the Catalan region of Spain, a touring acrobatic company, or *comparsa*, presents the **Xiquets de Valls**, or "human towers of Valls." The acrobats form human towers or pyramids with four to six men at the base and one or more children at the top. The towers can extend to eight times a man's height, and they are formed to the musical accompaniment of the *gralla*, or native oboe. There is a point during the performance at which the children on top salute, the music ceases, and the entire structure stands immobile for several seconds before collapsing gracefully to the ground.

The companies also create human towers on St. Ursula's Day, October 22, and other fiestas.

**CONTACT:**  
Valls Office of Tourism  
C. de la Cort, 61  
43800 Valls, Catalonia, Spain  
011-34-977-612-530; fax: 011-34-977-612-872  
turisme.valls@altanet.org  
www.costadaurada.org/costadaurada-0a/pagines/uk/ofertac/tradicio.html (Tourist Board of Taragona Provincial Government)

**SOURCES:**  
*FestWestEur-1958*, p. 200

◆ 1008 ◆ **Humor and Satire Festival, International**  
*June, during odd-numbered years*

Gabrovo, Bulgaria, may seem an unlikely place for the only festival in the world devoted to humor. This town, founded by a blacksmith in the 14th century, has a longstanding reputation for stinginess, and many jokes are told about the length to which its inhabitants will go to avoid spending money. The first humor festival was held there in 1967 in hopes of attracting tourism to the area. Now it is a 10-day event that features a procession of people dressed as their favorite comic figure, a parade of satiric floats, and competitions to see who can get the best laugh. More than a thousand participants from 50 countries—mostly cartoonists, filmmakers, sculptors, artists, and performers specializing in humor and satire—take part in the festival each odd-numbered year, which attracts more than 10,000 spectators.

**CONTACT:**  
House of Humor and Satire  
68, Bryanska St.  
P.O. Box 104  
Gabrovo 5300 Bulgaria  
011-359-66-27229; fax: 011-359-66-26989

**SOURCES:**  
*GdWrldFest-1985*, p. 26

◆ 1009 ◆ **Hungary Republic Day**  
*October 23*

Republic Day and the 1956 Revolution Anniversary are celebrated on October 23 and originally commemorated the 1956 uprising against Soviet control; on October 23, 1989, in honor of the previous revolution, Hungarians established a new republic, amending the constitution to allow multiparty politics, public assembly, and create separation of power in the government.

**CONTACT:**  
Hungarian Ministry for Foreign Affairs  
Bem rakpart 47  
H-1027 Budapest Hungary  
011-36-1-458-1000; fax: 011-38-1-212-5918  
[www.mfa.gov.hu/](http://www.mfa.gov.hu/) (click 'Si temap,' then 'Hungary: Basic Information,' then 'National Days of the Republic of Hungary')

◆ 1010 ◆ **Hungary Revolution and Independence Day**  
*March 15*

On March 15, Hungarians observe the anniversary of the beginning of the revolution in 1848 against the Habsburg monarchy and calling for the creation of a nation-state with freedom of the press and an independent parliamentary government. In 1989, celebrations were open for the first time since the Soviet invasion, and took place all over the country.

**CONTACT:**  
Hungarian Ministry for Foreign Affairs  
Bem rakpart 47  
H-1027 Budapest Hungary  
011-36-1-458-1000; fax: 011-38-1-212-5918  
[www.mfa.gov.hu/](http://www.mfa.gov.hu/) (click 'Si temap,' then 'Hungary: Basic

Information,' then 'National Days of the Republic of Hungary')

**Hungry Ghosts Festival**  
*See Ullambana*

◆ 1011 ◆ **Hunters' Moon, Feast of the**  
*Second weekend in October*

October was traditionally the time when the *voyageurs*, or traders, came to Fort Ouiatenon (in what is now Lafayette, Indiana) to trade their goods, gossip with the local French settlers, and generally relax and enjoy themselves before setting out on their next journey. Ouiatenon was home not only to the Ouiatenon Indian tribe but also to a number of French families from Canada. The Feast of the Hunter's Moon attempts to reenact as accurately as possible the events that took place there during the mid-18th century.

The two-day festival, which was first held in 1968, begins with the arrival of the *voyageurs* by canoe on the Wabash River. Events include Indian chants, French folk songs, demonstrations of traditional crafts, and the cooking of typical French and Indian foods over an open fire.

**CONTACT:**  
Tippecanoe County Historical Association  
909 South St.  
Lafayette, IN 47901  
765-476-8411  
[feastinfo@tcha.mus.in.us](mailto:feastinfo@tcha.mus.in.us)  
[www.tcha.mus.in.us/feast.htm](http://www.tcha.mus.in.us/feast.htm)

**SOURCES:**  
*GdUSFest-1985*, p. 53

◆ 1012 ◆ **Hurling the Silver Ball**  
*Monday following February 3*

St. Ia (or Eia or Ives) is the patron saint of St. Ives, Cornwall. She was one of a group of Celtic missionary saints believed to have reached the southwestern tip of England miraculously by crossing the Irish Sea in a millstone boat. They made a safe landing at the place where St. Ives now stands, and there are parishes and churches throughout Cornwall named after them.

St. Ives celebrates **Feast Monday**, near the Feast of St. Ia on February 3, by playing an ancient game known as hurling. In this case the ball is made of cork encased in silver, which is believed to be very old and is kept in the town clerk's office during the year.

The mayor begins the game by tossing the silver ball against the side of the parish church, which is dedicated to St. Ia. Children then take over, tossing the ball back and forth in what might be described as a kind of "hand football." The game stops promptly at 12 noon, and whoever has the ball in his or her possession at that time receives a cash prize or a medal. The festivities continue in the afternoon with more sporting events, and there is a municipal ball in the evening.

**CONTACT:**  
Town of St. Ives  
Town Clerk's Office  
St. Ives, Cornwall  
United Kingdom

**SOURCES:**  
*YrbookEngFest-1954*, p. 34  
*YrFest-1972*, p. 123

www.stives-cornwall.co.uk/  
(click "History," then "Town  
History" p.4)

◆ 1013 ◆ **Hurricane Supplication Day**  
*Fourth Monday in July*

Observed in the U.S. Virgin Islands—St. Croix, St. Thomas, and St. John—Hurricane Supplication Day marks the beginning of the hurricane season. Special church services are held to pray for safety from the storms that ravage these and other Caribbean islands. The custom probably dates back to the "rogation" ceremonies which began in fifth-century England—the word *rogare*, meaning "to beg or supplicate." Rogations usually followed a frightening series of storms, earthquakes, or other natural disasters, although sometimes

they took place annually on the ROGATION DAYS that preceded ASCENSION DAY.

At the end of the hurricane season in October there is a **Hurricane Thanksgiving Day**. Church services are held on the third Monday in October so that the islanders can give thanks for being spared the destruction of a major storm.

**CONTACT:**

U.S. Virgin Islands Government  
Dept. of Tourism  
P.O. Box 324  
St. Thomas, U.S. Virgin Islands  
00804  
800-372-USVI (8784) or 340-776-  
0100; fax: 340-776-0588  
chamber@islands.vi

**SOURCES:**

*AnnioHol-2000*, pp. 126, 181  
*BkFestHolWrld-1970*, p. 125  
*BkHolWrld-1986*, Oct 18  
*FolkAmerHol-1999*, pp. 319,  
423

**Hussein Day**

See **Ashura; Hosay Festival**

# I

## ◆ 1014 ◆ I Madonnari Italian Street Painting Festival *May, Memorial Day weekend*

An ancient Italian tradition of street painting, brought to Santa Barbara, Calif., in 1987. Some 200 professional and amateur artists create chalk “paintings”—both reproductions of old masters and original designs—on the Old Mission courtyard. Artist Kurt Wenner has been known for his *trompe l’oeil* paintings in which he transforms sidewalks into fountains or chasms. In 1988, his *Dies Irae*, or “Day of Wrath,” was a maelstrom of struggling bodies. He used 200 sticks of chalk for *Dies Irae*.

In Italy in the 17th century, vagabond artists created sidewalk works of chalk art. Because they often painted the Madonna, they were known as *madonnari*. Artists still follow the tradition in the Italian village of Grazie di Curtatone, and Santa Barbara’s “I Madonnari” is considered the village’s sister festival. Another sister festival is held at San Luis Obispo Mission on the last weekend in April. The art works, masterful as they are, are gone in a week’s time.

### CONTACT:

Santa Barbara I Madonnari Festival  
1235-b Veronica Springs Rd.  
Santa Barbara, CA 93105  
805-569-3873, ext. 102; fax: 805-563-1103  
www.imadonnarifestival.com/

## ◆ 1015 ◆ Ibu Afo Festival *On or near March 20*

The Igbo people of Nigeria celebrate their New Year’s Eve around March 20 with a solemn ceremony marking the end of the old year and heralding the arrival of the new. The council of elders who fix the annual calendar determine the exact hour at which the year will end. When it arrives, a wailing noise signals the departing year, and children rush into their houses, lock the doors to avoid being carried away by the old year as it leaves, and bang on the doors to add to the din. As soon as the wailing dies down, the doors are thrown open and everyone greets the new year with spontaneous applause.

### CONTACT:

Nigerian Embassy  
1333 16th St., N.W.  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385

### SOURCES:

*BkHolWrld-1986*, Mar 18  
*FolkWrldHol-1999*, p. 213

## ◆ 1016 ◆ Ice Worm Festival

*First full weekend in February*

A zany mid-winter festival to celebrate the emergence of the ice worm in Cordova, Alaska, where the winters are long and dark and give rise to thoughts of things like ice worms. The highlight of the three-day festival is the procession of a 150-foot-long ice worm (it has a dragon’s head) followed by 500 or so paraders. Other events include variety shows, ski events, a survival-suit race, a beauty pageant, music, and dances.

The celebration began in 1961 as a way to shake off the winter blahs, and the legend was born then that an ice worm hibernates during the winter in the Cordova Glacier but starts to hatch or wake up in early February. The worm has gained international fame, and the festival draws great crowds of people.

### CONTACT:

Cordova Chamber of Commerce  
P.O. Box 99  
Cordova, AK 99574  
907-424-7260; fax: 907-424-7259  
iceworm@ctcak.net  
www.cordovachamber.com

### SOURCES:

*BkFestHolWrld-1970*, p. 31  
*GdUSFest-1984*, p. 8

## ◆ 1017 ◆ Iceland Independence Day

*June 17*

Iceland was proclaimed an independent republic on June 17, 1944. Sometimes referred to as **National Day**, the anniversary of this event is also the birthday of Jón Sigurdsson, the nation’s 19th-century leader. A varied program of parades, speeches, sporting competitions, outdoor concerts and shows, and amusements culminates in the evening with dancing in the streets of Reykjavik and other towns.

Another National Day was December 1, the anniversary of the 1918 treaty recognizing Iceland as an independent state



under the Danish crown. This is now largely a student celebration.

**CONTACT:**

Icelandic Tourist Board  
655 Third Ave., Ste. 1810  
New York, NY 10017  
212-885-9700; fax: 212-885-9710  
www.goiceland.org (click  
"Events")

**SOURCES:**

*AnnivHol-2000*, p. 101  
*NatlHolWrld-1968*, p. 85

◆ 1018 ◆ **Icelandic Festival**

*First weekend in August*

The Icelandic Festival, or **Islendingadagurinn**, held in Gimli, Manitoba, each year is one of the oldest ethnic festivals in Canada, dating back to 1890. The Icelandic settlers who emigrated to Canada after their homes in Iceland were destroyed by volcanic eruptions in 1875 wanted to do something to preserve their heritage and customs, and the current festival continues to reflect this interest in Icelandic culture. The events include choral singing and cultural and artistic displays. Participants dress in native Icelandic costumes and eat traditional foods such as smoked lamb and *skyr*, which is similar to yogurt. In recent years a film festival and sporting events have been added to the more traditional offerings.

**CONTACT:**

Icelandic Festival  
107-94 First Ave.  
Gimli, Manitoba R0C 1B1  
Canada  
204-642-7417  
icefest@mts.net  
www.icelandicfestival.com/

**SOURCES:**

*GdWrldFest-1985*, p. 33  
*IntlThFolk-1979*, p. 63

◆ 1019 ◆ **Id al-Adha (Feast of Sacrifice; Eid)**

*Tenth through twelfth days of Islamic month of Dhu al-Hijjah*

This most important feast of the Muslim calendar is the concluding rite of those performing the Hajj or PILGRIMAGE TO MECCA. It is also known as **Id al-Kabir**, the **Great Feast**.

For those not on pilgrimage, Id al-Adha is a three-day festival celebrating Ibrahim's (Abraham's) willingness to obey Allah by killing his son, believed by Muslims to be Ishmael, and not Isaac as written in the Old Testament. Muslims consider Ishmael to be the forefather of the Arabs. According to the Qur'an, Ibrahim had an ax poised over the boy when a voice from Heaven told him to stop. He was allowed to sacrifice a ram instead. Many Muslim families reenact this show of faith by sacrificing a cow, a ram, or a lamb on this day, using a portion of it for the family feast and donating one- or two-thirds to the poor.

In Turkey this day is called the **Kurban** "sacrificial" **Bayram**. In northern central Africa it is called **Tabaski**. It is an official public holiday in numerous African countries and elsewhere around the world.

See also SALLAH FESTIVAL

**SOURCES:**

*BkFest-1937*, p. 238  
*BkFestHolWrld-1970*, p. 80  
*BkHolWrld-1986*, Aug 28  
*ConEncyIslam-1991*, p. 178

*DictWrldRel-1989*, pp. 290,  
569  
*EncyRel-1987*, vol. 7, p. 456,  
vol. 15, p. 458  
*FestWrld: Saudi-1999*, p. 20  
*FestWrld: Turkey-1999*, p. 16  
*FolkWrldHol-1999*, p. 153  
*MuhFest-1988*, p. 34  
*OxYear-1999*, p. 734  
*RelHolCal-2004*, p. 149

◆ 1020 ◆ **Id al-Fitr (Eid)**

*First day of Islamic month of Shawwal*

Also known as the **Feast of Fast-Breaking**, or the **Lesser Feast**, Id al-Fitr marks the end of the month-long fast of RAMADAN and the beginning of a three-day feast. It is the second most important Islamic holiday after ID AL-ADHA.

The Id prayer is performed by the whole community at an outdoor prayer ground (*musalla*) or mosque. Then people put on new clothes, children are given presents, and everyone visits relatives and friends. It is the time when everyone asks pardon for all the wrongs of the past year. Village squares have carnival rides, puppet shows, and candy vendors.

It is called **Lebaran** or **Hari Raya** by Indonesians, Thais, and Malaysians. In Turkey, where it is called the **Candy Festival**, or **Seker Bayrami**, this is the day on which children are given candy or money wrapped in handkerchiefs. In Pakistan the special treat associated with this day is *sauween*, a spaghetti cooked in milk and sugar, and sprinkled with almonds, pistachios, and dates.

In Malaya, where it is called Hari Raya, they hold open houses. It is the new custom to have one's non-Muslim friends visit to foster more understanding between different religious groups. Muslims in turn will visit Chinese friends during LUNAR NEW YEAR, Hindus during DEWALI, and Christians at CHRISTMAS.

In West Africa, a Mande feast of the virgins has been added to this feast. In western Guinea, young men and women parade all night with floats of animals and boats, singing and dancing; small children sing for presents.

**SOURCES:**

*AmerBkDays-2000*, p. 871  
*BkFest-1937*, p. 238  
*BkFestHolWrld-1970*, pp. 80,  
113  
*BkHolWrld-1986*, Jun 27  
*ConEncyIslam-1991*, p. 178  
*DictWrldRel-1989*, p. 597  
*EncyRel-1987*, vol. 7, p. 456,  
vol. 13, p. 91  
*FestWrld: Saudi-1999*, p. 12  
*FestWrld: Turkey-1999*, p. 8  
*FolkWrldHol-1999*, p. 791  
*MuhFest-1988*, p. 63  
*OxYear-1999*, p. 733  
*RelHolCal-2004*, p. 148

◆ 1021 ◆ **Id al-Fitr in Nigeria**

*First day of the Islamic month of Shawwal*

Among Nigerian Muslims Id al-Fitr—the feast concluding the month-long RAMADAN fast—begins with a procession to the emir's palace. People wear new, festive clothes for the event. The emir is the chief or head of state, and as he sits

on his throne, beautifully adorned horses and riders honor him with a *sallah*—a traditional, and dramatic, way of showing respect. One by one, each horseman gallops toward the emir at full tilt and halts only at the last possible moment, then the horseman salutes. The emir's own bodyguards are the last to honor him in this unnerving way. After the *sallah* is over, the feasting and merrymaking starts. Ox-taming—a special form of bullfighting—is a popular entertainment.

The Islamic religion came to Nigeria around the 11th century with Arabs who crossed the Sahara Desert to trade.

See also SALLAH FESTIVAL

**CONTACT:**  
Nigerian Embassy  
1333 16th St., N.W.  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385  
www.nigeriaembassyusa.org/culture1.shtml

**SOURCES:**  
*FestWrld: Nigeria-1998*, p. 20

◆ 1022 ◆ **Idaho Regatta**

*Last weekend in June*

A full-throttle three-day event on the Snake River at Burley, Idaho. Burley's population of 9,000 is doubled for the regatta which is a qualifying race for the American Power Boat Association Western Divisional Championship. A hundred speedboats in 11 inboard limited classes compete for a share of \$35,000 in cash prizes—and a mink coat. The regatta has been held since the 1970s, and each year, a coat has been donated as a prize by Lee Moyle, one of the founders of the regatta, and an owner of the Don and Lee Moyle Mink Farm. Boats are entered from throughout the country. They include seven-liter, hydroplanes, super-stock, pro-stock, KRR flat-bottoms, Comp Jets, and stock hydros.

**CONTACT:**  
Mini-Cassia Chamber of  
Commere  
P.O. Box 640  
1177 7th St.  
Heyburn, ID 83336  
208-679-4793; fax: 208-679-4794  
info@minicassiachamber.org

◆ 1023 ◆ **Idaho Spud Day**

*Third Saturday in September*

A celebration of the potato in Shelley, Idaho. The potato has come to be thought of as *the* crop of Idaho, but the state actually has a number of other important crops: wheat, hay, oats, barley, beans, peas, sugar beets, and fruits. Nonetheless, the spud gets the hurrahs with a festival that began in 1927 and includes a parade, potato-picking and tug-of-war contests, and, of course, potatoes fried, baked, scalloped, mashed, etc. Five thousand free baked potatoes are given to visitors.

**CONTACT:**  
City of Shelley  
City Hall  
101 S. Emerson Ave.  
Shelley, ID 83274  
208-357-3390 or 208-357-3998  
www.shelley.govoffice.com

◆ 1024 ◆ **Ides**

*Various*

In the ancient Roman calendar, the ides fell on the 15th day of March, May, July, and October, and on the 13th day of the other months. The Roman emperor Julius Caesar was assassinated on the Ides of March in 44 B.C., and Shakespeare's famous reference to this day in his play *Julius Caesar*—"Beware the Ides of March"—is probably the best-known use of the term.

The ancient Romans specified a particular day in the month by relating it to the next calends, ides, or nones. For example, "six days before the Ides of June" meant June 8, since the ides in June fell on the 13th.

Calends, sometimes spelled "kalends," refers to the first day of the month, from which the days of the preceding months were counted backward. The order of the days in each month were publicly proclaimed on the calends. For example, "the sixth of the calends of April" meant March 27, or the sixth day before the first day of April (counting April 1 as the first day.)

The Greeks didn't use the term, which is why the phrase "on (or at) the Greek calends" is a synonym for "never." Occasionally, calends was used to mean Settlement Day, since the first of the month was usually the day on which debts were settled.

The nones fell on the ninth day before the ides. In March, May, July, and October, the nones occurred on the seventh of the month because the ides fell on the 15th. In all the other months, the nones occurred on the fifth or 13th days.

**SOURCES:**  
*AnnioHol-2000*, p. 44  
*DictDays-1988*, p. 18  
*DictRomRel-1996*, p. 104  
*FestRom-1981*, p. 42  
*OxYear-1999*, p. 118

◆ 1025 ◆ **Iditarod Trail Sled Dog Race**

*Early March*

The world's longest and toughest sled dog race, across the state of Alaska from Anchorage on the south-central coast to Nome on the south coast of the Seward peninsula on the Bering Sea just south of the Arctic Circle. It commemorates a 650-mile mid-winter emergency run to take serum from Nenana to Nome during the 1925 diphtheria epidemic. The race, which began in 1973, follows an old frozen-river mail route and is named for a deserted mining town along the way.

About 70 teams compete each year, and the winner is acclaimed the world's best long-distance dog musher. In 1985, Libby Riddles, age 28, was the first woman to win the race, coming in three hours ahead of the second-place finisher. It took her 18 days. Susan Butcher won in 1986, and again in 1987, 1988, and 1990. In 1991, Rick Swenson battled a howling blizzard on the last leg to win and become the first five-time winner (1977, 1979, 1981, 1982). His prize money was \$50,000 out of the \$250,000 purse. The 1992 winner, Martin Buser, set a record time of 10 days, 19 hours, and 17 minutes. Buser set a new record of 8 days, 22 hours, and 46 minutes when he took his fourth win in 2002.

Mushers draw lots for starting position at a banquet held in Anchorage a couple of days before the race. Each musher, with a team of anywhere from 8 to 18 dogs, can expect to face 30-foot snowdrifts and winds of up to 60 miles an hour.

A number of events are clustered around the running of the race. At Wasilla, near Anchorage, Iditarod Days are held on the beginning weekend of the race and feature softball, golf on ice, fireworks, and snow sculptures. Anchorage stages an International Ice Carving Competition that weekend, with ice carvers from around the world creating their cold images in the city's Town Square. At Nome, the **BERING SEA ICE GOLF CLASSIC**, a six-hole golf tournament, is played on the frozen Bering Sea during the second week of the race.

Various organizations have campaigned against the Iditarod and other sled dog races because of the risks to the dogs and alleged mistreatment. Iditarod organizers provide each dog with a physical examination before the race, yet, according to newspaper reports, it is not unusual for at least one dog each year to die from exhaustion or injuries sustained during the race.

**CONTACT:**

Iditarod Trail Committee, Inc.  
P.O. Box 870800  
Wasilla, AK 99687  
907-376-5155; fax: 907-373-6998  
iditarod@iditarod.com  
www.iditarod.com/

People for the Ethical Treatment  
of Animals  
501 Front St.  
Norfolk, VA 23510  
757-622-PETA (7382); fax: 757-  
622-0457  
info@peta.org  
www.peta.org/feat/sled/index.  
html

**SOURCES:**

*BkHolWrld-1986*, Mar 24

◆ 1026 ◆ **Igbi**

*Sunday nearest February 5*

Because February 5 is the day that the sun, it is hoped, will shine for the first time of the year on the village of Khora, and then on Shaitli in the Dagestan region of Russia, the Tsezy (Didoitsy) people celebrate this event marking the middle of winter with a festival known as Igbi.

The name comes from the plural of the Tsezian word *ig*—a ring-shaped bread similar to a bagel—and the baking of these ritual breads plays a central role in the celebration, which involves a number of masked and costumed characters playing traditional roles. Six *botsi*, or wolves, carrying wooden swords go from house to house collecting the igbi that the women have been baking in preparation for their arrival. The bagels are strung on a long pole known as the *giri*, and those who fail to cooperate are hit with the swords or have their shoes filled with wet snow and ice.

The children get up early on this day, which is now observed on the Sunday nearest February 5 so they don't have to miss school, and go through the village collecting the igbi that have been made especially for them.

Igbi is also a day of reckoning. All through the year the young organizers of the feast have kept notes of the good and bad deeds of the villagers. Now after all the igbi have

been collected, there is a ceremony in the center of the village in which the *kvidili*—a traditional figure wearing an animal-skin mask resembling no known animal; lately it looks like a horse with horns and a big mouth like a crocodile—reads out the names of those who have committed a transgression (such as public drunkenness) during the year.

The unlucky ones are dragged to the river and immersed up to their knees through a hole in the ice. Those who are congratulated for their good deeds are handed an ig. At the end of the festival, the *kvidili* is symbolically slain with a wooden sword.

**SOURCES:**

*FolkWrldHol-1999*, p. 122

◆ 1027 ◆ **Imbolc (Imbolg)**

*February 1*

One of the "Greater Sabbats" during the Wiccan year, Imbolc celebrates the coming of spring and the recovery of the Earth Goddess after giving birth to the Sun God at YULE. "Wicca" is the name used by many believers in modern Neopagan witchcraft because it doesn't carry the stigma that the terms "witch" or "pagan" carry.

The Greater Sabbats (or Sabbaths) take place four times a year, at the **CROSS-QUARTER DAYS** of February 1, May 1, August 1, and November 1. In ancient days, some of these were huge get-togethers that involved dancing, singing, and feasting which went on all night. Revolving around the changing of the seasons and the breeding of animals, they served as a way to give thanks for the bounties of the earth. Other names for Imbolc include the **Feast of Pan**, **Feast of Torches**, **Feast of Waxing Lights**, and **Oimelc**.

*See also* BELTANE; LAMMAS; ST. BRIDGET'S DAY; SAMHAIN

**SOURCES:**

*RelHolCal-2004*, p. 270

◆ 1028 ◆ **Immaculate Conception, Feast of the**

*December 8*

Theological controversy surrounded this festival for centuries, though popular celebration of it dates to at least the eighth century. The argument hinged on the meaning of the word "immaculate," which in this context refers to the belief that Jesus' mother Mary was conceived without original sin, the basic inclination toward wrongdoing that originates from the sin of Adam. Many leading theologians, including St. Thomas Aquinas, questioned the Immaculate Conception.

Although for many years it remained open for debate, in 1854 Pope Pius IX proclaimed it to be an essential dogma of the Roman Catholic Church, and since that time the Feast of the Immaculate Conception has celebrated God's choice of Mary to give birth to His Son. This is also a pious belief held by many Anglicans.

In Guam, this is a legal holiday also known as Our Lady of Camarin Day, commemorating a statute of Mary that a fisherman found floating off the coast. It is observed on the fourth Thursday in November.

**CONTACT:**

The Mary Page  
Marian Library/International  
Marian Research Institute  
University of Dayton  
Dayton, OH 45469-1390  
www.udayton.edu/mary/main.  
html

Guam Visitors Bureau  
c/o Aviso, Inc.  
1336-C Park St.  
Alameda, CA 94501  
800-873-4826 or 510-865-0366;  
fax: 510-865-5165  
guam@avisoinc.com

**SOURCES:**

*AmerBkDays-2000*, p. 818  
*BkFest-1937*, pp. 190, 271  
*BkFestHolWrld-1970*, p. 131  
*BkHolWrld-1986*, Dec 8  
*DaysCustFaith-1957*, p. 308  
*DictWrldRel-1989*, p. 338  
*FolkWrldHol-1999*, p. 694  
*OxYear-1999*, p. 490  
*RelHolCal-2004*, p. 85  
*SaintFestCh-1904*, p. 14

◆ 1029 ◆ **Immaculate Conception in Argentina, Feast of the**

*December 8*

Although a number of special fiestas are held in Argentina on December 8, the Feast of the IMMACULATE CONCEPTION of the Virgin Mary, the celebration held in Catamarca stands out. It focuses on the Virgen del Valle, an image of the Virgin Mary that was found in a nearby cave in 1620. Her broad, dark face and narrow eyes marked the Virgen as clearly the product of an indigenous artist.

Every town and hamlet in Catamarca province and in several neighboring provinces has its own replica of the statue, and all bring their images to the provincial capital of San Fernando del Valle de Catamarca for the December 8 procession. Some pilgrims make the journey on foot, which means that they must set out in November to get there on time. Many wear special costumes, and almost everyone also brings brightly hued pennants and flags. They make music with indigenous instruments along the way. When they reach Catamarca, they participate in many of the competitive games associated with the fiesta. The climax of the festival is the procession in which the original image of the Virgen del Valle is escorted through the streets of town while spectators throw white handkerchiefs in the air.

**CONTACT:**

Province of Catamarca  
011-54-3833-437594; fax: 011-54-  
3833-437593  
tekenet@catamarca.com  
www.catamarca.com/turismo/  
discover.htm

**SOURCES:**

*FiestaTime-1965*, p. 177

◆ 1030 ◆ **Immaculate Conception in Mexico, Feast of the**

*December 8*

The Feast of the IMMACULATE CONCEPTION of the Virgin Mary is an important day throughout Latin America, but it is especially significant in the Mexican town of San Juan de los Lagos in Jalisco State, where the celebration begins several days in advance. The town's inhabitants temporarily rename the streets where the festival will occur. On Calle de Alegria (Joy Street), for example, there are puppet shows, side shows, games of chance, food stands, and musical performances. On Calle del Azúcar (Sugar Street), all kinds of sweets are sold, including the highly prized *alfajor*, which is a candy made from honey and nuts. And on Calle de las Pieles (Street

of Hides), there are exhibitions of animal skins and beautifully made leather goods for sale.

On the morning of December 8, the 11-inch image of the Virgin Mary leaves the local church, carried by priests on a silver litter. Later that afternoon festival organizers put two silver cups on the altar. In one there are scraps of paper bearing the names of devout community members, while the other cup contains blank pieces of paper—with one exception that says "Fiesta de Nuestra Senora de San Juan." Papers are removed two at a time, one from each cup, and the person whose name matches up with the name of the fiesta is in charge of the celebration the following year. Gun shots and ringing bells accompany this news, for it is considered a great honor to be chosen.

**CONTACT:**

Jalisco State Tourism Institution  
Moreles #102  
Plaza Tapatia  
Guadalajara, Jalisco, Mexico  
800-363-2200 or 011-52-33-658-  
2222

**SOURCES:**

*FiestaTime-1965*, p. 173

◆ 1031 ◆ **Immaculate Heart of Mary, Feast of the**

*May-June; second Saturday following the  
second Sunday after Pentecost*

It was St. John Eudes who initiated the worship of the Holy Heart of Mary in 1648 by composing a Mass and Office, although the feast failed to be approved by the Congregation of Rites in 1669. Repeated requests over the years for official recognition of the feast were reinforced in 1917 when the Virgin Mary appeared at Fátima, Portugal, and expressed her wish that the devotion be established so that Russia would be saved.

On October 31, 1942, the 25th anniversary of the appearance at Fátima, Pope Pius XII consecrated the entire human race to the Immaculate Heart of Mary, and two years later, a feast under that name was established for August 22, octave of the Feast of the IMMACULATE CONCEPTION. (See also OUR LADY OF FÁTIMA DAY.) It was moved to its present date in 1969. Roman Catholics observe this day in honor of Mary and to obtain her intercession for world peace and the practice of virtue.

**CONTACT:**

The Mary Page  
Marian Library/International  
Marian Research Institute  
University of Dayton  
Dayton, OH 45469-1390  
www.udayton.edu/mary/main.  
html

**SOURCES:**

*RelHolCal-2004*, p. 97

◆ 1032 ◆ **Impruneta, Festa del**

*Late October*

The fair held at Impruneta, outside Florence, Italy, is one of the largest and noisiest of the autumn harvest festivals held all over Tuscany in October.

For weeks before the festival begins, the walls of Florence are covered with posters announcing when the fair will be held. Dating back three centuries, the *fiesta* originally celebrated the figure of the Virgin Mary which was believed to have been painted by St. Luke. But now it is primarily a

celebration of the harvest and a last opportunity before winter to indulge in the area's special foods and the wines of the Elsa and Pesa valleys.

Chickens, pigeons, and suckling pigs are roasted on spits, and there are tables heaped with home-cured hams and loaves of country-style bread. Other foods associated with the fair include the paper-thin anise cookies known as *brigidini* and almond toffee, which is boiled in iron cauldrons.

**CONTACT:**

Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

◆ 1033 ◆ **Inauguration Day**  
*January 20*

From 1789 until 1933, the day on which the newly elected president of the United States began his term of office was March 4—now known as **Old Inauguration Day**. The day was changed to January 20 when the 20th Amendment to the Constitution was passed in 1933. When Inauguration Day falls on a Sunday, the oath of office is administered privately, but the public ceremonies are usually postponed until the following day.

The swearing-in of the president had been held on the East Portico of the Capitol building since Andrew JACKSON's 1829 inauguration. Former president Ronald Reagan changed the site for his inauguration in 1981. Since then, the swearing-in has been held on the West Terrace of the Capitol. This site, which faces out onto the Mall where thousands gather for the event, affords greater visibility for spectators. Reagan reportedly also liked the symbolism of the president facing west, out toward the rest of the country.

At noontime, the chief justice of the United States administers the oath of office to the president, who then delivers an Inaugural Address. This is followed by a colorful Inauguration Parade through the streets of Washington, D.C.

Inauguration festivities are usually somewhat more modest when a president is elected for a second term or when a change in the presidency does not involve a change in the ruling political party.

In the evening inaugural balls are held in a number of different locations, and the president and the first lady try to make a brief appearance at each of them. William Henry Harrison was the first American president to dance at his own inaugural ball, but the exertion proved too much for him. Already suffering from his exposure to the stormy weather during his record-breaking inaugural address (one hour and 45 minutes), he later developed pneumonia and died within a month.

**CONTACT:**

Library of Congress  
American Memory online exhibits  
memory.loc.gov/ammem/to  
day/jan20.html and memory.  
loc.gov/ammem/ndlpedu/fea  
tures/inaug/theatre.html

**SOURCES:**

*AmerBkDays-2000*, p. 76  
*AnnivHol-2000*, p. 12  
*DictDays-1988*, p. 59

◆ 1034 ◆ **Inconfidência Week**  
*Week including April 21*

The *Inconfidência* was a colonial uprising for Brazilian independence from Portugal at the end of the 18th century (see also BRAZIL INDEPENDENCE DAY). It is celebrated during the week of April 21 by paying tribute to Joaquim José da Silva Xavier—also known as **Tiradentes** ('tooth-puller') because of his dentistry practice—who became a martyr for independence when the uprising was put down and he was executed.

The Inconfidência Week festivities include performances by orchestras, bands and choirs, and athletic competitions. The city of Ouro Preto is honorarily restored to its former position as state capital of Minas Gerais during the festival.

**CONTACT:**

Brazilian Embassy  
3006 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-238-2700; fax: 202-238-2827  
cultural@brasilemb.org

**SOURCES:**

*AnnivHol-2000*, p. 65  
*NatlHolWrld-1968*, p. 159

**Independence Days**

*See under individual countries*

◆ 1035 ◆ **India Republic Day**  
*January 26*

An important national festival in India celebrating the day in 1950 when India's ties with Britain were severed and the country became a fully independent republic. The holiday is marked with parades and much celebration in all the state capitals, but the celebration in Delhi is especially grand. There is a mammoth parade with military units, floats from each state, dancers and musicians, and fly-overs. The festivities in Delhi actually last for about a week, with special events of all sorts in auditoriums and hotels. Special festivities took place during the year 2000, when India celebrated its 50th anniversary as an independent republic.

England's Queen Victoria had been proclaimed Empress of India in 1877, and it wasn't until 1947 that India won its long fight for freedom. The India Independence Act was passed by the British Parliament in July 1947, and by August 15 the Muslim nation of Pakistan and the Hindu nation of India had become independent dominions. Lord Mountbatten served as governor-general during the transition period. When a new constitution came into effect in 1950 his governor-generalship ended, and India stood fully independent. Independence Day on Aug. 15 is also a national holiday, but is observed chiefly with speech-making and none of the grandeur of Republic Day.

**CONTACT:**

Embassy of India  
2107 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-939-7000; fax: 202-265-4351  
info2@indiagov.org

**SOURCES:**

*AnnivHol-2000*, pp. 15, 136  
*GdWrldFest-1985*, p. 111  
*IntlThFolk-1979*, p. 205  
*NatlHolWrld-1968*, p. 18

◆ 1036 ◆ **Indian Arrival Day**  
*May 30*

The people of Trinidad and Tobago observe May 30 as Indian Arrival Day. This holiday honors the nation's citizens of Indian descent and acknowledges their contribution to the

social and cultural landscape of Trinidad and Tobago. In particular, it recalls the arrival of the first boats from India in 1845. The boats brought poor people who were made to work as indentured servants, thereby filling the need for cheap labor created by the emancipation of the nation's African slaves in 1838.

The holiday grew out of an observance organized by Indian social activists in 1977, who used the festival to counter anti-Indian prejudice and to encourage ethnic pride in Trinidad's citizens of Indian descent. It was later adopted as a national observance. Today the holiday is celebrated with reenactments of the arrival of the first ships bringing Indians to Trinidad, parades honoring the history of the nation's Indian citizens and their festivals, and various cultural events.

**CONTACT:**

Trinidad and Tobago Government  
011-868-623-6962 or 011-868-623-9673; fax: 011-868-625-6096  
infodiv@ttgov.gov.tt  
www.gov.tt/ttgov/events/holidays/default.asp

Trinidad and Tobago National Library and Information System Authority  
Hart and Abercromby Streets  
Port-of-Spain, Trinidad  
West Indies  
011-868-623-6962 or 011-868-623-9673; fax: 011-868-625-6096  
nalis@nalis.gov.tt  
www.nalis.gov.tt/Festivals/Culture\_IndianArrivalDay.html

◆ 1037 ◆ **Indian Market**

*Third weekend in August*

A showplace for traditional and contemporary Indian art, held on the Plaza of Santa Fe, N.M. The market is the oldest and largest juried competition among Indian artists. It originated as part of the 1922 Fiesta de SANTA FE and continued and grew out of concern that the art forms of the Indian pueblos (villages) were disappearing.

Today more than 800 Indians enter the competition, largely from the 19 New Mexico pueblos and the Apache, Navajo, Hopi, and Ute tribes of the Southwest. Besides the booths of art works, there are numerous food booths, offering such Indian specialties as green chile on fried bread. Indian dances are performed at the courtyard of the Palace of the Governors. A poster-signing ceremony and a benefit art auction precede the market days.

**CONTACT:**

Southwest Association for Indian Arts, Inc.  
P.O. Box 969  
Santa Fe, NM 87504-0969  
505-983-5220; fax: 505-983-7647  
info@swaia.org  
www.swaia.org

**SOURCES:**

*GdUSFest-1984*, p. 119

◆ 1038 ◆ **Indianapolis 500**

*May, Sunday of Memorial Day weekend*

The "Greatest Spectacle in Racing," popularly known as the **Indy 500**, is actually the culmination of a month-long event.

It begins the first week in May with the Mayor's Breakfast and parade around the Indianapolis Motor Speedway, the two-and-a-half-mile oval track on which the race takes place. Then there are qualifying races to determine who will participate in the final **Indianapolis 500 Mile Race**, which is held on the Sunday before **MEMORIAL DAY**.

On the day before the big race, there is a 500 Festival Memorial Parade that draws more than 300,000 spectators to the streets of downtown Indianapolis and features floats, musical groups, and celebrities. The race itself, which has been held in Indianapolis since 1911, regularly attracts about 400,000 spectators to the 559-acre speedway, in addition to 4,000 media people and a nationwide television audience. The Indy is said to be the largest one-day sporting event in the world.

The official track qualifying record belongs to Arie Luyendyk, whose one-lap speed in 1996 was 237.498 mph.

The Indy racing car is fueled with a blend of fuels (such as methanol and nitromethane) and usually powered by a turbo-charged engine. Officially, the Indy 500 is a testing-ground for devices that will eventually be used in passenger cars. The annual race has been credited with such automotive improvements as the rearview mirror, balloon tires, and ethyl gasoline.

**CONTACT:**

Indy Racing League  
Public Relations  
4565 W. 16th St.  
Indianapolis, IN 46222  
317-484-6526; fax: 317-484-6525  
indyracingleague@indyracing.com  
www.indy500.com/

**SOURCES:**

*AmerBkDays-2000*, p. 389  
*GdUSFest-1984*, p. 52

◆ 1039 ◆ **Indonesia Independence Day**

*August 17*

Indonesia had been a Dutch colony for 300 years when a group of revolutionaries declared independence on August 17, 1945. Indonesians endured four more years of struggle before their independence was formally granted by **QUEEN JULIANA** of the Netherlands.

This national holiday is celebrated throughout Indonesia with parades, athletic events, and a multitude of cultural and performing arts festivals.

**CONTACT:**

Indonesian Embassy  
Information Dept.  
2020 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-775-5200; fax: 202-775-5365  
Information@embassyofindonesia.org  
www.embassyofindonesia.org/general/holidays.html

**SOURCES:**

*AnnioHol-2000*, p. 138  
*IntlThFolk-1979*, p. 227  
*NatlHolWrld-1968*, p. 147

◆ 1040 ◆ **Indra Jatra**

*September-October; end of Hindu month of Bhadrapada to early in the Hindu month of Asvina*

The most important festival of Nepal, combining homage to a god with an appearance by a living goddess. The festival, lasting for eight days, is a time to honor the recently deceased

and to pay homage to the Hindu god Indra and his mother Dagini so they will bless the coming harvests. It furthermore commemorates the day in 1768, during an Indra Jatra (*jatra* means "festival"), that Prithwi Narayan Shah (1730-1775) conquered the Katmandu Valley and unified Nepal.

Legend says that Indra, the god of rain and ruler of heaven, once visited the Katmandu Valley in human form to pick flowers for his mother. The people caught him stealing flowers. Dagini, the mother, came down and promised to spread dew over the crops and to take those who had died in the past year back to heaven with her. The people then released Indra and they have celebrated the occasion ever since.

Before the ceremonies start, a 50-foot tree is cut, sanctified, and dragged to the Hanuman Dhoka Palace in Katmandu. It represents Shiva's lingam, the phallic symbol of his creative powers and shows he's come to the valley. As the pole is erected, bands play and cannons boom. Images of Indra, usually as a captive, are displayed, and sacrifices of goats and roosters are offered.

Three gold chariots are assembled in Basantpur Square, outside the home of the Kumari, the living goddess and vestal virgin. She is a young girl who was selected to be a goddess when she was about three years old, and she will be replaced by another girl when she begins to menstruate. This indicates she is human.

Two boys playing the roles of the gods GANESH and Bhairab emerge from the Kumari's house to be attendants to the goddess. Then the goddess herself appears in public for the first time, walking on a carpet so her feet don't touch the ground. The crowds go wild. The king bows to the Kumari, and the procession moves off to the palace where it stops in front of the 12-foot mask of the Bhairab. This is the fearsome form of Shiva in Nepal and is displayed only at this time. The Kumari greets the image and rice beer pours from its mouth. Those who catch a drop of the beer are blessed, but even more are those who catch one of the tiny live fish in the beer.

In the following days the procession moves from place to place around Kathmandu. Masked dancers perform every night at the Hanuman Dhoka square dramatizing each of the earthly incarnations of Vishnu. On the final day of the festival the great pole is carried to the river.

**CONTACT:**  
Nepal Tourism Board  
Tourist Service Center  
Bhrikuti Mandap  
Kathmandu, Nepal  
011-977-1-4256909; fax: 011-977-  
1-4256910  
info@ntb.org.np

**SOURCES:**  
*FolkWrldHol-1999*, p. 515

### **Ingathering, Feast of the See Sukkot**

### ◆ 1041 ◆ **Interceltique, Festival** *First Friday in August until second Sunday in August*

Created in 1971, the Interceltic Festival brings together traditional and contemporary expressions of Celtic culture and

arts. Approximately 4,500 singers, instrumentalists, visual artists, dancers, professors, and filmmakers—drawn from the traditionally Celtic lands—take part in the event. These lands include Ireland, Scotland, Wales, Cornwall, Galicia (Spain), Asturias (Spain), and Brittany (France). Participants also come from Canada, the United States, and Australia. The festival takes place in Lorient, a town in Brittany, France. It begins on the first Friday in August and lasts until the second Sunday of August. About 350,000 spectators attend the festival annually. Festival organizers hope not only to promote the vitality of Celtic culture, but also to make its artistic contributions known to the rest of the world.

**CONTACT:**  
Interceltic Festival of Lorient  
festival@festival-interceltique.  
com  
www.festival-interceltique.com

### ◆ 1042 ◆ **International Day for Biological Diversity** *May 22*

In 1994 the UNITED NATIONS declared December 29 International Day for Biological Diversity. In the year 2000 they changed the date to May 22 in order to draw more attention to the observance. They also wished to honor the May 22, 2000, signing of the Convention on Biological Diversity.

**CONTACT:**  
United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

### ◆ 1043 ◆ **International Day for the Elimination of Racial Discrimination** *March 21*

International Day for the Elimination of Racial Discrimination is observed annually on March 21, the anniversary of the day in 1960 when, at a peaceful demonstration against the apartheid "pass laws" in Sharpeville, South Africa, police opened fire and killed 69 black South Africans. The observation of this day was initiated by the UNITED NATIONS General Assembly in 1966, when it called on the international community to redouble its efforts to eliminate all forms of racial discrimination and to remember "the victims of Sharpeville and those countless others in different parts of the world who have fallen victim to racial injustice."

**CONTACT:**  
United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/rights/racism/  
21march/

◆ 1044 ◆ **International Day for the Eradication of Poverty**

*October 17*

The UNITED NATIONS named October 17 the International Day for the Eradication of Poverty in 1992. In doing so, the U.N. followed the lead of some non-governmental organizations that had already dedicated the day to promoting awareness of the plight of the extremely poor. The U.N. observance focuses especially on the needs of the destitute in developing countries.

**CONTACT:**

United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 1045 ◆ **International Day for the Preservation of the Ozone Layer**

*September 16*

In 1994 the UNITED NATIONS established September 16 as International Day for the Preservation of the Ozone Layer. The date honors the September 16, 1987, signing of the Montreal Protocol on Substances that Deplete the Ozone Layer. Nations may observe the day with activities that support the aims of the Protocol.

**CONTACT:**

United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 1046 ◆ **International Day of Cooperatives**

*First Saturday in July*

In 1992 the UNITED NATIONS established International Day of Cooperatives on the first Saturday in July. They chose this date to honor the founding of the International Cooperative Alliance one hundred years ago. Today the organization represents 760 million people who belong to various cooperatives in 100 countries. In 1994 the United Nations affirmed their commitment to International Day of Cooperatives in recognition of the crucial role that cooperatives play in economic and social development.

**CONTACT:**

United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 1047 ◆ **International Day of Disabled Persons**

*December 3*

The years 1983-92 marked the United Nations Decade of Disabled Persons, a period during which great strides were made in raising awareness and enacting laws to improve the

situation of individuals with disabilities. At the conclusion of this 10-year observance, December 3 was proclaimed the International Day of Disabled Persons. The U.N. General Assembly appealed to its members to observe this day with activities and events designed to promote the advantages of integrating disabled persons into every area of social, economic, and political life.

**CONTACT:**

United Nations  
Division for Social Policy and Development  
2 UN Pl., Rm. DC2-1320  
New York, NY 10017  
212-963-1996; fax: 212-963-3062  
ito@un.org  
www.un.org/esa/socdev/enable/ (click "Disability and the United Nations," then "History of Disability and the United Nations")

◆ 1048 ◆ **International Day of Older Persons**

*October 1*

The UNITED NATIONS General Assembly decided to set aside October 1 as International Day for the Elderly in 1990 (later designated as the International Day of Older Persons), at which time it asked its member nations to contribute to the Trust Fund for Ageing, which supports projects in developing countries that benefit the elderly.

By designating a day when governments are supposed to focus on what they can do to provide for the elderly, the U.N. hopes not only to forestall problems related to the aging of the population but to focus attention on the promise that a maturing population holds for social, economic, cultural, and spiritual undertakings. The United Nations also set aside the year 1999 as the International Year of Older Persons.

**CONTACT:**

United Nations  
Division for Social Policy and Development  
2 UN Pl., Rm. DC2-1320  
New York, NY 10017  
212-963-0500  
sidorenko@un.org  
www.un.org/esa/socdev/ageing/index.html

◆ 1049 ◆ **International Day of Peace**

*September*

The day of the opening session of the UNITED NATIONS General Assembly, and a day proclaimed by the U.N. to promote the ideals of peace. The first official observance of the day was in September 1982.

At the United Nations the day is marked with a special message by the secretary-general, who then rings the Japanese Peace Bell and invites people throughout the world to reflect on the meaning of peace.

Special events are organized in various countries, and in the United States the mayors of a number of cities issue proclamations for the day.



**CONTACT:**

United Nations  
Global Teaching and Learning  
Project  
United Nations HQ, Rm. 931-B  
New York, NY 10017  
212-963-8589  
cyberschoolbus@un.org  
www.un.org/Pubs/CyberSchoolBus/

◆ 1050 ◆ **International Day of Solidarity with the Palestinian People**

*November 29*

In 1977 the General Assembly of the UNITED NATIONS declared November 29 International Day of Solidarity with the Palestinian People. On December 1, 2000, the Assembly reaffirmed the U.N.'s responsibility to work towards the peaceful creation of a Palestinian homeland and lauded those countries that observed the International Day of Solidarity with the Palestinian People.

**CONTACT:**

United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 1051 ◆ **International Festival-Institute at Round Top**

*Early June to mid-July*

This teaching institute and music festival was founded by world-renowned pianist James Dick in 1971. Dick wanted to establish a center where talented student musicians could make a smooth transition to a professional career. He started out with a 10-day workshop, but now the institute offers advanced lessons, coaching, and various seminars. The emphasis is still on pianists, but there is also instruction in strings, woodwinds, brass, chamber music, and orchestra. The faculty is composed of internationally known musicians who not only teach at the Institute but perform as soloists at the concerts given there.

Round Top is the smallest incorporated city in Texas, with a population of less than 100. It was named for a building with a rounded roof that was at one time a landmark for arriving stage coaches. Just north of the town square is the scenic 200-acre Festival Hill grounds. Concerts are held in the acoustically excellent 1,200-seat festival concert hall and the Edythe Bates Old Chapel, built in 1883. The campus is open all year to visitors and hosts various events, including an Early Music Festival during MEMORIAL DAY weekend, "August-to-April Concert Series," herb workshops, retreats and conferences, and guided tours.

**CONTACT:**

International Festival-Institute at  
Round Top  
P.O. Box 89  
Round Top, TX 78954-0089  
979-249-3129; fax: 979-249-5078  
info@festivalhill.org  
www.festivalhill.org

**SOURCES:**

*GdUSFest-1984*, p. 185  
*MusFestAmer-1990*, p. 139

◆ 1052 ◆ **International Literacy Day**

*September 8*

Established by the UNITED NATIONS to encourage universal literacy, this day has been observed since 1966 by all countries and organizations that are part of the United Nations system. It was a direct outgrowth of the World Conference of Ministers of Education in Tehran, Iran, which first called for the eradication of illiteracy throughout the world. Observances are sponsored primarily by UNESCO (United Nations Educational, Scientific and Cultural Organization) and include the awarding of special literacy prizes.

Prizes are also awarded by the International Reading Association and the Japanese publisher Shoichi Noma to literacy programs that have made a significant difference. For example, in 1984 the Noma Prize was given to the Bazhong District in the People's Republic of China, where the literacy rate had been raised from 10 percent to 90 percent over a 35-year period.

**CONTACT:**

United Nations  
Education Sector, Division of Basic Education  
Literacy and Adult Education  
Section

7, place de Fontenoy  
75352 Paris 07 SP France  
011-33-1-45-68-4669  
n.aksornkool@unesco.org or m.  
glimr@unesco.org  
www.unesco.org/education/literacy\_2000/

**SOURCES:**

*AnnioHol-2000*, p. 152  
*BkHolWrld-1986*, Sep 8

◆ 1053 ◆ **International Volunteer Day for Economic and Social Development**

*December 5*

In 1985 the UNITED NATIONS established December 5 as International Volunteer Day for Economic and Social Development. The Assembly hoped that in so doing, it would draw favorable attention to the contribution made by these volunteers, and thus inspire more people to serve the world community as volunteers.

**CONTACT:**

United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 1054 ◆ **Inti Raymi Fiesta**

*June 24*

The **Inti Raymi Festival**, also known as the **Inti Raymi Pageant, Sun Festival**, or **Feast of the Sun**, is an ancient WINTER SOLSTICE festival celebrated by the Incas in Peru on June 24. Their ancient empire at one time extended along the Pacific coast of South America from the northern border of modern Ecuador to the Río Maule in central Chile. The Incas believed that their land lay at the center of the earth. They honored Inti Raymi, their sun god, at the foot of La Marca Hills, not far from where the actual equator is now known to be. Their

religion embraces both Christian and Indian elements, and they still believe that the sun and moon have god-like powers.

The original Inti Raymi celebration involved animal sacrifices performed by the shaman or priest at the top of the hill of La Marca when the sun reached its zenith at the solstice. Today the main celebration takes place in Cuzco, the 12th-century Incan capital, where there is a special procession and mock sacrifice to the sun, followed by a week-long celebration involving folkloric dances, tours of archeological ruins, and regional arts and crafts displays. Bonfires are still lit in the Andes Mountains to celebrate the rebirth of the sun, and people burn their old clothes as a way of marking the end of the harvest cycle.

**CONTACT:**

Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe  
www.peru.org.pe/ (click on  
"Culture & Traditions," then  
"Traditional Festivities")

**SOURCES:**

*AnnivHol-2000*, p. 105  
*DictFolkMyth-1984*, pp. 526,  
1032, 1055  
*FiestaTime-1965*, p. 104  
*GdWrldFest-1985*, p. 149

◆ 1055 ◆ **Iowa State Fair**

*Eleven days ending third Sunday in August*

One of America's foremost state fairs, celebrating agriculture and featuring a life-sized cow sculpted out of 600 pounds of sweet butter. Held for 11 days at the fairgrounds in Des Moines, and attracting close to a million people each year, the fair is famous for having inspired the Phil Stong novel, *State Fair*, and three movies based on the novel. Will ROGERS starred in the first movie. The second and third were musicals by Rodgers and Hammerstein and included the now-standard songs "It Might as Well Be Spring" and "It's a Grand Night for Singing."

The fair is also famous for its cow made out of butter. The breed represented varies from year to year. It's kept in a display case cooled to 40 degrees. The most frequently asked question at the fair information booth is, "Where's the butter cow?" (Answer: in the Agriculture Building.)

Sheep are an important feature at the fair, reflecting the fact that Iowa has more sheep farms than any other state. Sheepshearing contests are popular; champions can shear a sheep in 90 seconds. The big boar contest is also popular; the winning animal always weighs in at more than half a ton. There are other competitions as well: checker playing, horseshoe pitching, fiddling, and rolling-pin throwing.

The first Iowa state fair was held in 1854. Memorable moments in the intervening years include the spectacular crash of two trains, one labeled Roosevelt and the other Hoover, which were throttled up at opposite ends of a track. They roared down on each other, crashed, and exploded. The year was 1932, when the presidential candidates were Herbert Hoover and Franklin D. ROOSEVELT.

The fair underwent a period of rapid change between 1880 and 1930, expanding to encompass such activities as horse and auto racing, biplane stunt-flying, high-diving horses,

and auto-to-airplane transfers. The American aviator Charles Lindbergh visited the fair in 1927, soon after his triumphant nonstop solo flight across the Atlantic.

**CONTACT:**

Iowa State Fair  
P.O. Box 57130  
Des Moines, IA 50317-0003  
515-262-3111; fax: 515-262-6906  
info@iowastatefair.com  
www.iowastatefair.com/

◆ 1056 ◆ **Ironman Triathlon Championships**

*Saturday nearest the full moon in October*

An extraordinarily grueling international athletic contest held since 1978 in Kailua-Kona on Hawaii Island. It consists of a 2.4-mile swim, a 112-mile bicycle race, and, for the final leg, a standard 26.2-mile marathon run. Close to 2,000 stout-hearted men and women participate, preceding the races with a Thursday night party in which they stoke up on carbohydrates. Originally, contestants swam, biked, and ran for the fun and challenge of the event, but cash prizes are now awarded at a banquet the day after the triathlon.

The event is scheduled for the Saturday nearest the full moon in October so that more beach is exposed at low tide, and there is more light from the moon at night. This is the original, but no longer the toughest such contest: double ironmen now challenge triathletes.

**CONTACT:**

World Triathlon Corporation  
ironmanna@aol.com  
vnews.ironmanlive.com/

◆ 1057 ◆ **Iroquois Midwinter Festival**

*January*

The traditional midwinter ceremony of the Iroquois Indians in Canada and the United States, which also serves to usher in the new year. The ceremonies are dedicated to giving thanks to the Master of Life, or Creator, and also includes prayers to Handsome Lake (Ganio 'Daí Io', 1735-1815), founder of the Iroquois Longhouse religion. The festival lasts eight or nine days. The first few days are concerned with conducting older traditional ceremonies, including the confession and renewal of each person, various other healing and purifying rites, and the False Face dance. The sacrifice of a white dog used to be part of the festival, but this practice has been abandoned. Out of the many ceremonies in the Iroquois tradition, Handsome Lake especially encouraged the Feather Dance, the Thanksgiving Dance, the Personal Chant, and the Bowl Game—known as "the four sacred rituals." The second half of the festival is devoted to fulfilling these.

**SOURCES:**

*BkHolWrld-1986*, Jan 10  
*DictFolkMyth-1984*, p. 835  
*EncyNatAmerRel-2001*, p. 182  
*EncyRel-1987*, vol. 7, p. 284  
*FolkAmerHol-1999*, p. 43

◆ 1058 ◆ **Irrigation Festival**

*First full weekend in May*

The oldest continuous festival in Washington, held since 1896 in Sequim. Originally known as "May Days," the festival celebrated the opening of the first ditch to bring water from the Dungeness River to the arid Sequim prairie. In the early days there were horse races, dancing, a keg of beer hidden in the brush, and tables loaded with food. After a few years, Maypole dances with girls in frilly dresses were a big attraction. The first queen of MAY DAY was chosen in 1908; the first parade was held in 1918; the first queen's float was built in 1948; and a descendant of a pioneer family has been honored as the festival's Grand Pioneer since 1960.

Today, thousands come for a week of activities: a grand parade, a loggers' show, a high school operetta, crafts and flower exhibits, dances, music, and the Ditchwalkers Clam and Spaghetti Dinner.

**CONTACT:**

Sequim-Dungeness Chamber of  
Commerce  
P.O. Box 907  
Sequim, WA 98382-0907  
800-737-8462 or 360-683-6197;  
fax: 360-683-6349  
info@cityofsequim.com  
www.cityofsequim.com/fest.  
html

◆ 1059 ◆ **Islamic New Year**

*First day of the Islamic month of Muharram*

The Islamic New Year occurs on the first day of Muharram, the first month in the Islamic calendar. Muharram is one of four especially holy months for Muslims, along with Dhu al-Qadah, Dhu al-Hijjah (when the PILGRIMAGE to MECCA takes place), and Rajab (when LAYLAT AL-MIRAJ is celebrated). The name of the month means "sacred."

The first day of Muharram commemorates the flight of the Prophet Muhammad from Mecca, where he had experienced hostility toward his teachings, to Medina in 622, which is considered year one in the Muslim calendar. Muhammad's journey, known as the Hijra, is an important milestone in Islamic history, because it brought the religion to more people. Muhammad was welcomed in Medina and soon had many followers.

Devout Muslims observe New Year's Day by going to mosque to worship and listen to stories about Muhammad and early Muslims. Muslims traditionally make resolutions on this day to live more strongly in accord with the teachings of Islam. Some people may exchange gifts, but this is not a popular custom.

**SOURCES:**

*ConEncyIslam-1991*, p. 285  
*MusFest-1987*, p. 43  
*RelHolCal-2004*, pp. 143, 144

◆ 1060 ◆ **Israel Festival**

*May-June*

This three-week festival, founded in 1961, is primarily dedicated to Israeli arts and culture, although guest conductors and performers from other countries are featured as well.

There are symphony and choral concerts, opera, ballet and modern dance, theater, jazz, folklore, films, and art exhibitions at several locations in Jerusalem.

The Israel Philharmonic Orchestra has performed with guest conductors like Zubin Mehta and Leonard Bernstein, and Israeli dance groups offer both traditional and modern programs. Pablo CASALS and Isaac Stern have played there, Rudolf Nureyev and Merce Cunningham have danced at the festival, and Sir John Gielgud has read Shakespeare there.

**CONTACT:**

Municipality of Jerusalem  
Public Relations and Information  
Unit  
1 Safra Sq.  
Jerusalem 91007 Israel  
011-972-2-629-5981; fax: 011-972-  
2-629-6910  
www.jerusalem.muni.il/jer\_  
main/fl\_main.asp?lng=2

**SOURCES:**

*GdWrldFest-1985*, p. 115  
*IntlThFolk-1979*, p. 238  
*MusFestWrld-1963*, p. 259

◆ 1061 ◆ **Israel Independence Day**

*Between April 16 and May 14; Iyyar 5*

Known in Hebrew as **Yom ha-Atzma'ut**, this day commemorates the proclamation of independence by Palestinian Jews and the establishment of a provisional government in Israel on May 14, 1948 (5 Iyyar 5708 on the Jewish calendar).

It is observed with parties, performances, and military parades as well as religious rituals, which include the reading of Psalms. In the United States, Jews celebrate Israel Independence Day by attending concerts, films, parades, Israeli fairs, and other public events. An Israeli Day Parade is held in New York City, but it doesn't always take place on the fifth day of Iyyar.

A popular custom on this day for Israelis is to walk at least a short distance somewhere in the country where they have never walked before.

**CONTACT:**

Israel Ministry of Foreign Affairs  
9 Yitzhak Rabin Blvd.  
Kiryat Ben-Gurion  
Jerusalem 91035 Israel  
011-972-2-530-3111; fax: 011-972-  
2-530-3367  
pniof@mfa.gov.il  
www.israel-mfa.gov.il/mfa/go.asp?M  
FAH00yf0

**SOURCES:**

*AnnioHol-2000*, p. 229  
*NatIHolWrld-1968*, p. 60

Israel Tribute Committee, Inc.  
520 Eighth Ave., 15th Fl.  
New York, NY 10018  
646-472-5388 or 646-472-5387;  
fax: 212-399-9198  
parade@salutetoisrael.com

◆ 1062 ◆ **Istanbul Festivals, International**

*Varies*

Since the first **International Istanbul Festival** was held in 1973, the Istanbul Foundation for Culture and the Arts has used this event to bridge the cultures of East and West and to promote Turkey's rich cultural heritage.

The original festival has now branched out into four annual festivals and one biennial one: the International Istanbul Film Festival, held in April, the International Istanbul Theatre

Festival in May-June, the International Istanbul Music Festival over June and July, and the International Istanbul Jazz Festival in July. The International Istanbul Biennial is held from September to November during odd-numbered years and features contemporary visual art.

**CONTACT:**

Istanbul Foundation for Culture & the Arts  
Istiklal Cad. No.: 146 Beyoglu,  
34435 Beyoglu  
Istanbul 80070 Turkey  
011-90-212-334-0700; fax: 011-90-  
212-334-0716  
press.pr@istfest-tr.org  
www.istfest.org

**SOURCES:**

*GdWrldFest-1985*, p. 180  
*IntlThFolk-1979*, p. 369

◆ 1063 ◆ **Isthmian Games**

*First month of spring*

Athletic competitions held in ancient times at Corinth in Greece. They were held during alternate years beginning in 581 B.C., with contests in various events, including gymnastics, horse racing, and poetry (the last was open to both men and women). The prize was a crown of celery.

There are differing stories as to the origin of the games; one legend says they were founded by Theseus after he killed the robber chief Sinis. The games were one of the four great national Greek festivals, the others being the OLYMPIC, PYTHIAN, and NEMEAN games. The Isthmian games were especially popular because they offered more amusements than the other three festivals.

**SOURCES:**

*OxClassDict-1970*, p. 556

◆ 1064 ◆ **Itabashi Suwa Jinja Ta-Asobi**

*January or February*

The rice crop is crucial to the Japanese, and various rituals are observed to please the *kami*, or god, who is ultimately responsible for a good harvest. These rice-growing rituals can be traced back to ancient times, although the significance of some has been long forgotten. Since spring begins to emerge in January, signalling the nearness of the new planting season, people perform traditional rituals for a good crop. It is not uncommon to see offerings in rice paddies, usually consisting of charms affixed to plants believed to give good luck, such as pine, chestnut, and bamboo during January. The most popular time to observe these rituals is between January 11 and the night of the full moon.

The festival known as Itabashi Suwa Jinja Ta-Asobi, held at the Suwa Shrine in Tokyo, began as a thanksgiving ritual to the god of the rice paddies (*Ta-no-kami*) in return for the granting of a plentiful harvest. There is also a *mikoshi* parade—*mikoshi* are the portable shrines or palanquins identified with the gods during their visits to earth—singing and food. One area is set aside for the performance of traditional dances, which include a rice-planting dance, a weeding dance, a chasing-away-the-bird dance, and a fertility dance. At the end of the festival, a big bonfire is lighted and huge drums are played.

**CONTACT:**

Association for Itabashi International Communications

**SOURCES:**

*JapanFest-1965*, pp. 92, 119

Itabashi City Hall  
2-66-1 Itabashi  
Itabashi-ku, Tokyo 173-8501  
Japan  
011-81-3-3579-2015; fax: 011-81-3-  
3579-4211  
kkouryu@city.itabashi.tokyo.jp  
www.city.itabashi.tokyo.jp/icief/  
ku/ku-e-events.htm

◆ 1065 ◆ **Italian Festival**

*May, Memorial Day weekend*

A weekend festival in McAlester, Okla., in Pittsburgh County, a coal-rich area that drew miners of Italian heritage in the 1880s. The town began as a tent store owned by J. J. McAlester, who discovered and mined the coal here. He was later lieutenant governor of the state. The descendants of the Italian miners celebrate their heritage with folk music, dances, costumes, arts and crafts, and, of course, food, lots of it: 12,000 meatballs, 6,000 sausages, and 200 gallons of spaghetti and sauce.

**CONTACT:**

Italian Festival  
P.O. Box 1212  
McAlester, OK 74502-1212  
918-426-2055; fax: 918-423-8824  
info@italianfestival.org  
www.italianfestival.org/

◆ 1066 ◆ **Italy Liberation Day**

*April 25*

Liberation Day is a national holiday commemorating the Allied invasion of Italy in 1943 that led to the overthrow of Mussolini's Fascist rule during World War II.

**CONTACT:**

Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**

*AnnieHol-2000*, p. 68

◆ 1067 ◆ **Itul**

*December*

This highly regarded ritual is a ceremonial dance performed by the Kuba people who live in the Democratic Republic of Congo (formerly Zaire). It takes place on an infrequent basis, not only because the costs and preparation involved are so extensive but also because it can only be held with the king's authorization; the only sponsors (and funders) may be the children of a king.

An Itul performed for a king is held in the dance area of the palace and is considered more refined because the king's wives are professional dancers and singers. If the Itul is open to the public, it takes place in the plaza in front of the palace. Although it is usually held in December, the dates can vary.

The preparations can take up to several months, but the dance itself lasts only a few hours. The villain's role is danced by someone dressed as an animal, and the plot on which the dance is based combines both traditional episodes and those that have been adapted to whatever animal is chosen.

The dance is performed in two parts over two consecutive days. The first part mourns the destruction caused by the enemy-animal, and the second part deals with its capture and killing. There is a chorus of women kneeling in the center who perform the songs and provide a rhythmical accompaniment by beating calabashes or gourd drums on the ground. The dancers move counterclockwise around the chorus, and the king watches the spectacle from a special shelter set off to one side.

The Itul is considered so important that once the word spreads that the ceremony is taking place, Kuba people from all over rush to attend it. It is revived from time to time by kings who fear that their traditional power is being threatened by modern secular life.

**CONTACT:**  
Democratic Republic of Congo  
Embassy  
1800 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-234-7690; fax: 202-234-2609

**SOURCES:**  
*FolkWrldHol-1999*, p. 692

**Ivory Coast**  
*See Côte d'Ivoire*

◆ 1068 ◆ **Ivy Day**  
*October 6*

October 6 is the anniversary of the death of Charles Stewart Parnell (1846-1891), the famous Irish statesman and leader of the Home Rule Party. He entered the House of Commons when he was only 29 and quickly established a reputation for hostility to England and all things English. He became a hero to the Irish poor, many of whom would try to touch his clothes or kiss his hands and knees when he walked through a crowd.

Parnell fell out of public favor somewhat when he became involved in a divorce case in 1890, and the trauma of rejection by so many of his countrypeople is thought to have contributed to his early death in 1891. But he is a symbol of Irish pride and independence, and his name appears frequently in Irish literature, particularly the poetry of William Butler Yeats and the short story in James Joyce's *Dubliners* called "Ivy Day in the Committee Room."

It is somewhat ironic that the sprig of green ivy traditionally worn on this day—chosen by Parnell himself as an emblem—is a color he apparently intensely disliked.

**SOURCES:**  
*DictDays-1988*, p. 60

◆ 1069 ◆ **Iyomante Matsuri (Bear Festival)**  
*January-February*

Among the Ainu people of the northernmost islands of Japan, especially on Hokkaido, the baiting and killing of a young bear was not considered a brutal act but a ritual send-off to the spirit world. The "divine" cub was ceremoniously fed and cared for, then killed and arranged with fetishes. Some of his own cooked meat and a dish of his own blood, along with cakes and dried fish were laid before him. He was supposed to bring these gifts to his parents when he arrived in heaven. After a time, Ainu belief has it, he would be reincarnated and return to earth as another cub.

**CONTACT:**  
Ainu Museum  
2-3-4 Wakakusa-cho  
Siraoi, Hokkaido 059-0902 Japan  
011-81-144-82-3914  
www.ainu-museum.or.jp/english/english.html (click on 'Religion/Sending Spirits Back')

**SOURCES:**  
*EncyRel-1987*, vol. 1, p. 160;  
vol. 2, p. 86  
*FolkWrldHol-1999*, p. 681  
*JapanFest-1965*, p. 207

◆ 1070 ◆ **Izumo-taisha Jinzaisai**  
*Late October to early November; tenth lunar month*

According to Shinto belief, the gods from all over Japan assemble during the tenth lunar month at the Izumo-taisha Shrine in Taisha-machi, Shimané Prefecture. Local people have dubbed this month *Kamiarizuki*, or "the month when the gods are present." Of course, elsewhere in Japan it is called *Kannazuki*, or "the month when the gods are absent." Numerous rituals honoring the gods take place, including a formal greeting at the beach and a ceremonial procession to the shrine.

**CONTACT:**  
Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org  
www.jnto.go.jp/eng/RTG/RI/chugoku/shimane/izumotaisha/izumotaisha.html

**SOURCES:**  
*IllFestJapan-1993*, p. 119

# J

## ◆ 1071 ◆ Jackalope Days

*Mid to late June*

Three days of celebration in Douglas, Wyo., to honor the jackalope, an elusive animal that is a cross between a jackrabbit and an antelope (according to the legends of Converse County). The jackalope might be mistaken for a large rabbit except for its antlers, and it might be identified as a small deer, except for its rabbit-like shape.

The jackalope was first seen in 1829 by Roy Ball, a trapper, who was denounced as a liar. Some people still doubt its existence, despite the evidence of numerous stuffed heads on barroom walls. The jackalope is rarely seen because it is a shy animal and comes out of hiding only for breeding with the commonly seen and hornless females, called does, which look like ordinary rabbits. But it breeds only during electrical storms, at the precise moment of the flash when most people are not out wandering around. A 10-foot replica of a jackalope in Centennial Jackalope Square in Douglas attests to the cultural importance of this critter.

Events of Jackalope Days include a downtown carnival, rodeos, a street dance, a parade, the crowning of a rodeo queen, and sports competitions.

### CONTACT:

Douglas Chamber of Commerce  
121 Brownfield Rd.  
Douglas, WY 82633  
307-358-2950; fax: 307-358-2972  
chamber@jackalope.org  
www.jackalope.org

## ◆ 1072 ◆ Jackson's Birthday, Andrew

*March 15*

Andrew Jackson (1767-1845), the seventh president of the United States (1829-37), became a national hero during the War of 1812 when he successfully fought the British at New Orleans, despite the fact that he was so sick he could barely stand without assistance, and no one knew that a peace treaty had been signed two weeks earlier. His soldiers thought he was as "tough as hickory," resulting in his nickname, "Old Hickory." The anniversary of his birth is a special observance in Tennessee, and the president of the United States usually

brings or sends a wreath to be placed on Jackson's grave in the garden at his home, The Hermitage, near Nashville.

Other tributes paid to Jackson during this week include radio speeches and newspaper editorials, school essay contests, and Jackson Day dinners sponsored by the Democratic party, of which he is considered one of the founders. Sometimes these celebrations are held on January 8, BATTLE OF NEW ORLEANS DAY. In Virginia, Jackson's birthday is celebrated in January along with those of Martin Luther KING, Jr. and Robert E. LEE.

### CONTACT:

The Hermitage  
4580 Rachel's Ln.  
Hermitage, TN 37076  
615-889-2941; fax: 615-889-9909  
info@thehermitage.com  
www.thehermitage.com/

### SOURCES:

*AmerBkDays-2000*, p. 201

## ◆ 1073 ◆ Jacob's Pillow Dance Festival

*June-August*

The second oldest dance festival in the United States (after the Bennington Dance Festival), the Jacob's Pillow Dance Festival takes place for 10 weeks every summer at the historic Ted Shawn Theatre near Lenox, Massachusetts.

Edwin Myers ("Ted") Shawn was an innovative modern dancer and cofounder, with his wife Ruth St. Denis, of Denishawn, the first American modern dance company. In 1933, at his farm named Jacob's Pillow, he founded the Jacob's Pillow Dance Festival as a summer residence and theater for his male dancers. After the group disbanded, Shawn turned Jacob's Pillow into a dance center of international importance—a place where not only ballet but modern and ethnic dance could be presented. Top dancers from all over the world give regular performances throughout the summer to packed houses.

### CONTACT:

Jacob's Pillow Dance Festival  
P.O. Box 287  
Lee, MA 01238  
413-637-1322; fax: 413-243-4744  
jacobspillow@taconic.net  
www.jacobspillow.org/

### SOURCES:

*GdUSFest-1984*, p. 85

◆ 1074 ◆ **Jamaica Festival**

*Late July through first Monday in August*

Originally called the **Independence Festival of Jamaica** because it ended on the first Monday in August, JAMAICA INDEPENDENCE DAY, the two- to three-week-long event now known as the Jamaica National Festival of the Arts emphasizes the cultural roots, conservation, and revival of traditional art forms by ethnic groups—particularly folk music, folk dances, and folk games of African origin—as well as nurturing contemporary arts.

Competitions to determine who will perform at the festival begin early in the year at the local level. After regional and national competitions are held, the best in each category are selected to participate in the final festival programs, which include fine art, photo, and culinary exhibits, music, dance, concerts, plays, and literary readings. The festival has been held in Kingston, Montego Bay, and elsewhere on the island since 1963. A film festival was added in 1977.

**CONTACT:**  
Jamaica Cultural Development  
Commission  
3 Phoenix Ave.  
Kingston 10 Jamaica  
011-876-926-5726  
library@jcdc.org.jm  
www.jcdc.org.jm/performing\_arts.htm

**SOURCES:**  
*GdWrldFest-1985*, p. 121

◆ 1075 ◆ **Jamaica Independence Day**

*First Monday in August*

The island of Jamaica became an independent nation with loose ties to the British Commonwealth on August 6, 1962. Before that it had been a founding member of the Federation of the West Indies, a group of Caribbean islands that formed a unit within the Commonwealth of Nations. Allegiance to the British gradually gave way to the emergence of a national identity, and the federation was dissolved.

A public holiday throughout the island, Independence Day is celebrated with a grand parade, traditional music and dancing, arts and crafts exhibits, and agricultural and other events as part of the JAMAICA FESTIVAL.

**CONTACT:**  
Jamaica Cultural Development  
Commission  
3 Phoenix Ave.  
Kingston 10 Jamaica  
011-876-926-5726  
library@jcdc.org.jm  
www.jcdc.org.jm

**SOURCES:**  
*AnnioHol-2000*, p. 145  
*NatlHolWrld-1968*, p. 136

◆ 1076 ◆ **Jamestown Day**

*May 13*

Jamestown, Virginia, is the site of the first permanent English settlement in America. A group of 104 settlers sponsored by the London Company (sometimes called the Virginia Company) disembarked about 50 miles from the mouth of the James River on May 13, 1607, and spent a difficult few years fighting famine and disease. Eventually they initiated the tobacco trade that allowed Virginia to become economically self-sufficient. Jamestown also established the first representative government on the continent, brought the first African

slaves to the colonies, and built America's first Anglican (Episcopal) church.

On the Sunday nearest May 13, which is officially known as Jamestown Day, a commemorative service is held at the historic site of the original settlement. There are speeches, readings, and choral selections; addresses by British and American officials; and a procession to the Memorial Cross, which marks the town's earliest cemetery, followed by a wreath-laying ceremony.

Organizers are planning special events for the 400th anniversary in 2007.

**CONTACT:**  
Colonial National Historic Park  
National Park Service  
P.O. Box 210  
Yorktown, VA 23690  
757-898-2410; fax: 757-898-6346  
www.nps.gov/colo/ and www.nps.gov/colo/Jthanout/JTCele.html (chronology of Jamestown celebrations)

**SOURCES:**  
*AmerBkDays-2000*, p. 361  
*AnnioHol-2000*, p. 82

Jamestown-Yorktown Foundation  
P.O. Box 1607  
Williamsburg, VA 23187  
888-JYF-IN-VA (593-4682) or  
757-253-4838; fax: 757-253-5299  
www.historyisfun.org/

Virtual Jamestown  
University of Virginia  
Virginia Center for Digital  
History  
www.virtualjamestown.org

◆ 1077 ◆ **Jamhuri (Kenya Independence Day)**

*December 12*

The biggest of the national holidays in Kenya, observed to commemorate the full independence of Kenya from the British in 1963. A year later, the country became a republic with Jomo Kenyatta (c. 1894-1978) the first president. The day is celebrated nationwide but with special events in Nairobi—speeches by the president and other officials, parades, fireworks, and *ngomas* (dances) performed in public plazas.

**CONTACT:**  
Kenyan Embassy  
2249 R St., N.W.  
Washington, DC 20008  
202-387-6101; fax: 202-462-3829  
info@kenyaembassy.com

**SOURCES:**  
*AnnioHol-2000*, p. 206  
*NatlHolWrld-1968*, p. 226

◆ 1078 ◆ **Jammolpur Ceremony**

*May*

Among the tribe known as the Saora in the hills of eastern India, May is the time for the Blessing of the Seeds or Jammolpur ceremony, named for Jammolsum, the god of seed.

Farmers bring some of the seed they will be planting soon to an altar set up for the purpose of blessing the seeds. The altar is placed next to a wall painting a priest has completed that morning. Each element in the painting has a symbolic meaning and power; for example, including birds, deer, and porcupines ensures that these animals will stay away from the young crops. It is common for the Saoras to paint such

pictures, which they often do to please a particular god or a deceased ancestor who is giving them trouble. It is also held that the painter is given dreams the night before showing him what to paint.

During the ceremony the priest recites an ancient story and sacrifices a chicken, which is later cooked and eaten. He then pours some wine on the altar and sprinkles some seeds there as well, all the while appealing to the god and ancestors for a good growing season. After the ceremony, the blessed seeds are distributed among the farmers, who take them home and mix them in with the seeds they will sow. At harvest time another ceremony, called **ROGONADUR**, is held.

**CONTACT:**  
India Tourist Office  
1270 Avenue of the Americas,  
Ste. 1808  
New York, NY 10020  
800-953-9399 or 212-586-4901;  
fax: 212-582-3274  
ny@itonyc.com

**SOURCES:**  
*CelebNature-1969*, p. 113

◆ 1079 ◆ **Jamshed Navaroz (Jamshed Navroz)**

*March, July, August; 1st day of Frawardin,  
the 1st Zoroastrian month*

The **Zoroastrian New Year** is observed at the **VERNAL EQUINOX** among the Parsis in India, who are the descendants of the original Zoroastrian immigrants from Iran (formerly Persia). It is traditional for men to dress in white, while women wear colored clothing. Ritual bathing, worship, and the exchange of gifts are part of the celebration. This festival is celebrated in July by the Kadmi sect's calendar and in August by the Shahenshai sect's calendar.

*See also* **NAWRUZ**

**CONTACT:**  
India Ministry of External Af-  
fairs  
meadev.nic.in/earthquake/cul-  
ture/festival/parsi.htm

**SOURCES:**  
*RelHolCal-2004*, p. 66

◆ 1080 ◆ **Janaki Navami**

*April-May; ninth day of waxing half of  
Hindu month of Vaisakha*

Sita, heroine of the Hindu epic poem *Ramayana*, is supposed to have sprung on this day from a furrow in a field plowed by King Janaka. He named her Sita, which means "furrow of the earth," and raised her as his own child. She was actually the goddess Lakshmi, sent to the earth to bring about the destruction of Ravana and other demons. Many Hindus believe that Sita represents the ideal Indian woman as an embodiment of self-sacrifice, purity, tenderness, fidelity, conjugal affection, and other virtues. Some believe that she appeared in King Janaka's field on the eighth day of the waning half of Phalgun (February-March), and fast on that day instead of the ninth day of Vaisakha.

**SOURCES:**  
*DictWrldRel-1989*, p. 695  
*RelHolCal-2004*, p. 168

◆ 1081 ◆ **Janmashtami (Krishnastami; Krishna's Birthday)**

*August-September; new moon day of Hindu  
month of Bhadrapada*

One of the most important Hindu festivals, celebrating the birthday of Lord Krishna, the eighth incarnation of Vishnu and the hero of both rich and poor. Throughout India it is a fast day until the new moon is sighted. Then there are ceremonies and prayers at temples dedicated to Krishna. Rituals include bathing the statue of the infant Krishna and then placing his image in a silver cradle with playthings.

In Mathura, Uttar Pradesh, where Krishna was born, there are performances of Krishna Lila, the folk dramas depicting scenes from Krishna's life. In the state of Tamil Nadu, oiled poles called *ureyadi* are set up, a pot of money is tied to the top, and boys dressed as Krishna try to shinny up the pole and win the prize while spectators squirt water at them.

In Maharashtra, where the festival is known as *Govinda*, pots containing money and curds and butter are suspended high over streets. Boys form human pyramids climbing on each others' shoulders to try to break the pot. These climbing games reflect stories of Krishna, who as a boy loved milk and butter so much they had to be kept out of his reach.

In Nepal, a religious fast is observed on Krishnastami, and Krishna's temple at Lalitpur is visited by pilgrims. People parade in a procession around the town and display pictures of Krishna.

Numerous rich legends tell of Krishna's life. He is supposed to have been adored as a child for his mischievous pranks—tricking people out of their freshly churned butter or stealing the clothes of the cow maidens, called *gopis*, while they bathed in the river. Later, he used his flute to lure the gopis to amorous dalliances. He also defeated the 100-headed serpent Kaliya by dancing it into submission. Paintings, sculpture, and classical dances depict the many episodes of his life. Portraits of him as a child often show him dancing joyously and holding a ball of butter in his hands. Most often he is shown as the divine lover, playing the flute and surrounded by adoring women.

**CONTACT:**  
India Ministry of External Af-  
fairs  
meadev.nic.in/earthquake/cul-  
ture/festival/jasthmi.htm

Uttar Pradesh Tourism  
Rajarshi Purshottam Das Tandon  
Paryatan Bhavan  
Lucknow, Uttar Pradesh C-13  
India  
011-91-522-2308916; fax: 011-91-  
522-2308937  
upstdc@up-tourism.com  
www.up-tourism.com/fair/  
main.htm

**SOURCES:**  
*BkFest-1937*, p. 160  
*BkHolWrld-1986*, Aug 26  
*DictFolkMyth-1984*, pp. 590,  
924  
*DictWrldRel-1989*, p. 304  
*EncyRel-1987*, vol. 4, p. 454  
*FolkWrldHol-1999*, p. 516  
*RelHolCal-2004*, p. 174

◆ 1082 ◆ **Japan Constitution Memorial Day**

*May 3*

Constitution Memorial Day, or **Kempo Kinen-Bi**, is observed as a national holiday on May 3 and commemorates the adoption of the democratic constitution in 1947. The holiday is



part of **Golden Week**, which includes Children's Day, **KODOMO-NO-HI**, on May 3, and **GREENERY DAY**, April 29.

**CONTACT:**  
Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/may/constitution.html

**SOURCES:**  
*AnnivHol-2000*, p. 76

◆ 1083 ◆ **Japan National Foundation Day**  
*February 11*

The nationwide holiday known as **Kenkoku Kinen-no-Hi** commemorates the accession to the throne of Jimmu Tenno, Japan's first human emperor, in the year 660 B.C. He was believed to be a direct descendant of the gods and is credited with founding the Japanese empire. In fact, this day was originally known as **Empire Day** back in 1872, when the Japanese government first established it as a national holiday. It was abandoned after World War II, then brought back as National Foundation Day in 1966.

It is observed throughout Japan with fireworks and speeches on Japan's position in the world. One of the most elaborate celebrations takes place in Tokyo, where special rites are performed at the Imperial Sanctuary. The emperor and empress, the prime minister, and other high officials attend the ceremony.

**CONTACT:**  
Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/february/kenkoku.html

**SOURCES:**  
*AnnivHol-2000*, p. 25  
*BkFest-1937*, p. 196  
*DictWrldRel-1989*, p. 382

◆ 1084 ◆ **Japanese Emperor's Birthday**  
*December 23*

This is a national holiday in Japan honoring the birth of Emperor Akihito (b. 1933). He and his family typically appear on the Imperial Palace balcony to greet visitors, who are invited to enter the grounds on this day.

**CONTACT:**  
Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/japan/j/q1.html

◆ 1085 ◆ **Jayuya Festival of Indian Lore**  
*Mid-November*

The **Jayuya Indian Festival** was started in 1969, when new traces of the Taino Indian culture were discovered in and around Jayuya, Puerto Rico. The town of Jayuya was once a center of Taino Indian activity, and many Taino stone carvings can still be seen in nearby caves, even though the tribe itself is extinct. The annual festival is held in mid-November and is timed to coincide with the anniversary of the first sighting of Puerto Rico by **COLUMBUS** on November 19, 1493.

Festival events include Indian ceremonies and dances as well as concerts featuring *fontos* (conch shells) as instruments. There is a ceremonial Taino ball game that resembles soccer, and a village (*yukayeque*) of thatched-roof huts that enables visitors to see how the Indians lived. Visitors can attend lectures on the Taino language and customs or take a tour of the caves containing the Indian drawings.

Although Indian arts and crafts are on sale and there are kiosks serving food typical of the island's indigenous population, the Jayuya Indian Festival also has a serious scholarly purpose, which is to educate people about the Taino culture and to encourage more research in this area. Awards are presented each year at the festival to those who have done scholarly work on Puerto Rico's pre-Columbian cultures.

**CONTACT:**  
Puerto Rico Tourism Company  
666 Fifth Ave., 15th Fl.  
New York, NY 10103  
800-866-7827  
gotopuertorico.com

**SOURCES:**  
*GdUSFest-1984*, p. 219

◆ 1086 ◆ **Jefferson's Birthday, Thomas**  
*April 13*

Unique among American presidents, Thomas Jefferson (1743-1826) was not only a statesman but a scholar, linguist, writer, philosopher, political theorist, architect, engineer, and farmer. In Europe, he was praised as the foremost American thinker of his time. In the United States, he is remembered primarily as the author in 1776 of the Declaration of Independence. After retiring from government service, Jefferson founded the University of Virginia, which opened in 1825. He died on July 4, 1826, the 50th anniversary of the signing of the Declaration of Independence.

As one of the founders of the Democratic party, along with Andrew JACKSON, he has been honored since 1936 by the Democratic National Committee, which often sponsors official dinners in various locations across the country known as "Jefferson-Jackson Day Dinners." Sometimes these dinners are held on January 8, the anniversary of the **BATTLE OF NEW ORLEANS**.

At the University of Virginia at Charlottesville, April 13 was observed for many years as **Founder's Day**, but in 1975 the date was shifted to early fall. There is a formal academic procession, after which an address is given by a nationally known figure. This is also the day on which the Thomas Jefferson Award is given to a leading member of the university community.

A birthday commemoration is held each year at Monticello, Jefferson's home in Virginia, as well as at the Jefferson Memorial on the Mall in Washington, D.C.

**CONTACT:**  
Monticello  
The Thomas Jefferson Foundation  
P.O. Box 316  
Charlottesville, VA 22902  
434-984-9800 (recorded message)  
or 434-984-9822 (public affairs)  
www.monticello.org

**SOURCES:**  
*AmerBkDays-2000*, p. 280  
*AnnivHol-2000*, p. 62

Library of Congress  
American Memory online exhibit  
101 Independence Ave., S.E.  
Washington, DC 20540  
202-707-5000  
memory.loc.gov/ammem/to  
day/apr13.html

Thomas Jefferson Memorial  
National Park Service  
900 Ohio Dr., S.W.  
Washington, DC 20024-2000  
202-426-6841  
www.nps.gov/thje/

◆ 1087 ◆ **Jerash Festival of Culture and Art**  
*Late July to early August*

Jordan's Queen Noor (Lisa Najeb Halaby, b. 1951) played an important role in establishing the visual and performing arts festival that is now held in Jerash every summer. Since 1981 visitors have come to the 2,000-year-old ruins where a Greco-Roman city once stood to hear Jordanian music, to see folkloric dances performed by Jordanian and other Arab groups, and to watch Arab plays and puppet shows. Queen Noor opens the nine-day festival by lighting a symbolic flame in the city forum.

In addition to the music, dance and theater events, the Jerash Festival also includes an Arab book fair, with titles in both Arabic and English, sponsored by the Jordan Department of Libraries, Documentation, and National Archives.

**CONTACT:**  
Jerash Festival  
011-9626-567-5199; fax: 011-9626-  
568-6198  
jerashfs@go.com.jo  
www.jerashfestival.com.jo/

**SOURCES:**  
*GdWrldFest-1985*, p. 125

**Jerusalem Day**  
*See Yom Yerushalayim*

◆ 1088 ◆ **Jeshn (Afghan Independence Day)**  
*August 19*

A celebration of Afghanistan's independence from British control, that has been observed throughout the country but with special ceremonies in Kabul. The Treaty of Rawalpindi, signed on August 8, 1919, gave Afghanistan the right to conduct its own foreign affairs. It was the formal conclusion of the brief Third Anglo-Afghan War, which actually ended in May 1919, but August is a slack agricultural period in Afghanistan and therefore a time when more people can celebrate a holiday.

The holiday has been observed with parades, dancing, games, music, and speeches by government figures.

Often the period of Jeshn has been used for major policy announcements. In 1959, one of the more significant events of modern Afghanistan occurred during Jeshn. Prime Minister Mohammad Daoud and other ministers and cabinet and royal family members appeared on the reviewing stand with their wives and daughters exposing their faces. This was a highly dramatic event; until then, women in public always wore the *burka* (an ankle-length tent-like gown and veil that totally covers the head and face, with only a mesh slit to

see through). This marked the beginning of abolishing the required burka, and for years afterward most urban upper-class women went about without a veil.

This all changed in 1996 when the fundamentalist Islamic movement, Taliban, took over most of the country and required women to again wear the burka and severely restricted their movements outside the home, forcing most urban westernized Afghan women to give up their careers and education. The Taliban controlled Afghanistan until 2001, when United States and allied forces ousted the Taliban as part of the war against terrorism.

Despite the unsettled conditions in Afghanistan, Independence Day has continued to be observed.

**CONTACT:**  
Afghan Embassy  
2341 Wyoming Ave., N.W.  
Washington, DC 20036  
202-483-6410; fax: 202-483-6488  
info@embassyofafghanistan.org

**SOURCES:**  
*AnnoHol-2000*, p. 138  
*NatlHolWrld-1968*, p. 71

◆ 1089 ◆ **Jhapan Festival (Manasa Festival)**  
*Mid-August; last day of Hindu month of  
Sravana*

Not for the snake-phobic, *Jhampnias*, or snake charmers, gather in the city of Vishnupur, West Bengal State, India, every August for one of the region's most notable annual festivals. Accompanying them, of course, are snakes of all kinds of local varieties, especially dangerous cobras. *Jhampnias* train their snakes to perform tricks with them, which attendees can observe to their hearts' content. The patron goddess of snakes is Manasa, a daughter of Shiva, and the festival attracts many who follow her cult.

**CONTACT:**  
India Tourist Office  
1270 Avenue of the Americas,  
Ste. 1808  
New York, NY 10020  
800-953-9399 or 212-586-4901;  
fax: 212-582-3274  
ny@itony.com  
www.indiatouristoffice.org/  
East/vishnupur.htm (India  
Tourist Office in London)

**SOURCES:**  
*DictHindu-1977*, p. 177  
*WildPlanet-1995*, p. 253

**Jiao**  
*See Chiao Festival*

◆ 1090 ◆ **Jidai Matsuri (Festival of the Ages)**  
*October 22*

One of the three great festivals of Kyoto, Japan, and also one of the more recent, commemorating the founding of the city as capital in the year 794. A procession of more than 2,000 picturesquely costumed people depict the epochs or ages in Kyoto's history. They parade from the Imperial Palace to the Heian Shrine, which was built in the 18th century as a dedication to the emperors who established Kyoto (then called Heian-kyo) as the capital. The capital was moved in 1868 to Tokyo, and the festival stems from that time. Among the paraders is one representing Gen. Toyotomi Hideyoshi,

a patron of the arts under whom Kyoto flourished. He reunited the country after a period of civil war in the Azuchi-Momoyama Period (1573-1600). Wearing full armor, he reenacts an official visit to the emperor.

See also AOI MATSURI and GION MATSURI

**CONTACT:**

Prefecture of Kyoto  
Kyoto Prefectural Representative  
Office  
1221 Avenue of the Americas  
McGraw-Hill Bldg., 42nd Fl.  
New York, NY 10020-1079  
212-997-6466; fax: 212-302-1581  
www.pref.kyoto.jp/intro/trad/gy  
oji/jidai\_e.html

**SOURCES:**

*AnnivHol-2000*, p. 176  
*JapanFest-1965*, p. 37

Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calen  
dar/october/jidai.html

◆ 1091 ◆ **Jizo Ennichi**

*Twenty-fourth day of each month*

Tradition calls for Japanese Buddhists to honor Kshitigarba Jizo on the 24th day of each month with a ritual known as Jizo Ennichi.

Kshitigarba Jizo is a Bodhisattva, or "Buddha-to-be," who is highly regarded by Buddhists in Japan as well as in China, where he is known as Ti-t'sang.

Among Japanese Buddhists, Kshitigarba is known for helping children, women in labor, and the wicked. He is also believed to participate in ushering in the souls of the faithful when they die. He is frequently shown in monk's robes, holding a staff with six rings in his right hand (symbolizing the six dimensions of existence in the realm of desire) and an orb or pearl in his left hand whose symbolic meaning is not known. His statue is most often found outside temples, where he can guide both the dead and the living. Shrines in his honor are set up along roadsides, since he protects travelers as well.

**SOURCES:**

*DictWrldRel-1989*, p. 418

◆ 1092 ◆ **Jodlerfests (Yodeling Festivals)**

*Summer (end of May through September)*

Regional festivals of the art of yodeling are held in the summer months throughout the northern German region of Switzerland. Every two years a national Jodlerfest is held. In 1991, it was in Engelberg and brought together not only yodelers from all over the country but also about 150 players of the Alphorn, a 10- to 15-foot wooden horn with a haunting sound.

The regular annual festivals are held outdoors and feature yodeling clubs, and sometimes soloists, who usually yodel without musical accompaniment. The themes of the songs are related to the mountains, the cows and the herdsman's life and loves.

Technically, yodeling is a type of singing in which high falsetto and low chest notes alternate. It is supposed to have

originated in Switzerland as a way for Alpine cowherds to call from meadow to meadow or to urge on their cows. However, yodeling is also found in other mountain areas in China and North and South America, and among the Aboriginal people of Australia as well as various ethnic groups in Africa.

**CONTACT:**

Switzerland Tourism  
Swiss Center  
608 Fifth Ave.  
New York, NY 10020  
877-Switzerland (794-8037) or  
212-757-5944; fax: 212-262-6116  
info.usa@switzerland.com

◆ 1093 ◆ **Johnny Appleseed, Birthday of**

*September 26*

John Chapman—better known as Johnny Appleseed for his lifelong dedication to planting apple seedlings all over the American Midwest—was born on this day in 1774. While some frontier settlers thought he was a saint, or at the very least a religious fanatic, with his tin pot hat and coffee-sack tunic, the Indians regarded him as a great medicine man since he planted herbs as well as apples.

Since 1962 Johnny Appleseed's birthday has been observed in his hometown of Leominster, Massachusetts, on the first Saturday in June as **Johnny Appleseed Civic Day**. There is usually a ceremony at the monument that marks the site of Chapman's birthplace. In 1966 the day was celebrated with a ceremony marking the issue of a commemorative stamp bearing an image of the pioneer horticulturalist. His birthday is also honored in Ashland, Ohio, where he lived for more than 25 years, and at harvest festivals in apple-growing regions throughout the United States. In fact, the last week in September has been observed as Johnny Appleseed Week in Ohio since 1941.

See also JOHNNY APPLESEED FESTIVAL

**CONTACT:**

Johnny Appleseed Heritage Cen-  
ter, Inc.  
2179 State Rt. 603  
Ashland, OH 44805  
800-642-0388; fax: 419-368-8369  
appleseed@jahci.org  
www.jahci.org

**SOURCES:**

*AmerBkDays-2000*, p. 673  
*BkHolWrld-1986*, Sep 26  
*DictFolkMyth-1984*, p. 555

City of Leominster  
25 West St.  
Leominster, MA 01453  
978-534-7500

◆ 1094 ◆ **Johnny Appleseed Festival**

*Third full weekend in September*

A legend in his own time, John Chapman—better known as "Johnny Appleseed"—was born in Leominster, Massachusetts, on September 26, 1774. Although facts about his early life are hard to come by, there is a story that he fell in love with a woman named Dorothy Durand and that the families of the two lovers were bitter enemies. When Dorothy's family moved West, Johnny followed. But she died of a broken heart before he found her, the legend says, and many years later he returned to place apple blossoms on her grave.

Chapman knew that there was money to be made in the apple nursery business. By the 1790s he was planting apple trees in western Pennsylvania, and by the turn of the century, he'd moved on to Ohio. He had an uncanny knack for selecting the most advantageous spot near a new settlement, begging or leasing a plot of land to plant his trees, and then selling the saplings to frontier farmers.

Ironically, his trees and apples were never of the best quality, because he refused to improve his stock by grafting superior branches onto his seedlings. One settler in Fort Wayne, Indiana, where Chapman arrived in 1834, complained that his apples were "so sour they would make a pig squeal." It was supposedly in Fort Wayne that he died in 1845, although no one is certain exactly where he is buried.

Chapman has been commemorated in Fort Wayne since 1974 with a two-day fall festival held at Johnny Appleseed Park. The festival includes traditional music and entertainment, demonstrations of pioneer arts and crafts, visits to the alleged gravesite, and discussions with "The Living Lincoln," who talks with visitors about the social issues of the period in history he shared with Johnny Appleseed.

**CONTACT:**

Johnny Appleseed Festival, Inc.  
1502 Harry Beals Dr.  
Fort Wayne, IN 46805  
260-427-6003; fax: 260-427-6020  
jbaxter@fwi.com  
www.johnnyappleseedfest.com/

◆ 1095 ◆ **Johnson Commemoration, Dr.**

*Saturday following September 18*

Samuel Johnson, the English lexicographer, writer, critic, and conversationalist known popularly as Dr. Johnson, was born on this day in 1709. His hometown of Lichfield commemorates its most famous citizen by laying a laurel wreath at the foot of his statue, after which the cathedral choir sings religious songs and intones Dr. Johnson's final prayer while standing on the steps of his birth house. In the evening, there is a candlelight supper based on Dr. Johnson's favorite meal: steak-and-kidney pudding with mushrooms or mutton, with apple tarts and cream for dessert. The guests are served ale and hot punch by people dressed in costumes of the 18th century.

On this same day in Uttoxeter, 18 miles away, the story of Samuel Johnson's quarrel with his father is told to the town's assembled schoolchildren. Michael Johnson, the writer's father, sold books from a stall in the Uttoxeter market, and Samuel's rejection of his father's request for help in manning the stall caused a breach between them that was never healed. After his father's death, Samuel decided that the best way to punish himself for his unforgivable behavior was to stand hatless for hours in pouring rain in the exact location where his father's business had once stood.

Nineteenth-century American novelist Nathaniel Hawthorne, on a visit to the area, found out the children growing up there did not know the story, and ever since that time, it has been recited to them in the marketplace on this day. Afterwards, one of them lays a wreath on the memorial plaque that marks the place where Dr. Johnson made his penance.

**CONTACT:**

Samuel Johnson Birthplace  
Museum  
Breadmarket St.  
Lichfield, Staffordshire WS13  
6LG United Kingdom  
011-44-1543-264-972  
sjmuseum@lichfield.gov.uk  
www.lichfield.gov.uk/sjmu  
seum/ (Lichfield City Council  
web site)

**SOURCES:**

*EngCustUse-1941*, p. 107  
*YrFest-1972*, p. 71.

◆ 1096 ◆ **Jonquil Festival**

*First weekend in March*

A three-day (Friday through Sunday) festival to enjoy about 10,000 jonquils in Old Washington Historic State Park in the town of Washington, Ark. The first of these jonquils and daffodils were planted by pioneer families who came here along the Southwest Trail that ran from Missouri to Texas. Washington was the home of the state government after Union troops took Little Rock, Ark., during the Civil War. It is also where James Black, a blacksmith, forged the original Bowie knife for James Bowie in the 1830s.

This festival focuses on the history of Washington; the Pioneer Washington Restoration Foundation, established in 1958, has restored buildings that recreate the period of the early 1800s. Tours are given of these historic buildings. Other events are folk music concerts, food vendors selling funnel cakes (round, greasy, flat cakes made by pouring dough through a funnel onto a grid and sprinkled with powdered sugar) as well as hot dogs and lemonade, an arts and crafts show, blacksmithing, and a special worship service on Sunday morning. The festival attracts about 60,000 visitors.

**CONTACT:**

Hope-Hempstead County Cham-  
ber of Commerce  
108 E. Third  
P.O. Box 250  
Hope, AR 71802  
870-777-3640; fax: 870-722-6154  
hopeark@arkansas.net

◆ 1097 ◆ **Jordan Independence Day**

*May 25*

A treaty signed on this day in 1946 established the constitutional monarchy of the Hashemite Kingdom of Jordan and independence from Great Britain.

Parades through the capital city of Amman mark the celebrations of this national holiday.

**CONTACT:**

Jordan Embassy  
3504 International Dr., N.W.  
Washington, DC 20008  
202-265-1606; fax: 202-667-0777  
JordanInfo@aol.com  
www.jordanembassyus.org/

**SOURCES:**

*AnnioHol-2000*, p. 87  
*NatIHolWrld-1968*, p. 69

◆ 1098 ◆ **Jordbruksdagarna**

*Last full weekend in September*

The town of Bishop Hill, Illinois, was founded in 1846 by a group of Swedes fleeing religious persecution in the Old World. Their leader, Erik Jansson, sailed across the Atlantic

with 1,200 followers, crossed the Great Lakes on steamers, and walked 150 miles to form the colony named with the English translation of Jansson's birthplace in Sweden. Cholera took its toll on the settlers, but their biggest setback was Jansson's murder in 1850. Without his leadership, the colony entered a period of rapid decline and, since it was bypassed by the main railroad line, time stood still there for about a century. As a result, many of the historic buildings remained undisturbed, and in 1984 Bishop Hill was designated a National Historic Landmark.

Many of the descendants of the original colonists still live in Bishop Hill or nearby towns, and they continue to celebrate a number of traditional Swedish holidays. One of these is *Jordbruksdagarna*, or **Agricultural Days**, a two-day celebration featuring harvest demonstrations, 19th-century crafts and children's games, and ample servings of Colony Stew. The residents of Bishop Hill also celebrate Lucia Nights (*see* **ST. LUCY'S DAY**), when young women dressed as "Lucias" serve refreshments in the shops and museums.

**CONTACT:**

Bishop Hill State Historic Site  
P.O. Box D  
Bishop Hill, IL 61419  
309-927-3345  
www.bishophill.com

◆ 1099 ◆ **Joust of the Quintain**

*Second weekend in September*

In the 17th century a tournament known as the Joust of the Quintain was held in Foligno, Perugia, Italy, to commemorate both the equestrian exercises of the early Roman legionnaires and the Joust of the Ring that was popular throughout Europe during the Middle Ages. The tournament was revived in 1946, adhering as closely as possible to the original rules.

The celebration begins on the evening of the second Saturday in September, when the townspeople gather to hear the First Magistrate announce the event. Early Sunday morning there is a parade of people in Renaissance dress, accompanied by musicians and dancers. Ten "knights" representing the city's 10 districts compete on horseback in the actual tournament, which involves galloping past the statue of Mars and trying to remove the ring in its outstretched hand by spearing it with the tip of a lance. The winner receives an ornamental cloak, and a torchlight parade concludes the day's events.

**CONTACT:**

Joust of the Quintane Website  
www.quintana.it/

**SOURCES:**

*Int'l Th Folk-1979*, p. 243

◆ 1100 ◆ **Joust of the Saracens**

*June and September*

The most famous of the Italian jousting festivals, *La Giostra del Saracino* originated during the Crusades (11th-13th centuries), when it was used as a form of propaganda to support the fight to recover the Holy Land from the Muslims. Eight knights representing the four quarters of Arezzo, where the festival takes place, march to the piazza, where an effigy of a Moor or Saracen (i.e., Muslim) has been set up. The effigy is armed with a heavy flail and a shield, which the knights must try to hit in the center with their lances without being

touched by the flail. The winner is rewarded with a golden lance on behalf of his district.

**CONTACT:**

Associazione Sbandieratori di  
Arezzo  
Piazza Grande, 35  
Arezzo, Tuscany 52100 Italy  
011-39-0575-21857 (phone & fax)  
sbandieratori.arezzo@tin.it  
www.etr.it/sbandieratori-ar/  
earzo.html

**SOURCES:**

*FestEur-1961*, p. 119

◆ 1101 ◆ **Jousting the Bear**

*March 10*

Although jousting normally involves two knights charging each other on horseback with lances, the custom has been changed somewhat in Pistoia, Italy, where **La Giostra dell' Orso** is held in March each year. Twelve horsemen representing the town's four districts join in a procession to the Cathedral Square, each accompanied by a group of costumed attendants. They compete against each other in pairs, racing at a gallop toward the effigies of two bears holding targets in their outstretched paws. Points are won by hitting the targets, and the most successful knight is proclaimed Knight of the Golden Spur of Pistoia.

**CONTACT:**

Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

◆ 1102 ◆ **Jousting Tournament**

*Third Saturday in June and second Sunday  
in October*

A tournament for "knights" on horseback sponsored by the National Jousting Hall of Fame and held since 1823 in Mount Solon, Va. It's reputed to be America's oldest continuous sporting event. The tourney, recalling the knights of old, is held at the Natural Chimneys Regional Park, where rock formations resemble castle towers.

Jousting contestants gallop full-tilt down an 80-yard course as they try to spear and pluck with their lances three steel rings from crossbars; this exercise is called "running at the ring." The rings are as small as 1/4" in diameter.

Jousting has been practiced in the United States since the 17th century. Tournaments are also held in Maryland, South Carolina, Virginia, and West Virginia, but the Virginia spectacle is the oldest and the most prestigious. Accompanied by parties, these are high social points of the year. About 150 jousters run at the rings at the Mount Solon tournaments.

**CONTACT:**

National Jousting Association  
P.O. Box 14  
Mount Solon, VA 22843  
434-983-2989  
jousting@nationaljousting.com  
www.nationaljousting.com/

◆ 1103 ◆ **Juhannus (Midsummer Day)**

Saturday between June 20 and June 26

A celebration in Finland of the SUMMER SOLSTICE and of the feast of St. John. Like a medieval holiday, people celebrate at the lake shores where they build bonfires and dance all night. Since this is near the longest day of the year, special late performances are held at open-air theaters in many towns. There are also dances at hotels.

Many customs are remnants of pagan times. In earlier times, the bonfire was supposed to reveal the future. Birch tree branches are brought into the homes to insure future happiness. Even buses and office buildings are adorned with birch branches. On the Aland Islands, tall poles are decorated with flowers and leaves, and supper tables are decorated with birch and garlands of flowers. The church made the festival ST. JOHN'S DAY, but the celebration has more pagan overtones than Christian ones.

As Finland's Flag Day, Juhannus is also a national holiday.

**CONTACT:**

Virtual Finland  
Ministry for Foreign Affairs  
Department for Press and Culture/Publications Unit  
P.O. Box 176  
Helsinki 00161 Finland  
011-358-9-16005; fax: 011-358-9-1341-5901  
virtual.finland@formin.fi  
virtual.finland.fi/finfo/english/juhannus.html

**SOURCES:**

*FolkWrldHol-1999*, p. 392

◆ 1104 ◆ **Juneteenth**

June 19

Although President Abraham LINCOLN signed the EMANCIPATION Proclamation on January 1, 1863, it wasn't until two years later that the word reached the slaves in Texas. General Gordon Granger arrived in Galveston on June 19, 1865, with the intention of forcing the slave owners there to release their slaves, and the day has been celebrated since that time in eastern Texas, Louisiana, southwestern Arkansas, Oklahoma and other parts of the Deep South under the nickname "Juneteenth."

Observed primarily in African-American communities, Juneteenth festivities usually include parades, picnics, and baseball games. Although Juneteenth observances can be found as far west as California, many blacks who originally came from east Texas and surrounding areas choose to return home on the weekend nearest the 19th of June.

**CONTACT:**

National Juneteenth Museum  
2632 N. Charles St.  
P.O. Box 7228  
Baltimore, MD 21218  
410-467-2724  
june19@smart.net

Juneteenth.com  
P.O. Box 871750  
New Orleans, LA 70187  
504-245-7800  
mail@juneteenth.com  
www.juneteenth.com

**SOURCES:**

*AnnivHol-2000*, p. 102  
*BkHolWrld-1986*, Jun 19  
*DictDays-1988*, p. 36  
*FolkAmerHol-1999*, p. 261

◆ 1105 ◆ **Junkanoo Festival**

December 26; January 1

The **Junkanoo Parade and Festival**, held in Nassau's native quarter combines elements of MARDI GRAS, mummer's parades, and ancient African tribal rituals. It is held on December 26, BOXING DAY, and January 1, NEW YEAR'S DAY. Masqueraded marchers wearing colorful headpieces and costumes that have taken months to prepare dance to the beat of an Afro-Bahamian rhythm called Goombay, which refers to all Bahamian secular music.

The music is played by a variety of unusual native instruments, including goat skin drums, lignum vitae sticks, pebble-filled "shak-shaks," and steel drums. The name comes from a number of sources. Historically, it referred to the drumbeats and rhythms of Africa, which were brought to the Bahamas by slaves. The term was used during jump-in dances, when the drummer would shout "Gimbey!" at the beginning of each dance. The Ibo tribes in West Africa have a drum they call *Gamby*, from which the name "goombay" probably derived.

The Junkanoo parade, which begins at two o'clock in the morning and continues until sunrise, is followed by the judging of costumes and awarding of prizes. There are Junkanoo parades in Freeport and the Family of Out Islands as well.

In Belize and parts of Guatemala the Junkanoo masqueraders dance from house to house. Their wire-screen masks are painted white or pink, have staring eyes, red lips, black eyebrows, and thin moustaches for men; they are accompanied by two drums and a women's chorus.

In Jamaica, Junkanoo is featured also at political rallies and Independence Day celebrations. There are "root" and "fancy dress" troupes, the latter being more sedate. Their procession contains courtiers; a king and queen preceded by a flower girl; Sailor Boy who uses a whip to keep the audience in line; Babu, an East Indian cowboy with a long cattle prod; and Pitchy Patchy, the latter three being more boisterous than the courtiers. The "root" Junkanoo parade features Amerindians and Warriors, the former dancing with a throbbing rhythm and more body movement; Belly Woman who shakes her belly in time with the music; and Cowhead and other animal characters who butt the crowd. "Root" Junkanoo is usually found in remote villages far from large towns or cities.

There are a number of theories as to where the name "Junkanoo" came from. One is that the festival was started by a West African named Jananin Canno, or from a folkloric figure known in the West Indies, John or Johnny Canoe. Another is that it comes from the French expression *gens inconnus*, or "unknown people," which would seem to refer to the masked dancers.

See also YANCUNÚ, FIESTA DEL

**CONTACT:**

Bahamas Tourism Office  
150 E. 52nd St., 28th Fl. N.  
New York, NY 10022  
212-758-2777; fax: 212-753-6531  
BMOTNY@bahamas.com  
www.bahamas.com/culture/junkanoo/index.htm

**SOURCES:**

*DictFolkMyth-1984*, p. 554  
*EncyChristmas-2003*, p. 387  
*FolkWrldHol-1999*, p. 765  
*GdWrldFest-1985*, p. 16

◆ 1106 ◆ **Juno Caprotina, Festival of**  
*July 7*

Juno was the ancient Roman goddess of women and marriage, identified with the Greek goddess Hera. As the highest deity in the Roman pantheon next to Jupiter, her brother and husband, she ruled all aspects of women's lives, including sexuality and childbirth, and served as a kind of guardian angel for women. Along with Jupiter and Minerva, she shared a temple on the Capitoline Hill in Rome; together they were known as the Capitoline Triad. This temple contained Juno's sacred geese, whose cackling, according to Plutarch, saved Rome from the Gauls in 390 B.C.

The two most important festivals in honor of Juno were the Juno Caprotina (or **Nonae Caprotinae**) and the **MATRONALIA**. The former was held under a wild fig tree in the Campus Martius, or Field of Mars, a floodplain of the Tiber River. The kalends or first day of every month were sacred to Juno, and she was also associated with the ancient ceremony of announcing at the new moon the date of the nones (see **IDES**).

The month of June, named after the goddess Juno, is still considered the most popular month for getting married.

**SOURCES:**

*AmerBkDays-2000*, p. 491  
*DictRomRel-1996*, p. 164  
*FestRom-1981*, p. 161  
*OxClassDict-1970*, p. 569  
*OxYear-1999*, p. 285

◆ 1107 ◆ **Juturnalia**  
*January 11*

According to Virgil, Juturna is the sister of Turnus, king of the Rutuli. In return for her virginity, Jupiter gave her immortality. Afterwards she was turned into a fountain of the same name near the Numicus, the river where Aeneas' dead body was found. The waters from this fountain were used in sacrifices, particularly those in honor of the Roman goddess Vesta, and were believed to have curative powers. On January 11, a festival in honor of Juturna was observed by men working on aqueducts and wells. She was also celebrated at the **VULCANALIA** on August 23 as a protectress against fire.

**SOURCES:**

*ClassDict-1984*, p. 312  
*DictFolkMyth-1984*, p. 564  
*DictRomRel-1996*, p. 126  
*FestRom-1981*, p. 64  
*OxYear-1999*, p. 31

◆ 1108 ◆ **Juul, Feast of**  
*December 21 or 22*

The Feast of Juul was a pre-Christian festival observed in Scandinavia at the time of the **WINTER SOLSTICE**. Fires were lit to symbolize the heat, light, and life-giving properties of the returning sun. A **YULE** (or Juul) log was brought in with great ceremony and burned on the hearth in honor of the Scandinavian god, Thor. A piece of the log was kept as both a token of good luck and as kindling for the following year's log.

In England and in many parts of Germany, France, and other European countries, the Yule log was burned until nothing

but ash remained; then the ashes were collected and either strewn on the fields as fertilizer every night until **TWELFTH NIGHT** or kept as a charm and useful medicine. French peasants believed that if the ashes were kept under the bed, they would protect the house against thunder and lightning, as well as prevent chilblains on the heels during the winter.

The present-day custom of lighting a Yule log at **CHRISTMAS** is believed to have originated in the bonfires associated with the Feast of Juul.

**SOURCES:**

*DaysCustFaith-1957*, p. 352  
*EncyChristmas-2003*, p. 843  
*RoundYr-1950*, p. 196  
*StoryWrldHol-1924*, p. 312

◆ 1109 ◆ **Juvenalia**  
*Three days in June*

During the Juvenalia festival each year in Krakow, Poland, the students of Jagiellonian University take over the city for three days. After the mayor hands over the keys to the city, they dress up in costumes and masks and parade through the streets making fun of anything they choose. This celebration goes back to a medieval tradition, when new students at the university had to pay a tax to older ones as part of their ritual entry into college life—much like the "hazing" that goes on in fraternities and sororities at American colleges.

**CONTACT:**

Polish National Tourist Office  
5 Marine View Pl.  
Hoboken, NJ 07030  
201-420-9910; fax: 201-584-9153  
pntonyc@polandtour.org

**SOURCES:**

*BkHolWrld-1986*, Jun 4

◆ 1110 ◆ **JVC Jazz Festival**  
*Mid-August*

Known for many years as the **Newport Jazz Festival**, this event was moved to New York in 1972 and later returned to Newport, Rhode Island, as the JVC Jazz Festival. One of the most important jazz festivals in the world, it features legendary jazz performers as well as up-and-coming new stars and some of the most outstanding big bands, jazz combos, and instrumental and vocal soloists in the country. Dizzy Gillespie, Woody Herman, Ella Fitzgerald, Miles Davis, and Sarah Vaughan have performed there, as have Wynton Marsalis and Spyro Gyra. The first evening's event is usually held at the Newport Casino in the International Tennis Hall of Fame. Subsequent concerts during the three-day festival are held outdoors in Fort Adams State Park, where visitors are encouraged to picnic and relax on the lawn as they listen.

Festival Productions also sponsors JVC Jazz Festivals in other cities worldwide from spring through autumn.

**CONTACT:**

Festival Productions  
770 Aquidneck Ave.  
Middletown, RI 02842  
401-847-3700  
info@fpiny.com  
www.festivalproductions.net/

**SOURCES:**

*MusFestAmer-1990*, p. 200

◆ 1111 ◆ **Jyestha Ashtami**

*May-June; eighth day of waxing half of  
Hindu month of Jyestha*

This Hindu festival is celebrated at the shrine of Khir Bhawani in Tullamula, Jammu and Kashmir, in honor of their patron goddess, called Ragnya Devi. Pilgrims come from all over to assemble at the shrine, offer prayers and worship at the foot of the goddess, and sing hymns and songs in her praise. *Khir* (rice boiled in milk) is prepared on this day as a food offering. The marble shrine, located about 25 kilometers from Srinagar, India, overlooks a pool formed by spring waters known for their changing colors. Hundreds of Kashmiri Hindus visit the shrine daily.

**CONTACT:**

Jammu and Kashmir Government  
Directorate of Information  
Opposite Pratap Park  
Srinagar 190 001 India  
011-91-194-2452294; fax: 011-91-  
194-2452227

dipjk@jandk.jk.nic.in

jammukashmir.nic.in/tourism/kash  
mir/khrbvni.htm

**SOURCES:**

*RelHolCal-2004*, p. 169

◆ 1112 ◆ **Jyvaskyla Arts Festival**

*July*

This cultural festival in Finland was started in 1955 by three well-known figures in the music world: Professor Timo Makinen, composer Seppo Nummi, and Professor Paivo Oksala. It has now expanded beyond musical events to include film, theater, art exhibits, and seminars designed to promote understanding among different national and ethnic traditions. In the past, the festival has included a summer Academy of Chamber Music and performances by world-renowned chamber music groups such as the Bartok Quartet and the London Early Music Group. Festival events are held throughout the city in local churches, museums, theaters, and parks.

**CONTACT:**

Jyvaskylan Festivaalit  
Asemakatu 6  
40100 Jyvaskyla Finland  
011-358-14-624-378; fax: 011-358-  
14-214-808

tanja.rasi@jkl.fi or mirja.summa  
nen@jkl.fi

www.jyvaskyla.fi/kesa/english/wel  
come.php

**SOURCES:**

*GdWrlldFest-1985*, p. 76  
*IntlThFolk-1979*, p. 95



# K

## ◆ 1113 ◆ Kaamatan Festival

May 30-31

A festival and public holiday in Labuan Territory and the state of Sabah in Malaysia. The festival is celebrated by the Kadazan or Dusun people (also known as the Kadazandusun), the largest indigenous ethnic group in Sabah, which lies on the northern tip of Borneo. Originally headhunters, they were the first native group in Borneo to use the plow. Irrigated (not flooded) rice is their principal crop, and the harvest is a ritual dedicated to the *Bambaazon*, or rice spirit. If the harvest has been good, this is a thanksgiving, and if it has been poor, the ritual is an appeasement of the spirit. The Kadazans believe that spirits reside in natural objects, and rituals are conducted by shamanist priestesses. Besides the solemn aspects of the festival, there is much merrymaking and free flowing of rice wine. This festival is celebrated during most of the month of May throughout the region with carnivals, special exhibits, sports competitions, a beauty pageant and a regatta, all leading up to the rituals on May 30-31 in Penampang.

### CONTACT:

Sabah Tourism Board  
Mail Bag 112  
88993 Kota Kinabalu  
Sabah, Malaysia  
info@sabahtourism.com  
www.sabahtourism.com/

Kadazandusun Cultural Association  
Hongkod Koisaan, Km. 7  
Penampang Rd. WDT 39  
89509 Penampang, Sabah, Malaysia  
011-6088-713-696; fax: 011-6088-713-350  
www.kdca.org.my/

## ◆ 1114 ◆ Kalakshetra Arts Festival

December-January

The Kalakshetra Foundation in Tiruvanmiyur in the Tamil Nadu state capital of Chennai, is one of India's most out-

standing cultural institutions. It was founded in 1936 and directed for many years by Rukmini Devi Arundale, an Indian woman who married an Englishman and devoted herself to the rejuvenation of Indian dance, music, sculpture, and crafts. Rukmini Devi is also known for choreographing 25 dance-dramas, a traditional Indian art form.

The Kalakshetra Arts Festival, which has been held annually for eight days in December-January since 1951, takes place at the Foundation's College of Fine Arts, a school that specializes in teaching the *Bharatanatyam* and other traditional styles of Indian dance. There are folk dance performances, vocal and instrumental recitals, and of course the famous dance-dramas choreographed by Rukmini Devi and based on themes from *puranas*, or Hindu epics.

### CONTACT:

Kalakshetra Foundation  
Central Office  
Tiruvanmiyur  
Chennai, Tamil Nadu 600 041  
India  
011-91-4911836; fax: 011-91-4914359  
kshetra@md3.vsnl.net.in  
www.kalakshetra.net/

### SOURCES:

*Int'lThFolk-1979*, p. 215

## Kalends

See *Ides*

## ◆ 1115 ◆ Kalevala Day

February 28

The *Kalevala* is Finland's national epic poem, researched and transcribed by Dr. Elias Lönnrot (1802-1835). Lönnrot and his assistants traveled throughout the country, asking people to tell them whatever they could remember about the folklore surrounding Kalevala, the "Land of Heroes." On February 28, 1835, after years of research, Lönnrot signed the preface to the first edition of the poem. Its more than 20,000 verses brought to life the adventures of such characters as the warrior Lemminkäinen and the blacksmith Ilmarinen, who played a part in the creation of the world when he forged the "lids of heaven." This event marked a turning point in

Finnish literature; up to this point, little had been written in the Finnish language. Lönnrot is honored with parades and concerts on this day.

**CONTACT:**

Finnish Literature Society  
Hallituskatu 1  
P.O. Box 259  
Helsinki FIN-00171 Finland  
011-358-9-131-231; fax: 011-358-9-13123-220  
www.finlit.fi/kalevala/indexeng.html

**SOURCES:**

*AnnivHol-2000*, p. 34  
*BkFest-1937*, p. 111  
*BkHolWrld-1986*, Feb 28

◆ 1116 ◆ **Kallemooi**

*Between May 10 and June 13; Saturday before Pentecost*

Observed in the North Coast Islands of the Netherlands, the custom known as Kallemooi represents the fishermen's welcome to spring. A tall pole with a transverse arm near the top is erected in the center of the village. A live cock—usually one that has been “borrowed” from a nearby farm—is suspended in a basket from the apex of the crosspiece. An empty bottle is hung from either arm of the structure, which is decorated at the top with the Dutch flag, a green branch, and a placard bearing the word “Kallemooi.” For three days and three nights before PENTECOST, or Whitsunday, people feast, make merry, and play Whitsun games. After the fun is over, the rooster is released and returned to its owner.

There has been much speculation about the origin of the word Kallemooi. Some say it can be translated as “calling the May,” while others claim it is derived from the word *kalemei*, meaning a “tree without branches” or a bare tree. During the festival, a special drink known as “Kallemooi bitters” is served by all the local inns.

**CONTACT:**

Netherlands Board of Tourism  
355 Lexington Ave.  
New York, NY 10017  
888-GO-HOLLAND (464-6552)  
or 212-557-3500; fax: 212-370-9507  
info@goholland.com

**SOURCES:**

*FestWestEur-1958*, p. 134

◆ 1117 ◆ **Kamakura Matsuri (Snow Hut Festival)**

*February 15-17*

Held in northern Japan in the Akita Prefecture, at the time of year when there is usually deep snow on the ground. The original purpose of the festival was to offer prayers for a good rice crop to Suijin-sama, the water god.

In Yokote and other towns of the region, children build *Kamakura*, snow houses about six feet in diameter resembling Eskimo igloos. They furnish the huts with tatami mats and a wooden altar dedicated to Suijin-sama and have parties in them, while families gather to drink sweet sake and eat rice cakes and fruits. The rice cakes are made in the shape of cranes and turtles, traditional symbols of longevity, and of dogs called *inukko*, thought to guard against devils.

A similar Kamakura Festival is held in Tokamachi in Niigata Prefecture on Jan. 14.

**CONTACT:**

Akita City Hall  
1-1-1 Sanno  
Akita, Akita Prefecture, Japan  
011-81-18-866-2033; fax: 011-81-18-866-2278  
www.pref.akita.jp/industry-location/english/about/phot6.html

**SOURCES:**

*BkHolWrld-1986*, Feb 15  
*FolkWrldHol-1999*, p. 177

◆ 1118 ◆ **Kapila Shashti**

*August-September; every 60 years during the Hindu month of Bhadrapada*

According to Hindu astronomers, Kapila Shashti takes place about every 60 years, when several astronomical events coincide during the day.

There is a myth that explains why Kapila Shashti occurs so rarely. It is said that when the sage Narada, who had always been celibate, decided he wanted to have female companionship, he asked the god Krishna, who had 16,008 wives, if he could marry one of them. Krishna asked only that Narada choose a wife who was not in anyone else's company. Since all of them were busy enjoying the company of others, Narada went to bathe in the Ganges River. When he walked out of the river, he discovered that he had been transformed into a woman. He (now “she”) married a hermit and had 60 sons, which left her so exhausted that she begged Vishnu to return her to a man. This Krishna granted, but after Narada was a man again, the sons wailed for their mother to feed them. To quiet the turmoil Vishnu granted each son dominion over one year. Each year of the cycle is named after one of Narada's sons. Thus, the cycle is 60 years long. The last day of the cycle is Kapila Shashti, the day when Krishna turned Narada back into a man.

**SOURCES:**

*HinduRelCustManners-1960*, p. 145  
*HinduRelYr-1921*, p. 36

◆ 1119 ◆ **Karneval in Cologne**

*November 11 until Ash Wednesday*

Pre-Lenten activities are especially festive in Cologne, Germany. The celebration begins officially on the 11th day of the 11th month at 11:11 P.M., when CARNIVAL societies throughout Germany begin their public activities with singers submitting their latest songs and speakers telling funny tales. The date was originally the end of a fasting period ordered by the church.

During the period from early January until the beginning of LENT, the festival calendar is filled with 300 costume balls, performances of original songs and humorous speeches, and numerous smaller affairs sponsored by such special interest groups as skittle clubs and a rabbit breeders' association. The humorous talks began in 1829, and today audiences clap hands in a slow rhythm to show their approval and whistle to express their disapproval.

These events lead up to the final “crazy days” (Tolle Tage) just before ASH WEDNESDAY. During this time, the Lord Mayor of Cologne receives the Triumvirate of Carnival—Prince Carnival, the Cologne Virgin (who, according to tradition, is played by a man), and the Cologne Peasant. The

prince represents the prince of joy, the peasant the valor of the men of the town, and the virgin the purity of the city of Cologne, whose city walls the enemy never breached. The prince gets the keys to the city and rules the city until Carnival ends.

On *Weiberfastnacht*, or 'Women's Carnival,' the Thursday before Ash Wednesday, women take control and cut off the ties of any men within reach. This is revenge—women were excluded from Karneval in the 19th century. On Sunday, there are school and suburban parades.

ROSE MONDAY is the day of Carnival's mammoth parade with decorated floats, giant figures, and bands. Police from surrounding districts are on duty and join the crowds in singing and dancing.

On SHROVE TUESDAY, there are more parades, and crowds cheer the prince and his attendants. That evening, the Carnival season ends with a ball in Gürzenich Hall, the city's 15th-century festival hall. The prince returns the keys of the city, and normalcy is back. On Ash Wednesday, people traditionally eat a fish dinner, and so the restraint of Lent begins.

See also FASCHING

**CONTACT:**

City of Cologne Tourist Office  
Unter Fettenhennen 19  
50667 Köln (Am Dom) Germany  
011-49-221-30400; fax: 011-49-  
221-304010  
koelntourismus@stadt-koeln.de  
www.koeln.de/portrait/e/  
events.html

**SOURCES:**

*EncyEaster-2002*, p. 222

◆ 1120 ◆ **Kartika Purnima**

*October-November; full moon day of Hindu month of Kartika*

Hindus celebrate Kartika Purnima in honor of the day when God incarnated himself as the Matsya Avatar in fish form. According to Hindu mythology, the purpose of this incarnation was to save Vavaswata, the seventh Manu and progenitor of the human race, from destruction by a deluge. Good deeds done on this day are believed to earn high religious merit. Bathing in the Ganges or in other holy water is considered to be of special religious significance. Hindus spend the day fasting, meditating, and performing charitable acts.

It is also believed the Shankara killed the demon Tripurasura on this day, for which he is also called the Tripurari. Shiva is worshipped on this occasion, and giving a bull (Shiva's mount) as a gift to a Brahman is considered to be an appropriate and significant act. For this reason, it is common to hold cattle fairs on this day.

**SOURCES:**

*RelHolCal-2004*, p. 178

◆ 1121 ◆ **Kartika Snan**

*October-November; Hindu month of Kartika*

The Hindu months of Vaisakha (April-May), Kartika (October-November), and Magha (January-February) are regarded as especially sacred and therefore the most suitable for acts of piety. Throughout the month of Kartika, Hindus bathe in a sacred river, stream, pond, or well early in the morning.

On the sacred rivers, such as the Ganges and the Yamuna in India, a month-long bathing festival is held. People set up tents on the riverbank for this purpose, have regular morning baths, eat only a single meal each day, and spend their time in prayer, meditation, and other acts of devotion.

Hindu women in villages and towns get up early in the morning and visit the sacred streams in groups, singing hymns. After their baths, they visit the nearby temples. They also fast and hang lamps in small baskets around their houses or on the tops of the bamboo along the river. These lamps are kept burning throughout the month. The women also worship the Tulsi plant, which is considered sacred and is cultivated in homes and temples. When Tulsi leaves are put into any water, it becomes as holy as water from the Ganges. Tulsi leaves offered to Vishnu during the month of Kartika are said to please him more than the gift of a thousand cows.

**SOURCES:**

*RelHolCal-2004*, p. 177

◆ 1122 ◆ **Kartini Day**

*April 21*

An Indonesian holiday commemorating the birth in 1879 of Raden Ajeng Kartini, one of the country's national heroes and a pioneer in the emancipation of Indonesian women. Throughout Indonesia women wear their national dress to symbolize their unity, and the nation enjoys parades, lectures, and various school activities.

Lady Kartini, the daughter of a Javanese nobleman who worked for the Dutch colonial administration, was exposed to Western ideas when she attended a Dutch school. When she had to withdraw from school because she was of noble birth, she corresponded with Dutch friends telling of her concern both for the plight of Indonesians under colonial rule and for the restricted lives of Indonesian women. She married in 1903 and began a fight for the right of women to be educated and against the unwritten but all-pervading Javanese law, *Adat*.

She died in 1904 at the age of 25, after the birth of her first child. Her letters were published in 1911 under the title, *Door duisternis tot licht* ("Through Darkness into Light"), and created support for the Kartini Foundation, which opened the first girls' school in Java in 1916.

**CONTACT:**

Indonesian Embassy  
Information Dept.  
2020 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-775-5200; fax: 202-775-5365  
Information@embassyofin  
donesia.org

**SOURCES:**

*BkHolWrld-1986*, Apr 21

◆ 1123 ◆ **Karwachoth**

*October-November; fourth day of waning half of Hindu month of Kartika*

Observed by married women in Hindu families, the Karwachoth festival is a day-long fast in honor of the Hindu god Shiva and goddess Parvati, whom they hope will bring prosperity and long life to their husbands. It is also a time for mothers to bless their married daughters and present them with gifts. Virgins and widows are not allowed to participate

in the celebrations, which begin at dawn when the women bathe and put on new clothes. The day is devoted to worshipping Shiva and Parvati, and the fast is broken at night when the moon rises.

See also SAVITRI-VRATA

**SOURCES:**

*FolkWrldHol-1999*, p. 623  
*RelHolCal-2004*, p. 178

◆ 1124 ◆ **Kasone Festival of Watering the Banyan Tree**

*Mid-April to May; full moon day of Burmese month of Kasone*

The most important of the 12 Burmese festivals of the months, **Kasone Full Moon Day**—sometimes known as **Buddha Day**—celebrates the birth and the enlightenment of the Buddha at the foot of the banyan tree. Buddhists in Myanmar (Burma) gather at monasteries and precept halls to practice meditation, to make charitable donations, and to observe the precepts of Buddhism. Another ritual associated with this day is the pouring of water, both individually and collectively, to celebrate the preservation of the banyan tree. Because Kasone is a hot, dry month, fish are often transferred from streams, ponds, and tanks to places where there is more water.

**CONTACT:**

Myanmar Embassy  
2300 S St., N.W.  
Washington, DC 20008  
202-332-9044; fax: 202-332-9046  
info@mewashingtondc.com  
www.myanmar.com/gov/tourist/rel.htm (Myanmar Government)

**SOURCES:**

*FolkWrldHol-1999*, p. 184

◆ 1125 ◆ **Kasuga Matsuri**

*March 13*

The Kasuga Shrine in Nara is one of the most beautiful and ancient in Japan. Every year on March 13 a festival is held there with elaborate ceremonies and performances that recall the shrine's heyday. The *hiki-uma* horse ceremony, where a sacred horse is led in procession through the streets, and the elegant *Yamato-mai* dance performed by Shinto women are reminiscent of the culture and customs of the Nara and Heian Eras. Construction of the Kasuga Shrine was started during the Nara period (710-784) and was completed in the first years of the Heian period (794-1185).

**CONTACT:**

Nara City Information Network  
Tourism Information Center  
011-81-742-22-3900  
naracity@po.sphere.ne.jp  
www1.sphere.ne.jp/naracity/e/event\_data/e\_sik032.html

**SOURCES:**

*IllFestJapan-1993*, p. 30  
*JapanFest-1965*, p. 132

◆ 1126 ◆ **Kataklysmos, Feast of (Festival of the Flood)**

*Between May 10 and June 13; coincides with Christian Pentecost*

A religious and popular festival celebrated only on Cyprus, with its roots in both the Bible and Greek mythology. The

Greek word *kataklysmos*, meaning "flood," refers to the Bible's story in the book of Genesis, and a Greek creation story.

In Genesis 6:5-9:1, God decided all humankind was corrupt and that he would bring a flood to destroy all life—except for Noah, his wife, their sons and their sons' wives, and male and female specimens of every beast and fowl. Noah built an ark for this menagerie, and they all lived on it while it rained for 40 days and 40 nights, eventually landing, it is thought, on Mt. Ararat. (See also ASHURA.) When the flood ended, God told Noah and his family to be fruitful and replenish the earth.

In the Greek story, Zeus decided to destroy the earth because of human wickedness. Floods covered the earth, leaving only a spot of dry land on top of Mt. Parnassus. After it had rained nine days and nine nights, a great wooden chest drifted to the spot. Within it were Deucalion, the son of Prometheus, and his wife Pyrrha. Prometheus, knowing the flood was coming, had told his son to build the chest and embark in it.

Coming down from the mountain into a dead world, Deucalion and Pyrrha heard a voice telling them to "cast behind you the bones of your mother." They realized the earth was the mother, and stones her bones. They began to throw the stones, and the stones took human shape. They were called Stone People, and rescued the earth from desolation.

Biblical scholars have suggested that the flood described in Genesis is based on the one from ancient Mesopotamian literature, especially in the Gilgamesh Epic, whose hero is called Ut-Napishtim. In this story, the gods bring on the flood because mankind is so noisy they cannot sleep. After the flood, Ut-Napishtim is made a god.

The Kataklysmos festivities, held in seaside towns, usually last from Saturday through Monday. They include games, folk dancing, boat races, swimming competitions, feasting, and the singing of *tchattista*, improvised verses sung in competition. Everyone joins in throwing water at each other, which symbolize the purification of body and soul. Larnaca is especially known for its celebration of Kataklysmos, and other festivals are held in Limassol, Paphos, Polis, Agia Napa, and Paralimni.

**CONTACT:**

Cyprus Tourism Organization  
13 E. 40th St.  
New York, NY 10016  
212-683-5280; fax: 212-683-5282  
gocyprus@aol.com

**SOURCES:**

*BkHolWrld-1986*, Jun 8  
*FolkWrldHol-1999*, p. 386  
*Int'lThFolk-1979*, p. 86

◆ 1127 ◆ **Kataragama Festival**

*June-July; 10 days and nights prior to full moon day of Hindu month of Asadha*

Kataragama is considered one of the 16 holiest pilgrimage sites in Sri Lanka and is venerated not only by Hindus but by Buddhists and even Muslims. There is a shrine there dedicated to SKANDA, the Hindu god of war, and his consort Valli. Their union is commemorated by taking the god's yantra, or icon, from his temple to the temple dedicated to Valli at the opposite end of the town square. It is carried on the back of an elephant to the accompaniment of conch shells and the clamor of thousands of pilgrims, both Hindu and Buddhist, who gather in Kataragama to watch and to undergo penances.

The climax of the festival is the fire-walking ceremony, where devotees walk across a bed of red-hot embers without burning their feet. Other pilgrims walk on shoes with interior spikes, pull carts with lines attached to hooks in their flesh, or dance until they are completely exhausted.

The festival, which is also known as the **Perahāra**, concludes at the exact hour of the full moon with a water-cutting ceremony. The priest, along with Skanda's yantra, is lowered into the river. He draws a mandala in the riverbed with a sword and then bathes the god's image. After this symbolic exercise, the pilgrims plunge themselves into the sacred stream in the belief that it will wash away their sins.

**CONTACT:**

Kataragama Devotees Trust of  
Sri Lanka  
c/o Living Heritage Trust of Sri  
Lanka  
Nuala, Koslanda  
Badulla district, Sri Lanka  
011-94-1-698-255  
editor@kataragama.org  
kataragama.org

**SOURCES:**

*DictWrldRel-1989*, p. 569  
*IntlThFolk-1979*, p. 345  
*RelFestSriLank-1982*, p. 302

◆ 1128 ◆ **Kattestoet (Festival of the Cats)**

*Second Sunday in May; parade every three  
years (2003, 2006, 2009, . . .)*

A peculiar celebration to commemorate an event involving cats, held in Ieper (Ypres), West Flanders, Belgium. There are different stories about how the festival began. One story says that in 962, Baudoin III, count of Flanders, threw several live cats from his castle tower to show that he wasn't awed by cats. The animals had historically been worshipped as creatures related to witches, and Baudoin, a recent Christian convert, was demonstrating that he didn't believe in such pagan ideas.

Another story is that cats in great numbers were needed in the Middle Ages to battle mice and rats. The Cloth Hall, where yearly sales of cloth and garments were held, attracted mice, and cats were set free to devour the mice. But once the sales were over, the rodent problem disappeared and there was a cat problem. The solution seemed to be to hurl the live cats from the belfry.

In the celebration today, about 2,000 people, dressed as cats, witches, and giants, march in a parade to the tune of bagpipes. Floats depict the history of the town and of feline figures—Puss in Boots, the Egyptian cat-headed goddess Bast, and others. The climax of the celebration comes when a jester throws toy witches and stuffed cloth cats from the town belfry.

**CONTACT:**

Toerisme Ieper  
Grote Markt 34  
Ieper, West Flanders 8900  
Belgium  
011-32-57-22-85-84; fax: 011-32-  
57-22-85-89  
toerisme@ieper.be  
www.ieper.be/eng/ (City of  
Ieper)

**SOURCES:**

*BkHolWrld-1986*, May 12  
*GdWrldFest-1985*, p. 21

◆ 1129 ◆ **Kaustinen Folk Music Festival**

*Third week in July*

Scandinavia's largest international festival of folk music and dance, Finland's Kaustinen Folk Music Festival was founded in 1968 to preserve Finnish folk music, dance, and art. Only Finnish amateur groups participated in the beginning, but in recent years the festival has included performances by groups from Japan, Greenland, Canada, the United States, and other foreign countries. There are scheduled performances in local banquet halls as well as impromptu sidewalk jam sessions and open air competitions among musicians and dancers. Special events include the Kaustinen Cavalcade, a display of local musicians' talents, and a grand folk music parade.

**CONTACT:**

Kaustinen Folk Music Festival  
PL 11  
Kaustinen 69601 Finland  
011-358-6-8604-111; fax: 011-358-  
6-8604-222  
folk.fest@kaustinen.inet.fi  
www.kaustinen.net

**SOURCES:**

*GdWrldFest-1985*, p. 77  
*IntlThFolk-1979*, p. 95

◆ 1130 ◆ **Kawagoé Matsuri**

*Every two years on October 14-15*

Only during the Kawagoé Matsuri can festivalgoers view the enormous, elaborate floats of old Edo (the old name for Tokyo). This is because there are now so many telephone and power lines crisscrossing the streets of Japanese cities that it has become almost impossible for these large floats to participate in parades. Instead, the *mikoshi*, or portable shrines, are often used.

The *hon-matsuri*, or full festival, is held every other year. More than 20 richly decorated parade floats, thought to be reproductions of floats from Tokyo's Kanda-jinja Shrine, are carried through the streets of Kawagoé. In the evening, the floats come together and bump into one another in the center of town—a ceremony known as *Hikkawasé*. *Hyashi* bands—which play traditional Japanese music on the flute, drum, *shamisen* (three-stringed lute) and other instruments—also spar with one another musically, trying their best to interrupt the others' rhythm.

**CONTACT:**

City of Kawagoé Tourist Bureau  
39-19 Wakita Honcho  
Kawagoe City, Saitama, Japan  
011- 81-49-246-2027  
info@city.kawagoe.saitama.jp  
www.city.kawagoe.saitama.jp/  
(click on A Quick Tour of "Lit-  
tle Edo," Kawagoe)

**SOURCES:**

*IntlFestJapan-1993*, p. 117

◆ 1131 ◆ **Kazakhstan National Days**

*Various*

The central Asian nation of Kazakhstan celebrates a number of important holidays. These include NEW YEAR'S DAY (January 1-2), International WOMEN'S DAY (March 8), Nauryz Meiramy, or NAWRUZ (March 22), Unity of the Kazakh People Day (May 1), Victory Day (May 9), Constitution of the Republic of Kazakhstan Day (August 30, 1995), Republic Day (October 25, 1991), and Independence Day (December 16, 1991).

**CONTACT:**

Kazakhstan Embassy  
1401 16th St., N.W.  
Washington, DC 20036  
202-232-5488; fax: 202-232-5845  
kazakh.embusa@verizon.net

◆ 1132 ◆ **Keaw Yed Wakes Festival**

*Sunday of or following August 24*

*Keaw Yed* means "cow's head" in Lancastrian dialect, and *Wakes* refers to the annual feast held in Westthoughton, Lancashire, on the Sunday of or following ST. BARTHOLOMEW'S DAY, August 24 (see BARTHOLOMEW FAIR).

Dating back more than 400 years, the Wakes started out as a religious festival featuring a grand rushbearing procession in which a cart filled with new rushes, to replace those used in the church pews, moved through the town, ending up at the church where special services were held. After the sermon, the children were given "rush money" to spend at the fair.

But over time, the rushbearing ceremony faded and the festival became primarily an opportunity for merrymaking. (See also RUSHBEARING FESTIVAL.) The foods traditionally served at the festival included pork pasties and frumenty (also called furmenty or furmety), a porridge made from boiled wheat seasoned with sugar, cinnamon, and raisins.

There have been several attempts to explain the association of the cow's head with the Wakes. One story says that some of the town's wealthier citizens donated a cow to be publicly roasted and distributed to the poor. But rivalry between two factions in town led to a brawl, and the cow's head went to the victors, who were then referred to as "Keaw Yeds" by their rivals.

**SOURCES:**

*YrbookEngFest-1954*, p. 114

◆ 1133 ◆ **Keiro-no-Hi (Respect-for-the-Aged Day)**

*September 15*

A national holiday in Japan set aside as a day to honor the elderly. At community centers entertainments are held and the guests are given small keepsakes and gifts of food—for example, rice cakes dyed red and white, the traditional Japanese colors of happiness.

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/september/keiro.html

**SOURCES:**

*AnnivHol-2000*, p. 155  
*FolkWrldHol-1999*, p. 558

◆ 1134 ◆ **Keller Festival, Helen**

*Last weekend in June*

A three-day festival in Tuscumbia, Ala., to honor Helen Keller and her remarkable life. Born in Tuscumbia in 1880, she was left blind, deaf, and mute by illness at the age of 19

months. After Helen's parents appealed to Alexander Graham Bell for help in educating the child, 20-year-old Anne Mansfield Sullivan, partially blind and a graduate of the Perkins School for the Blind in Boston, arrived and taught the child by pressing objects and a manual alphabet into Helen's palm. Helen learned to read and write and later graduated cum laude from Radcliffe College. She became widely known for her writings, and toured the world to promote opportunities for other blind and deaf persons. Samuel L. Clemens (Mark Twain) was so moved by her spirit that he likened Miss Keller to ST. JOAN OF ARC.

Festival events include art exhibits, stage shows, musical entertainment, sports tournaments, a parade, and historic tours. At Miss Keller's birthplace, Ivy Green, visitors can see the pump at which Helen learned her first word, "water." The house contains a library of Braille books, a Braille typewriter, and other mementos.

*The Miracle Worker*, the play by William Gibson about Helen Keller and Anne Sullivan, has been presented since 1962 on Friday and Saturday nights in late June and July on the grounds of Ivy Green. The play opened in New York in 1959, won the Pulitzer Prize in 1960, and was made into a movie in 1962.

**CONTACT:**

Colbert County Tourism & Convention Bureau  
P.O. Box 740425  
Tuscumbia, AL 35674  
800-344-0783 or 256-383-0783  
ctourism@hiwaay.net  
www.helenkellerfestival.com

◆ 1135 ◆ **Kelly Clown Festival, Emmett**

*First weekend in May*

Houston, Missouri, is the hometown of Emmett Kelly, who was the world's most famous clown. Kelly was born on December 9, 1898, in Sedan, Kansas, but his Irish father moved the family to a farm near Houston when he was six years old. Kelly developed an interest in cartooning, and by the time he left Houston to seek work in Kansas City at the age of 19, he had gained a reputation as an entertainer with his "chalk talk" act, which involved telling a story while sketching on paper with colored chalk.

Best known for his role as "Weary Willie," a sad-faced tramp dressed in tattered clothes who was originally one of his cartoon characters, Kelly worked for a number of circuses and in 1952 made his motion picture debut in *The Greatest Show on Earth*. He died in Sarasota, Florida, on March 28, 1979—opening day for the Ringling Bros. and Barnum & Bailey Circus in New York.

Houston's Emmett Kelly Clown Festival began in 1988 and is timed to coincide with the opening of the circus season in May. Among the 700 or 800 clowns who participate in the two-day festival are Emmett Kelly's son (Emmett Kelly, Jr.) and grandson (Joseph Kelly), both of whom continue the "Weary Willie" tradition. In addition to the clown parade and performances of clown stunts and skits, there are a number of "chalk talk" storytelling events.

**CONTACT:**

Houston Missouri Area Chamber of Commerce  
P.O. Box 374  
Houston, MO 65483  
417-967-2220; fax: 417-967-2178  
chamber@train.missouri.org  
www.houstonmochamber.com

◆ 1136 ◆ **Kenka Matsuri (Roughhouse Festival)**

*October 14-15*

The Kenka Matsuri (Roughhouse Festival) or **Nada Festival** takes place in October in Shirahama, a suburb of the city of Himeji. Thousands flock to the shrine where the festival is held, first paying their respects to the *kami*, or gods, and then settling in for the entertainment: a procession of *mikoshi*—portable shrines or palanquins that are elaborately carved and decorated, and that can weigh as much as a thousand pounds. The roughhousing starts as teams of *mikoshi*-bearers jostle each other for position in the procession to the Matsubara Hachiman Shrine. Once they reach the shrine, the palanquin-bearers spin their heavy burden, tilt it to one side, raise it up high in the air, and let it crash to the ground—difficult maneuvers designed to thrill the crowd and win the *kami*'s approval.

The festival ends when the *kami* are ready to depart for their spirit home. The *mikoshi* engage in a final battle in an open field, where thousands of cheering spectators take sides and egg them on. Festival officials eventually call a halt to the mayhem, and the battered *mikoshi* are returned to the shrine, where they will be repaired and stored until the next year's festival.

See also YAYA MATSURI

**CONTACT:**

Himeji City web site  
011-81-792-85-3792 (tourist information)  
www.city.himeji.hyogo.jp/ (click on 'English,' then click on 'Contents,' then scroll down to 'Traditional Events')

**SOURCES:**

*YrJapanFest-1974*, p. 13

◆ 1137 ◆ **Kent State Memorial Day**

*May 4*

When students at Kent State University in Ohio decided to hold a rally to protest the incursion of U.S. military forces into Cambodia during the Vietnam War, no one thought it would end in a national tragedy or that it would mark a turning point in public opinion about the war. But when the Ohio National Guard started firing indiscriminately at the crowd, four Kent State students were killed and nine were wounded—one of whom was paralyzed from the waist down. The next year, three students were convicted on rioting charges, but the eight guardsmen involved in the tragic incident were never tried. A lawsuit brought by the parents of the slain and wounded students ended in an out-of-court settlement.

A candlelight vigil takes place at the Kent State campus every year on May 4, the anniversary of the 1970 shootings. It begins at midnight on May 3, when a candlelight procession winds its way around the campus and stops in a parking lot

near the university's Prentice Hall. There, for the next 12 hours, rotating teams of sentinels stand in the places where Allison Krause, Sandy Scheuer, Bill Schroeder, and Jeff Miller were killed. The vigil is coordinated by the May 4 Task Force, a group led by a Kent State graduate and dedicated to promoting campus awareness and preventing a repetition of the violence.

Although the university refused to discuss the tragedy for 10 years after it occurred, nowadays it is commemorated openly—to the point where the May 4 Memorial is featured prominently in the college catalog and a course is offered on "May 4th and Its Aftermath." There are four permanent scholarships named for the dead.

**CONTACT:**

Kent State University  
Kent, OH 44242  
330-672-3000  
info@kent.edu  
www.kent.edu/

**SOURCES:**

*AnnieHol-2000*, p. 77

◆ 1138 ◆ **Kentucky Derby**

*First Saturday in May*

The greatest and most glamorous horse race in America, run since 1875 in Louisville, Ky. Also known as the **Run for the Roses** because of the garland of roses draped on the winning horse, it is a one-and-one-quarter-mile race for three-year-old thoroughbreds and is the first race in the Triple Crown; the others are the Preakness and the Belmont Stakes. The site of the race is hallowed Churchill Downs, the track known for its twin spires, built in 1895.

The race is usually run in slightly over two minutes, but in 1964, Northern Dancer was the first to win the Derby in two minutes flat. In 1973, the great Secretariat, fondly known as Big Red, won in 1:59 2/5. That was the only time the Derby was raced in less than two minutes until Monarchos clocked in at 1:59.97 in 2001. Ridden by Ron Turcotte, Secretariat then went on to take the Triple Crown, exploding from the pack to win the Belmont by an unprecedented 31 lengths.

The Derby took its name from the English horse race that was started in 1780 by the twelfth Earl of Derby, and Kentuckians hoped to duplicate the social panache of the Epsom Derby (see DERBY DAY). They did, in a different way. The Derby became Louisville's major social occasion of the year; women to this day wear their most stylish hats to the racetrack, and there are numerous lavish Derby breakfasts and parties.

Traditional food includes Kentucky ham and beaten biscuits. And, of course, the Derby wouldn't be the Derby without mint juleps, the bourbon-and-mint drink served in cold silver julep cups or in special iced commemorative glasses at the track. Parties are not confined to Louisville; throughout the country and the world, Derby parties are held to watch the race on television. Stephen FOSTER's "My Old Kentucky Home," the official state song, is played as the horses parade to the post, and spectators in Louisville and far away stand and sing and (sometimes) dab their eyes.

Attendance at Churchill Downs is usually 120,000 to 130,000 people—most of them watching what they can from the infield and a select few, often including royalty, from Millionaires Row high in the clubhouse.

Derby Day is the finale of the 10-day Kentucky Derby Festival—a series of events that include a sternwheel steamboat race on the Ohio River, a Pegasus parade, fireworks, concerts, and a coronation ball.

Landmark events of past Derbies:

The first win by a filly, Regret, was in 1915. She paid \$7.30 to win. The only other filly to win was Genuine Risk in 1980; the pay-out was \$28.60.

The first woman to ride the Derby was Diane Crump in 1970; fourteen years later, P. J. Cooksey was the second woman jockey.

In 1978, Steve Cauthen, an 18-year-old wunderkind known as The Kid, rode to the roses on Affirmed, the latest Triple Crown winner.

Incidental information: the two most winning jockeys have been Eddie Arcaro and Bill Hartack, who have each won five Derbies. Aristides was the name of the horse who won the first Derby.

**CONTACT:**  
Churchill Downs  
700 Central Ave.  
Louisville, KY 40208  
502-636-4400  
www.kentuckyderby.com

**SOURCES:**  
*AmerBkDays-2000*, p. 338  
*AnnivHol-2000*, p. 93  
*FolkAmerHol-1999*, p. 222  
*GdUSFest-1984*, p. 63

Kentucky Derby Festival  
1001 S. Third St.  
Louisville, KY 40203  
502-584-6383  
info@kdf.org  
www.kdf.org

### **Kenya Independence Day** *See Jamhuri*

### ◆ 1139 ◆ **Keretkun Festival** *Late autumn*

The Chukchi people of northeastern Siberia hold a two- or three-day celebration in late autumn known as the Keretkun Festival, in honor of the “owner” of all the sea animals on which they depend for their livelihood. The purpose of the festival is to symbolically return all the animals that had been killed during the hunting season to the sea, thus replenishing the resource that had been plundered. Objects used in the celebration include a special net made out of reindeer tendons, painted oars, statues of birds, and a small wooden image of Keretkun, which is burned at the end of the festival.

A similar festival is held by the Koryak people, another group that depends upon sea animals for survival. The **Seal Festival** is held at the end of the hunting season in November, and the participants plead with the animals they’ve killed to return to the sea and let themselves be caught again next year. The dead animals are represented by stylized likenesses made out of seaweed.

**CONTACT:**  
Russian Travel Information  
Office  
130 W. 42nd St., Ste. 412  
New York, NY 10036  
877-221-7120 or 212-575-3431;  
fax: 212-575-3434  
info@rnto.org

**SOURCES:**  
*FolkWrldHol-1999*, pp. 631,  
626

### ◆ 1140 ◆ **Keukenhof Flower Show** *Late March-late May*

The world’s largest flower show takes place in Lisse, South Holland, Netherlands, at the Keukenhof, a former 15th-century estate and hunting lodge that has been turned into a park dotted with lakes. As many as five or six million bulbs blossom here between late March and the end of May, either in hothouses or in the flowerbeds that border the ponds and fountains. There is a museum in Lisse devoted to the history and cultivation of bulbs, and young girls (*meisjes*) in 15th-century dress sell guidebooks to help acquaint visitors with the 800 varieties of tulips, hyacinths, and daffodils that fill the 70-acre park with color. Thousands of people flock to the gardens each spring, although some prefer to view the bulbs from the windows of the Leyden-Haarlem train.

**CONTACT:**  
Keukenhof  
Stationsweg 166a  
2161 AM Lisse, Holland  
011-31-252-465-555; fax: 011-31-  
252-465-565  
www.keukenhof.nl

**SOURCES:**  
*GdWrldFest-1985*, p. 142

### ◆ 1141 ◆ **Kewpiesta** *Third weekend in April*

The Kewpie doll, which was very popular in the 1920s and 1930s, was the creation of Rose O’Neill, a writer, artist, and sculptor from the Ozark region of Missouri. Modeled on her baby brother, the kewpie doll had a pointed tuft of hair at the top of the head.

The annual four-day event known as Kewpiesta is held in Branson, about 10 miles south of O’Neill’s homestead. Planned and sponsored by members of the National Rose O’Neill Club, the festival includes tours of O’Neill’s birthplace, a Kewpie doll look-alike contest, and special displays in store windows. It is held in April, which is the month during which O’Neill died in 1944 as well as the start of the tourist season in the Ozarks.

**CONTACT:**  
International Rose O’Neill Club  
www.kewpierooneillclub.com/

**SOURCES:**  
*GdUSFest-1984*, p. 104

### ◆ 1142 ◆ **Khamis al-Amwat** *Between March 26 and April 29; Thursday after Easter*

Also known as **Dead Remembrance Thursday**, the observation of this day by Muslims was instituted by Saladin the Magnificent (1137-1193) to offset the widespread celebration in Jordan of EASTER by the Christians and of PASSOVER by the Jews. It is a day to pay respects at burial grounds and



offer dyed eggs to children. Before World War II, it became a three-day holiday, which included **Ziyarit al-Nabi Musi**, a visit to the shrine of Moses, or simply **al-Ziyara**, "the Visit."

In Jerusalem on Saturday of **HOLY WEEK** (see **HOLY SATURDAY**), Muslims hold the feast of Nebi Mousa for the same reason. Peasants from the countryside arrive in great numbers and go to the mosque near the Dome of the Rock. Old green war banners are unfurled and there is a parade to the shrine of Moses near the Dead Sea which can last for several hours.

**CONTACT:**  
Jordan Embassy  
3504 International Dr., N.W.  
Washington, DC 20008  
202-265-1606; fax: 202-667-0777  
JordanInfo@aol.com

**SOURCES:**  
*FolkWrldHol-1999*, p. 234

◆ 1143 ◆ **Khordad Sal**

*March, July, August; 6th day of Frawardin, the 1st Zoroastrian month*

The Parsis of India, descendants of the original Zoroastrian immigrants from Iran (formerly Persia), celebrate the birthday of their founder on this day. Zoroaster (or Zarathushtra, c. 1200 B.C.) was a Persian prophet and religious reformer whose ideas combined both monotheism and dualism in the worship of Ahura Mazda, the Wise Lord, and his evil opponent, Ahriman. The largest group of Zoroastrians today can be found in India, where they are known as Parsis (or Parsees), although there are still isolated groups of Zoroastrians in Iran.

Zoroaster's birth is observed in March by the Fasli sect, in July by the Kadmi sect, and in August by the Shahenshai sect.

See also **FARVARDEGAN DAYS**

**SOURCES:**  
*AnnivHol-2000*, p. 48  
*FolkWrldHol-1999*, p. 518

◆ 1144 ◆ **Kiamichi Owa-Chito (Festival of the Forest)**

*Third weekend in June*

A celebration of southeastern Oklahoma's forestry industry and of the culture of the Choctaw Indians of the area, held in Beavers Bend Resort Park near Broken Bow. Shortleaf and loblolly pines are abundant in the region, which is the heart of Oklahoma's timberland. The mistletoe, Oklahoma's state flower, also flourishes here. The Forest Heritage Center in the park has exhibits that include petrified logs, tools of the forestry industry, and dioramas.

Sporting events of the festival include canoe races, archery, and log birling (log rolling). Other activities range from contests in turkey and owl calling and a spelling bee to art and photography exhibits and musical entertainment—gospel singing, fiddling, and bluegrass.

**CONTACT:**  
Beavers Bend Resort Park  
P.O. Box 10  
Broken Bow, OK 74728  
580-494-6179 (Lodge Office)  
information@beaversbend.com  
www.beaversbend.com/

**SOURCES:**  
*GdUSFest-1984*, p. 144

Broken Bow Chamber of Commerce  
113 W. Martin Luther King  
Broken Bow, OK 74728  
800-52-TREES (8-7337) or 580-584-3393; fax: 580-584-7698  
www.brokenbowchamber.com

◆ 1145 ◆ **Kiddies' Carnival**

*Between January and March; the week before Carnival*

The country of Trinidad and Tobago, located in the West Indies, offers a **CARNIVAL** celebration for children that mirrors the famous parades for adults. The week before Carnival begins children march in a big parade of their own. The children themselves choose a theme (such as "Arabian Nights") and, with the help of adult family members, create costumes that illustrate their theme. Dressed in beautiful costumes the children sing and dance their way down the streets, moving to Calypso music or doing the "jump-up," a popular Trinidadian dance.

**CONTACT:**  
Trinidad and Tobago Tourism  
Development Authority  
Hart and Abercromby Streets  
Port-of-Spain, Trinidad  
West Indies  
011-868-623-6962 or 011-868-623-9673; fax: 011-868-625-6096  
tourism-info@tidco.co.tt  
www.visitnt.com/ToDo/Events/Carnival2001/Mas/kiddies/kiddies.html

**SOURCES:**  
*BkHolWrld-1986*, Feb 19

◆ 1146 ◆ **Kiel Week**

*Last full week in June*

An international sailing regatta in Kiel, Germany, at which the world's leading yachters compete. Craft of all sorts—sail, motor, and muscle-powered—race on the waters of the Kiel Fjord. Kiel, once the chief naval port of Germany, is a center of inshore and deep-sea fishing, and was host for the sailing races of the 1972 **OLYMPIC GAMES**.

Kiel Week began in 1882 with 20 yachts. Today there are well over 1,000 yachts competing in three classes of races—international, Olympic, and offshore regattas—as well as more than 1,000 events ranging from talks by international political leaders to such cultural events as art exhibits, theater, and music.

**CONTACT:**  
Kiel Week  
011-49-431-901-1105; fax: 011-49-431-901-62507  
kieler-woche@Lhstadt.kiel.de  
www.kieler-woche.de/

**SOURCES:**  
*IntlThFolk-1979*, p. 142

◆ 1147 ◆ **Killing the Pigs, Festival of**

*September*

In rural areas of Estonia, the Festival of Killing the Pigs traditionally has been celebrated sometime in September. Each village has a few men who are skilled in time-honored methods of slaughtering animals and preparing the meat. On the day of the festival, the wife prepares a meal of pork,

vodka, and “blood bread”—flour mixed with the animal’s blood that is boiled and, then, often fried before eaten. After the meal is over, neighbors get together and spend the evening singing and dancing.

**SOURCES:**  
*BkFest-1937*, p. 106

◆ 1148 ◆ **Kinderzeche (Children’s Party)**

*Third full week in July*

A festival in Dinkelsbühl, Bavaria, Germany, to honor the children who saved the town during the Thirty Years’ War of 1618-48. In 1632, according to legend, the Swedish commander, a Colonel Sperreuth, threatened destruction of the town (which endured eight sieges during the war). The town council was debating its response, when a gatekeeper’s daughter named Lore proposed gathering a group of children together to appeal to Sperreuth. The council agreed to let her try. As the Swedish troops rode into town, the children sang, and Lore with her small band of children appeared before the commander, knelt, and asked his mercy. The commander’s heart softened; he spared the town, and told the citizens, “Children are the rescuers of Dinkelsbühl. Always remember the debt of thanks you owe them.”

The celebration today is a reenactment of the event, with participants (most of them Dinkelsbühl residents) in the costume of 17th-century town councilors and soldiers. Highlights of the festival include the parade of the Dinkelsbühl Boys’ Band and a performance of a medieval sword dance, in which dancers stand on top of a pedestal of crossed blades. About 300,000 visitors attend the festival.

Dinkelsbühl is about 20 miles from Rothenburg-on-the-Tauber, Germany, which also commemorates an event of the Thirty Years’ War with the MEISTERTRUNK PAGEANT.

**CONTACT:**  
Dinkelsbühl Touristik Service  
Marktplatz  
Dinkelsbühl, Bavaria D-91550  
Germany  
011-49-9851-90240; fax: 011-49-9851-90279  
mail@kinderzeche.de or touristik.service@dinkelsbuehl.de  
www.kinderzeche.de/

**SOURCES:**  
*BkHolWrld-1986*, Jul 16  
*IntlThFolk-1979*, p. 137

◆ 1149 ◆ **King, Martin Luther, Jr., Birthday**

*Federal holiday: third Monday in January; birthday: January 15*

In 1955 Rosa Parks, a black seamstress in Montgomery, Alabama, refused to obey a bus driver’s order to give up her seat to a white male passenger. She was fined \$14 for her defiance of the Jim Crow (segregationist) law that required blacks to sit in the rear of buses, and if the bus were crowded, to give up their seat to a white. The incident led to a citywide bus boycott and raised its leader, the young black Baptist minister Dr. Martin Luther King, Jr., to national prominence.

King went on to establish the Southern Christian Leadership Conference, to win the Nobel Peace Prize, and to play an active role in the civil rights movement of the 1960s. He was in Memphis, Tennessee, on April 4, 1968, organizing a strike

of the city’s predominantly black sanitation workers when he was shot to death at the age of 39 by James Earl Ray.

Martin Luther King Day is a federal holiday, the only one for a person who was not a president; federal government offices are closed on that day. It has become a focal point for recognition of African-American history and the American civil rights movement led by Dr. King. It is also a legal holiday in all 50 states, since New Hampshire signed its King holiday legislation into law in 1999. In Alabama it became **Martin Luther King and Robert E. Lee’s Birthday**, observed on the third Monday in January. The same day in Virginia is called **Lee-Jackson-King Day**, combining Dr. King’s birthday with those of Robert E. Lee and Andrew “Stonewall” Jackson (*see also* LEE DAY, ROBERT E. and JACKSON’S BIRTHDAY, ANDREW). In schools, the day is often observed with special lessons and assembly programs dealing with Dr. King’s life and work.

*See also* BRIDGE CROSSING JUBILEE

**CONTACT:**  
The Martin Luther King, Jr. Center for Nonviolent Social Change, Inc.  
449 Auburn Ave., N.E.  
Atlanta, GA 30312  
404-526-8900  
information@thekingcenter.org  
www.thekingcenter.com/

**SOURCES:**  
*AmerBkDays-2000*, pp. 72, 254  
*AnnioHol-2000*, p. 9  
*BkHolWrld-1986*, Jan 15  
*DictDays-1988*, p. 73  
*DictWrldRel-1989*, p. 407  
*RelHolCal-2004*, p. 90

Library of Congress  
American Memory online exhibit  
memory.loc.gov/ammem/to  
day/jan15.html

◆ 1150 ◆ **King Kamehameha Celebration**

*Second Monday in June*

A state holiday in Hawaii to celebrate the reign of the island state’s first king, and the only public holiday in the United States that honors royalty.

King Kamehameha I, known as “the Great” (1758?-1819) was the son of a high chief. At his birth it was prophesied that he would defeat all his rivals. He originally was named Paiea, which means “soft-shelled crab.” When he grew to manhood he took the name Kamehameha, meaning “the very lonely one” or “the one set apart.” By 1810 he had united all the Hawaiian islands and until his death was the undisputed ruler. He promulgated the *mamalahoe kanawai*, or “law of the splintered paddle,” which protected the common people from the brutality of powerful chiefs, and he outlawed human sacrifice. He made a fortune for his people with a government monopoly on the sandalwood trade. After his death, he was succeeded by his son, Kamehameha II.

Celebrations extend over much of the month of June. Leis (Hawaiian floral necklaces) are draped on the king’s statue across from Iolani Palace, formerly the home of Hawaii’s monarchs and now the state capitol in Honolulu, and there is another lei-draping at Kapaau, North Kohala. A floral parade travels from downtown Honolulu to Waikiki; it features a young man who depicts the king wearing a replica of the golden amo-feather cloak and Grecian-style helmet (the originals are kept in Honolulu’s Bernice P. Bishop Museum and are displayed on this day). The parade also includes floats and princesses on horseback wearing the *pa’u*,

satin riding dresses in the color of their island home. Other events include demonstrations of arts and crafts, a competition of chants and hulas, and a luau, or Hawaiian cookout.

**CONTACT:**  
King Kamehameha Celebration  
Commission  
355 N. King St.  
Honolulu, HI 96817  
808-586-0333; fax: 808-586-0335  
kkcc@state.hi.us  
www.state.hi.us/dags/kkcc/

Library of Congress  
Local Legacies pages  
www.loc.gov/bicentennial/pro  
page/HI/hi\_s\_akaka1.html

◆ 1151 ◆ **King's Birthday in Belgium**  
*November 15*

King Leopold I (1790-1865) of Belgium was named after St. LEOPOLD, whose feast is celebrated on this day. He was the first leader of Belgium after it achieved independence from the Netherlands in 1831, and reigned until his death. Also known as **Dynasty Day**, or **Fête de la Dynastie**, the day is a major observance particularly among Belgium's German-speaking community.

**CONTACT:**  
Belgian Embassy  
3330 Garfield St., N.W.  
Washington, DC 20008  
202-333-6900; fax: 202-333-5457  
washington@diplobel.org  
www.diplobel.us/

**SOURCES:**  
*AnnivHol-2000*, p. 191

◆ 1152 ◆ **King's Birthday in Denmark**  
*March 11*

Though no longer observed, the birthday of Frederick IX of Denmark (1899-1972) was a national holiday in that country, marked by patriotic speeches and parades. Soldiers in uniform would march down the main street of Copenhagen, the capital, accompanied by military bands. This was also an occasion for singing Denmark's two national anthems, "Kong Kristian Stod Ved Hojen Mast" ("King Kristian Stood Beside the Lofty Mast") and "Der Er Et Yndigt Land" ("This Is a Lovely Land"). The words of the former were written by Johannes Ewald and translated into English by the well-known American poet, Henry Wadsworth Longfellow.

Frederick IX became king of Denmark in 1947 and ruled until his death in 1972. He is remembered for the encouragement he gave to the Danish resistance movement against the German occupation during World War II. In fact, from 1943-45 he was imprisoned by the Germans along with his father, Christian X.

Frederick's daughter, Margrethe, is the current queen of Denmark (see **QUEEN MARGRETHE'S BIRTHDAY**).

**CONTACT:**  
Royal Danish Embassy  
3200 Whitehaven St., N.W.  
Washington, DC 20008  
202-234-4300; fax: 202-328-1470  
wasamb@um.dk

**SOURCES:**  
*NatlHolWrld-1968*, p. 32

◆ 1153 ◆ **King's Birthday in Nepal**  
*July 8*

The king's birthday is a national public holiday in Nepal, celebrated with a grand parade, song and dance troupes, and fireworks in Kathmandu.

King Gyanendra Bir Bikram Shah took the throne on June 4, 2001, after King Birendra and seven other members of the royal family were tragically shot and killed by Crown Prince Dipendra, acting under the influence of drugs and alcohol. Dipendra also shot himself and he died three days later.

The date of this holiday changes with each king. King Birendra's birthday was December 28. The current king's birthday is July 8.

**CONTACT:**  
Nepal Embassy  
2131 Leroy Pl., N.W.  
Washington, DC 20008  
202-667-4550; fax: 202-667-5534  
info@nepalembassyusa.org

◆ 1154 ◆ **King's Birthday in Thailand**  
*December 5*

A national holiday to celebrate the birthday of Thailand's King Bhumibol Adulyadej (b. 1927), who has been the largely symbolic chief of state since 1950. Bangkok blooms with decorations, which are especially lavish in the area of the floodlit Grand Palace. Full dress ceremonies, including a Trooping of the Colors by Thailand's elite Royal Guards, are performed at the palace.

**CONTACT:**  
The Golden Jubilee Network  
www.kanchanapisek.or.th/in  
dex.en.html

**SOURCES:**  
*NatlHolWrld-1968*, p. 219

Thai Embassy  
1024 Wisconsin Ave., N.W., Ste.  
401  
Washington, DC 20007  
202-944-3600; fax: 202-944-3611  
info@thaiembdc.org  
www.thaiembdc.org/monarchy/in  
dex.htm

◆ 1155 ◆ **Kingdom Days**  
*Last weekend in June*

This annual festival in Fulton, Missouri, was based on a Civil War confrontation between a Union general and the local militia. On July 28, 1861, there was a battle near Calwood that left 19 dead and 76 wounded. In an effort to spare Callaway County any further bloodshed, Colonel Jefferson Jones sent a letter to General John B. Henderson, commander of the Union military forces in northeastern Missouri. Jones requested that the county be left alone to conduct its own business and to control its own destiny. Henderson, perhaps fearing stiff resistance, agreed to the truce and signed the treaty that designated Callaway County a "kingdom," separate from both the U.S. and the Confederacy. No shots were fired, no one was injured, and the disagreements between the two military units were settled peacefully.

This event was only one of the historic reenactments that took place during the Kingdom Days festival. Others were

more humorous, such as the “shotgun” Civil War-era wedding in 1991. Other events have included a parade, bed races, a “baby derby” in which babies up to 18 months old crawl 10 feet to the finish line, a hot air balloon rally, and a pig-kissing contest.

**CONTACT:**

Kingdom of Callaway Chamber  
of Commerce  
409 Court St.  
Fulton, MO 65251  
800-257-3554 or 573-642-3055;  
fax: 573-642-5182

◆ 1156 ◆ **Kingsburg Swedish Festival**

*Third weekend in May*

A tribute to the Swedish heritage of Kingsburg, Calif. The event began in 1924 as a luncheon to commemorate the mid-summer celebration of the harvest in Sweden. Today it’s a full-fledged festival running from Thursday through Sunday of the third weekend in May and attracts about 25,000 visitors. Traditional Swedish costumes are worn, and Swedish food is eaten—Swedish pancakes, Swedish pea soup, a smorgasbord. Events include a Parade of Trolls, raising of the May Pole, folk dancing, arts and crafts displays, a horse trot, and live entertainment.

**CONTACT:**

Kingsburg District Chamber of  
Commerce  
1475 Draper St.  
Kingsburg, CA 93631  
559-897-1111; fax: 559-897-4621  
info@kingsburgchamber.com  
www.kingsburgcofc.org

◆ 1157 ◆ **Kiplingcotes Derby**

*Third Thursday in March*

The Kiplingcotes Derby, which is run along the Wolds Way in Yorkshire, England, on the third Thursday in March, dates back more than 450 years, making it the longest-running “flat race” (as opposed to the steeplechase, which involves jumping over obstacles) in England. The route along which the horses run measures four miles in length and cuts through five different parishes, supposedly following an ancient Roman road. It begins near South Dalton and finishes near Kiplingcotes Farm in the parish of Middleton-on-the-Wolds.

The minimum weight that every rider must achieve is 10 stone (140 lbs.), and they are weighed beforehand to weed out cheaters who may have filled their pockets with heavy pieces of metal. The entrance fee paid by each competitor will be awarded to the second-place finisher while the winner takes home the interest on the shares of stock provided in 1618 by the district’s landowners to finance the race in future years. It is never a large sum, however, and the prestige of winning is worth more than the actual prize money.

One year, when no riders had signed up for the race, officials took a cart-horse around the track rather than interrupt the centuries-old custom. In addition, in 2001 the race was cancelled due to the outbreak of foot and mouth disease throughout England, however, one rider ceremoniously rode the course.

**CONTACT:**

Yorkshire Tourist Board  
312 Tadcaster Rd.  
York, Yorkshire YO24 1GS  
United Kingdom  
011-44-1904-707-961  
www.wolds way.gov.uk/kipling.  
htm (The Wolds way National  
Trail web site)

**SOURCES:**

*YrFest-1972*, p. 131

◆ 1158 ◆ **Kiribati Independence Day**

*July 12*

This island group in the middle of the Pacific Ocean was known as the Gilbert Islands until its independence from Britain on July 12, 1979. Independence Day is observed as a national holiday.

**CONTACT:**

Kiribati Honorary Consulate  
95 Nakolo Pl., Rm. 265  
Honolulu, HI 96819  
808-834-6775; fax: 808-834-7604  
kiribaticonsul@aol.com

◆ 1159 ◆ **Kiwanis Kids’ Day**

*Fourth Saturday in September*

The National Kids’ Day Foundation and Kiwanis International first came up with the idea of setting aside a day to focus on children and their welfare in 1949. Kiwanis International eventually assumed responsibility for the program and re-named it Kiwanis Kids’ Day.

On the fourth Saturday in September, local Kiwanis clubs sponsor activities designed to show the community’s appreciation of and pride in its children. The actual program for the day varies from one club to the next, but some of the more popular activities include parades, picnics and field days, theater parties, free admission programs, poster contests, fishing derbies, talent shows, and youth recognition banquets. The idea is to show youngsters that they are an important part of the community and that the community wants them to be good citizens.

**CONTACT:**

Kiwanis International Foun-  
dation  
3636 Woodview Trace  
Indianapolis, IN 46268  
317-875-8755; fax: 317-879-0204  
www.kiwanis.org

**SOURCES:**

*DictDays-1988*, p. 63

◆ 1160 ◆ **Klo Dance**

*Autumn*

A harvest celebration among the Baoulé people of Côte d’Ivoire (Ivory Coast) in western Africa, the *klo* dance takes place during the fall harvest season and is similar to HALLOWEEN in the United States. Groups of young boys dressed from head to toe in strips of palm leaves go from house to house, dancing to the accompaniment of sticks beaten together. They ask for “treats”—yams, manioc, or peanuts—and sing a song of thanks if they are given any. But if they are refused, their “trick” is to sing teasing songs and to scold the woman of the house for being stingy. Afterward, the boys take their treats into the bush to eat them.

**SOURCES:**  
*FolkWrldHol-1999*, p. 531

◆ 1161 ◆ **Klondike Days Exposition**

*Late July*

For 10 days in late July every year since 1962, the city of Edmonton, Alberta, Canada, has commemorated the Gold Rush of 1898 and its impact on what was originally a small agricultural town. People dress up in Klondike costumes—long dresses, stockings, and lace-up boots for the women, frontier wear for the men. A two-hour parade through the city's downtown area kicks off the festivities, followed by a band competition at Clark Stadium. There is a gold-panning competition at the Chilkoot Gold Mine and chuckwagon racing. Gambling at a Klondike-style casino is a popular diversion. Klondike garden parties and pancake breakfasts are held throughout the city, which was once the starting point for the overland trip to the Yukon.

**CONTACT:**  
 Klondike Days Exposition  
 c/o Northlands Park  
 Box 1480  
 Edmonton, Alberta T5J 2N5  
 Canada  
 888-800-PARK (7275) or 403-471-7210; fax: 403-471-8176  
 klondikedays@northlands.com  
 www.klondikedays.com

**SOURCES:**  
*GdWrldFest-1985*, p. 30

◆ 1162 ◆ **Klondike Gold Discovery Day**

*Third weekend in August*

On August 17, 1896, George Washington Carmack discovered gold at Bonanza Creek in northwestern Canada's Yukon Territory. His discovery triggered a huge gold rush and an enormous influx of American miners and traders. More than 30,000 poured into the Klondike region over the next couple of years, sparking the formation of Dawson and the construction of the Yukon narrow-gauge railway. But the Klondike boom was short-lived, and by 1900 most of the miners had given up and were replaced by companies using mechanical mining techniques. To this day, mining remains the area's most important industry.

Also known as **Discovery Day**, this important event in Canada's history is observed as a public holiday in the Yukon. The city of Dawson celebrates with various special events, including a parade, musical entertainment, bathtub races, and, of course, panning for gold.

**CONTACT:**  
 Yukon Dept. of Tourism  
 Government of Yukon  
 P.O. Box 2703  
 Whitehorse, Yukon Y1A 2C6  
 Canada  
 800-789-8566  
 vacation@gov.yk.ca  
 www.touryukon.com/ (click on 'English,' then 'The Klondike')

**SOURCES:**  
*AnnivHol-2000*, p. 138

◆ 1163 ◆ **Klondike International Outhouse Race**

*September, Sunday of Labor Day weekend*

First held in 1977, the Klondike International Outhouse Race takes place annually in the gold rush city of Dawson in

Canada's Yukon Territory. A serious athletic event for some—and an opportunity for less serious competitors to indulge in what can only be described as “bathroom humor”—the race involves four-person teams, each pulling an outhouse on wheels. Many of the teams compete in outrageous costumes and cover their outhouses with appropriate graffiti or equip them with such modern-day comforts as telephones and carpeted seats.

There are two basic types of competitors: the serious runners, who train rigorously for the event and are sent off in the first heat of the three-kilometer race; and those who never make it any further than the first bar on the course, or who reach the finish line from the wrong direction. There are awards for the best dressed as well as the fastest, and the grand trophy is a wooden outhouse with an engraved plaque.

**CONTACT:**  
 Klondike Visitors Association  
 P.O. Box 389W  
 Dawson City, Yukon Y0B 1G0  
 Canada  
 867-993-5575; fax: 867-993-6415  
 kva@dawson.net  
 www.dawsoncity.org/

◆ 1164 ◆ **Knabenschiessen**

*Second weekend in September*

A marksmanship contest in Zurich, Switzerland, for boys and girls aged 12 to 17. The custom dates to the 17th century when all boys were required to practice their shooting during summer holidays. The final rifle match was a kind of examination. Today, the rifles used are like those that are issued in the army. Prizes are awarded, and the winner is named King, or Queen, of the Marksmen. A huge amusement park is set up for the Knabenschiessen, and there is a parade and market.

**CONTACT:**  
 Zurich Tourism  
 Bahnhofbrücke 1  
 Postfach  
 Zurich CH-8023 Switzerland  
 011-41-1-215-4000; fax: 011-41-1-215-4044  
 information@zurichtourism.ch  
 www.zurichtourism.ch/ (click on 'English,' then on 'Events & Fairs,' then scroll down to 'Knabenschiessen')

◆ 1165 ◆ **Kneeling Sunday**

*Between May 24 and June 27; fifty days after Easter*

In Orthodox Christianity, PENTECOST (or Whitsunday) is known as Kneeling Sunday. After the liturgy, the congregation kneels while the priest makes three invocations, one of which is a prayer for the repose of the dead. In some rural parts of Greece, the worshippers place flowers from their gardens on the ground in front of them as they kneel, and they burn candles to light the way for the souls of the departed. Sometimes they cover their eyes with rose petals, believing that if their eyes are open when the souls of their loved ones pass by, they will be recognized, and the grief

that accompanies this recognition will make it impossible for the soul to leave the earth.

**SOURCES:**  
*BkFestHolWrld-1970*, p. 66  
*OxYear-1999*, p. 645

◆ 1166 ◆ **Kodomo-no-Hi (Children's Day)**

May 5

A national holiday in Japan that was known as BOYS' DAY from the ninth century, but became a day for both boys and girls in 1948. Today the day is observed largely with family picnics, but some still practice the old custom of flying wind socks in the shape of carp, a common Japanese food fish. Households with sons erect tall bamboo poles outside the home and attach streamers in the shape of carp for each son. The carp supposedly represents the strength, courage, and determination shown in its upstream journeys. The festivities are part of **Golden Week**, which also includes GREENERY DAY (April 29) and JAPAN CONSTITUTION MEMORIAL DAY (May 3).

**CONTACT:**  
 Japan Information Network  
 Japan Center for Intercultural  
 Communication  
 kidsweb@web-japan.org  
 web-japan.org/kidsweb/calendar/may/children.html

**SOURCES:**  
*BkFest-1937*, p. 199  
*BkFestHolWrld-1970*, p. 93  
*BkHolWrld-1986*, May 5  
*DictFolkMyth-1984*, p. 540  
*FolkAmerHol-1999*, p. 220  
*FolkWrldHol-1999*, p. 330

◆ 1167 ◆ **Kojagara**

September-October; full moon day of Hindu month of Asvina

The word "Kojagara" is a combination of two terms, *Kah* and *jagara*, which means "who is awake?" This is what the goddess Lakshmi says when she descends to the earth on the night of the full moon in the month of Asvina. She blesses all those who are awake with wealth and prosperity, so the festivities go on all night. Kojagara is a harvest festival and is celebrated throughout India.

There is a folk tale about a king who fell into dire financial straits. When his queen observed the fast and night vigil in honor of Lakshmi, the goddess of wealth, their fortunes were reversed and prosperity returned to them.

**CONTACT:**  
 India Tourist Office  
 1270 Avenue of the Americas,  
 Ste. 1808  
 New York, NY 10020  
 800-953-9399 or 212-586-4901;  
 fax: 212-582-3274  
 ny@itony.com

**SOURCES:**  
*RelHolCal-2004*, p. 176

◆ 1168 ◆ **Kokila Vrata**

Every 20 years, on the full moon day of the intercalary month when it falls in the Hindu month of Asadha

A *kokil* is a cuckoo, and this day, which honors Sati, the wife of Shiva, is known as Kokila Vrata because Sati is believed to have once been changed into a cuckoo as a punishment.

According to Hindu mythology, Sati's father, Daksha, agreed to her marriage to Shiva only reluctantly. Daksha hosted a

religious feast one day and excluded the couple. Sati appeared at the feast, anyway, and soon involved her father in a quarrel over his refusal to accept Shiva as his son-in-law. In anger and vengeance Sati leaped into the sacrificial fire where she burned to death. Since this was considered a sin, she returned to life as a cuckoo in order to make reparation.

Hindus observe Kokila Vrata by eating only one meal per day during the month. They fast entirely on the last day of the month. People also may worship a live cuckoo or an image of one.

**SOURCES:**  
*HinduRelCustManners-1960*, p. 145  
*HinduRelYr-1921*, p. 117

◆ 1169 ◆ **Koledouvane**

December 24-25

Koledouvane is the ritual singing of CHRISTMAS carols that takes place in Bulgaria each year on December 24 and 25. The *koledari*, or "carol singers," go from house to house and wish people good health and prosperity. Although their dress and ornaments differ from region to region, the *koledarka*, a long oak stick covered with elaborate carving, is a traditional accessory.

A similar ritual, called *Souroakari*, is carried out on NEW YEAR'S DAY. Those who go from house to house wishing people a Happy New Year carry a decorated dogwood twig, which they use to tap people on the back as they deliver their good wishes. The near coincidence of the two customs can probably be explained by the switch from the Julian to the Gregorian calendar. They have survived as separate celebrations, even though they are closely related in meaning.

**SOURCES:**  
*BkFest-1937*, p. 73  
*EncyChristmas-2003*, p. 92  
*FolkWrldHol-1999*, p. 720

◆ 1170 ◆ **Kopenfahrt (Barrel Parade)**

Between February 3 and March 9; Shrove Tuesday

The **Kope Festival** on SHROVE TUESDAY has been observed by the salt miners of Lüneburg, Lower Saxony, Germany, since the 15th century. Originally the *Kope*, a wooden barrel filled with stones, was dragged through the narrow streets of the town by *Salzjunker*, or young journeymen salters, on horseback. They were followed by a long procession of local officials, salt mine laborers, and townspeople.

Today the **Kope Procession** has become a folk, rather than a historical, event. As the riders attempt to guide the Kope through the streets, trumpeters blast their instruments as loudly as possible in an attempt to unnerve the horses. Once the Kope is brought to the mouth of the salt mine, it is set on a huge pile of wood and burned. Following the bonfire is a ceremony initiating the *Salzjunker* into the Guild of Master Salters.

Some believe that the Kopenfahrt bonfire was originally a pagan ceremony symbolizing the sun god's triumph over the forces of darkness. In any case, the festival was revived

in 1950 and is now a regular part of the old mining town's annual CARNIVAL celebration.

**CONTACT:**  
German National Tourist Office  
122 E. 42nd St.  
New York, NY 10168-0072  
800-651-7010 or 212-661-7200;  
fax: 212-661-7174  
gntonyc@d-z-t.com

**SOURCES:**  
*FestWestEur-1958*, p. 56

### Korea Independence Day See Samil-jol

### ◆ 1171 ◆ Korea Liberation Day August 15

A Korean commemoration of the surrender of Japan to the Allies in 1945, liberating Korea from Japan's 35-year occupation. The day also commemorates the formal proclamation of the Republic of Korea in South Korea in 1948, but it is a national holiday in both Koreas.

See also SAMIL-JOL

**CONTACT:**  
Korean Embassy  
2450 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-939-5600; fax: 202-797-0595  
information\_usa@mofat.go.kr

**SOURCES:**  
*AnnivHol-2000*, p. 137  
*NatlHolWrld-1968*, p. 144

### ◆ 1172 ◆ Korea National Foundation Day October 3

A national holiday in the Republic of Korea (South Korea), also known as **Tangun Day** and **Gaechon-jeol**, to commemorate the legendary founding of the Korean nation in 2333 B.C. by Tangun.

Prince Hwan-ung left heaven to rule earth from Mt. T'aebaek. In his kingdom were a bear and a tiger who wished to become humans. Hwan-ung told them that if they remained in a cave for 100 days eating nothing but mugwort and garlic, they would become like people. The tiger got bored, but the bear lasted it out and became a beautiful woman. She and Hwan-ung bore a son called Tangun Wanggom, meaning Sandalwood King. When he grew up, he built his own city at the present site of P'yongyang (now the capital of North Korea) and called his new kingdom Choson, meaning "morning freshness" or "morning calm." The book *Samguk Yusa*, written in 1289, records this story. The myth is important in that it links the Korean people with a heavenly origin.

The holiday is celebrated with ceremonies at the ancient rock altar of Tangun, on the summit of Mt. Mani on Kanghwa Island, about 25 miles west of Seoul.

**CONTACT:**  
Korean Embassy  
2450 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-939-5600; fax: 202-797-0595  
information\_usa@mofat.go.kr

**SOURCES:**  
*AnnCustKorea-1983*, p. 145  
*AnnivHol-2000*, p. 167

### Krishna's Birthday See Janmashtami

### ◆ 1173 ◆ Kristallnacht (Crystal Night) November 9-10

When a 17-year-old Jew named Herschel Grynszpan assassinated the third secretary at the German embassy in Paris on November 7, 1938, to avenge the expulsion of his parents and 15,000 other Polish Jews to German concentration camps, it gave the German Nazis the excuse they had been looking for to conduct a *pogrom*, or "organized massacre." Crystal Night, or **Night of the Broken Glass**, gets its name from the shattered glass that littered the streets two nights later, when the windows of Jewish-owned shops and homes were systematically smashed throughout Leipzig and other German and Austrian cities in a frenzy of destruction that resulted in the arrest and deportation of about 30,000 Jews.

**Crystal Night** marked the beginning of the Nazis' plan to rob the Jews of their possessions and to force them out of their homes and neighborhoods. Although the so-called "Final Solution" (to kill all European Jews) had not been publicly suggested at this point, the Nazis' actions on this night left little doubt as to what the fate of German Jews would be if war broke out. Today Jews everywhere observe the anniversary of this infamous event by holding special memorial services.

In Germany, Kristallnacht coincides with the anniversary of another famous, if very recent, event: the breaching of the Berlin Wall in 1989. The coincidence of the two observances is seen by many as symbolic of the conflicts of German history.

**CONTACT:**  
Simon Wiesenthal Center's Museum of Tolerance  
Multimedia Learning Center  
Online  
9760 W. Pico Blvd.  
Los Angeles, CA 90035  
800-900-9036 or 310-553-9036;  
fax: 310-553-4521  
information@wiesenthal.net  
motlc.wiesenthal.org/

**SOURCES:**  
*AnnivHol-2000*, p. 188  
*DictWrldRel-1989*, p. 202

United States Holocaust Memorial Museum  
100 Raoul Wallenberg Pl., S.W.  
Washington, DC 20024-2126  
202-488-0400  
www.ushmm.org/kristallnacht/index.htm

### ◆ 1174 ◆ 'Ksan Celebrations Friday evenings in July and August

Dances and accompanying songs held by the 'Ksan, or Gitxan, Indians in a longhouse in the Indian Village in Hazelton, British Columbia, Canada. They are generally a celebration of the important things of life, such as breathing and being at one with the cosmos.

The dances are said to go back to pre-history; they were revived in 1958, and the 'Ksan dancers have since performed in New York City, San Francisco, Seattle, Kansas City, Missouri, and even Australia.

Box-shaped skin drums provide the beat for the dances. Songs, besides being about cosmic events, are sometimes songs of marriage, songs of divorce, or what are known as "happy heart songs" about almost anything. Performers

must be *Git 'Ksan*, meaning "People of the 'Ksan" (named after the nearby Skeena River).

Because the homeland of the Git 'Ksan is far inland, it was overlooked by the Spaniards and Russians who explored the coast in the 1700s, and fur traders didn't stay here because the climate is too humid for good fur. As a result, the 'Ksan culture has been maintained without outside influences.

**CONTACT:**

'Ksan Historical Village and  
Museum  
Box 326  
Hazelton, BC V0J 1Y0 Canada  
877-842-5518 or 250-842-5544;  
fax: 250-842-6533  
ksan@ksan.org  
www.ksan.org

◆ 1175 ◆ **Kumbh Mela (Pitcher Fair)**

*Every 12 years on a date calculated by  
astrologers (1989, 2001, 2013, . . .)*

Mass immersion rituals by Hindus near the city of Allahabad (the ancient holy city of Prayag) in the north-central state of Uttar Pradesh, India. Millions of pilgrims gather to bathe at the confluence of the Ganges and Yamuna rivers, which is also where the mythical river of enlightenment, the Saraswati, flows. The bathers wash away the sins of their past lives and pray to escape the cycle of reincarnation. *Sadhus*, or holy men, carry images of deities to the river for immersion, and the most ascetic *sadhus*, naked except for loincloths, their faces and bodies smeared with ashes, go in procession to the waters, escorting images borne on palanquins. The Ganges is not only a sacred river but is the source of all sacred waters. The junction of the three rivers at Allahabad is called the *sangam* and is considered by some the holiest place in India.

The *mela* (fair) is thought to be the largest periodic gathering of human beings in the world; a vast tent city appears, temporary water and power lines are installed, and 10 pontoon bridges are laid across the Ganges. Movies of Hindu gods and heroes are shown from the backs of trucks, and plays recounting Hindu mythology are performed. Merchants lay out all manner of goods.

The story behind the *mela* is that Hindu gods and *asuras*, or demons, fought for a *kumbh*, or pitcher, carrying *amrit*, the nectar of immortality. The god who seized the *kumbh* stopped at Prayag, Hardwar, Nasik, and Ujjain on his way to paradise. The journey took 12 days (which are longer than earthly days), and therefore the *mela* follows a 12-year cycle.

A purification bathing ceremony called the *Magh Mela* is also held each spring in Allahabad. It is India's biggest yearly religious bathing festival. Although the *Magh Mela* attracts a million people, more or less, the *Kumbh Mela* dwarfs it!

See also GANGA DUSSEHRA

**CONTACT:**

Uttar Pradesh Tourism Dept.  
Rajarshi Purshottam Das Tandon  
Paryatan Bhavan  
C-13, Gomti Nagar  
Lucknow, U.P., India  
011-91-522-2308916; fax: 011-91-  
522-2308937

**SOURCES:**

*DictWrldRel-1989*, p. 305  
*RelHolCal-2004*, p. 186

upstdc@up-tourism.com  
www.up-tourism.com

India Ministry of External Af-  
fairs  
meadev.nic.in/earthquake/cul-  
ture/festival/kumbhmela.htm

◆ 1176 ◆ **Ku-omboka**

*Usually February or March*

Ku-omboka, which means "getting out of the water," is a floodtime festival observed by the Lozi people of Zambia. When the Zambezi River begins its annual flooding of the Barotzé flood plains, thousands of boats and canoes, led by the chief on his royal barge, make their way to higher ground. When the Lozi reach their new seasonal home at Limulunga, they celebrate with singing and dancing. In July, when the floods have receded, they return to the lowlands.

**CONTACT:**

Zambia National Tourist Board  
Lusaka Sq.  
Cairo Rd.  
Box 30017  
Lusaka Zambia  
011-260-1-229087; fax: 011-260-1-  
225174  
zntb@zamnet.zm  
www.zambiatourism.com/ (click  
"People," then "Traditional  
Ceremonies")

**SOURCES:**

*BkHolWrld-1986*, Feb 18  
*FolkWrldHol-1999*, p. 192  
*GdWrldFest-1985*, p. 188

◆ 1177 ◆ **Kupalo Festival**

*June 24; Midsummer's day and night*

A Ukrainian and Russian festival also called **Ivan Kupalo**, dating back to pagan days, that traditionally is celebrated by young unmarried men and women and boys and girls. The festival takes its name from the god of summer and fertility: Kupalo sleeps in the winter and each spring awakens and shakes the tree he's been under, making the seeds fall as a sign of the year's harvest. During the day and night of the celebration, boys and girls decorate a sapling tree with flowers, seeds, and fruit, call it Kupalo, and dance and sing special songs to please this image of the god.

In other events of the day, young women gather flowers to make a wreath that is tossed into a river; the spot where the wreath reaches the shore indicates the family the girl will marry into. Another custom for girls is to make an effigy of Marena, the goddess of cold, death, and winter. After singing special songs, they burn or drown the effigy to cut the goddess's power over the coming winter; winters in Ukraine are very harsh.

Young men sometimes go into the forest to look for a special fern that only blooms (according to the legend) on the night of MIDSUMMER. They take with them a special cloth, white powder, and a knife. If they find the fern and are strong enough to ward off the enticements of wood nymphs, they draw a circle with the white powder and sit and wait for the fern to bloom. When it does, they cut the blossom with the knife and put the flower in the special cloth. They must never, ever, tell anyone they have found the fern, or they will lose the luck and power it gives. The people's rationale behind this story is that it explains why some people have more talent and luck than others.



The celebrations to a greater or lesser degree are popular in both Ukraine and among Ukrainians in the United States.

**CONTACT:**

Ukrainian Embassy  
3350 M St., N.W.  
Washington, DC 20007  
202-333-0606; fax: 202-333-0817  
www.ukremb.com/culture/traditions.html

◆ 1178 ◆ **Kurijmoj**

*September-October through mid-January*

A four-month CHRISTMAS celebration lasting from late September or early October through mid-January in the tropical Marshall Islands. For these Marshallese people, this is the Christmas season. December 25 itself is called *ronoul lalim raan*, "The Twenty-Fifth Day." Preparations begin in March or April, after EASTER. Kurijmoj is celebrated by people who had been living on the atoll of Enewetak in the Marshall Islands and were forced to move from their homes to the atoll of Wujlan in 1947 so that the U.S. could test atomic bombs on their islands. They were able to return 33 years later.

People begin forming singing and dancing groups called *jepta* and practice together in early October. The *jepta* groups compete with each other in church at ADVENT with songs, dances, jokes, food, and a "money tree" constructed like a piñata, and again on the Sunday nearest NEW YEAR'S DAY. Each group chooses a theme which often has a biblical foundation, such as the birth of Jesus, the Gospel word, or God's plan. The "money tree" is really more like a parade float, decorated on the outside according to the group's theme and filled on the inside with gifts for the minister of the church. Nowadays the dances resemble a mixture of hula-style dances and Japanese bon dances.

Games are also played during this holiday. In *karate*, the women in a *jepta* play at being Japanese warriors and loot a men's *jepta*. In *kalbuuj*, the men of one *jepta* capture and "arrest" the women of another *jepta* and confine them to a "jail" the men have created from women's cooking and sleeping houses in the town until the women agree they are well-treated and have no reason to leave. Before the relocation, *kalbuuj* was a regular game, but since the people have returned to Enewetak, it has been attempted only a few times because the women were traditionally captured after returning from gathering fronds from which to make various handicrafts for the festival. After their return, the plants were not large enough to produce good fronds, so the women's pretext for leaving the town was gone.

The feast on Christmas Day is the largest of the year, with roasted pig, coconuts, rice, bread, fried doughnuts, and *bwiro*, a special treat made from breadfruit. After a short church service at 6 a.m., people divide up the food baskets they have worked hard to prepare and exchange them with each other. By 10 a.m. the *jeptas* are assembling at the church to perform and compete with each other, dressed up in new clothes, often wearing leis of flowers in their hair and around their necks and other accessories, which are promptly seized by spectators as well as by members of competing *jepta* (though people are left wearing at least minimal clothing),

who in turn adorn the *jepta* members with sprays of perfume. Each *jepta* performs up to twenty songs, so this is a day-long event.

**SOURCES:**

*EncyChristmas-2003*, p. 459

◆ 1179 ◆ **Kutztown Festival**

*Week including 4th of July*

The **Pennsylvania Dutch Folk Festival** in Kutztown, Pennsylvania, is an annual celebration of Pennsylvania Dutch foods, crafts, and customs. Although many people identify the "Pennsylvania Dutch" with the Amish people, the Mennonites or with the Holland Dutch, the name actually came from the Yankee pronunciation of *deutsch*, meaning "German." But the Pennsylvania Dutch are not simply transplanted Germans, either. Their folk culture is peculiarly American, and they encompass a number of national and religious groups.

The Kutztown Festival acquaints visitors with all aspects of Pennsylvania Dutch culture. There are special foods—such as apple butter, *rivvel* soup (*rivvels* are like dumplings), and the fruit pies which the Pennsylvania Dutch claim to have originated. Traditional artisans featured at the fair include tinsmiths, weavers, pretzel-makers, candlemakers, cigar-makers, potters, and quilters.

There are reenactments of a Pennsylvania Dutch funeral feast and demonstrations of *nipsi*—a complicated game that involves batting a piece of wood and then "bidding" the number of hops that the opposing team will require to get from where the wood landed back to home base. There is even a seminar on Pennsylvania Dutch cooking. One of the fair's most interesting figures is the *Fraktur* painter, who illuminates birth and baptismal records and book plates with bright colors and flowing scrollwork.

**CONTACT:**

Kutztown PA-German Festival  
P.O. Box 306  
Kutztown, PA 19530  
888-674-6136  
www.kutztownfestival.com/

**SOURCES:**

*AmerBkDays-2000*, p. 484  
*GdUSFest-1984*, p. 158

◆ 1180 ◆ **Kuwait Liberation Day**

*February 26*

After Iraqi President Saddam Hussein's troops invaded Kuwait on August 2, 1990, several countries in the United Nations formed a military coalition, including troops and equipment from the U.S., France, and Britain, and financial assistance from West Germany and Japan, to force them out. Five days later, the first U.S. forces arrived in Saudi Arabia. Operation Desert Storm began on January 17, 1991, and for five weeks, U.S. and British air forces relentlessly bombed Baghdad. This was followed by four days of a ground war which resulted in Hussein's troops leaving Kuwait.

February 26 is a national holiday in Kuwait celebrating the end of Iraq's military presence in Kuwait.

**CONTACT:**

Kuwait Information Office  
2600 Virginia Ave., N.W., Ste.  
404  
Washington, DC 20037  
202-338-0211; fax: 202-338-0957  
questions@kuwait-info.org  
www.kuwait-info.org/

**SOURCES:**

*AnnivHol-2000*, p. 32

◆ 1181 ◆ **Kuwait National Day**

*February 25*

This national holiday commemorates Kuwait's independence from Britain in 1961. Though internally governed by the Sabah family, Britain had handled its foreign affairs since 1899.

**CONTACT:**

Kuwait Information Office  
2600 Virginia Ave., N.W., Ste.  
404  
Washington, DC 20037  
202-338-0211; fax: 202-338-0957  
questions@kuwait-info.org

**SOURCES:**

*AnnivHol-2000*, p. 32

◆ 1182 ◆ **Kuwana Ishitori Matsuri**

*July 10-12*

The Kuwana Ishitori Matsuri, or **Collect Stones Festival**, commemorates the days when many stones had to be transported by cart to build a shrine. There is a procession of floats, adorned with beautiful cloth, tapestries, and lanterns, through the town of Kuwana on July 10, to represent the means by which the rocks were once transported. At midnight the floats all meet at the local shrine, and then each float goes back to the locale it came from. On July 11, there is a presentation of stones at the shrine, followed by a series of processions that lasts till nighttime the following day. Then people assemble near the floats, watch the lighting of the float lanterns, and listen to the crashing drum music that fills the air.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**

*JapanFest-1965*, p. 165

◆ 1183 ◆ **Kwafie Festival**

*November-January*

The Kwafie Festival is celebrated in Dormaa Ahenkro, Bereku, and Nsuatre in the Brong Ahafo Region of Ghana to commemorate the bringing of fire to the area, said to have been accomplished by ancestors who emigrated to this region long ago. The celebration lasts about three days and can occur in either November, December, or January. In Dormaa Ahenkro the festival begins with an evening torchlight procession from the palace to the house where the sacred stools are kept. The ancestors are worshipped with libations, then the procession returns to the palace. The next morning everyone gather at the palace where the chief presides over the "laying of logs," or *Nkukuato*, in which lower-level officials bring in logs on their shoulders to give the chief. The highest ranking official chooses three logs to begin the fire, which is then used for cooking a ritual meal.

Later in the day an even grander procession carries the ancestral stools to a nearby body of water for ritual purification. Other sacred ceremonies are also performed. Then the final day of the festival is marked by joyous dancing, music, and feasts on the palace grounds.

**CONTACT:**

Ghana Embassy  
3512 International Dr., N.W.  
Washington, DC 20008  
202-686-4520; fax: 202-686-4527

**SOURCES:**

*FestGhana-1970*, p. 70

◆ 1184 ◆ **Kwakiutl Midwinter Ceremony**

*November through February*

The Kwakiutl are one of the Indian tribes who inhabit the northwestern coast of the United States, stretching from northern California to southeastern Alaska. They believe that long ago, before their people even existed, powerful supernatural animals—including bears, wolves, seals, ravens, bees, owls, and killer whales—held dominion over the world. These beings endowed early humans, who were the ancestors of today's Kwakiutl, with a measure of that power.

During their winter ceremonial season, the Kwakiutl acknowledge and reaffirm their connection with the supernatural world by performing sacred dance dramas, or *tseka*. The performers dress in strips of cedar bark and wear masks elaborately designed to invoke the spirits of their supernatural forebears. The dances themselves illustrate characters and incidents from Kwakiutl mythology.

**CONTACT:**

Kwakiutl Nation  
Fort Rupert Reserve, Box 1440  
Port Hardy, BC V0N 2P0

**SOURCES:**

*EncyNatAmerRel-2001*, p. 333  
*EndurHarv-1995*, p. 140  
*RelHolCal-2004*, p. 254

Smithsonian Institution  
National Museum of Natural  
History online exhibit  
Photo of Kwakiutl ceremonial  
mask  
P.O. Box 23293  
Washington, DC 20560  
202-357-2700 or 202-357-1729  
(TTY)  
info@si.edu  
www.si.edu/harcourt/nmnh/native/native2.html

◆ 1185 ◆ **Kwanzaa**

*December 26-January 1*

An African-American celebration of family and black culture, thought to be observed by five million Americans and perhaps 10 million others in Africa, Canada, the Caribbean, and parts of Europe. The holiday was created in 1966 by Maulana Karenga, chairman of the Black Studies Department at California State University in Long Beach.

In Swahili, Kwanzaa means "first fruits of the harvest," and first-fruit practices common throughout Africa were adapted by Karenga for the celebration.

Each day of the seven-day festival is dedicated to one of seven principles: *umoja* (unity), *kujichagulia* (self-determination), *ujima* (collective work and responsibility), *ujamaa* (cooperative economics), *nia* (purpose), *kuumba* (creativity), and *imani* (faith).

Families gather in the evenings to discuss the principle of the day, and then light a black, red, or green candle and place it in a seven-branched candleholder called a *kinara* to symbolize giving light and life to the principle. On the evening of Dec. 31, families join with other members of the community for a feast called the *karamu*. Decorations are in the red, black, and green that symbolize Africa, and both adults and children wear African garments.

Increasingly, colleges and museums are holding Kwanzaa events during some of the days. For example, in Chicago, an African Market is held on Dec. 28 by the Ujamma Family, a black self-help group. In New York City the American Museum of Natural History celebrates Kwanzaa with an African Marketplace, poetry, folktales, and music.

**CONTACT:**

Official Kwanzaa Website  
contact@officialkwanzaawebsite.  
org  
www.officialkwanzaawebsite.  
org/

**SOURCES:**

*AmerBkDays-2000*, p. 857  
*AnnieHol-2000*, p. 214  
*EncyChristmas-2003*, p. 416  
*FolkHolWrld-1999*, p. 767  
*OxYear-1999*, p. 535

◆ 1186 ◆ **Kyokusui-no-En**

*April 29; first Sunday in March*

In ancient Japan high-ranking people entertained themselves with a custom called Kyokusui. They filled a lacquer wine cup with *sake* (rice wine) and placed it in a stream. Participants sitting on a bank downstream tried to write a five-line poem before the sake reached them. They would then snatch the cup out of the stream and drink the sake.

The poems were written on a strip of thick paper known as a *tanzaku*. Most of the poems were *waka*, which is a traditional form in Japanese poetry. It has five lines with a total of 31 syllables: five syllables in the first line, seven in the second,

five in the third, and seven in the fourth and fifth lines (5-7-5-7-7).

Kyokusui-no-En is a reenactment of this ancient pastime held April 29 in Kyoto. A similar ceremony is performed in Fukuoka on the first Sunday in March.

**CONTACT:**

Kyoto Prefectural Tourism Office  
Japan External Trade Organi-  
zation  
1221 Avenue of the Americas,  
42nd Fl.  
New York, NY 10020  
212-997-6466; fax: 212-302-1581  
shigeki\_mori@jetro.go.jp  
www.pref.kyoto.jp/trade/tour  
ism/pdf/11autumn.pdf

**SOURCES:**

*IllFestJapan-1993*, p. 33

**ACROS Fukuoka Foundation**

Information Division  
www.acros.or.jp/english/inter  
est/syosai/festivals\_04.html

◆ 1187 ◆ **Kyrgyz Independence Day**

*August 31*

Kyrgyzstan declared independence from the Soviet Union on August 31, 1991, along with other central Asian republics as the empire crumbled. Located along the famed Silk Road, the trade route connecting the eastern and western parts of Eurasia, the country is mostly mountainous, part of the Tien-Shan, or Celestial Mountains. Independence Day is a national public holiday in the Kyrgyz Republic.

**CONTACT:**

Kyrgyz Embassy  
1732 Wisconsin Ave., N.W.  
Washington, DC 20007  
202-338-5141; fax: 202-338-5139  
embassy@kyrgyzstan.org

# L

## ◆ 1188 ◆ Labor Day

*First Monday in September*

Although workers' holidays had been observed since the days of the medieval trade guilds, laborers in the United States didn't have a holiday of their own until 1882, when Peter J. McGuire, a New York City carpenter and labor union leader, and Matthew Maguire, a machinist from Paterson, N.J., suggested to the Central Labor Union of New York that a celebration be held in honor of the American worker. Some 10,000 New Yorkers paraded in Union Square, New York, on September 5 of that year—a date specifically chosen by McGuire to fill the long gap between the FOURTH OF JULY and THANKSGIVING.

The first Labor Day observance was confined to New York City, but the idea of setting aside a day to honor workers spread quickly, and by 1895 Labor Day events were taking place across the nation. Oregon, in 1887, was the first state to make it a legal holiday, and in 1894 President Grover Cleveland signed a bill making it a national holiday. The holiday's association with trade unions has declined, but it remains important as the day that marks the end of the summer season for schoolchildren and as an opportunity for friends and families to get together for picnics and sporting events.

**Labour Day** is celebrated in England and Europe on May 1. In Australia, where it is called EIGHT HOUR DAY, it is celebrated at different times in different states, and commemorates the struggle for a shorter working day. In Antigua and Barbuda, Labor Day is observed on May 6; in the Bahamas, it's June 7; in Bermuda, Sept. 2; in Jamaica, May 23; and in Trinidad and Tobago, June 19. Labor Day is observed on the first Monday in September throughout the United States, in Canada, and in Puerto Rico. In Japan, November 23 is **Labor Thanksgiving Day**, or **Kinro Kansha-no-Hi**, a legal holiday set aside to honor working people and productivity.

**CONTACT:**  
U.S. Department of Labor  
Office of Public Affairs

**SOURCES:**  
*AmerBkDays-2000*, p. 632  
*AnnivHol-2000*, pp. 163, 195

200 Constitution Ave., N.W.  
Washington, DC 20210  
877-889-5627  
[www.dol.gov/opa/aboutdol/  
laborday.htm](http://www.dol.gov/opa/aboutdol/laborday.htm)

Library of Congress  
American Memory online exhibit  
101 Independence Ave., S.E.  
Washington, DC 20540  
202-707-5000  
[memory.loc.gov/ammem/to  
day/sep05.html](http://memory.loc.gov/ammem/to<br/>day/sep05.html)

AFL-CIO  
815 16th St., N.W.  
Washington, DC 20006  
202-637-5000; fax: 202-637-5058  
[www.aflcio.org/](http://www.aflcio.org/) (highlight "All  
About Unions")

*BkFest-1937*, p. 18  
*BkHolWrld-1986*, Sep 7  
*DaysCustFaith-1957*, p. 248  
*DictDays-1988*, p. 65  
*FolkAmerHol-1999*, p. 358

## ◆ 1189 ◆ Lac Long Quan Festival

*Six days in late March-early April*

This six-day festival, held in the Vietnamese village of Binh Minh, honors the legendary king Lac Long Quan. According to tradition his wife, Au Co, "hatched" (in the sense of laying an egg) 100 people, who ended up populating what is now the Ha Tay Province.

During the festival people celebrate their ancestors with offerings of fruit and flowers paraded by young women accompanied by folk musicians, then elders bestow blessings on the offerings. Although Lac Long Quan and Au Co are the focus of the proceedings, Buddha is also included and considered a special guest.

**CONTACT:**  
Vietnam National Administration of Tourism  
80 Quan Su Rd.  
Hanoi, Vietnam  
011-84-4-942-1061 or 011-84-4-942-1072; fax: 011-84-4-826-3956  
[TITC@vietnamtourism.com](mailto:TITC@vietnamtourism.com)

**SOURCES:**  
*WildPlanet-1995*, p. 405

◆ 1190 ◆ **Ladouvane**

December 31; June 24

Ladouvane, or the **Singing to Rings**, is a Bulgarian fertility ritual. Traditionally, young girls drop their rings, together with oats and barley (symbols of fertility) into a cauldron of spring water. The rings are tied with a red thread to a bunch of ivy, crane's bill, basil, or some other perennial plant, and the cauldron is left out overnight. Ritual dances are performed around the cauldron and the girls' fortunes are told.

In western Bulgaria, the Central Balkan Range, and along the Danube River, Ladouvane is observed on **NEW YEAR'S EVE**. In the rest of the country, it is observed on **MIDSUMMER DAY**.

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Bulgarian Embassy  
1621 22nd St., N.W.  
Washington, DC 20008  
202-387-0174; fax: 202-234-7973  
office@bulgaria-embassy.org

◆ 1191 ◆ **Lady Day**

March 25

The name in England for the Feast of the **ANNUNCIATION**. This day was originally called **Our Lady Day**, a name that applied to three other days relating to the Virgin Mary: the **IMMACULATE CONCEPTION** (December 8), the **NATIVITY OF THE BLESSED VIRGIN MARY** (September 8), and the **ASSUMPTION OF THE BLESSED VIRGIN MARY** (August 15). It commemorates the archangel Gabriel's announcement to Mary that she would give birth to Jesus, and is often referred to simply as **The Annunciation**. **Lady Day** is one of the **QUARTER DAYS** in England and Ireland when rents are paid and tenants change houses. In France it is called **Nôtre Dame de Mars** ("Our Lady of March").

**SOURCES:**

*AnnivHol-2000*, p. 51  
*BkDays-1864*, vol. I, p. 417  
*DaysCustFaith-1957*, p. 86  
*DictDays-1988*, pp. 4, 85, 93  
*FestSaintDays-1915*, p. 59  
*FolkWrldHol-1999*, p. 223

◆ 1192 ◆ **Lady Day among Samis**

March 25

In the Sami region of Finland, villages such as Inari and Enontekiö celebrate a festival on **LADY DAY** that usually occurs within the **EASTER** season. Sami people travel from remote homesteads to participate in a special church service, which is typically succeeded by such outdoor activities as lasso-throwing and skijoring, a sport in which skiers are pulled by reindeer over a frozen lake. Because the festival draws everyone together, March 25 is also a popular time for weddings.

**SOURCES:**

*BkFestHolWrld-1970*, p. 62

**Laetare Sunday**

See **Mothering Sunday**

◆ 1193 ◆ **Lag ba-Omer**

Eighteenth day of the Jewish month of Iyyar, or the 33rd day of the 50 days that separate **Passover** and **Shavuot**

The name of this Jewish holiday means "thirty-three omer," an *omer* being a sheaf of barley or wheat. In the biblical book of **Leviticus**, the people were commanded by Jehovah to make an offering of a sheaf of barley on each of the 50 days between **PASSOVER** and **SHAVUOT**. After the evening service, the number of the day was solemnly announced, and in time this ceremony came to be known as "the counting of the omer."

Why the 33rd day of this period was singled out may have something to do with an ancient pagan festival of the forest that was celebrated at this same time. Another story claims that the plague that had been decimating the students of Rabbi Akiba in the second century suddenly and miraculously stopped on this day. In any case, the mid-harvest festival of **Lag ba-Omer** represents a break in the otherwise solemn season between **Passover** and **Shavuot**.

**SOURCES:**

*BkFest-1937*, p. 207  
*DaysCustFaith-1957*, p. 137  
*DictWrldRel-1989*, p. 567  
*FolkWrldHol-1999*, p. 323  
*OxYear-1999*, p. 728  
*RelHolCal-2004*, p. 52

◆ 1194 ◆ **Lajkonik**

Between May 21 and June 24; first Thursday after **Corpus Christi**

The most popular folk festival in Krakow, Poland, **Lajkonik** (or the **Horse Festival**) has lost touch with its medieval roots, but is believed to commemorate the horseman who carried the news of the Tartar defeat during the 13th-century Tartar invasions. A group of 18 costumed people gathers in the courtyard of the Norbertine Monastery in a suburb of Krakow. They include a standard-bearer in the traditional dress of a Polish nobleman, a small band of musicians, and a bearded horseman in oriental costume riding a richly draped but rather small wooden hobby-horse. This is the **Lajkonik**, originally called the **Horse** or the "Zwierzyniec Horse," named for the town where the monastery is located, and now the unofficial symbol of Krakow.

After performing a ceremonial dance for the vicar and the nuns, the procession leaves the monastery and moves in the direction of the city. The horseman collects money from the crowds lining the streets, tapping each donor with his rod to bring them good luck; they then join the procession. Eventually the parade ends up in the market square for the climax of the ritual. The city officials greet the horseman in front of the town hall. He dances for the assembled dignitaries and receives from them a sack of money and a glass of wine, which he consumes after toasting the well-being of the city.

The festival was first sponsored by the guild that furnished wood to Krakow and the salt mines. In the past the actors came from the Boatman congregation who, since the Middle Ages, have floated timber down the Vistula River to Krakow. Now they tend to be Krakow factory workers.

**CONTACT:**

Polish National Tourist Office  
5 Marine View Pl.  
Hoboken, NJ 07030  
201-420-9910; fax: 201-584-9153  
pntonyc@polandtour.org  
www.krakow.pl/ (City of Krakow; click "Our City," then "Traditions")

**SOURCES:**

*BkFest-1937*, p. 262  
*FolkWrldHol-1999*, p. 352

◆ 1195 ◆ **Lakshmi Puja**

*September-October; Hindu month of Asvina*

The annual festival in honor of the Hindu goddess Lakshmi is held in the autumn, when Hindus of all castes ask for her blessings. Lights shine from every house, and no one sleeps during the celebrations.

Lakshmi is traditionally associated with wealth, prosperity, and good luck. In later Hindu literature, she appears as the dutiful wife of the god Vishnu and is typically portrayed massaging his feet while he rests on the cosmic serpent, Shesa. She remains a popular Hindu goddess to this day in India, where she is a special patron of shopkeepers.

See also TIHAR

**SOURCES:**

*DictHindu-1977*, p. 160  
*DictWrldRel-1989*, p. 280

◆ 1196 ◆ **Lammas**

*August 1*

Possibly one of the four great pagan festivals of Britain—the LUGNASADH—it was known as the **Gule of August** in the Middle Ages. It celebrated the harvest, and was the forerunner of the THANKSGIVING celebrated in the United States and Canada. In medieval England, loaves made from the first ripe grain were blessed in the church on this day—the word *lammas* being a short form of "loaf mass." Lammas Day is similar in original intent to the Jewish Feast of Weeks, also called SHAVUOT or PENTECOST, which came at the end of the PASSOVER grain harvest. A 15th-century suggestion was that the name derived from "lamb" and "mass," and was the time when a feudal tribute of lambs was paid.

In the Scottish Highlands, people used to sprinkle their cows and the floors of their houses with menstrual blood, which they believed was especially potent against evil on this day. It was also one of the QUARTER DAYS in Scotland, when tenants brought in the first new grain to their landlords.

Along with CANDLEMAS, WALPURGIS NIGHT, and HALLOWEEN, Lammas is an important day in Neopagan calendars.

A phrase used from the 16th to the 19th century, "at Latter Lammas Day," meant "never."

**SOURCES:**

*BkDays-1864*, vol. II, p. 154  
*DaysCustFaith-1957*, p. 199  
*DictDays-1988*, pp. 51, 66  
*DictFolkMyth-1984*, pp. 601, 961  
*FestSaintDays-1915*, p. 163  
*FolkWrldHol-1999*, p. 484  
*OxYear-1999*, p. 315  
*RelHolCal-2004*, p. 273  
*SaintFestCh-1904*, p. 349

◆ 1197 ◆ **Lammas Fair**

*July*

Although it is no longer the important trade fair it was at one time, the Lammas Fair is still held for three days every July in Exeter, England. The opening ceremonies, which date back to medieval times, include a procession from the guildhall by two sergeants carrying a blue-and-white pole decorated with flowers and ribbons, from which a large stuffed white glove is suspended. At noon, the sergeants march to the four ancient gates of the city and proclaim the fair open before returning to the guildhall, where the mayor announces the event.

The custom of displaying a glove to open the fair dates back to ancient Saxon times, when permission to hold a market or fair had to be obtained first from a local judge and then ratified by the king, who sent one of his gloves as a token of his approval. It was reinstated in 1939, after having been discontinued for a number of years.

**CONTACT:**

Exeter Tourist Information  
Civic Centre  
Paris St.  
Exeter, Devon EX1 1JJ United Kingdom  
011-44-1392-265-700; fax: 011-44-1392-265-260

tourism@exeter.gov.uk  
www.exeter.gov.uk/ (click "Visiting," then "History & Heritage")

**SOURCES:**

*EngCustUse-1941*, p. 93  
*YrbookEngFest-1954*, p. 98  
*YrFest-1972*, p. 166

◆ 1198 ◆ **Land Diving**

*April and May*

On Pentecost Island in Vanuatu, a nation consisting of 80 islands in the southwest Pacific that has been independent since 1980, land diving, or **Nagol**, is a centuries-old fertility ritual that is the precursor of what is known in the United States as "bungee jumping." Tree branches, trunks, and vines from the forest are used to create a tower—about 85 feet tall—while the yams are being harvested in April and May.

Facing a test of resolve and courage, island men and boys ascend the tower with liana vines they have personally selected for strength and accurate length. One end of each vine is tied to the ankle and the other to the tower. Before jumping, the diver gives voice to his innermost thoughts, so that the entire crowd may hear what could be his last words, should he not survive the fall. After the diver leaps off the tower, the vines stretch nearly to the ground and the diver ducks his head out of the way and lets his shoulders touch the land—just barely—to symbolically fertilize the earth for the next year's yam crop. During the ritual, the entire village assembles under the tower to dance, sing, and encourage the divers.

Although land diving originated as an agricultural ritual, today it is also a tourist attraction and source of income for villagers in the southern part of the island, who charge a high entry fee for visitors wishing to take photographs or shoot videos.

**CONTACT:**

Vanuatu National Tourism  
Office  
P.O. Box 209  
Pilioko House, ground floor  
Port Vila Vanuatu  
011-678-22685; fax: 011-678-23889  
tourism@vanuatu.com.vu  
www.vanuatutourism.com/in-  
tro.htm (click on 'Vanuatu,'  
then scroll down to 'The  
Islands' and click on  
'Maewo & Pentecost')

**SOURCES:**

*WildPlanet-1995*, p. 443

◆ 1199 ◆ **Landing of d'Iberville**

*Last weekend in April*

A commemoration of the landing in 1699 of Pierre LeMoyné d'Iberville at a spot on Biloxi Bay that is now Ocean Springs, Miss. The arrival of d'Iberville and 200 colonists established the Louisiana Colony for King Louis XIV of France; the territory stretched from the Appalachians to the Rocky Mountains and from Canada to the Gulf of Mexico. D'Iberville built Fort Maurepas here, the first significant structure erected by Europeans on the Gulf Coast.

A replica of the fort is the backdrop for the reenactment of the landing. This pageant boasts a costumed cast representing both the notables of d'Iberville's fleet as well as the welcoming Biloxi Indians. The part of d'Iberville is always played by a celebrity, usually from the political world. However, in 1984, Col. Stuart A. Roosa, an Apollo 14 astronaut, played the explorer. In the reenactment, d'Iberville with his officers debarks and wades ashore, plants a cross in the sand, and claims the land for Louis XIV. The Indians, at first wary, invite the French to their village to smoke a peace pipe. The reenactment was first staged in 1939.

The celebration begins on Friday night with a covered dish supper at the civic center. On Saturday night, there is a formal-dress historic ball and pageant, with the presentation of d'Iberville, his officers, and the Cassette Girls. These were young orphan women who had been taught by Catholic nuns in Paris; they made the long trip to the Gulf Coast to become the brides of the men settled in the territory. They were called Cassette Girls because of the cases each carried that contained their trousseaus. The reenactment takes place on Sunday and is followed by a grand parade. There are also exhibits and street and food fairs.

**CONTACT:**

Ocean Springs Chamber Mains-  
treet Visitors Center  
1000 Washington Ave.  
P.O. Box 187  
Ocean Springs, MS 39566  
228-875-4424; fax: 228-875-0332  
osc@telesouth1.com  
www.oceanspringschamber.  
com/

◆ 1200 ◆ **Landsgemeinde**

*Last Sunday of April*

An open-air meeting to conduct cantonal business, held once a year in Appenzell, in the canton of Appenzell Inner-Rhoden in Switzerland. At the meeting, citizens vote on representatives for cantonal offices and on budget and tax proposals. Voting is by raised hands.

The assembly is a tradition that dates back to the very early days of the Swiss state. Women may wear richly embroidered national costumes, and men swords. Other districts in central and eastern Switzerland also have these assemblies, each with distinct customs. In Stans, for example, the blowing of a horn signals the time to walk to the meeting place outside the town; the horn is a reminder of the ancient call to battle.

Landsgemeinde has echos in the town meetings of the United States (see TOWN MEETING DAY).

**CONTACT:**

Cantonal Administration Canton  
AI  
Marktgasse 2  
Appenzell 9050 Switzerland  
011-41-71-788-9311; fax: 011-41-  
71-788-9339  
info@rk.ai.ch  
www.ai.ch/en/ (highlight "Poli-  
tics," and click "Landsgem-  
einde")

◆ 1201 ◆ **Landshut Wedding**

*Late June to late July, every four years  
(2001, 2005, 2009, . . .)*

A pageant in Landshut, Bavaria, Germany, that recreates a lavish 15th-century wedding—that of Duke George the Rich of Bavaria and Princess Hedwig from Poland, which took place in 1475. There were 10,000 guests, and records state that they ate 333 oxen, 275 fat pigs, 40 calves, and 12,000 geese.

Today the festivities are spread over three weeks, with the wedding reenactments on weekends—a play and dances on Saturdays; the historical wedding procession, followed by a concert, on Sundays. During the week, historical dances are performed, and some 2,000 residents dressed as medieval burghers roam the streets. There are also jesters parading, armored knights on horseback, and wandering minstrels.

**CONTACT:**

'Die Förderer' e.V.  
Spiegelgasse 208  
Landshut, Bavaria D-84028  
Germany  
011-49-871-22918; fax: 011-49-  
871-274653  
info@landshuter-hochzeit.de  
www.landshuter-hochzeit.de/en-  
glish/

**SOURCES:**

*GdWrlldFest-1985*, p. 85

◆ 1202 ◆ **Lanimer Festival**

*A week in early June*

The people of Lanark, Scotland, dedicate an entire week to inspecting and celebrating the boundary stones that enclose the territory gifted to them by King David I of Scotland in the 12th century. This week-long event, known as the Lanimer Festival, features public decorations, a parade of civic officials, marching bands, and a series of tableaux. Because people carrying birch branches march in the procession, it is also known as **The Birks**.

A standard-bearer, selected each year by the town council, starts off the second, midday procession. The procession passes by each of the boundary stones, stopping occasionally for sports and horse races. The days' activities close with the

town clerk's pronouncement that the boundaries remain in good condition, and a 900-year-old bell rings in celebration.

**CONTACT:**

Royal Burgh of Lanark  
Lanarkiv@BTinternet.com or  
lreid@pritchardsca.co.uk  
www.lanark.org.uk/ (click on  
'Societies,' then click on  
'Lanark Lanimer Day Com-  
mittee')

**SOURCES:**

*YrFest-1972*, p. 45

◆ 1203 ◆ **Lantern Festival (Yuan Hsiao Chieh)**

*January-February; 15th day of first lunar  
month, fourth day of first lunar month in  
Tibet*

A festival of lights that ends the LUNAR NEW YEAR, or Chinese New Year, celebrations and marks the first full moon of the new lunar year.

In China, it's traditional for merchants to hang paper lanterns outside their shops for several days before the full-moon day. On the night of the festival, the streets are bright with both lanterns and streamers, and people go out in throngs to see the displays. The most popular lanterns are cut-outs of running horses that revolve with the heat of the candles that light them. Other customs include eating round, stuffed dumplings and solving "lantern riddles"—riddles that are written on pieces of paper and stuck to the lanterns. In many areas, children parade with lanterns of all shapes and sizes. It's also thought to be a good night for young women to find husbands. In Penang, Malaysia, single women in their best dresses stroll along the city's promenade, and some parade in decorated cars followed by musicians.

Tibetan Buddhists celebrate the day as MONLAM, or Prayer Festival, and in Lhasa, the butter sculptures of the monks are famous (see BUTTER SCULPTURE FESTIVAL). In China's Gansu Province, the Lhabuleng Monastery is the site of sculptured butter flowers made by the lamas and hung in front of the main scripture hall. On the day before the full moon, a dance is performed by about 30 masked lamas to the music of drums, horns, and cymbals. The protagonists are the God of Death and his concubines; they dance with others who are dressed as skeletons, horned stags, and yaks.

In 1990, the Taipei Lantern Festival was first held in Taiwan's capital city. It's held at the Chiang Kai-shek Memorial Hall and features high-tech lanterns with mechanical animation, dry-ice "smoke," and laser beams. In recent years, theme lanterns were modeled after the Chinese zodiacal animals for those years. Sculptor Yuyu Yang has produced elaborate structures for the festival, including a dragon that was 40 feet high with a skin of a stainless-steel grid and 1,200 interior light bulbs that shone through to make it look like a gigantic hand-made paper lantern. Laser beams shot from the dragon's eyes, and red-colored smoke spewed from the mouth. Another year, he created three 33-foot-high goats made of acrylic tubes with colored lights shining from the inside.

The festival also offers musical and folk art performances, a procession of religious and folk floats, and troupes of performers entertaining with martial arts demonstrations, stilt-walking, and acrobatics.

In Hong Kong, anyone who has had a son during the year brings a lantern to the Ancestral Hall, where the men gather for a meal.

The Lantern Festival is supposed to have originated with the emperors of China's Han dynasty (206 B.C.-221 A.D.), who paid tribute to the universe on that night. Because the ceremony was held in the evening, lanterns were used to illuminate the palace. The Han rulers imposed a year-round curfew on their subjects, but on this night the curfew was lifted, and the people, carrying their own simple lanterns, went forth to view the fancy lanterns of the palace.

Another legend holds that the festival originated because a maid of honor (named Yuan Xiao, also the name of the sweet dumpling of this day) in the emperor's household longed to see her parents during the days of the Spring Festival. The resourceful Dongfang Shuo decided to help her. He spread the rumor that the god of fire was going to burn down the city of Chang-an. The city was thrown into a panic. Dongfang Shuo, summoned by the emperor, advised him to have everyone leave the palace and also to order that lanterns be hung in every street and every building. In this way, the god of fire would think the city was already burning. The emperor followed the advice, and Yuan Xiao took the opportunity to see her family. There have been lanterns ever since.

**CONTACT:**

Taiwan Government Information  
Office  
4201 Wisconsin Ave., N.W.  
Washington, DC 20016  
202-895-1850; fax: 202-362-6144  
tecroinfo@tecro-info.org  
www.gio.gov.tw/info/festival\_  
c/glue\_e/glue.htm

**SOURCES:**

*BkFestHolWrld-1970*, p. 9  
*BkHolWrld-1986*, Feb 27  
*DictFolkMyth-1984*, p. 603  
*EncyRel-1987*, vol. 3, p. 325  
*FolkWrldHol-1999*, p. 91  
*GdWrldFest-1985*, p. 63  
*RelHolCal-2004*, p. 231

Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428  
nycwwo@hkfb.com  
www.discoverhongkong.com/  
eng/heritage/festivals/he\_  
fest\_spri.jhtml

◆ 1204 ◆ **Lantern Festival in Korea**

*Eighth day of the fourth lunar month*

In Korea, Buddha's birthday is observed on the evening of the eighth day of the fourth lunar month and is known as *Deungseog* or "lantern evening." A couple of days beforehand, some households hang a lantern-holder, a pole decorated with a pheasant's tail feather (or branch of pine) and colorful strips of silk. Then, on the evening of the eighth, they hang one lantern for each person in the family and light them. Tradition holds that the more brilliant the household can make its lantern display, the luckier it will be.

Although many types of lanterns are used, some of the most popular resemble a tortoise, duck, ship, drum, lotus flower, heron, carp, watermelon, or sun and moon.

Monks began the custom of hanging lanterns for Buddha's birthday during the middle of the Silla dynasty (seventh-eighth century). As Confucianism took stronger hold during the Yi dynasty (1392-1910), it fell into decline. Later in the twentieth century many Koreans revived the tradition,



though nowadays it is not as widespread. Still, temples all over South Korea hold celebrations in honor of the Buddha on this day with elaborate lantern displays, particularly in Seoul, where there are festivals at major temples with special religious services, other spiritual activities, games, crafts, and a huge lantern parade.

See also VESAK

**CONTACT:**

Korea Now  
Biweekly magazine published by  
The Korea Herald  
1-12, 3-ga  
CPO Box 6479  
Hoehyon-dong, Jung-gu  
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011-82-2-727-0250; fax: 011-82-2-  
727-0259  
kh@koreaherald.co.kr  
kn.koreaherald.co.kr/SITE/data/  
html\_dir/2001/05/05/  
200105050025.asp

**SOURCES:**

AnnCustKorea-1983, p. 97  
FestWrld: SouthKorea-1998, p.  
12  
FolkWrldHol-1999, p. 305

◆ 1205 ◆ **Lantern Night at Bryn Mawr College**

Mid-November

Traditions help build a feeling of community at Bryn Mawr, a women's college near Philadelphia, Pennsylvania, where the induction ceremony of Lantern Night has welcomed freshmen since the late 1880s. The ceremony takes place in the courtyard of the Cloisters, a quadrangle with a pond at the center. The first-year students process into the courtyard, and the sophomores place candlelit lanterns behind each one. Upperclass women sing a hymn in ancient Greek to the goddess of wisdom, Athena, and freshmen respond in kind. The ceremony in the Cloisters is followed by a stepping, in which the students of all classes gather together for fellowship and the singing of lighthearted songs outside of Taylor Hall, on the administration building's steps.

**CONTACT:**

Bryn Mawr College  
101 N. Merion Ave.  
Bryn Mawr, PA 19010  
610-526-5000; fax: 610-526-7471  
info@brynmawr.edu (Media and  
Public Relations)  
www.brynmawr.edu/ (click  
"Campus Life," "Living at  
Bryn Mawr," then "Tradi-  
tions")

**SOURCES:**

FolkAmerHol-1999, p. 415

◆ 1206 ◆ **Lanterns Festival**

End of Islamic month of Ramadan

A trader known as Daddy Maggay introduced the custom of parading with lanterns in Freetown, Sierra Leone, during the 1930s. The original lanterns were simple hand-held paper boxes, lit from within and mounted on sticks. They were carried through the streets of Freetown in celebration of the 26th day of RAMADAN, also known as the **Day of Light** or **Lai-Lai-Tu-Gadri**, when the Qur'an was sent to earth by Allah (see LAYLAT AL-QADR).

As the years passed, the celebration—and the lanterns—grew larger. Heavy boots, originally worn as protection from the crowds, came to be used to produce drum-like rhythmical beats on the paved streets since some Muslims discourage

using drums. Maggay's group was called *bobo*, the name for their distinctive beat. Neighborhood rivalries, based on competition in lantern building, often erupted in violence.

By the 1950s the Young Men's Muslim Association had taken over the festival in hopes of reducing the violence through better organization. The lanterns—which by that time were elaborate float-like structures illuminated from within and drawn by eight-man teams or motor vehicles—were divided into three categories for judging: Group A for ships; Group B for animals and people; and Group C for miscellaneous secular subjects. Prizes were awarded to the top three winners in each group, based on creativity and building technique.

**CONTACT:**

Sierra Leone Embassy  
1701 19th St., N.W.  
Washington, DC 20009  
202-939-9261; fax: 202-483-1793

**SOURCES:**

FolkWrldHol-1999, p. 676

◆ 1207 ◆ **Larentalia**

December 23

In ancient Rome, the *lares* were the beneficent spirits of household and family. Along with the *penates* (the gods of the storeroom) and the *manes* (spirits of the dead), they were worshipped privately within the home. Eventually they came to be identified with the spirits of the deceased. Each household had its own *lar*, to whom a prayer was addressed every morning and for whom special offerings were made at family festivals.

During the Larentalia, observed on December 23, offerings were made to the dead, especially at the shrine of Acca Larentia, the nurse of Romulus and Remus, the legendary founders of Rome. A sacrifice was offered on the spot where Acca Larentia was said to have disappeared.

See also COMPITALIA; FERALIA; PARENTALIA

**SOURCES:**

DictFolkMyth-1984, p. 604  
FestRom-1981, p. 210  
NewCentClassHandbk-1962, p.  
625  
OxYear-1999, p. 508

◆ 1208 ◆ **Latin Festival (Feriae Latinae)**

April

The Latin Festival was held in Rome for more than a thousand years, making it one of the longest-lived Roman festivals. The original **Feriae Latinae** was held by a group of ancient Latin tribes, who lived a simple pastoral life and worshiped Jupiter on the Alban Mount, about 13 miles outside Rome. All wars came to a halt for the observance. There was a sacrifice of a young white cow who had never been yoked as well as a ritual pouring of milk rather than wine, since the grape had not yet been introduced into Italy. After the sacrifice to Jupiter, the meat of the cow was used for a communal meal. A curious sight accompanied the ritual—little dolls or puppets made to look like people, called *oscilla*, bobbed from tree branches. Some have suggested these may have been symbolic of human sacrifice in earlier times, but others assert they were probably a kind of good-luck emblem.

By the period of the later Republic, the Romans had taken over the ceremony and they commemorated the early Latin peoples, most of whose settlements had by then disappeared. The Latin Festival was normally held in April, before military activities for the year got underway. A temple to Jupiter was built on the site in the sixth century B.C. and Romans would gather at the temple Jupiter to participate in the traditional libation and animal sacrifice. Afterward, feasting and games went on for two days.

**SOURCES:**

*BkFairs-1939*, p. 59  
*DictRomRel-1996*, p. 77  
*FestRom-1981*, p. 111  
*RomFest-1925*, p. 95

◆ 1209 ◆ **Latter-Day Saints, Founding of the Church of**

*April 6*

April 6, 1830, is the day on which Joseph Smith formally established the Church of Jesus Christ of the Latter-Day Saints (also known as Mormons) in Fayette, New York. Three years later the anniversary of the Church's founding was celebrated for the first time, with a meeting of about 80 people on the Big Blue River in Jackson County, Missouri. After that, there were no "birthday" celebrations until 1837, when a general conference was held to conduct church business and to observe the anniversary. Eventually the idea of holding an annual conference became an established custom, and it was always scheduled to encompass the April 6 founding date.

**CONTACT:**

Church of Jesus Christ of Latter-Day Saints  
 50 E. North Temple St.  
 Salt Lake City, UT 84150  
 801-240-1000  
 www.lds.org

**SOURCES:**

*AmerBkDays-2000*, p. 260  
*DaysCustFaith-1957*, p. 94  
*DictWrldRel-1989*, p. 423  
*FolkAmerHol-1999*, p. 196  
*RelHolCal-2004*, p. 126

◆ 1210 ◆ **Latvia Independence Day**

*November 18*

Independence Day marks Latvia's declaration of independence from German and Russian occupation on November 18, 1918. The country remained independent until World War II, when it was absorbed by the Soviet Union. Like the other Baltic republics, Latvia proclaimed its independence from Soviet Russia in 1991, on August 21.

**CONTACT:**

Embassy of Latvia  
 4325 17th St., N.W.  
 Washington, DC 20011  
 202-726-8213; fax: 202-627-6785  
 embassy@latvia-usa.org

◆ 1211 ◆ **Law Day**

*May 1*

It was the American Bar Association that persuaded President Dwight D. Eisenhower in 1958 to set aside a special day to commemorate the role of law in the United States and to remind people of the contrast between democratic government under the law and the tyranny of Communism. But it wasn't until 1961 that a joint resolution of Congress

designated May 1 as Law Day, and President John F. Kennedy asked Americans to display the flag and observe the occasion with appropriate programs—typically mock trials, courthouse tours, special radio and television programs, library exhibits, and essay contests. Most Law Day exercises today are sponsored by the American Bar Association in cooperation with state and local bar associations.

The first of May was previously known as LOYALTY DAY, another attempt to play up the virtues of democracy and to cast Communism in a negative light. It is no coincidence that in the former U.S.S.R., MAY DAY was the great holiday for massive military reviews and other demonstrations of armed power.

**CONTACT:**

American Bar Association  
 Service Center  
 321 N. Clark St.  
 Chicago, IL 60610  
 800-285-2221 or 312-988-5522  
 service@abanet.org  
 www.abanet.org

**SOURCES:**

*AmerBkDays-2000*, p. 337  
*AnnioHol-2000*, p. 74  
*DictDays-1988*, p. 67

◆ 1212 ◆ **Laylat al-Miraj**

*Twenty-seventh day of Islamic month of Rajab*

Laylat al-Miraj commemorates the ascent of the Prophet Muhammad into heaven. One night during the 10th year of his prophecy, the angel Gabriel woke Muhammad and traveled with him to Jerusalem on the winged horse, Burak. There he prayed at the site of the Temple of Solomon with the Prophets Abraham, Moses, Jesus and others. Then, carried by Gabriel, he rose to heaven from the rock of the Temple Mount, where the Dome of the Rock sanctuary now stands. Allah instructed him regarding the five daily prayers that all Muslims must observe. Muslims today celebrate the evening of the 27th day of Rajab with special prayers. This day is also known as the **Night Journey**, or the **Ascent**.

**SOURCES:**

*AnnioHol-2000*, p. 234  
*BkHolWrld-1986*, Apr 29  
*ConEncyIslam-1991*, p. 301  
*FolkWrldHol-1999*, p. 648  
*RelHolCal-2004*, p. 145

◆ 1213 ◆ **Laylat al-Qadr**

*One of the last 10 days of Islamic month of Ramadan*

Laylat al-Qadr commemorates the night in 610 during which Allah revealed the entire Qur'an (Muslim holy book) to Muhammad. It was then that the angel Gabriel first spoke to him, and was thus the beginning of his mission. These revelations continued throughout the remainder of his life. Children begin studying the Qur'an when they are very young, and they celebrate when they've read all 114 chapters for the first time. Many adults try to memorize the entire Qur'an. The common belief that this day occurred on the 26th or 27th of Ramadan has no Islamic base. It seems to have originated in Manicheism where the death of Mani is celebrated on the 27th of the fasting month. This day is also known as the **Night of Power** or **Night of Destiny**.

*See also* LANTERNS FESTIVAL

**SOURCES:**  
*AnnieHol-2000*, p. 235  
*BkHolWrld-1986*, Jun 23  
*ConEncyIslam-1991*, p. 243  
*DictWrldRel-1989*, p. 661  
*FolkWrldHol-1999*, p. 678

◆ 1214 ◆ **Laytown Strand Races**  
*June*

A carnival atmosphere pervades the Laytown Strand Races, a unique horse race run on a beach track by the Irish Sea in Laytown, County Meath, Ireland. Horses, owners, trainers, and bookmakers mingle with horse-lovers, racing fans, party-goers, sun worshippers, and food and beverage vendors on the beach as the tide recedes and the races begin.

**CONTACT:**  
 Meath Tourism Ltd.  
 Railway St.  
 Navan, Co. Meath, Ireland  
 011-353-46-907-7273; fax: 011-353-46-907-6025  
 info@meathtourism.ie  
 www.meathtourism.ie

**SOURCES:**  
*WildPlanet-1995*, p. 56

◆ 1215 ◆ **Lazarus Saturday**  
*Between March 27 and April 30; Saturday before Palm Sunday*

In Russia and in all Eastern Orthodox churches, the Saturday before PALM SUNDAY (or Willow Sunday) is set aside to honor Lazarus, whom Jesus raised from the dead. Pussywillows are blessed at the evening service in the Russian Orthodox Church, and the branches are distributed to the worshippers, who take them home and display them above their icons. It was an ancient folk custom for people to beat their children with willow branches—not so much to punish them as to ensure that they would grow up tall and resilient like the willow tree.

On this day in Greece, Romania, and the former Yugoslavia, one custom is for groups of children to carry willow branches from house to house and sing songs and act out the story of Jesus raising Lazarus from the dead. In return, they receive gifts of fruit and candy. They believe the resurrection of Lazarus is symbolic of the renewal of spring, which is why the *Lazarouvane* (the celebration of St. LAZARUS'S DAY in Bulgaria) focuses on fertility and marriage.

**CONTACT:**  
 Orthodox Church in America  
 P.O. Box 675  
 Syosset, NY 11791-0675  
 516-922-0550; fax: 516-922-0954  
 info@oca.org  
 www.oca.org/pages/orth\_chri/Orthodox-Faith/Worship/Lazarus-Saturday.html

**SOURCES:**  
*BkFest-1937*, pp. 290, 337  
*EncyEaster-2002*, p. 343  
*FolkWrldHol-1999*, p. 170  
*OxYear-1999*, pp. 502, 643

◆ 1216 ◆ **Le Mans Motor Race**  
*June*

The motor racing circuit in the city of Le Mans, capital of the Sarthe department of France, has been the scene of important races since 1914, although it wasn't until 1923 that the first

24-hour sports car race for which the course is now famous was held. Over the years the **Le Mans 24-Hour Grand Prix d'Endurance** has had a significant impact on the development of sports cars for racing, resulting in some prototype sports cars that are not far behind Formula I racing cars in terms of power and speed. The original course was rough and dusty, with a lap distance of just under 11 miles. Eventually the road surface was improved, the corners were eased, and the lap distance was reduced to just over eight miles. Part of the course is still a French highway, now flanked by permanent concrete stands for spectators and the pits, where refueling and repairs are done. A serious accident at Le Mans in 1955, in which a French driver and 85 spectators died, led to a number of course improvements.

The all-night racing at Le Mans is a favorite spectacle for motor racing fans. One of the major attractions is the opportunity to watch what goes on in the pits. Although most Grand Prix races can now be run without refueling or tire changing, the highly efficient work of the teams' mechanics still plays an important part in long-duration races like the one at Le Mans.

**CONTACT:**  
 Official Site of Le Mans Race  
 Automobile Club de l'Ouest  
 Circuit des 24 Heures  
 72019 Le Mans Cedex 2 France  
 011-33-2-43-40-25-40 (direct line in English); fax: 011-33-2-43-40-24-15  
 aco@lemans.org  
 www.lemans.org/

◆ 1217 ◆ **Leap Year Day**  
*February 29*

The earth actually takes longer than 365 days to complete its trip around the sun—five hours, 48 minutes, and 45 seconds longer, to be precise. To accommodate this discrepancy, an extra day is added to the Gregorian calendar at the end of February every four years (but not in "century" years unless evenly divisible by 400, e.g., 1600 and 2000, but not 1700). The year in which this occurs is called Leap Year, probably because the English courts did not always recognize February 29, and the date was often "leaped over" in the records. There's an old tradition that women could propose marriage to men during Leap Year. The men had to pay a forfeit if they refused. It is for this reason that February 29 is sometimes referred to as **Ladies' Day** or **Bachelors' Day**. Leap Year Day is also **St. Oswald's Day**, named after the 10th-century archbishop of York, who died on February 29, 992.

See also SADIE HAWKINS DAY

**CONTACT:**  
 U.S. Naval Observatory  
 Astronomical Applications Department  
 3450 Massachusetts Ave., N.W.  
 Washington, DC 20392-5420  
 202-762-1617; fax: 202-762-1612  
 aa.usno.navy.mil/AA/faq/docs/leap\_years.html

**SOURCES:**  
*AmerBkDays-2000*, p. 170  
*BkHolWrld-1986*, Feb 29  
*DaysCustFaith-1957*, p. 59  
*DictDays-1988*, pp. 8, 67  
*FolkAmerHol-1999*, p. 86  
*OxYear-1999*, pp. 96, 678

◆ 1218 ◆ **Lebanon National Day**

November 22

Also known as **Independence Day**, this national holiday commemorates Lebanon's independence from France on this day in 1943.

**CONTACT:**

Lebanese Embassy  
2560 28th St., N.W.  
Washington, DC 20008  
202-939-6300; fax: 202-939-6324  
info@lebanonembassy.org

**SOURCES:**

*AnnivHol-2000*, p. 195  
*NatlHolWrld-1968*, p. 209

◆ 1219 ◆ **Lee, Ann, Birthday**

February 29

Ann Lee (1736-1784) was a leader in the religious movement known as the Shakers. She left England in 1774 to establish Shaker communities throughout New England and New York state, as well as in Kentucky, Ohio, and Indiana. "Mother Ann," as she was known to her followers, believed that sexual desire was the original sin and people must be celibate in order to be closer to God. Shaker communities were known for their inventions (which include the flat broom and the clothespin), their architecture, and their furniture design as well as their commitment to celibacy, communal ownership of property, prayer, and separation from the world. They were pioneers in scientific stock breeding, crop rotation, and food preservation. The only active Shaker community that remains today is at Sabbathday Lake in Poland Spring, Maine.

Since there are less than a dozen Shakers alive, Ann Lee's birthday is no longer celebrated on a large scale, but there are numerous events commemorating the history of the Shaker movement that take place at several sites and museums devoted to Shakerism.

**CONTACT:**

United Society of Shakers  
707 Shaker Rd.  
New Gloucester, ME 04260  
207-926-4597  
usshakers@aol.com  
www.shaker.lib.me.us/

**SOURCES:**

*AmerBkDays-2000*, p. 171  
*AnnivHol-2000*, p. 34  
*DictWrldRel-1989*, p. 674  
*EncyRel-1987*, vol. 8, p. 491

◆ 1220 ◆ **Lee, Robert E., Day**

Third Monday in January

The Confederate General Robert Edward Lee was born on January 19, 1807. He was in charge of the military and naval forces of Virginia during the Civil War, building a reputation as a brilliant military strategist and a man who inspired great loyalty among his troops. By the time he was appointed general-in-chief of all the Confederate armies, the South's defeat was imminent. Lee's subsequent surrender to General Ulysses S. Grant at the Appomattox Court House in 1865 marked the end of the war (see **APPOMATTOX DAY**).

In 1889 Georgia became the first state to make Lee's birthday a legal holiday. Other states observing Lee's birthday each

year include Alabama, Arkansas, Kentucky, and Mississippi. Texas observes Lee's birthday as **Confederate Heroes Day**.

**CONTACT:**

Arlington House, The Robert E. Lee Memorial  
National Park Service  
George Washington Memorial Parkway  
Turkey Run Park  
McLean, VA 22101  
703-235-1530  
www.nps.gov/arho/

**SOURCES:**

*AmerBkDays-2000*, pp. 68, 77  
*AnnivHol-2000*, p. 11  
*DictDays-1988*, pp. 73, 96

Stratford Hall Plantation  
Birthplace of Robert E. Lee  
485 Great House Rd.  
Stratford, VA 22558  
or 804-493-8038 (Mon-Fri 9-5) or  
804-493-8371 (weekends and  
holidays 9-5)  
www.stratfordhall.org/

◆ 1221 ◆ **Lei Day**

May 1

This is a celebration of Hawaii's state symbol of friendship. In 1928 Mrs. John T. Warren came up with the slogan, "Lei Day is May Day," and the holiday has been held there ever since. The events of the day include state-wide lei competitions. Leis are garlands made of flower blossoms, seeds, leaves, ferns, and pods. There is the crowning of a Lei Queen in Honolulu, and assorted exhibits and hula performances. The queen's coronation is accompanied by chanting and the blowing of conch shells.

On the day after the celebration, leis from the state-wide competitions are ceremoniously placed on the graves of Hawaii's royalty at the Royal Mausoleum in Nuuanu Valley.

**CONTACT:**

Hawaii Visitors Bureau  
2270 Kalakaua Ave., 8th Fl.  
Honolulu, HI 96815  
800-464-2924 or 808-923-1811;  
fax: 808-924-0290  
info@hvcb.org

**SOURCES:**

*AmerBkDays-2000*, p. 337  
*AnnivHol-2000*, p. 75  
*DictDays-1988*, p. 67

◆ 1222 ◆ **Leiden Day**

October 3

In 1573 the Dutch city of Leiden (or Leyden) was besieged by the Spaniards. Thousands were dying from disease and hunger, but when a group of desperate citizens pleaded with the Burgomaster to surrender, he replied that he had sworn to keep the city safe and that it was better to die of starvation than shame. His stubbornness heartened the people, and finally the river dikes were cut so that the Dutch army could sail in over the flooded fields and save the city. A statue of the heroic Burgomaster, Adrian van der Werff, was later erected in Leiden's Church of Saint Pancras.

According to legend, the first person to emerge from the besieged city on October 3 was a young orphan boy. In the deserted Spanish camp, he discovered a huge pot of stew that was still hot. He summoned the townspeople, who enjoyed their first hot meal in several months. Known as *Hutspot met Klapstuk*, the mixture of meat and vegetables is still served on this day, along with bread and herring.

**CONTACT:**

Leiden Promotie VVV  
P.O. Box 662  
2300 AR Leiden Netherlands  
mailbox@leidenpromotie.nl or  
leiden@hollandrijnland.nl  
www.leidenpromotie.nl/en  
glish/destad/verhalen/ldont  
zet/csvo020.htm

**SOURCES:**

*BkFest-1937*, p. 244  
*BkHolWrld-1986*, Oct 3  
*FestWestEur-1958*, p. 139

◆ 1223 ◆ **Leif Erikson Day**

*October 9*

The Viking explorer known as Leif the Lucky or Leif Erikson (because he was the son of Eric the Red) sailed westward from Greenland somewhere around the year 1000 and discovered a place he named Vinland after the wild grapes that grew there. No one really knows where Vinland was, but some historians believe that Erikson landed in North America 488 years before COLUMBUS sailed into the New World. The only evidence that this may have happened are a few Viking relics found in Rhode Island, Minnesota, and Ontario. In 1960, the site of a Norse settlement was discovered at L'Anse aux Meadows, at the northern tip of Newfoundland. The site dates from about the year 1000, but it has not been definitively linked to Leif Erikson's explorations.

Because the date and place of Erikson's "discovery" of North America were uncertain, members of the Leif Erikson Association arbitrarily chose October 9 to commemorate this event—perhaps because the first organized group of Norwegian emigrants landed in America on October 9, 1825. But it wasn't until 1964 that President Lyndon B. Johnson proclaimed this as Leif Erikson Day.

States with large Norwegian-American populations—such as Washington, Minnesota, Wisconsin, and New York—often hold observances on this day, as do members of the Sons of Norway, the Leif Erikson Society, and other Norwegian-American organizations. October 9 is a commemorative day in Iceland and Norway as well.

**CONTACT:**

Icelandic Embassy  
1156 15th St., N.W., Ste. 1200  
Washington, DC 20005-1704  
202-265-6653; fax: 202-265-6656  
icemb.wash@utn.stjr.is  
www.iceland.org/leifur.html

**SOURCES:**

*AmerBkDays-2000*, p. 698  
*AnnivHol-2000*, p. 170  
*FolkAmerHol-1999*, p. 417

◆ 1224 ◆ **Lemon Festival**

*Late January through mid-February*

Since the 1930s the town of Menton, France, has celebrated its annual Lemon Festival for three weeks beginning in late January or February. Festival organizers expect about 300,000 people to visit the town during the festival in order to enjoy the parades—featuring larger-than-life-sized figurines made entirely of citrus fruit, a specialty of the region—and other activities. Performances of local folk music and dance also take place during the festival. In addition, visitors may stroll by scenes from famous stories reconstructed out of citrus fruits and displayed in one of the city's parks. The Lemon Festival coincides with another important local event, the Orchid Festival. Those who attend this exhibit of orchid specimens may also sample regional foods and view the work of local artists.

**CONTACT:**

Menton Tourist Office  
8, Avenue Boyer BP  
Menton 239 06506 France  
011-33-4-92-41-76-76; fax: 011-33-  
4-92-41-76-78  
tourisme@menton.fr  
www.villedementon.com

◆ 1225 ◆ **Lemuralia**

*May 9, 11, 15*

In ancient Rome the *lemures* were the ghosts of the family's dead, who were considered to be troublesome and therefore had to be exorcized on a regular basis. The lemures were generally equated with larvae or evil spirits, although some people believed that the lemures included the *lares*, or "good spirits," as well (see LARENTALIA).

The Lemuralia or **Lemuria** was a yearly festival held on the ninth, 11th, and 15th of May to get rid of the lemures. Supposedly introduced by Romulus, the legendary founder of Rome, after he killed his twin brother Remus, this festival was originally called the **Remuria**. Participants walked barefoot, cleansed their hands three times, and threw black beans behind them nine times to appease the spirits of the dead. On the third day of the festival, a merchants' festival was held to ensure a prosperous year for business. The period during which the Lemuralia was held—the entire month of May—was considered to be an unlucky time for marriages.

**SOURCES:**

*AmerBkDays-2000*, p. 333  
*DictFolkMyth-1984*, pp. 123,  
613  
*DictRomRel-1996*, p. 131  
*FestRom-1981*, p. 118  
*FestSaintDays-1915*, p. 110  
*OxYear-1999*, p. 201

◆ 1226 ◆ **Lent**

*Begins between February 4 and March 10 in West and between February 15 and March 21 in East. Forty-day period, beginning on Ash Wednesday in the West and on the Monday seven weeks before Easter in the East; ends on Easter eve, Holy Saturday*

Self-denial during a period of intense religious devotion has been a long-standing tradition in both the Eastern and Western churches. In the early days, Christians prepared for EASTER with a strict fast only from GOOD FRIDAY until Easter morning. It wasn't until the ninth century that the Lenten season, called the **Great Lent** in the East to differentiate it from the ADVENT fast called Little Lent, was fixed at 40 days (with Sundays omitted)—perhaps reflecting the biblical importance attached to the number 40: Moses had gone without food for 40 days on Mt. Sinai, the children of Israel had wandered for 40 years with little sustenance, ELIJAH had fasted 40 days, and so did Jesus, between his baptism and the beginning of his ministry.

In the Western church further extensions led to a no-longer-existing "pre-Lent" season, with its Sundays called Septuagesima (roughly 70 days before Easter), Sexagesima (60), and Quinquagesima (50)—all preceding the first Sunday of Lent, QUADRAGESIMA (40).

The first day of Orthodox Lent is called Clean Monday.

For centuries the Lenten season has been observed with certain periods of strict fasting, and with abstinence from meat, and in the East, also from dairy products, wine, and olive oil, as well as giving up something—a favorite food or other worldly pleasure—for the 40 days of Lent. Celebrations such as CARNIVAL and MARDI GRAS offered Christians their last opportunities to indulge before the rigorous Lenten restrictions.

See also ASH WEDNESDAY; CHEESE SUNDAY; MOTHERING SUNDAY; SHROVE MONDAY; SHROVE TUESDAY

**CONTACT:**

Christian Resource Institute  
4712 N. Hammond  
Warr Acres, OK 73122  
bratcher@cresourcei.org  
www.cresourcei.org/cylent.html

Orthodox Church in America  
P.O. Box 675  
Syosset, NY 11791-0675  
516-922-0550; fax: 516-922-0954  
info@oca.org  
www.oca.org/pages/orth\_chri/  
Orthodox-Faith/Worship/  
Great-Lent.html

**SOURCES:**

*BkFest-1937*, pp. 68, 308  
*DaysCustFaith-1957*, p. 65  
*DictFolkMyth-1984*, pp. 181,  
212, 851  
*DictWrldRel-1989*, pp. 154,  
175, 425  
*EncyEaster-2002*, p. 346  
*EncyRel-1987*, vol. 3, p. 440  
*FestWestEur-1958*, p. 211  
*FolkWrldHol-1999*, p. 162  
*IndianAmer-1989*, p. 273  
*OxYear-1999*, p. 608  
*RelHolCal-2004*, pp. 91, 118  
*SaintFestCh-1904*, p. 115

◆ 1227 ◆ **Leonhardiritt (St. Leonard's Ride)**

*November 6 or nearest weekend*

Also called **Leonhardifahrt**, this is a celebration of St. Leonhard, the patron saint of horses and cattle, observed in various towns of Bavaria, Germany. Traditionally, processions of elaborately harnessed horses draw decorated wagons to the local church. Some people also bring their cattle to be blessed. A contest of whip-cracking often follows the procession. Among the towns where Leonard's Ride is held are Bad Tölz, Rottenbuch, Bad Füssing, Waldkirchen, and Murnau. November 6 is the name-day of the saint and the traditional day of the procession, but some towns now hold their rides on a weekend near that date.

**CONTACT:**

Bayern Tourismus Marketing  
GmbH  
Leopoldstr. 146  
Munich 808535 Germany  
011-49-89-212-397-0; fax: 011-49-  
89-212397-99  
tourismus@bayern.info

**SOURCES:**

*BkFest-1937*, p. 138  
*BkHolWrld-1986*, Nov 6  
*FestWestEur-1958*, p. 75

◆ 1228 ◆ **Lesotho Independence Day**

*October 4*

Formerly Basutoland, the Kingdom of Lesotho was formally granted its independence from Great Britain on this day in 1966. It had been a British colony since the 1860s.

Before the flag-changing ceremonies at midnight to symbolize Lesotho's new autonomy, a colorful procession took place as King MOSHOESHOE II (b. 1938) paraded in full regalia leading 100 chiefs into the capital city of Maseru.

**CONTACT:**

Lesotho Embassy  
2511 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-797-5533; fax: 202-234-6815  
lesothoembassy@verizon.net

**SOURCES:**

*AnnioHol-2000*, p. 167  
*NatlHolWrld-1968*, p. 186

◆ 1229 ◆ **Lewis and Clark Festival**

*June*

This five-day festival commemorates the Lewis and Clark expedition, an early exploration of the vast wilderness of what is now the northwestern United States. The expedition was sponsored by the U.S. government and led by President Thomas JEFFERSON's secretary Meriwether Lewis (1774-1809) and U.S. Army officer William Clark (1770-1838).

Lewis and Clark covered a total of about 8,000 miles. Starting near St. Louis in May 1804, they journeyed up the Missouri River, across the Rocky Mountains, and along the Columbia and other rivers to the Pacific coast. They returned to St. Louis in September 1806 with maps of their route and the surrounding regions; specimens and descriptions of plant, animal, and mineral resources; and information about the native peoples of the West. The success of the expedition enabled the United States to claim the Oregon region, which included what are now the states of Oregon, Washington, and Idaho.

The Lewis and Clark Festival in Great Falls, Montana, celebrates the expedition's stay there in 1805. Giant Springs Heritage State Park is the site of living history reenactments and encampments, where visitors can experience what daily life was like in the early 19th century, watch interpretive demonstrations, and eat typical expedition fare. The festival also features lectures at the Lewis and Clark Interpretive Center, exhibits, seminars, tours of historic sites, float trips, nature hikes, and a treasure hunt.

**CONTACT:**

Lewis and Clark Festival  
4201 Giant Springs Rd.  
P.O. Box 2848  
Great Falls, MT 59403  
406-452-5661; fax: 406-453-6157  
lclia@montana.com  
lewisandclark.state.mt.us/  
(Travel Montana, state tourism  
office)

◆ 1230 ◆ **Li Ch'un**

*February 4 or 5*

Li Ch'un is Chinese for "spring is here." This is one of 24 days in the Chinese calendar marking a change of season. The celebration of spring in some places has involved a procession of local dignitaries, dancers, singers, and musicians. Some of these carried a platform holding an ox and his driver made of paper. Each year the Chinese almanac, the *T'ung Shu*, gives specific instructions about the most auspicious colors to use in creating the ox and driver.

People also traditionally mount a post with feathers outside their homes. The sight of feathers floating in the breeze means that spring has officially arrived.

**SOURCES:**

*AnnioHol-2000*, p. 21  
*BkFestHolWrld-1970*, p. 91  
*DictFolkMyth-1984*, pp. 225, 618

◆ 1231 ◆ **Liberalia**

March 17

Liber and Libera were ancient Roman fertility deities, worshipped along with Ceres. The triad of Ceres, Liber, and Libera was identified with the Greek deities Demeter, Dionysus, and Persephone. At the festival held in honor of Liber and Libera on March 17, young Roman boys who had come of age wore the *toga virilis* for the first time. In the ancient Italian town of Lavinium, a whole month was consecrated to Liber. The various rituals carried out during this time were designed to ensure the growth of newly planted seeds.

See also CEREALIA

**SOURCES:**

*DictFolkMyth-1984*, p. 618  
*FestRom-1981*, p. 91  
*NewCentClassHandbk-1962*, p. 641  
*OxYear-1999*, p. 122

**Liberation Days**

See under individual countries

◆ 1232 ◆ **Liberia Independence Day**

July 26

This especially important Liberian holiday is celebrated with a parade, a party for the diplomatic corps in Monrovia, and a grand ball in the evening. Similar events are held throughout the country. The day commemorates the signing of the Declaration of Independence in 1847 by the various settlements of the country, establishing the first independent black republic in Africa.

The nation that is now Liberia was settled in the early 1800s by freed American slaves under the auspices of the American Colonization Society. The capital city, Monrovia, is named after U.S. President James Monroe. The first settlers arrived on Providence Island in 1822. Other settlers followed, and they united in 1838. After independence, elections were held, and Joseph Jenkins Roberts was elected the first president in January 1848.

**CONTACT:**

Liberian Embassy  
5201 16th St., N.W.  
Washington, DC 20011  
202-723-0437; fax: 202-723-0436  
info@liberiaemb.org

**SOURCES:**

*AnnioHol-2000*, p. 123  
*NatlHolWrld-1968*, p. 124

◆ 1233 ◆ **Libya Revolution Day**

September 1

This national holiday commemorates the revolution, led by Col. Muammar Qaddafi (b. 1938) that ousted King Idris I (Muhammad Idris el-Senussi, 1890-1983) who had ruled since 1952, and established a republic known as the People's Arab Jamahiriyah on this day in 1969.

**CONTACT:**

Libyan Mission to the U.N.  
309-315 E. 48th St.  
New York, NY 10017  
212-752-5775; fax: 212-593-4787

◆ 1234 ◆ **Lighting of the National Christmas Tree**

December

On a selected night in December, the president of the United States lights the national Christmas tree at the northern end of the Ellipse in Washington, D.C., to the accompaniment of orchestral and choral music. The lighting ceremony marks the beginning of the two-week **Pageant of Peace**, a huge holiday celebration in the nation's capital that includes seasonal music, caroling, 50 state Christmas trees, and a burning YULE log.

**CONTACT:**

President's Park  
White House Liaison  
1100 Ohio Dr., S.W.  
Washington, DC 20242  
202-208-1631; fax: 202-208-1643  
www.nps.gov/whho/index.htm

**SOURCES:**

*EncyChristmas-2003*, p. 527  
*GdUSFest-1984*, p. 205

◆ 1235 ◆ **Lights, Festival of**

Mid-November to January

The biggest event of the year in Niagara Falls, New York, is its Festival of Lights, which is held for about eight weeks during the CHRISTMAS holiday season. The falls themselves are illuminated, as are displays throughout the town featuring more than 200 life-sized storybook characters in dozens of animated scenes. There is an arts and crafts show, a toy train collectors' show, a boat show, a doll show, and magic shows. There are also numerous sports tournaments. Musical events include performances by internationally known singers, gospel choirs, bell choirs, steel drum bands, jazz groups, and blues bands. During the festival more than half a million lights adorn the city, which was the site of the world's first commercial hydroelectric plant in 1895.

**CONTACT:**

Niagara Falls Tourism  
800-563-2557 or 905-356-6061  
info@niagarafallstourism.com  
discoveringniagara.com (click "Events")

◆ 1236 ◆ **Lights, Festival of (Ganden Ngamcho)**

November-December; 25th day of 10th  
Tibetan lunar month

A Tibetan Buddhist festival to commemorate the birth and death of Tsongkhapa (1357-1419), a saintly scholar, teacher, and reformer of the monasteries, who enforced strict monastic rules. In 1408 he instituted the Great Prayer, a New Year rededication of Tibet to Buddhism; it was celebrated without interruption until 1959 when the Chinese invaded Tibet. He formulated a doctrine that became the basis of the Gelug (meaning "virtuous") sect of Buddhism. It became the predominant sect of Tibet, and Tsongkhapa's successors became the DALAI LAMAS, the rulers of Tibet.

During the festival, thousands of butter lamps (dishes of liquid clarified butter called *ghee*, with wicks floating in them)

are lit on the roofs and window sills of homes and on temple altars. At this time people seek spiritual merit by visiting the temples.

**CONTACT:**  
Office of Tibet  
Tibet House  
1 Culworth St.  
London NW8 7AF United Kingdom  
011-44-20-7722-5378; fax: 011-44-20-7722-0362  
info@tibet.com  
www.tibet.com

**SOURCES:**  
*FolkWrldHol-1999*, p. 618

◆ 1237 ◆ **Lilac Festival**

*Ten days in May*

The annual Lilac Festival in Rochester, New York, celebrates the abundance of lilacs in the city's Highland Park. Horticulturalist John Dunbar began the garden with 20 varieties of the flowering shrub in 1892. The festival began six years later as a one-day event for people to enjoy the recently adorned park. Frederick Law Olmstead, who also designed Central Park in New York City, finished the development of Highland Park.

Today this is a ten-day festival during which visitors admire more than 1,200 lilac bushes of more than 500 varieties. In addition to viewing the flowers, visitors to the Lilac Festival can also sample a wide array of international foods and enjoy concerts, art shows, and other free festival events.

**CONTACT:**  
Lilac Festival  
info@lilacfestival.com  
www.lilacfestival.com/

◆ 1238 ◆ **Lily Festival (Festa dei Giglio)**

*Begins June 22*

The week-long Lily Festival in Nola, Napoli, Italy, honors San Paolino (St. Paulinus), the town's patron saint. Legend has it that the festival began in the fourth century as a "welcome home" celebration when Paolino, who had placed himself in slavery to release a local widow's son, returned from Africa. Eight tradesmen representing the town greeted him by strewing flowers at his feet.

Eventually the eight tradesmen were represented by sticks covered in lilies, and over the years the lily sticks (*gigli* in Italian) grew longer and more ornate. Today they are from 75 feet to nearly 100 feet high. Since they weigh about 50 tons, it takes 40 men to carry each one. After a traditional blessing is given, the crowd throws flowers into the air and begins a costumed procession that meanders through the narrow streets of the town, led by a boat carrying a statue of San Paolino and featuring the eight huge *gigli*, each of which is surrounded by its own symphony orchestra.

See also GIGLIO FEAST

**CONTACT:**  
Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**  
*BkHolWrld-1986*, Jun 28  
*DaysCustFaith-1957*, p. 150  
*GdWrldFest-1985*, p. 118

◆ 1239 ◆ **Lim Festival**

*January-February; 13th day of first lunar month*

An alternating-song contest, held in the commune of Lung Giang, about 18 miles from Hanoi, in the Bac Ninh Province of Vietnam. This is a courtship event, in which girls and boys of different villages carry on a singing courtship dialogue. The singers take part in what is a vocal contest with set rules; one melody, for example, can only be used for two verses of the song, and therefore there is considerable improvising. The storylines of the songs tell of daily events. Young men and women practice them while they are at work in the rice fields or fishing. There is also a weaving competition for young women.

Other Lim Festivals takes place in other villages in the province with processions and games such as human chess and wrestling.

**CONTACT:**  
Vietnam National Administration of Tourism  
80 Quan Su Rd.  
Hanoi, Vietnam  
011-84-4-942-1061 or 011-84-4-942-1072; fax: 011-84-4-826-3956  
TITC@vietnamtourism.com  
www.vietnamtourism.com/  
(click "Country & People," "Festivals," then "In the North of Vietnam")

◆ 1240 ◆ **Limassol Wine Festival**

*Early September*

An annual celebration of the wine of Cyprus, lasting nearly two weeks and held in the Municipal Gardens of Limassol, the center of the wine-making industry. Wineries there compete to create the most original and decorative booths, and every evening pour out from barrels free samples of their wine. People sitting at picnic tables may watch exhibits of traditional wine pressing. There are also musical, theatrical, and dance performances.

**CONTACT:**  
City of Limassol  
23 Arch. Kyprianou St.  
Lemesos 3036 Cyprus  
011-357-5-25-884-300; fax: 011-357-5-25-365-497  
limassol.municipal@cytanet.com.cy  
www.limassolmunicipal.com.cy/wine/

**SOURCES:**  
*GdWrldFest-1985*, p. 67  
*IntlThFolk-1979*, p. 82

◆ 1241 ◆ **Lincoln's Birthday**

*February 12*

Abraham Lincoln, the 16th president of the United States, also called the Great Emancipator, the Rail Splitter, and Honest Abe, was born on Feb. 12, 1809. President throughout the Civil War, he is known for his struggle to preserve the union, the issuance of the EMANCIPATION Proclamation, and his assassination less than two weeks after the Confederate surrender at Appomattox Court House in 1865 (see APPOMATTOX DAY).



A wreath-laying ceremony and reading of the Gettysburg Address at the Lincoln Memorial in Washington D.C., are traditional on Feb. 12. Because the Republican party reveres Lincoln as its first president, Republicans commonly hold Lincoln Day fundraising dinners, as the Democrats hold JACKSON Day dinners.

Lincoln's actual birthday, Feb. 12, is a legal holiday in 11 states: California, Connecticut, Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, New Jersey, New York, and West Virginia. In most other states, Lincoln's and Washington's birthdays are combined for a legal holiday on the third Monday in February called either PRESIDENTS' DAY or Washington-Lincoln Day.

**CONTACT:**

Lincoln Memorial  
National Park Service  
900 Ohio Dr., S.W.  
Washington, DC 20024  
202-426-6841 or 202-485-9880  
www.nps.gov/linc/index.htm

Library of Congress  
American Memory online exhibit  
lcweb2.loc.gov/ammem/today/  
mar04.html

**SOURCES:**

*AmerBkDays-2000*, pp. 134,  
283  
*AnnivHol-2000*, p. 26  
*BkFest-1937*, p. 15  
*BkHolWrld-1986*, Feb 12  
*DictDays-1988*, p. 68

◆ 1242 ◆ **Lindenfest**

*Second weekend in July*

A 600-year-old linden tree in Geisenheim, Germany, is the center of this annual festival celebrating the new wine. As the oldest town in the Rhineland region, Geisenheim is renowned for its vineyards, and during the **Linden Tree Festival** people come from all over the world to taste the wine, visit the vineyards, and make pilgrimages to Marienthal, a Franciscan shrine in a nearby wooded valley. The ancient linden tree is decorated with lights for the three-day festival, and folk dancing and feasting take place beneath its branches.

**CONTACT:**

Rheingau-Taunus Information  
An der Basilika 11a  
Oestrich-Winkel, Hesse 65375  
Germany  
011-49-6723-99-55-99; fax: 011-49-  
6723-99-55-55  
Tourist@rheingau-taunus-info.de  
or Stadt.geisenheim@kgrz-wi.  
hessen.de

**SOURCES:**

*FestWestEur-1958*, p. 68

◆ 1243 ◆ **Lithuania Independence Day**

*February 16*

This is a national holiday in Lithuania marking the declaration of independence from Austrian, Prussian, and Russian occupation on February 16, 1918.

Today the anniversary is celebrated with festivals and fireworks, particularly in the capital city of Vilnius.

**CONTACT:**

Lithuanian Embassy  
2622 16th St., N.W.  
Washington, DC 20009-4202  
202-234-5860; fax: 202-328-0466  
info@ltembassyus.org

**SOURCES:**

*AnnivHol-2000*, p. 28

◆ 1244 ◆ **Lithuania Restoration of Statehood Day**

*March 11*

Lithuania had been independent for only 12 years when the Soviets occupied the country in 1940. The people voted for self-rule in February 1990, and the new democratically elected parliament declared independence from the U.S.S.R. on March 11, 1990. Beginning the next month, the Soviet Union began an economic blockade against Lithuania and eventually resorted to violence against people holding vigil around the capital buildings on January 13, 1991. Outrage from around the world stopped the attack. Within a year the influence of perestroika (Mikhail Gorbachev's social reform policies) and independence movements in the other Soviet states brought about the disintegration of the Soviet Union.

Restoration of Statehood Day is an official holiday in Lithuania.

**CONTACT:**

Lithuanian Embassy  
2622 16th St., N.W.  
Washington, DC 20009-4202  
202-234-5860; fax: 202-328-0466  
info@ltembassyus.org

**SOURCES:**

*AnnivHol-2000*, p. 42

◆ 1245 ◆ **Little Big Horn Days**

*Weekend nearest June 25*

A commemoration in Hardin, Mont., of the Old West and particularly of the most famous Indian-U.S. cavalry battle in history, Custer's Last Stand. An hour-long reenactment of that battle, known as the Battle of Little Big Horn, is staged each night of the three-day festival near the actual site of the original battle which occurred June 25, 1876.

The battle reenactment is performed by more than 200 Indian and cavalry riders. Among them are descendants of the Indian scouts who rode with Colonel George Armstrong Custer, who led more than 200 men to battle and to death. The pageant is based on the notes and outline prepared by Joe Medicine Crow, a tribal historian, and was originally sponsored by the Crow Agency, administrator of the Crow Reservation. The first presentation of the drama was in 1964. It continued for a number of years before lapsing and then being restored to life in 1990.

Other events of the weekend are a historical symposium, a street dance, a Scandinavian dinner, and a parade.

**CONTACT:**

Hardin Area Chamber of Commerce and Agriculture  
10 Railway St.  
P.O. Box 446  
Hardin, MT 59034  
888-450-3577 or 406-665-1672  
hardinchamber@cotcomsol.com  
www.custerslaststand.org

**SOURCES:**

*AmerBkDays-2000*, p. 474

◆ 1246 ◆ **Little League World Series**

*Late August*

Little League baseball began in 1939 with only three teams. It was incorporated under a bill signed into law by President Lyndon B. Johnson in 1964. Ten years later the law was amended to allow girls to join Little League teams. It is now played by over 2.5 million boys and girls between the ages

of nine and twelve in 48 countries. The field is a smaller version of the regulation baseball diamond, with bases 60 feet apart and a pitching distance of 46 feet.

Every year in August the Little League World Series is held at Howard J. Lamade Field in Williamsport, Pennsylvania, location of the International Headquarters of Little League Baseball and home of the Little League Museum. First-round games are held on Monday, Tuesday, and Wednesday, with every team guaranteed a minimum of three games. Those who advance to the championship game end up playing as many as five games. The U.S. and International Championships are on Thursday, and Friday remains an open date, in case of rain. The series finale is played on Saturday.

World Series games are also held in August for Junior League Baseball (ages 13-14), Senior League (ages 14-16), and Big League (ages 16-18).

**CONTACT:**

Little League Baseball  
539 U.S. Route 15 Hwy.  
P.O. Box 3485  
Williamsport, PA 17701-0485  
570-326-1921; fax: 570-326-1074  
www.littleleague.org

◆ 1247 ◆ **Living Chess Game (La Partita a Scacchi Viventi)**

*Second weekend in September in even-numbered years*

Every two years the main piazza in Marostica, Italy, is transformed into a giant chessboard. More than 500 townspeople wearing elaborate medieval costumes portray chessmen and act out a living game: knights in shining armor ride real horses, castles roll by on wheels, and black and white queens and kings march from square to square to meet their destinies. Thousands of spectators watch from bleachers, cheering loudly when a castle is lost and moaning when there is an impending checkmate. The local players begin rehearsing in March for the two-and-a-half hour performances. Some start out as pawns and over the years work their way up to become knights, kings, and queens.

The basis for the game is an incident that took place in 1454, when Lionora, the daughter of the lord of the castle, was being courted by two rivals. They challenged each other to a deadly duel but were persuaded to engage in a game of chess instead. Even today, the moves in the game are spoken in an ancient dialect, including the final *scacco matto!* (checkmate).

**CONTACT:**

Pro Marostica  
P.zza Castello, 1  
Marostica, Vicenza 36063 Italy  
011-39-0424-72127; fax: 011-39-0424-72800  
info@marosticascacchi.it  
www.marosticascacchi.it/ (click 'English')

◆ 1248 ◆ **Llama Ch'uyay**  
*July 31*

The Llama Ch'uyay in Sonqo, Bolivia, near La Paz, is the ritual in which llamas are made to drink a "medicine." The

llamas are gathered together in a corral and, one at a time, they are forced to drink bottles of *hampi*, a concoction made from *chicha* and *trago* (two kinds of liquor), sugar, barley mash, soup broth, and special herbs. A large male may consume more than five bottles, while baby llamas usually drink only half a bottle. Three bottles is considered a normal dose. After the animals drink their medicine, they are decorated with colored tassels made out of yarn. After the feeding, people may also toss more *chicha* onto the animals. A similar ritual is performed for horses on July 25, the feast of Santiago (see ST. JAMES'S DAY).

**SOURCES:**

*FolkWrldHol-1999*, p. 481

◆ 1249 ◆ **Lochristi Begonia Festival**

*Last weekend in August*

A colorful celebration of the national flower of Belgium, held in Lochristi (six miles from Ghent), where 30 to 33 million flowering tubers are produced each year on more than 400 acres. For the festival, residents create enormous three-dimensional floral tableaux for a parade of flower-decked floats. These depict a different theme each year—for example, the world's favorite fairy tales. Besides the tableaux, arrangements of millions of yellow, red, orange, and white blossoms on beds of sand turn the town's main street into a carpet of flowered pictures. Other events are band concerts and tours to the begonia fields.

The tuberous begonia was originally a tropical plant. It takes its name from Michel Bégon, a French amateur botanist who was an administrator in the West Indies at the time of Louis XIV. The plant reached England in 1777, and Belgium began cultivating the begonia in the middle of the 19th century. Because the commercial value of the begonias comes from their tubers, or underground stems, the farmers of Lochristi discarded the blossoms before the festival was begun in 1946 and put them to good use.

**CONTACT:**

Belgian National Tourist Office  
220 E. 42nd St., Ste. 3402  
New York, NY 10017  
212-758-8130; fax: 212-355-7576  
info@visitbelgium.com

**SOURCES:**

*GdWrldFest-1985*, p. 21

◆ 1250 ◆ **Lohri**

*Around January 14; during Hindu month of Magha*

Lohri is a traditional seasonal festival in India celebrating winter's end and the returning prominence of the sun to the Northern Hemisphere. Among Hindus and Sikhs Lohri is a particularly special occasion for families who have had a baby during the previous year; families may celebrate with a feast and family members and friends often give gifts to the new child. This is also a traditional day for young unmarried Sikh women to pray for a good marriage, which custom is said to derive from the association of a 16th-century matchmaker named Dulla Bhutti with Lohri. Another old tradition is for children to go door to door singing for candy from the neighbors, not unlike HALLOWEEN in the United States.

Throughout India Lohri today is widely celebrated at night with bonfires and dancing. People eat seasonal nuts and candies and also throw them into the fire.

See also MAGH SANKRANTI

**CONTACT:**  
Government of India  
Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/lohri.htm

**SOURCES:**  
*CelebFestIndia-1994*, p. 36  
*RelHolCal-2004*, p. 204  
*SikhFest-1989*, p. 44

◆ 1251 ◆ **Loi Krathong**

*October-November; full moon night of twelfth lunar month*

An ancient festival held under a full moon throughout Thailand, considered to be the loveliest of the country's festivals. After sunset, people make their way to the water to launch small lotus-shaped banana-leaf or paper boats, each holding a lighted candle, a flower, joss sticks, and a small coin. Loi means "to float" and Krathong is a "leaf cup" or "bowl."

There are several legends linked to the origins of this festival. One holds that the festival began about 700 years ago when King Ramakhamhaeng of Sukhothai, the first Thai capital, was making a pilgrimage on the river from temple to temple. One of his wives wanted to please both the king and the Lord Buddha, so she created a paper lantern resembling a lotus flower (which symbolizes the flowering of the human spirit), put a candle in it, and set it afloat. The king was so delighted he decreed that his subjects should follow this custom on one night of the year. Fittingly, the ruins of Sukhothai are the backdrop on the night of Loi Krathong for celebrations that include displays of lighted candles, fireworks, folk dancing, and a spectacular sound-and-light presentation.

A second legend traces the festival to the more ancient practice of propitiating the Mother of Water, Me Khongkha. The aim is to thank Me Khongkha and wash away the sins of the past year. The coins in the lotus cups are meant as tokens to ask forgiveness for thoughtless ways.

In yet another story, the festival celebrates the lotus blossoms that sprang up when the Buddha took his first baby steps.

A similar celebration is held in Washington, D.C., at the reflecting pool near the Lincoln Memorial. Dinner and participation are by paid ticket, but anyone passing can watch the adult, child, and teen dances and the exhibition of martial arts; and after dark, the floating candles.

**CONTACT:**  
Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

**SOURCES:**  
*BkHolWrld-1986*, Nov 17  
*FolkWrldHol-1999*, p. 666  
*GdWrldFest-1985*, p. 173

◆ 1252 ◆ **London, Festival of the City of**

*June-July*

First held in 1963, the Festival of the City of London was designed to show off the historic "square mile" in the heart of the city. The churches, cathedrals, halls, and other landmarks in this area have served as the setting for the festival's

concerts, operas, and theater productions ever since. An open-air production of Gilbert and Sullivan's *Yeoman of the Guard*, staged in the Tower of London to commemorate its 900th anniversary during the festival's first year, has since become a regular event.

Concerts are given by both British and international artists, orchestras, and chamber music groups. There are band concerts, dance recitals, prose and poetry readings, art and photographic exhibits, and a series of ethnic cultural events. Street theater and traveling miracle plays round out the festival's offerings.

**CONTACT:**  
City of London Festival  
Bishopsgate Hall  
230 Bishopsgate  
London EC2M 4HW United  
Kingdom  
011-44-20-7377-0540; fax: 011-44-  
20-7377-1972  
admin@colf.org  
www.colf.org

**SOURCES:**  
*GdWrldFest-1985*, p. 94  
*IntlThFolk-1979*, p. 163

◆ 1253 ◆ **London Bridge Days**

*Last week in October*

Given its location, this is one of the stranger and more unexpected festivals in all of the United States. Held in Lake Havasu City in the Arizona desert, the festival is a week-long celebration of all things English and of the London Bridge that spans a channel of the Colorado River. This London Bridge was built in 1831 to span the River Thames in London, England. Opening festivities at the time included a banquet held on the bridge and a balloon ascending from it. Like its predecessor mentioned in the nursery rhyme, which was completed in 1209, this bridge was falling down until Robert P. McCulloch, Sr., of the McCulloch Oil Corp., bought 10,000 tons of the granite facing blocks, transported them from foggy Londontown to sunny Arizona, rebuilt the bridge stone by stone, and dedicated it on Oct. 10, 1971. The Bridge Days are a commemoration of that re-opening.

A replica of an English village next to the bridge is the center of festival activities. There are English costume contests, a parade, a ball, musical entertainment, arts and crafts exhibits, a "quit-rent" ceremony (see PAYMENT OF QUIT RENT), and a Renaissance Festival. Lake Havasu City is a planned community and resort on the banks of Lake Havasu, which is fed by the Colorado River and impounded by the Parker Dam.

**CONTACT:**  
Lake Havasu Tourism Bureau  
314 London Bridge Rd.  
Lake Havasu City, AZ 86403  
928-453-3444; fax: 928-453-3344  
info@golakehavasu.com  
www.golakehavasu.com

**SOURCES:**  
*GdUSFest-1985*, p. 11

◆ 1254 ◆ **Long, Huey P., Day**

*August 30*

Huey Long was the colorful and often controversial governor of Louisiana from 1928 until 1932. Although he was impeached only a year after he'd been elected, he refused to yield the governorship to his lieutenant governor, a political enemy, and held on to the office until someone he liked

better was elected. By then he'd been elected to the U.S. Senate, where he took what many considered to be an extreme stand on the redistribution of wealth, and openly rebelled against the administration of Franklin D. ROOSEVELT, a fellow Democrat.

In 1934-35 Long reorganized the Louisiana state government and set up what amounted to a dictatorship for himself. He exercised direct control over the judiciary, the police, firefighters, schoolteachers, election officials, and tax assessors while still serving as a U.S. Senator. As he was leaving the state capitol building on September 8, 1935, he was shot and killed by Dr. Carl Weiss, the son-in-law of one of his many political enemies.

Despite his controversial political activities, Long was revered by the rural people of the state, who supported his Share-Our-Wealth Society promising a minimum income for every American family. His birthday, August 30, is a special observance in Louisiana which the governor can declare a legal holiday. It has been observed since 1937.

**CONTACT:**

Louisiana Secretary of State  
Louisiana Governors Multimedia  
Exhibit  
3851 Essen Ln.  
Baton Rouge, LA 70804-9125  
225-922-1000; fax: 225-922-0433  
www.sec.state.la.us/60.htm

**SOURCES:**

*AmerBkDays-2000*, p. 616  
*AnnioHol-2000*, p. 144  
*DictDays-1988*, p. 58  
*OxYear-1999*, p. 351

◆ 1255 ◆ **Looking Glass Powwow**

*August*

A powwow held by the Nez Perce Indians each August in Kamiah, Idaho, to celebrate the memory of Chief Looking Glass, who was killed in the Nez Perce War of 1877. Nez Perce (meaning "pierced nose" and pronounced NEZ-purse) is the name given by the French to a number of tribes that practiced the custom of nose-piercing. The term is used now to designate the main tribe of the Shahaptian Indians who, however, never pierced their noses.

Other major annual powwows of the Nez Perce are the Mata'-Lyma Powwow and Root Feast in Kamiah the third weekend in May with traditional dancing and the CHIEF JOSEPH and Warriors Memorial Powwow the third weekend in June in Lapwai.

**CONTACT:**

Nez Perce Executive Committee  
P.O. Box 305  
Lapwai, ID 83540  
208-843-2253

**SOURCES:**

*IndianAmer-1989*, p. 126

◆ 1256 ◆ **Lord Mayor's Show**

*Second Saturday in November*

The second Friday in November is **Lord Mayor's Day** in London, the day on which the city's Lord Mayor is admitted to office. The following day is the Lord Mayor's Show, a series of civic ceremonies that culminate in a parade to the Law Courts held since 1215. At one time the Lord Mayor rode on horseback or traveled by state barge along the Thames, but today he rides from Guildhall to the Law Courts in a scarlet and gold coach drawn by six matched horses. This is the

only time the mayoral coach is used; the rest of the time it is kept in the Museum of London.

Accompanying the coach is an honor guard of musketeers and pikemen in period dress, as well as many bands and numerous floats decorated to reflect the interests or profession of the new Lord Mayor. This colorful pageant dates back to the 13th century, when King John gave the citizens of London a charter stating that the Mayor was to be elected on September 29 and that he was to present himself either to the King or to the Royal Justices to be officially installed.

See also ELECTION OF THE LORD MAYOR OF LONDON

**CONTACT:**

Corporation of London  
P.O. Box 270  
Guildhall  
London EC2P 2EJ United  
Kingdom  
011-44-20-7332-1754  
show@lordmayorsshow.org  
www.cityoflondon.gov.uk/  
(click "leisure and heritage")  
and www.lordmayorsshow.  
org

**SOURCES:**

*AnnioHol-2000*, p. 199  
*BkDays-1864*, vol. II, p. 561  
*BkHolWrld-1986*, Nov 12  
*DictDays-1988*, p. 69  
*OxYear-1999*, pp. 433, 439,  
652

◆ 1257 ◆ **Losar**

*December-January; first day of first Tibetan  
lunar month*

The new year in Tibet, according to the Tibetan calendar, which is in use throughout the Himalayan region; the date is determined by Tibetan astrologers in Dharmsala, India.

Before the new year, bad memories from the old year must be chased away, so houses are whitewashed and thoroughly cleaned. A little of the dirt collected is thrown away at a crossroads where spirits might dwell. A special dish called *guthuk* is prepared; in it are dumplings holding omens: a pebble promises life as durable as a diamond; cayenne pepper suggests a temperamental personality; a piece of charcoal would mean the recipient has a black heart. On the last day of the old year, monks conduct ceremonies to drive out evil spirits and negative forces. In one such ritual, the monks, in grotesque masks and wigs and exotic robes, perform a dance in which they portray the struggle between good and evil (see MYSTERY PLAY OF TIBET).

On the first day of the year, people arise early to place water and offerings on their household shrines. In the three days of the celebration, much special food and drink is prepared. This is a time of hospitality and merrymaking, with feasts, dances, and archery competitions.

Tibet was invaded by the Chinese in 1949, and the DALAI LAMA, the spiritual and political head of Tibet, has been in exile since 1959. Much of the Tibetan culture has been suppressed, but festivals are still observed in a modest way in Tibet and by Tibetans in exile.

Tibetan exiles in India celebrate Losar by flocking to the temple in Dharmsala where the Dalai Lama lives. On the second day of the new year, he blesses people by touching their heads and giving them a piece of red-and-white string. People tie the blessed string around their necks as a protection from illness.

In Bodhnath, on the eastern side of Kathmandu, Nepal, crowds of Tibetan refugees visit the *stupa* there to watch lamas perform rites. Copper horns are blown, there are masked dances, and a portrait of the Dalai Lama is displayed.

**CONTACT:**  
Office of Tibet  
Tibet House  
1 Culworth St.  
London NW8 7AF United Kingdom  
011-44-20-7722-5378; fax: 011-44-20-7722-0362  
info@tibet.com  
www.tibet.com

**SOURCES:**  
*BkHolWrld-1986*, Feb 23  
*DictFolkMyth-1984*, p. 777  
*EncyRel-1987*, vol. 2, p. 552  
*FolkWrldHol-1999*, p. 78  
*RelHolCal-2004*, p. 217

◆ 1258 ◆ **Lotus, Birthday of the**  
*Twenty-fourth day of sixth lunar month*

The lotus flower is one of the great symbols of Buddhism. In fact, Buddha is often depicted standing on a lotus flower. This flower, which begins its life in mud under water, pushes up to the surface and rests on top. For this reason the lotus represents life as well as transcendence.

The Birthday of the Lotus is observed at the time of year when lotuses bloom, and people flock to Beijing to see them in its moats and ponds—much as they do in Japan and in Washington, D.C., during cherry blossom time (see **CHERRY BLOSSOM FESTIVAL**). Special lanes for rowboats are cut through the thick layer of lotus blossoms that cover the lakes of the Winter Palace in Beijing.

**CONTACT:**  
China National Tourist Office  
350 Fifth Ave., Ste. 6413  
New York, NY 10118  
212-760-8218; fax: 212-760-8809  
ny@cnto.org

**SOURCES:**  
*EncyRel-1987*, vol. 9, p. 28  
*FolkWrldHol-1999*, p. 417

◆ 1259 ◆ **Louisiana Shrimp and Petroleum Festival**  
*September, Labor Day weekend*

A celebration of an old industry and a newer one in Morgan City, La., which once called itself the Jumbo Shrimp Capital of the World. In 1947, oil was discovered offshore, and it was decided to combine the tribute to shrimp with a tribute to oil.

The celebration was originally known as the **Shrimp Festival and Blessing of the Fleet**. It began in 1937 as a revival of the Italian custom of blessing fishing fleets before they set out to sea, but from the first it also included boat races, a dance, a boat parade, and free boiled shrimp. After the world's first commercial offshore well was drilled in the Gulf of Mexico below Morgan City, the shrimp industry was outstripped in economic importance by the petroleum industry, and petroleum seeped into the festival. The highlight, though, is still the Blessing of the Fleet and a water parade, with hundreds of boats taking part. Other events of this festival, one of the state's premier affairs, are fireworks, an outdoor Roman Catholic mass, arts and crafts displays, Cajun culinary treats, musical performances, and the coronation of the festival King and Queen.

**CONTACT:**  
Louisiana Shrimp and Petroleum Festival and Fair Association  
P.O. Box 103  
Morgan City, LA 70381  
504-385-0703; fax: 504-384-4628  
info@shrimp-petrofest.org  
www.shrimp-petrofest.org/

**SOURCES:**  
*GdUSFest-1984*, p. 67

◆ 1260 ◆ **Louisiana Sugar Cane Festival**  
*Last weekend in September*

A tribute to this important crop in New Iberia, La., which lies on the Bayou Teche. The Teche country is known as the "Sugar Bowl of Louisiana." The festival, which began in 1937 and now is participated in by 13 of the 17 sugar-producing parishes of the area, begins on Friday with a Farmers' Day. Highlights of the day are agriculture, homemaking and livestock shows, and a boat parade down Bayou Teche. On Saturday, there's a children's parade and the crowning of Queen Sugar at a ball, and on Sunday, the new Queen Sugar and King Sucrose reign over a parade. Other features are a blessing of the crops and a *fais-do-do*, a dance party.

**CONTACT:**  
Iberia Parish Convention and Visitors Bureau  
2513 Highway 14  
New Iberia, LA 70560  
888-9-IBERIA (42-3742) or 337-365-1540; fax: 337-367-3791  
www.iberiaparish.com/

◆ 1261 ◆ **Low Sunday**  
*Between March 29 and May 2; Sunday after Easter*

The Sunday following the "high" feast of **EASTER**, it is also known as **Quasimodo Sunday**, **Close Sunday**, or **Low Easterday**. "Low" probably refers to the lack of high ritual used on Easter, and not to the low attendance usual on this day. The name Quasimodo Sunday comes from the Introit of the mass which is said on this day. In Latin it begins with the phrase *Quasi modo geniti infantes*—"As newborn babes . . ." The famous character Quasimodo in Victor Hugo's novel, *The Hunchback of Notre Dame*, is said to have been found abandoned on this day, which marks the close of Easter week.

**SOURCES:**  
*DictDays-1988*, pp. 21, 70, 93  
*EncyEaster-2002*, p. 360  
*FestSaintDays-1915*, p. 92  
*OxYear-1999*, p. 626  
*RelHolCal-2004*, p. 94

◆ 1262 ◆ **Loyalty Day**  
*May 1*

The U.S. Veterans of Foreign Wars designated the first day of May as Loyalty Day in 1947. The intention was to direct attention away from the Communist Party in the United States, which was using U.S. **MAY DAY** rallies to promote its doctrines and sign up new members. The idea caught on, and soon Loyalty Day was being celebrated throughout the country with parades, school programs, patriotic exercises, and speeches on the importance of showing loyalty to the United States. In Delaware, for example, Loyalty Day was

marked by a special ceremony at Cooch's Bridge, where the Stars and Stripes were first displayed in battle. And in New York City, the Loyalty Day parade routinely attracted tens of thousands of participants.

Dissent over American intervention in Vietnam eventually eroded the popularity of Loyalty Day, and in 1968 only a few thousand marchers turned out for the traditional parades in Manhattan and Brooklyn, while 87,000 people participated in the Vietnam peace march in Central Park. Loyalty Day was later replaced by LAW DAY.

**SOURCES:**  
*AmerBkDays-2000*, p. 337  
*AnnivHol-2000*, p. 74

◆ 1263 ◆ **Lu Pan, Birthday of**

*June-July; 13th day of sixth lunar month*

A commemoration of the birth of the Taoist patron saint of carpenters and builders. Said to have been born in 507 B.C., Lu Pan, a versatile inventor, is sometimes called the Chinese Leonardo da Vinci. In Hong Kong, people in the construction industry observe the day with celebratory banquets to give thanks for their good fortune in the past year and to pray for better fortune in the year to come. They also pay their respects at noon at the Lu Pan Temple in Kennedy Town.

Lu Pan, an architect, engineer, and inventor, is credited with inventing the drill, plane, shovel, saw, lock, and ladder. His wife is said to have invented the umbrella. Because his inventions are indispensable to building, it is common practice at the start of major construction projects for employees to have feasts, burn incense, and offer prayers to Lu Pan so that he may protect them and the construction work from disaster.

**SOURCES:**  
*BkHolWrld-1986*, Jul 18

◆ 1264 ◆ **Lucerne International Festival of Music**

*Mid-August to mid-September*

The first **Lucerne Festival** was held in 1938, when Arturo Toscanini (1867-1957) was persuaded by the city of Lucerne, Switzerland, to conduct a concert at the Tribschen estate, formerly the home of composer Richard Wagner and recently turned into the Wagner Museum.

Because cultural life in Switzerland was not interrupted by World War II, the festival was able to attract many famous conductors and performers who were war refugees. In addition to Toscanini, other well-known participants in the early days of the festival include Bruno Walter (1876-1962), Vladimir Horowitz (1903-1989), Fritz Busch (1890-1951), Artur Schnabel (1882-1951), Pablo CASALS (1876-1973), Herbert von Karajan (1908-1989), and Rudolf Serkin (1903-1991).

Ernest Ansermet (1883-1969), Fritz Busch, and Bruno Walter formed the Swiss Festival Orchestra in 1943, and it has been the festival's mainstay ever since. Comprised of the best musicians in Switzerland who come together specifically for the Lucerne Festival and cannot be heard elsewhere, the orchestra is joined by other national groups—among them the Lucerne Festival Choir, the Lucerne Festival Strings, and the Lucerne Vocal Soloists—as well as internationally known orchestras from other countries. The program offers a balance

of symphonic and chamber music as well as master classes, young artists' matinees, and a concert for seniors and persons with disabilities. The Millennium prompted festival organizers to choose music around special themes: "Myths" for 1999's festival, "Metamorphosis" for the 2000 festival, and "Creation" for 2001.

**CONTACT:**  
 International Music Festival Lucerne  
 Hirschmattstrasse 13  
 Postfach  
 Luzern CH-6002 Switzerland  
 011-41-41-226-4400; fax: 011-41-41-226-4460  
 info@lucernefestival.ch  
 www.lucernefestival.ch/

**SOURCES:**  
*GdWrldFest-1985*, p. 169  
*MusFestEurBrit-1980*, p. 141  
*MusFestWrld-1963*, p. 207

◆ 1265 ◆ **Ludi**

*Various*

*Ludi* was the word used for public games in ancient Rome. These were holidays devoted to rest and pleasure. The **Ludi Megalenses** were held every year from April 4-10 from 191 B.C. onwards in honor of Cybele, the Roman Mother Goddess, whose image had been brought to Rome in 204 B.C. (see MEGALISIA). The **Megalensian Games** were followed by the **Ludi Ceriales** in honor of Ceres, the ancient goddess of cereals, from April 12-19 (see CEREALIA). Then came the **Ludi Florales** in honor of Flora, the goddess of flowers, from April 27-May 3 (see FLORALIA). The Ludi Florales were followed by a period of hard work in the fields, and the next games didn't occur for seven weeks. The **Ludi Apollinares**, or APOLLONIAN GAMES, held in honor of Apollo, went on from July 6-13. The **Ludi Romani**, or ROMAN GAMES, instituted in 366 B.C., lasted from September 4-19. And the **Ludi Plebei**, or PLEBEIAN GAMES, which were first held somewhere between 220 and 216 B.C., took place November 4-17.

All in all, there were 59 days devoted to these traditional games in the Roman calendar before the time of Sulla who became dictator of the Roman Republic in 82 B.C. They were considered to be the *dies nefasti*—days on which all civil and judicial business must be suspended for fear of offending the gods.

**SOURCES:**  
*DictRomRel-1996*, p. 134  
*FestRom-1981*, p. 40  
*OxYear-1999*, pp. 291, 447

◆ 1266 ◆ **Lughnasadh**

*August 1 or a nearby Sunday*

The Lughnasadh was a pre-Christian festival in Ireland associated with the ancient Celtic god Lugh. Occurring at the beginning of the harvest season, the Lughnasadh was a time for gathering berries and other early fruits of the season. Many of the hilltop sites where people came to pick berries were later taken over by the Roman Catholic Church and turned into pilgrimage sites. This is the case in County Mayo, where on the last Sunday in July thousands of pilgrims still climb to the summit of "the Reek," or Croagh Patrick, Ireland's holiest mountain. That day is known as REEK SUNDAY, and a series of masses are held in a small oratory on the top of Croagh Patrick. This is where St. Patrick is said to have

spent the 40 days of LENT, and it was from this mountaintop that he is said to have driven all the venomous serpents into the ocean, thus explaining why there are no snakes in Ireland. Lughnasadh was also a popular time to hold fairs. Today it is observed by many Neopagan groups.

See also CROM DUBH SUNDAY; ST. PATRICK'S DAY; TAILTE FAIR

**SOURCES:**

*DictFolkMyth-1984*, pp. 202, 652  
*FestSaintDays-1915*, p. 165  
*FolkWrldHol-1999*, p. 485  
*OxYear-1999*, p. 274

◆ 1267 ◆ **Luilak**

*Between May 9 and June 12; Saturday before Pentecost*

Luilak, or **Lazybones Day**, is a youth festival celebrated in Zaandam, Haarlem, Amsterdam, and other towns in the western Netherlands. The celebration begins at four o'clock in the morning on the Saturday before PENTECOST, when groups of young people awaken their neighbors by whistling, banging on pots and pans, and ringing doorbells. Any boys or girls who refuse to get up and join the noisemaking are referred to as *Luilak*, or "Lazybones," a name that is said to have originated in 1672 when a watchman named Piet Lak fell asleep while French invaders entered the country. Thereafter he was referred to as *Luie-Lak*, "Lazy Lak." In many parts of the country *Luilakbollen*, or "Lazybones Cakes," traditionally baked in the shape of fat double rolls and served with syrup, are a specialty of the season.

Children celebrate Luilak by making little wagons, often shaped like boots and decorated with branches and thistles, known as *luilakken*. Pulling the wagons over the cobblestone streets can generate enough friction to set the wheels smoking. The children then either watch while their *luilakken* go up in flames or else dump them in the canals.

In Haarlem, Luilak marks the opening of the celebrated Whitsun flower market in the Grote Markt at midnight (see MERCHANTS' FLOWER MARKET).

**SOURCES:**

*BkFest-1937*, p. 243  
*BkFestHolWrld-1970*, p. 66  
*FestWestEur-1958*, p. 134  
*FolkWrldHol-1999*, p. 341

◆ 1268 ◆ **Lumberjack World Championships**

*Last weekend in July*

At the turn of the century Hayward, Wisconsin, was one of the most active logging towns in the northern United States. Nowadays Hayward is known primarily as the site of the largest lumberjack competition in the country. Lumberjacks and logrollers from New Zealand, Australia, Canada, England, and the United States come to Hayward to compete in one- and two-man buck sawing, power sawing, a variety of chopping events, and the speed climbing contest, where loggers climb up and down a 90-foot fir pole in less than 30 seconds. There is also a lumberjack relay race, with teams consisting of one speed climber, one "river pig" (logroller), two-man crosscut saw partners, and one standing-cut chopper.

The three-day event takes place at the end of July in the Lumberjack Bowl, a large bay of Lake Hayward that was once used as a giant holding pond for the North Wisconsin Lumber Company and is now used for the World Logrolling Championships. The sport of "birling" or logrolling originated in New England and then moved west. Lumberjacks in overalls, woolen shirts, and high boots learned to maneuver a floating carpet of logs, using their pike poles to break up log jams. A working skill soon became a pastime and then a sporting event. Today's competitors dress in shorts and t-shirts or bathing suits and wear special birling shoes. Competitors stand on a floating log and try to roll each other off balance and into the water.

**CONTACT:**

Lumberjack World Championships  
 P.O. Box 666  
 Hayward, WI 54843  
 715-634-2484  
[www.lumberjackworldchampion  
 ships.com/](http://www.lumberjackworldchampions.com/)

**SOURCES:**

*GdUSFest-1984*, p. 211

◆ 1269 ◆ **Lunar New Year**

*Between January 21 and February 19; first day of first lunar month*

The Lunar New Year has certain variations from country to country, but they all include offerings to the household god(s), housecleaning and new clothes, a large banquet, ancestor worship, and firecrackers.

It is the most important and the longest of all Chinese festivals, celebrated by Chinese communities throughout the world. The festival, believed to date back to prehistory, marks the beginning of the new lunar cycle. It is also called the **Spring Festival**, since it falls between the WINTER SOLSTICE and VERNAL EQUINOX. It is the day when everyone becomes one year older—age is calculated by the year not the date of birth.

Activities begin in the 12th month, as people prepare food, clean their houses, settle debts, and buy new clothes. They also paste red papers with auspicious writings on the doors and windows of their homes.

On the 24th day of the 12th month, each Kitchen God leaves earth to report to the Jade Emperor in heaven on the activities of each family during the past year. To send their Kitchen God on his way, households burn paper money and joss sticks and give him offerings of wine. To make sure that his words to the Jade Emperor are sweet, they also offer *tang kwa*, a dumpling that finds its way into the mouths of eager children.

The eve of the new year is the high point of the festival when family members return home to honor their ancestors and enjoy a great feast. The food that is served has symbolic meaning. Abalone, for example, promises abundance; bean sprouts, prosperity; oysters, good business.

This is also a night of colossal noise; firecrackers explode and rockets whistle to frighten away devils. An old legend says that the lunar festival dates from the times when a wild beast (a *nihn*; also the Cantonese word for 'year') appeared at the end of winter to devour many villagers. After the

people discovered that the beast feared bright lights, the color red, and noise, they protected themselves on the last day of the year by lighting up their houses, painting objects red, banging drums and gongs, and exploding bamboo "crackers." The explosions go on till dawn, and continue sporadically for the next two weeks.

In Hong Kong, it is traditional after the feast to visit the flower markets. Flowers also have symbolic meaning, and gardeners try to ensure that peach and plum trees, which signify good luck, bloom on New Year's Day.

On the first day of the new year, household doors are thrown open to let good luck enter. Families go out to visit friends and worship at temples. Words are carefully watched to avoid saying anything that might signify death, sickness, or poverty. Scissors and knives aren't used for fear of "cutting" the good fortune, and brooms aren't used either, lest they sweep away good luck. Dragon and lion dances are performed, with 50 or more people supporting long paper dragons. There are acrobatic demonstrations and much beating of gongs and clashing of cymbals.

An ancient custom is giving little red packets of money (called *hung-pao* or *lai see*) to children and employees or service-people. The red signifies good fortune, and red is everywhere at this time.

On the third day of the holiday, families stay home, because it's supposed to be a time of bad luck. On the fourth day, local deities return to earth after a stay in heaven and are welcomed back with firecrackers and the burning of spirit money. According to legend, the seventh day is the anniversary of the creation of mankind, and the ninth day is the birthday of the Jade Emperor, the supreme Taoist deity. He is honored, not surprisingly, with firecrackers.

In most Asian countries, people return to work after the fourth or fifth day of celebration. In Taiwan, New Year's Eve, New Year's Day, and the two days following are public holidays, and all government offices, most businesses, restaurants, and stores are closed. The closings may continue for eight days.

By the 13th and 14th days, shops hang out lanterns for the Yuen Siu or LANTERN FESTIVAL, the day of the first full moon of the new year and the conclusion of the celebration.

In Chinese, the lunar new year is known as **Ch'un Chieh**, or 'Spring Festival.' It was formerly called **Yuan Tan**, 'the first morning', but the name was changed when the Gregorian calendar was officially adopted by the Republic of China in 1912. To differentiate the Chinese new year from the Western new year, January 1 was designated *Yuan Tan*. Today in China and in other eastern nations, January 1 is a public holiday, but the Spring Festival is the much grander celebration.

Celebrations vary from country to country and region to region. In some towns in the countryside of Yunnan province in China, for example, an opera is performed by farmers. The Chinese communities in San Francisco and New York

City are especially known for their exuberant and ear-splitting celebrations. In China, celebrations were banned from the onset of the Cultural Revolution in 1966 until 1980 when dragons and lions once again appeared on the streets.

In Vietnam, where the holiday is called TET, the ancestors are believed to return to heaven on the fourth day, and everyone has to return to work. On the seventh day, the *Cay Nev* is removed from the front of the home. This is a high bamboo pole that was set up on the last day of the old year. On its top are red paper with inscriptions, wind chimes, a square of woven bamboo to stop evil spirits from entering, and a small basket with betel and areca nuts for the good spirits.

In Taiwan it is called **Sang-Sin**. Small horses and palanquins are cut from yellow paper and burned to serve as conveyances for the Kitchen God.

The New Year's feast is first laid before the ancestor shrine. About seven o'clock, after the ancestors have eaten, the food is gathered up, reheated, and eaten by the family. The greater the amount of food placed before the shrine, the greater will be the reward for the new year.

After the banquet, oranges are stacked in fives before the ancestor tablets and household gods. A dragon-bedecked red cloth is hung before the altar. The dragon is the spirit of rain and abundance, and the oranges are an invitation to the gods to share the family's feasting.

In Korea **Je-sok**, or **Je-ya**, is the name for New Year's Eve. Torches are lit in every part of the home, and everyone sits up all night to "defend the New Year" from evil spirits. In modern Seoul the church bells are rung 33 times at midnight. While the foods may vary, everyone, rich and poor alike, has *duggook* soup, made from rice and containing pheasant, chicken, meat, pinenuts, and chestnuts.

Many games are played. Among the most unusual is girls seesawing. In early times Korean men stopped some of the sterner sports and forbade women to have any outdoor exercises. Korean girls then took to using a seesaw behind their garden walls. But they do it standing up—so as to get a possible glimpse of their boyfriends, as they fly up and down.

In Okinawa's villages there is the custom of new water for **Shogatsu**, the new year. About five o'clock in the morning youngsters bring a teapot of fresh water to the homes of their relatives. There a cupful is placed on the Buddhist god shelf, or the fire god's shelf in the kitchen, and the first pot of tea is made from it.

See also LOSAR, NARCISSUS FESTIVAL, and SOL

**CONTACT:**

Taiwan Government Information Office  
4201 Wisconsin Ave., N.W.  
Washington, DC 20016  
202-895-1850; fax: 202-362-6144  
tecroinfodc@tecro-info.org  
www.gio.gov.tw/info/festival\_c/spring\_e/spring.htm

Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428

**SOURCES:**

*AmerBkDays-2000*, p. 124  
*BkFest-1937*, pp. 75, 77  
*DictFolkMyth-1984*, pp. 224, 626, 706, 790  
*EncyRel-1987*, vol. 3, pp. 293, 324  
*FolkAmerHol-1999*, p. 46  
*FolkWrldHol-1999*, p. 57  
*GdWrldFest-1985*, p. 62  
*IntlThFolk-1979*, p. 197  
*OxYear-1999*, pp. 700, 704  
*RelHolCal-2004*, pp. 216, 230



nycwwo@hktb.com  
www.discoverhongkong.com/  
eng/heritage/festivals/he\_  
fest\_new.jhtml

◆ 1270 ◆ **Lupercalia**  
*February 15*

This was an ancient Roman festival during which worshippers gathered at a grotto on the Palatine Hill in Rome called the Lupercal, where Rome's legendary founders, Romulus and Remus, had been suckled by a wolf. The sacrifice of goats and dogs to the Roman deities Lupercus and Faunus was part of the ceremony. Luperci (priests of Lupercus) dressed in goatskins and, smeared with the sacrificial blood, would run about striking women with thongs of goat skin. This was thought to assure them of fertility and an easy delivery. The name for these thongs—*februa*—meant “means of purification” and eventually gave the month of February its name. There is some reason to believe that the Lupercalia was a forerunner of modern VALENTINE'S DAY customs. Part of the ceremony involved putting girls' names in a box and letting boys draw them out, thus pairing them off until the next Lupercalia.

**SOURCES:**

*AmerBkDays-2000*, p. 106  
*BkHolWrld-1986*, Feb 14  
*DaysCustFaith-1957*, p. 54  
*DictDays-1988*, p. 70  
*DictRomRel-1996*, p. 136  
*FestRom-1981*, p. 76  
*FestSaintDays-1915*, p. 34  
*OxYear-1999*, p. 80

◆ 1271 ◆ **Luxembourg National Day**  
*June 23*

This public holiday is also known as **Grand Duke Day**, since it is the birthday of Jean (b. 1921), the Grand Duke of Luxembourg. It is also the day on which the country celebrates its independence. Although formerly ruled by the Netherlands and Belgium, the grand duchy raised its own flag for the first time in 1890. It remained politically neutral until after its liberation from the Germans at the end of World War II, when it joined the North Atlantic Treaty Organization.

On the eve of the national holiday, Dudelange hosts a torchlight procession, and the castle at Wiltz hosts a fête in the courtyard. In Esch-sur-Alzette, there are athletic competitions and other festivities. Fireworks, parades, special religious services, public concerts and dancing comprise the elaborate celebration in the capital city of Luxembourg.

On National Day people assemble in the capital, not only to celebrate their independence but also to observe the official birthday of the Grand Duke, who succeeded his mother, the Grand Duchess Charlotte, in 1964. Although Luxembourg covers less than a thousand square miles, the people there identify strongly with their country and speak their own language, known as Luxembourgish.

**CONTACT:**

Luxembourg National Tourist  
Office  
17 Beekman Pl.  
New York, NY 10022  
212-935-8888; fax: 212-935-5896  
luxnto@aol.com

**SOURCES:**

*AnnioHol-2000*, p. 104  
*NatlHolWrld-1968*, p. 88

# M

## ◆ 1272 ◆ MacArthur Day

*January 26*

Douglas MacArthur (1880-1964), five-star general and supreme commander of the Allied forces in the Southwest Pacific during World War II, was born on this day in Little Rock, Arkansas. Although MacArthur retired from the U.S. Army in 1937, he was recalled to active duty in July 1941. Promoted to general in December 1944, he was appointed commander of all U.S. army forces in the Pacific four months later. After the U.S. dropped an atomic bomb on Hiroshima on August 6, 1945, it was MacArthur who supervised the surrender ceremony in Tokyo. As Allied commander of the Japanese occupation from 1945-51, MacArthur directed the demobilization of Japanese military forces and the drafting of a new constitution.

Many people felt that MacArthur was imperious and egotistical, while to others he appeared warm, courageous, and even humble. Everyone seemed to agree that he possessed superior intelligence and a rare ability to command. His birthday is observed in his home state of Arkansas, where he is widely remembered as one of the state's most famous sons.

### SOURCES:

*AmerBkDays-2000*, p. 88  
*AnnivHol-2000*, p. 15

## ◆ 1273 ◆ Macon Cherry Blossom Festival

*Mid-March*

A celebration of the blooming (traditional date of full bloom is March 23) of the Yoshino cherry trees in Macon, Ga., which calls itself the Cherry Blossom Capital of the World. Cherry trees in Macon date back to 1952 when William A. Fickling discovered a mystery tree on his lawn. It was identified as a Yoshino flowering cherry, a native of Japan. Fickling learned to propagate the trees, and began giving them to the community; today Macon has 170,000 Yoshino cherry trees given by the Fickling family—30 times more than the number in Washington, D.C. The festival honors Fickling, known as "Johnny Cherry seed," and has as its themes love and international friendship.

The 10-day celebration, started in 1982, includes the 10-mile Cherry Blossom Trail, and now offers about 250 activities.

Among the events are parades, aircraft displays and fly-ins, a fashion show, fireworks, concerts, a bed race, a lantern-lighting ceremony, and the fire department's Pink Pancake Breakfast. Macon has many antebellum mansions spared by Gen. William T. Sherman on his Civil War march to the sea so there are several house and garden tours.

The city continues donating trees: about 15,000 are given to area residents for planting each spring.

*See also* CHERRY BLOSSOM FESTIVAL

### CONTACT:

Macon Cherry Blossom Festival  
794 Cherry St.  
Macon, GA 31201  
478-751-7429; fax: 478-751-7408  
[www.cherryblossom.com/](http://www.cherryblossom.com/)

## ◆ 1274 ◆ Madagascar Independence Day

*June 26*

This national holiday commemorates Madagascar's independence from France on this day in 1960. **Republic Day** is another public holiday in Madagascar, held on December 30, the day the new constitution went into effect. The country became a republic in 1975.

### CONTACT:

Madagascar Embassy  
2374 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-265-5525; fax: 202-483-7603  
[malagasy@embassy.org](mailto:malagasy@embassy.org)

### SOURCES:

*AnnivHol-2000*, p. 106  
*NatlHolWrld-1968*, p. 89

## ◆ 1275 ◆ Madam Lou Bunch Day

*Third Saturday in June*

An annual reminder of the rowdy gold-mining days of Central City, Colorado, held to honor the town's last madam. The event features bed races, a Madams and Miners Ball, and the selection of a Madam of the Year. In addition, there are tours of old mining rigs and trains that take visitors into the heart of the mountains to see colorful veins of ore.

Central City was settled in the Gold Rush of 1859 and became known as the Richest Square Mile on Earth—some \$75 million in gold was mined there. One of the miners was a man

named John Gregory who dug up a fortune. New York newspaper editor Horace Greeley heard about Gregory Gulch and went west to take a look, after which he supposedly wrote, "Go west, young man." The phrase isn't found in his writings, because this advice was first given by John Babsone Soulé in an article for Indiana's *Terre Haute Express*. Greeley reprinted the article in his *New York Tribune* under Soulé's byline; nevertheless Greeley has been remembered for the inspiring phrase and both Gregory and Soulé have faded into history.

**CONTACT:**  
Central City  
141 Nevada  
Central City, CO 80427  
303-582-5251  
www.centralcityco.org/history/  
hist\_figures.htm

◆ 1276 ◆ **Madara Kijinsai (Demon-God Event)**  
*April 17*

According to an old Japanese legend, when the 14th-century Rakuhoji Temple in Yamatomura burned down, the demon god Madara summoned a number of demons and rebuilt the temple in seven days. Then the demons danced around a bonfire to celebrate their accomplishment and to express their hopes for the temple's future success.

Today, men dress up like demons and, on horseback, climb the 145 stairs to the Rakuhoji Temple. There are also demon dances to commemorate those who saved the temple from oblivion. Since the event takes place in April when the cherry trees are in bloom, many spectators come to Yamatomura not just to see the Demon-God Event but also to view the blossoming trees.

**CONTACT:**  
Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**  
*JapanFest-1965*, p. 141

◆ 1277 ◆ **Madeleine, Fête de la**  
*July 22*

The **Magdalene Festival** is observed in St. Baume, a forested region of Provence, France, on the anniversary of the death of Mary Magdalene. An unfounded ninth-century legend has it that she set out from Palestine in a small boat and miraculously arrived on the shores of Provence. Wandering eastward from Les Saintes-Maries-de-la-Mer, she came to *la forêt de la Baume*, "the forest of the cave," a grotto where she spent 33 years living on wild roots and berries doing penance for her sins.

Thousands of pilgrims have visited *la Sainte Baume*, the holy cave, since the 13th century. Although July 22 is the most popular pilgrimage date, the shrine is visited throughout the year. At one time a journey to the grotto was considered especially important for engaged couples, who went there to ensure a fruitful marriage. More recently, young girls have scrambled up the wooded hillside to ask for the Magdalene's help in finding a husband.

**CONTACT:**  
French Government Tourist Office  
444 Madison Ave., 16th Fl.  
New York, NY 10022  
800-391-4909 or 212-838-7800;  
fax: 212-838-7855  
info@martinique.org

**SOURCES:**  
*AnnieHol-2000*, p. 121  
*FestWestEur-1958*, p. 45

◆ 1278 ◆ **Magellan Day**  
*March 6*

The island of Guam, largest and southernmost of the Mariana Islands in the Pacific Ocean, about 3,000 miles west of Hawaii, was found on this date in 1521 by the Portuguese navigator Ferdinand Magellan. He named the island Ladrones, meaning "thieves," because of the way, according to Magellan, the inhabitants behaved. The island was formally claimed by Spain in 1565, and was later ceded to the United States as a prize at the end of the Spanish-American War. Today, Guam is the site of major U.S. military installations.

Guamanians celebrate their island's founding with an official holiday on the first Monday in March with fiestas and sailing. This day is also known as **Discovery Day**.

**CONTACT:**  
Guam Visitors Bureau  
c/o Aviso, Inc.  
1336-C Park St.  
Alameda, CA 94501  
800-873-4826 or 510-865-0366;  
fax: 510-865-5165  
guam@avisoinc.com

**SOURCES:**  
*AnnieHol-2000*, p. 54

◆ 1279 ◆ **Magh Sankranti**  
*Usually around January 14; Hindu month of Magha*

In celebration of the sun's movement back toward the Northern Hemisphere, people in Nepal visit holy bathing spots during this festival in the Hindu month of Magha. Some actually bathe in the shallow water, but the weather is usually quite chilly and most are content to splash water on their hands and faces and sprinkle it on their heads. People also spend the day sitting in the sun, massaging each other with mustard oil, which is also used by mothers to bless their children. Foods traditionally served on this day include *khi-chari*, a mixture of rice and lentils; sesame seeds; sweet potatoes; spinach; and home-made wine and beer. Traditional gifts for the priests are a bundle of wood and a clay fire pot.

This holiday is also celebrated all over India, where it is called **Makar Sankranti** or, in some parts of India, **LOHRI**.

**CONTACT:**  
India Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/sankranti.htm

**SOURCES:**  
*CelebFestIndia-1994*, p. 35  
*FolkWrldHol-1999*, p. 35  
*RelHolCal-2004*, p. 181

◆ 1280 ◆ **Magha Puja (Maka Buja, Full Moon Day)**  
*March-April; full moon night of third lunar month*

An important Buddhist holy day celebrated in India, and in Laos (as **Makha Bouxa**) and Thailand, where it is a national holiday. The day commemorates the occasion when 1,250

followers ordained by the Buddha arrived by coincidence at Veluvan Monastery in Rajagriha, Bihar, India, to hear him lay down monastic regulations and predict his own death and entry with Nirvana in three months' time. On this day there are sermons in the temples throughout the day, and monks spend the day chanting. The people perform acts of merit-making, such as offering food to monks and freeing captive birds and fish. After sunset, monks lead followers in walking three times around the chapels of monasteries. Each person carries flowers, glowing incense, and a lighted candle in homage to the Buddha. In Laos, the ceremonies are especially colorful at Vientiane and at the Khmer ruins of Wat Ph near Champasak.

**SOURCES:**  
*BkHolWrld-1986*, Mar 6  
*EncyRel-1987*, vol. 2, p. 551  
*FolkWrldHol-1999*, p. 105  
*RelHolCal-2004*, p. 218

◆ 1281 ◆ **Magha Purnima**

*January-February; full moon day of Hindu month of Magha*

Like KARTIKA PURNIMA, this is a Hindu bathing festival. Magha is considered to be one of the four most sacred months, and Hindus believe that bathing in the Ganges on this day is a great purifying act. When they cannot get to the Ganges, they bathe in the sea or in any holy stream, river, or tank (a pool or pond used to store water). Great bathing festivals are held at various places along the banks of the Yamuna, Sarayu, Narmad, and other holy rivers, and people walk for miles to have a bath. There is a large tank that is considered holy at Kumbhkonam, near Madras, which is also a popular destination since Hindus believe that on this particular day, the Ganges flows into the tank.

Magha Purnima is a day for fasting and charities. Early in the morning, libations are offered to dead ancestors, while donations of food, clothes, and money are given to the poor. Then Brahmans are fed and given *dan-dakshina* (offerings) according to one's means and capacity.

**SOURCES:**  
*RelHolCal-2004*, p. 182

◆ 1282 ◆ **Maghi**

*January-February; during Sikh month of Magh*

GURU GOBIND SINGH and his Khalsa, a defense militia of "soldier-saints" he formed, were attacked by the Mughal army at Anandpur. It is said that forty of his close followers let fear get the best of them and ran away, but they later repented and joined the Guru at Muktsar. There they gave their lives in the Battle of Muktsar in December 1705—an act of self-sacrifice that enabled them to achieve liberation from the cycle of rebirth.

Maghi is a day for honoring these men, who are now known as the Forty Immortals. Sikhs in India and elsewhere observe the holiday by visiting their local *gurdwara* (house of worship) and listening to the recitation of sacred hymns. The observance is particularly solemn at Muktsar in Punjab State, India, where the slaughter occurred.

**CONTACT:**  
 Punjab Tourism Development Corp.  
 SCO-183-184  
 Sector 8-C  
 Chandigarh, Punjab, India  
 011-91-172-781-138; fax: 011-91-172-548-828  
 punjab@x400.nicw.nic.in

**SOURCES:**  
*RelHolCal-2004*, p. 205  
*SikhFest-1989*, p. 43

◆ 1283 ◆ **Magna Carta Day**

*June 15*

The Magna Carta was the "great charter" of English liberties, which the tyrannical King John I was forced by the English nobility to sign on June 15, 1215. Although this day does not appear in the official calendar of any church, it is a day of great religious significance throughout the English-speaking world. One of the 48 personal rights and liberties guaranteed by the Magna Carta was freedom of worship; in fact, the opening words of the document were, "The Church of England shall be free."

The Magna Carta is regarded as one of the most important documents in the history of political and human freedom. Although it may seem remote to Americans, who sometimes take freedom for granted, for the English this date marks the first time that the basic belief in the value of the individual was recognized by the ruling government.

**CONTACT:**  
 British Library  
 Magna Carta online  
 96 Euston Rd.  
 St. Pancras  
 London NW1 2DB United Kingdom  
 011-44-870-444-1500  
 Visitor-Services@bl.uk  
 www.bl.uk/collections/trea  
 sures/magna.html

**SOURCES:**  
*AnnioHol-2000*, p. 101  
*DaysCustFaith-1957*, p. 148  
*OxYear-1999*, p. 250  
*RelHolCal-2004*, p. 97

National Archives and Records Administration  
 Magna Carta online  
 700 Pennsylvania Ave., N.W.  
 Washington, DC 20408  
 866-272-6272 or 301-713-6800  
 www.archives.gov/ (click on "Exhibit Hall")

◆ 1284 ◆ **Mahamastakabhishekha (Grand Head-Anointing Ceremony)**

*March-April; every 10-15 years during the Jain month of Caitra*

The huge image of Bahubali (also known as Gomateshwara), who was the son of the first Jaina *tirthankara* (spiritual guide) was sculpted out of rock at Shravanabelagola in the District of Hassan, Karnataka State, India, and dedicated on March 13, 981. The image of Bahubali, which at 57 feet stands higher than the Colossus of Rhodes, honors a Jaina ascetic who gave up his kingdom and renounced the world after a conflict with his brother, who was the crown prince, made him realize how selfish and acquisitive people really were.

The Grand Head-Anointing Ceremony, as the event is known, only takes place when a certain conjunction, a coincidence of astrological events, occurs—every 10-15 years. Huge

numbers of Jaina devotees attend the ceremony. Special scaffolding is set up behind the statue to hold Jaina monks and priests, who pour 1,008 pots of holy liquid—consisting of water, coconuts, plantains, *ghee* (clarified butter), sugar, almonds, dates, poppy seeds, milk, curds, sandalwood, gold foil, silver foil, and precious gems and coins—over its head. Attendees shout in devotion as the statue is ritually bathed.

**CONTACT:**  
Karnataka Tourism  
No. 49, 2nd Fl.  
Khanija Bhavan  
Race Course Rd.  
Bangalore 560 001 India  
011-91-80-2352525; fax: 011-91-80-2352626  
discoverkarnataka@vsnl.net  
www.karnatakaturism.org/  
(click "Attractions," "Pilgrim Centres," then "Shravanabagalola")

**SOURCES:**  
*FestIndia-1987*, p. 116

◆ 1285 ◆ **Mahavira Jayanti**

*March-April; 13th day of waxing half of Hindu month of Caitra*

A major Jain festival in India, dedicated to Vardhamana (6th century B.C.), who came to be known as Mahavira, meaning "great hero" of the Jains. The festival celebrates his birthday, and is marked with prayers, fasting, and recitations. The holiday is observed with special fanfare by eastern Indians at Papawpuri in the state of Bihar, where Mahavira was born near the modern town of Patna. Another large celebration is held at the Parasnatha temple in Calcutta.

Mahavira, a contemporary of the Buddha, is regarded by the Jains as the 24th and last in a series of *Tirthankaras*, or enlightened teachers or "ford-makers," and present-day Jainism is traced to his life and teachings. For 12½ years, he was an ascetic, wandering about, begging for food, and wearing little. Then he found enlightenment, became a *Jina*, meaning "conqueror," and a *Tirthankara*. He taught for 30 years before he died. Jainism today continues to be an ascetic religion, practiced by about 3.5 million people. They reject any action that could harm a living being, and some, therefore, wear masks over their mouths to prevent the chance of breathing in and thus killing an insect. Jains, with a strong literary tradition, have played an important role in conserving the writings of non-Jain Hindu authors.

See also DEWALI

**CONTACT:**  
Government of India  
Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/mahavir.htm

**SOURCES:**  
*DictWrdRel-1989*, p. 451  
*EncyRel-1987*, vol. 9, p. 128  
*FolkWrldHol-1999*, p. 258  
*OxDictWrdRel-1997*, p. 602  
*RelHolCal-2004*, p. 195

◆ 1286 ◆ **Maidens' Fair on Mount Gaina**

*Third Sunday in July*

A major folk festival held at Mount Gaina in Transylvania, Romania. It was originally a marriage fair, where young men came to choose their future wives, but is now an opportunity for people to display their talents in handicrafts, costume making, singing, and dancing. Thousands of people gather for the events of the fair, which include dance competitions

and concerts by folk bands and singers. Other aspects of the festival are feasts and bonfires, and the chanting of satirical verses during certain folk dances.

**CONTACT:**  
Romanian National Tourist Office  
14 E. 38th St., 12th Fl.  
New York, NY 10016  
212-545-8484; fax: 212-251-0429  
infous@romaniatourism.com

◆ 1287 ◆ **Maidyarem (Maidhyairya; Mid-Year or Winter Feast)**

*December-January, May, June; 16th-20th days of Dae, the 10th Zoroastrian month*

Maidyarem is the fifth of the six great seasonal feasts, known as *gahambars*, of the Zoroastrian religion. It was traditionally celebrated at a point in the agricultural year when, due to extreme cold, all work came to a halt. The name comes from the word *airya*, which means "rest."

The six *gahambars* were typically joyous festivals that included such activities as special rituals and prayers, and the sharing of food. Although they lasted five days, the fifth day was the only one spent in actual celebration; the other four were for preparation and anticipation of the day's feasting, when families or neighborhoods would get together. These seasonal feasts were designed to give those who worked from dawn to dusk on farms a respite from their labors. Today, with so many Zoroastrians living in urban areas, the importance of the *gahambars* has diminished.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and Maidyarem can fall either in December-January, May, or June according to the Gregorian calendar.

There are only about 100,000 followers of Zoroastrianism today, and most of them live in northwestern India or Iran. Smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**  
*RelHolCal-2004*, p. 69

◆ 1288 ◆ **Maidyoshahem (Maidhyoishema; Mid-Summer Feast)**

*June-July, October-November, November-December; 11th-15th days of Tir, the 4th Zoroastrian month*

This festival is the second of the six great seasonal festivals, known as *gahambars*, of the Zoroastrian religion. Each of the six *gahambars* correlates with a phase of agricultural production and honors one of the six things created by God: sky, water, earth, plants, animals, and humankind. Maidyoshahem was linked to the creation of the waters.

Traditionally, the *gahambars* were joyous festivals that lasted five days and provided farm workers with a much-needed respite from their labors. The first four days were spent in preparation for the feasting that took place on the fifth day. Today, however, so many Zoroastrians live in urban areas

that the importance of the gahambars has diminished somewhat.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and Mailyoshahem can fall either in June-July, October-November, or November-December, according to the Gregorian calendar.

See also TIRAGAN

**SOURCES:**  
*RelHolCal-2004*, p. 67

◆ 1289 ◆ **Maidyozarem (Maidhyoizaremaya; Mid-Spring Feast)**

*April-May, September, October; 11th-15th days of Ardwahist, the 2nd Zoroastrian month*

Maidyozarem is the first of the six great seasonal feasts, known as *gahambars*, of the Zoroastrian religion. It is observed from the 41st to the 45th day after NAWRUZ or New Year's Day. Each of the six gahambars correlates with a phase of agricultural production and honors one of the six things created by God: sky, water, earth, plants, animals, and humankind. Maidyozarem—which means “mid-spring”—is linked to the creation of the sky, and the spiritual being associated with this festival is Shahrewar, who presides over metals and minerals and is represented by the consecrated implements used to tend the sacred fire in Zoroastrian temples.

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The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and Maidyozarem can fall either in April-May, early September, or early October, according to the Gregorian calendar.

**SOURCES:**  
*RelHolCal-2004*, p. 66

◆ 1290 ◆ **Maifest**

*Third weekend in May*

The original Maifest in Hermann, Missouri, was a children's festival founded in 1874. The festival was revived in 1952 as a German ethnic festival for people of all ages. Held the third weekend in May, the festival offers German folklore, songs, music, and food in celebration of the arrival of spring. Black beer, cheese, sausage, crackers, and bratwurst are served, and there are band concerts and musical shows.

**CONTACT:**  
Hermann Area Chamber of Commerce  
312 Market St.  
Hermann, MO 65041  
800-932-8687 or 573-486-2313  
hermannchamber@centurytel.net  
www.hermannmo.com/pages/visitor%20pages/maifest.html

**SOURCES:**  
*GdUSFest-1984*, p. 105

◆ 1291 ◆ **Maimona (Maimuna)**

*Between March 28 and April 25; day after Passover*

Jews in North Africa commemorate the philosopher and rabbi, Moses Maimonides (1135 or 1138-1204), on the evening of the last day of PASSOVER and the day that follows. Since the news of Maimonides's death in 1204 reached many Jews during Passover, they were not able to mourn his passing, as custom would normally dictate, by eating bread and an egg. So they postponed it until the following day.

In Libya on this day, each family member receives the *maimona* (from an Arabic word meaning “good fortune”)—a small loaf of bread with an egg baked inside, which they eat with slices of lamb.

In Morocco, people dress up or wear costumes. Special displays of food are arranged on tables, including pitchers of milk and bowls of flour with eggs, broad green beans, stalks of wheat, and dates. Surrounding the bowls are honey, fruit, nuts, cookies, lettuce, wine, and a type of pancake known as *mouflita*. After going to the synagogue, people stop to bless their friends and sample the refreshments at each home. A lettuce leaf, representing prosperous crops, is dipped in honey, symbolizing sweetness, and given to each guest. Wherever possible, people dip their feet in streams, rivers, or the sea.

**SOURCES:**  
*DictWrldRel-1989*, p. 494  
*FolkWrldHol-1999*, p. 287

◆ 1292 ◆ **Maine Lobster Festival**

*Five days including first weekend in August*

Claiming to be the “Original Lobster Festival,” the event known as the Maine Lobster Festival has been held in the fishing port of Rockland since 1948. The festival's emphasis is on marine foods and exhibits, with special events such as lobster crate- and trap-hauling races, a Maine cooking contest, the crowning of a Maine Sea Goddess, and a lobster-eating competition. There is also musical entertainment and a big parade, featuring the Sea Goddess, Sea Princesses, and King Neptune and his court.

Although many towns in Maine hold annual lobster festivals, some have gone bankrupt by offering visitors all the lobster they can eat for a ridiculously low price. Although the prices have gone up, the lure of an inexpensive lobster meal remains one of the primary reasons people attend these festivals. At the Rockland festival, the price of the lobster meal is based on the current market price. But the lobster is fresh, and it is steamed in the world's largest lobster cooker.

**CONTACT:**

Maine Lobster Festival  
P.O. Box 552  
Rockland, ME 04841  
800-LOB-CLAW (562-2529) or  
207-596-0376; fax: 207-354-0128  
info@therealmaine.com  
www.maine lobsterfestival.com

**SOURCES:**

GdUSFest-1984, p. 78

◆ 1293 ◆ **Maine Memorial Day**

February 15

The American battleship *Maine*, which had been sent to Cuba to rescue any Americans who might be endangered by the Cubans' unrest under Spanish rule, was blown up while sitting at anchor in Havana harbor on February 15, 1898. Many in the United States assumed that the Spanish were responsible for the ship's destruction, since American sympathies were clearly with the Cubans. But despite the fact that 260 men died, the question of responsibility for the explosion was never really settled. The Spanish-American War was declared in April, and "Remember the *Maine*!" is the slogan that has been associated with it ever since.

February 15 was observed for many years by the U.S. Navy and by Spanish-American War veterans' associations in Havana and the United States. Some naval units still participate in local observances. This day is sometimes called **Battleship Day** or **Spanish-American War Memorial Day**.

Special observances marked the 100th anniversary of the battleship's destruction in 1998 at Key West, Florida, the ship's last port-of-call before heading to Havana.

**CONTACT:**

Library of Congress  
American Memory online exhibit  
lcweb2.loc.gov/ammem/today/  
feb15.html

**SOURCES:**

AmerBkDays-2000, p. 144  
AnnivHol-2000, p. 28  
DictDays-1988, p. 10

Department of the Navy  
Naval Historical Center  
805 Kidder Breese, S.E.  
Washington Navy Yard  
Washington, DC 20374-5060  
202-433-2210; fax: 202-433-3593  
www.history.navy.mil/faqs/  
faq71-1.htm

◆ 1294 ◆ **Making Happiness Festival**

Ninth and tenth days of first lunar month

Some villages in Taiwan observe the **Tso-Fu Festival**, or "making happiness" festival soon after the LUNAR NEW YEAR. This observance honors the gods as well as women who have borne sons during the past year. On the ninth, village leaders round up images of gods from homes and shrines and head a procession to the temple, which includes musicians as well as people carrying banners and banging gongs. Once there, the new mothers make special offerings of "new-male cakes" called *hsin-ting ping*, while everyone else gives other sacrifices. The next day a special feast is held for the village leaders, the elderly, and the mothers, who now hand out new-male cakes to everyone except other new mothers. The festival concludes with the collection of the images of the gods from the temple and their return to their regular homes.

**SOURCES:**

FolkWrldHol-1999, p. 85

◆ 1295 ◆ **Malawi Republic Day**

July 6

Also known as **National Day**, this holiday commemorates Malawi's independence from Britain on this day in 1966. The area had been known as Nyasaland. At midnight on July 5-6, 1966, forty thousand people cheered the changing of the flag at Central Stadium, ushering in Malawi's autonomy.

Today ceremonies and prayer services are held at stadiums in Blantyre, Mzuzu, or the capital city of Lilongwe.

**CONTACT:**

Malawi Embassy  
2408 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-797-1007; fax: 202-265-0976

**SOURCES:**

AnnivHol-2000, p. 113  
NatlHolWrld-1968, p. 111

**Malaysia Independence Day**

See **Merdeka Day**

◆ 1296 ◆ **Malcolm X's Birthday**

May 19

Malcolm X, whose original name was Malcolm Little (1925-1965), was an outspoken leader in the black nationalist movement of the 1960s. He converted to the Muslim faith while serving time in prison for burglary, and upon his release began touring the country on behalf of the Nation of Islam, led by Elijah Muhammad. In 1964 he was suspended from the sect and started his own religious organization. But hostility between Malcolm's followers and the rival Black Muslims escalated. He was assassinated at a rally in Harlem shortly after his PILGRIMAGE TO MECCA.

Because during most of his career Malcolm X advocated violence (for self-protection) and had a reputation for fanaticism and racism, his leadership was rejected by most other civil rights leaders of his day. But, as reflected in his *The Autobiography of Malcolm X, as Told to Alex Haley*, his pilgrimage to Mecca changed his outlook. After performing the pilgrimage rites, Malcolm composed and sent a letter back home. It read, in part: "For the past week, I have been utterly speechless and spellbound by the graciousness I see displayed all around me by people of *all colors*. . . . There were tens of thousands of pilgrims . . . from blue-eyed blonds to black-skinned Africans. But we were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the white and the non-white."

His birthday, May 19, is still observed in most major American cities with a large African-American population.

**SOURCES:**

AmerBkDays-2000, p. 374

◆ 1297 ◆ **Maldives Independence Day**

July 26

This group of islands in the Indian Ocean had been under British control since 1887 until its full independence on this day in 1965. Independence Day is a national holiday in Maldives.

Maldives became a republic on November 11, 1968, an event commemorated with another national holiday, **Republic Day**. Festivities are held for two days, including November 11.

**CONTACT:**

Maldives Mission to the U.N.  
820 Second Ave., Ste. 800C  
New York, NY 10017  
212-599-6194; fax: 212-661-6405  
mdvun@undp.org

**SOURCES:**

*NatlHolWrld-1968*, p. 126

◆ 1298 ◆ **Mali Independence Day**

*September 22*

Mali gained its independence from France on September 22, 1960. As a colony since the 1890s, it was known as French Sudan. In ancient and medieval times Mali had a prominent role in a series of illustrious empires that spanned western Africa.

Also known as **Republic Day**, this is an important national holiday in Mali.

**CONTACT:**

Mali Embassy  
2130 R St., N.W.  
Washington, DC 20008  
202-332-2249; fax: 202-332-6603  
info@maliembassy-usa.org

**SOURCES:**

*AnnioHol-2000*, p. 158  
*NatlHolWrld-1968*, p. 177

◆ 1299 ◆ **Mallard Ceremony**

*January 14 every hundred years (1901, 2001, 2101, . . .)*

The **Mallard Feast** or **Mallard Day** ceremony held once every 100 years at All Souls College in Oxford commemorates the college's founding in 1438. Henry Chichele, archbishop of Canterbury at the time, wanted to establish a college at Oxford in memory of those who had perished in the wars between England and France. While he was considering where such a college might be located, he had a dream that when the foundations were being dug, a fattened mallard was found stuck in the drain or sewer. He decided to heed the omen and, when the digging began at the location specified in his dream, a huge mallard was indeed found—a sure sign that his college would flourish.

Although no one is sure exactly when the first commemoration of this event was held, the ceremony itself has remained unchanged. The Fellows of the college nominate the Lord of the Mallard. He in turn appoints six officers, who march before him carrying white staves and wearing medals with the image of the mallard engraved on them. When the Lord is seated in his chair, the officers carry him around the quadrangle three times and sing a traditional song. After that, they climb up to the college roof in a torchlight procession and sing the song again, loudly enough for most of the town to hear. Eventually they retire to their common rooms to drink wine and continue their merrymaking.

**CONTACT:**

Oxford University  
All Souls College  
Mallard Society  
Oxford OX1 4AL United Kingdom

**SOURCES:**

*BkDays-1864*, vol. I, p. 113  
*OxYear-1999*, p. 35

011-44-1865-279-379; fax: 011-44-1865-279-299  
enquiries@all-souls.ox.ac.uk  
www.all-souls.ox.ac.uk (click on 'Special Events,' then on 'The Mallard Society')

◆ 1300 ◆ **Malta Independence Day**

*September 21*

A nationwide celebration of Malta's independence achieved on this day in 1964. Malta was under the control of various political entities from its earliest days. In the early 19th century, the Maltese acknowledged Great Britain's sovereignty, but through the years various constitutions were in force, and in the 20th century, self-government was repeatedly granted and suspended. Malta's heroic stand against the Axis in World War II won a declaration that self-government would be restored at the end of the war, and indeed self-government under another constitution was granted in 1947. It was revoked in 1959, restored in 1962, and independence was finally granted in 1964. Ten years later, on Dec. 13, 1974, Malta became a republic—December 13 is a national holiday and horse races at Marsa commemorate that event.

Independence Day is celebrated with parades and festivities throughout the country.

*See also* VICTORY DAY

**CONTACT:**

Malta National Tourist Office  
65 Broadway, Ste. 823  
New York, NY 10006  
212-430-3799; fax: 425-795-3425  
office.us@visitmalta.com

**SOURCES:**

*AnnioHol-2000*, pp. 158, 207  
*NatlHolWrld-1968*, p. 176

◆ 1301 ◆ **Mamuralia**

*March 14*

According to one Roman myth, Mamurius was a smith who was run out of the city because the shields he had made for the Roman soldiers failed to protect them when they were substituted for the sacred shield that had fallen from heaven. Another explanation for the ceremonies held on this day is that Mamurius, whose name was a variation of Mars, represented the old year, which had to be driven away on the day preceding the first full moon of the new Roman year. In any case, the rite that took place on March 14 involved leading a man wearing only animal skins through the streets of Rome. He was pursued and beaten with long white rods until he was driven out of the city.

The Mamuralia was unusual in that no other Roman festival occurred on an even-numbered day. One explanation is that the festival was originally held on the *Ides* of March, but was moved back a day so that people could attend both the horseraces known as the *Equirria* and the *Anna Parenna Festival* held on March 15.

**SOURCES:**

*FestRom-1981*, p. 89  
*OxYear-1999*, p. 117  
*RomFest-1925*, p. 44



◆ 1302 ◆ **Mandi Safar**

*During Islamic month of Safar*

A Muslim bathing festival unique to Malaysia. This holiday, which is observed during the month of Safar, was originally believed to commemorate the last time Muhammad was able to bathe before his death. Muslims wearing bright colors visited beaches for a religious cleansing of the body and soul with water. There is no mention of the rite in the Qur'an (the Muslim holy book), and orthodox Muslims consider it nothing more than a picnic. It continues as a merry holiday. The best-known gathering places are the beaches of Tanjong Kling, near Malacca, and of Penang.

**CONTACT:**  
Malaysian Tourism Promotion Board  
818 W. 7th St., Ste. 970  
Los Angeles, CA 90017  
800-336-6842 or 213-689-9702;  
fax: 213-689-1530  
mtpb.la@tourism.gov.my

**SOURCES:**  
*BkHolWrld-1986*, Aug 7

◆ 1303 ◆ **Manger Yam**

*November 25*

Like the NEW YAM FESTIVALS held in some African countries, Manger Yam is a harvest celebration of the yam crop observed in Haiti, a country mainly comprised of descendants of slaves from west Africa. Because Haitians, too, depend upon the yam crop, they hold the Manger Yam, named after the French *manger*, which means "to eat."

It is considered taboo to eat any of the new yams before the festival for fear of falling ill or bringing ruin to the yam crop. This is also an occasion on which families reunite to celebrate together. In Voodoo, or more properly, Vodoun, belief, it is very important for people to maintain relationships with the dead, as well as with each other and the gods, so the deceased are included in the Manger Yam as well as in other ceremonies and festivals.

In the Voodoo service, the priest or priestess leads prayers to the dead and to the gods and offers the first yams to them. After the ceremony, people feast on yam dishes and enjoy music and dancing.

**CONTACT:**  
Haitian Embassy  
2311 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-332-4090; fax: 202-745-7215  
embassy@haiti.org

**SOURCES:**  
*FestWrld: Haiti-1999*, p. 7  
*FiestaTime-1965*, p. 171

◆ 1304 ◆ **Mani Rimdu**

*Usually November*

This Tibetan Buddhist festival is held at the Tengboche *gompa* (monastery) in Solu Khumbu district high in the Himalayas of Nepal. Merely getting there requires at least a six-day hike in the mountains. But the scenery—which includes Mt. Everest and several lower but equally impressive peaks—is magnificent for those who make it.

Mani Rimdu is a thousand-year-old Buddhist epic that is re-enacted in the courtyard of the monastery. It takes place under a full moon, and begins when masked dancers enter the courtyard in silence. The same re-enactment takes place

at the Thami monastery in May or June, although festival organizers in both locations recently have started requesting that foreigners who want to witness the event pay a fee.

**CONTACT:**  
Nepal Tourism Board  
Tourist Service Center  
Bhrikuti Mandap  
Kathmandu, Nepal  
011-977-1-4256-909; fax: 011-977-1-4256-910  
info@ntb.org.np

**SOURCES:**  
*WildPlanet-1995*, p. 276

Tengboche Monastery Development Project  
mail@tengboche.org  
www.tengboche.com/mani\_rimdu.htm

◆ 1305 ◆ **Manitoba Sunflower Festival**

*Last weekend in July*

The Mennonites were members of an evangelical Protestant sect that originated in Europe in the 16th century and was named for Menno Simon, a Dutch priest. They began emigrating to North America in the late 17th century and lived primarily as farmers, retaining their German language. A number of Russian Mennonites settled in Manitoba, Canada, where their heritage is still celebrated in the towns along the so-called Mennonite Trail.

Because the Mennonites were the first to extract the oil from sunflower plants, the city of Altona in southern Manitoba has chosen to honor its Mennonite heritage with an annual **Sunflower Festival** during the last weekend in July. Since 1965 the festival has attempted to revive the Mennonite culture by offering performances of "low German" humor and by serving a number of Mennonite foods such as *schmaunfat*, *veriniki*, *pluma moose*, *borscht*, and *rollkuchen*. A special sunflower ice cream is made especially for the festival. Less "authentic" activities include the Great Ping Pong Ball Drop, motorcross races, pancake breakfasts, and a huge farmers' market.

**CONTACT:**  
Town of Altona  
204-324-6468  
info@townofaltona.com  
www.townofaltona.com/events/annual\_events/msf/index.html

◆ 1306 ◆ **Marbles Tournament, National**

*Late June*

The annual National Marbles Tournament began in 1922, when Macy's Department Store in Philadelphia sponsored a promotional tournament. The Scripps-Howard Newspapers sponsored the event until 1955, when the city of Wildwood, New Jersey, and a group of volunteers interested in preserving the game decided to sponsor the event jointly. Traditionally held for five days near the end of June in this New Jersey seaside resort town, the tournament features a competition among champions selected in elimination contests throughout the country. The national boy and girl champions each receive a trophy and a plaque as well as a \$2,000 scholarship.

Although there are many games that can be played with marbles—such as Potsies, Poison, Passout, Chassies, Puggy,

Black Snake, and Old Boiler (reportedly a favorite with Abraham LINCOLN)—the game played in the national tournament is called Ringer. It is played by placing 13 marbles in the form of a cross in a 10-foot circle. The marbles inside the circle are called “migs” or “miggles.” Players alternate shots using a “shooter” or “taw,” and the winner is the first one to shoot seven miggles out of the ring.

**CONTACT:**

Greater Wildwood Chamber of  
Commerce  
3306 Pacific Ave.  
Wildwood, NJ 08260  
609-729-4000; fax: 609-729-4003  
www.gwcoc.com/

◆ 1307 ◆ **Mardi Gras**

*February-March; two weeks before Ash  
Wednesday*

The most flamboyant of Mardi Gras (from the French for “fat Tuesday”) celebrations in North America, culminating in a riot of parades and throngs of laughing, drinking, dancing people in the streets of New Orleans, La.

The Mardi Gras celebrations symbolize New Orleans, “The City that Care Forgot,” to most people. The festivities actually start on Jan. 6 (EPIPHANY) with a series of private balls. The tempo picks up in the last two weeks of the Carnival season, when the streets ring with 30 separate parades organized by committees called *krewe*s. The parades consist of marching jazz bands and lavishly decorated two-story floats carrying the costumed and masked krewe royalty who toss “throws” to pleading spectators; these are beads or bonbons or the coveted Mardi Gras doubloons. Each of the parades has 15 to 20 floats, all decorated to express a certain theme.

Two of the biggest and most elaborate parades, the Krewe of Endymion and the Bacchus parade, take place on the weekend before Mardi Gras. On the day of Mardi Gras, designated the “Day of Un-Rule,” the traditional parades spotlight Rex, King of Carnival and Monarch of Merriment, in the morning, and Comus, God of Revelry, by torchlight at night. On that same evening the private balls of Rex and Comus are held. At midnight, the madness of Carnival ends, and LENT begins, and a million or so spectators and participants face sobriety.

New Orleans had its first organized Mardi Gras parade in 1857. It consisted of two floats and was presented by the first Carnival society, the Mistick Krewe of Comus, its name alluding to John Milton’s masque, *Comus*. The parade was apparently well received; it was one of the first local institutions revived after the Civil War.

Mardi Gras in New Orleans is the best known, but not the oldest Mardi Gras. A two-week pre-Lenten celebration in Mobile, Ala., stands alone as the oldest celebration of Mardi Gras in the country. It was first observed in 1703 by the French who had founded the port city the year before. When the Spanish occupied Mobile in 1780, they moved it to the eve of the TWELFTH NIGHT of CHRISTMAS and paraded in grotesque costumes and masks. The celebrations were suspended during the Civil War, but were revived in 1866 by Joe Cain, a town clerk who togged himself out as an Indian

chief and rode through the streets in a charcoal wagon. The old Mardi Gras societies reappeared, and new ones evolved.

Today a different mystic society parades each evening in the two weeks before Lent, and balls are held that are open to everyone. Mardi Gras itself, the day before ASH WEDNESDAY, is a legal holiday in the state of Louisiana.

Galveston, Texas, has a 12-day period of whoop-de-do leading up to the actual day of **Fat Tuesday** in this barrier-island city of Texas. About 200,000 spectators are attracted to the Mardi Gras festival, which was first held here in 1867. Though it died out at the turn of the century, it was revived in 1985. Growing bigger every year, this celebration features masked balls, royal coronations, Cajun dances, jazz performances, and, of course, numerous parades with dramatic floats.

See also CARNIVAL and SHROVE TUESDAY

**CONTACT:**

New Orleans Metropolitan Con-  
vention and Visitors Bureau  
2020 St. Charles Ave.  
New Orleans, LA 70130  
800-672-6124 or 504-566-5011  
internet@neworleanscvb.com  
www.neworleanscvb.com and  
lsm.crt.state.la.us/mgras/mar-  
digras.htm (Louisiana State  
Museum)

**SOURCES:**

*AmerBkDays-2000*, p. 128  
*BkFestHolWrld-1970*, p. 32  
*DictFolkMyth-1984*, p. 193  
*EncyEaster-2002*, p. 364  
*FolkAmerHol-1999*, p. 88  
*GdUSFest-1984*, p. 5  
*RelHolCal-2004*, p. 91

Mobile Convention and Visitors  
Corporation  
1 S. Water St.  
P.O. Box 204  
Mobile, AL 36602  
800-566-2453 or 251-208-2000;  
fax: 251-208-2060  
mbcvb@mobile.org  
www.mobile.org/html/links/  
mardi\_gras.php

Mardi Gras Galveston official  
site  
Galveston Island Convention  
and Visitors Bureau  
Visitor Information Center  
2428 Seawall Blvd.  
Galveston, TX 77550-7954  
888-425-4753  
mardigrasgalveston.com/

◆ 1308 ◆ **Mardi Gras in France**

*Between February 3 and March 9; Tuesday  
before Ash Wednesday*

MARDI GRAS (Fat Tuesday) is the last day of CARNIVAL, the three-day period of uninhibited celebration that precedes LENT. The festivities in France are particularly colorful in southern cities like Cannes, Menton, and Grasse, all in Alpes-Maritimes department, where people go out in the streets in costume and indulge in all sorts of noisy pranks, such as tooting tin horns and pelting passersby with confetti and flowers. Each town, in fact, has its own *bataille de fleurs* (battle of flowers) right before Lent, with people in flower-decked cars and floats driving for hours along the streets and boulevards, throwing flowers at each other.

One of the great celebrations of Europe is the carnival at Nice, where grotesque, caricatured figures parade down the Avenue de la Gare—among them giant cabbages and carrots,

gnomes, devils on horseback, nymphs, and fairies. King Carnival, dressed in striped hose and a slashed doublet, leads the parade from his throne on a float draped with purple velvet. On the night of Mardi Gras, the King Carnival effigy is burned at the stake.

In Paris and some other French cities, butchers observe Carnival with the fête of the *Boeuf Gras*, or Fat Ox. An ox decked with garlands of greenery, flowers, and ribbons is led through the streets in procession, followed by a triumphal cart bearing a young boy known as the "King of the Butchers." The crowd pays tribute to him by blowing horns and throwing confetti, flowers, and sweets.

See also NICE CARNAVAL

**CONTACT:**

French Government Tourist  
Office  
444 Madison Ave., 16th Fl.  
New York, NY 10022  
800-391-4909 or 212-838-7800;  
fax: 212-838-7855  
info@martinique.org

**SOURCES:**

*BkFest-1937*, p. 120  
*BkFestHolWrld-1970*, p. 33  
*FestWestEur-1958*, p. 34

◆ 1309 ◆ **Marino Wine Festival**

*First weekend in October*

The Italian town of Marino is located in the area southeast of Rome known as the Castelli Romani, after the numerous castles, palaces, and Renaissance villas that dot the landscape. Marino is known as a wine town, and there are about a hundred *cantine*—small, nondescript taverns where tourists and residents can buy the local wine, which is often siphoned from a large vat and poured into an empty mineral water bottle, for a very low price. It's not surprising, then, that during the town's wine festival in early October the new grape harvest is celebrated by letting the previous year's wine gush freely from the Moors Fountain. Crowds of Romans eager to escape the city descend upon Marino with jugs, bottles, and thermoses to fill. The wine is free for the taking and is the perfect accompaniment to a *porchetta* sandwich, the filling made by slowly roasting pig over a woodfire with fresh garlic, rosemary, and olive oil.

**CONTACT:**

Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

◆ 1310 ◆ **Marion County Ham Days**

*Last full weekend in September*

A weekend celebration of the famous Kentucky smoked ham, held in Lebanon (Marion County), Ky., since 1970. The affair started with a simple country ham breakfast served to about 300 people on the street; now about 50,000 folks show up. Breakfast (ham cured in Marion County, eggs, biscuits with local honey, fried apples) is still served on Saturday and Sunday, but there is more: a "Pigasus Parade" with more than 100 floats, a Pokey Pig 5-kilometer run, a crafts and antiques show, a hog-calling contest, a hay-bale toss, and a hot air balloon race.

**CONTACT:**

Lebanon-Marion County Cham-  
ber of Commerce  
21 Court Sq.  
Lebanon, KY 40033-1233  
270-692-9594; fax: 270-692-2661  
chamber@hamdays.com  
www.hamdays.com/

◆ 1311 ◆ **Mariposa Folk Festival**

*First weekend in July*

This three-day folk music festival is the oldest in Canada, where it has served as a model for many smaller festivals. Since 1961 the festival has presented a broad spectrum of folk music—from Kentucky blues to Indian chanting—by performers from all over Canada, the United States, Britain, Africa, and Australia. The events are held on the grounds of Tudhope Park in Orillia, Ontario, about 60 miles north of Toronto.

The Mariposa Festival helped pioneer the workshop concept, emphasizing the importance of establishing a dialogue between the artist and the audience. In addition to the workshops hosted by festival musicians, there is a "folkplay" area where a family can work with a particular performer, who shares his or her special talents with both children and their parents.

**CONTACT:**

Mariposa Folk Foundation  
23 Peter St. S.  
Orillia, Ontario L3V 4Y8 Canada  
705-329-2333; fax: 705-329-4099  
info@mariposafolk.com  
www.mariposafolkfestival.com/  
or www.folk-festival.org/

**SOURCES:**

*IntlThFolk-1979*, p. 74  
*MusFestAmer-1990*, p. 232

◆ 1312 ◆ **Maritime Day, National**

*May 22*

The day chosen to commemorate the contribution of American commercial shipping is, appropriately, the day on which the *Savannah* left its home port in Georgia in 1819 to attempt the first steam-propelled crossing of the Atlantic. So unusual was it to see a steam-powered vessel in those days that when the *Savannah* passed the naval station at Cape Clear, Ireland, the authorities thought she was on fire and quickly dispatched a royal cutter to assist her. In reality, the *Savannah* was equipped with sails and only relied on her engines for about 90 hours of the journey.

It was President Franklin D. ROOSEVELT who first proclaimed May 22 as National Maritime Day in 1933. Since that time observations of this day have grown in popularity, particularly in American port cities. Ships are opened to the public, maritime art and essay contests are held, and parades and band concerts are common. Environmentalists sometimes take advantage of the attention focused on the country's maritime heritage on this day to draw attention to pollution and deterioration of maritime environments, particularly in large commercial ports like New York City.

**CONTACT:**

U.S. Maritime Service Veterans  
P.O. Box 2361  
Berkeley, CA 94702-0361  
www.usmm.org/md/marit  
procs.html

Maritime Administration  
U.S. Dept. of Transportation  
400 Seventh Ave., S.W.  
Washington, DC 20590  
800-99-MARAD (6-2723) or 202-  
366-5807  
pao.marad@marad.dot.gov  
www.marad.dot.gov

**SOURCES:**

*AmerBkDays-2000*, p. 380  
*AnnivHol-2000*, p. 85

◆ 1313 ◆ **Marlboro Music Festival**

*Mid-July to mid-August*

It was the noted violinist Adolf Busch who came up with the idea of establishing a summer community for musicians that would free them from the pressures and restrictions of concert life. Every summer since 1951, a group of artists from all over the world has gathered in Marlboro, Vermont, to exchange musical ideas. The Marlboro Music School, which holds an eight-week session each summer, is primarily a place where students or those who are just starting out on their professional careers can study contemporary and classical chamber music.

During the five-week festival, the general public has an opportunity to hear the results of their collaborations. But the primary emphasis at Marlboro is on rehearsing the works that the participants themselves have selected, rather than on performing them for the public.

Although many noted musicians have been associated with Marlboro, perhaps the best known is Pablo CASALS, the world-famous cellist who conducted the Marlboro Festival Orchestra and taught master classes there from 1960 to 1973.

**CONTACT:**

*August 20-June 15:*  
Marlboro Music  
135 S. 18th St.  
Philadelphia, PA 19103  
215-569-4690; fax: 215-569-9497  
info@marlboromusic.org  
www.marlboromusic.org/

*June 20-August 15:*  
Marlboro Music  
Box K  
Marlboro, VT 05344  
802-254-2394; fax: 802-254-4307  
info@marlboromusic.org  
www.marlboromusic.org/

**SOURCES:**

*MusFestAmer-1990*, p. 142

◆ 1314 ◆ **Maroon Festival**

*January 6*

When Jamaica was a Spanish territory in the 16th century, African slaves were brought in to work the plantations. The Spanish, disappointed by the lack of gold on the island, eventually left and the former slaves fled to the mountains. During the 17th and 18th centuries, the island's British inhabitants were often harassed or attacked by the descendants of these well-armed and organized fugitive slaves, who were called Maroons (having been marooned or deserted by their

owners). By 1738 the Maroons had been given permission to settle in the northern part of the island.

The annual Maroon Festival is held at Accompong on January 6, and commemorates the 1759 signing of the peace treaty with the English and establishment of the town of Accompong. It is celebrated with traditional dancing and singing, maroon feasts and ceremonies, the blowing of the *abeng*, and the playing of maroon drums.

**CONTACT:**

Jamaica Tourist Board  
801 Second Ave., 20th Fl.  
New York, NY 10017  
800-233-4582 or 212-856-9727;  
fax: 212-856-9730  
www.jamaicatravel.com/travel/his  
toric.html

◆ 1315 ◆ **Marriage Fair**

*September*

A mass engagement and marriage *moussem*, or "festival," held in the remote village of Imilchil in the Atlas Mountains of Morocco. As many as 30,000 people of the Ait Hadiddou tribe, a Berber clan, gather for the three days of the moussem. Also known as the **Fiancée Festival**, this is a combined trade fair and pageant of public courtship, instant engagement, and the immediate exchange of marriage vows. The festival solves the problem of meeting a mate in a society where isolation is the norm: the men spend half a year moving with their flocks to upland pastures, while the women stay in the villages, planting crops and weaving rugs.

Families and their herds of sheep and donkeys stream onto the Imilchil plateau at dawn of the first day. They sell or barter their wool, meat, grain, and vegetables, while tradesmen set up tents of pottery, rugs, and tools. Musicians beat tambourines, games are played, and acrobats perform. The center of their Islam-influenced devotions is the tomb of the holy man Sidi Mohammed el Merheni. It's not certain when he lived but it's known that the marriages he blessed were happy.

The courtship proceeds with women wearing a peaked head-dress and striped wool capes over white dresses. Their eyes are outlined with kohl and their cheeks are rouged. The prospective grooms, wearing white robes and turbans, weave in pairs through the clusters of brides-to-be. A man speaks to a woman, the woman nods assent, and if the family approves, the couple will enter the wedding tent to seek approval from a representative of the Ministry of Justice in Rabat. Brides who have not been previously married will leave the moussem with their fathers, and be welcomed by their grooms' families with a feast later in the year. Women who are divorcées or widows will go directly to live with their husbands. (Ait Hadiddou women are free to divorce and remarry.)

When a woman consents to marriage, she tells her suitor, "You have captured my liver." The Ait Hadiddou consider the liver to be the soul of love because it aids digestion and well-being.

**CONTACT:**

Moroccan National Tourist  
Office  
20 E. 46th St., Ste. 1201  
New York, NY 10017  
212-557-2520; fax: 212-949-8148

◆ 1316 ◆ **Martenitza**

March 1

Every year on March 1, people in Bulgaria present each other with *martenitzas*—two joined tassels of red-and-white woolen thread resembling a simple CHRISTMAS decoration symbolizing health and happiness. The custom originated with the ancient Thracians, and the first martenitzas had silver or gold coins attached to them. Today it is most widespread in Bulgaria, although the Martenitza is also celebrated in southern Romania, Albania, Greece, and Cyprus.

The rites are varied. In some regions, women dress completely in red on this day. In northeastern Bulgaria, the lady of the house traditionally tosses a red cloth over a fruit tree, or spreads a red woolen cloth on the fields for fertility. In stock-breeding areas, a red-and-white thread is tied to the cattle. Bulgaria is the only country where this particular fertility custom seems to have survived. In Greece the “March” is tied to the wrist or big toe of children to protect them from the March sun. They remove it when they see the first swallow or stork, signs of springtime. On Cyprus it is hoped that one’s skin will be as red (healthy) as the string. In Canada, Bulgarian-Macedonians throw the string out for the first robins to use in their nests.

See also DRYMIAIS

**SOURCES:**

*FolkWrldHol-1999*, p. 197

◆ 1317 ◆ **Martinmas**

November 11

This is the feast day of St. Martin of Tours (c. 316-397), one of the most popular saints of the Middle Ages. It is said that when he heard that he had been elected bishop of Tours, he hid himself in a barn. A squawking goose gave away his hiding place, and the day is still celebrated with roast goose dinners. Another popular legend involves St. Martin’s cloak, which he divided with his sword, giving half to a shivering beggar.

In Germany and northern Europe, Roman Catholics commemorate St. Martin while Protestants commemorate Martin Luther’s baptismal day (see MARTINSFEST).

For rural people, Martinmas comes at a happy time of year: the crops are in, the animals have been slaughtered, the new wine is ready, and the hard work of summer and autumn is over. It’s no surprise, then, that St. Martin is the patron saint of tavern keepers, wine-growers, and drunkards. There is a good deal of weather lore associated with this day. Spells of mild autumn weather that Americans refer to as “Indian summer” are called “St. Martin’s summer” or “a Martinmas summer” in Europe and England. It was once a QUARTER DAY. Nowadays, in England, this day is more remembered as Armistice Day (see VETERANS DAY).

In Belgium, where it is called **Sint Maartens Dag**, St. Martin’s Day is a favorite holiday among children. Like ST. NICHOLAS,

St. Martin visits them on the feast day eve bringing them gifts. On November 11 apples and nuts are tossed into children’s rooms while they stand with their faces turned to the wall. *Gauffres*, little waffle cakes, are particularly popular on St. Martin’s Day.

This day is also an important festival in the Netherlands. There it is known as **Beggar’s Day**, and boys and girls serenade their neighbors and beg for goodies. In many towns the children light a bonfire and dance and shout around it. Then they march in processions with lanterns made from scooped-out turnips, carrots, or beets.

In other European countries, St. Martin’s Day is regarded as a time to give thanks for the harvest and is often observed with feasting. Goose is the traditional meal. In Sweden, November 11 is known as **Martin’s Goose Day (Marten Gas)**. In France, *mal de Saint Martin* (St. Martin’s sickness) is the name given to the upset stomach that often follows overindulgence. There is also an impressive ceremony at St. Martin’s shrine in Tours on this day.

See also HUERIGEN PARTIES; QUADRILLES OF SAN MARTIN; ST. MARTIN’S DAY IN PORTUGAL

**CONTACT:**

Council of Indres-et-Loire Department  
contact@cg37.fr  
www.cg37.fr/english/touraine-hist  
tory1.html

**SOURCES:**

*BkDays-1864*, vol. II, p. 567  
*BkFest-1937*, p. 107  
*DaysCustFaith-1957*, p. 286  
*DictFolkMyth-1984*, p. 682  
*EncyChristmas-2003*, p. 463  
*FestSaintDays-1915*, p. 204  
*FestWestEur-1958*, pp. 18, 27, 48, 101, 140, 185, 216  
*FolkWrldHol-1999*, p. 650  
*OxYear-1999*, pp. 456, 457  
*SaintFestCh-1904*, p. 481

◆ 1318 ◆ **Martinmas in Ireland**

November 11

There are a number of superstitions and folk beliefs associated with MARTINMAS in Ireland. One is that you must have roast goose for dinner or risk eating no more goose in the coming year. (According to legend, when St. Martin heard that he had been elected Bishop of Tours, he hid himself in a barn but was given away by a squawking goose.) In any case, it is traditional to kill a sheep, lamb, kid, pig, calf, or cow on St. Martin’s Eve and eat the meat on **St. Martin’s Day**, after sprinkling the animal’s blood in the four corners of the house as well as on the walls, threshold, and floor. A dot of blood is even smeared on the forehead of each family member in the belief that it will protect them from evil for one year. The shedding of blood may also be a survival of the time when animals were killed right before winter because it was difficult to find fodder.

On the Aran Islands off the western coast of Ireland, there is a legend that when St. Martin stopped at the house of a poor woman and asked for something to eat, she sacrificed her child because she had no meat to offer him. But when he left the house, the woman found her child still asleep in his cradle. Aran Islanders sacrifice an animal on Martinmas in memory of this miracle, and feed roast cock or goose to any beggar who comes to the door on November 11.

Fishermen in Ireland will not go fishing on Martinmas, believing that if they do, they will meet a horseman riding over

the sea, followed by a terrible storm. It is also considered bad luck to turn a wheel of any kind—car, mill, or spinning—on this day.

**SOURCES:**

*BkDays-1864*, vol. II, p. 568  
*DaysCustFaith-1957*, p. 287  
*DictFolkMyth-1984*, p. 682  
*FolkWrldHol-1999*, p. 651

◆ 1319 ◆ **Martinsfest**

*November 10-11*

**Martin's Festival** in Germany honors both St. Martin of Tours (see MARTINMAS and ST. MARTIN'S DAY IN PORTUGAL) and Martin Luther (1483-1546), the German theologian and leader of the Protestant REFORMATION.

In Düsseldorf, a man dressed as St. Martin rides through the streets followed by hundreds of children. Many carry lanterns made from hollowed-out pumpkins. It is thought that the rites associated with St. Martin's Day may have originated as an early thanksgiving festival in honor of Freya, the ancient German goddess of plenty.

While German Roman Catholics honor St. Martin on this day, Protestants honor Martin Luther, who was born on November 10, 1483, and baptized on the 11th. In Erfurt, where Martin Luther attended the university, there is a procession of children carrying lanterns. This ends in the plaza in front of the cathedral and the Severi Church. With their lanterns the children form the "Luther rose," or the escutcheon of Martin Luther.

**CONTACT:**

Tourist Association Duesseldorf  
 Duesseldorf D-40012 Germany  
 011-49-211-17-20-20; fax: 011-49-211-161-071  
 tourist@duesseldorf-tourismus.de

Tourist Information Erfurt  
 Weimarische Str. 45  
 Erfurt D-99084 Germany  
 011-49-361-6640-0; fax: 011-49-361-6640-290  
 service@erfurt-tourist-info.de  
 www.erfurt-tourist-info.de/online\_en/routes.html

**SOURCES:**

*AnnioHol-2000*, p. 188  
*BkFest-1937*, p. 138  
*BkFestHolWrld-1970*, p. 122  
*DictWrldRel-1989*, pp. 440, 606  
*FestWestEur-1958*, p. 77  
*OxYear-1999*, p. 456

◆ 1320 ◆ **Martyrdom of Joseph and Hyrum Smith**

*June 27*

Members of the Church of Jesus Christ of Latter-Day Saints, also known as Mormons, commemorate the day on which their founder, Joseph Smith, and his brother, Hyrum, were murdered in the city jail in Carthage, Illinois, in 1844. Joseph Smith had announced his candidacy for the U.S. presidency earlier that year, and he had been attacked by a group of Mormon dissenters for his political ambition and his alleged polygamy: There is evidence that he may have married as many as 50 wives, although he acknowledged only his first.

As the mayor of Nauvoo, Ill., Smith saw to it that the press used to print the opposition newspaper was destroyed. Threats of mob violence followed, and Smith and his brother were eventually jailed on charges of treason. Although the brothers had been promised protection by the governor, a

mob of men with blackened faces stormed the jail on June 27 and killed them, thus elevating them to the status of martyrs.

**CONTACT:**

Church of Jesus Christ of Latter-Day Saints  
 50 E. North Temple St.  
 Salt Lake City, UT 84150  
 801-240-1000  
 www.lds.org

Joseph Smith Historic Visitor Center

P.O. Box 338  
 Nauvoo, IL 62354  
 217-453-2246  
 jshisctr@nauvoo.net  
 cofchrist.org/js/

**SOURCES:**

*AmerBkDays-2000*, p. 847  
*DictWrldRel-1989*, p. 424  
*RelHolCal-2004*, p. 127

◆ 1321 ◆ **Martyrs of North America, Feast of the**

*October 19*

The **Feast of the North American Martyrs** commemorates the death of eight priests who were killed by the Iroquois, mortal enemies of the Huron Indians, with whom the priests had been working for 34 years. There was a great deal of missionary activity being carried out in what is now Canada and upstate New York during the 1600s, and many of the devoted missionaries who worked among the Indians in the area extending from Nova Scotia to the Great Lakes met with torture and often cruel death. The eight who are remembered on this day are St. Rene Goupil (1608-1642), St. Isaac Jogues (1607-1646), St. John Lalonde (d. 1646), and their companions, French Jesuits who died in 1649. They were canonized together in 1930, and a shrine built for them at Auriesville, New York, holds a novena (a traditional Roman Catholic ritual of prayer lasting nine days) each year over nine days including October 19.

**CONTACT:**

National Shrine of North American Martyrs  
 136 Shrine Rd.  
 Auriesville, NY 12016  
 518-853-3033  
 info@MartyrShrine.org  
 www.martyrshrine.org/

**SOURCES:**

*AmerBkDays-2000*, p. 718  
*AnnioHol-2000*, p. 175  
*DaysCustFaith-1957*, p. 242

◆ 1322 ◆ **Marya**

*July-August; third day of waning half of Hindu month of Sravana*

When Gautama sat down under the Bo tree to await Enlightenment, Mara, the Buddhist Lord of the Senses and satanic tempter, tried a number of strategies to divert him from his goal. Disguised as a messenger, Mara brought the news that one of Gautama's rivals had usurped his family's throne. Then he scared away the other gods who had gathered to honor the future Buddha by causing a storm of rain, rocks, and ashes to fall. Finally, he sent his three daughters, representing thirst, desire, and delight, to seduce Gautama—all to no avail.

In the city of Patan, Nepal, a procession on this day commemorates the Buddha's triumph over Mara's temptations. A procession of 3,000 to 4,000 people, carrying gifts—usually butter lamps—for Lord Buddha, moves through the city from

shrine to shrine. Some wear masks and others play traditional Nepalese musical instruments. The devil dancers and mask-wearers in the parade often pretend to scare the children who line the streets by suddenly jumping out at them.

**CONTACT:**  
Nepal Embassy  
2131 Leroy Pl., N.W.  
Washington, DC 20008  
202-667-4550; fax: 202-667-5534  
info@nepalembassyusa.org

**SOURCES:**  
*FolkWrldHol-1999*, p. 470

◆ 1323 ◆ **Maryland Day**

*March 25*

Maryland Day, or **Founder's Day**, commemorates the landing of the first colonists there in 1634, and the first Roman Catholic Mass they celebrated. Named after Henrietta Maria, the consort of King Charles I (1600-1649) of England, Maryland was the first proprietary colony on the American mainland. George Calvert, Lord Baltimore (1580?-1632) was appointed by the king as proprietor, and as a Catholic he hoped to establish a refuge for other Catholics who had been persecuted in Anglican England. He was succeeded as head of the colony by his son, Cecilius Calvert (1605-1675), the second Lord Baltimore, who brought 200 more colonists over from England.

**CONTACT:**  
Maryland State Archives  
*Maryland Manual On-Line*  
350 Rowe Blvd.  
Annapolis, MD 21401  
800-235-4045 (in Maryland only)  
or 410-260-6400; fax: 410-974-3895  
mdmanual@mdarchives.state.md.us  
www.mdarchives.state.md.us/msa/mdmanual/01glance/html/mday.html

**SOURCES:**  
*AmerBkDays-2000*, p. 231  
*AnnivHol-2000*, p. 50  
*DictDays-1988*, p. 74

Maryland Secretary of State  
State House  
Annapolis, MD 21401  
888-874-0013 or 410-974-5521;  
fax: 410-974-5190  
www.sos.state.md.us/sos/kids/html/mdday.html

◆ 1324 ◆ **Maryland Hunt Cup**

*Last Saturday in April*

A steeplechase that has been run in Maryland since 1894 and is considered the premier such horse race in America and one of the toughest steeplechases in the world. It's a timber race: the jumps are over stout post-and-rail fences rather than hedges as in the English GRAND NATIONAL. Since 1922, it has always been held in Glyndon, the locale of the Green Spring Valley Hounds, a hunt club. The course is four miles long and has 22 fences, none of which is jumped twice. The highest fence is the 16th at 4'10", while the most spectacular, causing the most spills, is the 4'6" third fence, near the beginning of the race before the horses are well warmed up.

The first race was held to settle a dispute between two hunt clubs, Green Spring Valley Hounds and the Elkridge Hunt, over which had the better fox-hunting horses. Originally only for club members, the race was opened to all comers in 1903,

and a rivalry between Pennsylvania and Maryland horses began and still endures.

At the first race, a silver cup and \$100 were awarded to the winner. Today there is still a cup, but the purse has grown to \$65,000. Memorable horses have been Mountain Dew, a three-time winner in the 1960s; Jay Trump, also a three-time winner in the 1960s and the winner of the English Grand National in 1965; and Ben Nevis, twice a winner, who took seven seconds off the course record in 1978. Ben Nevis, who also won the English Grand National, was a small horse but a spectacular athlete.

The Hunt Cup was originally only for men, but women were allowed to enter in the late 1970s, and in 1980 Joy Slater was the first woman to take the prize.

Tailgate parties are held before the race, and a hunt ball after it is attended by riders, trainers, jockeys, owners, and members of the two local hunt clubs. It's considered the social event of the season.

**CONTACT:**  
Maryland Office of Tourism Development  
217 E. Redwood St., 9th Fl.  
Baltimore, MD 21202-3316  
800-MDISFUN (634-7386)

◆ 1325 ◆ **Maryland Seafood Festival**

*September*

The Maryland Seafood Festival has been held since the 1960s. This three-day festival held in early September features the preparation and sale of seafood dishes, especially Maryland regional favorites. Many children's and family activities are available, such as beach bingo, face painting, and a beach volleyball contest. Local restaurants participate in a Crab Soup Cookoff. The festival takes place at Sandy Point State Park in Annapolis, Maryland. It coincides with the annual "Save the Bay Day," sponsored by the Chesapeake Bay Foundation.

**CONTACT:**  
Maryland Seafood Festival  
410-268-7682  
www.mdseafoodfestival.com

◆ 1326 ◆ **Marymass Festival**

*Second and third weeks in August*

The Marymass Festival is famous for its horse races, believed to be the oldest in Europe. It is named after Mary, the mother of Jesus and is held near August 15, the Feast of the ASSUMPTION, but also honors Mary (1542-1587), queen of Scots, who is said to have visited Irvine and enjoyed the festivities in 1563. In addition to the horse races, there is a parade, the crowning of a Marymass queen, fireworks, and other events.

**CONTACT:**  
Irvine Carters Society  
info@marymass.org  
www.marymass.org

◆ 1327 ◆ **Marzas**

*February 28-March 1*

On the last night of February and the first of March in Spain, young *marceros*, or March serenaders, wander through the

streets singing songs to their girlfriends and asking for donations of food and sweets to celebrate the arrival of spring. The term *marzas* refers both to the traditional songs they sing and to the gifts they receive. Although the songs themselves vary, they always mention the month of March and the coming of spring, leading many to believe that the tradition has its roots in pagan rituals celebrating the passing of winter.

**SOURCES:**  
*DictFolkMyth-1984*, p. 1063

◆ 1328 ◆ **Marzenna Day**  
*Saturday or Sunday nearest March 21*

A festival day along the Vistula River in Poland, Marzenna Day is a spring ritual particularly enjoyed by young people. A *Marzenna* is a straw doll about three or four feet tall and dressed in rags, a striped shirt, a hat, and lots of ribbons. On this day near the first day of spring (see VERNAL EQUINOX), the townspeople, dressed in costume, accompany the Marzenna to the river and throw her in. Not only is this act a final farewell to winter, but it also recalls an old legend about a young man whose faith in one god was so great that he was able to save a girl who was about to be sacrificed to appease the gods of storms and floods. After the doll is thrown into the water, the people welcome spring with singing and dancing.

**SOURCES:**  
*AnnioHol-2000*, p. 48  
*BkHolWrld-1986*, Mar 23

◆ 1329 ◆ **Masi Magham**  
*February-March; full moon day of the Hindu month of Magha*

The Masi Magham festival is observed every 12 years during the full moon of the Hindu month of Magha, although a smaller festival takes place annually. Hindus flock to Kumbakonam in southern India to bathe in the Maha-Magha tank, where the waters of nine holy rivers are said to be mixed: the Ganges, the Yumma, the Godavari, the Saraswati, the Narmada, the Cauvery, the Kumari, the Payoshni, and the Sarayu. Bathing in the sacred tank (or pool) purifies them of their sins.

The Masi Magham festival is also a time for gift-giving, particularly in support of charitable institutions. One way of measuring the size of one's gift to the poor is to give one's weight in gold, a custom known as *Tulabhara*. Sometimes the gold collected in this way is used to renovate the 16 temples that have been built over the years near the site of the sacred tank.

In Malaysia, the Masi Magham is a two-day festival celebrated by the Chettiyar (a Tamil merchant caste) community in Malacca. The image of Subramanya, a Hindu god, is taken in procession to the temple known as Sannasi Malai Kovil, formerly the home of a famous ascetic who had the power to heal. Oratorical contests are held and dramas are staged at the temple, and at the end of the day, the statue is taken back through the streets of Malacca to Poyyatha Vinayagar Kovil, where it remains for another year.

**CONTACT:**  
Tamil Nadu Tourism  
Tourism Complex  
No. 2, Wallajah Rd.  
Chennai, Tamil Nadu 600 002  
India  
011-91-44-253-83333; fax: 011-91-44-253-81567  
ttdc@md3.vsnl.net.in

Malaysian Tourism Promotion  
Board  
818 W. Seventh St., Ste. 970  
Los Angeles, CA 90017  
800-336-6842 or 213-689-9702;  
fax: 213-689-1530  
mtpb.LA@tourism.gov.my

**SOURCES:**  
*BkFestHolWrld-1970*, p. 91  
*FolkWrldHol-1999*, p. 189

◆ 1330 ◆ **Maskal**  
*September 27*

A Christian festival in Ethiopia to commemorate the finding of the True Cross, the cross on which Christ was crucified. (*Maskal* means "cross.") The celebration comes at the end of the rainy season in the Ethiopian spring, when fields are blooming with yellow flowers known as the maskal flowers. In communities throughout the nation, a tall pole called a *demara* is set up and topped with a cross. Families place smaller demaras against the big one, and in the evening they are made into a huge bonfire. Religious ceremonies are performed around the bonfire, with songs and dancing. The ashes of the burned-out fire are considered holy, so the people place the powder of the ashes on their foreheads.

See also EXALTATION OF THE CROSS

**CONTACT:**  
Ethiopian Embassy  
3506 International Dr., N.W.  
Washington, DC 20008  
202-364-1200; fax: 202-587-0195  
info@ethiopianembassy.org or  
ethiopia@ethiopianembassy.org  
www.ethioembassy.org.uk/fact%20file/a-z/festivals.htm (Ethiopian Embassy in the United Kingdom)

Ethiopian Tourism Commission  
P.O. Box 2183  
Addis Ababa, Ethiopia  
info@tourismethiopia.org  
www.tourismethiopia.org/ (click "Cultural Attractions")

**SOURCES:**  
*AnnioHol-2000*, p. 161  
*BkHolWrld-1986*, Sep 27  
*FolkWrldHol-1999*, p. 569  
*GdWrldFest-1985*, p. 75

◆ 1331 ◆ **Masters Golf Tournament**  
*First full week in April*

Known to golf fans everywhere as **The Masters**, this annual tournament has been held at the exclusive Augusta National Golf Club in Georgia since it was first started there in 1934 by Bobby Jones, who designed the course. It has long been associated with names like Ben Hogan, Sam Snead, Arnold Palmer, and Jack Nicklaus. Former U.S. President Dwight Eisenhower often played the course and stayed in a cottage to the left of the 10th tee that is still called "Ike's Cottage."

The qualifying rounds are held on Thursday and Friday of the four-day tournament, and the top 44 finishers participate in the final round. The top 24 finishers are automatically



invited back the next year and do not have to qualify again. In addition to the cash prize, the winner of the tournament, which has been referred to as "golf's rite of spring," receives a trophy and a green blazer. Each year on the Tuesday night before the tournament, there is a Champions Dinner attended by past winners and hosted by the defending champion—all of them wearing their distinctive green jackets.

It wasn't until September 1990 that the Augusta National Golf Club admitted its first black member, Ron Townsend, president of the Gannett Television Group. Had the Club refused to admit a black man, it is likely that the Masters would no longer have been held there, since the PGA (Professional Golfers' Association) now has rules forbidding discriminatory membership practices.

Seven years later, Tiger Woods, an African-American player, broke a 32-year tournament record and became golf's newest sensation.

**CONTACT:**  
Masters official web site  
[www.masters.org/](http://www.masters.org/)

Augusta Metropolitan Convention and Visitors Bureau  
1450 Greene St.  
Augusta, GA 30901  
800-726-0243 or 706-823-6600;  
fax: 706-823-6609  
[www.augustaga.org](http://www.augustaga.org)

◆ 1332 ◆ **Matralia**  
*June 11*

The Matralia was an ancient Roman festival in honor of Mater Matuta, who is often confused with the Greek dawn goddess, Leucothea. Modern authorities describe Mater Matuta, who has no mythology but whose cult was widespread in ancient times, as a goddess of the dawn's light and of childbirth—the dawn being a lucky time to give birth. She was also a deity of matrons, and only matrons and freeborn women were allowed to participate in the festival held at her shrine in the round temple known as the Forum Boarium.

Not much is known about what went on during the Matralia, but it appears that only the wife of a first marriage was allowed to decorate the image of the goddess. No female slaves were allowed in the temple—except for one, who was driven out after being slapped on the face. The women offered prayers primarily on behalf of their nieces and nephews; their own children were considered to be of secondary importance. They made offerings of flowers and often arrived at the temple carrying their relatives' children in their arms.

**SOURCES:**  
*ClassDict-1984*, p. 360  
*DictFolkMyth-1984*, p. 693  
*FestRom-1981*, p. 150  
*OxYear-1999*, p. 244  
*RomFest-1925*, p. 154

◆ 1333 ◆ **Matriculation, Feast of the**  
*February*

The Feast of the Matriculation is a noisy and lighthearted celebration for university students in Italy. It is observed in various university cities, but the festivities are especially

lively in Padua, where everyone in town as well as students from other parts of the country participate. The students march through the streets of Padua in noisy groups wearing the many-colored hats of their respective colleges. They all congregate at the famous Caffé Pedrocchi, where the celebration continues. Although no one is exactly sure what gave rise to this feast, it is apparently a very old tradition.

**CONTACT:**  
Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
[enitny@italiantourism.com](mailto:enitny@italiantourism.com)

**SOURCES:**  
*FestEur-1961*, p. 114

◆ 1334 ◆ **Matrimonial Tea Party**  
*Between May 11 and June 14; Whit-Monday, Monday after Pentecost*

Known locally as **Goûter Matrimonial** or **Déjeuner Matrimonial**, the Matrimonial Tea party that takes place on WHIT-MONDAY every year in Écaussinnes-Lalaing in Belgium is an opportunity for young, unmarried women to entertain eligible bachelors. The first Matrimonial was organized by a young man named Marcel Tricot early in the 20th century.

At 9 o'clock in the morning, the visiting unmarried men, who must appear in full bridegrooms' dress and wear a symbolic cup on their lapels, are greeted at the town hall and invited to write their names in an official guest book. Then there are receptions, speeches by local officials, sight-seeing tours, band concerts, and plenty of opportunity for the bachelors to walk through the streets, which are decorated with streamers, pennants, and humorous poems appropriate to the occasion.

At three in the afternoon the annual tea is announced. One of the young women welcomes the bachelors in the name of all of the "old maids" in Écaussinnes-Lalaing. The "tea" consists of coffee, beer, and locally made sweets, and it is followed by folk dancing and merrymaking that continues for most of the night. No statistics are available concerning the success of the event in terms of matchmaking.

**CONTACT:**  
Belgian National Tourist Office  
220 E. 42nd St., Ste. 3402  
New York, NY 10017  
212-758-8130; fax: 212-355-7576  
[info@visitbelgium.com](mailto:info@visitbelgium.com)

**SOURCES:**  
*FestEur-1961*, p. 23  
*FestWestEur-1958*, p. 12

◆ 1335 ◆ **Matronalia**  
*March 1*

Also known as the **Matronales Feriae**, the Matronalia was an ancient Roman festival in honor of Juno, the goddess of women. It was observed on March 1, the day on which her temple was dedicated. The cult of Juno was established by the king of the Sabines, Titus Tatius, and the Matronalia celebrated not only the sacredness of marriage as an institution but the peace that followed the first marriages that took place between Roman men and Sabine women.

It was customary for married women to form a procession to Juno's temple, where offerings were made to the goddess. At home, women received gifts from their husbands on this

day and held feasts for their female slaves. They also prayed for marital peace and harmony.

**SOURCES:**  
*FestRom-1981*, p. 85  
*OxClassDict-1970*, p. 569  
*OxYear-1999*, p. 102

◆ 1336 ◆ **Matsu, Birthday of**

*Twenty-third day of third lunar month*

A celebration of the birthday of the Chinese deity Matsu (or Ma-cho or Mazu), the Goddess of the Sea who is venerated by fishermen for protecting them from storms and disasters at sea. People pay homage to her on her birthday at the Meizhou Mazu Temple on Meishou Island, Fujian Province, China, on Taiwan, and in other Chinese communities.

One Chinese legend says that the goddess was born in about 960 and, because she never cried in the first month of her life, was named Lin Moniang, *moniang* meaning 'quiet girl.' She began to read when she was eight, studied Buddhist and Taoist scriptures, became a believer in Buddhism at 10, studied magic arts when she was 12, and at 28 achieved nirvana and became a goddess. She is worshipped because she is believed to have performed many miracles during her life. Courts in successive dynasties issued decrees to honor her with such titles as "Holy Princess" and "Holy Mother."

In Taiwan, the story is that Matsu, a girl from Hokkien Province in China, took up the fishing trade to support her mother after her fisherman father died. One day she died at sea, and because of her filial devotion, she came to be worshipped as a deity. During World War II, when American planes started to bomb Taiwan, many women prayed to Matsu, and it is said that some women saw a girl dressed in red holding out a red cloth to catch the falling bombs.

She is known as A-Ma, or the Mother Goddess, on Macao. The legend there says A-Ma was a beautiful young woman whose presence on a Canton-bound ship saved it from disaster. All the other ships in the fleet, whose rich owners had refused to give her passage, were destroyed in a storm.

Whatever the story, people whose lives depend on the sea visit the goddess' temples on her birthday.

On Taiwan, the most famous celebration site is the Chaotien Temple in Peikang. Built in 1694, it is Taiwan's oldest, biggest, and richest Matsu temple. A carnival-like atmosphere prevails during the **Matsu Festival**, with watermelon stalls, cotton candy stalls, and sling-shot ranges set up along roadsides. There are parades of the goddess and other gods through village streets, where altars bearing sacrifices of food and incense have been set up. Hundreds of thousands of people pour out of buses and arrive on foot at Peikang. Many of them make pilgrimages from the town of Tachia about 60 miles north, spending a week visiting about 16 Matsu temples along the route. Peikang becomes so crowded it's hard to move, and the firecrackers are deafening. It has been estimated that 75 percent of all firecrackers manufactured on Taiwan are exploded in Peikang during the Matsu Festival; afterwards the remnants of the firecrackers lie two inches deep on the streets.

See also TIN HAU FESTIVAL

**CONTACT:**  
Taiwan Government Information  
Office

4201 Wisconsin Ave., N.W.  
Washington, DC 20016  
202-895-1850; fax: 202-362-6144  
tecroinfodc@tecro-info.org  
www.gio.gov.tw/taiwan-web  
site/5-gp/culture/ (click  
"Folk Beliefs")

**SOURCES:**  
*FolkWrldHol-1999*, p. 255

◆ 1337 ◆ **Maundy Thursday**

*Between March 19 and April 22 in West  
and between April 1 and May 5 in East;  
Thursday before Easter*

Also known as **Green Thursday** in Germany from the practice of giving a green branch to penitents as a sign that their penance was completed; **Shere** or **Sheer Thursday**, meaning "free from guilt"; **Paschal Thursday**, **Passion Thursday**, or **Holy Thursday**, it is the day preceding GOOD FRIDAY.

It commemorates Jesus' institution of the Eucharist during the Last Supper, celebrated by Christians since the middle of the fourth century. The practice of ceremonial footwashing in imitation of Jesus, who washed his disciples' feet before the Last Supper as a sign and example of humility and love, has been largely discontinued in Protestant churches. However, the Roman Catholic Church and the Anglican Communion still celebrate the rites of Maundy Thursday, which may include handing out special coins known as "Maundy money" to the aged and the poor, instead of footwashing. Also on this day, the sacramental Holy Oils, or chrism, are blessed.

The name "Maundy" probably comes from the Latin *mandatum*, or "commandment," referring to Jesus' words after he washed the feet of his disciples: "A new commandment I give unto you, that you love one another as I have loved you" (John 13:34).

**SOURCES:**  
*AmerBkDays-2000*, p. 235  
*BkDays-1864*, vol. I, p. 411  
*BkFest-1937*, pp. 56, 183, 227,  
329  
*DaysCustFaith-1957*, p. 106  
*DictFolkMyth-1984*, pp. 694,  
1163  
*EncyEaster-2002*, p. 386  
*FestSaintDays-1915*, p. 61  
*FestWestEur-1958*, pp. 8, 60,  
93, 212  
*FolkAmerHol-1999*, p. 167  
*FolkWrldHol-1999*, p. 244  
*OxYear-1999*, p. 617  
*SaintFestCh-1904*, p. 158

◆ 1338 ◆ **Mauni Amavasya**

*January-February; 15th day of waning half  
of Hindu month of Magha*

Complete silence is observed on the day known to Hindus as Mauni Amavasya. Because bathing during Magha, one of the most sacred Hindu months, is considered to be a purifying act, many Hindus camp out along the banks of the Ganges River throughout the month and bathe daily in the sacred river. But the bathing and fasting end with the observance

of Mauni Amavasya, a day for worshipping Lord Vishnu and circumambulating the peepal (a type of ficus) tree, which is mentioned in the *Bhagavad Gita* and is regarded as holy.

For many Hindus, the celebration takes place at Prayag, a well-known pilgrimage center where the Ganges, Yamuna, and Saraswati rivers flow together. Some live here for a full month, practicing rituals and ceremonial sacrifices known as *Kalpa-Vas*. Religious discourses and services are held daily, and the worshippers who come here eat only one meal a day or confine their diet to fruit and milk.

**SOURCES:**  
*RelHolCal-2004*, p. 183

◆ 1339 ◆ **Mauritania Independence Day**  
*November 28*

This national holiday commemorates Mauritania's independence from France on November 28, 1960, after more than 50 years under French rule.

**CONTACT:**  
Mauritania Embassy  
2129 Leroy Pl., N.W.  
Washington, DC 20008  
202-232-5700; fax: 202-319-2623  
info@mauritaniembassy-usa.org

**SOURCES:**  
*AnnivHol-2000*, p. 197  
*NatHolWrld-1968*, p. 211

◆ 1340 ◆ **Mauritius Independence Day**  
*March 12*

This national holiday commemorates the day in 1968 when Mauritius gained independence from Britain, after being under its rule since the early 19th century.

**CONTACT:**  
Mauritius Ministry of Arts and  
Culture  
ncb.intnet.mu/mac/

**SOURCES:**  
*AnnivHol-2000*, p. 43

◆ 1341 ◆ **Maverick Sunday Concerts**  
*Sundays from July to early September*

Hervey White, a novelist, poet and architect, purchased a piece of farmland he named "Maverick" just outside of Woodstock, New York, around the turn of the century. Within a few years, White had built a "music chapel" there and organized a Sunday afternoon concert series designed to give professional orchestral musicians an opportunity to play chamber music during the off-season. The series was under way by 1916, making the Maverick Sunday Concerts the oldest continuous chamber music series in the United States.

The concerts, which take place on Sunday afternoons from July to early September, are held in an unusual rustic concert hall made of locally cut and milled oak, pine, and chestnut. There are 56 paned windows in the front gable, a huge porch along one side, and seating for an audience of 400. The programming runs the gamut from traditional music for quintets, quartets, trios, and duos to the very latest contemporary compositions. Many of the works performed there in the past were composed by Alexander Semmier, who directed the Maverick concerts from 1954 to 1969. There have also been world premieres by noted Hudson Valley composers and performances by the Tokyo String Quartet, the Dorian

Woodwind Quintet, the Beaux Arts Quartet, the Manhattan String Quartet, and the Cremona Arts Trio.

**CONTACT:**  
Maverick Concerts  
P.O. Box 9  
Woodstock, NY 12498  
845-679-8217  
info@maverickconcerts.org  
www.maverickconcerts.org

**SOURCES:**  
*MusFestAmer-1990*, p. 103

◆ 1342 ◆ **Mawlid al-Nabi (Maulid al-Nabi; Prophet's Birthday)**  
*Twelfth day of the Islamic month of Rabi al-Awwal*

Mawlid al-Nabi celebrates the birth of Muhammad, the founder of Islam. Born in Mecca around 570, he was a shepherd and a trader who began to receive revelations from God when he was 40 years old. Over the next 23 years he not only established a religion but brought an unprecedented political unity to Arab tribes. Muhammad's birth began to be observed as a public holiday about the 12th century, except by conservative sects such as the Wahhabis who do not celebrate any human. They believe that to do so would detract from the worship of God. It is celebrated with the recitation of litanies in mosques, and with firecrackers and gift-giving throughout the Middle East and countries with prominent Muslim populations. In Burkina Faso and parts of Ghana the holiday is called DAMBA and in Indonesia, SEKATEN. The Prophet's birthday is a legal holiday in more than 30 countries around the world.

**SOURCES:**  
*AnnivHol-2000*, p. 234  
*BkFest-1937*, p. 237  
*BkFestHolWrld-1970*, p. 79  
*BkHolWrld-1986*, Dec 3  
*ConEncyIslam-1991*, p. 263  
*DictWrldRel-1989*, pp. 365,  
348, 468, 498  
*FolkWrldHol-1999*, p. 561  
*OxYear-1999*, p. 732  
*RelHolCal-2004*, p. 145

◆ 1343 ◆ **May Day**  
*May 1*

Many of the customs associated with the first day of May may come from the old Roman FLORALIA, or festival of flowers. These include the gathering of branches and flowers on MAY DAY EVE or early May Day morning, the choosing and crowning of a May Queen, and dancing around a bush, tree, or decorated pole, the maypole. The sports and festivities that are held on this day symbolize the rebirth of nature as well as human fertility. In fact, the ritual drinking and dancing around the maypole in colonial America so horrified the Pilgrim Fathers that they outlawed the practice and punished the offenders. This is probably why May Day has remained a relatively quiet affair in this country.

In Communist countries, May Day has been transformed into a holiday for workers, marked by parades that are an occasion for displaying military strength. The May Day Parade in Red Square, Moscow, has long been a spectacular example though less so in recent years with the dissolution of the Soviet Union and the resulting relaxation of Cold War

tensions. Perhaps in reaction to such displays, Americans instituted LOYALTY DAY and LAW DAY on this same date. In Great Britain, May 1 is LABOR DAY. More than 50 other countries also celebrate Labor Day in honor of workers on May 1.

See also VAPPU

**SOURCES:**

*AmerBkDays-2000*, p. 334  
*BkDays-1864*, vol. I, p. 570  
*BkFest-1937*, pp. 17, 58, 88,  
113, 122, 186, 261, 278, 310  
*DaysCustFaith-1957*, p. 115  
*DictFolkMyth-1984*, pp. 129,  
202, 203, 534, 695, 750, 866,  
946, 1064  
*EncyEaster-2002*, p. 397  
*FestSaintDays-1915*, pp. 102,  
105, 109  
*FestWestEur-1958*, p. 37  
*FolkAmerHol-1999*, p. 205  
*FolkWrldHol-1999*, p. 315  
*OxYear-1999*, p. 184

◆ 1344 ◆ **May Day Eve in Ireland**

April 30

According to Irish legend, the fairy people fight among themselves on the eve of MAY DAY. Every seven years, the combat is especially intense, for they compete with one another for the crops, taking the best ears of wheat, barley, and oats as their prize. By mixing the barley with dew gathered from a mountain top at midnight, they make a strong liquor. One drink is believed to set them dancing for 24 hours without pausing to rest.

The custom of celebrating May Day Eve with bonfires or with a May bush decorated with candles can be traced back to the pagan feast of BELTANE, which marked the summer's beginning. In Ireland, a horse's skull was often burned in the bonfire. On November Eve (October 31) in County Cork, a procession led by a man called "The White Mare," who was dressed in a white robe and carried a symbolic horse's head, went from house to house soliciting contributions of money and food. Because fairies and the spirits of the dead were believed to roam around on this night, food was left out to ward off their mischief.

**SOURCES:**

*AmerBkDays-2000*, p. 335  
*DictFolkMyth-1984*, p. 202  
*EncyEaster-2002*, p. 403  
*FolkWrldHol-1999*, p. 303  
*OxYear-1999*, p. 179

◆ 1345 ◆ **May Day Eve in Italy**

April 30

In Modena, Italy, if tradition is followed, the boys of the town sing May songs under the village windows on the eve of MAY DAY. A talented musician is often asked to sing to the sweethearts of the others, and the boys compete with one another to see who can compose the most persuasive lyrics. On the Sunday following, it is customary for the boys to appear with empty baskets at the houses they have serenaded. The families fill the baskets with things to eat.

May Day itself, or *Calendimaggio*, bears little resemblance to the original pagan spring festival once celebrated in ancient

Rome. Modern-day Italians attend horse races, fireworks exhibitions, and various types of competitions and lotteries which are held throughout the country on May 1.

**SOURCES:**

*BkFest-1937*, p. 186

◆ 1346 ◆ **May Day Eve in Switzerland (Maitag Vorabend)**

April 30

Certain villages in the Seeland and Burgdorf regions of the canton of Bern in Switzerland still observe the ancient custom of planting the *Maitannli*, or May pine tree. Boys from the village steal into the forest after dark on May Day Eve, April 30, and cut down small pine trees, which they deck with flowers and ribbons and plant under their sweethearts' bedroom windows, at the front gate, or occasionally on the roof. The young man who plants the symbolic tree is usually welcomed and entertained by the girl and her family. Girls who have a reputation for being arrogant or unpopular sometimes find a grotesque straw puppet in place of the traditional *Maitannli*.

**SOURCES:**

*AmerBkDays-2000*, p. 335  
*BkFest-1937*, p. 318

◆ 1347 ◆ **May Day Eve in the Czech Republic**

April 30

According to an old Czech superstition, witches try to enter people's homes on the eve of MAY DAY and do them harm. At one time it was customary to sprinkle sand or grass on the doorstep, in the belief that the witches had to count the grains or blades before entering the house. Now the "Burning of the Witches" ceremony is observed in some parts of the country by building bonfires on the mountain tops. Brooms that have been dipped in pitch are plunged into the fire and then held aloft like torches.

In Postupice, a town in the Bohemian region, a Maypole and Burning of the Witches Festival is held April 30-May 1 every year. The young men put up a maypole, decorated with ribbons and colored wreaths, in the village square on the afternoon of April 30. The next day, both men and women dress up in peasant costumes, weaving the ribbons in and out as they dance around the maypole and celebrate the coming of spring. The burning of the witches takes place afterward, when the villagers throw their broomsticks into the bonfire and burn the witches in effigy. People gather around the bonfire to drink brandy or beer and roast sausages as they watch the witches burn.

**SOURCES:**

*BkFest-1937*, p. 88  
*GdWrldFest-1985*, p. 68

◆ 1348 ◆ **May Day in France**

May 1

In France the celebration of MAY DAY is inextricably linked to flowers. It is considered good luck to wear lilies-of-the-valley on this day, and it is believed that any wishes made while wearing the flowers are bound to come true. Sometimes sprays of pressed lilies are sent to distant friends and

loved ones. In southern France the flower vendors sell lilies-of-the-valley on every street corner.

The **First of May** has political overtones in France as well, and it is a public holiday officially observed as **LABOR DAY**. Political demonstrations, speeches, and parades are common on this day—similar to May Day celebrations in England, Russia, and other countries.

**CONTACT:**

French Government Tourist Office  
444 Madison Ave., 16th Fl.  
New York, NY 10022  
800-391-4909 or 212-838-7800;  
fax: 212-838-7855  
info@martinique.org

**SOURCES:**

*BkDays-1864*, vol. I, p. 579  
*BkFest-1937*, p. 122  
*BkFestHolWrld-1970*, p. 85  
*DictFolkMyth-1984*, p. 696  
*FestWestEur-1958*, p. 37  
*FolkWrldHol-1999*, p. 315

◆ 1349 ◆ **May Day in Scandinavia**

*May 1*

In Scandinavia, the celebration of **MAY DAY** actually begins on April 30, **WALPURGIS NIGHT**. But the big event of the day is a mock battle between summer and winter, usually represented by two husky young men. Summer always wins, and winter is buried in effigy.

In the Swedish university town of Uppsala, students wearing white caps gather together to hear songs and speeches. Huge bonfires, also associated with Walpurgis Night, are popular in many areas of Sweden. Political speeches, parades of labor organizations, and public demonstrations take place on May 1 as well.

There is a superstition in Norway, dating back to pre-Christian times, about hearing the cuckoo's first call in spring: If the call comes from the south, the year will be good; if it is heard from the north, one will become ill or die in the coming year; if it comes from the west, one will be successful; and if it comes from the east, one will be lucky in love. For this reason, traditional Norwegian calendars show a bird perched in a tree on the mark for May 1.

**SOURCES:**

*BkFest-1937*, p. 310  
*DaysCustFaith-1957*, p. 116  
*FolkWrldHol-1999*, pp. 317, 318

◆ 1350 ◆ **May Day in Spain**

*May 1*

Many Spanish **MAY DAY** customs are believed to have pagan origins (see **FLORALIA**). At the end of April, young people (in some villages, only bachelors) choose a tall pine tree to use as a maypole and set it up in the plaza. They decorate it with ribbons, beads, and eggshells, and as they dance around it they sing May songs. The ceremonies around the tree continue for several days, and on the last day of the month the tree is sold to raise money for refreshments or a dinner.

*La Maya* refers to both the girls who take part in the May Day celebrations and to the May Queen. It is traditional for a group of boys and girls to choose a queen, sit her on a couch or chair, and dance around her on May Day. They sing love songs, or *coplas*, in which they ask for food and money from everyone who passes by, and then use the contributions for a feast or banquet.

In some areas, the May Queen has been replaced by a *Cruz de Mayo*, or May cross. An altar is set up with candles, a white cloth, and a cross decorated with flowers and ribbons. There is dancing around the altar and requests for food and money. Sometimes young girls carry the wooden May crosses through the streets, asking for contributions. It is possible that this custom resulted from the confusion of May Day with the Feast of the Holy Cross, formerly observed by the Roman Catholic Church on May 3 (see **EXALTATION OF THE CROSS**), and still observed by Catholics in Latin America (see **DÍA DE LA SANTA CRUZ**)

**CONTACT:**

Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

**SOURCES:**

*DictFolkMyth-1984*, p. 1064  
*FolkWrldHol-1999*, p. 318

◆ 1351 ◆ **May Day in the Czech Republic (Prvého Máje)**

*May 1*

The traditional maypole associated with **MAY DAY** in western Europe, the United States, and elsewhere plays a central role in the celebration of May 1 in the former Czechoslovakia (now the countries of the Czech Republic and Slovak Republic). On May Day Eve, boys traditionally plant maypoles underneath their girlfriends' windows, so that the girls will wake up and see them first thing in the morning. In some villages, it is customary to raise a maypole beneath the window of the most popular girl in town. The maypole is said to represent the girl's life; the taller it is, the longer she will live. Sometimes it is a small tree, decorated with ribbons and colored eggshells.

Bands give concerts in village squares on May Day, and musicians go from house to house, singing. As a traditional spring festival, May Day has been a time for Czechs and Slovaks to sing, dance, and take pleasure in the beauty of the season.

See also **MAY DAY EVE IN THE CZECH REPUBLIC**

**SOURCES:**

*BkFest-1937*, p. 88

◆ 1352 ◆ **May Festival, International**

*May*

Germany's second oldest music festival (after the **BAYREUTH FESTIVAL**) is the **Wiesbaden May Festival**, founded in 1896. Kaiser Wilhelm II came to Wiesbaden, which is about 26 miles west of Frankfurt, to officiate at the grand opening.

The month-long festival offers eight or nine full-length operas performed in the original language, symphonic concerts, ballet, drama, experimental theater, and mime. Most of the festival events are held in the rococo-style Hessian State Theater, the Kleines Haus (a small auditorium for plays), and the Kurhaus (for symphonic concerts). Among the world-renowned groups that have been invited to perform at the festival are the Netherlands Dance Theatre, Japan's Red Buddha Theatre, the Salzburg Marionettes, the Hamburg State Opera, the Berlin State Opera, the Zurich Opera, the Welsh Philharmonic Orchestra Cardiff, and the Greek National Ballet.

**CONTACT:**

Internationale Maifestspiele in  
Wiesbaden  
Hessisches Staatstheater Wies-  
baden  
Christian-Zair-Str. 3  
Wiesbaden 65189 Germany  
011-49-611-132-321  
intendanz@staats-theater-wiesba-  
den.de

**SOURCES:**

*GdWrldFest-1985*, p. 87  
*IntlThFolk-1979*, p. 151  
*MusFestEurBrit-1980*, p. 106

◆ 1353 ◆ **Mayberry Days**

*Last full weekend in September*

This annual event celebrates "The Andy Griffith Show," a weekly television comedy show about the adventures of a small-town sheriff in a fictional town called Mayberry that was produced from 1960 to 1968 and remains on the air in syndication. The festival was first held in 1990 in Andy Griffith's home town of Mount Airy, North Carolina, to celebrate the show's 30th anniversary. Since that time it has grown into a three-day event that attracts fans of the show from all over the United States and Canada.

Highlights of the festival include concerts by the Doug Dillard Band (Doug Dillard appeared on the show as one of the Darling boys, a mountain family that visited Mayberry), a "Sheriff's Choice" golf tournament, and Colonel Tim's Talent Time, which is modeled after the talent show that takes place in one of the program's episodes. There is also a parade, a Mayberry trivia contest, a pie-eating contest, a barbecue cook-off, and a silent auction. Actors associated with the show are often special guests at the festival, and watching reruns of old shows is a favorite activity.

**CONTACT:**

Surry Arts Council  
218 Rockford St.  
Mt. Airy, NC 27030  
800-286-6193 or 336-786-7998;  
fax: 336-786-9822  
www.surryarts.org/

◆ 1354 ◆ **Mayfest, International**

*May*

A five-day celebration of the arts—performing, visual, and literary—held in Tulsa, Okla. One of the largest festivals in the state, the event features a juried art fair and theatrical presentations. In the past, these varied works have been staged: *Three Penny Opera*, *Our Town*, and *Revenge of the Space Pandas*. There is also a variety of musical entertainment and ethnic foods from all corners of the globe.

**CONTACT:**

Tulsa Convention and Visitors  
Bureau  
321 S. Boston Ave., Ste. 101  
Tulsa, OK 74103  
918-582-6435  
comments@tulsamayfest.org  
www.tulsamayfest.com/ (official  
festival site)

◆ 1355 ◆ **Mayoring Day**

*May*

In England, this is the day on which the new mayor of a town or borough parades through the streets. If it takes place on a Sunday, it is often called **Mayor's Sunday** and is celebrated with a church service. In Rye, Sussex, the old tradition of the "hot-penny scramble" is carried out on this day. The new mayor throws hot pennies to the children, who then scramble to pick them up. This custom probably dates back to the time when Rye minted its own coins, and they were distributed while still hot from the molds.

**CONTACT:**

Rye Tourist Information Centre  
Rye Heritage Centre  
Strand Quay  
Rye, East Sussex TN31 7AY  
United Kingdom  
011-44-1797-226696; fax: 011-44-  
1797-223460  
ryetic@rother.gov.uk  
www.rye-tourism.co.uk

**SOURCES:**

*DictDays-1988*, p. 75

◆ 1356 ◆ **Maytime Festival, International**

*Last weekend in May*

A festival center since the 12th century, the city of Dundalk in County Louth, Ireland, is the home of the International Maytime Festival and also of the International Amateur Theatre Association. It is the festival's aim to improve amateur theater standards and to bring together outstanding amateur theater groups from all over the world. Over 200 events are presented each year in the Dundalk Town Hall auditorium. There are also a number of "fringe" events, such as a children's afternoon theater and a lunchtime theater, that are presented in other locations.

Amateur theater groups wishing to participate in the International Maytime Festival are judged on the basis of their work by the International Amateur Theatre Association's center in their own country. Theater groups from throughout the British Isles, the United States, and eastern Europe have appeared at the festival in recent years.

**CONTACT:**

Dundalk Chamber of Commerce  
20 Upper Williamsons Mall  
Francis St.  
Dundalk, Ireland  
011-353-42-933-6343; fax: 011-  
353-42-933-2085  
dundalk.chamber@eircom.net  
www.dundalkprofile.ie/may00/  
festival.html

**SOURCES:**

*IntlThFolk-1979*, p. 233

Irish Centre of International Am-  
ateur Theatre Association  
iatairl@eircom.net  
homepage.eircom.net/~iatairl/

◆ 1357 ◆ **McClure Bean Soup Festival**

*Second Tuesday through Saturday in  
September*

When a group of Civil War veterans met on the second floor of the Joseph Peters Blacksmith Shop in Bannerville, Pennsylvania, in 1883 to organize a Grand Army of the Republic Post, they probably had no idea that their actions

might some day lead to a bean soup festival. But when they served a special bean soup at their first meeting, it was such a hit that they eventually invited the public to a "real Civil War bean soup dinner" in 1891. Today, thousands of gallons of bean soup are prepared in 35-gallon kettles, 16 of which can be heated simultaneously over a special battery of wood-fire furnaces set up for the occasion. The cooks, all of whom wear Civil War uniforms, take turns stirring the soup with wooden ladles for 180-minute shifts.

As the Civil War veterans died out, their sons took over the festival, which is now held at the Henry K. Ritter Camp #65 Sons of the Union War Veterans. It takes place for two full days and five nights, usually a Tuesday through Saturday in September, and includes political speeches, exhibits, parades, nightly entertainment, and amusement rides. The recipe for the soup is based on the original Civil War recipe, and it is served to over 70,000 people.

**CONTACT:**  
The McClure Bean Soup Festival  
Box 8  
McClure, PA 17841  
800-338-7389  
info@mcclurebeansoup.com  
www.mcclurebeansoup.com

**SOURCES:**  
*GdUSFest-1984*, p. 159

◆ 1358 ◆ **Mecklenburg Independence Day**  
*May 20*

The citizens of Mecklenburg County, North Carolina, would like to think that their ancestors were the first to call for independence from the British when they adopted the Mecklenburg Declaration of Independence on May 20, 1775. But historians now believe that the resolutions calling for independence that had been sent to the Second Continental Congress in Philadelphia were never actually presented there.

Even though the Mecklenburg patriots may not have been the first to declare their independence from British rule, their actions represent an important step on the road to the American Revolution.

**CONTACT:**  
Mecklenburg Historical Association  
P.O. Box 35032  
Charlotte, NC 28235  
www.meckdec.org

Library of Congress  
Local Legacies page  
lcweb.loc.gov/bicentennial/pro  
page/NC/nc-12\_h\_watt1.html

**SOURCES:**  
*AmerBkDays-2000*, p. 378  
*AnnivHol-2000*, p. 84  
*DictDays-1988*, p. 75

◆ 1359 ◆ **Medora Musical**  
*June-September, Labor Day*

Theodore ("Teddy") Roosevelt, the 26th president of the United States, spent two years ranching in the Dakota Territory as a young man. When the Spanish-American War was declared in 1898, Roosevelt resigned his position as assistant secretary of the Navy under President William McKinley and organized the First Volunteer Cavalry, nicknamed the "Rough Riders," and took them to Cuba. His colorful exploits, particularly in the Battle of Santiago, made him a national hero.

Every night from mid-June through LABOR DAY in Medora, North Dakota, there is a musical extravaganza known as the Medora Musical—a patriotic song-and-dance salute to Teddy Roosevelt and his Rough Riders. The musical is performed in a natural amphitheater featuring an outdoor escalator to get people to their seats. The colorful buttes and ravines of the Badlands form a dramatic backdrop for the Broadway-class variety show.

**CONTACT:**  
Theodore Roosevelt Medora  
Foundation  
P.O. Box 198  
Medora, ND 58645  
800-MEDORA-1 (633-6721); fax:  
701-623-4494  
medora@medora.com  
www.medora.org

◆ 1360 ◆ **Meenakshi Kalyanam (Chitrai Festival)**  
*Between March and May; during Hindu  
months of Caitra or Vaisakha*

The marriage of the goddess Meenakshi, an incarnation of Parvati, and Lord Sundereswarar (also known as Lord Shiva), celebrated in Madurai, Tamil Nadu, India. The rituals are observed at the Meenakshi Temple, one of the biggest temple complexes in India, most of it built between the 12th and 18th centuries. There is a huge procession, with chariots carrying the temple images, dressed in special robes and jewels, through the streets. The people, in celebrating the marriage of the deities, also commemorate their own marriages. This festival is also celebrated in Malaysia, where it is known as PANGUNI UTTIRAM.

**CONTACT:**  
Tamil Nadu Tourism  
Tourism Complex  
No. 2, Wallajah Rd.  
Chennai, Tamil Nadu 600 002  
India  
011-91-44-253-83333; fax: 011-91-  
44-253-81567  
ttcd@md3.vsnl.net.in  
www.tamilnadutourism.org/ma  
durai.htm

**SOURCES:**  
*BkHolWrld-1986*, May 10  
*DictWrldRel-1989*, pp. 482,  
570  
*RelHolCal-2004*, p. 185

◆ 1361 ◆ **Megalesia**  
*April 4*

The cult of the Phrygian goddess Cybele (also known as Kybele, the Great Mother or Magna Mater; *see also* BONA DEA and OPALIA) was established in Rome on this day in 204 B.C., when her image was installed in the temple of Victory on the Palatine Hill. Eventually her own temple was built on the same hill, but April 4 continued to be set aside as a commemoration of the foreign goddess' arrival in Rome.

Her festival was given a Greek name, the Megalesia, and in the beginning, no Roman citizens were allowed to take part in it. But over time it spread to the streets of Rome, where Cybele's image was carried in a chariot drawn by lions with her castrated priests leaping and gashing themselves in a frenzy of devotion. The procession went from the Palatine to the Circus, where games known as LUDI and plays known as *ludi megalenses* were held. The task of keeping the festival

under Phrygian control—and within the bounds of propriety—eventually proved to be difficult, and the Megalesia became little more than a holiday celebrated in honor of the Magna Mater.

**SOURCES:**

*AmerBkDays-2000*, p. 246  
*DictRomRel-1996*, p. 150  
*EncyRel-1987*, vol. 4, p. 186  
*FestRom-1981*, p. 97  
*NewCentClassHandbk-1962*, p. 689  
*OxYear-1999*, pp. 147, 152  
*SeasFeast-1961*, p. 185

◆ 1362 ◆ **Meiji Setsu**

November 3

This day was formerly observed as the birthday of the Emperor Meiji (1852-1912), who ruled Japan from 1868 until his death. Meiji Tenno abolished feudalism, raised the people's standard of living, and secured Japan's reputation as a great world power. It was during his reign that Japan made rapid progress toward becoming a modern nation by using Western institutions, technology, and learning as its model. It was during this period that a constitution was adopted, a parliament was convened, civil and criminal laws were codified, and an educational system was established. Railways were built, and electric lights and telephones were put into use.

Today, November 3 is still a national holiday, but it is known as **BUNKA-NO-HI**, or Culture Day.

**CONTACT:**

Japan National Tourist Organization  
 1 Rockefeller Pl., Ste. 1250  
 New York, NY 10020  
 212-757-5640; fax: 212-307-6754  
 visitjapan@jntonyc.org

**SOURCES:**

*BkFest-1937*, p. 200  
*JapanFest-1965*, pp. 204, 217

◆ 1363 ◆ **Meistertrunk Pageant (Master Draught Pageant)**

Between May 8 and June 11; Pentecost

A celebration in the medieval town of Rothenburg-on-the-Tauber, Germany, to commemorate a gargantuan drinking feat in 1631. The pageant is staged for four days ending on **WHIT-MONDAY**, and the play itself, *Meistertrunk*, is also performed on various occasions during the summer. The best known of the Bavarian history plays, *Meistertrunk* dramatizes a chronicled event of the Thirty Years' War: the town was threatened with destruction by Imperial troops led by the famed general, Johann Tserclaes Tilly. The general saw the state wine beaker and decided to play a game with the town's life at stake. If a council member could drink off the entire beaker of wine—about a gallon—in one draught, Tilly promised to spare the town. Burgomaster George Nusch accepted the challenge and emptied the beaker in one mighty gulp and the town was saved.

The play is performed out of doors with the entire town a stage. Tilly's troops are camped outside the city walls, and in the market square costumed children plead with the general. The same beaker that Nusch drained in 1631 is used in the reenactment.

A parade precedes the play, and the "Shepherds' Dance" is performed after it in the market square. The dance, dating to 1516, is in honor of St. Wolfgang, the patron saint of shepherds, and recalls the time a member of the shepherds' guild raced from his pastures to warn the city of the approach of an enemy.

**CONTACT:**

Meistertrunk Managing Committee  
 Jägerstrasse 4  
 Rothenburg ob der Tauber, Bavaria 91541 Germany  
 011-49-9861-5292; fax: 011-49-9861-87665  
 krasser@meistertrunk.de (festival committee) or info@rothenburg.de (Rothenburg Tourism Office)  
 www.meistertrunk.de/

**SOURCES:**

*FestWestEur-1958*, p. 66  
*GdWrldFest-1985*, p. 87

Shepherd's Dance Exhibition at Rothenburg  
 011-49-160-7615249  
 www.schaefertanzrothenburg.de/

◆ 1364 ◆ **Meitlisonntag**

Second Sunday in January

In the Seetal district of Aargau, Switzerland, the girls of Meisterschwanden and Fahrwangen hold a procession on the second Sunday in January known as Meitlisonntag, "Girls' Sunday." They dress in historical uniforms and stage a military parade before an all-female General Staff. The custom dates from the Villmergen War of 1712, a conflict in which the women of Meisterschwanden and Fahrwangen played a vital role in achieving victory. The military procession is followed by a popular festival.

**CONTACT:**

Switzerland Tourism  
 Swiss Center  
 608 Fifth Ave.  
 New York, NY 10020  
 877-Switzerland (794-8037) or 212-757-5944; fax: 212-262-6116  
 info.usa@switzerland.com

**SOURCES:**

*AnnioHol-2000*, p. 18

◆ 1365 ◆ **Melbourne Cup Day**

First Tuesday in November

The only public holiday in the world dedicated to a horse race, Melbourne Cup Day has been observed in Melbourne, Victoria, Australia, since the first Cup race was held there in 1867. The event actually features seven races, including the grueling handicap race of just under two miles, which is run by some 20 thoroughbreds for a purse worth \$4 million. The story of Phar Lap, the legendary New Zealand thoroughbred who won the Cup in 1930 after nearly being shot by unscrupulous gamblers, was made into a movie—*Far Lap* (1984), directed by Simon Wincer—that made the Cup an event familiar to people all over the world.

**Cup Day** is not only a legal holiday in the state of Victoria, but is observed throughout the world in offices where Australians work. For those who attend, it is a particularly glamorous event. The champagne flows, huge sums of money are wagered, and the women wear lavish hats while the men



turn out in grey top hats and dark morning suits. There are similar races held in other Australian states (see HOBART CUP DAY), but the Melbourne Cup is still the number one classic of the Australian horseracing circuit.

A six-week festival, known as the **Spring Racing Carnival**, leads up to the big day and lasts well into November.

**CONTACT:**  
Victoria Racing Club  
400 Epsom Rd.  
Flemington, Victoria 3031 Australia  
011-61-300-727-575  
customerservice@vrc.net.au  
www.vrc.net.au/

Australian Cultural Network  
Australian Government Dept. of  
Communications, Information  
Technology, and the Arts  
GPO Box 2154  
Canberra City, Australian Capital Territory 2601 Australia  
011-61-2-6271-1000; fax: 011-61-2-6271-1901  
dcita.mail@dcita.gov.au  
www.acn.net.au/articles/1998/10/melbcup.htm

◆ 1366 ◆ **Memorial Day**  
*Last Monday in May*

A legal holiday, formerly known as **Decoration Day**, proclaimed annually by the president to honor U.S. citizens who have died in war. Since 1950, by congressional request, the day is also set aside to pray for permanent peace.

Both religious services and patriotic parades mark the day's celebrations. In the national official observance, a wreath is placed on the Tomb of the Unknown Soldier in Arlington National Cemetery in Virginia. One of the more moving observances is at the Gettysburg National Cemetery in Pennsylvania, where schoolchildren scatter flowers over the graves of unknown soldiers of the Civil War.

The association of poppies with fallen soldiers was popularized by the poet John McCrae, who wrote the lines "In Flanders fields the poppies blow/Between the crosses, row on row." Flanders was the site of heavy fighting during World War I, and for many who wrote about it later, the poppy came to symbolize both the beauty of the landscape and the blood that was shed there. Poppies are sold by veterans' organizations around the holiday.

The practice of decorating graves of war dead began before the close of the Civil War. However, an officially set day was established in 1868 when Gen. John A. Logan, commander-in-chief of the Grand Army of the Republic, issued an order naming May 30 as a day for "strewing with flowers or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion." The day became known as Decoration Day, but as it was extended to include the dead of all wars, it took the name Memorial Day.

**CONTACT:**  
Arlington National Cemetery  
Arlington, VA 22211  
703-607-8000

**SOURCES:**  
*AnnivHol-2000*, p. 198  
*DictDays-1988*, p. 75

**SOURCES:**  
*AmerBkDays-2000*, p. 403  
*AnnivHol-2000*, p. 91  
*BkHolWrld-1986*, May 30

www.arlingtoncemetery.org/  
Gettysburg National Cemetery  
97 Taneytown Rd.  
Gettysburg, PA 17325  
717-334-1124; fax: 717-334-1891  
www.nps.gov/getc/index.htm

Library of Congress  
American Memory online exhibit  
memory.loc.gov/ammem/to  
day/may30.html

*DaysCustFaith-1957*, p. 132  
*DictDays-1988*, p. 30  
*FolkAmerHol-1999*, p. 234  
*OxYear-1999*, p. 228

◆ 1367 ◆ **Memphis in May International Festival**  
*May*

This month-long festival in Memphis, Tenn., focuses on a different nation's culture each year, with exhibitions, lectures, films, performing arts presentations, sporting events, and student exchange programs.

Beginning on the first weekend in May, the festival opens with the Beale Street Music Festival—Beale Street being "the birthplace of the blues." The second festival weekend features a salute to the year's honored country with special exhibits and events showcasing the music, food, art, and dance of the country. The third weekend is an international barbecue competition, dubbed the "Superbowl of Swine," and the fourth weekend is the Great Southern Food Festival, including music and storytelling.

Festival events take place at Memphis's riverfront park, museums, botanical gardens, galleries, hospitals, theaters, shopping malls, and universities. The festival ends with the Sunset Symphony playing a concert of music from the featured country and then for the finale, Tchaikovsky's *1812 Overture*, complete with live cannons and an impressive display of fireworks.

**CONTACT:**  
Memphis in May International  
Festival  
88 Union Ave., Ste. 301  
Memphis, TN 38103  
901-525-4611; fax: 901-525-4686  
www.memphisinmay.org/

**SOURCES:**  
*GdUSFest-1984*, p. 176

◆ 1368 ◆ **Menuhin Festival**  
*Mid-July through early September*

The fashionable resort town of Gstaad, Switzerland, is the setting for an annual summer music festival founded in 1956 by the world-renowned violinist Yehudi Menuhin (b. 1916). Menuhin's name and status have attracted internationally known soloists, orchestras, and chamber music groups to the festival—among them the Zurich Chamber Orchestra, the Chamber Music Ensemble of the Academy of St. Martin-in-the-Fields, and the Zurich Collegium Musicum. Students from the Menuhin School in London and the International Menuhin Music Academy in Gstaad are also invited to perform at least one concert each season. Menuhin's sister, Hepzibah, and son, Jeremy, have performed as soloists at the festival.

Although the emphasis is usually on chamber music and solo recitals, large orchestral pieces are occasionally performed as well. Chamber music concerts are given in the cone-roofed chapel at Saanen.

**CONTACT:**  
Menuhin Festival Gstaad  
Postfach 65  
Gstaad CH-3780 Switzerland  
011-41-33-748-8338; fax: 011-41-33-748-8339  
info@menuhinfestivalgstaad.com  
www.menuhinfestivalgstaad.com/

**SOURCES:**  
*MusFestEurBrit-1980*, p. 143

◆ 1369 ◆ **Mercè, Festa de la**  
*September*

Nearly 400 events celebrate the patron saint of Barcelona, La Madonna de la Mercè, each year for a few days including September 24. In years past, the Madonna's feast was observed with religious processions, but these days the processions are augmented by the city's liveliest party of the year with fireworks, street art, live music and dancing, acrobats forming human towers, and sporting events.

**CONTACT:**  
Barcelona Cultural Institute  
Palau de la Virrenia  
la Rambla 99  
Barcelona 8002 Spain  
011-34-93-301-7775; fax: 011-34-93-316-1010  
infoicub@mail.bcn.es  
www.bcn.es/merce/

◆ 1370 ◆ **Merchants' Flower Market**  
*Between May 10 and June 13; the seventh Sunday after Easter*

Whitsunday, or PENTECOST, in the Dutch city of Haarlem is the day on which the famous flower market opens in the *Grote Markt* (Great Market). Flower merchants arrive in the afternoon or early evening to set up displays of their flowers on tables and carts. When all the flowers have been arranged, the lights are turned off. As midnight approaches, the market square fills with people. As the bells begin to ring in the steeple of St. Bavo's Church, floodlights go on and thousands of tulips, daffodils, irises, and geraniums appear as if by magic. The festival continues all night until eight o'clock in the morning, with dancing to the sound of barrel organs. People buy herring, pastries, and ice cream from food vendors as well as flowers to place in their windows or on their dining-room tables in celebration of Whitsuntide.

See also LUILAK

**CONTACT:**  
Netherlands Board of Tourism  
355 Lexington Ave.  
New York, NY 10017  
888-GO-HOLLAND (464-6552)  
or 212-557-3500; fax: 212-370-9507  
info@goholland.com

**SOURCES:**  
*BkFestHolWrld-1970*, p. 65  
*FestWestEur-1958*, p. 135

◆ 1371 ◆ **Merdeka Day**  
*August 31*

A national holiday in Malaysia to commemorate its *merdeka*, or independence, from the British in 1957. Parts of Malaysia were under the rule of various foreign powers for centuries, but by the 1920s all the states eventually comprising Malaysia

were ruled by Britain. The Federation of Malaya was founded in 1957 and Malaysia was formed in 1963.

The streets of towns and cities are decorated on this day, and there are numerous parades, exhibitions, and stage shows.

**CONTACT:**  
Malaysian Tourism Promotion Board  
818 W. 7th St., Ste. 970  
Los Angeles, CA 90017  
800-336-6842 or 213-689-9702;  
fax: 213-689-1530  
mtpb.la@tourism.gov.my

**SOURCES:**  
*AnnioHol-2000*, p. 144  
*GdWrldFest-1985*, p. 131  
*IntlThFolk-1979*, p. 267

◆ 1372 ◆ **Merengue Festival (Festival de Merengue)**  
*Last week in July-first week in August*

The merengue is a lively Caribbean dance that originated in Haiti and the Dominican Republic. Its main characteristic is a limping side-step, and it corresponds to the rumba of Cuba or the samba of Brazil.

The world's most famous merengue festival takes place in Santa Domingo, the Dominican Republic's capital city, where outdoor stages are set up along the city's waterfront, and top bands play merengue music while couples swirl and shake to the fast-paced, pulsating rhythms.

In addition to watching the performances and competitions among merengue dancers, festivalgoers can enjoy the music of DJs and bands on the street, imbibe rum and beer, and eat the signature pork sandwiches, *chimichurris*.

**CONTACT:**  
Dominican Republic Tourism Office  
136 E. 57th St., Ste. 803  
New York, NY 10022  
888-374-6361 or 212-588-1012;  
fax: 212-588-1015  
newyork@sectur.gov.do

**SOURCES:**  
*WildPlanet-1995*, p. 510

◆ 1373 ◆ **Merrie Monarch Festival**  
*March-April; week after Easter*

A week of festivities in Hilo honoring Hawaii's King David Kalakaua (1836-1891), who reigned from 1874 to 1891, and gave the United States exclusive rights to maintain a naval station at PEARL HARBOR. The week's events, starting on EASTER, close with the world's largest hula competition on the last three nights. The top hula schools (*hula halau*) compete in ancient and modern hula.

**CONTACT:**  
Big Island Visitors Bureau  
250 Keawe St.  
Hilo, HI 96720  
808-961-5797; fax: 808-961-2126  
bigisland@hvcb.org  
www.merriemonarchlive.com

◆ 1374 ◆ **Messiah Festival**  
*March-April; eight days during Easter week*

The first Messiah Festival in Lindsborg, Kansas, was held in 1882 by a group of Swedish immigrants under the leadership of Dr. and Mrs. Carl Swensson. Using the voices of local townspeople, the Swenssons established what is now known as the Bethany Oratorio Society, a group of 400 singers that

includes faculty and students from Bethany College and a 50-member symphony orchestra. Other groups that perform at the annual festival include the Bethany College Choir and the Bethany Community Symphony Orchestra.

The program consists primarily of choral works, oratorios, and solo recitals, often by guest soloists such as Barbara Hoher, D'Anna Fortunato, Ronald Corrado, and Susan von Reichenback. All concerts are held at the college's Presser Auditorium. Lindsborg's Messiah Festival is often referred to as the "Oberammergau of the Plains." (See also OBERAMMERGAU PASSION PLAY.)

**CONTACT:**

Bethany College  
421 N. First St.  
Lindsborg, KS 67456  
785-227-3311, ext. 8185 or 8132  
www.bethanylb.edu/events/mes-  
siah\_index.html

**SOURCES:**

*MusFestAmer-1990*, p. 61

◆ 1375 ◆ **Mevlana, Festival of**

*Mid-December*

This nine-day festival is held in Konya, Turkey, the home of the religious sect known as the Mevlevi. Sometimes referred to as the "Order of the Whirling Dervishes" for the prominent role that ritual dance plays in their weekly observance of *sama* (congregational music), the sect was founded in the 13th century by Mevlana Celaleddin Rumi, one of Turkey's greatest poets and mystics. Their practices were banned in the early part of the twentieth century, but in 1954 Konya was given permission to revive the ritual dances. For nine days each year in December, the dervishes dance to the accompaniment of chanting and the music of flute, zither, and drums. Their turning and whirling motions are supposed to represent communion with the Divine.

The Mevlana Festival also offers lectures on the Mevlevi and special exhibits of art that date back to the 11th century.

**CONTACT:**

Turkish Embassy  
2525 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-612-6700; fax: 202-612-6744  
contact@turkishembassy.org

**SOURCES:**

*DictWrldRel-1989*, p. 632  
*FestWrld: Turkey-1999*, p. 12  
*GdWrldFest-1985*, p. 181  
*IntlThFolk-1979*, p. 370

◆ 1376 ◆ **Mexico Festival of Independence**

*September 15-16*

The **Fiesta Patrias** celebrates the anniversary of Mexico's independence. Although the festival itself goes on for the greater part of a week, it comes to a dramatic climax at 11 o'clock on the night of September 15 in Mexico City as crowds of merrymakers wait for the president to appear on the balcony of the National Palace and proclaim the famous *Grito de Dolores* (the 'cry of Dolores')—the 'call to freedom' that the priest Miguel Hidalgo y Costilla (1753-1811) of the town of Dolores used to rouse the peasant population to fight for their independence in 1810. The people respond by cheering *Viva México!* and shooting off pistols and fireworks.

The Festival of Independence is celebrated in smaller communities throughout Mexico in much the same way, with the local mayor reciting the *Grito de Dolores* at precisely 11 o'clock.

The following day is Independence Day, which is celebrated with fireworks, the ringing of cathedral bells, and a huge military parade. One of the big events on Independence Day is the drawing for the National Lottery. Tickets are inexpensive, and the winner becomes an instant millionaire. Almost everyone watches the drawing on television or listens to the radio to see who wins.

**CONTACT:**

President of Mexico  
Notes on Culture and History  
zedilloworld.presidencia.gob.  
mx/PAGES/culture/note\_el-  
grito.html

**SOURCES:**

*AnnioHol-2000*, p. 155  
*BkFest-1937*, p. 229  
*GdWrldFest-1985*, p. 135  
*NatlHolWrld-1968*, p. 172

◆ 1377 ◆ **Mi-Carême**

*Between March 8 and April 11; fourth  
Sunday in Lent*

This break from the strictness of LENT has traditionally been observed in France, Belgium, and various islands of the French West Indies—including Guadeloupe, St. Barthélemy, and Martinique. In Paris, it is customarily celebrated with the **Fête des Blanchisseuses**, or laundresses, who choose a queen from each of the various metropolitan districts. The district queens and the queen of queens chosen by them ride through the streets on a float, followed by their costumed courtiers and ladies-in-waiting. Then there is a colorful ball for the washerwomen that night.

In Belgium, **Mid-Lent** or **Half-Vasten** is the day when someone dresses up as the Count of Mid-Lent and distributes gifts to children.

**CONTACT:**

French Government Tourist  
Office  
444 Madison Ave., 16th Fl.  
New York, NY 10022  
800-391-4909 or 212-838-7800;  
fax: 212-838-7855  
info@martinique.org

**SOURCES:**

*BkFest-1937*, pp. 40, 121  
*FestSaintDays-1915*, p. 52  
*FestWestEur-1958*, p. 35

◆ 1378 ◆ **Michaelmas**

*September 29 in the West; November 8 in  
the East*

The **Feast of the Archangel Michael**, or the **Day of St. Michael and All Angels**, is a traditional feast day in the Roman Catholic, Anglican Communion, and Orthodox churches. The cult of St. MICHAEL, traditionally regarded as the leader of the heavenly host of angels, probably originated in the East, then spread to the West by the fifth century. The Roman Catholic feast honors the archangels Michael, Gabriel, and Raphael, while in the East and the Anglican communion, Michael and all the angels are honored.

Churches dedicated to Michael can be found in Asia and throughout coastal Europe, usually in places where Michael is reputed to have saved the community from the threat of a monster or giant. The ninth-century abbey Mont St. Michel, off the coast of Normandy, France, once held the shield worn by Michael in his fight against the dragon.

There is an old saying that if you eat goose on Michaelmas you won't have to worry about money for a year. When tenants paid their rent on this day (see QUARTER DAYS), it was

customary to include “one goose fit for the lord’s dinner.” Feasting on goose dinners is still part of the Michaelmas tradition, particularly in Ireland.

**SOURCES:**

*BkDays-1864*, vol. II, p. 387  
*BkFest-1937*, p. 153  
*DaysCustFaith-1957*, p. 242  
*DictFolkMyth-1984*, pp. 504, 716  
*FestSaintDays-1915*, p. 180  
*FestWestEur-1958*, p. 155  
*FolkWrldHol-1999*, p. 571  
*OxYear-1999*, pp. 391, 392, 410  
*RelHolCal-2004*, p. 101  
*SaintFestCh-1904*, p. 428

◆ 1379 ◆ **Michaelmas in Norway**  
*September 29*

In Norway, **Mikkelsmesse** is the time of year when cows and goats are herded down from the mountain farms, or *saeters*, to the valley homesteads. Almost all farms of any importance have saeters, which are similar to summer camps and are normally operated by women. Cattle and other animals are put out to pasture in the lush mountain meadows, and, traditionally, the girls—usually the eldest daughters of the family—milk and tend the animals and make butter, goat’s cheese, and other dairy products for sale or for use on the farms throughout the winter. When the girls return to their family homes in late September with their tubs of butter and well-fed animals wearing garlands of flowers, it is an occasion for dancing, singing, and feasting.

**SOURCES:**

*FestWestEur-1958*, p. 155

◆ 1380 ◆ **Michigan Brown Trout Festival**  
*Third through fourth weekend in July*

You don’t have to be a professional charter captain or even a local fisherman to participate in the Michigan Brown Trout Festival, which has been held in Alpena on the shores of Lake Huron since 1975. The main event is the two-day Super Tournament, which pits boat against boat. Cash prizes are awarded to those who catch the largest fish (by weight) in each of five divisions—brown trout, salmon, lake trout, steelhead, and walleye—each day and over the course of the week-long festival.

Tens of thousands of people come to Alpena to enjoy not only the fishing competitions but the sailboat races, entertainment, and other festival events. The lucky person who catches Big Brownie, a specially tagged brown trout, during the festival wins a \$50,000 savings bond. But the luck that is familiar to fishermen everywhere has plagued those attending the festival as well: no one has ever collected.

Michigan is also home to the National Trout Festival, which dates back to 1933. About 40,000 fishermen and visitors come to the small town of Kalkaska, which has 275 miles of trout streams and 85 lakes stocked with brown, brook, rainbow,

and lake trout. This festival is timed to coincide with the opening of trout season, which is the last Saturday in April throughout Michigan.

**CONTACT:**

Michigan Brown Trout Festival  
c/o Community Development  
Bldg.  
235 W. Chisholm St.  
Alpena, MI 49707  
800-4-ALPENA (25-7362) or 989-  
354-4181  
info@alpenacvb.com  
www.alpenami-browntROUT.  
com/

Kalkaska Area Chamber of Com-  
merce  
353 S. Cedar  
P.O. Box 291  
Kalkaska, MI 49646  
231-258-9103; fax: 231-258-6155  
info@kalkaskami.com  
www.kalkaskami.com

◆ 1381 ◆ **Michigan Renaissance Festival**  
*August-September for seven consecutive  
weekends*

Visitors who walk through the turreted gates of the annual Renaissance Festival in Holly, Michigan, are made to feel as if they’re stepping back into the 16th century. The festival has a permanent, 200-acre site which is set up to resemble a European village. Festival activities, which are designed to entertain and educate, include theater, games, and equestrian events as well as displays and demonstrations of Renaissance crafts and cooking. The entire event, which takes place over seven consecutive weekends beginning in mid-August, is based on the theme of a harvest celebration in which visitors are encouraged to participate. They can try their hand at archery or dueling, sample roasted turkey drumsticks, observe the arts of glassblowing, pewter casting, and blacksmithing, and witness a Tournament of Chivalry in which costumed knights on horseback joust on the gaming field.

The popularity of Renaissance festivals began with their introduction in California during the 1960s. Such events are now held in Detroit, Minneapolis, Kansas City, Kansas, and Largo and Sarasota, Florida, and in many other cities across the country. Attendance at the Holly festival has grown to more than 150,000 since it was first held in 1980.

**CONTACT:**

Michigan Renaissance Festival  
12600 Dixie Hwy.  
Holly, MI 48442  
800-601-4848 or 248-634-5552;  
fax: 248-634-7590  
mrfgraphics@comcast.net  
www.michrenfest.com/

◆ 1382 ◆ **Mid-Autumn Festival**  
*Full moon nearest September 15; fifteenth  
day of eighth lunar month*

This festival to honor the moon goddess is a national holiday in China and a day celebrated throughout the Far East and in Asian communities all over the world. It is also known

as the **Moon Cake Festival**. In Korea, it is called **Hangawi** or **CHUSEOK**; in Vietnam **Trung Thursday**; in Hong Kong **Chung Ch'iu**; and in Taiwan **Tiong-chhiu Choeh**.

Family reunions are traditional on this day, giving it some resemblance to the American **THANKSGIVING**. People travel long distances to be together for exchanging presents, feasting, and eating moon cakes. The ingredients of the cakes and the celebration vary according to the region.

In Taiwan, people have picnics and climb mountains to have a better view of the moon. Besides eating moon cakes, people eat pomeloes, a sweet local fruit. The Chinese word for pomelo sounds like the Chinese word for "blessing," so this is considered an especially good time to indulge in pomeloes. It's also a time for lovers to tryst.

In Malaysia, Vietnam, and other areas, it is a children's festival. They parade through the streets on the night of the festival with candle-lit paper lanterns, some of them white and round like the moon, others like all sorts of animals. Dancers parade with dragons made of paper and cloth, and firecrackers are lit after the parades. In Hong Kong children also carry paper lanterns, and many people spend the evening on the beaches watching the moon and the many bonfires that are lit on this night.

In Suzhou, China, a celebration is held in the Museum of Chinese Drama and Opera, with spectators seated at small porcelain tables where they eat moon cakes, drink jasmine tea, and watch a program of Chinese classical music, ballad-singing, acrobatics, and comic scenes from operas.

In Japan, the custom of *tsukimi*, or "moon-viewing," is observed at the same time as the Chinese festival—at the time of the full moon nearest September 15. People set up a table facing the horizon where the moon will rise, and place offerings on the table to the spirit of the moon. These would include a vase holding the seven grasses of autumn, cooked vegetables, and *tsukimi dango*, moon-viewing dumplings made of rice flour. Moon-viewing festivals are held at Hyakkaen Garden, Mukojima, Tokyo, and on Osawa at Daikakuji Temple in Kyoto, where the moon is watched from boats with dragons on their bows.

There are 20 to 30 varieties of moon cakes, which in their roundness are symbolic of family unity. Some are made of lotus seed paste, some of red bean paste, some with mixed nuts, and some have a duck egg in the center. In some regions, the moon cakes are crusty, while in others they are flaky.

There are also varying versions of the origins of the festival, which is thought to go back to the ninth century. One version has it that the Chinese, looking at the dark side of the full moon, saw a hare or rabbit, which was able to make a potion for immortality. The festival was the rabbit's birthday, and people sold rabbits on the streets. Moon cakes were made to feed the rabbits. Another version says that the day marks the overthrow of the Mongol overlords in ancient China; the moon cakes supposedly hid secret messages planning the overthrow.

The more accepted version is that the day is a harvest festival at a time when the moon is brightest. At this time of year, as the weather gets colder, people want a day to rest and enjoy life.

**CONTACT:**

Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428  
nycwwo@hktb.com  
www.discoverhongkong.com/  
eng/heritage/festivals/he\_  
fest\_mida.jhtml

Taiwan Government Information  
Office  
4201 Wisconsin Ave., N.W.  
Washington, DC 20016  
202-895-1850; fax: 202-362-6144  
tecroinfodc@tecro-info.org  
www.gio.gov.tw/info/festival\_  
c/moon\_e/moon.htm

**SOURCES:**

*BkFest-1937*, p. 81  
*BkFestHolWrld-1970*, p. 115  
*BkHolWrld-1986*, Sep 16  
*DictFolkMyth-1984*, pp. 191,  
225, 231  
*EncyRel-1987*, vol. 3, p. 326  
*FolkWrldHol-1999*, p. 504  
*GdWrldFest-1985*, p. 158  
*IntlThFolk-1979*, p. 198  
*OxYear-1999*, p. 703

◆ 1383 ◆ **Mid-Autumn Festival in Singapore**

*Full moon nearest September 15*

The **MID-AUTUMN FESTIVAL**, sometimes known as the **Mooncake Festival**, is observed by Chinese communities around the world. In Singapore, the mooncakes served during the festival recall a 14th-century uprising against the Mongols, when word of the revolt was spread by concealing the message in cakes that were then smuggled out to compatriots. Today the cakes are often sold along with lanterns and are filled with either a sweet bean paste or with melon and lotus seeds, and may be flavored with orange peels, egg yolks, or other spices. On the night of the Mid-Autumn Festival, children all over Singapore have parades so they can show off their lighted lanterns. There are also lantern-making contests, Chinese costume-making competitions, lion and dragon dances, and concerts.

**CONTACT:**

National Heritage Board of Singapore  
Heritage Kids  
#03-02 MITA Bldg.  
140 Hill St.  
Singapore 179369  
www.nhb.gov.sg/discover\_heritage/heritagekids/feature\_articles/feature\_festival\_chinese.shtml

**SOURCES:**

*GdWrldFest-1985*, p. 158

◆ 1384 ◆ **Middfest International**

*Three days in late September-early October*

Middletown, Ohio, is home to the annual festival of international culture known as Middfest. Designed to promote world understanding, friendship and peace, the festival highlights the culture of a different country each year. Performers, artists, and dignitaries from the featured country come to Middletown and stay with local families. During the week preceding the three-day festival, they perform in nearby communities, give talks, and demonstrate their art and skills.

Countries that have been invited to participate since the festival's inception in 1981 include Luxembourg, Mexico, Egypt, Brazil, Japan, Switzerland, Canada, Italy, India, and Ireland. Included in the celebration are museum-quality exhibits, ethnic dances, and menus from all over the world. Lectures, workshops, films, and special interest activities are also scheduled throughout Middfest weekend.

**CONTACT:**

Middfest International  
One Donham Pl.  
Middletown, OH 45042  
513-425-7707; fax: 513-425-7921  
middfest@siscom.net  
www.middfestinternational.org/

◆ 1385 ◆ **Midimu Ceremony**

*June-October*

The Midimu ceremony is a masked dance ritual celebrating the end of the three-year initiation period for Makonde boys and girls. Although the Makonde originally lived in Malawi, Zambia and Zimbabwe, they have migrated to Tanzania and Mozambique as well. During the dry season, which occurs between June and October, a group of the men inform their families that they must take a long trip. There is a public farewell ceremony, and then they disappear for 10 to 15 days. During this time they go from one village to the next and perform the masked dances of the Midimu ceremony, visiting the house of each new initiate and, after portraying various mythical stories in dance, receive honey, meat, jewelry, and occasionally money in return.

The Midimu ceremony always begins at night during the time when the moon moves from the quarter to the half phase. It usually follows a happy event—such as a successful hunt, a good haul of fish, or a bountiful harvest.

**SOURCES:**

*FolkWrldHol-1999*, p. 548

◆ 1386 ◆ **Mid-Lent in Italy**

*Between March 8 and April 7; fourth  
Sunday in Lent*

In Italy **Mezza Quaresima**, or Mid-Lent, is a day of respite from the otherwise severe restrictions of LENT. Parties, dances, and street celebrations take place throughout the country, and many feature effigies of *Quaresima* that resemble a lean, witch-like old hag—in stark contrast to the fat man who represents CARNIVAL.

In Abruzzi, according to custom, the effigy of Quaresima is pierced with seven feathers and suspended on a rope stretched across the street. On each Saturday in Lent the villagers pluck out one feather to signify the end of one of the seven weeks of the Lenten season.

**CONTACT:**

Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**

*FestSaintDays-1915*, p. 52  
*FestWestEur-1958*, p. 92

◆ 1387 ◆ **Midnight Sun Festival**

*June 21*

Celebrations of the SUMMER SOLSTICE in Nome, Alaska, where the sun shines for better than 22 hours a day in the peak of summer. In Nome, the longest day of the year is feted on two days with a street dance, blanket toss, barbecue,

Monte Carlo night (gambling), Eskimo dances, a parade, and a mock bank hold-up and jail. A river raft race has been held at midnight on June 21 since the 1960s. Various homemade rafts paddle down a one- to two-mile course on the Nome River, and the winning team claims a fur-lined honey bucket, which is passed on from year to year. A softball tournament, with about 20 men's and women's teams competing for trophies, precedes the day of the solstice. Games start at about 10 P.M.

Various places in Alaska celebrate the midnight sun in various ways: Skagway throws a dance, and at Tok in 1990, the Frigid Poets Society began the practice of climbing a mountain to watch the sun not set.

In Fairbanks, a midnight baseball game is played without artificial lights. The home team, Fairbanks Goldpanners (the name recalls the gold-rush days of early Fairbanks), is reputed to be one of the best semi-pro teams in the nation. The solstice is also marked with department store sales. On the day before the baseball game, there is a Midnight Sun Run, a 10-kilometer race attracting local and national runners, with refreshments and entertainment at the finish.

This excessive activity at midnight may be at least partly explained by the function of the pineal gland. In humans, this pinecone-shaped gland is thought to produce the hormone melatonin that circulates through the body and triggers two reactions—drowsiness and reduced sex drive. Light inhibits melatonin production and thus makes it easier to do with less sleep when the sun shines. Hence, baseball games at midnight. (It is also a fact that 72 percent of Alaska babies are conceived between May and September.)

**CONTACT:**

Fairbanks Convention and Visitors  
Bureau  
550 First Ave.  
Fairbanks, AK 99701  
800-327-5774 or 907-456-5774;  
fax: 907-452-2867  
info@explorefairbanks.com  
www.explorefairbanks.com

Nome Convention and Visitors  
Bureau  
P.O. Box 240 HP-N  
Nome, AK 99762  
907-443-6624; fax: 907-443-5832  
tourinfo@ci.nome.ak.us  
www.nomealaska.org/vc/festivals.htm

◆ 1388 ◆ **Midsummer Day**

*June 24, or nearest Friday*

This ancient pagan festival of the SUMMER SOLSTICE, originally kept on June 21, is celebrated in Europe and Scandinavian countries in much the same way as BELTANE was celebrated in Ireland. Bonfires are still lit in some places on **Midsummer Eve** as a way of driving out evil and renewing reproductive powers. At one time it was believed that all natural waters had medicinal powers on this day, and people bathed in streams and rivers to cure their illnesses. Midsummer Day is also sacred to lovers. Shakespeare's romantic comedy, *A Midsummer Night's Dream*, reflects the traditional

spirit associated with this festival.

The Swedish begin their **Midsommar** celebration on the Friday before Midsummer Eve and continue through Sunday. Every town and village sets up a maypole, or *Majstang*, which is decorated with flowers, leaves, and flags. In Rattvik, Sweden, on Lake Siljan, the festivities are held on a pier. The province of Dalarna, where some of Sweden's oldest wooden cottages have been preserved is a popular place to spend the Midsommar festival weekend.

The Swedes call Midsommar "the day that never ends," because the sun doesn't begin to set until 10:00 P.M. and it rises again at 2:00 A.M. In areas of Norway and Sweden that lie above the Arctic Circle, the sun shines brightly 24 hours a day for six weeks.

When June 24 was designated St. JOHN'S DAY by the Christian Church, the fires that had been associated with the pagan festival were reinterpreted to symbolize St. John, whom the Lord had once called "a burning and shining light." But the pre-Christian elements surrounding Midsummer Day never really disappeared, and the Feast of St. John has long been associated with solstitial rites. This day is also one of the official QUARTER DAYS in England.

In Estonia, St. John's Eve is a national holiday known as **Voidupuha**, or **Victory Day**, commemorating the 1919 Battle of Vonnu in which Estonia regained control from Baltic-German rule; because celebrations extend into the night, the next day, June 24, is also a public holiday.

See also CALINDA DANCE; INTI RAYMI FESTIVAL; JUHANNUS; KUPALO FESTIVAL; ST. HANS FESTIVAL

**CONTACT:**

Estonian Ministry of Foreign Affairs  
Press and Information Dept.  
Islandi Väljak 1  
Tallinn 15049 Estonia  
011-372-6-317-000; fax: 011-372-6-317-099  
vminfo@vm.ee  
www.vm.ee/ (click "Estonia," "Traditions and Values," then "Estonian Holidays")

**SOURCES:**

*AmerBkDays-2000*, pp. 470, 474  
*BkDays-1864*, vol. I, p. 814  
*BkFest-1937*, pp. 32, 59, 125, 136, 213, 220  
*DaysCustFaith-1957*, p. 151  
*DictFolkMyth-1984*, pp. 105, 157, 168, 202, 203, 253, 486, 606, 629, 723, 747, 754, 789, 866, 871, 930, 961, 966, 1032, 1172  
*FestWestEur-1958*, pp. 13, 27, 43, 68, 153, 167, 199, 235  
*FolkWrldHol-1999*, p. 392  
*OxYear-1999*, p. 259  
*SaintFestCh-1904*, p. 301

◆ 1389 ◆ **Mihr, Festival of**  
*February*

The Church of Armenia, proud of its ancient lineage and determined to retain its national character, has made it a point to keep a number of pagan ceremonies alive by investing them with Christian significance. This seems to be the case with the Festival of Mihr, the ancient god of fire. This pagan spring festival was originally observed by lighting fires in Mihr's honor in the marketplace, and by lighting a lantern that burned throughout the year in the temple. When Christianity was introduced in Armenia early in the

third century, fires were lit on this day in the church courtyards, and people danced around them or jumped through the flames.

The modern-day Armenian celebration of the Presentation of Christ in the Temple or CANDLEMAS retains many elements of the pagan Festival of Mihr.

**SOURCES:**

*BkFest-1937*, p. 23

◆ 1390 ◆ **Mihragan**

*February, March, October; 16th day of Mihr, the 7th Zoroastrian month*

Mihragan probably was adapted from the ancient Persian Feast of MITHRA. The 16th of Mihr is considered a "sacred name day" because both the day and the month share the name of the Zoroastrian spiritual being or *yazata* known as Mihr (or Meher, or sometimes Mithra), who presides over justice and who is traditionally identified with the sun. In the Zoroastrian religion, name-day feasts are celebrated with special religious services which may be performed in a fire temple, a meeting hall, or a private home by either priests or laypeople.

Mihragan is the festival of the AUTUMNAL EQUINOX, and as such, it should occur exactly six months after the festival of the VERNAL EQUINOX, JAMSHED NAVARAZ, which falls on the first day of the first Zoroastrian month. Because the month is Mihr, it was thought to be more appropriate to celebrate the festival on the day—in this case, the 16th—that bears the same name as the month.

Mihragan is also associated with a legendary ancient event—the day on which the heroic Faridun ascended the throne of Persia after killing the mythical evil ruler Zohak.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and Mihragan can fall either in February, March, or October according to the Gregorian calendar.

There are only about 100,000 followers of Zoroastrianism today, and most of them live in northwestern India or Iran. Smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**

*RelHolCal-2004*, p. 68

◆ 1391 ◆ **Milan Trade Fair**  
*April*

The Milan Trade Fair was originally started in 1920 to allow Italy and other European countries to display their products. It grew into a 10-day event in April hosting 35,000 manufacturers from 110 countries, 25 of whom had their own pavilions. Although the trade fair is a boost for Milan's economy, the city was chosen primarily because of its geographical proximity to the rest of Europe. Today the center hosts more than 70 shows year round. There are also buildings devoted to the products of the various regions of Italy, with displays of leathercrafts, jewelry, textiles, graphic arts, fashions, and ceramics.

**CONTACT:**

Fiera Milano  
Piazzale Giulio Cesare  
Milano, Lombardy 20145 Italy  
011-39-02-49971; fax: 011-39-02-49977963  
fieramilano@fieramilano.it  
www.fieramilano.com/

**SOURCES:**

*GdWrldFest-1985*, p. 117

◆ 1392 ◆ **Mille Miglia**

*May*

The three-day endurance rally in Italy for vintage racing cars known as the Mille Miglia, or **Thousand Miles**, began in 1927 as an all-out race, and it took about 20 hours to cover the course. By 1938, the roads had improved to the point where it took only about 12 hours, and the all-time record of 10 hours, seven minutes, 48 seconds was set in 1955. This meant that the driver had to average nearly 100 miles per hour on roads that drivers normally would hesitate to traverse at 40. A tragic accident in 1957, in which one of the racers, his navigator, and 11 spectators were killed, led to a ban against racing on public roads and brought the Mille Miglia to an abrupt halt.

The event was reorganized in 1977 with different rules. Although it still features vintage racing cars from the 1920s through the 1950s and the same roads, drivers are given three days—rather than 10 hours—to cover the thousand miles. Driving in ordinary traffic, the competitors have to average a set number of miles per hour on 34 timed sections of the course, 19 of which are driven over particularly challenging and scenic stretches of road.

The route begins in Brescia, goes east to Verona, and then southeast to Ferrera, where the drivers spend the night. Early the next morning they leave for Ravenna, follow the coast to Rimini, and then head into the mountains, where they must cover some of the most serpentine and beautiful roads in the world. The drivers spend the second night in Rome and on the third day make a 12-hour dash back to Brescia via Viterbo, Siena, Florence, and Bologna.

**CONTACT:**

Mille Miglia  
Via Cassala 60  
Brescia 25126 Italy  
011-39-030-280-036; fax: 011-39-030-48093  
www.millemiglia.it

◆ 1393 ◆ **Min, Festival of**

*Autumn*

Min was an ancient Egyptian god, often identified with Amun and Horus. As the god of fertility and rain, he was frequently represented holding a thunderbolt. Ancient Egyptians also associated Min with a bull, in which form he was also believed to be present at the annual harvest festival held in his honor. There were processions at the temple in Luxor, where the god also may have been offered lettuce, considered an aphrodesiac.

**SOURCES:**

*Festivals-1981*, p. 9  
*HarvFestWrld-1995*, p. 33

◆ 1394 ◆ **Minehead Hobby Horse Parade**

*April 30-May 1*

In England and Wales, hobby horses have been a part of celebrations welcoming spring as far back as anyone can remember. In the waterfront town of Minehead, Somerset, the “sailors’ horse” has a boat-shaped frame 7-10 feet long, which is carried on the shoulders of a man whose body is concealed by a canvas curtain that hangs to the ground. His head is covered by a painted tin mask and a tall dunce cap. Through a slit in the canvas, he can reach out his hand for contributions from spectators. Hundreds of rainbow-colored ribbons stream from the top of the horse, fluttering in the wind as he cavorts about town to the accompaniment of a drum and an accordion. Most of the money that is collected by the hobby horse and his companions is spent in the local pub afterwards, although some of it is supposed to go to charitable causes.

On MAY DAY Eve the horse sets out promptly at midnight, ending up at Whitecross (a crossroads to the west of town, the former site of a maypole) on May Day morning. Later in the afternoon the group goes to the nearby village of Dunster and pays its respects to the lord of the local castle. The hobby horse performs again in the square at Dunster that evening.

A similar ceremony is held in Padstow, Cornwall, where “Old ‘Obby ‘Oss” is a ferocious-looking monster with snapping jaws and sharp teeth. During the dance that represents the culmination of the Padstow ceremony, the horse goes through a ritualistic death and rebirth—an indication, perhaps, of the ceremony’s roots in ancient fertility rites driving out winter and welcoming spring.

**CONTACT:**

Minehead Tourist Information  
Centre  
17 Friday St.  
Minehead, Somerset TA24 5DJ  
United Kingdom  
011-44-845-3452465; fax: 011-44-1643-707-166  
mineheadtic@visit.org.uk

**SOURCES:**

*BkHolWrld-1986*, May 2  
*OxYear-1999*, p. 188  
*YrBookEngFest-1954*, pp. 48, 51

**CONTACT:**

Padstow Tourist Information  
Centre  
North Quay  
Padstow, Cornwall PL28 8AF  
United Kingdom  
011-44-1841-533-449; fax: 011-44-1841-532-356  
padstowtic@visit.org.uk  
home.freeuk.net/bribbonobby  
oss/ (Official Padstow Blue  
Ribbon ‘Obby ‘Oss Website)

◆ 1395 ◆ **Minneapolis Aquatennial Festival**

*Ten days, including the third full week in July*

The Aquatennial Festival takes place in Minneapolis, one of America’s coldest cities, during the one time of the year it’s most likely to be warm and rain-free, according to meteorologists. It is not only a celebration of summer but of the region’s many rivers and lakes. Of the nearly 50 events in the festival, one of the most popular is the Milk Carton Boat Race, a competition for vessels made entirely from milk cartons. In



1993, the largest-ever boat was entered—a 100-foot, 25,000-milk carton vessel resembling an aircraft carrier with a “cargo” of nearly 150 people, honoring veterans of Operation Desert Storm.

First held in 1940, the Aquatennial Festival also features such events as the evening Torchlight Parade and the Grande Day Parade, a sand castle competition, a sailing regatta, a triathlon, and a fireworks display. More than 800,000 people attend the 10-day annual festival.

**CONTACT:**  
Minneapolis Downtown Council  
612-338-3807  
dtc.downtownmpls.com  
www.aquatennial.org

**SOURCES:**  
*FunAlsoRises-1998*, p. 159

◆ 1396 ◆ **Miramichi Folk Song Festival**

August

Miramichi, a timber port along the St. Lawrence River in Canada, also refers to a type of ballad or narrative song associated with Canadian lumber camps. Miramichi became the newest city in the province of New Brunswick when in 1995 the towns of Newcastle and Chatham, as well as several area villages, combined to incorporate one city. The Miramichi Folk Song Festival, held over three to five days in August, is devoted entirely to songs and ballads in the miramichi “come all ye” style that tell stories of adventure, tragedy, and romance. While most of the songs are performed without accompaniment, they are often followed by tunes played on the fiddle, mouth organ, accordion, or guitar. There are also step-dancing and tap-dancing contests.

Founded in 1958, the festival features local folk singers and musicians as well as groups from all over Canada and the United States.

**CONTACT:**  
Miramichi Folk Song Festival  
Inc.  
P.O. Box 13  
Miramichi, New Brunswick E1V  
3M2 Canada  
506-623-2150; fax: 506-623-2261  
bb2@nb.sympatico.ca  
www.miramichifolksongfestival.com/

**SOURCES:**  
*GdWrldFest-1985*, p. 38  
*IntlThFolk-1979*, p. 65

◆ 1397 ◆ **Misa de Gallo**

December 16-24

The start of the CHRISTMAS season in the Philippines, blending Christian tradition with the harvest thanksgiving of the ancient Filipinos.

As the first cockcrows are heard at dawn on Dec. 16, bells of the Roman Catholic churches ring, brass bands parade through towns, children fire small bamboo cannons, and skyrockets burst—all to awaken people for the Misa de Gallo, called **Cock’s Mass** in English and **Simbang Gabi** in Tagalog. Each morning of the festival families walk to churches for mass at dawn. Then, on Dec. 24, there is a midnight mass. After the services, people congregate in food stalls that have been set up around church patios or go home for traditional breakfasts of rice cakes and ginger tea or cocoa.

Legend says the Cock’s Mass started in the 1700s when a Spanish priest thought that blending native custom with

Catholic ritual would help spread the faith. Filipinos had long celebrated good harvests with festivals of thanksgiving, and the priest called the farmers together at harvest time to thank God for good fortune and to pray for a good harvest in the coming year.

**SOURCES:**  
*AnnioHol-2000*, p. 209  
*BkFestHolWrld-1970*, pp. 144,  
154  
*EncyChristmas-2003*, p. 501  
*FolkWrldHol-1999*, p. 703  
*GdWrldFest-1985*, p. 151  
*IntlThFolk-1979*, p. 289

◆ 1398 ◆ **Mischief Night**

November 4

The idea of letting children have a “lawless night” originated in England, and was often celebrated on MAY DAY EVE (April 30) or on HALLOWEEN. But in the mid-17th century, when GUY FAWKES DAY (November 5) became a national holiday, Guy Fawkes Eve became the most popular night for mischief in England, Australia, and New Zealand, where it is sometimes called **Mischievous Night** or **Danger Night**.

**SOURCES:**  
*AnnioHol-2000*, p. 186  
*BkHolWrld-1986*, Nov 4  
*DictDays-1988*, pp. 26, 77

◆ 1399 ◆ **Misisi Beer Feast**

October; Twamo

The ritual harvest feast known as the **Misisi** takes place in Uganda after the millet harvest each year. The Sebei people make a beer out of the *misisi* (“grain that is left on the ground”) after the millet stalks have been gathered and placed in granaries. Misisi also refers to the cobs of maize that are too small to be worth storing. In addition to beer, the feast includes maize meal, steamed plantains, and a bullock, ram or chickens.

A special group of close relatives is invited to the feast, and the host’s father (or some other elder) pours the beer from a libation gourd or *mwendet* and offers it to a friend, saying, “Please accept this beer; I am still alive and let us enjoy it together.” Libations are poured with the right hand, inside the house or *kraal*, naming the host’s father, brothers, mother, mother’s brothers, grandparents, father-in-law, brothers-in-law, and all deceased members of the clan who still have living descendants. Libations are poured for the evil spirits with the left hand, outside the kraal, naming deceased relatives who are jealous because they never had children, or those who cursed them in life.

The Misisi Beer Feast is usually held during the month called Twamo, which is around the same time as the month of October. Mukutanik, an adaptation of Misisi, is held at CHRISTMAS. In areas of Uganda where the millet ripens sooner, it is held earlier.

**SOURCES:**  
*FolkWrldHol-1999*, p. 549

◆ 1400 ◆ **Miss America Pageant**  
*September*

What began in 1921 as an attempt by the Business Men's League of Atlantic City, New Jersey, to keep tourists in town after LABOR DAY has developed into an American institution. The week-long event that begins when the winners of the 50 state pageants arrive on Monday includes evening gown, swimsuit, and talent competitions; a parade along Atlantic City's famous boardwalk; and, on Saturday evening, final judging of the 10 semifinalists and five finalists, culminating in the crowning of the new Miss America shortly before midnight. Bert Parks, who hosted the pageant on television for 25 years, was renowned for his patented rendition of "There She Goes," the song that is traditionally sung as the new Miss America walks down the runway in Convention Hall for the first time. In addition to a year of travel and lucrative personal appearances, the winner receives a \$50,000 scholarship.

The Miss America Pageant has had its ups and downs over the years—notably the 1968 protests by members of the women's liberation movement, who lit a symbolic fire in a trashcan and threw in a brassiere, some fashion magazines, and makeup—giving rise to the labeling of feminists as "bra-burners." Vanessa Williams, the first African American to win the pageant, was also the first to be dethroned when it was revealed in July of 1984 that she had once posed nude for *Penthouse* magazine. But many former Miss Americas have gone on to achieve successful careers as models, actresses, or television personalities, or in public service—among them Phyllis George (Miss America 1971), Mary Ann Mobley (1959), and Bess Myerson (1945).

**CONTACT:**  
The Miss America Organization  
Two Ocean Way, Ste. 1000  
Atlantic City, NJ 08401  
609-345-7571; fax: 609-347-6079  
info@missamerica.org  
www.missamerica.org

**SOURCES:**  
*AmerBkDays-2000*, p. 633

◆ 1401 ◆ **Mithra, Feast of**  
*January, February, September; 1st day of  
Mihir, the 7th Zoroastrian month*

This is a lesser feast celebrated on the first day of the seventh month by Zoroastrians, who are followers of the Persian prophet, Zoroaster (also known as Zarathushtra, believed to have lived around 1200 B.C.). Because there are only about 100,000 Zoroastrians in the world and their communities are often widely separated, they actually use three different calendars: the Fasli, the Shahanshahi, and the Kadmi calendars, which means that their festivals have three different dates according to the Gregorian calendar. The Feast of Mithra coincides with the AUTUMNAL EQUINOX in the Fasli calendar.

Mithra is an alternate name for the spiritual being Mihir, who is charged with overseeing contracts and fair dealing. Mithra is also responsible for avenging people who have broken

contracts or who have not dealt fairly with one another. Some scholars believe that he is the basis for the Roman god by the same name.

Of the modern-day followers of Zoroastrianism, most live in northwestern India (where they are known as Parsis) or Iran. Smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

See also MIHRAGAN

**SOURCES:**  
*RelHolCal-2004*, p. 67

◆ 1402 ◆ **Miwok Acorn Festival**  
*Usually weekend after fourth Friday of  
September*

An annual two-day event of the Miwok (which means "people") Indians, held at the Indian Grinding Rock State Historic Park near Sacramento, Calif. The park was a gathering place for Indians for thousands of years until Europeans settled there in 1848 at the time of the Gold Rush. This is an ancient harvest festival, largely religious, with ceremonial rites and traditional dances. It celebrates the acorn, just as Indians in the east have harvest festivals for the turkey, and in the south and southwest for corn. Acorns were a staple of the California Indians' diet, and were ground to make soup and meal for bread.

**CONTACT:**  
Federated Indians of the Graton  
Rancheria  
P.O. Box 481  
Novato, CA 94948  
707-566-2288; fax: 707-566-2291  
coastmiwok@aol.com  
www.coastmiwok.com and  
www.nps.gov/pore/ (click  
"History & Culture")

**SOURCES:**  
*IndianAmer-1989*, p. 346

◆ 1403 ◆ **Mnarja (Imnarja; Feast of St. Peter and St. Paul)**  
*June 29*

The principal folk festival of Malta and a public holiday there, thought to have been originally a harvest festival. It is held in Buskett Gardens, a park with extensive vineyards and orange and lemon orchards not far from Mdina, Malta's medieval capital. The name of the festival is a corruption of the Italian *luminaria*, meaning "illumination," since in long-ago times, the bastions around Mdina were illuminated by bonfires for the event. At one time, Mnarja was such a popular and important feast that a husband traditionally promised his bride on their wedding day that he would take her to Buskett on Mnarja Day every year.

Festivities begin on the eve of Mnarja with an agricultural show that continues through the next morning and folk-singing (*ghana*) and folk-music competitions. The traditional food of the evening is fried rabbit. On the following day, bareback horse and donkey races bring the feast to an end. The winners receive *paljj*, "embroidered banners," which they donate to their town church.

See also ST. PAUL'S SHIPWRECK, FEAST OF; STS. PETER AND PAUL DAY

**CONTACT:**

Malta National Tourist Office  
65 Broadway, Ste. 823  
New York, NY 10006  
212-430-3799; fax: 425-795-3425  
office.us@visitmalta.com

**SOURCES:**

*AnnieHol-2000*, p. 108  
*FolkWrldHol-1999*, p. 408

◆ 1404 ◆ **Mochi No Matsuri**

*Eighth day of 12th lunar month*

The **Rice Cake Festival** is a minor public holiday native to Okinawa. The rice cakes, called *mochi* or *muchi*, are red or white and cylindrical, about four inches long and one inch in diameter. They are wrapped in the leaf of the *sannin* plant or in sugar cane leaves. On the morning of the eighth day of the 12th lunar month, the cakes are placed on a special shelf while prayers are said. Then they are served to guests or hung by string around the room.

**SOURCES:**

*FolkWrldHol-1999*, p. 785

◆ 1405 ◆ **Mohawk Trail Concerts**

*Weekends in July*

The Mohawk Trail is a stretch of 67 miles along Route 2 from Greenfield in northern Massachusetts to the New York boundary. It was originally an Indian path, then a route for covered wagons and stagecoaches. Nowadays it is favored by tourists, particularly during the New England fall foliage season.

The Mohawk Trail Concerts began in 1970 as a series of chamber music performances by musicians who spent the summer in and around Charlemont, a rural area 120 miles northwest of Boston. One of the founding musicians, violinist-composer Arnold Black (1923-2000), eventually became the artistic director for what evolved into a weekend concert series that now extends through the month of July, with other special concerts throughout the year. Performances are given in the Federated Church of Charlemont, where the audiences hear both well-known musicians and young artists in a varied program of classical, contemporary, jazz, and folk music.

**CONTACT:**

Mohawk Trail Concerts  
75 Bridge St.  
Shelburne Falls, MA 01370  
888-MTC-MUSE (682-6873) or  
413-625-9511  
info@mohawktrailconcerts.org  
www.mohawktrailconcerts.org/

**SOURCES:**

*MusFestAmer-1990*, p. 77

◆ 1406 ◆ **Mohegan Homecoming**

*Third weekend in August*

The Mohegan Homecoming, which takes place in Uncasville, Connecticut, on the third weekend in August each year, is a modern festival that has evolved from the pre-Columbian thanksgiving ceremony held by the Indians to thank their creator for the corn harvest. Up until 1941 the Mohegans held a Green Corn Festival, also known as the Wigwam Festival, but later the event was billed as a "homecoming"—

a time for Mohegan Indians living in all parts of the world to come home and renew their roots. It is an opportunity to conduct tribal business, such as the installation of new chieftains and medicine women, and to update one another on tribal matters. Foods served at the festival include succotash, clam chowder, and other New England specialties; other events include traditional dancing, storytelling, and arts and crafts displays.

**CONTACT:**

The Mohegan Tribe  
5 Crow Hill Rd.  
Uncasville, CT 06382  
860-862-6100  
www.mohegan.nsn.us/

◆ 1407 ◆ **Moldovan Language Day**

*August 31*

Limba Noastra, or Our Language Day, is a public holiday in Moldova, which is the official name of the former Moldavian Soviet Socialist Republic, an historic region of northeastern Romania. On August 31, 1989, Moldova became the first Soviet republic to pass a law declaring its language, Moldovan, to be the official language of the republic. The language law also formally proclaimed that Moldovan and Romanian were the same. The Soviets had insisted that Moldovan was a different language from Romanian in order to promote the idea that Moldovans and Romanians were separate nations.

Second in importance only to Moldovan Independence Day on August 27, Language Day is celebrated with ceremonies at the burial sites of individuals linked to the struggle for cultural rights of Romanians, especially Romanian poets and writers.

**CONTACT:**

Moldovan Embassy  
2101 S St., N.W.  
Washington, DC 20008  
202-667-1137; fax: 202-667-1204  
moldova@dgs.dgsys.com

◆ 1408 ◆ **Mollyockett Day**

*Third Saturday in July*

Mollyockett was a Pequawket Indian who lived among the early settlers of western Maine. Born between 1730 and 1740, she lived in the area now known as Bethel after 1770 and made frequent trips throughout the Androscoggin Valley and into northern New Hampshire, Vermont, and Quebec. She was known as an "Indian doctress" who treated the white settlers of New England as well. One of her most famous patients was the infant Hannibal Hamlin, whom she found near death and cured with warm cow's milk. He grew up to become Abraham LINCOLN's vice president. Mollyockett was also known as a storyteller, famous for her tales of buried Indian treasure.

The local festival that is currently known as Mollyockett Day in Bethel, Maine, started out in the 1950s as a fundraising event for families in need of assistance. In 1970 the name was changed in honor of the Indian woman whose generosity and self-reliance have become legendary. The festival includes a parade, foot races, rubber ducky race, and Maine lobsters.

**CONTACT:**

Bethel Area Chamber of Commerce  
8 Station Pl.  
P.O. Box 1247  
Bethel, ME 04217  
800-442-5826 or 207-824-2282;  
fax: 207-824-7123  
info@bethelmaine.com  
www.bethelmaine.com/events/  
events.cgi?select\_month=7

◆ 1409 ◆ **Monaco Grand Prix**

*May*

One of the last true road circuits, the Monaco GRAND PRIX winds through the streets of Monte Carlo, along the harbor, and through a tunnel. It is a Formula One motor race, which refers to very specific rules governing the car's weight, maximum number of cylinders, fuel, and engine cylinder capacity. First run in 1929, the Monaco Grand Prix has a lap distance of 1.95 miles with an unusually high number of corners, which demand constant gear-changes and maximum concentration from the drivers. In 1955 an Italian car skidded and ended up in the harbor, underscoring the dangerous and unusual nature of this race.

Formula One cars are single-seaters, although prior to the 1920s the mechanic rode in the car as well. The engine is located in the rear, and the driver, protected by special clothing, a crash helmet and goggles, steers with a very small wheel from a reclining position, to reduce air drag to a minimum. Grand Prix races are held all over the world and are approximately 200 miles in length. But most are now run on specially constructed courses designed to simulate road conditions.

**CONTACT:**

Monaco Government Tourist Office  
565 Fifth Ave.  
New York, NY 10017  
800-753-9696 or 212-286-3330;  
fax: 212-286-9890  
info@visitmonaco.com  
www.visitmonaco.com

**SOURCES:**

*GdWrldFest-1985*, p. 137

**Mondays of the Hill**

*See Guelaguetza, La*

**Mongolia Revolution Day**

*See Naadam*

◆ 1410 ◆ **Monkey God, Birthday of the**

*September*

A celebration by Chinese Taoists of Tai Seng Yeh, the popular Monkey God, who sneaked into heaven and acquired miraculous powers; he is thought to cure the sick and absolve the hopeless. He is the godfather of many Chinese children.

In Singapore, Taoist mediums go into a trance to let the god's spirit enter their bodies; then, possessed, they howl and slash themselves with knives, and scrawl symbols on scraps of paper that are grabbed by devotees. There are also puppet shows and Chinese street opera performances at Chinese temples.

**CONTACT:**

Singapore Tourism Board  
590 Fifth Ave., 12th Fl.  
New York, NY 10036  
212-302-4861; fax: 212-302-4801  
AskRoc@TourismSingapore.com

**SOURCES:**

*BkHolWrld-1986*, Sep 17  
*FolkWrldHol-1999*, p. 510  
*GdWrldFest-1985*, p. 158

◆ 1411 ◆ **Monkey Party**

*November-December*

Yongyuth Kijwattananuson first offered this banquet to the long-tailed macaque monkeys who live in the city of Lop Buri, Thailand, in 1988 to thank them for making his hotel so attractive to visitors. It has since become an institution, especially for the hundreds of monkeys who normally spend their time begging and stealing food from townspeople and tourists. Dozens of chefs prepare numerous dishes featuring fruit and vegetables on tables covered with red tablecloths and then wait for the monkeys to overcome their fear of the spectators, loudspeakers, and media people who assemble to cover the event. Once they realize it's safe, the monkeys eventually approach the tables to feast on the offerings, playing and throwing food in the process. According to local legend, some of the monkeys can be seen disembarking from trains the morning of the event, though it is more likely that the majority, at least, are local inhabitants.

**CONTACT:**

Yongyuth Kijwattananuson  
Lopburi Inn and Resort  
114 Phaholyothin Road, T.  
Tasala  
Maung, Lopburi 15000 Thailand  
011-662-643-1191; fax: 011-66-36-614795  
support@lopburiinnresort.co.th  
www.lopburiinnresort.co.th/

**SOURCES:**

*WildPlanet-1995*, p. 400

Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

◆ 1412 ◆ **Monlam (Prayer Festival)**

*Usually February; 4th-25th days of first  
Tibetan lunar month*

The greatest festival in Tibet follows the Tibetan New Year (LOSAR) celebrations, and commemorates the miraculous powers of Buddha. The two-week festival was started in the 14th century by Tsongkhapa, the great reformist monk, to ensure that the new year would be successful and prosperous. It is a time to attend examinations of and make offerings to monks, to light butter lamps, and above all to socialize, get the latest news, and watch sports events such as wrestling, archery, and horse racing. On the 15th day celebrants throng to Lhasa's famous Jokhang temple, where monks have created enormous butter sculptures. (*See BUTTER SCULPTURE FESTIVAL.*) A procession around the Barkor, the old city of Lhasa, carries a statue of Maitreya, the future Buddha.

When the Chinese denounced religious observances in 1959, the festival died. It was revived again in 1986, and has been observed since, although not with the grandeur of earlier days.

**CONTACT:**

Office of Tibet  
Tibet House  
1 Culworth St.  
London NW8 7AF United  
Kingdom  
011-44-20-7722-5378; fax: 011-44-  
20-7722-0362  
info@tibet.com  
www.tibet.com

**SOURCES:**

*BkHolWrld-1986*, Mar 9  
*FolkWrldHol-1999*, p. 82  
*RelHolCal-2004*, p. 217

◆ 1413 ◆ **Monterey Jazz Festival**

*Third or fourth weekend in September*

A three-day celebration of jazz held since 1958 outside Monterey, Calif., at the Monterey Fairgrounds where seven stages accommodate dozens of acts and 40,000 fans. Jimmy Lyons, a West Coast disc jockey, is credited with starting the first festival, and since then it has attracted top jazz artists. Among the many who have appeared are Dizzy Gillespie, Woody Herman, Thelonius Monk, Gerry Mulligan, Odette, and Pee Wee Russell. The festival has boasted a number of world premieres: Duke Ellington's *Suite Thursday*, Lalo Schiffrin's *Gillespiana*, and Charles Mingus's *Meditations on Monterey* are a few of them.

The atmosphere is jazzy and cosmopolitan. Booths outside the arena sell food for every taste, from sweet-potato pies to tacos to beef teriyaki.

**CONTACT:**

Monterey Jazz Festival  
P.O. Box JAZZ  
Monterey, CA 93942  
925-275-9255 (box office) or 831-  
373-3366 (office); fax: 831-373-  
0244  
jazzinfo@montereyjazzfestival.  
org  
www.montereyjazzfestival.org/

**SOURCES:**

*GdUSFest-1984*, p. 21  
*MusFestAmer-1990*, p. 184

◆ 1414 ◆ **Montreal Jazz Festival**

*Last weekend in June through first week in July*

What has been called the most important cultural event in Canada and the largest jazz festival in the world, the **Festival International de Jazz de Montréal** has attracted some of the greatest names in jazz—including Miles Davis, Pat Metheny, Ray Charles, and Dizzy Gillespie. More than a million people come to the festival, about one-fourth of them from outside Montreal. Although the first festival in 1980 featured only about 20 performances, the 1995 event had 2,000 artists performing in 400 concerts.

Montreal's streets are closed for the 11 days of the festival to make room for the outdoor performances, which take place rain or shine, and represent a mix of traditional, modern, and innovative jazz.

**CONTACT:**

Montreal Jazz Festival  
822 Sherbrooke St. E.  
Montreal, Quebec H2L 1K4  
Canada  
888-515-0515 or 514-523-3378;  
fax: 514-525-8033  
commentaires\_jazz@equipesper  
tra.ca  
www.montrealjazzfest.com/

◆ 1415 ◆ **Montreux International Jazz Festival**

*July*

The most widely known jazz festival in Europe is held in Montreux, Switzerland, for about two weeks in July. There are big band, blues, country and western, jazz rock, folk jazz, and avant garde jazz concerts, most of which are held inside the Convention Centre's Stravinski Auditorium and Miles Davis Hall. Other concerts and jam sessions are held on the terrace and in the gardens of the Casino and on boats cruising Lake Lemman. Most of the bands, combos, and soloists who have appeared at Montreux are American: Oscar Peterson, Dizzy Gillespie, Ella Fitzgerald, Count Basie, Miles Davis, Ray Charles, and Buddy Rich, to name just a few. Attention is also paid to up-and-coming talent, sometimes from countries as far away as Japan and Brazil. The Montreux Festival has been an annual event since 1967 and inspired a sister jazz festival in Detroit, Michigan, held every year over LABOR DAY weekend.

**CONTACT:**

Montreux Jazz Festival  
CP 126 Sentier de Collonge 3  
Montreux-Territet CH-1820 Swit-  
zerland  
011-41-21-966-4444; fax: 011-41-  
21-966-4433  
info@mjf.ch  
www.montreuxjazz.com/e/in-  
dex\_e.html

**SOURCES:**

*GdWrldFest-1985*, p. 170  
*MusFestEurBrit-1980*, p. 145

**CONTACT:**

Detroit Jazz Festival  
350 Madison Ave.  
Detroit, MI 48226  
313-962-4263; fax: 313-962-0243  
www.detroitjazzfest.com/

◆ 1416 ◆ **Moon Day**

*July 20*

The first man to walk on the moon was American astronaut Neil Armstrong. On July 20, 1969, he and his fellow astronaut, Edwin E. "Buzz" Aldrin, left the command module *Columbia* and landed the lunar module *Eagle* on the moon's Sea of Tranquility. Armstrong's first words as he stepped out on the lunar surface were seen and heard by an estimated 600 million television viewers around the world: "That's one small step for a man, one giant leap for mankind."

Air Force Lieutenant Colonel Michael Collins, pilot of the *Columbia*, continued to circle the moon for the 21½ hours during which Armstrong and Aldrin conducted their experiments. The information they collected about the moon's soil, terrain, and atmospheric conditions made an enormous contribution to knowledge of the universe and future space exploration. The Apollo 11 mission was completed eight years after President John F. Kennedy told Congress he believed that the United States could put a man on the moon before the decade ended.

**CONTACT:**

NASA  
Public Affairs Office - Code P  
300 E St., S.W.  
Washington, DC 20546  
public-inquiries@hq.nasa.gov  
history.nasa.gov/ap11ann/introduc-  
tion.htm

**SOURCES:**

*AmerBkDays-2000*, p. 536  
*AnnivHol-2000*, p. 120

◆ 1417 ◆ **Moore Days, Billy**  
*Third weekend in October*

A celebration of the pioneer who established a stage stop, general store, and saloon in what became Avondale, Ariz. Avondale and the other Tri-City towns of Goodyear and Litchfield Park commemorate Billy Moore with a carnival, arts and crafts fair, golf tournament, burro races, car show, a street dance, and a 100-unit parade in which assorted politicians and the Arizona Maid of Cotton take part. The celebration has been held since 1954.

Billy Moore's story is surrounded by legend. He is supposed to have belonged to the gang of guerrillas led by William Clarke Quantrill, but historians think he was a young blacksmith with the gang, not one of the pillagers. Whatever he was, he was exiled by the governor of Missouri for his part in the Quantrill gang, and he headed out for Arizona Territory in 1867. Before setting up business, he either had a run-in with an outlaw or was attacked by Apaches; in any event, he was seriously injured, and a Yaqui Indian woman who later became his wife nursed him back to health.

In the late 1880s Moore bought 280 acres of land at the stage stop known as Coldwater for 25 cents an acre under the Desert Lands Act of 1877. He became a justice of the peace and was postmaster at the Coldwater station until 1905, when the post office was moved to a different location because liquor and the mail were being distributed from the same station in violation of the law. Billy Moore died in 1934 at the age of 92.

**CONTACT:**  
Southwest Valley Chamber of  
Commerce  
289 N. Litchfield Rd.  
Goodyear, AZ 85338  
623-932-2260; fax: 623-932-9057  
info@southwestvalleychamber.  
org  
www.southwestvalleychamber.  
org/

◆ 1418 ◆ **Moors and Christians Fiesta**  
*April 22-24*

Moors and Christians fiestas are celebrated throughout the year all over Spain to commemorate various battles between the two groups. But it is the **Fiesta of Alcoy** in the province of Alicante that is one of the most colorful. Coinciding with the feast day of St. GEORGE on April 23, the fiesta commemorates the victory of the Christians over the Moorish leader al-Azraq in 1276.

The three-day event begins on the morning of April 22 with the ceremonial entry of the Christians, symbolizing the forces that assembled to defend the town of Alcoy in the 13th century. The Moors arrive in the afternoon, dressed in exotic Oriental costumes. On April 23 the relic of St. George is carried in procession from his temple to the parish Church of Santa Maria, where a mass is sung. On the third day the battle is reenacted and an apparition of St. George appears on the battlements of the castle.

In the 15th, 16th, and 17th centuries, fiestas of Moors and Christians were danced. It is believed that this type of celebration eventually crossed the sea to England and became the familiar Morris dance.

**CONTACT:**  
Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

**SOURCES:**  
*Int'lThFolk-1979*, p. 332

◆ 1419 ◆ **Moose Dropping Festival**  
*Second weekend in July*

When the snow melts on Denali (Mount McKinley) during the Alaskan summer, the citizens of nearby Talkeetna start gathering moose droppings in preparation for their annual July festival. Varnished moose droppings are turned into jewelry and other decorative and useful objects. Some droppings are also put aside for such festival events as the Moose Nugget Toss, where participants throw them at a target resembling a moose. The Mountain Mother Contest is another festival highlight. These supermoms show what they're capable of by mastering a number of feats within a short time period, such as carrying a baby doll and grocery bags across a river, changing diapers, splitting wood, and baking a pie.

**CONTACT:**  
Moose Dropping Festival  
c/o Talkeetna Historical Society  
P.O. Box 76  
Talkeetna, AK 99676  
907-733-2487 (museum) or 907-  
733-2486 (store); fax: 907-733-  
2484

**SOURCES:**  
*WildPlanet-1995*, p. 616

◆ 1420 ◆ **Moravian Music Festival**  
*Mid-June for one week in odd-numbered  
years*

When the Moravian Church established its first American communities in the 18th century, the settlers continued to nurture their musical heritage in worship as well as in daily life—virtually interchangeable for the Moravians, for whom music was an essential component of life. As such, singing, playing instruments, and composing music were second nature to most Moravians.

Thor Johnson, the son of a Moravian minister, helped 20th-century America rediscover Moravian music when he conducted the first Early American Moravian Music Festival in Bethlehem, Pennsylvania, in 1950. Later that decade, the Moravian Music Foundation was established in North Carolina to preserve and publish the music in the archives of the Moravian Church in America.

What is now known as the Moravian Music Festival is held every two years, in cities within the northern and southern provinces of the Moravian Church in America. The archives managed by the Moravian Music Foundation provide the choral, orchestral, and chamber music performed at the festival. In addition to concerts and recitals, the festival presents seminars and workshops.

**CONTACT:**  
Moravian Music Foundation  
Southern Music Archives, Re-  
search Library and Main  
Office  
457 S. Church St.  
Winston-Salem, NC 27101

**SOURCES:**  
*MusFestAmer-1990*, p. 119

336-725-0651; fax: 336-725-4514  
www.moravianmusic.org/

◆ 1421 ◆ **Moreska Sword Dance**

July 29; July-August

A ritual dance of medieval knights that has been performed every July 29 for centuries in Korcula, the main town of the island of Korcula off the coast of the former Yugoslavia (now within Croatia) in honor of the town's patron saint, Theodore. The dance-cum-pageant, with many clashes of steel, symbolizes the battle against the Turks when Korcula was under the control of the kings of Bosnia in the late 14th century.

A spirited and athletic dance, it also has been performed in other parts of Europe. There is historical evidence, for example, that the Moreska, whose name is derived from the Spanish word for "Moorish," was danced in 1156 in Lerida, Spain, to portray the expulsion of the Moors from Aragon. Originally performed only on July 29, it is now presented within the six-week **Festival of Sword Dances** running through July and August, though the grandest performance is still on the 29th. Korcula has hosted the festival since 1997 to celebrate and preserve the 400-year-old tradition of sword dancing.

From the 15th century, Korcula was under the control, successively, of Venice, Austria, France, Britain, again Austria, and Italy, until being ceded to Yugoslavia after World War I. It was under Italian occupation in World War II and liberated by Yugoslavian partisans in 1944-45. Marco Polo is supposed to have been born on Korcula.

See also **MOORS AND CHRISTIANS FIESTA**

**CONTACT:**

Korcula Tourist Office  
t-info@korcula.net  
www.korcula.net/naselja/korcula/moreska.htm and www.korcula.net/grad/sword/sdfest.htm

**SOURCES:**

*Int'lThFolk-1979*, p. 390

◆ 1422 ◆ **Moriones Festival**

Beginning between March 15 and April 18;  
Holy Week

One of the more popular and colorful of the many Passion plays—folk dramas that retell the story of Jesus' arrest, trial, and crucifixion—performed before **EASTER** in the Philippines. Held on the island-province of Marinduque with participants wearing masks and costumes of Roman soldiers, Moriones tells the story of the legendary Roman soldier, Longinus, who is said to have been blind in one eye. As he pierced the side of the crucified Jesus, a drop of the blood cured his blindness. The first thing he saw with both eyes was Christ's passage to heaven. According to the legend Longinus announced this good news. The Roman warriors, however, wanted to stop this report and captured him.

Many local men take part in the Marinduque play, performing the roles of Roman soldiers. They wear large wooden masks covered with black beards and painted with enormous black eyes, open mouths, and pink flesh. The masks disguise their identities, as their participation serves as an act of humble religious devotion rather than an attempt to garner public recognition. Longinus escapes from the Roman soldiers three times in the Marinduque Passion play, but cannot evade

capture on the fourth attempt. The Roman soldiers lead Longinus to a scaffold, but he continues to declare his faith in Christ. The Moriones cut his head off and carry it through town, while bringing his body along on a stretcher.

**CONTACT:**

Philippines Department of Tourism  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.tourism.gov.ph/ (click "explore Philippines," then "Marinduque")

**SOURCES:**

*EncyEaster-2002*, p. 491  
*FestWrld: Phil-1999*, p. 12  
*GdWrldFest-1985*, p. 152  
*Int'lThFolk-1979*, p. 289

◆ 1423 ◆ **Mormon Pioneer Day**

July 24

After their founder, Joseph Smith, was murdered in 1844, the Mormons—members of the Church of Jesus Christ of Latter-Day Saints—moved westward from their settlement in Nauvoo, Illinois, under the leadership of Brigham Young. When Young surveyed the Salt Lake Valley on July 24, 1847, he proclaimed, "This is the right place." Thousands of Mormon pioneers followed him over the next two decades, many of them pushing their belongings in handcarts.

The original 40-acre plot with log houses where the Mormons settled is the modern Salt Lake City, and the day on which Young chose the site is celebrated not only in Utah but in surrounding states with significant Mormon populations, such as Idaho, Arizona, Nevada, Wyoming, and California. Other states observe their own **Pioneer Day** at different times of the year.

**CONTACT:**

Heritage Gateways  
Utah State Dept. of Education,  
Brigham Young University-  
Public School Partnership, and  
UtahLINK, Utah Education  
Network  
heritage@uen.org  
heritage.uen.org/cgi-bin/  
websql/index.hts

**SOURCES:**

*AmerBkDays-2000*, p. 542  
*AnnioHol-2000*, p. 122  
*DictDays-1988*, p. 89  
*FolkAmerHol-1999*, p. 304

◆ 1424 ◆ **Morocco Independence Day**

November 18

Independence Day, also known as **Fete de l'Independence**, is a national holiday commemorating Morocco's independence from France on November 18, 1927; a secret treaty in 1904 had divided Morocco between France and Spain.

Throne Day, March 3, was also a public holiday, commemorating the anniversary of King Hassan II's accession in 1961. When King Hassan II died in 1999, his son, Mohammed VI (b. 1963), became king, and now it is his birthday on August 21 that is celebrated, along with July 30, his coronation day.

Other public holidays in Morocco include: August 20, the anniversary of the king's and people's revolution, and November 6, the anniversary of the Green March in 1975 when, in order to claim the Western Sahara for Morocco, more than 300,000 Moroccans marched into the territory, which the Spanish still controlled; Spanish troops left the area by early 1976.

**CONTACT:**

Moroccan National Tourist  
Office  
20 E. 46th St., Ste. 1201  
New York, NY 10017  
212-557-2520; fax: 212-949-8148

**SOURCES:**

*AnniHol-2000*, p. 193  
*NatHolWrld-1968*, p. 30

◆ 1425 ◆ **Moro-Moro Play**

*April or May*

The term *moro-moro* refers to a type of folk drama performed in villages throughout the Philippines, usually during fiestas. Although each village's moro-moro is a little different in terms of treatment, all are full of romance and melodrama, and the highpoint is always a battle between Muslims and Christians. Local people write the script, which is in verse, and some performances include quite elaborate scenery and costumes. Music and dance are also part of the production.

One of the most notable moro-moros is held in San Dionisio in Rizal Province, where the drama is performed in the church and the village square every spring, usually in April or May.

See also MOORS AND CHRISTIANS FIESTA

**CONTACT:**

Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com

**SOURCES:**

*IntlThFolk-1979*, p. 290

◆ 1426 ◆ **Morris Rattlesnake Roundup**

*Second weekend in June*

In 1956, when the first **Rattlesnake Roundup** was held in Morris, Pennsylvania, more than 400 of the poisonous snakes were caught and sold to leather craftsmen and zoos. But their numbers have dwindled since that time, and the trend has been toward the protection of endangered species—even poisonous ones. Now only about 25 to 35 snakes are found each year, and by law they must be returned to the wild. The roundup is sponsored by the local fire department and about 80 hunters participate, catching the snakes with tongs and forked sticks. Most of the snakes are 30"-45" long.

**CONTACT:**

Wellsboro Area Chamber of  
Commerce  
P.O. Box 733  
Wellsboro, PA 16901  
570-724-1926; fax: 570-724-5084  
info@wellsboropa.com

◆ 1427 ◆ **Moshoeshoe's Day**

*March 11*

Moshoeshoe (also called **Mshweshwe** or **Moshesh**, and pronounced mow-SHOO-shoo; c. 1790-1870) was a leader in South Africa who organized a group of tribes to fight the Zulu warlord, Shaka. He called his followers the Basotho (or Basuto) people, and although they succeeded in fending off the Zulu, they were eventually drawn into a war with the Europeans who started settling their territory. Moshoeshoe and the Basotho retreated into the mountains, and from this position they were able to keep the European invaders at bay. In 1868 the Basotho nation became a British protectorate

known as Basutoland, and in 1966 it became the independent kingdom of Lesotho within the British Commonwealth (see LESOTHO INDEPENDENCE DAY).

The Basotho people continue to honor their founder on this day with a solomn wreath-laying ceremony in the capital city of Maseru, along with sporting events and traditional music and dancing.

**CONTACT:**

Lesotho Government  
Ministry of Communications  
P.O. Box 36  
Maseru, Lesotho  
011-266-22-323-864  
www.lesotho.gov.ls/ (search  
"Moshoeshoe")

**SOURCES:**

*AnniHol-2000*, p. 42  
*BkHolWrld-1986*, Mar 12

◆ 1428 ◆ **Most Precious Blood, Feast of the**

*Formerly July 1*

In the Roman Catholic Church, July was the month of the Most Precious Blood—referring to the blood of Jesus, which ever since the time of the Last Supper has been regarded by Christians as possessing redemptive power. But it wasn't until 1849 that a specific day was chosen for general observance of this festival. At that time Pope Pius IX was forced into exile while Rome was under attack by the French. One of his companions, who happened to be a general officer of the Fathers of the Most Precious Blood, tried to convince the Pope to promise that if he regained his papal lands he would establish this festival as a universal observance. The Pope, of course, said he didn't want to bargain with God, but that he would extend the festival to the whole church anyway. Since he reached this decision on the day before the first Sunday in July, it was originally the first Sunday that was dedicated to the Most Precious Blood. But Pius X moved the feast to the first day of July. In 1969 it was suppressed altogether and is no longer on the church calendar.

**SOURCES:**

*DaysCustFaith-1957*, p. 166  
*RelHolCal-2004*, p. 99

◆ 1429 ◆ **Mother Seton Day**

*December 1*

The Company of the Daughters of Charity, a community of Catholic women ministering to the "poorest of the poor," was founded in France in 1633 by St. Vincent de Paul and Louise de Marillac. In 1809 an American woman, Elizabeth Ann Bayley Seton (1774-1821), modeled her Emmitsburg, Maryland-based community after the French Daughters, which she called the American Sisters of Charity. The French and American congregations united in 1850 and formed an international community of women serving the poor worldwide.

On September 14, 1975, Mother Seton, as she is known to her followers, became the first American-born saint to be canonized by the Roman Catholic Church. The Sisters of Charity of St. Vincent de Paul continue to observe December 1 as the anniversary of the founding of their order. Many also observe January 4, the day she died, as her feast day (see ST. ELIZABETH ANN SETON, FEAST OF).



**CONTACT:**  
Sisters of Charity Federation  
www.sisters-of-charity.org

**SOURCES:**  
*RelHolCal-2004*, p. 84

◆ 1430 ◆ **Mother's Day**  
*Second Sunday in May*

The setting aside of a day each year to honor mothers was the suggestion of Anna M. Jarvis of Philadelphia, Pennsylvania, whose own mother had died on May 9, 1906. She held a memorial service and asked those attending to wear white carnations—a gesture that soon became a tradition. By 1914 President Woodrow Wilson had proclaimed a national day in honor of mothers, and some people still wear carnations on the second Sunday in May—pink or red for mothers who are living and white for those who have died.

Sometimes Mother's Day is confused with MOTHERING SUNDAY, an English holiday that falls on the fourth Sunday in LENT. But Mother's Day is now observed in England as well, and the traditions associated with Mothering Sunday have been largely forgotten. A number of Protestant churches have designated this day as the **Festival of the Christian Home**.

See also CHILDREN'S DAY

**SOURCES:**  
*AmerBkDays-2000*, p. 353  
*AnnivHol-2000*, p. 92  
*BkHolWrld-1986*, May 14  
*DaysCustFaith-1957*, p. 133  
*DictDays-1988*, p. 78  
*FolkAmerHol-1999*, p. 229

◆ 1431 ◆ **Mother-in-Law Day**  
*Fourth Sunday in October*

Modeled on the celebration of MOTHER'S DAY and FATHER'S DAY, **Mother-in-Law's Day** was first celebrated on March 5, 1934, in Amarillo, Texas, where it was initiated by the editor of the local newspaper. The observance was later moved to the fourth Sunday in October.

Mothers-in-law have never enjoyed the widespread respect and devotion that mothers have received over the years, and the rising divorce rate has given the whole concept of in-laws a less permanent place in the national imagination. This may be part of the reason why Mother-in-Law Day has failed to catch on like Mother's Day, Father's Day, and even GRANDPARENTS' DAY. But many people feel that mothers-in-law deserve a special day of their own, if for no other reason than for their good humor in enduring the many jokes that have been told about them.

**SOURCES:**  
*AnnivHol-2000*, p. 182

◆ 1432 ◆ **Mothering Sunday**  
*March-April; fourth Sunday in Lent*

It was the custom in 17th-century England for Christians to pay their respects on the fourth Sunday in LENT to the "Mother Church" where they had been baptized. Also known as **Misers**, or **Mid-Lent Sunday**, this day usually included a visit to one's parents—to "go a-mothering," as it was called back then. It was common practice to bring a cake or trinket for the mother of the family. In England the favorite

gift was the simnel cake, a saffron-flavored fruitcake topped with almond paste.

In the Roman Catholic Church and the Anglican Communion, the fourth Sunday in Lent is known as **Laetare Sunday**. The Introit of the Mass begins with the word "Rejoice" (*laetare* in Latin), marking a slight respite in the solemn Lenten season, hence the terms Mid-Lent Sunday and **Refreshment Sunday**. Priests may wear rose-colored vestments to mass, instead of the usual purple for Lent, so the day is also called **Rose Sunday**. Also on this day the pope blesses the Golden Rose, an ornament resembling a spray of roses, symbolizing spiritual joy.

**SOURCES:**  
*BkDays-1864*, vol. I, p. 335  
*BkFest-1937*, p. 55  
*DaysCustFaith-1957*, p. 89  
*DictDays-1988*, pp. 76, 78, 95, 112  
*DictFolkMyth-1984*, pp. 752, 1013  
*EncyEaster-2002*, p. 334  
*FestSaintDays-1915*, p. 50  
*FolkWrldHol-1999*, p. 168  
*OxYear-1999*, p. 612  
*RelHolCal-2004*, p. 92  
*SaintFestCh-1904*, p. 143

◆ 1433 ◆ **Motorcycle Week (Bike Week)**  
*First week in March*

The largest motorcycle meet in the world, held for 10 days in Daytona Beach, Fla. The event began in 1937, as an outgrowth of automobile races. These had been started years earlier on Daytona's Ormond Beach by Henry Ford, who had a mansion and was testing cars there. It was suspended for a few years during World War II, but the 50th anniversary was celebrated in 1991, with half a million people attending.

The highlight of the week is the Daytona 200 race, which attracts competitors from all over the world and is considered one of the most prestigious motorcycle road races in the world. Other race events include a three-hour U.S. Endurance Championship race and vintage motorcycle races on Classics Day. The events take place in the Daytona Beach Municipal Stadium, with a quarter-mile banked oval track, and on the Daytona International Speedway.

Motorcyclists come from around the world, and most bring their motorcycles with them. A popular feature of the week is a mammoth parade of over 5,000 motorcycles. Parade watchers include large contingents of elderly people, some of whom hold signs saying "Grandmothers Love Biking" and other slogans. Concerts and trade shows are held throughout the week.

**CONTACT:**  
Official Bike Week Headquarters  
Daytona Beach Halifax Area  
Chamber of Commerce  
126 E. Orange Ave.  
Daytona Beach, FL 32114  
386-225-0981; fax: 904-258-5104  
kevin@daytonachamber.com or  
info@daytonachamber.com  
www.daytonachamber.com/  
bwhome.html

◆ 1434 ◆ **Mount Cameroon Race**

*Last Sunday in January*

The annual "mad race" up and down Mt. Cameroon (13,353 ft.) in the central African country of Cameroon. The race is the most difficult in Africa; the course is so steep that runners have to carry poles, and temperatures can vary from a humid 80 degrees F. at the start of the race to freezing at the summit. On the night before the race, local people make sacrifices to appease the mountain spirits. Thousands of spectators watch the race, in which about 250 runners usually participate; the winner's time can be under four hours.

**CONTACT:**

Cameroon Embassy  
2349 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-265-8790; fax: 202-387-3826  
cdm@ambacam-usa.org

◆ 1435 ◆ **Mount Ceahlau Feast**

*Second Sunday in August*

A folk event that has ancient roots, held at Durau, Romania, at the foot of Mount Ceahlau. The mountain was considered sacred to the Dacians, the ancestors of the present Romanians, and was the scene of their annual celebrations. In those days, people climbed to the summit to greet the sun with religious ceremonies and feasts. Today there are demonstrations of such sports as wrestling and foot racing, and exhibits and sales of folk art.

**CONTACT:**

Romanian National Tourist  
Office  
14 E. 38th St., 12th Fl.  
New York, NY 10016  
212-545-8484; fax: 212-251-0429  
infous@romaniatourism.com

◆ 1436 ◆ **Mount Fuji Climbing Season, End of**

*On or near August 26*

Climbing Mount Fuji is such a popular sport in Japan that the climbing season has a formal opening and closing. It begins on July 1, when the six most popular routes for the journey up the mountain are opened for the summer, and ends with a fire festival in the city of Fujiyoshida on or near the evening of August 26. Huge torches more than 10 feet high and several feet in circumference are set up along the streets, and families pile up firewood in front of their houses. At about 5 P.M., two portable shrines are brought down from the mountain and carried through the main street of Fujiyoshida. About an hour later, all the torches and family bonfires are lit simultaneously. The flames continue long past midnight, and thousands of spectators flock to the town to witness the spectacle.

**CONTACT:**

City of Fujiyoshida  
www.city.fujiyoshida.yamanashi.jp/ (click 'English Page')

**SOURCES:**

*BkFestHolWrld-1970*, p. 110

◆ 1437 ◆ **Mount Hagen Show**

*Late August*

This gathering, known as a sing-sing, in Papua New Guinea provides an opportunity for outsiders to experience the ceremonial drumming, dancing, and other displays of tribal culture of hundreds of Western Highland clans. Performers wear their traditional tribal garb, often with body paint and an elaborate headdress made of feathers. The annual Mount Hagen show, staged more for tourists than for the locals, includes a competition that encourages decorative costumes and wild dancing to the accompaniment of nonstop drumming. Ritualistic sing-sings performed by individual tribes are also held throughout the highlands, but these are more private ceremonies.

**CONTACT:**

Papua New Guinea Tourism Pro-  
motion Authority in the U.S.  
949-752-5440

wantok@earthlink.net

www.pngtourism.org.pg/ (high-  
light "Experience PNG," "The  
Mountains of Heaven," then  
"Western Highlands")

**SOURCES:**

*WildPlanet-1995*, p. 438

◆ 1438 ◆ **Mount Isa Rodeo and Mardi Gras**

*August*

For three days in August, Mount Isa, a city in the outback of Queensland, hosts Australia's largest rodeo in grand style. Begun in 1959 by three of the city's Rotary Clubs, the rodeo has contributed more than \$2.5 million to worthy organizations over the years, and the event has involved the entire community. Among the offerings are the Rodeo Mardi Gras, with a Friday night parade of floats through the central business district; an annual "Best Dressed Premises" contest during the week leading up to the rodeo, in which businesses decorate their premises in a rodeo theme and encourage their staffs to wear rodeo-style costumes; and a fairground on blocked-off city streets in central Mount Isa, with carnival rides, entertainment, and food from Friday afternoon until early Saturday morning.

As for the main event, the rodeo attracts competitors from all over the world, with more than \$200,000 in prize money available. Individual events include bull riding, saddle and bareback bronc riding, steer wrestling, team roping, and rope and tie.

**CONTACT:**

Isa Rodeo  
Rotary House  
17-19 Barkly Hwy.  
Mount Isa, Queensland 4825  
Australia  
011-61-7-4743-2706; fax: 011-61-7-  
4743-8435  
isarodeo@bigpond.com  
www.isarodeo.com.au/

**SOURCES:**

*WildPlanet-1995*, p. 425

◆ 1439 ◆ **Mountain Man Rendezvous**

*September, Labor Day weekend*

A celebration of 19th-century history at Fort Bridger, Wyo. This town was founded in 1842 as a trading post by mountain men Jim Bridger and Louis Vasquez. It was established as a stronghold by Mormons in 1853, and taken over by the

U.S. Army in 1959. In the great westward migration, streams of wagon trains passed through Fort Bridger for points west.

The Mountain Man Rendezvous began in 1973 and today attracts about 45,000 visitors over four days. The days of 1820-40 are reenacted with people in calico and buckskins, furs and feathers. A teepee village is set up where campers wear clothing of the period, and there is a traders' row where replicas of pre-1840 items are for sale. Other activities include competitions in tomahawk throwing and archery, costume and cooking contests, black-powder shoots, and Indian tribal dances.

See also GREEN RIVER RENDEZVOUS

**CONTACT:**

Fort Bridger State Historic Site  
P.O. Box 112  
Fort Bridger, WY 82933  
307-782-3842  
sphs@state.wy.us  
spacr.state.wy.us/sphs/bridger.  
htm

◆ 1440 ◆ **Mountain State Forest Festival**

*Last weekend in September through first week in October*

An eight-day celebration of the timber industry—one of West Virginia's biggest industries—in the small town of Elkins. The 60th annual festival was held in 1996, but the event actually has its origins in the 1930 three-day "fall homecoming" held to call attention to the area's scenic attractions. The festival was suspended during World War II. Today attendance tops 100,000.

A highlight of the festival is the crowning of Queen Silvia, who wears an elaborate embroidered velvet gown. Usually the governor crowns the queen, but in 1936, President Franklin D. ROOSEVELT did the honors. After his address, a pageant was presented that was based on the ancient Egyptian myth of creation.

Events today salute the timber industry but also include non-timber events. Hence, there are forestry and wood-products exhibits and lumberjack contests along with a horseshoe tournament, live musical entertainment, a motorcycle race, arts and crafts exhibits, and a mammoth buckwheat cake and sausage feed. Buckwheat cakes are a local favorite. There are additionally several parades, including a fireman's parade with antique and modern fire equipment.

**CONTACT:**

Mountain State Forest Festival  
P.O. Box 388  
Elkins, WV 26241  
304-636-1824  
msff@forestfestival.com  
www.forestfestival.com/

**SOURCES:**

*GdUSFest-1984*, p. 209

◆ 1441 ◆ **Moving Day**

*May 1; May 25*

The idea of packing up one's belongings and changing residences on a particular day has been a tradition in many countries. In 19th-century America, May 1st was the normal day for the inhabitants of Boston and New York to change

their place of residence, since leases normally expired on this day.

In Scotland, it was called **Flitting Day** and took place on May 25. The decision of whether to "sit or flit" was up to the tenant, but "flitting" seemed to be more common. On Flitting Day they had to vacate their houses by noon, which often meant a great upheaval for the family during the preceding day or two. But apparently the novelty value of flitting outweighed the boredom of sitting. In some parts of Scotland, this occurs on May 1, and is also called **Term Day**.

In Norway, Moving Day or **Flyttedag** takes place sometime during the autumn months. But rather than being a day for changing residences, it is a day when servants searching for employment flock to the larger towns and cities dressed in the costumes of their native villages. Sometimes they ride in small carts or wagons, piled high with painted trunks or bundles of clothing and other possessions. While city residents take advantage of this opportunity to interview their help for the coming year, the servants seeking employment often try to sell their produce, farm animals, and handicrafts on the street.

**SOURCES:**

*BkDays-1864*, vol. I, p. 679  
*BkFest-1937*, p. 252  
*DictDays-1988*, p. 42  
*FestWestEur-1958*, p. 155  
*FolkWrldHol-1999*, p. 320

◆ 1442 ◆ **Moxie Festival**

*Second weekend in July*

Moxie, originally a nerve tonic, was invented in 1876 by Dr. Augustine Thompson of Union, Maine. In 1884 it became a carbonated beverage whose main ingredient was gentian root. The Moxie Festival in Lisbon, Maine, began as an autograph session for Frank Potter, the author of *The Moxie Mystique*, in 1982. Within a few years the event had grown to include a pancake breakfast, parade, car show, craft fair, chicken barbecue, and firemen's muster.

Although Moxie is no longer widely available, those who remember it describe it as a kind of precursor to Coca Cola. The drink can still be found in Maine, where it is quite popular. About 10,000 people attend the festival each year.

**CONTACT:**

Moxie Festival website  
www.moxiefestival.com/

◆ 1443 ◆ **Mozambique Independence Day**

*June 25*

This national holiday commemorates Mozambique's independence from Portugal, attained on this day in 1975 after 10 years of warfare and nearly half a century of Portuguese rule.

**CONTACT:**

Mozambique Embassy  
1990 M St., N.W., Ste. 570  
Washington, DC 20036  
202-293-7146; fax: 202-835-0245  
embamoc@aol.com  
www.embamoc-usa.org/mozambique.htm

**SOURCES:**

*AnnivHol-2000*, p. 106

◆ 1444 ◆ **Mozart, Wolfgang Amadeus, Birthday of**  
January 27

Wolfgang Amadeus Mozart was born in Salzburg, Austria, on this day in 1756 and died only 35 years later, on December 5, 1791. An extraordinarily precocious child, he began performing at the age of three and was composing by the age of five. Mozart represents the high point of the late 18th-century Viennese Classical style, and his achievements in composing operas, chamber music, symphonies, and piano concerti have earned him a reputation as one of the greatest musical geniuses of all time.

Mozart's birthday is observed by musical societies all over the world, who often give concerts of his music on this day. The city of his birth also honors him every summer with the SALZBURG FESTIVAL—which has become so closely identified with him that it is often referred to as "The Mozart Festival"—and at the end of January with MOZART WEEK.

**CONTACT:**

Austrian National Tourist Office  
120 W. 45th St., 9th Fl.  
New York, NY 10036  
212-944-6885; fax: 212-730-4568  
Travel@austria.info  
www.austria-tourism.at/ (click  
on 'English,' 'Culture,' 'Famous  
Persons,' 'Mozart')

**SOURCES:**

*AnnivHol-2000*, p. 15

◆ 1445 ◆ **Mozart Festival (Mozartfest)**  
June-July

The only time Wolfgang Amadeus Mozart (1756-1791) spent in Würzburg was when he stopped there for some coffee while traveling between Salzburg and Frankfurt, but the German city has hosted a Mozart Festival in early summer each year since 1922, with the exception of a nine-year interruption during and after World War II. Daily concerts of Mozart's symphonies, concertos, sonatas, motets, sacred vocal works, and operas are performed from early June to early July, with little repetition due to the vast number of such works.

Würzburg's churches, palaces, and fortresses often serve as locations for the concerts, the most impressive being Prince Bishop's Residence, considered one of Europe's most stunning baroque palaces. Mozart's *Eine kleine Nachtmusik* is performed on Saturday evenings in the torchlit garden of the Residence, while indoor concerts are given in the elaborate baroque *Kaisersaal* (Imperial Hall), which has a ceiling fresco painted by Giovanni Tiepolo (1696-1770), the great Italian artist.

Musical groups that have performed at past festivals include the Würzburg Philharmonic Orchestra, the Bamberg Symphony Orchestra, the Prague Chamber Orchestra, and the Amadeus Quartet.

**CONTACT:**

Mozartfest  
Büro der Stadt Würzburg  
Oeggstrasse 2  
Würzburg 97070 Germany  
011-49-931-372-336; fax: 011-49-  
931-390-8300  
tourismus@wuerzburg.de (city  
tourist office)

**SOURCES:**

*MusFestEurBrit-1980*, p. 102

◆ 1446 ◆ **Mozart Week (Mozartwoche)**  
Last week in January

Wolfgang Amadeus Mozart was born on January 27, 1756. Every January since 1956, his birthday has been celebrated by the people of Salzburg, Austria, where he was born, with a music festival devoted entirely to his works. Along with his chamber music and symphonies, Mozart's operas are often given in concert form. The festival also prides itself on presenting many of his lesser known works, which are seldom performed elsewhere.

The principle ensembles for the festival are the Vienna Philharmonic Orchestra and the Mozarteum Orchestra, under the leadership of both native and guest conductors. The concerts are given in a number of sites associated with Mozart's life, including the Mozarteum Building, St. Peter's Church, the Salzburg Cathedral, and even Mozart's home.

Organizers plan a huge celebration in 2006 for Mozart's 250th birthday anniversary.

**CONTACT:**

International Mozarteum Foundation  
Schwartzstrasse 26  
Salzburg A-5020 Austria  
011-43-662-88940-30; fax: 011-43-  
662-88940-36  
office@mozarteum.at

**SOURCES:**

*MusFestEurBrit-1980*, p. 22

Salzburg City Tourist Office  
Auerspergstrasse 6  
Salzburg A-5020 Austria  
011-43-662-889-870; fax: 011-43-  
662-889-8732  
tourist@salzburginfo.at  
www.salzburginfo.at/

General Secretariat Mozart 2006  
Chiemseegasse 6  
Salzburg A-5020 Austria  
011-43-662-8042-2006; fax: 011-  
43-662-8042-2861  
mozart2006@land-sbg.gv.at  
www.mozart2006.at

**Muhammad's Birthday**  
See *Mawlid al-Nabi*

◆ 1447 ◆ **Mule Days**

May, Memorial Day weekend

A raucous salute in Bishop, Calif., to that workhorse of the ages, the mule. Bishop is an outfitting point for pack trips and lies between California's two highest mountain ranges. The entire region depends on mules to transport people and gear into the High Sierra.

Mule Days was started in 1969 by mule-packers who wanted to have a good time and initiate their summer packing season. Now about 50,000 people show up in Bishop (population 3,500) for the Thursday-through-Monday celebration.

A highlight is the Saturday morning 250-unit parade, billed as the world's largest non-motorized parade. It includes pack strings from local pack stations and national parks, a sheep-

drawn wagon, llamas (used for sheepherding), and a rider on a Brahma steer. The pack loads demonstrate how mules haul such various necessities as machinery, wood, and out-houses into remote areas. Other events include mule-shoeing contests and such muleback cowboy events as steer roping and barrel racing. The weekend's wildest events are "packers' scrambles," where about 50 packers scramble to catch mules, pack and saddle them, and race away with horses and cattle. About 40 horses, two dozen cattle, and 80 mules raise the dust in the arena during the scrambles.

Draft horses and miniature horses also put in appearances, and there are mule shows and sales, western art, barbecues, and country dances. Motels are booked solid a year in advance. Ronald Reagan attended Mule Days in 1974 when he was California's governor.

Mules are the sterile progeny of male asses or donkeys and mares (female horses). The rarer offspring of male horses and female donkeys are called hinneys. Mules have been beasts of burden for at least 3,000 years.

**CONTACT:**  
Mule Days Celebration  
1141 N. Main St.  
Bishop, CA 93514  
760-872-4263; fax: 760-872-2328  
muledays@qnet.com  
www.muledays.org/

**SOURCES:**  
*GdUSFest-1984*, p. 15

◆ 1448 ◆ **Munich Opera Festival**  
*July*

Although Munich, Germany, may be best known for its OKTOBERFEST, it is also the home of one of the world's great opera festivals. The focus is on three composers who were associated with the city in some way: Richard Strauss (1864-1949), who was born there; Richard Wagner (1813-1883), some of whose operas premiered there; and Wolfgang Amadeus MOZART (1756-1791), some of whose operas were first performed in the rococo Residenz Theater, a former royal palace. But other operas have been staged there as well, particularly those by Gaetano Donizetti (1797-1848), Gioacchino Rossini (1792-1868), Ruggero Leoncavallo (1858-1919), Pietro Mascagni (1863-1945), and other Italian composers. About 16 operas are normally presented during the month-long festival, along with one or two ballets and a few recitals.

Most of the operas are staged in the Nationaltheater, home of the Bavarian State Opera. Some of the events take place in the Cuvilliés-Theater, a horseshoe-shaped rococo theater that was destroyed in World War II and then rebuilt according to its original plan. There is an hour-long intermission to allow patrons time to eat dinner.

**CONTACT:**  
Munich Opera Festival  
Bavarian State Opera  
Max-Joseph-Platz 2  
D-80539 Munich, Bavaria  
Germany  
011-49-89-218-501; fax: 011-49-89-218-51133

**SOURCES:**  
*GdWrldFest-1985*, p. 85  
*MusFestEurBrit-1980*, p. 103

www.muenchner-opern-fests  
piele.de/c.php/index\_mof.  
php?dom=dom4&l=en

◆ 1449 ◆ **Muñoz-Rivera Day**  
*July 17*

Luis Muñoz-Rivera was born on this day in 1859 in Barranquitas, Puerto Rico. A statesman, journalist, and patriot who devoted his life to the cause of Puerto Rican independence, Muñoz-Rivera was instrumental in obtaining Puerto Rico's charter of home rule from Spain in 1897 and served as secretary of state and later president of the first autonomist cabinet. However, when the United States put an end to his country's short-lived experiment with home rule, Muñoz-Rivera resigned. He eventually went to live in the U.S., where he continued to advocate Puerto Rican independence by publishing a magazine to acquaint North Americans with the plight of his homeland. He died in 1910 just before the passage of the Jones Bill, which gave Puerto Rico a large measure of self-government.

Muñoz-Rivera's birthday is a public holiday in Puerto Rico. His hometown of Barranquitas holds a three-day crafts fair every July that is timed to coincide with the birthday anniversary celebration. The fair tries to keep traditional skills and crafts alive by passing them on to the young.

**CONTACT:**  
Puerto Rico Tourism Company  
666 Fifth Ave., 15th Fl.  
New York, NY 10103  
800-866-7827  
gotopuertorico.com/

**SOURCES:**  
*AnnioHol-2000*, p. 119  
*GdUSFest-1984*, p. 218

Library of Congress  
www.loc.gov/rr/hispanic/1898/mu  
noz.html

◆ 1450 ◆ **Mushroom Festival**  
*First weekend in May*

Richmond, Missouri, isn't the only town that claims to be the "mushroom capital of the world." Kennett Square, Pennsylvania, and Stover, Missouri, share this distinction as well. But Richmond is known for its highly prized morel mushrooms, which resemble a deeply pitted or folded cone-like sponge at the top of a hollow stem. The highlight of the annual Mushroom Festival, which has been held in Richmond since 1980, is the Big Morel Contest. Other events include a parade, crafts, a carnival, mushroom eating, and much more. Mushroom hunters flock to the town's wooded areas in search of the morel, known as the "Golden Fleece of mushrooms" because it is hard to find and has never been successfully cultivated.

Widespread morel hunting during the festival has necessitated an informal code of ethics among hunters. The rules include asking permission to hunt on privately owned lands, avoiding damage to the delicate fungi by inadvertently "stomping" small morels concealed by leaves, and dividing the day's booty with one's fellow "morellers." Above all, the hunters must refrain from revealing where they found their prize-winning specimens.

**CONTACT:**

Richmond Chamber of Commerce  
107 N. Thornton  
Richmond, MO 64085  
816-776-6916; fax: 816-776-6917  
cofcommerce@mchsi.com  
cofcommerce.home.mchsi.com

◆ 1451 ◆ **Music and Dance Festival, International**

*June-July*

One of the most important music and dance festivals in Europe, the festival in Granada, Spain, celebrated its 50th year in 2001. It features an array of international orchestras and performers in settings of incomparable grandeur, such as the Alhambra (a 14th-century palace built for the Moorish kings), the adjoining Renaissance palace of Charles V, and the theater of the Generalife Gardens.

**CONTACT:**

Granada Festival  
C/ Cárcel Baja 19, 3º  
18001 Granada, Spain  
011-34-958-221-844; fax: 011-34-958-220-691  
info@granadafestival.org  
<https://www.grnadafestival.org/>

**SOURCES:**

*GdWrldFest-1985*, p. 162  
*IntlThFolk-1979*, p. 337  
*MusFestEurBrit-1980*, p. 136  
*MusFestWrld-1963*, p. 165

◆ 1452 ◆ **Mut l-ard**

*May 17*

This is believed to be the first day of summer in Morocco, and the word *mut l-ard* means "death of the earth." Various rituals performed on this day by different tribes are designed to ward off evil and danger. For example, it is believed that rising at dawn and taking a bath will strengthen the body, and there is a taboo against sleeping, which is believed to result in a loss of courage. A special dish made from barley, fresh milk or buttermilk, and the root of a plant called *bûzeffur* is prepared and eaten on this day in the belief that it will make the people strong and ward off evil. In some areas it is believed that a husband's affections will waver on this day, and that the wife should therefore make herself as attractive as possible by using cosmetics.

**SOURCES:**

*FolkWrldHol-1999*, p. 359

◆ 1453 ◆ **Myanmar Independence Day**

*January 4*

The southeast Asian country of Burma, renamed Myanmar in 1989 by its military government, was under the control of the British for more than a century. During World War II, the Japanese captured Burma and created a puppet state, which came to an end when the Japanese were driven out at the end of the war in 1945. The Burmese people were unwilling to return to British rule, and when they were given their independence on January 4, 1948, they refused to join the British Commonwealth.

The capital, Yangon (formerly Rangoon), is decorated for the Independence Day festivities. Most of the people dress in their national costume, which consists of an *aingyi* (blouse or shirt) and a *longyi* (skirt). Women draw the longyi to one side, fold it back to the opposite side, and tuck it in at the waist, while men tie theirs in front. The Burmese are unusual in that they have kept their national dress longer than most other southeast Asian countries. Although men often wear regular Western shirts, on Independence Day they're more likely to put on their collarless Burmese shirts. A dish known as *panthay khowse* (noodles and chicken) is traditionally served on this day, as is *nga sak kin* (curried fish balls). The preferred beverage is tea.

**CONTACT:**

Myanmar Embassy  
2300 S St., N.W.  
Washington, DC 20008  
202-332-9044; fax: 202-332-9046  
info@mewashingtondc.com

**SOURCES:**

*AnnioHol-2000*, p. 4  
*NatlHolWrld-1968*, p. 12

◆ 1454 ◆ **Mystery Play of Elche**

*August 14-15*

*El Misterio d'Elx*, or the Mystery Play of Elche, is a medieval drama about the death and assumption of the Virgin Mary that takes place in August on the Feast of the ASSUMPTION in Elche, a town in Valencia, Spain. The first part of the play is performed on August 14, the day before the feast, and it deals with the death of the Virgin and the ascension of her soul to heaven on a throne, or *araceli*, carried by five angels. In the second part, performed on August 15, the Virgin is buried and the Gate of Heaven opens. The *araceli* descends a second time and takes the Virgin away. She is crowned at the heavenly portal while organ music plays, bells ring, and firecrackers explode.

The mystery play is performed from a raised platform in the sanctuary of the Church of La Merced. It is considered by many to be one of Spain's greatest religious dramatic survivals, and it is believed to date back to the early 13th century.

**CONTACT:**

Valencia Tourist Bureau  
Apto. de Correos 48  
Burjassot, Valencia 46100 Spain  
011-34-96-364-9506; fax: 011-34-96-364-9507  
[www.comunidad-valenciana.com/english](http://www.comunidad-valenciana.com/english)

**SOURCES:**

*FestEur-1961*, p. 141  
*FestWestEur-1958*, p. 203  
*SpanFiestas-1968*, p. 164

◆ 1455 ◆ **Mystery Play of Tibet**

*January-February; last day of Tibetan year*

Originally performed by a devil-dancing cult to drive out the old year along with its demons and human enemies, this annual dramatic presentation was known to Tibetans as the **Dance of the Red-Tiger Devil** and to Europeans as the **Pag-eant of the Lamas** or the Mystery Play of Tibet. Under Buddhist influence, it was seen as symbolizing the triumph of the Indian missionary monks, led by Padmasambhava (see also HEMIS FESTIVAL and PARO TSHECHU), over pagan devils,

and more recently, it has been changed to represent the assassination of Lang-darma, the king who tried to rid Tibet of Lamaism. Despite its many transformations over the years, however, the play continues to retain the devil-dancing features of its earliest form.

It is performed on the last day of the year in the courtyards of Buddhist temples or monasteries and continues for two days. A group of priests in black miters is confronted by one group of demons after another, which they manage to exorcize. On the second day, a dough effigy representing the enemies of Tibet and Lamaism is dismembered and disemboweled. Pieces of the effigy are thrown to the audience,

who eat them or keep them to use as talismans. The play is followed by a burnt offering and a procession.

*See also* LOSAR

**CONTACT:**

Office of Tibet  
Tibet House  
1 Culworth St.  
London NW8 7AF United  
Kingdom  
011-44-20-7722-5378; fax: 011-44-  
20-7722-0362  
info@tibet.com  
www.tibet.com

**SOURCES:**

*DictFolkMyth-1984*, p. 777

# N

◆ 1456 ◆ **Naadam**  
July 11-13

This Mongolian festival, sometimes spelled **Nadaam**, spotlights three major sports events. Its history goes back to the 13th century when Marco Polo described a gathering of 10,000 white horses. Mongolian chieftains, after meeting for parleys, competed in horse racing, archery, and wrestling, the “three manly games” for a Mongolian. Later, the fairs included women and were held in July or August when the pastures were lush and the horses well-fed.

Today Naadam is held from July 11 (Revolution Day, a legal holiday in Mongolia) to July 13 in provinces throughout the country. The chief Naadam is in the stadium in Ulaanbaatar, the capital. In Inner Mongolia (the Inner Mongolia Autonomous Region of China), Naadam is celebrated on July 20-26 on the Gogantala Pasture and at Lake Salim in the prefecture of Xinjiang. Other Naadams are held as people desire.

The fairs bring together the nomadic people who pitch a city of *yurts* or *gers*, felt tents. Wrestling is usually the first event; at Ulaanbaatar, several hundred participants make a grand entrance in special tight-fitting costumes that leave the chest bare, proving the wrestler is male, though today wrestlers often wear only tight shorts and boots. A legend has it that long ago many men were once defeated by a woman, thus the costume had to expose the chest. Titles awarded to top wrestlers are Falcon, Elephant, Lion, and Titan, and their prizes are silk scarves and horses.

The second sport is archery, a sport of great antiquity—sixth-century Mongols hunted hares with bows and arrows while riding at full speed. Modern contests are both on foot and horseback.

The last of the traditional sporting events is horse racing. In the national Naadam, the featured race is for children from around the ages of 6-10 who cover cross-country courses ranging from 5 to 30 kilometers. When night falls, a bowed stringed instrument called a *matouqin* is played, and people sit by their yurts talking, dancing, and drinking aromatic butter tea and *kumys*, a drink made of fermented mare’s milk.

**CONTACT:**  
Mongolian Tourist Board  
State Administrative Bldg.-14  
Sambuu St.-11  
Ulaanbaatar-38  
Mongolia, 210628  
011-976-11-318-493; fax: 011-976-11-318-492  
mtb@magicnet.mn  
www.mongoliatourism.gov.mn/

Ger online magazine, January 2000 issue  
United Nations Office in Mongolia  
P.O. Box 46/1009  
12 United Nations St.  
Ulaanbaatar 210646 Mongolia  
011-976-11-327870; fax: 011-976-11-324683  
registry.mn@undp.org  
www.un-mongolia.mn/ar  
chives/ger-mag/

**SOURCES:**  
*AnnoHol-2000*, p. 115  
*FestWrld: Mongolia-1999*, p. 20  
*FolkWrldHol-1999*, p. 432

◆ 1457 ◆ **Naag Panchami**  
July-August; waxing half of Hindu month of *Sravana*

A Hindu festival celebrated throughout India and Nepal, dedicated to the sacred serpent, Ananta, on whose coils Vishnu rested while he was creating the universe. According to Hindu belief, snakes can bring wealth and rain, and unhappy ones can cause a home to collapse. Therefore milk and flowers are offered to snakes, especially cobras; snake deities; or painted snake images at shrines. Because snakes are also worn by Shiva, hundreds of snakes are released at the Shiva temples in Ujjain, Madhya Pradesh, where Shiva lived after destroying a demon, and in Varanasi, Uttar Pradesh, considered the religious capital of the Hindu faith. In Jodhpur, Rajasthan, huge cloth *naags*, or cobras, are displayed.

**CONTACT:**  
India Tourist Office  
1270 Avenue of the Americas,  
Ste. 1808  
New York, NY 10020  
800-953-9399 or 212-586-4901;  
fax: 212-582-3274

**SOURCES:**  
*BkFest-1937*, p. 159  
*BkHolWrld-1986*, Aug 8  
*CelebFestIndia-1994*, p. 64  
*DictFolkMyth-1984*, pp. 671,  
921  
*DictWrldRel-1989*, p. 431



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Nepal Embassy  
2131 Leroy Pl., N.W.  
Washington, DC 20008  
202-667-4550; fax: 202-667-5534  
info@nepalembassyusa.org

FolkWrldHol-1999, p. 471  
RelHolCal-2004, p. 171

◆ 1458 ◆ **Nabekamuri Matsuri (Pan-on-Head Festival)**

May 8

The Nabekamuri or Pan-on-Head Festival held in Sakata at the Chikuma Shrine is one of the most unusual of all Japanese festivals. Its roots can be traced back to a time when a previously married woman arrived in Sakata balancing a pan on her head, perhaps to signify her domestic history. Today, about a dozen children march in a parade through town, wearing enormous papier-mâché pans on their heads that are tied under their chins. Other parade participants include lion dancers, people wearing Noh play costumes, flutists, and young girls carrying sacred mirrors.

**CONTACT:**  
Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**  
*JapanFest-1965*, p. 148

◆ 1459 ◆ **Nagoya City Festival**

October

An annual secular festival in Nagoya, Aichi Prefecture, Japan, started by the city's merchants in 1955 to give thanks for their prosperity. It features a parade of about 700 participants depicting historical figures in period costume, among them Oda Nobunaga, Toyotomi Hideyoshi, and Tokugawa Ieyasu, the three feudal warlords who unified the country at the end of the 16th century.

**CONTACT:**  
Nagoya Convention and Visitors Bureau  
Nagoya Chamber of Commerce Bldg. 5F  
2-10-19 Sakae  
Naka-ku, Nagoya 460-0008 Japan  
info@ncvb.or.jp  
www.ncvb.or.jp/ (click "Event")  
and www.city.nagoya.jp/  
youran/english/mytown1.htm  
(city of Nagoya webpage)

◆ 1460 ◆ **Namahage Festival**

February 13-15 or weekend including second Sunday in February

A *namahage* is a man dressed as a demon, wearing a grotesque mask and cape made of straw, and carrying a wooden pail and a wooden kitchen knife. *Namahages* traditionally appear on New Year's Eve at residents' homes to warn children and new wives not to be lazy (see *OMISOKA*). In 1964 the city of Oga adapted what was originally, and still is, a community event that occurs in people's homes into a public festival

that welcomes tourists. The Shinzan Shrine is the site for the festivities, also known as the **Namahage Sedo Matsuri** or the **Demon Mask Festival**. In the dark tens of people disguised as *namahage* parade down from the mountains and head to the shrine for music and dancing. As early as the 12th century, priests at the shrine would make a fire and pray as they baked rice cakes for the *namahage*. Today a bonfire and rice cakes still await the arrival of the *namahage*.

**CONTACT:**  
Akita City Hall  
1-1-1 Sanno  
Akita, Akita Prefecture, Japan  
011-81-18-866-2033; fax: 011-81-18-866-2278  
www.pref.akita.jp/e/0501.html

**SOURCES:**  
*IllFestJapan-1993*, p. 132  
*JapanFest-1965*, p. 210

◆ 1461 ◆ **Nanakusa Matsuri (Seven Herbs or Grasses Festival)**

January 7

A Japanese ceremony dating back to the ninth century, also called **Wakana-setsu** or "**Festival of Young Herbs**," or **Jinjitsu "Man Day"** because it occurs on the zodiacal day for "man." After an offering to the clan deity in the morning, participants partake of *nanakusa gayu*, a rice gruel seasoned with seven different herbs that is said to have been served for its medicinal value to the young prince of the Emperor Saga (ruled 810-824). The herbs are shepherd's-purse, chickweed, parsley, cottonweed, radish, as well as herbs known as *hotoke-no-za* and *aona* in Japanese.

**SOURCES:**  
*DictFolkMyth-1984*, p. 540  
*FolkWrldHol-1999*, p. 83

◆ 1462 ◆ **Napoleon's Day**

May 5

Napoleon Bonaparte, emperor of France from 1804-15, is one of the most celebrated individuals in European history and still has many admirers in France. Often referred to as "Le Corse" (from Corsica, where he was born) or "Le Petit Caporal" (the little corporal) for his short stature, Napoleon is best known for the zeal with which he pursued the military expansion of France and for his reforms, which left a lasting mark on the judicial, financial, administrative, and educational institutions of not only France, but much of western Europe.

After finally abdicating in favor of his son on June 22, 1815, Napoleon was exiled to the island of St. Helena in the southern Atlantic with a small group of followers. He died there on May 5, 1821, at the age of only 51. But his legend grew, and in 1840 his remains were taken from St. Helena back to Paris, where a magnificent funeral was held. He was finally entombed under the gold-plated dome of the Church of Saint-Louis, one of the buildings in the compound of the Hôtel des Invalides, where his descendants and admirers still congregate on May 5 each year to attend a commemorative mass.

See also CAPE VINCENT FRENCH FESTIVAL

**CONTACT:**

Paris Convention and Visitors  
Bureau  
25 rue des Pyramides  
Paris 75001 France  
011-33-892-683-000; fax: 011-33-1-49-52-53-00  
info@paris-touristoffice.com

Napoleon Foundation  
148 boulevard Haussmann  
75008 Paris, France  
011-33-1-56-43-46-00; fax: 011-33-1-56-43-46-01  
information@napoleon.org  
www.napoleon.org

◆ 1463 ◆ **Narak Chaturdashi**

*October-November; 14th day of waning half of Hindu month of Kartika*

The day after DHAN TERAS is celebrated by Hindus as Narak Chaturdashi. It is dedicated to Yama, the god of Naraka, or Hell. Bathing at dawn on this day is considered essential; in fact, those who bathe after the sun has risen risk losing their religious merit. After bathing, Hindus offer libations to Yama three times in the hope that he will spare them the tortures of hell. A fast is observed and in the evening, lamps are lit in Yama's honor.

**SOURCES:**

*RelHolCal-2004*, p. 179

◆ 1464 ◆ **Narcissus Festival**

*January or February*

A celebration in Honolulu, Hawaii, to usher in the Chinese or LUNAR NEW YEAR. There are a queen pageant and a coronation ball, Chinese cooking demonstrations, food booths, and arts and crafts exhibits. A parade features lion dances and fireworks. The first Narcissus Festival was held in 1950, narcissus blossoms being chosen as a symbol of hope that Chinese culture would have a renaissance in Hawaii.

**CONTACT:**

Chinese Chamber of Commerce  
42 N. King St.  
Honolulu, HI 96813  
808-533-3181; fax: 808-533-6967  
info@chinesechamber.com  
www.ccchi.org

**SOURCES:**

*BkFestHolWrld-1970*, p. 26  
*GdUSFest-1984*, p. 42

◆ 1465 ◆ **Nariyal Purnima (Coconut Day)**

*July-August; full moon day of the Hindu month of Sravana*

Nariyal (or Narali) Purnima, Coconut Day, is celebrated by Hindus in western India in the union territory of Daman and Diu, on India's west coast, and in the nearby state of Maharashtra at the end of the monsoon season. This is the time of year when the fishing and water-trade season begins again, and, in thanks, people gather at the shores and throw coconuts into the Arabian Sea as offerings to Varuna, the sea god. Why coconuts? For one thing, because the nut of the coconut appears to have three eyes, it is associated with the god Shiva, who is represented as having three eyes. For another, coconut kernels are a standard offering to the gods. Finally, many consider breaking a coconut to bring good

luck to any new venture, such as the beginning of the trade season.

**SOURCES:**

*DictFolkMyth-1984*, p. 240  
*DictHindu-1977*, p. 323  
*HinduRelCustManners-1960*, p. 148  
*HinduRelYr-1921*, p. 48  
*RelHolCal-2004*, p. 172

◆ 1466 ◆ **Narsimha Jayanti**

*April-May; 14th day of waxing half of Hindu month of Vaisakha*

According to Hindu mythology, this is the day on which Vishnu appeared as the Narsimha, or Man-Lion, to free the world from the demon king, Hiranyakasipu. The king, who had forbidden the worship of anyone but himself, was very annoyed to discover that his own son, Prahlada, was an ardent devotee of Vishnu. He tortured Prahlada in an attempt to convert him, but the child remained unmoved in his devotion. Then the king tried to kill Prahlada by having him trampled by elephants and thrown off precipices, but again without success. Eventually Hiranyakasipu became so enraged that he rushed to kill Prahlada with his own sword, asking the child, "Where is your savior?" It was at this moment that Vishnu stepped from behind a nearby pillar in the form of Narsimha—half-lion, half-man—and tore the king to pieces.

On this day, Hindus fast, meditate, and pray for the spiritual fortitude of Prahlada. Sometime they demonstrate the depth of their devotion by giving cows, grain, gold, robes, and other goods to the poor and the Brahmans as acts of charity.

**SOURCES:**

*RelHolCal-2004*, p. 169

◆ 1467 ◆ **Natchez Spring and Fall Pilgrimages**

*March-April and October*

These events, held since 1932 in Natchez, Miss., attract about 75,000 people to tour the county's antebellum houses. Women in hoop skirts welcome visitors to the mansions and their gardens of azaleas, camellias, olive trees, and boxwood hedges.

Natchez, situated on 200-foot bluffs overlooking the Mississippi River, was named for the Natchez Indians. It was founded by the French in 1716, and was the first European settlement on the river. It had a golden era in the 60 years after Mississippi became a territory in 1798. The town was an important river port, and wealthy citizens had vast plantations and built magnificent homes. Thirty-one of these, some owned by descendants of the original families, are open for the spring tours. They include such spectacular homes as Longwood, the largest octagonal house remaining in the United States, and Auburn, an imposing mansion with a free-standing stairway to the second floor.

Besides the tours, there are candlelight dinners in Magnolia Hall, a mansion that houses a costume museum, and presentations four times a week of the "Confederate Pageant," a lavish musical with local performers in costume presenting vignettes of the Old South. "Southern Road to Freedom,"

presented by the Holy Family Choir, is a musical tribute to the struggles and victories of African Americans in Natchez from colonial days to the present, and is performed three times a week.

During the celebration in October, there is another mansion tour. During the three-week Natchez Fall Pilgrimage there are 18 homes open to tours.

**CONTACT:**  
Natchez Pilgrimage Tours  
P.O. Box 347  
Natchez, MS 39121  
800-647-6742 or 601-446-6631;  
fax: 601-446-8687  
nptinfo@natchezpilgrimage.com  
www.natchezpilgrimage.com/

**SOURCES:**  
*GdUSFest-1984*, p. 101

**National Anthem Day**  
*See Defenders' Day*

**National Days**  
*See under individual countries*

◆ 1468 ◆ **National Family Month**  
*Second Sunday in May through the third  
Sunday in June*

National Family Month is observed during the five-week period between MOTHER'S DAY in May and FATHER'S DAY in June. It is timed to coincide with the end of the school year, when families start spending more time together, and also to focus attention on mothers and fathers as the most powerful support system for their children.

National Family Month was started by KidsPeace, a private, not-for-profit organization that has dedicated itself to helping children attain the confidence and develop the courage to face and overcome crisis since 1882. KidsPeace has also established National Kids Day, observed on the third Saturday of September. The organization believes that such observances provide opportunities for parents, grandparents, and caregivers to be more involved in the lives of the children for whom they are responsible. Families are urged to spend time doing things together during this five-week period, whether it is taking a family vacation or simply doing chores around the house.

**CONTACT:**  
KidsPeace  
Advancement Dept.  
5300 KidsPeace Dr.  
Orefield, PA 18069  
1-800-8KID-123  
admissions@kidspeace.org  
www.familymonth.net/ and  
www.kidspeace.org

◆ 1469 ◆ **National Finals Rodeo**  
*Begins first Friday in December*

Rodeo's premier event, sometimes called the SUPER BOWL of rodeos, a 10-day affair held since 1985 in Las Vegas, Nev. The National Finals Rodeo, which offered a record \$2.45 million in prize money in 1991, is reserved for the top 15 contestants in each of seven events: bareback riding, steer wrestling, team roping, saddle bronc riding, calf roping,

women's barrel racing, and bull riding. The winners are considered the world champions in their event. There is also a world all-around champion. Twenty-two-year-old Ty Murray who made more than half a million dollars in three years as a Professional Rodeo Cowboys Association competitor, was a recent all-around champ.

The national finals debuted in 1959 in Dallas, moved to Los Angeles in 1962 and to Oklahoma City in 1965, where it stayed until its move to Las Vegas 20 years later. Attendance is about 85,000.

The rodeo is preceded by the Miss Rodeo America Pageant. Events during the 10 days of rodeo include a Professional Rodeo Cowboys Association convention and trade show, horsemanship competitions, a hoedown, the National Finals Rodeo Christmas Gift Show, cowboy poetry gatherings, style shows, a golf invitational, fashion shows, and dances. The World Champions Awards Banquet is the grand finale.

*See also* DODGE NATIONAL CIRCUIT FINALS RODEO

**CONTACT:**  
Professional Rodeo Cowboys Association  
101 Pro Rodeo Dr.  
Colorado Springs, CO 80919-2301  
719-593-8840; fax: 719-548-4876  
www.prorodeo.com/

**SOURCES:**  
*GdUSFest-1984*, p. 146

◆ 1470 ◆ **National Poetry Month**  
*April*

Established by the Academy of American Poets in 1996, National Poetry Month centers attention on the contributions and accomplishments of American poets. Activities during the month-long event, which is celebrated primarily by educational institutions, libraries, bookstores, and nonprofit organizations throughout the United States and Canada, include poetry readings, poetry festivals, displays and exhibits, workshops, and other events designed to help Americans of all ages learn more about poetry and its place in our contemporary culture.

**CONTACT:**  
Academy of American Poets  
584 Broadway, Ste. 604  
New York, NY 10012-3210  
212-274-0343; fax: 212-274-9427  
academy@poets.org  
www.poets.org/npm/index.cfm

◆ 1471 ◆ **National Reconciliation Week**  
*May 27-June 3*

Australia sets aside the week between May 27 and June 3 to honor the culture and history of its Aborigines and Torres Strait Islanders, and to promote reconciliation and forgiveness for the treatment that these indigenous peoples have suffered at the hands of white Australians. Since it was first held in 1996, National Reconciliation Week has featured various activities designed to promote understanding between indigenous and non-indigenous Australians, such as the People's Walk for Reconciliation across the Sydney Harbor Bridge in 2000.

The starting and ending dates of the commemoration are important anniversaries: On May 27, 1967, 90 percent of

Australians voted to eliminate parts of their country's constitution that were discriminatory against indigenous Australians, and on June 3, 1992, the High Court of Australia ruled on the Eddie Mabo case, acknowledging the rights of indigenous Australians by rejecting the idea that Australia had been uninhabited until the first British settlers arrived.

Since 1998, this week-long celebration has encompassed National Sorry Day on May 28. An inquiry into the forcible removal of Aboriginal and Torres Strait Island children from their families led to a recommendation that a formal day of apology be declared, offering the community an opportunity to get involved in activities acknowledging the impact of the policy of forcible removal on these people. Australians are encouraged to sign local "Sorry Books" or to register their apologies electronically.

**CONTACT:**

Australia's Culture and Recreation Portal  
Department of Communications,  
Information Technology and  
the Arts  
GPO Box 2154  
Canberra City, Australian Capital Territory 2601 Australia  
011-61-2-6271-1000; fax: 011-61-2-6271-1901  
dcita.mail@dcita.gov.au  
www.acn.net.au/articles/1998/05/recon.htm

Journey of Healing  
151 Kent St.  
Hughes, ACT 2605 Australia  
011-61-6281-0940; fax: 011-61-6232-4554  
www.alphalink.net.au/~rez/  
Journey/

◆ 1472 ◆ **Nations, Festival of (Minnesota)**

*First weekend in May*

Minnesota's largest ethnic celebration, the Festival of Nations takes place in St. Paul, a city of great ethnic diversity. Nearly 100 different ethnic groups (up from 65 in the 1980s) participate in this event, which has been presented by the International Institute of Minnesota since 1932 and features costumes, folk craft demonstrations, and cultural exhibits. Folk dance and music performances run continuously and showcase performers from Greece, Egypt, Ireland, Polynesia, Norway, Ecuador, Armenia, and many other countries.

Food is one of the festival's main attractions. Past offerings have included sausage with kraut (Czech), falafel sandwiches (Palestinian), beef pita pockets (Oromo people of Ethiopia and Kenya), spinach pie (Egyptian), choux a la creme (French strawberry cream puff), and syryk (Ukrainian cheesecake). Visitors who are thirsty can find mango milk shakes (Indian), green tea (Japanese), and egg coffee (Finnish). Sidewalk cafes serve authentic food from more than four dozen countries.

**CONTACT:**

International Institute of Minnesota  
1694 Como Ave.  
St. Paul, MN 55108  
651-647-0191; fax: 651-647-9268  
www.festivalofnations.com/

**SOURCES:**

*GdUSFest-1984*, p. 97

◆ 1473 ◆ **Nations, Festival of (Montana)**

*Eight days beginning first Saturday in August*

A celebration of the multi-ethnic heritage of Red Lodge, Mont. In its early days, Red Lodge was a coal-mining town where miners who came from a number of European nations established their own communities. This festival began in 1950 to honor the different ethnic traditions. Today there is dancing, singing, and eating. Special foods are served by representatives of England, Scotland, Ireland, Wales, Germany, Finland, the Scandinavian countries, Italy, and the several nationalities that made up the former Yugoslavia. Eight days of events wind up with an All Nations Parade followed by a street dance.

**CONTACT:**

Red Lodge Area Chamber of Commerce  
601 N. Broadway  
Red Lodge, MT 59068  
888-281-0625 or 406-446-1718  
information@redlodge.com  
www.redlodge.com/calendar/default.asp

**SOURCES:**

*GdUSFest-1984*, p. 108

**Native American Heritage Month**

*See American Indian Heritage Month*

◆ 1474 ◆ **Nativity of the Blessed Virgin Mary, Feast of the**

*September 8*

Only three births are celebrated in the whole Christian calendar: the Virgin Mary's, St. JOHN's on June 24, and Jesus Christ's on December 25. Although it is not known where the September 8 date of Mary's birth originated, it seems to have been established by the end of the seventh century. In the Coptic and Abyssinian churches, the first day of every month is celebrated as the birthday of the Virgin Mary.

There are a number of legends describing the Virgin Mary's birth. Most early works of art show Mary and her mother, Anne, surrounded by elaborate furnishings and ancient Hebrew decorations, with a choir of angels hovering overhead. There are more festivals in honor of Mary than of any other saint—among them the Feasts of the IMMACULATE CONCEPTION the ANNUNCIATION, the Purification or CANDLEMAS, and the VISITATION.

In Malta there is a regatta in the capital, Valletta, in celebration of the defeat of the Turks by the Knights of St. John of Jerusalem on this day in 1565, and the end of the Axis siege in 1943 (*see VICTORY DAY*).

In northern Europe, the **Feast of the Nativity of Our Lady** functioned as a traditional harvest festival—a time to give thanks to Mary for the bounty of the fields and to ask her to protect the crops until they were harvested. Native Americans in the United States often observe September 8 with traditional Indian harvest dances in Mary's honor, following mass in the local Roman Catholic mission church.

**CONTACT:**

The Mary Page  
Marian Library/International  
Marian Research Institute

**SOURCES:**

*DaysCustFaith-1957*, p. 232  
*FestWestEur-1958*, p. 70  
*FolkWrldHol-1999*, p. 553

University of Dayton  
Dayton, OH 45469-1390  
www.udayton.edu/mary/

Malta National Tourist Office  
65 Broadway, Ste. 823  
New York, NY 10006  
212-430-3799; fax: 425-795-3425  
office.us@visitmalta.com

*IndianAmer-1989*, pp. 289, 301  
*OxYear-1999*, p. 365  
*RelHolCal-2004*, p. 100  
*SaintFestCh-1904*, p. 400

◆ 1475 ◆ **Nativity of the Blessed Virgin Mary in Germany, Feast of**  
*September 8*

Farmers of the Black Forest region of Germany customarily bring their horses to St. Märgen on this day to be blessed by the local priest. The horses wear traditional harnesses with well-polished brass, which are decorated with flowers. Streamers of ribbon are woven into their manes and tails. Both the farmers and their wives may wear the traditional costumes of the Black Forest valley.

Long known as the center of a famous horse-breeding area, St. Märgen is especially noted for the sturdy horses that work the neighboring farms. September 8, the Feast of the NATIVITY OF THE BLESSED VIRGIN MARY, is known in the Black Forest region as **Pferdeweihe**, or the **Blessing of Horses**.

**SOURCES:**  
*FestWestEur-1958*, p. 70

◆ 1476 ◆ **Nativity of the Blessed Virgin Mary in Peru, Feast of the**  
*September 8*

The Feast of the NATIVITY OF THE BLESSED VIRGIN MARY is widely celebrated in Peru, with festivities often beginning on September 1 and lasting for more than a week. It is one of only three birthdays observed by the Roman Catholic Church, the others being CHRISTMAS and John the Baptist's birthday (see ST. JOHN'S DAY).

Several towns in the Mantaro Valley of the Huancayo area hold large fiestas in honor of the Virgin of Cocharcas in the days surrounding September 8. In the village of Sapallango, for example, the festival includes a dance reenactment of the death of an Incan ruler, fireworks, and bullfights. Other Peruvian areas that celebrate the Virgin's nativity include Cuzco, Chumbivilcas, Cajamarca, and Loreto.

**CONTACT:**  
Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe

**SOURCES:**  
*FiestaTime-1965*, p. 137

◆ 1477 ◆ **Nativity of the Theotokos**  
*September 8*

The Greek word *theotokos* means "god-bearer," or "mother of God." The feast known as the **Nativity of Our Most Holy Lady, the Theotokos** (or simply as the Nativity of the Theotokos) is observed in Orthodox Christian churches on September 8. Western Christian churches celebrate the feast on

the same day, but call it the NATIVITY OF THE BLESSED VIRGIN MARY.

The feast of Mary's nativity is believed to have originated in the East, probably in Syria or Palestine, some centuries ago. It was already a major celebration in Jerusalem by the end of the fifth century, and by the seventh century it had become established in the Roman liturgy. By the 11th century, the observation of this feast had spread throughout the Christian world.

Mary was declared to be *Theotokos* as a result of the Council of Ephesus, held in 431. A major item on the Council's agenda was the theological controversy over Mary: Was she the mother of the incarnate Son of God, or had she given birth to a human being who was later united to the Son of God? The Council condemned the latter viewpoint as heretical.

**CONTACT:**  
Greek Orthodox Archdiocese of  
Australia  
home.it.net.au/~jgrapsas/pages/  
nativity.htm

◆ 1478 ◆ **Nauru Independence Day**  
*January 31*

This island in the Pacific Ocean gained independence from Great Britain on January 31, 1968. It had been governed by Australia. Independence Day is a national holiday in Nauru.

**CONTACT:**  
Nauru Mission to the U.N.  
800 Second Ave., Ste. 400D  
New York, NY 10017  
212-937-0074

**SOURCES:**  
*NatHolWrld-1968*, p. 19

◆ 1479 ◆ **Navajo Mountain Chant**  
*Nine days at the end of winter*

Among the Navajo Indians of Arizona, the nine-day Mountain Chant marks a transition in the seasons. It takes place in late winter, at the end of the thunderstorms but before the spring winds arrive. The chant is also considered a healing ceremony, performed not only for individuals who are sick but to restore order and balance in human relationships.

The Mountain Chant is based on a legend that chronicles the adventures of Dsilyi Neyani, the eldest son of a wandering Navajo family. He is captured by the Utes while hunting one day, but he manages to escape. During his long journey to rejoin his family, he encounters many hazards and learns a great deal about magic and ceremonial acts—rituals that play an important role in the Mountain Chant. He is gone so long that when he finally returns, his family is now the size of a tribe and relaying his adventures to them takes several days. The rituals he brings back are so compelling that messengers are immediately dispatched to find more witnesses to what he has learned.

The Chant consists of four ceremonies, all based on the same legend. Perhaps the most moving ceremony takes place on the final day, when the medicine man emerges from the lodge or hogan at sunset and begins to chant, while a circle of evergreens eight to ten feet tall—each concealing a man holding the tree—moves to create a circular enclosure with a bonfire in the center. The bonfire is lit, and later in the

evening dancers whose bodies are covered in white clay (to protect their skin from the heat) rush into the circle and perform.

**CONTACT:**  
Navajo Tourism Department  
www.discovernavajo.com

**SOURCES:**  
*DancingGods-1931*, p. 208

◆ 1480 ◆ **Navajo Nation Fair at Window Rock**

*Early September*

A five-day gala billed as the “World’s Largest American Indian Fair,” held in Window Rock, Ariz., the capital of the Navajo Nation. More than 100,000 visitors attend the fair, which dates back to 1947. It features a parade through the Window Rock area and a rodeo with more than 900 cowboys and cowgirls from eight different Indian rodeo associations. Other events include horse races, an inter-tribal powwow, a Miss Navajo Nation competition, an Indian fry-bread contest, a baby contest, country and western dances, Indian song and dance competitions, and agricultural and livestock exhibits. Arts and crafts exhibits are also part of Navajo fairs: the Navajos are famous for turquoise and silver jewelry, sand paintings, and woven rugs. The art of weaving was taught to Navajo women, their lore says, by Spider Woman, one of the Holy People from the underworld.

The Navajo Reservation covers 17.5 million acres and is the largest in the United States.

See also SHIPROCK NAVAJO NATION FAIR

**CONTACT:**  
Navajo Nation Fair Office  
P.O. Box 2370  
Window Rock, AZ 86515  
928-871-6647; fax: 928-871-6637  
www.navajonationfair.com

**SOURCES:**  
*AmerBkDays-2000*, p. 640  
*AnniHol-2000*, p. 164  
*IndianAmer-1989*, p. 289

◆ 1481 ◆ **Navajo Night Chant**

*Nine days in late fall or early winter*

The nine-night ceremony known as the Night Chant or the Nightway (Yei Bei Chei) is believed to date from around 1000 B.C., when it was first performed by the Indians who lived in Canyon de Chelly (now eastern Arizona). It is considered to be the most sacred of all Navajo ceremonies and one of the most difficult to learn, because it involves memorizing many songs, prayers, and the complicated designs used in sand paintings. Like the NAVAJO MOUNTAIN CHANT, the Night Chant is basically a healing ritual, designed both to cure people who are sick and to restore the order and balance of human relationships within the Navajo universe.

The Night Chant begins when the medicine man—a combination doctor-priest who has learned the intricate and detailed practices that are essential to the chant—emerges from the lodge leading the dancers, who represent the gods. The medicine man intones a long healing prayer for those who are sick and performs several other ritual acts. Then the dancers begin. The chant itself is performed without variation and has a hypnotic effect on the listeners.

**CONTACT:**  
Navajo Tourism Department  
www.discovernavajo.com

**SOURCES:**  
*DancingGods-1931*, p. 233  
*EncyNatAmerRel-2001*, p. 202

◆ 1482 ◆ **Nawruz (Naw roz; No Ruz; New Year)**

*Beginning about March 21 for 13 days*

The first day of spring (*nawruz* means “new day”) celebrated by all religious groups in Iran and Afghanistan. In India, it is celebrated by the Parsis as JAMSHED NAVARUZ. The holiday is pre-Islamic, a legacy of Zoroastrian Persia. It is also called **Ras al-Am**. In Afghanistan it is celebrated as **Nauruz**; in Kashmir as **Nav Roz**; and in Turkmenistan, it’s **Novrus Bairam**. Nawruz is also celebrated in Kazakhstan, Kyrgyzstan, Uzbekistan, and Azerbaijan.

The origins of Nawruz are obscure, but it is generally thought to have been a pastoral festival marking the change from winter to summer. Legends have grown up around the holiday. In Afghanistan, where it is also **Farmer’s Day**, an ugly old woman named Ajuzak is thought to roam around when Nawruz begins. If it rains on Nawruz, she is washing her hair and the spring plantings will thrive. The Achaemenid kings (559 B.C.-330 B.C.) are known to have celebrated Nawruz, probably with gift-giving. Farmers decorate their cows and come into the city for an annual agricultural fair with prizes. Betting on kite flying is a sport for later in the day.

A special event, *jandah bala kardan* (“raising of the standard”), is held on Nawruz at the tomb of Hazrat Ali in Mazar-i-Sharif in northern Afghanistan. The *jandah*, or standard, is raised in the courtyard of the shrine, and stays there for 40 days. Thousands visit the shrine to touch the staff to gain merit, and the sick and crippled touch it hoping for cures. The standard comes down at a time when a distinct kind of red tulip blooms and then soon fades; at this time, people visit friends and wish each other long lives and many children.

*Buzkashi*, the national game of Afghanistan, is usually played on Nawruz, especially in Mazar-i-Sharif. *Buzkashi* means “goat-grabbing,” and the object of the game is for a team of horse riders to grab the carcass of a goat placed in a pit, carry it around a goal post, and put it back in the pit. The game is supposed to have developed on the plains of Mongolia and Central Asia, sometimes using a prisoner-of-war instead of a goat; now a dead calf is usually used. It’s a ferocious game occasionally producing fatalities; there are several hundred horsemen (*chapandaz*) on each team, and they gallop at breakneck speed, lashing at horses and each other with special *buzkashi* whips.

Special Afghan dishes on Nawruz are *samanak*, a dessert made of wheat and sugar, and *haft-mewah* (“seven fruits”)—a compote of walnuts, almonds, pistachio nuts, red and green raisins, dried apricots, and a fruit called *sanjet*.

In Iran, Nawruz is an event lasting 13 days, during which people wear new clothes, give gifts, and visit friends and relatives. Banquet tables traditionally hold seven foods starting with the letter S. Plates with sprouting wheat symbolize fertility, as do eggs, which are colored. Other symbols on the table are a mirror, candlesticks, and a bowl of water with a green leaf in it. The 13th day after No Ruz is Sizdah-Bedar or “13th day out” and everyone picnics in the country or on rugs in city parks. The idea is to get out of their houses, taking any bad luck with them.

For the Baha’i, the day also marks the end of the 19-day fast, from March 2-20, when Baha’i abstain from food and drink

from sunrise to sunset as a reminder that one's true nature is spiritual rather than material.

See also AYYAM-I-HA

**SOURCES:**

*BkFestHolWrld-1970*, p. 7  
*BkHolWrld-1986*, Mar 21  
*DictFolkMyth-1984*, p. 869  
*EncyEaster-2002*, p. 418  
*FolkWrldHol-1999*, p. 218

◆ 1483 ◆ **Nawruz in Kazakhstan**

*Around March 21*

The people of Kazakhstan celebrate NAWRUZ around the time of the VERNAL EQUINOX. This holiday, rendered Nauryz in Kazakhstan, celebrates the start of the new year and is the most festive of all the nation's holidays. Indeed Kazakhs sometimes call it *Ulys Kuni*, meaning "the first day of the new year," or *Ulystyn uly kuni*, "the great day of the people."

Special activities take place to commemorate the occasion, including horse races, games, and all kinds of merrymaking. People dress in their best clothing, prepare large and tasty meals, exchange well-wishes and congratulations, and visit friends and family. Since the activities that take place on Nauryz are thought to foretell one's fortune for the year, people try to include an abundance of food and other good things in their celebrations.

The main meal takes place around noon, and is introduced and concluded by the mullah's recitation of a prayer honoring the ancestors. At the end of the feast the oldest male blesses all those present so that they may prosper in the year to come. The number seven is considered a lucky number for this festival. It represents the seven days of the week. In the course of the celebrations elderly men will be presented with seven cups of a special festival beverage called *nauryz-kozhe*. The beverage is itself made from seven grades of seven different kinds of grain.

**CONTACT:**

President of Kazakhstan  
[www.president.kz/](http://www.president.kz/) (click on 'English,' then 'culture' and choose 'traditional holidays and entertainments')

◆ 1484 ◆ **N'cwala**

*February 24*

In 1835 the Ngoni tribe, an offshoot of the Zulus, left South Africa and moved into what is now the country of Zambia. The festival known as N'cwala celebrates the tribe's satisfaction with its environs since that time and also marks the beginning of the harvest. This is a festival of thanksgiving and people congregate in the village of Mutenguleni, including the paramount chief, where the celebration takes place on February 24. Groups of dancers display their skills for the paramount chief, who traditionally chooses one group as having outdone the others, which is no small feat, given that Ngoni dancers are renowned throughout the region. The chief is also responsible for being the first to sample the season's new foods and blessing it for the people.

**CONTACT:**

Zambia National Tourist Board  
 Lusaka Sq.  
 Cairo Rd.  
 Box 30017  
 Lusaka Zambia  
 011-260-1-229087; fax: 011-260-1-225174  
[zntb@zamnet.zm](mailto:zntb@zamnet.zm)  
[www.zambiatourism.com](http://www.zambiatourism.com) (click "People," then scroll down to Ngoni Dance Group link)

**SOURCES:**

*CelebFestCarnFeast-1997*, p. 12  
*WildPlanet-1995*, p. 212

◆ 1485 ◆ **Ncwala**

*December or January; actual date determined by astrologers*

The most sacred of the national ceremonies of the independent kingdom of Swaziland, the Ncwala is the "first fruits festival." Held at the Royal Kraal (residence) at Ludzidzini outside the capital of Mbabane, it is a six-day ritualized festival of song, dance, folklore, and martial display, focusing on the king as the source of fertility and the symbol of power and unity.

In what is known as the "little iNcwala," representatives from the Bemanti people, having journeyed to the shores of the Indian Ocean in the neighboring country of Mozambique to gather foam from the water, return to the Kraal and the celebrating begins. Then, unmarried young men go out to the countryside to collect branches of the lusekwane shrub (a kind of acacia) which will be used in the bonfire at the end of the festival.

During the main ceremony, warriors dance and chant to persuade the king (who has secluded himself) to return to his people. He finally appears wearing a black-plumed head-dress, dances the king's dance and eats part of a pumpkin, paving the way for all to enjoy the harvest. On the last day people feed a bonfire with bedding and other items from the old year, a cleansing for a fresh start to the new agricultural year.

**CONTACT:**

Swaziland Ministry of Tourism  
 Information Office  
 P.O. Box 2652  
 Mbabane, Swaziland  
 011-268-404-4556; fax: 011-268-404-5415  
[mintour@realnet.co.sz](mailto:mintour@realnet.co.sz)  
[www.mintour.gov.sz/royalexperience/ceremonies.html](http://www.mintour.gov.sz/royalexperience/ceremonies.html)

**SOURCES:**

*BkHolWrld-1986*, Dec 22  
*FolkHolWrld-1999*, p. 546

◆ 1486 ◆ **NEBRASKAland DAYS**

*Twelve days in mid-June*

This celebration of Nebraska's Western heritage is held in North Platte, the home of Colonel William "Buffalo Bill" Cody. This famous buffalo hunter, U.S. Army scout, and Indian fighter eventually became a touring showman, organizing his first Wild West exhibition in 1883. His stars included Annie OAKLEY and Chief Sitting Bull. Since 1965 the NEBRASKAland DAYS celebration has honored North Platte's most famous citizen by bestowing the Buffalo Bill Award on a well-known Western film star. Past winners have included Andy Devine, Gene Autry, Henry Fonda, Slim Pickens, and Wilford Brimley.

Other highlights of the festival include the Buffalo Bill Rodeo; the Frontier Review, which tells the story of the West in song and dance; entertainment by top country and western performers; a parade; and a Chuckwagon Pork Breakfast.

**CONTACT:**

NEBRASKALand DAYS  
P.O. Box 706  
North Platte, NE 69103  
888-313-5606 or 308-532-7939  
nld@nebraskalanddays.com  
www.nebraskalanddays.com/

◆ 1487 ◆ **Nebuta Matsuri**

*August 2-7*

The main festival of Aomori Prefecture in Japan, featuring processions of huge, elaborately painted papier-mâché figures called *nebuta*. The festival supposedly originated when Sakanoue-no-Tamuramaro (758-811) was sent here to put down a rebellion. He won by raising dummy soldiers along the skyline, making the enemy think his army was bigger than it was.

Today in the capital city of Aomori, the *nebuta* figures, up to 49 feet wide and 26 feet high, depict ferociously scowling samurai warriors. Illuminated from within by candles, they glow as they are carried through the streets at nightfall. Spectators wear hats made of flowers and dance in the streets.

A similar but smaller festival is held in Hirosaki Aug. 1-7. Here, the *nebuta* are fan-shaped and depict warriors on one side and beautiful women on the other.

**CONTACT:**

Aomori City Office  
International Relations Section  
22-5 chuo 1 chome  
Aomori City, Aomori Prefecture,  
Japan  
011-81-17-734-1111, ext. 2532 or  
2531  
aocity@city.aomori.aomori.jp  
www.city.aomori.aomori.jp/en  
GLISH/eng01.html

**SOURCES:**

*JapanFest-1965*, p. 174

JapanAtlas

web-japan.org/atlas/festivals/  
festi\_fr.html

Kidsworld Japan Information  
Network

web-japan.org/kidsworld/calen  
dar/august/nebuta.html

◆ 1488 ◆ **Nemean Games**

*Probably August*

Ancient Greek games, one of four ancient Greek festivals involving games, held every second year in the sanctuary of Zeus in the valley of Nemea in the northeastern part of the Greek Peloponnesus. Little is known of these games before 573 B.C. Legend says they may have been originated by Hercules after he slew the lion of Nemea—one of his 12 labors. He killed the lion by driving it into a cave and strangling it. The games consisted of gymnastic, equestrian, and musical contests. Winners were crowned with a garland of wild celery.

See also ISTHMIAN GAMES; PYTHIAN GAMES; and OLYMPIC GAMES

**SOURCES:**

*ClassDict-1984*, p. 399  
*GdAnctWrld-1986*, p. 427  
*OxClassDict-1970*, p. 726

◆ 1489 ◆ **Nemoralia**

*August 13*

The Nemoralia was an ancient Roman festival in honor of the goddess Diana held at Nemi, in the territory of Aricia about 16 miles southeast of Rome. As the goddess of the hunt, Diana presided over the forests of Aricia. There was a grove, or *nemus*, there that adjoined a famous shrine dedicated to the goddess, and her priest was known as *rex nemorensis*, or “king of the grove.” By custom, the *rex nemorensis* was a runaway slave who attained his royal office by murdering his predecessor.

Diana was worshipped throughout Rome and Latium (now western Italy) on August 13, the day on which her temple on the Aventine Hill had been dedicated by Servius Tullius. But her most famous cult was in Aricia, where the Nemoralia was observed to protect the vines and the fruit trees as well as to celebrate Diana’s power. Some experts believe that the Christian Feast of the Dormition, or ASSUMPTION on August 15, eventually incorporated the harvest-blessing element of the ancient Nemoralia: It is still common in some parts of the Orthodox Christian Church for worshippers to make offerings of new wheat and cakes to the Theotokos on that day.

**SOURCES:**

*ClassDict-1984*, p. 400  
*DictRomRel-1996*, p. 60  
*EncyRel-1987*, vol. 4, p. 349  
*FestRom-1981*, p. 173  
*FestSaintDays-1915*, p. 173  
*GdAnctWrld-1986*, pp. 64, 427  
*OxYear-1999*, p. 331  
*RomFest-1925*, p. 198

◆ 1490 ◆ **Nenana Ice Classic**

*Late February*

Alaska’s oldest tradition, a legal game that allows people to bet on when the massive ice cover on the Tanana River will break up. The Classic is kicked off in late February in Nenana (which has a population of about 570) with a winter carnival known as Tripod Days. At this time, a 1,500-pound spruce tripod is set into the ice of the Tanana River with a rope leading to a watchtower and clock. Two to three months later when the ice starts to move, a siren will sound, and when the tripod has moved 100 feet downstream, a meat cleaver stops the hands of the clock. This becomes the official time of the breakup. This setup of tripod, tower, clock, and cleaver has been the same since 1936 and has never failed.

Throughout Alaska, people place \$2.50 bets in red gas cans with their predictions on the month, day, and hour of the ice’s breakup. In early April, Nenana residents collect and sort the tickets. The earliest breakup ever recorded was April 20, 1940, at 3:27 A.M., and the latest May 20, 1964, at 11:41 A.M.

Wagering on the Nenana River ice began informally in 1906 when Jimmy Duke, owner of a roadhouse on the banks of the Tanana, started wagering with his chum Adolph “Two



Cord" Nelson on the breakup day. In 1913, railroad engineers surveying the site for a bridge got in on the betting, and a pool started. In 1917, they started keeping records, and that year has been marked as the first official year of the Nenana Ice Classic. Now it's part of Alaskan lore, and the red betting cans are sometimes called the first spring flower. In 1990, 152,000 tickets were sold, and after deductions for taxes and expenses, the purse was \$138,000. In 2000 the jackpot was worth a record-breaking \$335,000.

**CONTACT:**

Nenana Ice Classic  
P.O. Box 272  
Nenana, AK 99760  
907-832-5446  
classic@mtaonline.net  
www.nenanaaakiceclassic.com

◆ 1491 ◆ **Nepal Democracy Day**  
*February 18*

Also known as **Rashtriya Prajatantra Divas**, this holiday commemorates the introduction of a democratic system of government in Nepal, which had been ruled by the Rana family since the mid-19th century.

Two other national holidays in Nepal are Unity Day, January 11—celebrating the unification of the various principalities into one country more than 200 years ago—and Constitution Day, November 8—observing the adoption of a new Nepalese constitution in 1990.

**CONTACT:**

Nepal Embassy  
2131 Leroy Pl., N.W.  
Washington, DC 20008  
202-667-4550; fax: 202-667-5534  
info@nepalembassyusa.org  
www.nepalembassyusa.org/

**SOURCES:**

*AnnivHol-2000*, pp. 7, 29  
*NatlHolWrld-1968*, p. 26

◆ 1492 ◆ **Neri-Kuyo**  
*August 16, every three years (2002, 2005, 2008, . . .)*

A Buddhist ceremony held every three years at Joshinji Temple in Tokyo, Japan, to celebrate the coming to earth of the Bodhisattvas. They are Buddhas-to-be who have undertaken a quest for enlightenment and have vowed to save all beings before they attain Buddhahood.

One of the best-known vows taken by a Bodhisattva is this:

*Living beings are countless—  
I vow to save them all.  
Passions are inextinguishable—  
I vow to extinguish them all.  
Dharma truths are measureless—  
I vow to master them all.  
The Buddha-way is unexcelled—  
I vow to attain it.*

For the Neri-Kuyo in Tokyo, a curved wooden bridge is erected between two of the temple buildings, and local people dressed as Amitabha Buddha and 24 other Bodhisattvas file slowly across the bridge and back again. Wearing golden masks and haloes and fanned by attendants, they repeat this ceremony three times a day.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**

*DictWrldRel-1989*, p. 112

**Netherlands**  
*See Dutch*

◆ 1493 ◆ **Nevis Tea Meeting**  
*Full moon night in summer*

The pageant known as the **Tea Meeting** held on the island of Nevis in the West Indies probably developed from church fund-raising events in the 19th century. The characters include a King, his Queen, and their court. The King and Queen sit on a stage while costumed members of the audience get up and perform for them—singing, dancing, reciting poetry, or giving a speech. Tea (or some other hot drink) is served and ceremonial fruit, cakes, and kisses from the King and Queen are auctioned off. Then the King and Queen and their court give ironic speeches, followed by more audience acts. If there is enough participation from the audience, the pageant can go on all night. It is common for scoffers in the back of the room to make loud and obscene comments throughout the performance.

**CONTACT:**

St. Kitts-Nevis Tourism Office  
8720 Georgia Ave., Ste. 905  
Silver Spring, MD 20910-3602  
877-533-1555 or 301-587-1555;  
fax: 301-587-0647

**SOURCES:**

*FolkWrldHol-1999*, p. 479

◆ 1494 ◆ **New Church Day**  
*June 19*

New Church Day refers to the Church of the New Jerusalem, founded in London in the late 18th century by the disciples of Emanuel Swedenborg, the Swedish scientist, philosopher, and theologian. In 1817, the General Convention of the New Jerusalem in the U.S.A. was founded in Philadelphia.

Swedenborg's followers believe that in 1757 there was a great judgment in the spiritual world, and that as a result the evil spirits were separated from the good and a new heaven was established. At that time Jesus called his apostles together and told them to preach the new doctrines in the new heaven, just as he had told them to do 16 centuries earlier on earth. All of this took place on June 19 and 20. June 19 is also the date on which Swedenborg's disciples met in 1770 to organize the Church of the New Jerusalem. Every year on this day members of the New Church, called Swedenborgians, meet to conduct important church business and to commemorate the church's founding.

**CONTACT:**

The New Church (Church of the New Jerusalem)  
P.O. Box 743  
Bryn Athyn, PA 19009  
877-411-HOPE (4673) or 215-914-4911  
ncquest@newchurch.edu  
www.newchurch.org

**SOURCES:**

*DaysCustFaith-1957*, p. 148  
*DictWrldRel-1989*, p. 728  
*RelHolCal-2004*, pp. 129, 130

◆ 1495 ◆ **New England Folk Festival**

*Third weekend in April*

The first New England Folk Festival was held in 1944, and for 25 years it was held in different locations throughout New England. Now its permanent home is in Natick, Massachusetts, and all of the festival's events are held in and around Natick High School. The emphasis is on folk dancing; Morris dancing teams from all over the country perform at the festival, and there are square and contra dances, folk dance workshops, and many other events for folk dance enthusiasts. There are also instrumental jam sessions, national food booths, and displays of ethnic crafts, such as Ukrainian EASTER eggs and colored scrimshaw.

The festival is unusual in that those who attend are encouraged to participate by bringing along their musical instruments and joining in any impromptu or scheduled jam sessions or workshops. Attendees are also encouraged to dance with any group they choose.

**CONTACT:**

New England Folk Festival Association  
PMB 282  
1770 Massachusetts Ave.  
Cambridge, MA 02140  
781-662-6710; fax: 781-662-6730  
www.neffa.org/

**SOURCES:**

*MusFestAmer-1990*, p. 224

◆ 1496 ◆ **New Fire Ceremony**

*Every 52 years*

Among the ancient Aztec people of what is now Mexico, the year was divided into 18 months of 20 days each, plus a five-day "unlucky" period. There was also a ritualistic period of 260 days, which was composed of 13 months with 20 named days in each month. When one cycle was superimposed on the other, it resulted in a "century" of 52 years. Although festivals were observed each month, the most impressive and important occurred at the end of the 52-year cycle, when people feared that the world would be destroyed. It was known as the New Fire Ceremony because the old altar fire was extinguished and a new one was lit, symbolizing the new lease on life that the dawn of a new cycle represented.

Just before dusk on the day of the ceremony, all fires in the Valley of Mexico were put out. Huge crowds of people followed their priests from Mexico City to a temple several miles away on the Hill of the Star. Because the hill permitted them to view the heavens in all directions, it was here that the priests waited for a celestial sign telling them that the world would end or that a new century would begin. If the constellation known as the Pleiades passed the zenith, life would continue as it had. But if it failed to do so, the sun and stars would be changed into wild beasts who would fall to the earth and devour all the people, after which an earthquake would complete the destruction.

As soon as the heavenly signal received a favorable interpretation, burning torches were carried by runners throughout the valley to relight the fires in each house.

**SOURCES:**

*DictFolkMyth-1984*, p. 713  
*EncyRel-1987*, vol. 2, p. 27

◆ 1497 ◆ **New Jersey Offshore Grand Prix**

*August*

Formerly known as the **Benihana Grand Prix Power Boat Regatta** and before that as the **Hennessy Grand Prix**, this race is not only one of the largest offshore power boat races in the country but a festival as well, with a beauty pageant, band concerts, and fireworks taking place at the popular beach resort of Point Pleasant. The race runs along the Atlantic coast of New Jersey attracting more than 250,000 spectators to the state's beaches.

When the regatta was first held in 1964, it covered a 265-mile course around Long Island. But it was eventually moved to the Jersey shore, where there were more open beaches and clear waterways. In addition to the large number of onshore spectators, about 3,000 power boats watch the race from the water.

**CONTACT:**

New Jersey Offshore Powerboat Racing Association  
www.njoffshore.com/

**SOURCES:**

*GdUSFest-1984*, p. 119

◆ 1498 ◆ **New Orleans Jazz and Heritage Festival**

*Late April to early May*

A 10-day feast for the ears, the eyes, and the stomach held in New Orleans, Louisiana. The festival's forerunner was the New Orleans International Jazz Fest organized in 1968 to celebrate the city's 250th anniversary. Among the jazz greats on hand were Louis Armstrong and Duke Ellington. After it disbanded, George Wein, the founder of the famed Newport Jazz Festival (see JVC JAZZ FESTIVAL), urged the initiation of a festival to celebrate the regional culture of New Orleans, and in 1970 it was underway. A high spot in the festival was the evening when Eubie Blake, then 95 years old, was honored as a ragtime and jazz pioneer; he played several of his own tunes, including "I'm Just Wild About Harry" and "Memories of You."

Today it brings together thousands of musicians, artisans, and cooks who do their thing for more than half a million visitors. The concerts feature not only traditional and contemporary jazz, but also other music forms developed in New Orleans: ragtime, country, Cajun, zydeco, gospel, folk, and Latin. Food tents serve a multitude of indigenous foods, such as jambalaya, andouille, crawfish bisque, gumbo, frog legs, and so on. Hundreds of artisans also display their crafts.

**CONTACT:**

New Orleans Jazz and Heritage Festival  
1205 N. Rampart St.  
New Orleans, LA 70116  
504-522-4786  
www.nojazzfest.com/

**SOURCES:**

*GdUSFest-1984*, p. 71  
*MusFestAmer-1990*, p. 194

◆ 1499 ◆ **New Yam Festival**

*End of June*

Celebrated by almost every ethnic group in Nigeria, the New Yam festival is observed annually at the end of June. It is considered taboo to eat the new yam before this festival. The high priest sacrifices a goat and pours its blood over a symbol representing the god of the harvest. Then the carcass is cooked and a soup is made from it, while the yams are boiled

and pounded to make *fofofo*. After the priest has prayed for a better harvest in the coming year, he declares the feast open by eating the pounded yam and the soup. Then everyone joins in, and there is dancing, drinking, and merrymaking. After the festival is over, new yam may be eaten by anyone in the community.

Among the Igbo people, the yam crop is considered sacred, and anyone who steals yam is banished. This is because the original yam is believed to have grown out of the flesh of two children who had been sacrificed so that the other Igbo children wouldn't starve. At the New Yam Festival, each household places four or eight new yams on the ground and cuts small pieces off the head and the tail. The yams are then cooked with palm oil and chicken, and the meal is considered to be a symbolic reenactment of the original sacrifice.

Among the Yoruba people, where the New Yam Festival is known as *Eje*, the celebration is more elaborate. It takes place over two days and consists of purification rites, presentation rites, divining rites, and thanksgiving rites. In one divination rite, a recently harvested yam is divided into two parts. They are thrown on the ground, and if one lands face up and the other face down, this is considered a positive sign for the life of the community and the success of crops in the coming year. If both fall face down or face up, problems lie ahead.

**CONTACT:**  
Nigerian Embassy  
1333 16th St., N.W.  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385

**SOURCES:**  
*FolkWrldHol-1999*, p. 536

**New Year, Hindu**  
*See Vaisakh*

**New Year, Islamic**  
*See Islamic New Year*

**New Year, Jewish**  
*See Rosh Hashanah*

◆ 1500 ◆ **New Year for Trees**  
*Around December 23*

Today, several groups in Great Britain and Ireland practice what they believe to be ancient Druidism. They hold Druidic festivals at the beginning of spring, summer, autumn and winter. They observe December 23 as the New Year for Trees, because it falls right after the WINTER SOLSTICE, which marks the rebirth of the sun and the start of a new year according to the tree calendar.

*See also* TU BISHVAT

**SOURCES:**  
*RelHolCal-2004*, p. 270

◆ 1501 ◆ **New Year's Day**  
*January 1*

Celebrating the first day of the year on the first day of January is a relatively modern practice. Although the Romans began marking the beginning of their civil year on January 1, the traditional springtime opening of the growing season and

time for major military campaigns still held on as the popular New Year celebration.

William the Conqueror decreed that the New Year commence on January 1, but practice in England was still variable. Even after the Gregorian calendar was adopted by all Roman Catholic countries in 1582, Great Britain and the English colonies in America continued to begin the year on March 25 in accordance with the old Julian calendar. It wasn't until 1752 that Britain and its possessions adopted the New Style (Gregorian) calendar and accepted January 1 as the beginning of the year.

New Year's Day is a public holiday in the U.S. and in many other countries, and is traditionally a day for receiving visitors and recovering from NEW YEAR'S EVE festivities. A favorite pastime in the United States is watching football games on television—especially the ROSE BOWL game in Pasadena, California, the COTTON BOWL in Dallas, Texas, the SUGAR BOWL in New Orleans, Louisiana, and the ORANGE BOWL in Miami, Florida. A number of parades are also televised on New Year's Day, one of the most famous being the Mummers' Parade in Philadelphia, Pennsylvania. New Year's is a time for making resolutions for the coming year—promises that are loudly proclaimed and then often forgotten.

*See also* HOGMANAY; LUNAR NEW YEAR; OSHOGATSU; ST. BASIL, FEAST OF; SOL

**SOURCES:**  
*AmerBkDays-2000*, pp. 2, 248  
*BkDays-1864*, vol. I, p. 27  
*BkFest-1937*, pp. 3, 14, 22, 29, 37, 51, 65, 77, 84, 94, 101, 110, 118, 131, 143, 157, 165, 178, 194, 203, 210, 218, 236, 240, 248, 266, 273, 288, 297, 307, 316, 326, 335  
*DaysCustFaith-1957*, pp. 17, 355  
*DictFolkMyth-1984*, pp. 181, 790, 791, 950, 1063  
*EncyChristmas-2003*, pp. 509, 549  
*FestSaintDays-1915*, pp. 1, 2, 4, 7  
*FestWestEur-1958*, pp. 3, 22, 32, 54, 87, 105, 121, 150, 160, 188, 210, 225  
*FolkAmerHol-1999*, p. 1  
*FolkWrldHol-1999*, p. 1  
*OxYear-1999*, p. 6

◆ 1502 ◆ **New Year's Day in Denmark (Nytaarsdag)**  
*January 1*

In towns and cities throughout Denmark, the New Year marks the beginning of one of the most important social seasons in the calendar. Men and women attend church services and later call on relatives and friends to wish them a Happy New Year. These social calls only last about a half hour, but they go on for almost two weeks. Wine and small cookies are usually served during these visits.

Young people usher in the New Year by banging loudly on their friends' doors and throwing pieces of broken pottery that they have collected during the year against the sides of their houses.

**CONTACT:**

Royal Danish Embassy  
3200 Whitehaven St., N.W.  
Washington, DC 20008  
202-234-4300; fax: 202-328-1470  
wasamb@um.dk  
www.denmarkemb.org/holi  
days.html

**SOURCES:**

*BkFest-1937*, p. 94  
*BkFestHolWrld-1970*, p. 2  
*EncyChristmas-2003*, p. 194  
*FestWestEur-1958*, p. 22

◆ 1503 ◆ **New Year's Day in France**

January 1

Known as **Le Jour de l'An** or **Le Jour des Étrennes** for the gifts that are exchanged on this day, **NEW YEAR'S DAY** in France is a time for family reunions, visits, and greeting cards or letters. Tradespeople traditionally send their errand boys or girls to deliver gifts to their patrons. The baker, for example, might send a *brioche*, while the butcher might send a chicken and the dairyman some eggs. Those who deliver the gifts are usually given wine or money. Servants and clerks often receive an extra month's pay as a New Year's gift, while family and friends give each other chocolates, flowers, preserved fruit, and *marrons glacés*, or candied chestnuts.

In the afternoon, men pay social calls on their women friends and young people visit their elders. In the evening, a formal dinner is usually held at the home of the family's eldest member. Since relatives come from far and wide to attend these reunions, they are usually very large and festive affairs.

**SOURCES:**

*BkFest-1937*, p. 188  
*EncyChristmas-2003*, p. 265  
*FestWestEur-1958*, p. 32  
*FolkWrldHol-1999*, p. 2

◆ 1504 ◆ **New Year's Day in Germany**

January 1

According to German folk tradition, **Neujahr** is a time of new beginnings, and the first day of the year must be lived as you hope to live during the next 12 months. Housewives put forth an extra effort to make sure their homes are in order, and everyone wears new clothes. People avoid unpleasant tasks and try not to spend money, although they often jingle the coins in their pockets for good luck. People exchange greeting cards, but the giving of gifts is confined to those who have served the family throughout the year—for example, the mail carrier, janitor, and cleaning person.

**SOURCES:**

*BkFest-1937*, p. 131  
*BkFestHolWrld-1970*, p. 3  
*FestWestEur-1958*, p. 54

◆ 1505 ◆ **New Year's Day in Lithuania**

January 1

Lithuanians have nicknamed **NEW YEAR'S EVE** "Little Christmas Eve," because the holidays are celebrated in comparable ways. After eating dinner people sit up to welcome the start of the new year. Like **CHRISTMAS EVE**, New Year's Eve furnishes Lithuanians with an important opportunity for fortune telling. Many New Year's Eve superstitions taught young men and women a wide variety of charms that would reveal something of their future mates.

People watch the weather on New Year's Day carefully, as it is believed to predict the weather for the coming year. Human activities are also viewed as indicators of future events. People try to smile and be kind to one another, as this means that they can expect the same throughout the year. People hope to hear good news when they rise on New Year's Day. The first piece of news they hear, whether good or bad, reveals the kind of news they will receive in the year to come.

**SOURCES:**

*EncyChristmas-2003*, p. 432

◆ 1506 ◆ **New Year's Day in Portugal (Ano Novo)**

January 1

In Portugal, the New Year begins with special church services. Afterward, friends and relatives visit each other's houses, greeting each other with "Boas Festas" (Happy Holidays) and exchanging good wishes. In addition, people often make promises about how they will live their lives in the coming year.

In northern Portugal, children go through the neighborhood singing old songs called *janeiras* ("January songs"), which are thought to bring luck in the coming year. Sometimes a band of local musicians will go through the streets, stopping to play a special selection when they pass the house of someone they know.

There are many traditions and folk beliefs concerning **NEW YEAR'S DAY**. People tend to mind their manners, believing that how they conduct themselves on this day foreshadows their behavior for the coming year. If they should pay off a debt on New Year's Day, they are likely to end up paying for the next 12 months. It is the custom in Portugal on **NEW YEAR'S EVE** to choose 12 grapes from a bunch, and to eat them one after another just as the clock strikes 12, offering New Year's wishes to everyone in the room. This act is supposed to guarantee happiness in the coming year.

**SOURCES:**

*BkFest-1937*, p. 266  
*BkFestHolWrld-1970*, pp. 3, 5  
*FestWestEur-1958*, p. 160

◆ 1507 ◆ **New Year's Day in Romania (Anul Nou)**

January 1

Children welcome the New Year in Romania with an ancient fertility rite called *samanatul*, or "sowing." They stuff their pockets with corn and go from house to house, throwing corn at people and greeting them with wishes for a long life. In some parts of Romania, the *sorcova*—a stick to which flowers are tied—is used instead of corn. The flowers are from twigs plucked on **ST. ANDREW'S EVE** and forced into blossom by **CHRISTMAS**. Rather than throwing corn at people, the children brush their faces lightly with the *sorcova*. This custom may be a survival from ancient Roman times, when people saluted one another with laurel branches.

Romanians also celebrate **NEW YEAR'S DAY** by exchanging gifts. Servants, the poor, and the young often receive gifts of money.

**SOURCES:**

*BkFest-1937*, p. 273

◆ 1508 ◆ **New Year's Day in Russia**

January 1

Under the Communist system NEW YEAR'S DAY largely replaced CHRISTMAS as the major winter festival in the former Soviet Union (see RUSSIAN WINTER FESTIVAL). Since the dissolution of the Soviet Union, however, this, or NEW YEAR'S EVE, is still the day on which Grandfather Frost visits and brings gifts for children. Within the walls of Moscow's Kremlin, there was a huge party at the Palace of Congresses attended by as many as 50,000 children. Entertainment at the party included the arrival of *D'yed Moroz*, or Grandfather Frost, wearing a white beard, red robe, and a hat trimmed in white fur and riding a Sputnik-drawn sleigh or some other outlandish vehicle. There were also troops of folk dancers, magicians, clowns, and tumblers who performed for the children. Older Muscovites celebrated New Year's by attending dances at schools, clubs, theaters, and union halls. Outside of Moscow, the same festivities took place on a more modest scale.

Caviar, smoked fish, roast meats, and other treats were served in honor of the holiday. Among the many cakes and sweets served were *babka*, a yeast coffee cake made in a round pan, and *kulich*, a fancy fruitbread of Ukrainian origin made in three tiers to symbolize the Trinity.

**SOURCES:**

*BkFest-1937*, p. 288  
*EncyChristmas-2003*, p. 653  
*FolkWrldHol-1999*, p. 5

◆ 1509 ◆ **New Year's Day in Switzerland (Neujahrstag)**

January 1

The Swiss celebrate NEW YEAR'S DAY with amateur dramatic performances, visits with friends, and feasting on roast goose with chestnut stuffing, New Year's bread, and *birewegge*, or pear pie, which looks like a shiny loaf of bread and has a rich filling of pears and raisins. Goose necks filled with ground giblets, seasoning, and other ingredients are a favorite delicacy when sliced thin and served as a between-meal snack. Although the holiday is generally a quiet one, children often hide on New Year's morning, startling their parents when they jump out to give them New Year's greetings.

According to Swiss folklore, the first day of January is full of omens and predictions. A red sky, for example, signifies storms, fire, and war in the coming year. Meeting a woman the first thing on New Year's Day is thought to bring bad luck, while encountering a man or a child is looked upon as a good sign.

**SOURCES:**

*BkFest-1937*, p. 316  
*FestWestEur-1958*, p. 225

◆ 1510 ◆ **New Year's Day in the Netherlands (Nieuwjaarsdag)**

January 1

The first day of the New Year in the Netherlands is spent eating holiday cakes, breads, and waffles, visiting friends, and drinking *slemp*, a traditional New Year's hot beverage made with milk, tea, sugar, and spices. Traditional baked

specialties include *knijpertjes*, or "clothespins," which have been popular since the Middle Ages, and a long decorative loaf known as *duivekater*. These and other holiday cakes and pastries are served with *slemp*, which was originally sold to skaters from stalls on the ice-covered canals.

In Zeeland, Overijssel, and other areas, boys go from house to house ringing bells and wishing people a Happy New Year. Sometimes they bang on a homemade drum called a *rommelpot*, or "rumble pot," and beg for pennies. It is possible that the *rommelpot* was originally intended to frighten away evil spirits at the start of the New Year.

**SOURCES:**

*BkFest-1937*, p. 240  
*FestWestEur-1958*, p. 121

◆ 1511 ◆ **New Year's Eve**

December 31

The last day of the year is usually greeted with mixed emotions—joy and anticipation on the one hand, melancholy and regret on the other. Some celebrate by attending midnight church services, while others congregate in public places like Times Square in New York City, or Trafalgar Square in London, Glasgow's George Square or Edinburgh's Iron Kirk to count down the closing seconds of the old year. In the United States, people congregate at parties, some lasting all night, and many people spend New Year's Eve in front of the television watching other people celebrate. In recent years, celebrations in time zones all over the world have also been televised, so viewers can celebrate several times in one night, if they wish.

In Scotland, December 31 is known as **Old Year's Night**, or HOGMANAY. Although there are a number of theories about the derivation of the name, the tradition it refers to involves handing out pieces of oat-cake to poor children, who go from door to door calling out "Hogmanay!" In the United States, the Scottish song "Auld Lang Syne," with lyrics by poet Robert BURNS, is sung at almost every New Year's Eve celebration, while in London, the Scots at St. Paul's Churchyard toast and sing.

In Denmark the New Year is "shot in" with a thunderous explosion of fireworks, rockets, and Chinese pistols. In some villages, young people play pranks such as those done on HALLOWEEN in the United States.

Iceland has bonfires to clean up trash and elf dances, because elves are believed to be about on this night and might want to stop and rest on their way.

Neapolitans believe it brings luck to throw pots and dishes out the windows at midnight.

On the last two days of the year in Japan, a fire watch is implemented to prepare for the New Year, their most important holiday. Young men gather into groups then go to separate parts of the towns. They carry a clapper which they sound every few yards, crying out, "take care with fire."

Armenian families spend the night at home feasting. During the celebration, the neighbors, one at a time, lower a basket of presents down the chimney, then it is the recipients' turn to go to their neighbors.

Romanian boys used to go around to their neighbors with a *plugusorul*, a little plough, which may be a remnant of the Roman OPALIA, the festival to the goddess of abundance, Ops. Later they changed to a homemade drum that sounds like a bull, which is what pulls the plough through the meadow. They ring cow bells and crack whips and recite hundreds of verses of their country story at the top of their lungs.

See also FIRST NIGHT; LADOUVANE; OMISOKA

**SOURCES:**

*AmerBkDays-2000*, p. 868  
*BkDays-1864*, vol. II, p. 787  
*BkFest-1937*, pp. 63, 99, 117, 306, 335  
*DaysCustFaith-1957*, p. 325  
*DictFolkMyth-1984*, pp. 12, 842, 1100  
*EncyChristmas-2003*, pp. 549, 755  
*FestSaintDays-1915*, p. 256  
*FestWestEur-1958*, pp. 21, 30, 84, 149, 159, 187, 209, 242  
*FolkAmerHol-1999*, p. 1  
*FolkWrldHol-1999*, p. 773  
*GdWrldFest-1985*, p. 168  
*OxYear-1999*, p. 542

◆ 1512 ◆ **New Year's Eve in Brazil**

December 31

One of the most exotic NEW YEAR'S EVE celebrations in the world takes place along the beaches of Brazil—particularly Copacabana Beach in Rio de Janeiro, where thousands of followers of Candomblé, a religion practiced in Brazil, meet to pay homage to the ocean goddess, YEMANJÁ (or Iemanjá). Dressed in white and carrying fresh flowers, candles, and *cachaça* (sugarcane alcohol), they flock to the beach around 10 o'clock and lay out tablecloths surrounded by candles and covered with gifts for the goddess. Animal sacrifices are not uncommon.

The ceremony reaches its peak at midnight, when fireworks go off and people rush into the water—shrieking, sobbing, or singing—carrying their flowers and gifts for Yemanjá. If the waves carry their gifts out to sea, it means that the goddess was satisfied and they can go home happy. It is considered an ill omen if the ocean throws back their gifts.

**CONTACT:**

City of Rio de Janeiro Tourism  
Authority  
Rua da Assembléia, 10-9º andar  
Centro Rio de Janeiro 20119-200  
Brazil  
011-55-21-217-7575; fax: 011-55-  
21-531-1872  
riotur.riotur@pcrj.rio.gov.br

◆ 1513 ◆ **New Year's Eve in Ecuador**

December 31

Many Ecuadorians celebrate the Old Year, *Año Viejo*, on December 31 by stuffing an old shirt and pair of pants with straw and sewing them together to make an effigy of a man. With a hat on his head, a pipe in his mouth, and a cane in his hand, the scarecrow figure sits in a chair in front of the house, sometimes under an arch made of cypress branches.

Someone draws up a mock “last will and testament” listing various family members’ faults that must be done away with. At midnight, or earlier if there are small children in the house, someone reads the will aloud and everyone makes jokes about its contents. Then the straw figure is lit with a match, and the faults of the Old Year go up in flames. Sometimes the old man’s “widow” goes from house to house, dressed in black and begging for contributions to charity.

After the straw men have burned and the widows have come in from the streets, everyone sits down to enjoy the spiced foods typically served on this night. The most popular is a crisp fried pastry in the shape of a doughnut, which is dipped into a brown sugar syrup.

**SOURCES:**

*BkFestHolWrld-1970*, p. 16  
*BkHolWrld-1986*, Dec 31

◆ 1514 ◆ **New Year's Eve in Germany**  
**(Silvesterabend)**

December 31

In different areas of Germany, it is considered lucky to eat certain foods on the last night of the old year. Carp is served frequently, not only in homes but in fashionable city restaurants. Another favorite is *Silvesterabend* punch, a hot drink made from red wine flavored with cinnamon and sugar. *Feuerzangenbowle*, or “fire tongs punch,” has special cones of sugar, soaked in liquor, suspended over the punch bowl. When they are set aflame, the alcoholic sugar drips into the hot wine below. In Baden, a special dried pea soup is considered to bring good luck when served on NEW YEAR'S EVE. Along the lower Rhine, “little New Year” yeast cookies are baked in the form of spiral wreaths, pretzels, or circles. Everyone leaves a bit of each food served on his or her plate until after midnight in the belief that it will ensure a well-stocked pantry in the coming year.

According to ancient Germanic folk belief, the only way to drive out demons, devils, and other evil spirits on the last night of the year is by making noise. Grown men can be seen riding hobby horses up and down the streets of German villages on New Year's Eve at midnight, and *Buttenmandl* (“Little Butten Men”), who are peasants dressed in straw clothing and deerskin animal masks, ring bells and drag clanking chains through the streets in an effort to drive out evil spirits.

In the Bavarian Alps, shooting parties are still popular. Sometimes members of shooting societies will climb a mountain and shoot off 500 or more old mortars in unison. (See CHRISTMAS SHOOTING.)

In the Bavarian town of Oberammergau, a “star singer” carrying a large illuminated star on a long pole leads a New Year's Eve procession that lasts for several hours (see also EPIPHANY IN GERMANY). He sings a song that summarizes the events of the past year and extends good wishes for the year to come, accompanied by members of the Passion Play orchestra (see also OBERAMMERGAU PASSION PLAY).

New Year's pranks are common in Germany, such as chocolates with mustard inside, sugar lumps with spiders inside,

and firework dogs that produce a string of black, sausage-like material when burned. Among young people, "lead-pouring" parties are popular. They drop a little melted lead into a bowl of cold water and read each other's fortunes by interpreting the shapes the metal assumes.

**SOURCES:**

*EncyChristmas-2003*, p. 282  
*FestWestEur-1958*, p. 84  
*FolkWrldHol-1999*, p. 774

◆ 1515 ◆ **New Year's Eve in Spain**

*December 31*

In Spain, it is customary for families to gather on NEW YEAR'S EVE in small groups to celebrate the coming of the New Year. Shortly before midnight, bags or bunches of grapes are distributed. When midnight arrives, everyone eats one grape for each stroke of the clock. Eating all 12 grapes before the clock is finished striking ensures good luck in the New Year. The grapes are usually washed down with muscatel wine. So firmly entrenched is the grape-eating custom that in theaters and cinemas, the show is often interrupted at midnight on New Year's Eve so that the audience can eat the grapes and drink the wine they've brought with them.

NEW YEAR'S DAY is spent visiting family and friends, feasting, and exchanging cards and gifts. Eating and drinking well on this day is believed to guarantee an abundance of food and drink in the coming year.

**SOURCES:**

*BkFest-1937*, p. 297  
*DictFolkMyth-1984*, p. 1063  
*EncyChristmas-2003*, p. 733  
*FestWestEur-1958*, p. 188  
*FolkWrldHol-1999*, p. 6

◆ 1516 ◆ **New York City Marathon**

*First Sunday in November*

The New York City Marathon began in 1970 as a race four times around Central Park. But in 1976, Fred Lebow and the New York Road Runners Club, the world's largest running club and the race's sponsor, decided to get corporate support, invite top runners from all over the world, and to run the course through all five New York boroughs.

Unlike the BOSTON MARATHON, which is run primarily through the countryside and small towns, the New York course is urban, beginning at the tollbooth plaza at the end of the Verrazano-Narrows Bridge on Staten Island and progressing across the bridge through Brooklyn, Queens, Manhattan, and the Bronx before finishing in Manhattan's Central Park.

About 30,000 runners compete in the race, and over a million New Yorkers turn out to watch. In addition to cash prizes ranging from \$65,000 for the first-place finishers to \$7,500 for fifth place, thousands more in bonuses are handed out each year.

The marathon has had a positive effect on New York City's public image, which has suffered because of its high crime rate and frequent clashes between ethnic groups. The runners who compete regularly in New York say that the crowds are enthusiastic and friendly, and city dwellers look upon it as

a time to forget racial and ethnic differences and cheer the runners on.

Like most things in New York City, its marathon is amazing. Rosie Ruiz, well known for being disqualified for cheating in the Boston Marathon, was thrown out in New York for taking the subway to the finish line.

Then there's race organizer Fred Lebow: although an avid runner he had never run New York until he was struck by brain cancer. Then in 1992, the cancer in remission, this 60-year-old Romanian-born escapee from the Holocaust finally ran the 26.2 mile course. His companion on his heroic run was his good friend and nine-time New York winner, Grete Waitz of Norway. Lebow's time: 5 hours 32 minutes 34 seconds.

In 1992 Australian-born Lisa Ondieki set a new women's course record of 2:24:40 and won a \$30,000 bonus in addition to the standard \$20,000 purse and Mercedes-Benz automobile. Willie Mtolo, a 28-year-old Zulu from South Africa, won his first major international marathon in 1992. This was a special victory for him since he had been unable to compete outside his homeland until that year: South African athletes had suffered a 21-year political embargo. Mtolo's time: 2 hours 9 minutes 29 seconds.

In the 2000 race, runners came from more than 150 countries, and over 100 contenders competed in the Marathon's first official wheelchair and handcycle division. Several scheduled runners were lost in the 2001 terrorist attack on the World Trade Center, and some relatives and friends signed up to run in their places. The Road Runners Club dedicated the 2001 Marathon to the victims of the attacks.

**CONTACT:**

New York Road Runners Club  
9 E. 89th St.  
New York, NY 10128  
212-423-2292 or 212-423-2249  
(Marathon hotline)  
[www.nyrrc.org/](http://www.nyrrc.org/)

◆ 1517 ◆ **New Zealand Festival**

*Late February to early March during even-numbered years*

For three weeks every two years, artists, writers, and performers from all over the world come to Wellington, New Zealand, to showcase their talents in music, dance, theater, opera, literature, and the visual arts. The New Zealand Festival offers everything from Afro-Cuban dance music to the Viennese opera of Richard Strauss, from classical ballet to cutting-edge theater, and much more. The *New Zealand Post* Writers and Readers Week also takes place within the festival. In addition, the festival highlights the work of contemporary Maori and other indigenous artists.

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P. O. Box 10-113  
Wellington, New Zealand  
011-64-4-473-0149; fax: 011-64-4-471-1164  
[nzfestival@festival.co.nz](mailto:nzfestival@festival.co.nz)  
[www.nzfestival.telecom.co.nz/](http://www.nzfestival.telecom.co.nz/)

**SOURCES:**

*WildPlanet-1995*, p. 431

◆ 1518 ◆ **New Zealand National Agricultural Fieldays**

*Second week of June*

The largest agricultural show in New Zealand takes place for three days during the second week in June in Hamilton, and attracts visitors from more than 40 countries. There are exhibits covering every type of rural activity, demonstrations of how to use the latest farm equipment, and contests in such areas as hay-baling, wire-fencing, tractor-driving, and helicopter log-lifting.

Other agricultural shows in New Zealand include the Agricultural and Pastoral Show at Auckland in late November and the Canterbury Agricultural and Pastoral Show in mid-November. In a country that in 1990 had more than 60 million sheep and only 3.3 million people, these regional agricultural shows attract the kind of audience that is usually associated with major athletic competitions.

See also ROYAL SHOW DAYS

**CONTACT:**  
New Zealand National Agricultural Fieldays  
Private Bag 3015  
Hamilton, New Zealand  
011-64-7-843-4499; fax: 011-64-7-843-8572  
fielddays@fielddays.co.nz  
www.fielddays.co.nz/

**SOURCES:**  
*BkHolWrld-1986*, Jun 9

◆ 1519 ◆ **Newport Harbor Christmas Boat Parade**

*December 17-23*

A week-long nightly parade of boats at Newport Beach, Calif., which has one of the largest concentrations of pleasure craft in the world—more than 9,000 boats are docked at the harbor. More than 150 boats of all kinds, wildly decorated with lights that depict Santa Claus, snowmen, snowflakes, and other symbols of winter, join the parade. Some boats carry huge inflated figures (an enormous Grinch in an engineer's cap appeared in 1990) and many play music. The vessels range from rowboats to tugs to elegant yachts.

The floating parades actually started in 1908 as a FOURTH OF JULY spectacular. (The Fourth parades are no more.) John Scarpa, a real-estate broker was trying to sell some property, and to promote it he lit up a gondola and eight canoes with Japanese lanterns and paraded around the harbor. This developed into the **Illuminated Water Parade**, and was a highlight of the Fourth for years. In 1946, the city got a barge, put a tree and carolers on it, and towed it around the harbor, and that began the current December parades. They are considered the "granddaddy" of water parades, the biggest in the nation. About a million spectators watch them during the festival's seven days.

**CONTACT:**  
Newport Harbor Area Chamber of Commerce  
1470 Jamboree Rd.  
Newport Beach, CA 92660  
949-729-4400  
info@newportbeach.com  
www.christmasboatparade.com

**Newport Jazz Festival**  
See JVC Jazz Festival

◆ 1520 ◆ **Newport Music Festival**

*Two weeks in mid-July*

In 1969 the Metropolitan Opera in New York City decided to establish its summer home in Newport, Rhode Island. The fog and humidity, however, played havoc with the artists' delicate instruments, and it quickly became apparent that Newport wasn't the place for outdoor opera. But the grand rooms of its famed waterfront mansions provided an ideal setting for chamber music. Using members of the Metropolitan Opera Orchestra, the festival in its infancy paved the way for the "Romantic revival," which soon spread worldwide.

The Newport Music Festival still offers music of the Romantic era (1825-1900) but in recent years it has expanded its offerings and now presents a wide spectrum of composers and performers. Dozens of world premieres of forgotten or lost minor masterpieces by well-known composers, such as the four-handed *Andante Cantabile* by Claude Debussy (1862-1918), have taken place here, as have the North American debuts of many now-famous international and American artists, such as the young Dimitris Sgouros. More than 60 concerts are presented during the two-week festival, which has developed a reputation for programs so rare and varied that they draw music-lovers from thousands of miles away.

**CONTACT:**  
Newport Music Festival  
P.O. Box 3300  
Newport, RI 02840-0992  
401-846-1133 (information) or  
401-849-0700 (tickets); fax: 401-849-1857  
staff@newportmusic.org  
www.newportmusic.org

**SOURCES:**  
*GdUSFest-1984*, p. 167  
*MusFestAmer-1990*, p. 134

◆ 1521 ◆ **Newport to Bermuda Race**

*June in even-numbered years*

One of the oldest sailing races in the international calendar, the race from Newport, Rhode Island, to Bermuda was initiated by Thomas Fleming Day, editor and founder of *Rudder* magazine. At the time, most existing ocean races were for yachts of more than 100 feet, and Day wanted to see a race for smaller yachts (less than 40 feet overall). The first such race, in 1904, was run from Brooklyn, New York, to Marblehead, Massachusetts, a distance of 330 nautical miles. The following year it went from Brooklyn to Hampton Roads, Virginia (250 miles). In 1906, the finish was in Bermuda.

The Bermuda races died out in 1910, but they were revived in 1923 under the sponsorship of the Cruising Club of America (CCA). Since 1924 the race has been sailed biennially in June. The starting point was moved from New London, Connecticut, to Montauk, Long Island. But now the race is run from Narragansett Bay off Newport to St. David's Head, Bermuda—a distance of 635 nautical miles. Sponsored jointly by the CCA and the Royal Bermuda Yacht Club, the Newport to Bermuda Race is now part of the Onion Patch trophy series, which consists of this and three local, unnamed races.

**CONTACT:**  
Bermuda Race  
Cruising Club of America  
580 Thames St., Ste. 418  
Newport, RI 02840  
978-526-7829; fax: 978-526-9610



chairman@bermudarace.com  
www.bermudarace.com

◆ 1522 ◆ **Ngan Duan Sib (Tenth Lunar Month Festival)**

*September-October; tenth lunar month*

In the city of Nakhon Si Thammarat in Thailand, a festival is held during the tenth lunar month to feed the ghosts of ancestors for their annual visit among the living. Buddhist tradition holds that they reside in hell and because of sins they committed when they were alive, these spirits have very small mouths, which makes them constantly hungry. So during the Tenth Lunar Month Festival people try to placate the unworldly visitors with gifts and food designed to fit into tiny mouths.

A major event is a parade of food to the temple. Floats carry gifts and foods resembling such objects as clothing, coins, games, and boats—everything the spirits will need, including transportation back to their home. A popular sweet is called *la*, a toffee-like cookie or candy made from rice flour, brown palm sugar, and egg yolks thin enough to fit in the ghosts' small mouths. Tables are set up on the temple's front grounds to hold the food when the parade arrives. After allowing the ghosts a few minutes with the food, children are permitted to sample the treats.

It is traditional for children, and men, to dress up as ghosts and skeletons during the festival and prowl around, menacing people and begging for money—much like the trick-or-treating that goes on in the United States at HALLOWEEN.

**CONTACT:**  
Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

**SOURCES:**  
*FestWrld: Thailand-1998*, p. 20

◆ 1523 ◆ **Nganja, Feast of**  
*April*

A harvest custom in Angola, the Feast of Nganja is primarily celebrated by children. On a day in April, when the harvest is ripe, they go out to their family fields and gather some fresh corn. In small groups they go to the woods, where they build campfires and roast their corn on the cob. But the real excitement of the feast lies in the game that is played while the corn is being cooked. Without warning, a child from one group may jump up and steal the corn from another. The robbing and plundering is good-natured, although there are always a few children who end up with no corn at all.

A similar children's feast held in Angola during the harvest months of February, March, and April is known as the Feast of Okambondondo. This all-night celebration is held indoors, with the girls doing all the cooking and the meal itself being served in the kitchen just before dawn.

**SOURCES:**  
*FolkWrldHol-1999*, p. 521

◆ 1524 ◆ **Ngoc Son Temple Festival**

*Autumn*

The Ngoc Son Temple sits on a little island in Hoan Kiem Lake in Hanoi, the capital of Vietnam. The lake is named after a 500-year-old legend. It was said that a divine tortoise lived in the lake. When China ruled Vietnam, the tortoise gave a warrior named Le Loi a sword with sacred powers. This Le Loi wielded to liberate Vietnam, eventually becoming Emperor Le Thai To. Later he went out on the lake to give the sword back to the tortoise, who took it, then disappeared into the lake's depths—thus, the lake's name means "Lake of the Restored Sword."

The Ngoc Son, meaning "Jade Mound," Temple honors three Vietnamese saints—a doctor, La To, a writer, Van Xuong, and a martial artist, Quan Vu—and one patriotic hero, Tran Hung Dao. The annual festival commemorates these ancestors with a procession from Hanoi which crosses a bridge to the temple. Some play traditional instruments along the way. At the temple a special worship service is held, then everyone enjoys a feast.

**CONTACT:**  
Vietnam National Administration of Tourism  
80 Quan Su Rd.  
Hanoi, Vietnam  
011-84-4-942-1061 or 011-84-4-942-1072; fax: 011-84-4-826-3956  
TITC@vietnamtourism.com

**SOURCES:**  
*FestWrld: Viet-1997*, p. 16

www.vietnamtourism.com/e\_pages/tourist/tourspot/monumade/lang/ngocson.htm

◆ 1525 ◆ **Nguillatun**

*Usually March*

The Mapuche Indians live in southern Chile and west central Argentina, particularly in the province of Neuquén. The name *Mapuche* means "people of the earth." The autumn harvest usually comes in March and for the Mapuche, this is a time to say special prayers to give thanks and ask for fertility and protection from floods, droughts, and other disasters. A special *nguillatun* (gee-ya-TOON), or prayer ceremony, is held at harvest time and is led by a *machi*, a religious leader who is usually a woman. People apply blue and white paint to their faces—colors which are considered spiritually positive. For two to four days the Mapuche pray, sing, dance and feast.

**CONTACT:**  
Chilean Embassy  
1732 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-785-1746; fax: 202-887-5579  
embassy@embassyofchile.org  
www.chile-usa.org/documents/cultural/express.htm

**SOURCES:**  
*EncyRel-1987*, vol. 9, p. 186  
*FestWrld: Chile-1998*, p. 24

◆ 1526 ◆ **Nicaragua Independence Day**

*September 15*

Nicaragua shares its Independence Day with four other Central American countries—COSTA RICA, EL SALVADOR, GUATEMALA, and HONDURAS—all of which declared their independence from Spain on September 15, 1821. There is a parade

in the capital city of Managua, and the president and other public officials give speeches. Nicaraguans also celebrate Independence Day by attending cockfights and bullfights. But unlike bullfights in other countries, the Nicaraguan matador does not kill the bull. Instead, he tries to mount it and ride it rodeo-style.

**CONTACT:**  
Nicaragua Embassy  
1627 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-387-4371

**SOURCES:**  
*AnnivHol-2000*, p. 155  
*NatlHolWrld-1968*, p. 170

◆ 1527 ◆ **Nice Carnaval**

*January-February; three weekends before  
Shrove Tuesday*

Dating back to the late 13th century and deriving, some believe, from ancient rites of spring, the CARNIVAL celebration in Nice, France, is one of the Mediterranean resort town's most picturesque spectacles. It actually begins about three weeks before SHROVE TUESDAY with the arrival of King Carnival. The next two Saturdays and Sundays are filled with processions, confetti battles, and masked balls. The processions of floats, each accompanied by marchers or riders on horseback wearing elaborate costumes, draw large crowds. There are also parades of "big heads," large heads representing various personages made of pasteboard, and huge panels of light illustrating the year's theme decorate the Place Messena, the carnival grounds in the heart of Nice. During the last five days before Shrove Tuesday, a grand *charivari*, or street party, ensues with roving musicians, singers, and actors mingling with onlookers. On Shrove Tuesday, King Carnival is burnt in a bonfire on the shore and fireworks close out the long pre-Lenten celebration.

Flowers play an important role in the Nice Carnaval, for it is in the south of France that the flowers for French perfume are grown. During the festivities, there are several afternoons devoted to *Bataille de Fleurs*, Parades of Flowers, consisting of some 20 floats, all meticulously decorated with 4,000-5,000 fresh flowers.

**CONTACT:**  
Nice Convention and Visitors  
Bureau  
BP 4079  
06302 NICE CEDEX 4 France  
011-33-892-707-407; fax: 011-33-  
492-14-46-49  
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www.nicetourism.com and  
www.nicecarnaval.com

**SOURCES:**  
*BkFest-1937*, p. 120  
*BkFestHolWrld-1970*, p. 33  
*BkHolWrld-1986*, Feb 20  
*DictFolkMyth-1984*, p. 192  
*EncyRel-1987*, vol. 3, p. 101  
*FestWestEur-1958*, p. 34

◆ 1528 ◆ **Niger Republic Day**

*December 18*

On August 3, 1960, Niger gained full independence from France, after having been a colony since 1922. Niger had voted to become a republic on December 18, 1958. August 3 is a national holiday celebrating Independence Day, while December 18 is Republic Day.

**CONTACT:**  
Niger Embassy  
2204 R St., N.W.  
Washington, DC 20008

**SOURCES:**  
*AnnivHol-2000*, pp. 130, 210  
*NatlHolWrld-1968*, p. 228

202-483-4224; fax: 202-483-3169  
ambassadeniger@hotmail.com

◆ 1529 ◆ **Nigeria National Day**

*October 1*

Also known as **Independence Day**, this national holiday commemorates the autonomy of Nigeria that officially began October 1, 1960, after being under British control since 1900. Nigeria became a federal republic with a new constitution on October 1, 1963. In 1966 some military officers staged a coup and ruled until other army officers overthrew them in 1975. Civilian rule was restored on the anniversary of freedom, October 1, 1979. The city of Lagos was the capital until 1986, when the government center moved to Abuja.

**CONTACT:**  
Nigerian Embassy  
1333 16th St., N.W.  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385

**SOURCES:**  
*AnnivHol-2000*, p. 165  
*NatlHolWrld-1968*, p. 183

◆ 1530 ◆ **Night of the Radishes**

*December 23*

A festival that dates from the 19th century that combines art, agriculture, and religion. It is held in the *zócalo*, or main square, in Oaxaca, Mexico, 300 miles south of Mexico City. The radish made its first appearance here during the Spanish colonial period, and in commemoration Oaxaqueños carve them into elaborate shapes and display them on **La Noche de Ratanos**. The radishes, the same red-skinned, white-fleshed roots commonly eaten in salads, grow to yam-size here and are each uniquely shaped by growing through the rocky soil.

Indian families harvest these vegetables, combine and sculpt them into elaborate forms depicting biblical scenes, especially the nativity of Jesus. Historical and Aztec themes are also represented. After the awarding of cash prizes and ribbons, a fireworks display caps the night.

During the festival and throughout the CHRISTMAS season, another custom is observed: people buy small pottery bowls filled with sweet fried dough called *buñuelos*. After they eat the dough, they fling the bowl violently to the ground. The walks become thick with pottery shards.

**CONTACT:**  
Oaxaca Ministry of Tourism  
011-951-512-0717; fax: 011-951-  
516-1500  
info@oaxaca.gob.mx

**SOURCES:**  
*BkHolWrld-1986*, Dec 23  
*IntlThFolk-1979*, p. 274

◆ 1531 ◆ **Night Watch**

*July 13*

**La Retraite aux Flambeaux**, or the Night Watch, is a half-holiday in France that is celebrated on the eve of BASTILLE DAY. The lights in Paris are darkened in remembrance of the day in 1789 when the Bastille fell. Colorful processions of soldiers, patriotic bands, and people bearing torches and Chinese lanterns march through the streets, followed by crowds of spectators. The procession usually ends at the home of a prominent citizen, who offers the torch- and lantern-bearers something to drink.

**CONTACT:**

French Government Tourist  
Office  
444 Madison Ave., 16th Fl.  
New York, NY 10022  
800-391-4909 or 212-838-7800;  
fax: 212-838-7855  
info@martinique.org

**SOURCES:**

*AnnieHol-2000*, p. 117  
*BkFest-1937*, p. 125

◆ 1532 ◆ **Niman Festival**

*July*

The Niman, or **Going Home Ceremony**, takes place in the Hopi Indian pueblos of northeastern Arizona. After entering the pueblos in February, the *katchinas*, ancestral spirits impersonated by men wearing elaborate masks, leave again in July. During the six months when they are present in the pueblo (see POWAMÛ FESTIVAL), the *katchinas* appear in a series of dances, of which the Niman is the last. For the Going Home Ceremony, up to 75 dancers representing *katchinas* spend an entire day singing and dancing. They give bows, arrows, and other gifts to the boys and *katchina* dolls to the girls before returning to their mountain homes.

**CONTACT:**

Hopi Cultural Center  
P.O. Box 67  
Second Mesa, AZ 86043  
520-734-2401; fax: 520-734-6651  
info@hopiculturalcenter.com

**SOURCES:**

*BkHolWrld-1986*, Jul 26, 178  
*DictFolkMyth-1984*, pp. 566,  
793  
*EncyNatAmerRel-2001*, p. 202  
*EncyRel-1987*, vol. 10, p. 520

Carnegie Museum of Natural

History online exhibit  
4400 Forbes Ave.  
Pittsburgh, PA 15213  
412-622-3131  
cmnhweb@carnegiemuseums.org  
www.clpgh.org/cmnh/exhibits/  
north-south-east-west/hopi/katsi  
nas/index2.html

◆ 1533 ◆ **Nine Imperial Gods, Festival of the**

*First nine days of ninth lunar month*

As celebrated today in Singapore, the Festival of the Nine Imperial Gods derives from an ancient Chinese cleansing ritual. The festival begins with a procession to a body of water. There a Taoist priest prays for the spirits of the Gods to enter an urn of burning incense. The procession then carries the urn to a temple, where worshippers can bring offerings. Outside the Tou Mu Kong temple, near Kangkar, Singapore, people are informed of the Gods' presence by the raising of nine oil lamps dangling from a bamboo pole. Worshippers enter the temple by crossing a specially constructed bridge. By crossing the bridge devotees trust that they are cleansed of all evil from the previous year.

Chinese operas known as *wayang* shows—some of which take two or more days to complete—are often performed during the nine days of the festival.

On the ninth day, a final procession takes the urn back to the water's edge, where it is placed in a small boat to carry the Gods back to the heavens.

**CONTACT:**

Singapore Tourism Board  
590 Fifth Ave., 12th Fl.  
New York, NY 10036  
212-302-4861; fax: 212-302-4801

**SOURCES:**

*FolkWrldHol-1999*, p. 578

AskRoc@TourismSingapore.com

◆ 1534 ◆ **Nippy Lug Day**

*Between February 6 and March 12; Friday  
following Shrove Tuesday*

A "lug" at one time referred to the ear-flap of a man's cap, but in Scotland and northern England it became a synonym for the ear itself. In 19th-century Scotland, schoolchildren called their teachers "nip-lugs" because they often pulled their pupils' ears as a disciplinary measure. In Westmorland, England, it was traditional at one time for children to pinch each other's ears on the Friday following SHROVE TUESDAY, giving rise to the name Nippy Lug Day.

**SOURCES:**

*DictDays-1988*, p. 82

◆ 1535 ◆ **Nirjala Ekadashi**

*May-June; 11th day of waxing half of  
Hindu month of Jyestha*

Of the 24 EKADASHI or 11th-day fasts observed during the course of the Hindu year, Nirjala Ekadashi is one of the more important. No food or even water is taken on this day, which is an act of extreme devotion since the month of Jyestha is very hot. Both men and women observe a strict fast and offer *puja* (worship) to Vishnu to ensure happiness and forgiveness of their sins. *Panchamrata* is prepared by mixing together milk, ghee (clarified butter), curds, honey, and sugar. It is then offered to the image of Vishnu, which has been draped in rich clothing and jewels, with a fan placed beside it. Hindus meditate on Vishnu as the Lord of the Universe and worship the deity with flowers, lamps, water, and incense.

Some Hindus believe that faithful observance of the fast and other rituals on Nirjala Ekadashi ensures happiness, salvation, longevity, and prosperity. Those who can afford to do so give clothes, grains, umbrellas, fans, and pitchers filled with water to the Brahmans.

**SOURCES:**

*RelHolCal-2004*, p. 170

◆ 1536 ◆ **Nisei Week**

*Early August*

An annual Japanese-American festival in the Little Tokyo area of Los Angeles, Calif. Little Tokyo is the social, cultural, and economic center for the Japanese and Nisei community of southern California. The Nisei are people of Japanese descent born and raised in the United States. Held since 1934, this week-long festival features a parade, a carnival, Japanese folk dancing, celebrity appearances, and a prince and princess pageant. There are special exhibits of bonsai, flower arranging, doll making, tea ceremonies, and other Japanese arts. Sports competitions and demonstrations include jiu-jitsu and karate. Attendance is about 50,000.

**CONTACT:**

Nisei Week Foundation  
244 S. San Pedro St.  
Los Angeles, CA 90012  
213-687-7193; fax: 213-687-6510  
niseiweek@aol.com  
www.niseiweek.org/

◆ 1537 ◆ **Nizhni Novgorod**

*Varies*

The great medieval fair held at Nizhni Novgorod, Russia, began in the 16th century at the monastery of St. Macarius, a popular place of pilgrimage. It grew so large that the little town of Makaraev could barely accommodate it, and when it burned to the ground in 1816, it was relocated to a new town that had been built expressly to house it. The new city was located on the sandy plains where the Oka and Volga rivers flower together, making it an ideal spot for international trade. It was called Nizhni Novgorod or "Lower New City."

Nizhni Novgorod was largely a barter fair and entirely a market of direct trade, where no merchant placed orders for goods he could not inspect. Everything sold was displayed there, including cloth, furs, hides, cotton, iron, and half-wild horses. Although the height of the fair was in August, caravans and sailboats began to arrive in June. The bishop of the Russian Orthodox Church officially opened the fair with a solemn service on July 15th, but the real fair couldn't begin until the tea boats arrived, having sailed up the Volga River at the end of their 7,000-mile journey from China. Once the price of tea was determined, the prices of all the other goods was set and the trading began in earnest. This usually occurred during the first few days of August.

More than 200,000 traders took up residence in Nizhni Novgorod for the duration of the fair, and they spent most of their time smoking and drinking tea and making verbal agreements that they sealed with a handshake. By 1900, the fair was doing business worth more than \$100 million a year. But during the Revolution in 1917, civil wars, and periods of famine, desperate Russians from nearby cities went down to the deserted fair and dismantled the stone and brick buildings to get at their wooden window and door frames, which they burned to stay warm.

The Soviet government under Lenin reopened the fair in 1923, but seven years later the Stalin regime abolished all 18,000 Russian fairs because they were not a part of the Kremlin-controlled trade program. The fairgrounds reopened in 1991 after the collapse of the Soviet Union. It has been modernized and now hosts major exhibition events year round.

**CONTACT:**

Nizhny Novgorod Fair  
www.yarmarka.ru:8100/

**SOURCES:**

*BkFairs-1939*, p. 188

◆ 1538 ◆ **Nobel Prize Ceremony**

*December 10*

Nobel Prizes are awarded each year to people, regardless of nationality, deemed by committees to have made the most significant practical efforts toward the well-being of the human race. In his will, the Swedish inventor Alfred Nobel (1833-1896) directed that the income from his \$9 million estate be used to fund five annual prizes for the most important discoveries or inventions in the fields of physics, chemistry, and physiology or medicine; for the most distinguished literary work of an idealistic nature; and for the most effective work in the interest of international peace. The first Nobel

Prizes were awarded in 1901, but a sixth prize—in economics—was added in 1969.

Prize winners receive the awards, each worth a little over \$1 million, at a special ceremony in Stockholm, Sweden, on December 10, the anniversary of Alfred Nobel's death in 1896. The peace prize is awarded in Oslo, Norway.

**CONTACT:**

The Nobel Foundation  
Sturegatan 14, Box 5232  
Stockholm SE-102 45 Sweden  
011-468-663-0920; fax: 011-468-663-1755  
info@nobel.se  
www.nobel.se/

**SOURCES:**

*FestEur-1961*, p. 150

◆ 1539 ◆ **Nomaoui Matsuri (Horse Festival)**

*July 23-25*

Eight villages take part in the Horse Festival held in Haramachi, Japan, in July. Hibarino moor provides the open space where men on horseback wearing ancient armor and helmets reenact a military muster that was originally organized by a former lord of the fief. Other festival events that take place on the moor include the breaking of wild horses, horse races, and games, while in town there is a procession of men and their horses and a parade of shrine floats.

**CONTACT:**

City of Haramachi  
Postcord 975-8686  
2-27 Motomachi  
Haramachi-shi  
Fukushima-ken, Japan  
011-81-244-22-2111; fax: 011-81-244-24-5214  
www.city.haramachi.fukushima.jp/english/nomaoui/nomaoui.html

**SOURCES:**

*JapanFest-1965*, p. 165

◆ 1540 ◆ **Nombre de Jesús**

*February 1-15*

The two-week fair known as Nombre de Jesús takes place in the village of San Pedro Nonualco in El Salvador. The celebration centers on two images of the Christ Child—one with blond hair and blue eyes, and the other with black hair and black eyes—which are sent from the nearby town of Cojutepeque. The light-complexioned Christ Child is the best-loved image, and people cover it with money and gifts as it passes. The major-domo of the fiesta is usually the fortunate one who gets to keep this image in his house during the two weeks.

People do traditional dances in a circle around the veiled figure of the blond infant—an activity that Catholic priests have tried, unsuccessfully, to discourage. Although many different local foods are served, a favorite is the dove-shaped candy called *chancaca*, made of ground corn and sugar, that young men traditionally present to their sweethearts.

**CONTACT:**

El Salvador Embassy  
2308 California St., N.W.  
Washington, DC 20008  
202-265-9671; fax: 202-234-3834  
correo@elsalvador.org

**SOURCES:**

*FiestaTime-1965*, p. 29

**Nones**

See **Ides**

◆ 1541 ◆ **Nordic Fest**

*Last full weekend in July*

The Nordic Fest held annually in Decorah, Iowa, prides itself on preserving the area's Norwegian heritage without resorting to commercialism. From Friday night through Sunday of the last full weekend in July, the festival offers arts and crafts displays, dances, lectures, concerts, sporting events, and museum visits. Both the Norwegian-American Museum and the Porter House Museum are open to visitors, and there is a walking tour of the Home of the Trolls—a troll being the Norwegian version of the pixie or elf. The festival begins with a parade and Norse Fire Celebration, and the events that follow are all designed to highlight a particular aspect of Decorah's Norwegian heritage. Scandinavian dancers perform, Norse plays are put on for the children, and special Norwegian and English church services are held.

The festival has been held annually in Decorah since 1967. The Luther College Women's Club had sponsored a Scandinavian Festival Day since 1936, and eventually it was expanded to the present three-day event.

**CONTACT:**

Nordic Fest  
P.O. Box 364  
Decorah, IA 52101  
800-382-FEST (3378)  
www.nordicfest.com/

**SOURCES:**

*GdUSFest-1984*, p. 55

◆ 1542 ◆ **Norsk Høstfest**

*Second week in October*

All five Scandinavian countries—Denmark, Finland, Iceland, Norway, and Sweden—are represented at the annual Scandinavian heritage festival known as Norsk Høstfest that has been held in Minot, North Dakota, since 1978. The festival includes performances by top entertainers, one of whom is selected by the previous year's ticketholders as the "People's Choice" and many of whom are either Scandinavian or Americans of Scandinavian descent. There are also Swedish accordion players, Scandinavian folk dancers, and Lakota flute players, who perform at the Høstfest complex on North Dakota's state fairgrounds in Minot. The complex includes five stages, 40 food booths, and dozens of demonstration areas for craftsmen and artisans—among them the highly skilled *rosemalers*, or "folk painters." The Viking Age Club sets up an authentic encampment to show how the North Plains Scandinavian settlers lived.

Food is a big part of the five-day festival, which features traditional Scandinavian delicacies. More than 60,000 visitors come to Minot to sample Swedish sweet bread, *sot suppe* (fruit soup), *potet klub* (potato dumpling), Icelandic cake, *rommergrøt* ("red porridge," a rhubarb pudding), Danish kringle (pretzel-shaped cookie), *lefse* (a thin, potato cake spread with butter and cinnamon and folded over), and *lute-fisk* (cod soaked in lye and then boiled). A similar Scandinavian festival, the Hjemkomst Festival, is held in June in Fargo.

**CONTACT:**

Norsk Høstfest Association  
P.O. Box 1347  
Minot, ND 58702  
701-852-2368; fax: 701-838-7873  
info@hostfest.com  
www.hostfest.com/

◆ 1543 ◆ **North American Indian Days**

*Second week in July*

One of the largest gatherings of United States and Canadian Indian tribes, held in Browning, Montana, the hub of the Blackfeet Indian Reservation in the northwest mountains of the state. The powwow grounds fill up with teepees for four festive days of traditional Indian dancing, games, and sporting events. There are also exhibits of arts and crafts—beadwork, quill and feather work, moccasins and other leather goods.

**CONTACT:**

Blackfeet Nation  
P.O. Box 850  
Browning, MT 59417  
406-338-7521; fax: 406-338-7530  
www.blackfeetnation.com/

**SOURCES:**

*IndianAmer-1989*, p. 23

◆ 1544 ◆ **North American Wife-Carrying Championship**

*October*

The North American Wife-Carrying Championship began in 2000. The WIFE-CARRYING WORLD CHAMPIONSHIP, held in Sonkajärvi, Finland, inspired contest organizers in Maine to develop a North American competition. The American competition takes place at the Sunday River Ski Resort in Bethel, Maine. As in the world championship, a man may carry a woman other than his wife. Penalties apply for dropping one's "wife." The couple who completes the course in the shortest length of time wins. The course measures 278 yards and includes two 39" hurdles, sand, grass, sharp turns, and a waist-deep pond. Winners fly to Finland to represent North America in the world championship.

**CONTACT:**

Sunday River Ski Resort  
P.O. Box 450  
Bethel, ME 04217  
207-824-3000; fax: 207-824-5110  
www.wifecarrying.com

◆ 1545 ◆ **North Pole Winter Carnival**

*Early March*

A weekend to celebrate winter in North Pole, Alaska, a suburb of Fairbanks. North Pole was named by Con Miller, a man who bought a Fairbanks trading post in 1949. When he cleaned it out, he found a Santa Claus suit and started wearing it on trips to the interior to buy furs and sell supplies. A few years later he built a new trading post southeast of Fairbanks, called it Santa Claus House, and named the town around it North Pole. The town now has a government and a post office. It also has the Winter Carnival which features the North Pole Championship Sled Dog Race, a dog weight-pulling contest, carnival rides and games, food booths, crafts bazaars, and live entertainment.

**CONTACT:**

City of North Pole  
125 Snowman Ln.  
North Pole, AK 99705-7708  
907-488-2281; fax: 907-488-3002  
www.northpolealaska.com/

◆ 1546 ◆ **Northern Games**

*July*

A showcase for traditional Inuit and Indian sports and culture, the Northern Games are held in the Northwest Territories of Canada in July each year. They feature traditional dances, drumming competitions, arts and crafts displays, and the "Good Woman" Contest, which gives Northern women a chance to demonstrate their skill in such areas as animal skinning and bannock baking. The games are held in Inuvik and draw competitors from Alaska, Yukon Territory, and Labrador as well.

**CONTACT:**

Town of Inuvik  
Tourism Dept.  
Box 1160  
Inuvik, NT X0E 0T0 Canada  
867-777-4321  
CMitchell@town.inuvik.nt.ca

**SOURCES:**

*GdWrldFest-1985*, p. 42

◆ 1547 ◆ **Northwest Folklife Festival**

*May, Memorial Day weekend*

An international four-day festival started in 1972 in Seattle, Wash., that draws performers and artisans from Washington, Oregon, Idaho, Alaska, and the Canadian province of British Columbia. The emphasis is on amateur performers and ethnicity with some 100 countries represented. Events include music and dance on 17 stages; demonstrations by artisans of such skills as leather tanning, boatbuilding, blacksmithing, and broom making; and an International Food Village that offers food from more than 30 nations.

The festival spans the MEMORIAL DAY weekend, starting on Friday and winding up on Monday.

**CONTACT:**

Northwest Folklife  
305 Harrison St.  
Seattle, WA 98109  
206-684-7300; fax: 206-684-7190  
folklife@nwfolklife.org  
www.nwfolklife.org/

**SOURCES:**

*MusFestAmer-1990*, p. 230

◆ 1548 ◆ **Norway Constitution Day (Syttende Mai)**

*May 17*

May 17, 1814, marks both Norway's declaration of independence from Sweden and the day on which its constitution was signed. At that time however, the king of Sweden still ruled Norway and true independence didn't come until 1905, when the union with Sweden was dissolved and Norway chose its own king. Nevertheless this day remains the great spring festival in Norway, and today it is celebrated primarily by young people.

The children's procession in Oslo, the capital city, is the largest of many school parades throughout the country. Marching behind their school bands and banners, the children pass under the balcony of the Royal Palace in salute to the king. Students who are about to graduate from secondary school and enter college cheer and spin their tasseled caps in the air on bamboo canes. In the afternoon, many neighborhoods have celebrations of their own so that children who are too young to participate in the school parades may march near their homes. Everyone joins in the procession, waving Norwegian flags, leading dogs, and pushing baby carriages. Eventually they congregate in the town square to listen to patriotic speeches and play games.

May 17 has been celebrated since the 1820s and is sometimes referred to as **Norway's National Day** or **Norway's Liberation Day**.

*See also* SYTTENDE MAI FEST

**CONTACT:**

Norwegian Ministry of Foreign Affairs  
7. juni-plassen/Victoria Terrasse  
P.O. Box 8114 Dep. N  
Oslo 0032 Norway  
011-47-22-24-36-00; fax: 011-47-22-24-95-80  
odin.dep.no/odin/engelsk/norway/history/032005-990492/in dex-dok000-b-n-a.html

**SOURCES:**

*AmerBkDays-2000*, p. 372  
*AnnoHol-2000*, p. 83  
*BkHolWrld-1986*, May 17  
*NatlHolWrld-1968*, p. 64  
*OxYear-1999*, p. 210

◆ 1549 ◆ **Nuestra Señora de Itatí**

*July 16*

The town of Itatí is situated on the banks of Argentina's Paraná River. Two days before the well-known festival of Nuestra Señora de Itatí, which is held on July 16, thousands of pilgrims begin to arrive from San Luis de Palmar in a seemingly endless procession of people on horseback, in carts, and on foot, carrying flags and an image of St. Louis. Festival goers arrive from all over Argentina as well, not only to honor Nuestra Señora but to enjoy the nightly festivities of drinking and games of chance.

Worship services take place on the 16th in the huge basilica that guards the copper statue of the Virgin, which is more than 24 feet high. Pilgrims even ascend up into the statue until their heads reach the Virgin's crown.

**CONTACT:**

Secretariat of Tourism  
Tourist Information Center  
Av. Santa Fe 883  
Buenos Aires, Argentina  
011-54-11-4312-2232; fax: 011-54-11-800-555-0016  
info@turismo.gov.ar

**SOURCES:**

*FiestaTime-1965*, p. 113

◆ 1550 ◆ **Nuestra Señora de Peñafrancia, Feast of**

*Third week of September*

A grand fiesta devoted to Our Lady of Peñafrancia, held in Naga City on the Bicol peninsula in the Philippines. Some 200 years ago a Spanish official attributed the recovery of

his ill daughter to the lady and built a shrine to her in Naga City, starting the devotion to her that has lasted into the present.

This is the biggest festival of the Bicol region; it starts with a nine-day novena at the Naga Cathedral. A procession then carries the image of the Virgin to a pagoda on a festooned barge, which is surrounded by a flotilla of smaller boats. The people on the smaller boats chant prayers and hymns as they proceed along the river. Meanwhile, on the shore, pilgrims from other Bicol provinces kneel and pray as the barge passes by. When the water-borne pagoda has finished its journey, there are shouts of "Viva la virgen!" and the image is taken back to its shrine.

**CONTACT:**

Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.wowphilippines.com.ph  
(click "Calendar of Events,"  
search "September")

◆ 1551 ◆ **Nuits de Fourvière**

*Late June to early September*

The city of Lyon, France, was called "Lugdunum" in Roman times, and the city's old Roman theater, the Théâtre Romain de Fourvière, is still used for public performances. This large outdoor arena seats 3,000 people and is the principal venue in a summer festival known as the Nuits de Fourvière, or Nights of Fourvière. This festival includes music, ballet, and theater events. Musical performances range from opera and symphonic music, to world and pop music. The Nuits de Fourvière begins in June and ends in September, though most of the performances take place in July.

**CONTACT:**

Les Nuits de Fourvière  
1, Rue Cléberg  
69005 Lyon, France  
011-33-472-57-1540; fax: 011-33-  
472-57-1549  
contact@nuits-de-fourviere.org  
www.nuits-de-fourviere.org (in  
French)

◆ 1552 ◆ **Nuuk Snow Festival**

*Third weekend in March*

In 1994 the town of Nuuk, Greenland, held its first snow-sculpture festival. It has since become an annual event, scheduled for the third weekend in March. It attracts contestants from all over Greenland, as well as from Canada, the United States, Sweden, Norway, Finland, and Denmark. Festival organizers give each team of sculptors a compressed block of snow. The teams then set to work, transforming the square block into an amazing variety of shapes. Their efforts are displayed in a sculpture park that is illuminated at night, creating beautiful lights and shadows on the sculptures.

Prizes for the best sculptures are awarded on the fourth day of the festival.

**CONTACT:**

Nuuk Tourism  
P.O. Box 199  
Hans Egedesvej 29  
DK-3900 Nuuk, Greenland  
011-299-32-27-00; fax: 011-299-32-  
27-10  
info@nuuk-tourism.gl  
www.snow.gl/

◆ 1553 ◆ **Nyambinyambi**

*Spring*

The annual planting festival called the **Rain-Calling Ceremony**, or Nyambinyambi, is observed by the Kwangali people of Namibia, who believe that the land must be cleansed before the rain can fall and the fields can be planted. The chief sends his grandson out to cut down a tree, which is erected at the entrance gate to the village. The people lay their planting tools, seeds, pumpkins, and hunting weapons at the base of the tree and pray to the god known as Karunga, or Kalunga, to bring them a plentiful harvest and a good hunting season. In the Songhay's region of Niger, this is called **Genji Bi Hori**, "Black Spirit Festival." They also pray that rain will fall soon after the ceremony, which is believed to rid the country of bad luck.

The Songhay rain-bringing ceremony is held at the end of the hot dry season. Known as **Yenaandi** ("the act of cooling off") or the **Rain Dance**, it is usually held on a Thursday, the *Tooru* ("gods") sacred day, and is addressed to the four principal Tooru deities: Dongo, the god of thunder; Cirey, the god of lightning; Moussa Nyori, the god of clouds and wind; and Hausakoy, the god of blacksmithing.

**CONTACT:**

Niger Embassy  
2204 R St., N.W.  
Washington, DC 20008  
202-483-4224; fax: 202-483-3169  
ambassadeniger@hotmail.com

**SOURCES:**

*FolkWrdHol-1999*, p. 273

◆ 1554 ◆ **Nyepi**

*March*

The people of Bali in Indonesia celebrate the **VERNAL EQUINOX** and the New Year by driving the devils out of the villages and then observing a day of stillness, known as Nyepi or Njepi. It is believed that when spring arrives and the rainy season ends, the Lord of Hell, Yama, sweeps the devils out of Hades, which then fall on Bali making it necessary to purify the entire island.

First the evil spirits are lured out of their hiding places with an elaborate offering of food, drink, money, and household utensils. Samples of every seed and fruit and of every animal used as food are all laid out in an eight-point star representing the Rose of the Winds. Then the evil spirits are driven out of the village by the strong incantations and curses of the priests, and by the people who run through the streets with their faces and bodies painted, lighting firecrackers, carrying torches, beating the trees and the ground, and banging

drums, tin cans, and anything else they can find to make noise to drive the demons away. Animal sacrifices play an important role in the ceremony, because blood is believed to cleanse the impure earth.

The following day, Nyepi, marks the start of the New Year and the arrival of spring. It is observed with the suspension of all activity: no cooking or fires, no sexual intercourse, and no work of any kind are permitted.

**CONTACT:**

Indonesian Embassy  
Information Dept.  
2020 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-775-5200; fax: 202-775-5365  
Information@embassyofindonesia.org  
[www.embassyofindonesia.org/general/holidays.html](http://www.embassyofindonesia.org/general/holidays.html)

**SOURCES:**

*FolkWrldHol-1999*, p. 216



# O

## ◆ 1555 ◆ Oakley Festival, Annie

*First weekend in August*

The legendary markswoman known as Annie Oakley was born Phoebe Ann Moses near Willow Dell, Ohio, on August 13, 1860. Her father died when she was very young, and Annie learned to shoot game for her family with her father's rifle. At the age of 15 she was invited to participate in a shooting match in Cincinnati with Frank Butler, a champion marksman. She won the match and married Butler a year later. Together they toured the country with their shooting act, "Butler and Oakley," and in 1884 they joined Buffalo Bill's Wild West Show. They performed with the show throughout Europe and the United States for 17 years, including a command performance for Queen Victoria during her Jubilee year (1887). Annie and Frank returned to Ohio in the 1920s to be near their family and friends. She died in Greenville on November 3, 1926, and he died 18 days later.

The Annie Oakley Festival in Greenville commemorates "Little Miss Sure Shot" (as she was dubbed by the great Sioux Indian chief, Sitting Bull) with shooting and sports competitions and demonstrations of hide tanning, knife throwing, bead working, and other activities associated with the Old West. There is a tour of Annie Oakley's gravesite and a Miss Annie Oakley Shooting Contest for young girls. A highlight of the festival is the Annie Oakley Days Parade.

### CONTACT:

Darke County Visitors Bureau  
202 E. Main St.  
Greenville, OH 45331  
800-504-2995 or 937-548-5158;  
fax: 937-548-2385  
info@visitdarkecounty.org  
www.visitdarkecounty.org/  
events.html

### SOURCES:

*AmerBkDays-2000*, p. 585

## ◆ 1556 ◆ Oath Monday

*July*

A centuries-old custom in Ulm, Germany, that combines politics and pageantry. Each year in July, the *bürgermeister*, or mayor, gives a policy speech in the market square, listens to the public discussions, and then, after the ringing of a

bell, takes an oath swearing to stand "for rich and poor" in all matters "of the public weal."

Events then shift to the Danube River and a waterborne parade called the *Nabada*. Rafts and boats are decorated with tableaux of papier-mâché figures that satirize local and regional politics. With them are floating bands and private boats. Later, back on land, a medieval pageant is presented.

The oath-taking began in 1397 when the city was on the verge of bankruptcy. The nobles, who had been running the city, agreed to sit down with representatives of the guilds—groups of merchants and craftsmen. At the close of the negotiations, the guilds had a majority on the city council, the citizens had the right to a hearing before major city decisions were made, and the Solemn Oath was established, ending the privileges of the aristocracy.

### CONTACT:

Tourist Information Centre Ulm  
Stadthaus  
Münsterplatz 50  
89075 Ulm, Baden-Wrttemberg  
Germany  
011-49-731-161-2830; fax: 011-49-  
731-161-1641  
info@tourismus.ulm.de  
www.tourismus.ulm.de/

## ◆ 1557 ◆ Oberammergau Passion Play

*May through October, once every decade in  
years ending in zero*

The most famous of Passion plays, held since the 17th century in the small woodcarving village of Oberammergau, Germany, in the Bavarian Alps.

The play, depicting the story of Christ's suffering, crucifixion, and resurrection, is presented in six hours by a cast of about 2,000. All performers are villagers, and the 600 with speaking parts are required to have been born in Oberammergau. The role of Mary is traditionally played by an unmarried woman. Close to half a million people attend the productions, which are staged in an open-air theater seating 5,000.

Legend says that the play was first performed in 1634 in fulfillment of a vow. The plague was sweeping Europe, and

the Oberammergau elders swore to God that they would reenact the Passion of Christ if he would spare the remaining villagers; already a fifth of the population had been lost. The plague passed by, and the play has been performed since then (shifting to decennial years in 1700), except in 1870 during the Franco-Prussian War and during World War II. In modern times, the play has aroused protests that the 1860 text had anti-Semitic overtones. Director Christian Stückl and assistant director Otto Huber revised the text and music for the 2000 Passion Play in response to those concerns.

**CONTACT:**

Tourist Information and Travel  
Office  
Gemeinde Oberammergau OHG  
Eugen-Papst-Str. 9a  
Oberammergau, Bavaria D-82487  
Germany  
011-49-8822-92310; fax: 011-49-  
8822-9231-90  
tourist-info@oberammergau.de  
www.oberammergau.de

**SOURCES:**

*EncyEaster-2002*, p. 458  
*GdWrldFest-1985*, p. 86  
*IntlThFolk-1979*, p. 146

◆ 1558 ◆ **Obon Festival**

July 13-15; August 13-15

Also called the **Bon Festival** or **Festival of the Dead**, this is the time when the dead revisit the earth, according to Japanese Buddhist belief. Throughout Japan, in either July or August, depending on the area, religious rites and family reunions are held in memory of the dead.

On the first evening of the festival, small bonfires are lit outside homes to welcome the spirits of ancestors. A meal, usually vegetables, rice cakes, and fruit, is set out for the spirits, and for two days they are spoken to as though they were present. On the final day (July 15 or Aug. 15), farewell dumplings are prepared, and another bonfire is lit outside the house to guide the spirits back. The climax is the *Bon-Odori*, "dance of rejoicing," folk dances held in every town by the light of paper lanterns, to comfort the souls of the dead. Some Bon-Odori dances are especially famous—one being the **Awa Odori** of Tokushima, which is accompanied by puppet shows and groups of musicians parading night and day.

At midnight some families gather the leftover rice cakes and food and take them to the waterfront. They are placed in a two- or three-foot-long boat made of rice straw with a rice straw sail; a lit paper lantern is on the bow and burning joss sticks at the stern. The breeze carries the boats, sustaining the spirits on their outward trip.

Obon celebrations are also held in Japanese communities throughout the world. About 500 people usually take part in the Bon-Odori in Chicago in July, and there are noted celebrations in several California cities.

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calender/  
august/bon.html and  
web-japan.org/kidsweb/calender/  
august/awaodori.html

**SOURCES:**

*BkFest-1937*, pp. 80, 200  
*BkHolWrld*, Jul 13  
*DictFolkMyth-1984*, pp. 154,  
155, 541, 542, 730, 812, 1051  
*DictWrldRel-1989*, pp. 31, 135,  
374  
*EncyRel-1987*, vol. 2, p. 553  
*FolkAmerHol-1999*, p. 294  
*FolkWrldHol-1999*, p. 457

*IntlThFolk-1979*, p. 261  
*RelHolCal-2004*, p. 220

◆ 1559 ◆ **Obzinky**

Late August or early September

There are two harvest celebrations in the Czech and Slovak Republics. One of them, known as **Posviceni**, is the church consecration of the harvest. The other, Obzinky, is a secular festival where the field workers celebrate the end of the harvest by making a wreath out of corn, ears of wheat or rye, and wildflowers. Sometimes the wreath is placed on the head of a pretty young girl, and sometimes it is placed in a wagon along with decorated rakes and scythes and pulled in procession to the home of the landowner. The laborers present the wreath and congratulate their employer on a good harvest, after which they are invited to participate in dancing and feasting at the farm owner's expense. Foods served at the feast traditionally include roast pig, roast goose, and *Kolace*—square cakes filled with plum jam or a stuffing made from sweetened cheese or poppy seed. Beer and *slivovice*, a prune liquor, accompany the food.

The woman who binds the last sheaf is known as the *Baba* ("old woman") in some areas. In others, the Baba is a doll made from the last sheaf of grain and decorated with ribbons and flowers. Like the wreath, the Baba is carried in procession to the landlord's home, where it occupies a place of honor until the next harvest.

A similar harvest festival, known as the **Nubaigai**, is held in Lithuania. Here, too, a Baba is borne in procession to the farm; sometimes the worker who bound the last sheaf is wrapped up in it. But the harvest wreath is carried on a plate covered with a white linen cloth, and as the procession advances, the reapers sing an old song about how they rescued the crop from a huge bison that tried to devour it.

**SOURCES:**

*BkFest-1937*, p. 90  
*FolkWrldHol-1999*, p. 525

◆ 1560 ◆ **Ochi Day**

October 28

A national holiday in Greece to commemorate the Greeks saying "*ochi*" (also rendered "*oxi*," pronounced "O-hee," with guttural h-sound), which is Greek for "no" in 1940 to Italy's attempted incursion ordered by its Fascist dictator, Benito Mussolini. The day is observed with military and school parades.

On the morning of Oct. 28 in 1940, the Italian ambassador to Greece called on Gen. Ioannis Metaxas, the self-appointed prime minister, to demand that Italian troops be allowed to occupy certain strategic areas in Greece. Metaxas curtly responded, "Ochi." The Italians invaded, but were routed by the Greeks.

Ochi Day is also a public holiday celebrated in Cyprus with parades.

**CONTACT:**

Greek Embassy  
Press and Information Office  
2211 Massachusetts Ave., N.W.  
Washington, DC 20008

**SOURCES:**

*AnnivHol-2000*, p. 179

202-332-2727; fax: 202-265-4931  
pressoff@greekembassy.org

◆ 1561 ◆ **Octave of Our Lady, Consoler of the Afflicted**

*April-May; third through fifth Sundays after Easter*

The Octave of **Notre Dame la Consolatrice des Affligés** or **Our Lady of Luxembourg** is observed in Luxembourg beginning on the third Sunday after EASTER and lasting from eight to 15 days. Since 1666, when Luxembourg-Ville was dedicated to the patronage of Mary the Consolatrice and the keys of the city were entrusted to her statue in the cathedral, she has been regarded as the capital city's protector, and her festival is the country's most outstanding religious celebration. Colorful banners are hung across the streets, and the route of the procession is lined with fir trees. Brass bands, Boy Scouts, Girl Guides, school and church groups, and small children dressed as priests, bishops, and cardinals start the procession, scattering rose petals. The image of the Virgin follows, dressed in dark blue velvet embroidered with gold and jewels. The symbolic key of Luxembourg-Ville hangs from one of her wrists.

According to legend, the statue was discovered in a hollow oak in 1624 by some Jesuit students. They took it to the Jesuit college church (now the cathedral) and placed it on the altar. That night the figure vanished mysteriously and was later found in the oak. The same thing occurred a second time, at which point the church fathers realized that the Virgin wished to remain outside the fortress walls. They built a tiny chapel for the image in 1625, which became a pilgrimage center. The chapel was destroyed in the French Revolution, but the image was miraculously saved and eventually installed in the cathedral's main altar. When NAPOLEON I made his triumphal entry into the fortress after the Revolution, a little girl officially presented him with the keys on a crimson cushion. "Take them back," he told her. "They are in good hands."

**CONTACT:**  
Luxembourg National Tourist  
Office  
17 Beekman Pl.  
New York, NY 10022  
212-935-8888; fax: 212-935-5896  
luxnto@aol.com

**SOURCES:**  
*FestWestEur-1958*, p. 109

◆ 1562 ◆ **October Feasts**  
*October*

The October Feasts have been held every year in the city of Guadalajara in the state of Jalisco, Mexico, since 1965. Throughout the month residents and visitors enjoy a variety of cultural events that celebrate local and international culture, including opera, jazz and other musical performances, art exhibits, folk dances, ballet, theater, and food. Attendees can also find amusement park rides, bungee jumping, and a haunted house billed as "one of the largest in Latin America."

**CONTACT:**  
Guadalajara Tourism Bureau  
vive.guadalajara.gob.mx/

◆ 1563 ◆ **October Horse Sacrifice**  
*October 15*

In ancient Rome, a chariot race was held in the Field of Mars on October 15. After the race was over, the right-hand horse of the winning chariot was killed as a sacrifice to Mars. The head was cut off first, and there was a fight between the inhabitants of two different quarters of the city to see who could seize the head and place it in a designated spot. As soon as the tail was cut off, it was rushed to the king's hearth so that the blood would fall on the hearth. The rest of the blood was preserved until April 21, when it was mixed with other blood in a special ceremony and given to shepherds to burn, since they believed that the smoke would purify their flocks (see PARILIA).

The symbolic elements of the October Horse Sacrifice—the race, the choice of the right-hand horse, the blood, the hearth, and the necklace of loaves that was hung around the horse's head—all have strong associations with fertility. Although the horse sacrifice may have started out as a fertility rite, it later became a martial one.

**SOURCES:**  
*DictFolkMyth-1984*, p. 811  
*DictRomRel-1996*, p. 168  
*FestRom-1981*, p. 193  
*OxYear-1999*, p. 415

**October Revolution Day**  
*See Bolshevik Revolution Day*

◆ 1564 ◆ **October War of Liberation Anniversary**  
*October 6*

In Syria, the anniversary of the Arab-Israeli War of 1973 is celebrated on October 6, the day the hostilities started with a surprise attack by Syrian and Egyptian forces that caught the Israelis off guard during the Jewish fast of YOM KIPPUR. Although the Arab armies were turned back, they inflicted heavy casualties on Israel and reclaimed some of the land they had lost in the Six-Day War. Also known as **Tishrin**—after the month of October in which the war started—the celebration tends to play up the Arab soldiers' role in the war with special television broadcasts glorifying the conflict, art exhibits, plays, films, concerts, rallies, and wreath-laying ceremonies. No mention is made of the fact that 6,000 Syrians died in the conflict, or that Israeli troops reached the outskirts of Damascus.

In Egypt, October 6 is Armed Forces Day, commemorating the Egyptians' role in the October War. Anwar Sadat, the hero of that war, was assassinated on October 6, 1981, while viewing the Armed Forces Day parade.

*See also* EGYPT ARMED FORCES DAY

**CONTACT:**  
Syrian Embassy  
2215 Wyoming Ave., N.W.  
Washington, DC 20008  
202-232-6313; fax: 202-234-9548

◆ 1565 ◆ **Odalan (Temple's Birthday)**

*Various*

Hindus in Bali, an island in Indonesia, celebrate the birthday of their local temple every 210 days. Odalans commemorate the anniversary of a temple's consecration. Because the Balinese Pawukon calendar is 210 days long, this happens roughly every seven months according to the Gregorian calendar. Most often, odalans last about three days, though the festivities can go on for a week or more.

Before an odalan, people are busy preparing food and other offerings and decorating the temple. An odalan consists of worship services, presentations of such offerings as food, money, and flowers in the temple, and special anointings. After religious services, there are huge feasts, music and dancing, and puppet plays.

**CONTACT:**

Indonesian Embassy  
Information Dept.  
2020 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-775-5200; fax: 202-775-5365  
Information@embassyofindonesia.org

**SOURCES:**

*FestWrld: Indonesia-1997*, p. 12  
*IntlThFolk-1979*, p. 220

◆ 1566 ◆ **Odo Festival**

*December-August, biannually*

The Odo festival marks the return of the dead (*odo*) to visit the living in the northern Igbo villages of Nigeria. Lasting in some places from December until August, the festival has three distinct stages: the arrival of the *odo*, their stay with the living, and their departure. The first stage is observed with ritual celebrations and festivities welcoming the returning spirits of the dead. Then there is a stretch of six or more months during which the spirits of the dead interact with their living relatives and visit their ancestral homes. Their final departure is a very emotional affair (*see* AWURU ODO FESTIVAL), since they will not return for two more years.

Odo plays, featuring certain stock characters identified by their costumes and the manner in which they interact with the audience, are usually performed at the return and staying stages of the *odo* journey. Most of the roles are played by men, while the women function as chorus members and sometimes as spectators. The performers wear costumes traditionally made from plant fiber, leaves, beads, and feathers, although more durable cloth costumes are becoming more common in contemporary Odo plays. A musical accompaniment, featuring xylophones, drums and rattles, is known as *obilenu* music, meaning "that which lies above."

**CONTACT:**

Nigerian Embassy  
1333 16th St., N.W.  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385

**SOURCES:**

*FolkWrldHol-1999*, p. 682

◆ 1567 ◆ **Odwira**

*September*

A celebration of national identity by the Akan or Asante people of Ghana, once known as the Gold Coast. The festival originated centuries ago as a time for people to assemble

after the yam harvest, and was inaccurately called the Yam Festival by non-Africans.

The kingdom of Ashanti, which is now the region of Ashanti, became rich and powerful in the late 1600s under its first ruler, Asantahene ("King") Osei Tutu. He is believed to have initiated the festival with the additional purpose of reinforcing the loyalty of the subjugated chiefs. The nation he built up withstood the British until 1901. He built a palace at Kumasi, and to further strengthen the nation, he and a priest, Okomfo Anokye, introduced the legendary Golden Stool. Supposed to have been brought down from heaven, it was thought to enshrine the nation's soul and became a symbol of the bond between all Ashanti people. Tutu also set down laws for life and religion. Much of this culture still survives.

During Odwira, the national identity is reinforced with purification ceremonies: a priest in each town prepares a purification bundle of certain tree branches and shoots, and in the evening carries it out of town and buries it. The Golden Stool is carried in a procession and placed on a throne without touching the ground. Huge umbrellas to protect participants from the sun add to the color of the procession. Drums and horns provide music.

**CONTACT:**

Ghana Tourist Board  
P.O. Box 3106  
Accra, Ghana  
011-233-21-222153; fax: 011-233-21-231779

**SOURCES:**

*BkHolWrld-1986*, Sep 19  
*EncyRel-1987*, vol. 1, p. 167  
*FolkWrldHol-1999*, p. 526

◆ 1568 ◆ **Ohio River Sternwheel Festival**

*September, weekend after Labor Day*

A sternwheeler is a boat propelled by a paddle wheel at the stern or rear of the vessel. At one time they were a common sight along the Ohio River, although many have fallen into decay or have been turned into floating restaurants.

The riverfront town of Marietta, Ohio, is home to two of the sternwheelers that remain in working order and is the site of an annual Sternwheel Festival celebrating the heyday of the riverboat during the 19th century. Anywhere from 25 to 30 sternwheelers arrive in Marietta during the first week in September for the festival, which begins on the Friday after LABOR DAY.

Outdoor concerts, calliope music, entertainment by singers and dancers, and the crowning of Queen Genevieve of the River take place on Saturday, and on Sunday there are sternwheel races. Two of the largest and best-known sternwheelers, the *Delta Queen* and the *River Queen*, participate in the festival every year.

**CONTACT:**

Ohio River Sternwheel Festival  
Marietta/Washington County  
Convention and Visitors  
Bureau  
316 Third St.  
Marietta, OH 45750  
800-288-2577 or 740-373-5178  
info@mariettaohio.org  
www.mariettaohio.org/

◆ 1569 ◆ **Oklahoma Day**

April 22

After forcing the Indians to move west of the Mississippi River during the early decades of the 19th century, Congress set aside a vast area including all of what is now Oklahoma and called it the Indian Territory, telling them the land would be theirs forever. But eventually the U.S. government renegeed on its policy in response to pressure from railroad companies and land-hungry homesteaders. Part of the Indian Territory was opened to white settlement by allowing "land runs" in which homesteaders raced across the border to stake their claim to 160-acre plots offered free of charge. Those who managed to sneak across the line before the official opening were called "sooners," which is how Oklahoma came to be nicknamed "the Sooner State." The land run of April 22, 1889, paved the way for the organization of the Oklahoma Territory in 1890, and for Oklahoma's statehood in 1907.

Also known as **Oklahoma 89ers Day**, the celebrations on April 22 focus on the town of Guthrie, the site of the original land office about 80 miles from the starting border. In 1915, the "89ers," as the original participants came to be called, reenacted the land rush, and each year Guthrie observes its anniversary with an 89ers festival. Elsewhere in Oklahoma, the day is celebrated with parades, rodeos, and events based on the land rush theme.

See also CHEROKEE STRIP DAY

**CONTACT:**

Encyclopedia of Oklahoma History and Culture  
Oklahoma Historical Society  
2100 N. Lincoln Blvd.  
Oklahoma City, OK 73105  
405-521-2491  
[www.ok-history.mus.ok.us/enc/new\\_page\\_1.htm](http://www.ok-history.mus.ok.us/enc/new_page_1.htm)

Guthrie Chamber of Commerce  
212 W. Oklahoma  
Guthrie, OK 73044  
405-282-1947 or 405-282-2589 (festival)  
[www.guthrieok.com](http://www.guthrieok.com)

◆ 1570 ◆ **Oklahoma Historical Day**

October 10

The early history of Oklahoma is replete with stories about a French family named Chouteau. Major Jean Pierre Chouteau and his half-brother René Auguste monopolized the fur trade with the Indians, and in 1796 Chouteau established the first permanent non-Indian settlement within the boundaries of what is now Oklahoma when he built a cabin to serve as a headquarters and trading post in Salina. Chouteau's birthday, October 10, became a legal holiday known as Oklahoma Historical Day in 1939, and a major annual celebration, also called **Chouteau Day**, is held in Salina each year, though it is no longer a state holiday.

**CONTACT:**

Salina Chamber of Commerce  
P.O. Box 1149  
Salina, OK 74365  
918-434-5394

**SOURCES:**

*AmerBkDays-2000*, p. 304

**SOURCES:**

*AmerBkDays-2000*, p. 699  
*AnnivHol-2000*, p. 171

◆ 1571 ◆ **Okmulgee Pecan Festival**

Third weekend in June

A nutty festival in Okmulgee, Okla., that made the *Guinness Book of World Records* in 1988 for the world's largest pecan pie. The pie had a diameter of 40 feet, and it weighed about 16½ tons. Even with the help of the culinary arts department of the Oklahoma State University Technical Branch in Okmulgee, this was an enormous task. So in 1990 the big event was a pecan cookie with a diameter of 32 feet and a weight of 7,500 pounds. That was a bit of a chore, too. In 1991, it was decided to keep it simple and celebrate with the "World's Largest Pecan Cookie and Ice Cream Party." More than 15,000 cookies and 5,000 single servings of vanilla ice cream were served.

Okmulgee, a name that means "bubbling waters" in the Creek language, is the capital of the Creek Nation. It is also an area that raises a lot of pecans; some 600 acres near Okmulgee are devoted to growing pecans. The festival began in 1984 and has been voted one of the top 10 festivals in the state. Besides large pecan concoctions, it offers a carnival, a pecan bake-off, a pie-throwing booth, arm-wrestling contests, the crowning of a Pecan Prince and Princess, and a turtle race.

**CONTACT:**

Okmulgee Tourism  
208 W. 6th  
Okmulgee, OK 74447  
918-758-1015  
[info@tourokmulgee.com](mailto:info@tourokmulgee.com)  
[www.tourokmulgee.com/festival.html](http://www.tourokmulgee.com/festival.html)

◆ 1572 ◆ **Okpesi Festival**

September

The Igbo people of Nigeria believe that failure to perform this annual rite will bring bad luck not only to the individual but to the entire community. It must be carried out by every male child whose father has died, for it is a ceremony in honor of the Igbo ancestors, or *ndioki*. Also known as **Itensi**, the ritual begins with a blood sacrifice of cocks, after which the blood is spread on wooden altars built specifically for the purpose. The sacrifice is followed by a feast during which communion is achieved both among the living and between the living and the dead.

See also ODO FESTIVAL

**SOURCES:**

*FolkWrldHol-1999*, p. 552

◆ 1573 ◆ **Oktoberfest**

Late September through early October

The first Oktoberfest was held on October 12, 1810, in honor of the marriage of Crown Prince Ludwig of Bavaria to Princess Therese von Saxony-Hildburghausen. Since that time it has become, above all else, a celebration of German beer. The Lord Mayor of Munich, Germany, opens the first barrel, and the 16-day festival begins. Both citizens and tourists flock to this event, which is marked by folk costume parades in which brewery horses draw floats and decorated beer

wagons through the streets. Oktoberfest celebrations modeled on the German festival are also held in cities throughout the United States.

**CONTACT:**

Munich Tourist Office  
Sendlinger Str. 1  
Munich, Bavaria D-80331  
Germany  
011-49-89-233-96500; fax: 011-49-  
89-233-30233  
tourismus@muenchen.de  
www.muenchen-tourist.de/en  
glish/oktoberfest/muenchen-oktober  
fest-einleitung\_e.htm

**SOURCES:**

*AnnivHol-2000*, p. 182  
*BkFest-1937*, p. 137  
*BkHolWrld-1986*, Sep 21  
*FestWestEur-1958*, p. 72  
*GdWrldFest-1985*, p. 86

◆ 1574 ◆ **Okunchi Matsuri**

October 7-9

Regarded as among the most unusual festivals in Japan, the Okunchi Festival in Nagasaki dates back to the 17th century, when many Chinese lived in the city and when both Dutch and Chinese traders regularly anchored their ships there. For many years, the ruling shogun of Japan barred foreigners from other Japanese ports, and the few Dutch and Chinese ships that were allowed to stop in Nagasaki were the country's only point of contact with the non-Japanese world. The Okunchi Festival pays tribute to these traders by presenting both a Dutch dance and a Chinese dragon dance, along with processions, street fairs, and other entertainments.

The Dutch and Chinese dances are performed in an open area at the beginning of the many stairs that go to the Suwa Shrine. Civic authorities and priests view the ceremony from the stairs, while the rest of the audience sits on risers flanking the performance area. Two young women execute the Dutch dance, one of whom wears a false mustache and plays the part of a man. The two dancers bend at the waist, exchange coy smiles, and flirt with each other, to the amusement of the crowd. The Chinese dance features four dragons made out of cloth stretched over flexible frames. Each dragon conceals about a dozen dancers, who help it "dance" with snake-like motions by maneuvering the black rods attached to its body. The dragon dance reenacts the legendary battle between darkness, symbolized by the dragon, and light, symbolized by the sun—a golden globe atop a long pole. Needless to say, the sun always wins.

In addition to the dances, the Okunchi Festival also features the traditional procession of the *mikoshi*—the ornate palanquin on which the local deity is believed to descend for a ride as it is carried through the streets. The festival ends when the empty mikoshi returns to the shrine after the god has departed.

A similar Okunchi Festival is held at the end of October in Karatsu in Saga Prefecture.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntony.org

**SOURCES:**

*IllFestJapan-1993*, p. 114  
*JapanFest-1965*, pp. 194, 202  
*YrJapanFest-1974*, p. 43

◆ 1575 ◆ **Old Christmas Day**

January 6 or 7

In addition to being the Feast of the EPIPHANY, January 6 is known as Old Christmas Day. When England and Scotland switched over from the Julian to the Gregorian calendar in 1752, eleven days were dropped to make up for the calendar discrepancy that had accumulated with the use of the Julian calendar. In all subsequent years, CHRISTMAS arrived eleven days early. Many people, especially in rural areas, had trouble accepting the loss of these eleven days, and continued to recognize the holidays of the Julian calendar as Old Christmas, Old CANDLEMAS, Old MIDSUMMER DAY, etc. Russians and Ukrainians celebrate this holiday on January 7.

See also CHRISTMAS, RUSSIAN ORTHODOX

**SOURCES:**

*EncyChristmas-2003*, p. 579  
*FolkWrldHol-1999*, p. 26

◆ 1576 ◆ **Old Fiddler's Convention**

Second week in August

A five-day concert in the small town of Galax, Va., that spotlights old-time music in an outdoor setting. The convention was organized in 1935 as a fundraising event by members of Moose Lodge No. 733 and was dedicated to "keeping alive the memories and sentiments of days gone by." About 25,000 people now attend.

Hundreds of contestants take part, competing for cash prizes and trophies in categories that include guitar, mandolin, dulcimer, dobro, clawhammer and bluegrass banjo, clog or flat-foot dancing, and folk singing.

**CONTACT:**

Old Fiddler's Convention  
P.O. Box 655  
Galax, VA 24333  
540-236-8541  
www.oldfiddlersconvention.  
com/

**SOURCES:**

*MusFestAmer-1990*, p. 252

◆ 1577 ◆ **Old Pecos Bull and Corn Dance**

August 2

On the **Feast of Porcingula** (named after the shrine of their patron saint, Santa Maria de los Angeles, in Portiuncula, Italy), Indians at the Jemez Pueblo in New Mexico hold a celebration that combines both traditional Indian and Roman Catholic elements. On August 1, the day before the feast, six Indian priests wearing white shirts and trousers with red headbands and sashes come out of the ceremonial kiva and circle the plaza, chanting. Then the dancers are summoned to the kiva to prepare for the next day's corn dance.

On August 2, a mass is sung in honor of Santa Maria de los Angeles, after which the priest of Jemez accompanies her image to the shrine that has been set up for her in the plaza. The Pecos "bull," named after the people who were forced to abandon the Pecos Pueblo in favor of Jemez in 1838, is really a dancer carrying a framework that resembles a bull. Throughout the two days of the festival, the bull is prodded with sticks and tormented in mock bullfights. The men and boys who play the role of matador are less than flattering in their imitations of white men, which usually draw laughs

from the spectators. There is a feast for the bull and the bullfighters, and after that the corn dance is performed before Santa Maria's shrine.

**CONTACT:**  
Jemez Pueblo  
Department of Tourism  
7413 Hwy. 4  
P.O. Box 100  
Jemez Pueblo, NM 87024  
877-733-5687 or 505-834-7235  
tourism@jemezpuablo.org  
www.jemezpuablo.org

**SOURCES:**  
*IndianAmer-1989*, p. 300

◆ 1578 ◆ **Old Saybrook Torchlight Parade and Muster**  
*Second Saturday night in December*

In 1970 the Colonial Saybrook Fifes and Drums, under the leadership of Bill Reid, revived the tradition of a CHRISTMAS torchlight parade. In early December each year, in colonial America, the village militia would muster with their fifes and drums and march to the town green carrying torches and lanterns. When they heard the fifes and drums pass, the townspeople would follow behind the militia, also carrying torches and lanterns, to the green where a community meeting and carol sing would take place. It is thought that the event originally commemorated ADVENT.

Old Saybrook, Connecticut (population 10,000), is located at the mouth of the Connecticut River on Long Island Sound and was settled in 1635. It is the only community in the United States that is known to have revived this tradition.

The modern-day procession follows the traditional ritual with no less than 58 fife and drum corps from as far away as Virginia, New Jersey, and New York made up of 35 people per unit on average, plus support groups. The corps are sometimes led by Santa Claus himself and the marchers often augment their colonial-style costumes with seasonal decorations. For example, Christmas lights sparkle on tricornered hats, and silver tinsel hangs from flintlock rifles. The fifes and drums play not only colonial martial music but also the joyous and peaceful songs of Christmas. Citizens of the town and thousands of visitors join the march carrying torches and lanterns to the town green for a community carol sing led by the high school band.

**CONTACT:**  
Old Saybrook Chamber of Commerce  
146 Main St.  
Old Saybrook, CT 06475-0625  
860-388-3266  
chamber@oldsaybrookct.com  
www.oldsaybrookct.com/

◆ 1579 ◆ **Old Silvester**  
*December 31, January 13*

The custom known as **Silvesterklausen** in the small town of Urnäsch in Appenzell Outer Rhoden Canton, Switzerland, is performed both on December 31, *New Silvester Day* (ST. SYLVESTER'S DAY), and on January 13, or *Old Silvester Day*. (The two dates reflect the change from the Julian, or Old Style, calendar to the Gregorian, or New Style, calendar in 1582.)

The men of the village, wearing masks, costumes, and heavy harnesses with bells, traditionally walk in groups from house

to house—or, in the surrounding countryside, from one farm to the next—singing wordless yodels. The friends and neighbors who receive them offer them a drink before they move on to the next house. The yodelers are usually so well disguised that their neighbors don't recognize them.

**SOURCES:**  
*EncyChristmas-2003*, p. 690  
*FestWestEur-1958*, p. 242  
*FolkWrldHol-1999*, p. 34  
*GdWrldFest-1985*, p. 168

◆ 1580 ◆ **Old Spanish Days**  
*Early August*

This five-day fiesta held in Santa Barbara, California, in early August draws heavily on the area's Spanish-American and Mexican-American heritage. The celebration begins with the Fiesta Pequeña, or "Little Festival," on the steps of the Santa Barbara Mission, the 10th of the 21 Spanish missions built in California by Fray Junípero Serra and his successors. The opening ceremonies include Spanish and Mexican songs and dances, the traditional fiesta blessing, and the introduction of ST. BARBARA, who is portrayed by a local citizen. The next few days are filled with flamenco guitarists, Mexican folklore dancers, and other performances at the Lobero Theatre, the site of the first Old Spanish Days festival in 1924.

The highlight of the week is the historical parade, featuring floats that depict various episodes in Santa Barbara's history, marching bands and precision drill teams, costumed flower girls, and horses in ornate silver trappings. Other popular events include the children's parade and the rodeo and stock horse show.

**CONTACT:**  
Old Spanish Days Fiesta, Inc.  
P.O. Box 21557  
Santa Barbara, CA 93121-1557  
805-962-8101  
info@oldspanishdays-fiesta.org  
www.oldspanishdays-fiesta.org/

◆ 1581 ◆ **Old-Time Country Music Contest and Festival, National**  
*September, week before Labor Day*

Created by Bob Everhart as part of America's bicentennial celebration in 1976, the National Old-Time Country Music Contest and Festival in Avoca, Iowa, is now the largest gathering of public domain music-makers and listeners in the United States.

Sponsored by the National Traditional Country Music Association, the festival's purpose is to preserve the music that, in Everhart's words, has been "prostituted, violated, diluted, and in many instances altered so dramatically that it is no longer recognizable as a traditional American art form." There are more than 30 competitions in such varied musical genres as ragtime, polka, Cajun, mountain, folk, cowboy, Western, swing, yodeling, and gospel. The festival also includes songwriting contests and the National Bluegrass Band Championships. Non-musical events include storytelling and cowboy poetry contests and arts and crafts displays.

**CONTACT:**

National Traditional Country  
Music Association  
Bob Everhart  
P.O. Box 492  
Anita, IA 50020  
712-762-4363  
bobeverhart@yahoo.com  
www.oldtimemusic.bigstep.  
com/

◆ 1582 ◆ **Oldtime Fiddlers' Contest and Festival,  
National**

*Third full week in June*

A major musical event in the United States, held for a full week in Weiser, Idaho, where fiddling was first heard in 1863. A way station was established that year at Weiser, and people traveling through in covered wagons stopped for rest and recreational fiddling. In 1914, the first fiddling contest was held, but interest petered out until 1953 when Blaine Stubblefield, a fiddle fan and member of the local chamber of commerce, initiated a fiddling competition. In 1963, in conjunction with Idaho's Centennial, the competition officially became the National Oldtime Fiddlers' Contest.

Awards are given for the national champion in several categories; this is big-time fiddling, with contestants having won their spot through competitions in other states. Besides music, there is a fiddlers parade, street dancing, and sing-alongs; another attraction is the National Fiddlers' Hall of Fame here. Attendance is about 10,000.

**CONTACT:**

National Oldtime Fiddlers' Con-  
test and Festival  
8 E. Idaho  
Weiser, ID 83672  
800-437-1280; fax: 208-549-0225  
notfc@ruralnetwork.net  
www.fiddlecontest.com/

**SOURCES:**

*GdUSFest-1984*, p. 45  
*MusFestAmer-1990*, p. 241

◆ 1583 ◆ **Ole Time Fiddlers and Bluegrass Festival**

*May, Memorial Day Weekend*

A festival for genuinely old-time fiddlers, held at Fiddler's Grove Campground in Union Grove, N.C. The festival was organized in 1970 by Harper A. Van Hoy as a serious musical venture, and admission is limited to 5,000 people to attract those who want to hear what Van Hoy has called the "purest mountain music this side of the Mississippi."

A special contest category is for fiddlers who must meet these criteria: they are over 55 years old, have had no formal musical training, and have learned from fiddlers older than themselves. There are competitions for all the major instruments of traditional American music, including autoharp, banjo, fiddle, harmonica, and mandolin. Workshops are conducted for most of the instruments played in competition, as well as in shape-note singing, storytelling, clog dancing, and children's folk music. Additionally, there are arts and crafts and food.

**CONTACT:**

Fiddler's Grove  
1819 W. Memorial Hwy.  
P.O. Box 11  
Union Grove, NC 28689

**SOURCES:**

*MusFestAmer-1990*, p. 246

704-539-4417

fiddlersgrove@yadtel.net  
www.fiddlersgrove.com/

◆ 1584 ◆ **Olympic Games**

*Winter Games every four years (2002, 2006,  
2010, . . .); Summer Games every four years  
(2000, 2004, 2008, . . .)*

The world's oldest sports spectacular, the first known Olympiad was held in 776 B.C. in Olympia, Greece. It is believed the festivals began before 1400 B.C. The modern games, which until recently were held roughly every four years in different countries, were revived in 1896 by Baron Pierre de Coubertin of France. Those 1896 summer games took place in Athens, with 13 nations sending about 300 male athletes to compete in 42 events and 10 different sports. Now nearly 200 nations send thousands of male and female athletes to the Olympics, and hundreds of millions watch the events on television. Some winter sports were included in early years of the modern Olympics, but the Winter Games as a separate event didn't begin until 1924.

In ancient Greece, four national religious festivals—the Olympic Games, the PYTHIAN GAMES, the NEMEAN GAMES, and the ISTHMIAN GAMES—were major events; the Olympic Games, honoring Zeus, were especially famous. Records tell of Olympic Games every four years from 776 B.C. to 217 A.D. when, with Greece under Roman domination, the games had lost their religious purpose and the athletes vied only for money. They were abolished by the Roman emperor, Theodosius I. It is generally believed, however, that the festival consisted not only of sporting contests, but of the presentation of offerings to Zeus and other gods. At first, these were simple foot races; later the long jump, discus- and javelin-throwing, wrestling, boxing, *pancratium* (a ferocious combination of boxing and wrestling), and chariot racing were added. Poets and dramatists also presented works. The games opened with trumpet fanfares and closed with a banquet.

Modern Olympics comprise Summer Games, held in a large city, and Winter Games, held at a resort. Since 1994, the games are still on a four-year cycle, but two years apart: Winter Games in 2002, 2006, 2010, etc., and Summer Games in 2000, 2004, 2008, etc. There are 28 approved sports for the Summer Games. The Winter Games consist of seven approved sports.

Today, the opening ceremonies highlight a parade of the athletes led by those from Greece, in honor of the original Games, followed by the athletes from the other nations, in alphabetical order according to the spelling in the country's language; the host country enters last.

After the Games are declared open, the dramatic lighting of the Olympic flame occurs. A cross-country relay runner carries a torch first lit in Olympia, and ignites the flame that burns for the 15-16 days of the games. Thousands of runners, representing each country between Greece and the host country, take part in the four-week torch relay. This is followed by a spectacular production of fireworks, strobe lights, flyovers, music, dance, and assorted entertainment.

The Winter Games of 1992, held in Albertville, France, were historic in their reflection of dramatic political changes. The



Soviet Union had broken up in August 1991, and athletes from five former Soviet republics competed as representatives of the Commonwealth of Independent States or United Team, and the Olympic flag, not that of the U.S.S.R., was raised for the winners.

The first- and second-place medals are both made of silver but the first place has a wash of gold; the third-place medal is bronze.

The Olympics are supposed to be nonpolitical but have been marked (and marred) by politics. In 1936, Adolf Hitler, who called blacks an inferior race, opened the Olympics in Berlin, Germany, as a propaganda show. It was thus a great triumph for humanity when Jesse Owens, a black man from Ohio State University, won four gold (first place) medals. He won the 100- and 200-meter dashes and the running broad jump, and was on the winning 400-meter relay team. Hitler ducked out of the stadium so he wouldn't have to congratulate Owens.

In 1972, the Games in Munich, Germany, were struck with horror when 11 Israeli athletes were killed by Arab terrorists.

The 1980 Games were opened in Moscow by Communist Party chairman Leonid I. Brezhnev, but athletes from the United States, Canada, West Germany, Japan and 50 other countries didn't participate. Their countries boycotted the event in protest of the Soviet invasion of Afghanistan. Terrorism again struck the Games in Atlanta in 1996.

Prominent Olympics participants have included:

Jim Thorpe, an American Indian and one of the greatest all-around athletes of all time, won gold medals for the decathlon and pentathlon in 1912. The following year, he was stripped of the medals when an investigation showed he had played semiprofessional baseball. He died in 1953, and the medals were restored to his family in 1982.

Paavo Nurmi, known as the "Flying Finn," won nine gold medals in long-distance running in three Olympics—in 1920, 1924, and 1928. On an extremely hot day at the Paris Summer Games in 1924, Nurmi set Olympic records in the 1,500-meter and 5,000-meter runs. Two days later he won the 10,000-meter cross-country race. In 1928, he set a record for the one-hour run, covering 11 miles and 1,648 yards. His 1924 wins were considered the greatest individual performance in the history of track and field.

The Norwegian skater Sonja Henie, won three gold medals—in 1928, 1932, and 1936. In 1924, at the age of 11, she was the youngest Olympian contestant ever (she finished last that year). She thrilled crowds by incorporating balletic moves into what had been standard skating exercises.

Emil Zatopek, a Czech long-distance runner, won three gold medals in 1952 and set Olympic records for the 5,000- and 10,000-meter races and for the marathon.

Jean-Claude Killy, known as "Le Superman" in his native France, won three gold medals in Alpine ski events at Grenoble, France, in 1968.

Mark Spitz, a swimmer from California, became the first athlete to win seven gold medals in a single Olympics (1972). He set world records in four individual men's events, and won the remaining medals in team events. These teams also

set world records. Spitz, 22 at the time, was so popular for a while that his photo was a pinup poster.

*See also* CULTURAL OLYMPIAD

**CONTACT:**

International Olympic Committee  
Chateau de Vidy  
Lausanne 1007 Switzerland  
011-41-21-621-6111; fax: 011-41-21-621-6216  
[www.olympic.org/](http://www.olympic.org/)

**Olympic Museum**

1, Quai d'Ouchy  
CH-1001 Lausanne, Switzerland  
011-41-21-621-6511; fax: 011-41-21-621-6512  
[www.museum.olympic.org/](http://www.museum.olympic.org/)

**SOURCES:**

*BkHolWrld-1986*, Aug 5

◆ 1585 ◆ **Omak Stampede and Suicide Race**

*Second weekend in August*

Three days of professional rodeo in Omak, Wash. What makes this different from other rodeos is the World Famous Suicide Race which was featured on the 1980s television program, "Ripley's Believe It or Not." This is a terrifying hoof-thundering gallop by 15-20 mounted horses down an almost vertical hill, across the Okanogan River, and then into the rodeo arena. Four of these races are held, one after each rodeo performance.

The rodeos top off a week of activities which include Indian ceremonies, dances, and stick games, a type of gambling, at an Indian teepee village. (Much of the town of Omak is on the Colville Indian Reservation; the name Omak comes from the Indian word *omache*, meaning "good medicine.") Other events are a Not Quite White Water Raft Race, a western art show, a grand parade, a kiddies' parade, and dances. Attendance is 20,000 to 30,000.

Animal rights activists have protested the race because of the extreme danger to the horses. Since 1983 at least 15 horses have died in the race or been euthanized after injuries sustained in the race.

**CONTACT:**

Omak Stampede  
P.O. Box 2028  
Omak, WA 98841  
800-933-6625 or 509-826-1983  
(office)  
[stampede@northcascades.net](mailto:stampede@northcascades.net)  
[www.omakstampede.org/](http://www.omakstampede.org/)

**The Progressive Animal Welfare Society**

P.O. Box 1037  
Lynnwood, WA 98037  
425-787-2500; fax: 425-742-5711  
[info@paws.org](mailto:info@paws.org)  
[www.paws.org/work/factsheet/advocacyfactsheets/omak.html](http://www.paws.org/work/factsheet/advocacyfactsheets/omak.html)

◆ 1586 ◆ **Oman National Day**

*November 18-19*

This holiday in Oman observes the birthday of Sultan Qaboos Bin Said (b. 1940) on November 18, but festive events continue through the 19th as well. His accession to the throne

took place on July 23, 1970. National Day events include parades, pageantry, an equestrian show, a marine festival, fireworks, and, every five years, an elaborate military show.

**CONTACT:**

Oman Embassy  
2535 Belmont Rd., N.W.  
Washington, DC 20008  
202-387-1980; fax: 202-745-4933  
emboman@erols.com

◆ 1587 ◆ **Ombashira Matsuri**

*Early April to mid-May, every six years*

This ceremony, which takes place in Suwa, Japan, and represents a symbolic rebuilding of the Suwa-taisha Shrine, has four parts. The first is called *Yamadashi*, "taking the tree from the forest," a spirited event in which many people participate in cutting down a large fir tree, known as *ombashira*. The second part is *Satobiki*, "parading it through the streets." Men dressed as *daimyo*, or feudal lords, march in this parade, singing special woodcutters' folk songs known as *min'yo*. In the third part of the ceremony, known as *Kawawatashi*, the tree is carried across the river. In the festival's grand finale, called *Hikitaté*, the log is planted upright at a corner of the four shrines by tying ropes to the top and pulling it until it is vertical.

This event takes place once in six years, in the Year of the Monkey and the Year of the Tiger. Because felling the tree and transporting it to the shrine is a long process, the festival begins in early April and ends in the middle of May.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**

*IllFestJapan-1993*, p. 42

◆ 1588 ◆ **Omisoka**

*December 31*

**New Year's Eve in Japan** is observed by settling financial accounts (*kake*), eating a special noodle dish known as *okake*, which is hot soup over noodles, and taking a hot bath followed by a well-earned rest. Widely celebrated on December 31, Omisoka marks the end of the preparations for New Year's celebrations, which go on for the next three days. It is a popular time for visitors to drop in to exchange New Year's greetings over cups of hot sake and decorated *mochi* cakes.

The city of Ashikaga, 50 miles north of Tokyo, is the site of the 1,200-year-old Saishoji temple, headquarters for the Akutai Matsuri, the "naughty festival," or "festival of abusive language." On New Year's Eve there, participants walk (or take a bus) up a dark mountain road led by a man blowing a *horagai*, a shell that is supposed to fend off bad tidings. Some carry lanterns and wear cardboard hats bearing the picture of Bishamonten, one of the seven gods of fortune in Japanese Buddhism. The Saishoji temple was built in honor of this god.

The festival originated more than 200 years ago so repressed workers could let off steam; therefore this is not simply a

midnight stroll. Those hiking toward the temple atop the 1,000-foot-high hill scream curses into the night. They curse politicians, teachers, bad grades, low pay, and any other complaints of modern daily life in Japan. They release pent-up frustrations with words they ordinarily would not say directly to anyone. *Bakayaro* is one of the words most frequently heard. It means, roughly, "you idiot."

After the 40-minute walk the crowd storms into the temple, the bell is rung, prayers are offered, and the cursing continues. But when the new year arrives at midnight the curses end and more typical celebration begins. Then the celebrants turn to another unique ceremony: when the priest calls the name of each worshipper, the individual kneels with a wide red lacquer bowl at his or her lips. Sake is then poured onto the person's forehead, runs across his or her face, into the bowl and is consumed. All this occurs while the priest reads the worshipper's personal wishes for the new year to the pounding of a taiko drum. This ceremony is supposed to ensure that happiness will flow in the new year.

On Omisoka, people wearing kimonos fill the streets as they go to visit shrines. But millions watch the "Red and White Song Contest" on TV. This marathon song festival, first organized in 1950, has become an indispensable ritual of the New Year. The show, lasting up to four hours, usually has 50 performers, 25 on each team. The Red team is comprised of women, the White team men. When the performances are over, the audience and a panel of judges decide which team won. Typical past performances include an orchestra playing Mozart and a group singing Okinawan folk music; a bit less typical was a female singer in a gown of feathers that made her look like a bird; as she finished her song she flapped her arms and flew away, suspended by a wire.

The TV show ends shortly before midnight in time for an older tradition: the tolling of the great bells in Buddhist temples at midnight. Priests strike the bells 108 times, a reminder of the 108 human frailties or sins in Buddhist belief. By the end of the 108 strokes of the bell, the impure desires of the old year have been driven away.

An ancient folk ritual of a very different sort is observed on the Oga Peninsula, Akita Prefecture, on New Year's Eve. Young men play the part of hairy devils called *NAMAHAGE*, dressing in grotesque red and blue masks and straw cloaks. They stomp through the streets shouting, "Any wicked people about?" and then pound on people's doorways, the idea being to frighten children and newly married women so that they won't be lazy. After being admitted to a home, they sit down for rice cakes, first scaring the wits out of children with stories of what will happen to them if they are naughty.

*See also* OSHOGATSU

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural  
Communication  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calend  
ar/january/gantan.html and  
web-japan.org/kidsweb/calend  
ar/december/namahage.html

**SOURCES:**

*BkFest-1937*, p. 201  
*FolkWrldHol-1999*, p. 775

Broadcasting Culture Research  
Institute  
Japan Broadcasting Corporation  
Atago-Mori Twr. 16F  
2-5-1 Atago  
Minato-ku, Tokyo 105-6216  
Japan  
011-81-3-5400-6800; fax: 011-81-3-  
3436-5880  
www.nhk.or.jp/bunken/index-e.  
html (click on 'NHK  
Roundup' and scroll down to  
click on 'The Red & White  
Song Contest')

City of Ashikaga  
www.city.ashikaga.tochigi.jp/ashi  
kaga/english/festival/frame.  
html

◆ 1589 ◆ **Omizutori Matsuri (Water-Drawing Festival)**

*March 1-14*

Religious rites, officially called **Shuni-e**, that have been observed for 12 centuries at the Buddhist Todaiji Temple in the city of Nara, Nara Prefecture, Japan. During this period of meditative rituals, the drone of recited sutras and the sound of blowing conchs echo from the temple. The high point comes on March 12, when young monks on the gallery of the temple brandish burning pine-branch torches, shaking off burning pieces. Spectators below try to catch the sparks, believing they have magic power against evil.

At 2 A.M. on March 13, the ceremony of drawing water is observed to the accompaniment of ancient music. Buckets are carried to a well, and the first water of the year is drawn and offered to the Buddha. Then the monks perform a final dramatic fire dance to the beating of drums.

For many Japanese, the Omizutori signals the start of spring.

<b>CONTACT:</b>	<b>SOURCES:</b>
Nara City Information Network	<i>AnnivHol-2000</i> , p. 43
Tourism Information Center	<i>RelHolCal-2004</i> , p. 217
011-81-742-22-3900	
naracity@po.sphere.ne.jp	
www1.sphere.ne.jp/naracity/e/ event_data/e_sik031.html	

◆ 1590 ◆ **Ommegang**

*First Thursday in July and the previous Tuesday*

A medieval pageant presented on the Grand-Place of Brussels, Belgium, and one of the country's most popular attractions. The pageant in its present form dates only from 1930, the year of the centenary of Belgium, but it is a reenactment of the Ommegang of 1549. And that Ommegang had gone back at least to 1359, when it was first recorded.

The word *ommegang* is from the Flemish words *omme* ("around") and *gang* ("march"), and was a word used for processions around monuments. The present Brussels Ommegang is linked to the story of Béatrice Soetkens.

The year was 1348. Béatrice, a poor but honest woman, was told by the Virgin Mary to go to Antwerp to get a miracle-making statue. Béatrice ordered her husband to start rowing his boat to take her to Antwerp, and there she was able to

get the statue, despite the interference of the sexton. On the way back to Brussels, her husband, exhausted, had to stop rowing, but the drifting boat safely arrived in Brussels at a spot where archers practiced. A church was built there, and every year the statue was carried around under the protection of the "Grand Serment," the Archery Guild.

That was the start of the Ommegang. At first wholly religious, in time profane elements were mingled. The royal princes were admirers of the Ommegang, and details of the 1549 Ommegang are known through the works of Juan Christobal Calvete de Estrelle, the chronicler of Philippe II, son of Charles V. The 1549 Ommegang was dedicated to Charles.

The Ommegang disappeared after 1810, but has been the same since its 1930 revival. It is preceded by strolling musicians, followed by a parade of people representing the magistrate and various city officials; the court of Marie of Hungary, with pages, ladies-in-waiting, and a hunting group of dogs and falcons; and the Court of Charles V, with mounted knights bearing banners. Many of those representing the court figures are descendants of the original noble families.

Then the actual procession takes place, led by the Knight of Peace and the Theban trumpets. Participants include trade groups with floats, archers and crossbowmen, and stilt walkers and groups of dancers and Gilles (clowns) dancing around symbolic animals: the legendary horse Bayard and the four sons of Aymon (*see* GIANTS, FESTIVAL OF THE, IN BELGIUM) surrounded by eagles, a pelican, unicorn, dragon, lion, and serpent.

<b>CONTACT:</b>	<b>SOURCES:</b>
Ommegang-Brussels	<i>BkHolWrld-1986</i> , Jul 2
Rue des Tanneurs 180	
B-1000 Brussels, Belgium	
011-32-2-512-1961; fax: 011-32-2- 502-6835	
home.tiscali.be/ommegang/	

◆ 1591 ◆ **Onam**

*August-September; four days during Hindu month of Bhadrapada*

A harvest festival and a celebration of ancient King Mahabali in the state of Kerala in India. This is Kerala's biggest festival, lasting 10 days and featuring dancing, feasting, and displays of elaborately designed carpets of flowers. It's famous for the races of the so-called snake boats held at Champakulam, Aranmula, and Kottayam. The boats are designed in all shapes—with beaks or kite tails—and have crews of up to 100 men who row to the rhythm of drums and cymbals.

The festival honors King Mahabali, who was sent into exile in the nether world when gods grew jealous of him. He's allowed to return to his people once a year, and the boat races, cleaned homes, carpets of flowers, clapping dances by girls, and other events are the welcome for him.

<b>CONTACT:</b>	<b>SOURCES:</b>
Government of India	<i>BkHolWrld-1986</i> , Sep 15
Ministry of External Affairs	<i>GdWrldFest-1985</i> , p. 111
meadev.nic.in/earthquake/cul ture/festival/onam.htm	<i>RelHolCal-2004</i> , p. 173

Kerala Department of Tourism  
Park View  
Thiruvananthapuram  
Kerala, India 695033  
011-91-471-2321132; fax: 011-91-  
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www.keralatourism.org/

◆ 1592 ◆ **Onwasato Festival**

*August*

Observed by the Igbo people of Nigeria, the Onwasato Festival marks the beginning of the harvest season and is celebrated by feasting on the new crops, particularly yams. The highlight of the festival is the thanksgiving ritual in which the senior member of each family kills a fowl in the *Obu* (the father's sitting-house), sprinkles the blood on the *Okpensi* (the family symbol), and gives thanks to the family's ancestors. The feathers are then removed and scattered on the threshold of the compound—a sign that the people have forsaken all evil for the coming season. Of all the many fowl that are killed, one is roasted and set aside, while the others are used for the first day's feasting. On the second day of the festival, all the members of the extended family meet in the senior member's *Obu* and share the fowl that has been set aside in a ritual known as the "handing round of fowl," or *Inya Okuku*.

**SOURCES:**  
*FolkWrldHol-1999*, p. 536

◆ 1593 ◆ **Opal Festival**

*March-April, Easter weekend*

The South Australian town of Coober Pedy is known for its opal mines, producing about 70 percent of the world's opals. In the early twentieth century, newcomers to the area—explorers, miners, construction workers, soldiers returning from World War I—built underground dugouts in which to live because of the harsh environment of the outback, with its excessive heat and minimal water supply. Thus, the town came to be called "kupa piti" or "white man in a hole" by the aboriginal people.

Celebrated over EASTER weekend, Coober Pedy's annual Opal Festival includes such competitive events as the mine rescue demonstration, stein holding competition, beer belly contest, tug-of-war, tossing the sausage, triathlons for men and women, games and races for children, football, and the multicultural dance and singing competition. While the fun begins on Thursday night with the festival cabaret, Saturday is the main day, kicking off with a morning street parade featuring a marching band, mining equipment, and floats and culminating in a fireworks display and a dance at night. Throughout the festival, the opal walk leads festivalgoers from shop to shop to view rare and beautiful specimens, and dugout tours are available. There are also displays of local handicrafts, along with food and drink tents, stage acts, aboriginal dancing, and music.

**CONTACT:**  
Coober Pedy Opal Festival  
c/o Coober Pedy District  
Council  
Coober Pedy, South Australia  
5723 Australia

**SOURCES:**  
*WildPlanet-1995*, p. 420

011-618-8672-5298; Fax: 011-618-  
8672-5699  
www.opalfestival.com

◆ 1594 ◆ **Opalia**

*December 19*

The ancient Roman fertility goddess Ops was known by several different names—among them Rhea, Cybele, BONA DEA, Magna Mater (see MEGALESIA), Thya, and Tellus. She married Saturn and was the mother of Jupiter, and was usually portrayed as a matron, with a loaf of bread in her left hand and her right hand opened as if offering assistance. There were actually two festivals in her honor. The Opalia was observed on December 19, when it is believed that a sacrifice to Ops was made in the temple of Saturn. On August 25, the Opiconsivia, the sacrifice took place in the Regia or king's house.

Not much is known about what actually took place during the Opalia. There is even some disagreement as to whether Ops was the wife of Saturn or the wife of Consus. The fact that the Opalia was held four days after the CONSUALIA on December 15, and that the Opiconsivia was held four days after the festival in honor of Consus on August 21 has been used to support the theory that Ops was actually the wife of Consus. In any case, it appears that women played an important role in the festival. Because Ops was a fertility goddess, she was often invoked by touching the earth.

**SOURCES:**  
*ClassDict-1984*, p. 424  
*DictFolkMyth-1984*, p. 825  
*DictRomRel-1996*, p. 169  
*FestRom-1981*, pp. 180, 207  
*OxYear-1999*, pp. 345, 503  
*RomFest-1925*, pp. 212, 273

◆ 1595 ◆ **Open Marathon, International**

*Mid-October*

A modern-day marathon in Greece run by men and women athletes of all ages. The race retraces the course of the Greek soldier, Pheidippides, who ran from the battlefield at Marathon to Athens to bring news of the Athenian victory over the Persians, a distance of about 25 miles. The starting line today is in the village of Marathon and the finish line is at the Olympic Stadium in the heart of Athens.

A mound in Marathon marks the grave of 192 Athenian soldiers killed in the 490 B.C. victory.

**CONTACT:**  
Greek National Tourist Organization  
645 Fifth Ave., 9th Fl.  
New York, NY 10022  
212-421-5777; fax: 212-826-6940  
info@greektourism.com

◆ 1596 ◆ **Orange Bowl Game**

*January 1*

One of the older post-season college football games, first played in 1935, in which the two top teams meet at the 75,521-seat Pro Player Stadium in Miami, Florida, to play for the national championship every four years. Top teams also contend during the years in which the national championship

is determined in one of the other three bowl cities—Pasadena, California's ROSE BOWL, New Orleans, Louisiana's SUGAR BOWL, and Phoenix, Arizona's Fiesta Bowl—which alternately host the biggest college football game of the year.

The game is preceded by a NEW YEAR'S EVE Orange Bowl Parade along Biscayne Boulevard. A parade more on the satirical side is the King Mango Strut held each year near Jan. 1 in Coconut Grove, Florida.

**CONTACT:**  
Orange Bowl Committee  
703 Waterford Way, Ste. 590  
Miami, FL 33126  
305-341-4700; fax: 305-341-4750  
info@orangebowl.org  
www.orangebowl.org

**SOURCES:**  
*AmerBkDays-2000*, p. 12

◆ 1597 ◆ **Orange Day (Orangemen's Day)**  
*July 12*

Sometimes referred to simply as **The Twelfth** or **The Glorious Twelfth**, this is the anniversary of the Battle of Boyne, which took place in Ireland on July 1, 1690, when the old Julian calendar was still in use. Ireland was under English rule at the time, and the trouble began when James II, who was Roman Catholic, was deposed in 1668 and his throne was given to William of Orange, a Protestant. Each side raised an army of about 30,000 men, and the two clashed on the banks of the Boyne River. The Protestants won a decisive victory, but that was hardly the end of the conflict. The Catholics formed underground societies designed to restore the line of James, and the Protestants countered by forming the Orange Order, committed to maintaining the link with Protestant England. As Irishmen left Ireland and England for the New World, lodges of Orangemen were formed in Canada and the United States, where Orange Day is still observed by Protestant Irish.

**SOURCES:**  
*AnnioHol-2000*, p. 116  
*DaysCustFaith-1957*, p. 178  
*DictDays-1988*, p. 84  
*OxYear-1999*, pp. 291, 330

◆ 1598 ◆ **Osaka International Festival**  
*April*

Founded in 1958 as a meeting place for Eastern and Western cultures, the Osaka International Festival presents classical music performed by orchestras, chamber ensembles, and solo artists from Japan and other countries. The program also includes dance, drama, and opera, with performances given in the 2,709-seat Osaka Festival Hall, one of the largest and most modern in the Far East. The Comedie Française, Vienna Burgtheater, and Théâtre de France Renaud-Barrault have performed there, as have the New York City Ballet, the Alwin Nikolais Dance Theatre, and the Ballet Aztlan de Mexico.

Every Osaka Festival features classical Japanese Noh dance-dramas and Kabuki theatrical performances. The Bunraku Puppet Theatre also presents traditional Japanese dramas using dolls that are two-thirds human size. The two-week festival is scheduled to take place in April, which is cherry-blossom time in Osaka.

**CONTACT:**  
Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntony.org

**SOURCES:**  
*GdWrldFest-1985*, p. 124  
*IntlThFolk-1979*, p. 258  
*MusFestWrld-1963*, p. 264

◆ 1599 ◆ **Oshogatsu (New Year's Day)**  
*January 1*

This is the "festival of festivals" in Japan, also known as **Ganjitsu**, actually celebrated for several days. Government offices, banks, museums and most businesses are closed from NEW YEAR'S DAY, a national holiday, through January 3.

From the middle of December, streets are decorated with pine and plum branches, bamboo stalks, and ropes festooned with paper. Traditional home decorations are small pine trees with bamboo stems attached, which are placed on either side of the front entrance to represent longevity and constancy. For weeks before New Year's, people clean house and purchase new clothes for the children; this is also a time for exchanging gifts, sending greeting cards, and paying off personal debts.

On New Year's Day, it's traditional to pray at the household altar and to eat special foods, for example, steamed rice that has been pounded into small, round, gooey cakes called *mochi*. Herring roe is eaten for fertility, black beans for health, dried chestnuts for success, and porgy and prawns are omens of happiness.

Business resumes on Jan. 4, and the holiday period is over on Jan. 7 when decorations come down as part of the festival of NANAKUSA MATSURI.

See also HADAKA MATSURI; OMISOKA; UTAKAI HAJIME

**SOURCES:**  
*BkFest-1937*, p. 194  
*BkFestHolWrld-1970*, pp. 2, 14  
*DictFolkMyth-1984*, pp. 181, 540, 730, 790, 871  
*DictWrldRel-1989*, p. 374  
*EncyRel-1987*, vol. 2, p. 553  
*FolkWrldHol-1999*, p. 63  
*RelHolCal-2004*, p. 216

◆ 1600 ◆ **Osorezan Taisai**  
*July 20-24*

Mt. Osoré, located on the Shimokita Peninsula in the north of Honshu, Japan, is a spiritual center for many Japanese. It is known as a place where departed souls congregate. During the Osorezan Taisai Festival, or Osorezanrei Grand Festival, people flock to the mountain, at Mutsu City, Aomori Prefecture, where psychics endeavor to summon the spirits of the dead by chanting. The priests who cross the weathered slopes of the mountain in procession add to the festival's grim and ghostly atmosphere.

**CONTACT:**  
Aomori Prefectural Government  
Tourism Office  
1-1-40 Yasukata  
Aomori City, Aomori Prefecture,  
Japan  
011-81-177-34-2500; fax: 011-81-17-773-2691

**SOURCES:**  
*IllFestJapan-1993*, p. 145

aptiinfo@net.pref.aomori.jp  
apti.net.pref.aomori.jp/

◆ 1601 ◆ **Ostara**

*Around March 22*

Ostara, which coincides with the VERNAL EQUINOX, is one of the four pagan QUARTER DAYS, along with Litha (SUMMER SOLSTICE), Mabon (AUTUMNAL EQUINOX), and YULE. It is observed by those who follow Wicca (modern witchcraft) and Neopaganism by lighting fires to commemorate the return of light in the spring and to honor the God and Goddess.

Also known as Eostre or Alban Eilir, Ostara is also regarded as a time of fertility and conception. In some Wiccan traditions, it is marked as the time when the Goddess conceives the God's child, which will be born at the WINTER SOLSTICE.

**SOURCES:**  
*RelHolCal-2004*, p. 271

◆ 1602 ◆ **Our Lady Aparecida, Festival of**

*October*

Brazil's patron saint, the Virgin Mary *Aparecida* ("she who has appeared"), is honored with a 10-day festival in the city near São Paulo that bears her name. Legend has it that after a poor day's catch, fishermen cast their nets into the Paraíba do Sul River and pulled up a small statue of the Virgin Mary, carved out of black wood. When they cast their nets again, they came up full of fish. This was the first miracle attributed to the saint, and the city of Aparecida with its beautiful church built to house the statue is now the destination of many pilgrimages.

**Nossa Senhora de Aparecida** is celebrated during the month of October, but the 12th is a legal public holiday in Brazil to honor the saint.

**CONTACT:**  
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Washington, DC 20008  
202-238-2700; fax: 202-238-2827  
cultural@brasilemb.org

**Our Lady of Camarin**

*See* **Immaculate Conception, Feast of the**

◆ 1603 ◆ **Our Lady of Carmel, Feast of**

*July 16*

Our Lady of Carmel (the *Madonna del Carmine*) is the patroness of the city of Naples, Italy. Her festival is celebrated with dancing, singing, and magnificent firework displays. Brightly decorated wax replicas of human body parts used to be sold at booths near the church, and people suffering from various physical ailments appealed to the Madonna to restore their health by offering her these replicas of the diseased portions of their bodies.

Her feast is also observed by Italian Americans in the United States. For example, it is part of the elaborate GIGLIO FEAST celebrated in Brooklyn, New York.

*See also* TIRANA, LA

**CONTACT:**  
Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**  
*BkFest-1937*, p. 188

**Our Lady Czestochowa**

*See* **Black Madonna of Jasna Gora**

◆ 1604 ◆ **Our Lady of Fátima Day**

*July 13*

This Portuguese holiday commemorates the appearance of the Virgin Mary to three children, aged 7 to 10, from the village of Fátima in 1917. The first appearance to the dos Santos children—Lucia, and her cousins, Jacinta and Francisco—took place on May 13, 1917, when they saw what they thought was lightning and a lady appeared to them from the top of a nearby tree. No one really took their story seriously, however, until the same thing began to occur on the 13th of every month. Each time the children went to see the Virgin, they were accompanied by an increasingly large crowd of adults. She appeared to them for the last time on October 13, in the presence of about 70,000 onlookers, when she revealed she was Our Lady of the Rosary. She told them to recite the rosary daily, and asked that a church be built for her.

Eventually the cult of Our Lady of Fátima spread, a basilica was built, and pilgrimages to the isolated shrine became common. Two great pilgrimages take place each year on May 13 and October 13, with smaller groups making their way to Fátima around the 13th day of each month in between. July 13 is considered Our Lady of Fátima Day because it was two months after the Virgin's first appearance that a large number of adults witnessed the same miracle: the sun seemed to dance, tremble, and finally fall. It took 20 years for the event to be investigated, authenticated, and the cult granted acceptance by the Pope.

**CONTACT:**  
Leiria Fátima Tourism Office  
Jardim Luís Camões 2401  
801 Leiria, Portugal  
011-351-244-814-770  
info@rt-leiriafatima.pt  
www.rt-leiriafatima.pt

**SOURCES:**  
*AnnioHol-2000*, p. 117  
*DaysCustFaith-1957*, p. 179  
*DictWrldRel-1989*, p. 254  
*FestWestEur-1958*, p. 161  
*OxYear-1999*, p. 206

◆ 1605 ◆ **Our Lady of Guadalupe, Fiesta of**

*December 12*

**Nuestra Señora de Guadalupe** is the patron saint of Mexico, and on December 12 thousands of pilgrims flock to her shrine at the famous Church of Guadalupe outside Mexico City. On the evening of December 11 crowds have already gathered for mariachi-led singing and special ceremonies at midnight, which are carried on national television.

This great religious festival commemorates the appearance of the Virgin Mary on Tepeyac hill just north of present-day Mexico City. According to legend, she identified herself to an Indian convert named Juan Diego in the early morning of December 9, 1531, and told him to tell the bishop to build her a shrine there. When the bishop refused to believe the

story, the Virgin filled Diego's homespun blanket with Castilian roses, which did not normally grow in Mexico, as proof of his vision. When Juan opened the blanket to show the bishop the roses, they had vanished. In their place was an image of Mary on the blanket. It soon adorned the newly built shrine and has hung there for four centuries without any apparent deterioration or fading of colors.

The story of Juan Diego and the Virgin is reenacted in a puppet show each year, and relics of Our Lady of Guadalupe are sold in the streets. It is said that only the French shrine at Lourdes and the one at Fátima attract as many pilgrims (see OUR LADY OF FÁTIMA and OUR LADY OF LOURDES).

She is the patron saint of Peruvian students, and of all of Central and South America. In El Salvador, it is called *Día del Indio* ("Day of the Indian").

In 1990 Pope John Paul II beatified Juan Diego, a necessary step on the way to sainthood.

**CONTACT:**

Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**

*BkFest-1937*, p. 232  
*DaysCustFaith-1957*, p. 311  
*DictFolkMyth-1984*, p. 258  
*DictWrldRel-1989*, p. 569  
*FolkAmerHol-1999*, p. 490  
*FolkWrldHol-1999*, p. 698  
*IndianAmer-1989*, pp. 290, 300, 303  
*IntlThFolk-1979*, p. 272  
*OxYear-1999*, p. 496

◆ 1606 ◆ **Our Lady of Guadalupe in the United States, Feast of**

December 12

The Feast of OUR LADY OF GUADALUPE is celebrated by Roman Catholics in the southwestern United States, where the Spanish influence is still strong. At the pueblo just north of Taos, New Mexico, there is an impressive torchlight procession on December 12. At the Jemez Pueblo, *matachines* (clowns or buffoons) perform a variety of Indian ceremonial dances. At churches and plazas throughout New Mexico, Texas, and Arizona, such traditional Indian dances as the arc and arrow, gourd, braid, feather, palm, owl, and snake dances are performed on this day.

Several masses are held on this day at Our Lady of Guadalupe Church in San Diego, California, where the *mañanitas*, or "good morning song," is sung to the Virgin Mary, and *mariachis*, strolling musicians, perform in the Virgin's honor.

**CONTACT:**

Indian Pueblo Cultural Center  
2401 12th St., N.W.  
Albuquerque, NM 87104  
800-766-4405 (outside NM) or  
505-843-7270  
info@indianpueblo.com  
www.indianpueblo.org

**SOURCES:**

*FolkAmerHol-1999*, p. 490  
*IndianAmer-1989*, pp. 300, 303

Our Lady of Guadalupe Church  
1770 Kearney Ave.  
San Diego, CA 92113-1128  
619-233-3838; fax: 619-233-3252

◆ 1607 ◆ **Our Lady of Lourdes, Feast of**

February 11

The Feast of Our Lady of Lourdes commemorates the first of 18 appearances of the Virgin Mary to a 14-year-old French peasant girl, Bernadette Soubirous. The young girl's visions occurred between February 11 and July 16, 1858, near the town of Lourdes. The Virgin led her to a nearby grotto, and the miraculous spring that appeared there has been associated ever since with the power to heal.

Pilgrimages to the grotto were authorized in 1862, and the Feast of Our Lady of Lourdes was extended to the entire Roman Catholic Church in 1907. Some five million people a year make the pilgrimage to Lourdes, making it one of the world's major pilgrimage sites. Many of them are sick, and the cures they report are reviewed by a special medical bureau. As of 1976, the Church had accepted only 63 of these cures as miraculous.

**CONTACT:**

Sanctuary of Our Lady of Lourdes  
1, avenue Monseigneur Théas  
Lourdes 65108 France  
011-33-5-62-427-878; fax: 011-33-5-62-427-877  
www.lourdes-france.com/

**SOURCES:**

*AnnioHol-2000*, p. 25  
*BkHolWrld-1986*, Feb 11  
*DaysCustFaith-1957*, p. 50  
*DictWrldRel-1989*, p. 439  
*OxYear-1999*, pp. 73, 158

**Our Lady of Miracles**

See **Serreta, Festa da**

◆ 1608 ◆ **Our Lady of Nazaré Festival**

September 8-18

Nazaré has been called "the most picturesque town in Portugal," and thousands of tourists flock here every summer to paint, film, and photograph the quaint fishing village. The Church of Our Lady of Nazareth was built near the place where the Virgin Mary is said to have saved the life of Fuas Roupinho, who was pursuing a white deer when a sudden sea mist arose and caused him to lose his bearings. The Virgin halted his horse in its tracks—a hoof-print is still visible—and, as the mist cleared, Roupinho discovered that he was on the brink of a cliff, 300 feet above the ocean. Today the town is built on two levels, the lower one extending along the beach. A pilgrimage chapel overlooks the town from the upper level.

The name *Nazaré* comes from a statue of the Virgin brought back here from Nazareth, the childhood home of Jesus, by a monk in the fourth century. The annual 10-day festival that takes place in the town's main square begins on September 8, the anniversary of the miracle, and includes bullfights, musical concerts, and folk dancing.

Some of the best and most dangerous fishing in all of Portugal goes on here. Fishermen have to negotiate a treacherous barrier reef with a difficult swell that often capsizes entire boats with their crews. Therefore, the Nazaré fishermen, who carry the Virgin's statue on their shoulders in three festive processions, are the focus of the event.

**CONTACT:**

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801 Leiria, Portugal  
011-351-244-814-770  
info@rt-leiriafatima.pt  
www.rt-leiriafatima.pt

**SOURCES:**

*FestWestEur-1958*, p. 184

◆ 1609 ◆ **Our Lady of Solitude, Fiesta of**

*December 18*

The **Virgen de la Soledad**, or Our Lady of Solitude, is the patroness of the state of Oaxaca, Mexico. According to legend, she first appeared in the city in 1543 when a man leading 12 burros arrived in town one night and discovered the next morning that there was a 13th among them. The mysterious animal passed away almost instantaneously, and when the man opened the huge chest it was carrying he discovered an almost life-sized image of the Virgin. A church was built on the site, which was discovered to lie over an immense deposit of silver, and the sealed entrance to the mine can still be seen to the right of the main aisle. Legend has it that the priest used to descend into the mine when it was dark and carry out silver through a tunnel that led to the church.

Preparations for the fiesta begin several days before December 18, when carnival rides and food and gambling booths are set up in the vicinity of the church. For several evenings there are *calendas*, processions of men and women carrying colored paper lanterns illuminated by candles and poles topped with figures of birds, boats, and other objects made out of flowers, leaves, or colored paper. There are also floats with various themes and huge papier-mâché caricatures of well-known individuals.

Thousands of pilgrims come from all over the state of Oaxaca to see the Virgin, who is dressed in velvet and satin gowns and who wears an emerald-and-diamond-studded crown for the fiesta. Despite her elegant attire, however, she is the patron saint of Mexican sailors, and a folktale holds that she often disappears from her niche at night and comes back at daybreak wet with drops of sea water.

**CONTACT:**

Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**

*FiestaTime-1965*, p. 182

◆ 1610 ◆ **Our Lady of Sorrows Festival**

*Friday, Saturday, and Sunday closest to August 20*

The pilgrimage to the church of Our Lady of Sorrows, or **Nossa Senhora da Agonia**, in Viana do Castelo, Portugal, is one of the country's most colorful religious festivals. Sometimes called the **Pardon of Our Lady of Sorrows**, it includes a procession in which the image of the Virgin Mary is carried over flower-strewn streets. Participants also enjoy fireworks on the River Lima, a parade of carnival giants and dwarfs, bullfights, and regional singing and folk dancing.

**CONTACT:**

Romeria Nossa Senhora d'Agonia  
festas-agonia@nortenet.pt  
festas-agonia.com/

**SOURCES:**

*IntlThFolk-1979*, p. 314

◆ 1611 ◆ **Our Lady of the Angels, Feast of**

*August 2*

Our Lady of the Angels or **Nuestra Señora de los Angeles** is the patron saint of Costa Rica. Although her feast day, August 2, is observed throughout the country, the celebration focuses on Cartago, where the black stone said to bear her image is housed in the basilica that was erected on the spot where she is said to have appeared more than 300 years ago to a poor Indian girl who was gathering firewood.

On August 2 each year the small black stone image of the Virgin rides through the streets in a religious procession from the basilica to the church of St. Nicholas, where it remains until the first Saturday of September. The entire route of the procession is decorated with carpets of flowers and colored sand, and there are floats depicting various religious scenes and events. At one time many worshippers used to follow the procession dressed as Indians with strange designs painted on their faces. Although they claimed that they were fulfilling a special vow to the Virgin, church authorities prohibited the practice in 1958 because it was regarded as pagan superstition. Instead, penitents must follow the route of the procession in bare feet while balancing heavy stones on their heads or shoulders.

**CONTACT:**

Costa Rican Embassy  
2114 S St., N.W.  
Washington, DC 20008  
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embassy@costarica-embassy.org

**SOURCES:**

*FiestaTime-1965*, p. 127

◆ 1612 ◆ **Our Lady of the Rock, Festival of**

*Every Sunday in October*

The church of **Nossa Senhora da Penha**, Our Lady of the Rock, rises up from a 300-foot-high granite boulder on the outskirts of Rio de Janeiro, Brazil. A number of legends accounts for the church's unusual location, one of which is that a man sleeping at the foot of the boulder was rescued from being eaten by a crocodile by the Virgin's miraculous intervention.

Pilgrims travel to the church every Sunday during the month of October. Some climb the 365 stone steps that have been carved out of the granite entirely on their knees because they have made a pledge to the Virgin, while others carry huge candles and wax images of body parts that she has cured. The large square at the base of the rock is filled with stalls selling food and drink with which the pilgrims can refresh themselves. Ferris wheels, carousels, games, and fireworks enliven the festivities. In the city of Rio De Janeiro, the festival is considered second in importance only to CARNIVAL.

Local people say that a man once caught his foot on the top step and tumbled back down the steps. Assuming that the strange downward progression represented the fulfillment of a promise made to the Virgin, the other pilgrims politely moved to the side as he passed by.



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**SOURCES:**

*FiestaTime-1965*, p. 160

**Our Lady of Victories Day**

*See Victory Day*

◆ 1613 ◆ **Outback Festival**

*September in odd-numbered years*

In 1895 A. B. "Banjo" Patterson wrote "Waltzing Matilda," the song that is most closely identified with the Australian outback. The song was based on an incident that occurred at Dogworth Station near Winton, Queensland, and it was in Winton that the ballad was first sung in public. Today Winton is host to the biennial Outback Festival, which celebrates Australia's pioneer traditions. There are parades, picnics, historic tours, safaris, rodeos, sheep-shearing and whip-cracking demonstrations, pigeon races, and sports competitions at the festival, which is held in September, at the end of the Australian winter.

The Bronze Swagman Award is presented at the festival for the best "bush verse"—similar to COWBOY POETRY in the United States. Entries are accepted from all over the world, but the poems must be written in English and must portray an "Australian Bush" theme.

**CONTACT:**

Outback Festival  
P.O. Box 24  
Winton  
Queensland 4735 Australia  
011-61-7-4657-1277; fax: 011-61-7-4657-1150  
outfest@tpq.com.au  
www.queensland-holidays.com.au/

**SOURCES:**

*IntlThFolk-1979*, p. 19

◆ 1614 ◆ **Ovoo Worship Festival**

*June*

Although the date varies by location, the Ovoo Worship Festival takes place in rural areas throughout Mongolia during the month of June. Ovoos are shrines at which individuals

can make offerings for safe journeys or economic well-being. They are constructed out of rocks, tree branches, leaves, and other materials to form a kind of pyramid shape. Inside may be some kind of representation of God. Small towns and villages pay homage at the ovoos in June and hold festivals featuring Buddhist prayers, special food, and horse races. The people also usher in the growing season as they honor the ovoos, praying for a fruitful harvest.

**CONTACT:**

Mongolian Embassy  
2833 M St., N.W.  
Washington, DC 20007  
202-333-7117; fax: 202-298-9227  
esyam@mongolianembassy.us

**SOURCES:**

*WildPlanet-1995*, p. 332

**Oxi Day**

*See Ochi Day*

◆ 1615 ◆ **Ozark Folk Festival**

*Second weekend in October*

An off-the-beaten-track affair in Eureka Springs, Ark., first held in 1948 to preserve the music and folklore of the Ozarks. For two or three days, musicians, mostly nonprofessional, gather to play mountain music on fiddles, banjos, jackass jawbones, harmonicas, dulcimers, and other non-electrified instruments. Only traditional Ozark music is allowed, and that means it must be at least 70 years old. Some of the music dates back to Elizabethan times. Also on the menu are performances by jig, clog, and square-dance groups, crafts displays, and a Festival Queen contest.

Eureka Springs, about 50 miles north of Fayetteville, is the oldest health spa in the Ozarks, and the winding streets and houses are much the same as they were in the 1880s.

**CONTACT:**

Eureka Springs Advertising and  
Promotion Commission  
P.O. Box 522  
Eureka Springs, AR 72632  
866-566-9387 or 479-253-7333  
info@eurekasprings.org  
www.eurekasprings.org/  
folk.html

**SOURCES:**

*MusFestAmer-1990*, p. 218

# P

## ◆ 1616 ◆ Pacific Northwest Festival

August

Most opera companies shy away from Richard Wagner's *Der Ring des Nibelungen* because of the technical difficulties involved in staging the work and because it is assumed that only audiences in Wagner's native Germany will have the stamina to sit through the entire four-opera cycle. But in 1975 the Seattle Opera proved not only that the *Ring* could be staged, but that it could draw huge audiences. Under the direction of Glenn Ross, the Seattle Opera started its annual Wagner festival, performing the uncut *Ring* cycle in German the first week and in English the second week with an augmented orchestra. All operas are performed in the Seattle Opera House, which had been remodeled for the 1962 World's Fair.

Some of the world's finest Wagnerian performers have participated in the Pacific Northwest Festival over the years, among them Herbert Becker, Ingrid Bjoner, Philip Booth, Ute Vinzing, Paul Crook, and Malcolm Rivers. When General Director Speight Jenkins decided in 1985 to stage an entirely new production of *Die Walkure*, one of the operas in the *Ring* cycle, he was booed for his innovative approach by those who preferred the more traditional production.

See also BAYREUTH FESTIVAL and RAVELLO MUSIC FESTIVAL

### CONTACT:

Seattle Opera  
1020 John St.  
Seattle, WA 98109  
800-426-1619 (tickets) or 206-389-7600 (office); fax: 206-389-7651  
www.seattleopera.org/ (click on 'The Operas,' then 'The Ring')

## ◆ 1617 ◆ Pack Monday Fair

Monday following October 10

The Pack Monday Fair, which used to be called St. Michael's Fair because it is held on the Monday following Old Michaelmas Day, is held in Sherborne, England. It begins shortly after midnight on Sunday, when a band of young people lock arms and march through the streets of Sherborne blowing bugles, horns, and whistles, and banging metal pots,

tea-trays, and garbage can lids together. Locals call this noise-making brigade "Teddy Roe's Band," a tradition that has persisted for several centuries even though town authorities have tried to stamp it out.

The people of Sherborne say that a man named Teddy Roe once served as the chief mason involved in the reconstruction of the Sherborne Abbey Church. A fire that took place in the late 15th century destroyed much of the church. The workers who rebuilt the church completed the fan-vaulting in 1490. Legend has it that when the workers finished they "packed" the instruments of their trade and paraded in triumph through the main avenues of town, led by Teddy Roe. Another explanation asserts that Teddy Roe had no connection with the abbey, but that he came to Sherborne later and revived the ancient tradition of the Pack Monday Fair, which had lapsed. Yet another theory is that banging on pots and pans originated in the pagan custom of making loud noises to frighten away evil spirits.

### CONTACT:

Sherborne Tourist Information  
Centre  
3 Tilton Ct.  
Digby Rd.  
Sherborne, Dorsetshire DT9 3NL  
United Kingdom  
011-44-1935-815-341  
www.sherboretown.co.uk/

### SOURCES:

*EngCustUse-1941*, p. 94  
*YrbookEngFest-1954*, p. 147  
*YrFest-1972*, p. 171

## ◆ 1618 ◆ Paine Day, Thomas

January 29

Thomas Paine (1737-1809) was a propagandist and humanitarian whose influential pamphlet, *Common Sense*, is credited with persuading the American colonies to declare their independence from Great Britain. Six months after the publication of *Common Sense* in January 1776, the Declaration of Independence was signed. While Paine was serving in George WASHINGTON's army during the Revolutionary War, he wrote his inspirational tract, *The Crisis*, whose opening line was the famous, "These are the times that try men's souls."

On the Sunday nearest January 29, Paine's birthday, he is honored by members of the Thomas Paine National Historical Association in New Rochelle, New York. They lay a

wreath at his monument in the Thomas Paine Memorial Museum, which houses some of his letters and personal effects. The museum is located on Paine's former farmland, and the cottage in which he lived is only a short walk away. This day is also known as **Common Sense Day**, to encourage the use of good sense in protecting the rights of all people.

**CONTACT:**  
Thomas Paine National Historical Association  
983 North Ave.  
New Rochelle, NY 10804  
www.thomaspaine.org/

**SOURCES:**  
*AmerBkDays-2000*, pp. 51, 98  
*AnnivHol-2000*, p. 16

◆ 1619 ◆ **Paitishahem (Patishahya; Feast of Bringing in the Harvest)**

*January, February, September; 26th-30th days of Shahrewar, the 6th Zoroastrian month*

Paitishahem is the third of the six great seasonal feasts, known as *gahambars*, of the Zoroastrian religion. Each of the six *gahambars* correlated with a phase of agricultural production—in this case, bringing in the harvest—and honored one of the six things created by God: sky, water, earth, plants, animals, and humankind.

Traditionally, the *gahambars* were joyous festivals that lasted five days and provided farm workers with a much-needed respite from their labors. The first four days were spent in preparation for the feasting that took place on the fifth day. Today, however, so many Zoroastrians live in urban areas that the importance of the *gahambars* has diminished somewhat.

The Zoroastrian calendar has 12 months of 30 days each, plus five extra days at the end of the year. Because of discrepancies in the calendars used by widely separated Zoroastrian communities around the world, there are now three different calendars in use, and Paitishahem can fall either in January, February, or September according to the Gregorian calendar.

There are only about 100,000 followers of Zoroaster (also known as Zarathushtra, believed to have lived around 1200 B.C.) today, and most of them live in northwestern India or Iran. Smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**  
*RelHolCal-2004*, p. 67

◆ 1620 ◆ **Pakistan Day**

*March 23*

This national holiday is also known as **Republic Day**, and is the anniversary of a 1940 resolution calling for a Muslim country for Muslim Indians. On the same day in 1956, Pakistan became an Islamic republic within the British Commonwealth.

Pakistan Day is celebrated with parades and fairs.

**CONTACT:**  
Pakistani Embassy  
3517 International Ct., N.W.  
Washington, DC 20008  
202-243-6500  
info@embassyofpakistan.org

**SOURCES:**  
*AnnivHol-2000*, p. 49  
*NatlHolWrld-1968*, p. 37

◆ 1621 ◆ **Pakistan Independence Day**

*August 14*

On this day in 1947, Pakistan gained independence from Britain. Pakistan had been part of the immense British colony of India since the 18th century.

Independence Day is a national holiday observed in much the same way as PAKISTAN DAY.

**CONTACT:**  
Pakistani Embassy  
3517 International Ct., N.W.  
Washington, DC 20008  
202-243-6500  
info@embassyofpakistan.org

**SOURCES:**  
*AnnivHol-2000*, p. 136  
*NatlHolWrld-1968*, p. 37

◆ 1622 ◆ **Palio, Festival of the**

*July 2, August 16*

The **Palio of the Contrade** is a horse race that has been held in Siena, Tuscany, Italy, twice a year since the 13th century. Each time 10 of Siena's 17 *contrade*, or "ward organizations"—which now are social clubs but in the Middle Ages were rival military companies—competes, hiring a professional jockey and selecting his attendants. The 10 *contrades* that will participate are determined by a drawing. Each *contrade* also has its own animal symbol, flag, color, museum, church, and motto. In medieval costume and with banners flying, the riders form a procession which carries the *Palio*, painted silk standards, through the city streets.

The race itself is run in the city's main square, the Piazza del Campo. There is intense rivalry, distrust, cheating, fixing, and bribery and frequent fights. The jockeys ride bareback, each holding a whip which he can use on his opponents' horses as well as on his own. Riders for the finalist *contrade* race three times around the Piazza, and the winning *contrade* receives the *Palio* to hang on its church until the next festival. Revelry and merrymaking continue until dawn, and the winning jockey is honored with a victory dinner.

The second big race, held on August 16, is known as **Madonna del Voto Day** in honor of the Virgin Mary.

**CONTACT:**  
Comune of Siena Official Website  
www.comune.siena.it/  
contenuti/palio/inglese/in  
dex\_ingl.htm

**SOURCES:**  
*AnnivHol-2000*, p. 111  
*BkFest-1937*, p. 187  
*BkHolWrld-1986*, Aug 16  
*FestWestEur-1958*, p. 98  
*GdWrldFest-1985*, p. 119  
*OxYear-1999*, pp. 277, 335

Siena Tourist Information  
Piazza del Campo, 56  
Siena 53100 Italy  
011-39-0577-280551; fax: 011-39-  
0577-281041  
infoaptsiena@terresiena.it

◆ 1623 ◆ **Palio of the Goose and River Festival**

*June 28-29*

In the Middle Ages the Leap of the Goose was a test of swimming skill for the local boatmen in Pavia, Lombardy, Italy. Now it is a combined rowing and swimming relay race held at the end of June each year. Competitors leap from a raft at the end of the race and try to reach a goose suspended in air. Geese apparently played an important part in the city's history, acting as sentries when Pavia was besieged by

the Gauls. In the procession through the streets of Pavia that precedes the competition, live geese are carried in cages.

There is also a Tournament of the Towers in which teams of six men from each of the city's nine wards try to knock down each other's wooden towers in a mock battle. A final battle involves the Beccaria Tower, which can only be approached by gangplanks. The winners set the tower on fire.

**CONTACT:**

Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

◆ 1624 ◆ **Palm Sunday**

*Between March 15 and April 18 in the West and between March 28 and May 1 in the East; the Sunday before Easter*

During the Jewish PASSOVER celebration Jesus rode into Jerusalem and was given a hero's welcome by the people, who had heard of his miracles and regarded him as the leader who would deliver them from the domination of the Roman Empire. They carried palm branches, a traditional symbol of victory, and spread them in the streets before him, shouting "Hosanna, glory to God" (John 12:12,13). Palms are still used in church services on this day, which is the beginning of HOLY WEEK, and Jesus' triumphal entry into Jerusalem is often reenacted with a procession—the most impressive being the one in Rome, where the pope, carried in ST. PETER'S CHAIR, blesses the palms.

At the beginning or end of the service, the palms are distributed to the congregation. In some countries, where palms are not available, branches of other trees—particularly pussy willow, olive, box, yew, and spruce—are used. They are later hung up in houses for good luck, buried to preserve crops, or used to decorate graves. Other names for this day include **Passion Sunday**, **FIG SUNDAY**, **Willow Sunday**, **Branch Sunday**, **Blossom Sunday**, and, in France, **Rameaux**.

**SOURCES:**

*AmerBkDays-2000*, p. 225  
*BkDays-1864*, vol. I, p. 395  
*BkFest-1937*, pp. 183, 300, 337  
*DaysCustFaith-1957*, p. 104  
*DictFolkMyth-1984*, pp. 181, 841, 954, 1171  
*EncyEaster-2002*, p. 431  
*EncyRel-1987*, vol. 3, p. 441  
*FestSaintDays-1915*, p. 54  
*FestWestEur-1958*, pp. 59, 92, 107, 125, 163, 192  
*FolkAmerHol-1999*, p. 167  
*FolkWrldHol-1999*, p. 172  
*OxYear-1999*, p. 616  
*RelHolCal-2004*, pp. 93, 120

◆ 1625 ◆ **Palm Sunday in Austria**

*Between March 15 and April 18; the Sunday before Easter*

PALM SUNDAY commemorates Jesus' entry into Jerusalem, where he was greeted by people waving palm branches. In Austria and the Bavarian region of Germany, farmers make

*Palmbuschen* by attaching holly leaves, willow boughs, and cedar twigs to the tops of long poles. After the *Palmbuschen* have been blessed in the local church, the farmers set them up in their fields or barns to ward off illness, to protect their crops from hail and drought, and to preserve their families from other disasters. The *Palmbuschen* are kept there throughout the year.

See also PALM SUNDAY IN GERMANY

**SOURCES:**

*BkHolWrld-1986*, Apr 5  
*EncyEaster-2002*, p. 437  
*FestWestEur-1958*, p. 59

◆ 1626 ◆ **Palm Sunday in Finland**

*Between March 15 and April 18; the Sunday before Easter*

Instead of the traditional palm branches used in PALM SUNDAY observances elsewhere, birch branches are used in rural areas of Finland. Children may gather the branches or willow switches in the woods and decorate them with paper flowers and cloth streamers. According to custom, on the Saturday or Sunday before EASTER, known as **Willowswitch Saturday** and **Willowswitch Sunday**, they go from house to house and spank the woman of the house lightly while reciting a Finnish refrain wishing her good health. The woman then uses a switch on her livestock in the same way. The switches are eventually collected and saved, to be used again the first time the cattle are driven to pasture in the new year. The children return on Easter to receive a treat.

Pussywillow or birch branches are also used to foretell the arrival of spring. Once they are cut, the days are counted until the buds on the branches open; this is how many weeks it will take for the trees in the forest to bud.

**SOURCES:**

*BkFest-1937*, p. 112  
*EncyEaster-2002*, pp. 203, 440  
*FolkWrldHol-1999*, p. 229

◆ 1627 ◆ **Palm Sunday in Germany (Palmsonntag)**

*Between March 15 and April 18; the Sunday before Easter*

Although PALM SUNDAY customs vary from one part of Germany to the next, all celebrate the resurgence of life as symbolized by the arrival of spring. In the Black Forest, people decorate tall poles with pussywillows, heart or cross motifs, and long multicolored ribbon streamers. They set the decorated poles up in front of their houses and later carry them in procession to the local church, where they are blessed by the priest.

In Bavaria, branches from 12 different kinds of wood are cut, then bent and fastened to long poles in a semicircular shape and decorated with glass beads to resemble glittering trees. The trees are carried in procession to the church, blessed by the priest, and then set up in the farmers' fields to protect the crops and ensure a bountiful harvest.

One of the more unusual Palm Sunday customs in Germany is the *Palm Esel*, or wooden Palm Donkey, symbolic of the ass upon which Jesus entered Jerusalem. This survival of an ancient folk custom is carried to the village church. People

believe that if they touch the Palm Donkey, they will share in the blessing that emanated from the humble ass that once carried Jesus.

See also PALM SUNDAY IN AUSTRIA

**SOURCES:**

*EncyEaster-2002*, pp. 227, 437  
*FestWestEur-1958*, p. 59

◆ 1628 ◆ **Palm Sunday in Italy (Domenica delle Palme)**

*Between March 15 and April 18; the Sunday before Easter*

On PALM SUNDAY the piazzas in front of most small Italian churches are filled with people dressed in spring clothes and vendors selling olive and palm branches. The olive branches are often gilded or painted silver, and the palms are braided into crosses and decorated with roses, lilies, or other flowers. After the palms have been blessed in the church, they are often exchanged as a peace offering or sign of reconciliation between those who have quarreled. In Rapallo, a center for the silk industry, silkworms' eggs are taken to church on Palm Sunday to be blessed.

The most impressive Palm Sunday observance, however, takes place in Rome. The pope, carried in ST. PETER'S CHAIR on the shoulders of eight men, comes out of St. Peter's Basilica to bless the palms. After the service, the golden palms are distributed among the clergy and the olive branches are distributed to the congregation. Then the thousands of worshippers who have gathered in St. Peter's Square march through the basilica and around the portico, emerging from one door and re-entering through another to symbolize the entry of Jesus into Jerusalem. The procession eventually makes its way to the high altar, where mass is said. Some of the palm branches are saved and later burned to make the next year's ASH WEDNESDAY ashes. The rest are given to the people to take home, where they are treasured as protection against evil, particularly lightning and storms.

**CONTACT:**

Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**

*BkFest-1937*, p. 183  
*BkFestHolWrld-1970*, p. 50  
*DaysCustFaith-1957*, p. 104  
*FestSaintDays-1915*, p. 55  
*FestWestEur-1958*, p. 92

◆ 1629 ◆ **Palm Sunday in the Netherlands (Palm Zondag)**

*Between March 15 and April 18; the Sunday before Easter*

The *Palmpaas*, or "Easter palm," in the Netherlands is a stick between 18" and 54" long to which a hoop has been attached. The hoop is covered with boxwood and decorated with colored paper flags, eggshells, sugar rings, oranges, raisins, figs, chocolate eggs, and small cakes. There are figures of swans or cocks on top that are made out of baked dough. Sometimes there are contests for the most elaborate *Palmpaas*. Children in rural areas of the Netherlands go from one farm to the next with their *Palmpaas*, singing nonsense verses in which they ask for Easter eggs, sometimes for use in the popular Easter sport of *eiertikken*, or egg tapping.

With its egg and bird decorations, it seems likely that the *Palmpaas* was originally a fertility symbol that represented the arrival of spring in the village and the resurgence of life after winter. In some Roman Catholic areas, the *Palmpaas* are blessed by the local priest and then saved as protection against lightning and sore throats during the coming year.

**SOURCES:**

*EncyEaster-2002*, p. 439  
*FestWestEur-1958*, p. 125  
*FolkWrldHol-1999*, p. 173

◆ 1630 ◆ **Palm Sunday in the United States**

*Between March 15 and April 18; the Sunday before Easter*

Programs of sacred music are performed in many American towns and cities on PALM SUNDAY. They are often sponsored by and held in churches, but may be part of the musical community's regular concert series. These programs usually begin on or before Palm Sunday and may continue throughout HOLY WEEK. Some of the more popular pieces performed at these concerts include Bach's *St. John Passion* or *St. Matthew Passion*, Handel's *Messiah*, Gounod's *La Rédemption*, Haydn's *Seven Last Words*, Beethoven's *Christ on the Mount of Olives*, and Sir John Stainer's *Crucifixion*. Bethany College's MESSIAH FESTIVAL in Lindsborg, Kansas, has been held during Holy Week for over 100 years.

In addition to musical performances, plays or pageants dealing with Holy Week themes are often performed on Palm Sunday as well. The same group that performs the BLACK HILLS PASSION PLAY in South Dakota all summer for many years portrayed the last seven days in the life of Christ during Holy Week at an amphitheater near Lake Wales, Florida.

In St. Augustine, Florida, the Blessing of the Fishing and Shrimp Fleet takes place on Palm Sunday. Shrimp trawlers and other fishing boats, as well as many privately owned vessels, circle past the City Yacht Pier to receive the local priest's blessing.

Many people place the palm branches that have been blessed in the churches on Palm Sunday behind religious pictures and statues in homes, stores, and restaurants.

**CONTACT:**

St. Augustine, Ponte Verde and The Beaches Visitors & Convention Bureau  
88 Riberia St., #400  
St. Augustine, FL 32084  
www.visitoldcity.com

◆ 1631 ◆ **Pan American Day**

*April 14*

April 14, 1890, is the day on which the First International Conference of American States adopted a resolution forming what is now known as the Organization of American States (OAS). The original member countries include Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, the Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, the United States, Uruguay, and Venezuela. Since 1967 fourteen more countries have joined: Barbados, Trinidad and Tobago, Jamaica, Grenada, Suriname, Dominica, St. Lucia, Antigua

and Barbuda, St. Vincent and the Grenadines, the Bahamas, St. Kitts and Nevis, Canada, Belize, and Guyana.

The purpose of the OAS, which has remained basically unchanged since that time, is to strengthen peace and security in the Western Hemisphere by promoting understanding among the various countries of North, Central, and South America. The International Union of American Republics (now called the Pan American Union)—the central permanent agency and general secretariat of the OAS—designated April 14 as Pan American Day in 1930, and it was first observed the following year.

Although each member country holds its own celebration, it is at the Pan American Union building in Washington, D.C., that one of the largest observances takes place. Students from all over the Western Hemisphere travel to Washington where, against a backdrop of flags in the courtyard of the House of the Americas, they perform a program of folk songs and dances. Ceremonies are also held in Miami and in other cities with large populations from Latin American countries.

**CONTACT:**

Organization of American States  
17th St. and Constitution Ave.,  
N.W.  
Washington, DC 20006  
202-458-3000  
svillagran@oas.org  
www.oas.org

**SOURCES:**

*AmerBkDays-2000*, p. 284  
*AnnivHol-2000*, p. 62  
*BkHolWrld-1986*, Apr 14  
*DictDays-1988*, p. 87

◆ 1632 ◆ **Panama Independence Days**

*November 3; November 28*

Panama celebrates two Independence Days: November 28, the anniversary of freedom from Spain, and November 3, the anniversary of independence from Colombia. Both are national holidays. After gaining independence from Spain on November 28, 1821, Panama joined the Republic of Greater Colombia. For 50 years, Panama struggled for complete autonomy. In 1903, Colombia and Panama disagreed on whether to let the U.S. build a canal at Panama. With U.S. backing, Panama broke away on November 3, 1903, and the canal was built.

November 3 is celebrated with parades and fireworks in Panama City.

**CONTACT:**

Panama Embassy  
2862 McGill Terr., N.W.  
Washington, DC 20008  
202-483-1407; fax: 202-483-8413

**SOURCES:**

*AnnivHol-2000*, pp. 185, 197  
*NatlHolWrld-1968*, p. 200

◆ 1633 ◆ **Panathenaea**

*July or August*

The most important of the ancient Greek festivals, celebrated in Athens in honor of Athena, the patron goddess of that city. The lesser festival was held every year, and the Great Panathenaea every fourth year much more elaborately. The date was the 28th of the Attic month of Hecatombaeon (July or August).

In the yearly celebrations, there were musical and athletic contests, animal sacrifices, and a procession. The procession of the Great Panathenaea was an especially grand affair and is pictured on a frieze of the Parthenon. The *peplus*, a garment

with an embroidered depiction of the battle of the gods and the giants, was rigged like a sail on a ship with wheels and carried through the city to the Acropolis. The procession included priests leading a train of animals that would be sacrificed, maidens carrying sacrificial implements, warriors, old men with olive branches, and horses. The festival ended with the sacrifice of oxen and a banquet.

**SOURCES:**

*ClassDict-1984*, p. 440  
*DictFolkMyth-1984*, p. 88  
*NewCentClassHandbk-1962*, p. 809  
*OxClassDict-1970*, p. 774

◆ 1634 ◆ **Pancake Day**

*Between February 3 and March 9; Shrove Tuesday*

For the people of Olney, England, and Liberal, Kansas, Pancake Day is more than another name for SHROVE TUESDAY. The old custom of making pancakes on the Tuesday preceding ASH WEDNESDAY has survived in the form of a Pancake Race. Ladies of both towns run a 450-yard course, flipping pancakes as they go. Participants must wear a skirt, an apron, and a headscarf, and must toss their pancakes in the air three times as they run. The winner of the Kansas race is announced by a transatlantic phone call to Olney immediately after it is over.

The Olney race dates back to 1445. According to the legend, a housewife who was making pancakes heard the bell summoning her to church and was in such a hurry that she ran along the road with the frying pan still in her hand. The Liberal, Kansas, race has been run since 1950. It only lasts about a minute, but it draws a good deal of media attention and is followed by pancake-eating contests, a parade, and children's races.

**CONTACT:**

International Pancake Day, Inc.  
P.O. Box 665  
Liberal, KS 67905-0665  
620-624-6423  
info@pancakeday.com  
www.pancakeday.com/index.html

**SOURCES:**

*BkHolWrld-1986*, Feb 25  
*DictDays-1988*, p. 87  
*DictFolkMyth-1984*, p. 842  
*EncyEaster-2002*, p. 442  
*GdWrldFest-1985*, p. 96  
*OxYear-1999*, p. 607

Town of Olney  
The Olney Centre  
High St.  
Olney, Buckinghamshire, United Kingdom MK46 4EF  
011-44-1234-711-679; fax: 011-44-1234-241-107  
pat.slaney@olneytowncouncil.co.uk  
www.olney.co.uk/pancake99/gallery/pancake99.htm

◆ 1635 ◆ **Panchadaan**

*August-September, third day of waning half of Hindu month of Bhadrapada; July-August, eighth day of waxing half of Hindu month of Sravana*

The **Alms Giving Festival** in Nepal is based on the Dangatha chapter of the *Kapidawdan*, an ancient Buddhist text, stating

that those who donate food and clothing to beggars on this day will be blessed with seven great gifts: health, happiness, longevity, wisdom, wealth, fame, and children. All Buddhists, rich or poor, go from door to door in large groups begging for alms. They are usually well received in Nepalese homes—even non-Buddhist people give food or money to the Buddhist beggars on this day.

In Patan and elsewhere in Nepal, Panchadaan is observed on the eighth day of the waxing half of Sravana. In Kathmandu and Bhadgaon, it is observed on the third day of the waning half of Bhadrapada.

**SOURCES:**  
*FolkWrldHol-1999*, p. 519

◆ 1636 ◆ **Panguni Uttiram (Panguni Uthiram)**  
*March-April; 10 days including full moon day of Hindu month of Caitra*

The full moon day of Caitra is the day on which the Hindu god Shiva married the goddess Meenakshi at Madura, Indonesia. The 10-day Hindu festival that follows also celebrates the marriage of Subramanya to Theivanai, adopted daughter of Indra.

Panguni Uttiram is a popular festival in Malaysia, where the worship of Subramanya is widespread. There are fairs on the temple grounds and processions in which Hindu gods and goddesses are carried through the streets in chariots. In Kuala Lumpur, Subramanya and his consort are taken from the Sentul temple in an elaborately decorated chariot through the city streets. Free meals are served throughout the day to visitors. At Bukit Mertajam, a fire-walking ceremony is held on this day.

In India, this festival is known as MEENAKSHI KALYANAM.

**CONTACT:**  
Malaysian Tourism Promotion Board  
818 W. 7th St., Ste. 970  
Los Angeles, CA 90017  
800-336-6842 or 213-689-9702;  
fax: 213-689-1530  
mtpb.la@tourism.gov.my

**SOURCES:**  
*FolkWrldHol-1999*, p. 259

◆ 1637 ◆ **Papa Festival**  
*January*

According to tradition, Okomfo Anokye, the founder of the Ashanti nation in Ghana used the following method for choosing a location for the capital city: he planted two trees and decided to establish the seat of government at whichever site's tree grew. The tree planted at Kumasi flourished, thus Kumasi is the capital of the Ashanti Region. The other tree, planted at Kumawu, died. Still, each year in January the people of Kumawu remember their past.

The festival is named for the local god and begins with a procession of ancestral stools, or thrones, to a nearby river, where they are cleansed. Then a bonfire is lit and burns all night. The next morning, the chief makes an offering to all the chiefs who have passed on. Finally, a procession takes the chief, carried in a palanquin, to the site where the legendary tree was planted for the ritual slaughtering of a cow or bull. Later, there is a scramble of young men to cut a piece

of the meat. Those who attempt to do so are often beaten back with whips and branches, but those who succeed in escaping with their portion are regarded with admiration, especially by the young women in the crowd of spectators.

**CONTACT:**  
Ghana Embassy  
3512 International Dr., N.W.  
Washington, DC 20008  
202-686-4520; fax: 202-686-4527

**SOURCES:**  
*FestGhana-1970*, p. 48

◆ 1638 ◆ **Papua New Guinea Independence Day**  
*September 16*

This national holiday celebrates Papua New Guinea's independence on this day in 1975. In the late nineteenth century Germany laid claim to the northeastern section of the island, while Britain ruled the southeastern section. Britain left its section to Australia in 1902, which occupied the German area in 1914, and eventually administered the whole area until independence, though it is still part of the British Commonwealth.

In 2000 Papua New Guinea celebrated its silver jubilee (25th) anniversary of independence with a flag-raising ceremony, a parade, and musical and dance performances in the capital city, Port Moresby.

**CONTACT:**  
Papua New Guinea Embassy  
1779 Massachusetts Ave., N.W.,  
Ste. 805  
Washington, DC 20036  
202-745-3680; fax: 202-745-3679  
info@pngembassy.org  
www.pngembassy.org/

◆ 1639 ◆ **Paraguay Independence Day**  
*May 14 and 15*

Paraguayans set aside two days to celebrate their independence from Spain, which they won on May 14, 1811, after a bloodless revolution led by Dr. José Gaspar Rodríguez Francia (1766-1840). Dr. Francia was also instrumental in the design of Paraguay's flag, which is the only national flag in the world that is different on both sides.

The most elaborate Independence Day parade is in the capital, Asunción. People may wear traditional clothes as they stroll down the streets: for the men, fancy shirts, broad-brimmed straw hats, ponchos, a *faja* (sash) around the waist, and full trousers known as *bombachas*; for the women, blouses with lace inserts and brightly colored embroidery, full skirts with many layers of petticoats underneath, and a *rebozo* or shawl similar to the Spanish mantilla. *Sopa Paraguaya*, a traditional Independence Day dish, is served on this day because it is only on special occasions that the poor can afford to buy the eggs and cheese that go into the soup.

**CONTACT:**  
Paraguayan Embassy  
2400 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-483-6960; fax: 202-234-4508  
embapar.cultural@verizon.net

**SOURCES:**  
*AnnioHol-2000*, p. 82  
*NatHolWrld-1968*, p. 62

◆ 1640 ◆ **Pardon of Nossa Senhora dos Remédios**

*Early September*

Both religious and secular activities play a part in the pilgrimage to the Sanctuary of Our Lady of the Remedies in Lamego, Portugal, a small town known for its port wine and smoked ham. Great numbers of pilgrims climb the monumental staircase up to the baroque church, but the highlight of the festival is the triumphal procession on the last day, in which thousands of country people in local costume participate. There is also a battle of flowers, a folklore festival, fireworks, sports contests, and handicraft exhibitions.

**CONTACT:**

Portuguese National Tourist  
Office  
590 Fifth Ave., 4th Fl.  
New York, NY 10036  
800-767-8842 or 212-354-4403;  
fax: 212-764-6137  
tourism@portugal.org

**SOURCES:**

*IntlThFolk-1979*, p. 308

◆ 1641 ◆ **Pardon of Ste. Anne D'Auray**

*Last weekend in July*

In the 17th century in Brittany, the story goes, St. ANNE, mother of the Virgin Mary, appeared to a peasant named Yves (or Yvon) and told him that she wanted to see her ruined chapel rebuilt. Yves reported this to his bishop, who at first refused to believe him, but eventually changed his mind. Soon afterward, a broken image of St. Anne was found in a field nearby, and people started making contributions so that the effigy could be enshrined. A church was built in Auray and soon it became a place of pilgrimage for believers all over France.

The **Pardon of St. Anne** remains one of Brittany's most picturesque festivals. On their knees, 20,000 devout Roman Catholics mount the *Scala Santa*, the sacred stairway leading to the chapel containing St. Anne's statue. Many Bretons attending the festival wear the ornate headdresses and embroidered costumes for which their province is famous. They come to pay homage to St. Anne and pray she will grant their requests.

**CONTACT:**

Association of Shrine Towns of  
France  
www.villes-sanctuaires.com

**SOURCES:**

*BkFest-1937*, p. 126  
*BkHolWrld-1986*, Jul 25  
*FestWestEur-1958*, p. 46  
*FolkWrldHol-1999*, p. 450

◆ 1642 ◆ **Parentalia**

*February 13*

This was an ancient Roman festival held in honor of the *manes*, or souls of the dead—in particular, deceased relatives. It began a season for remembering the dead, which ended with the FERALIA on February 21. This week was a quiet, serious occasion, without the rowdiness that characterized other Roman festivals. Everything, including the temples, closed down, and people decorated graves with flowers and left food—sometimes elaborate banquets—in the cemeteries in the belief that it would be eaten by the spirits of the deceased. February 22 was devoted to forgiveness and the restoration of friendships broken during the preceding year.

**SOURCES:**

*DaysCustFaith-1957*, p. 53  
*DictFolkMyth-1984*, p. 673  
*DictRomRel-1996*, p. 174  
*FestRom-1981*, p. 74  
*FestSaintDays-1915*, p. 31  
*OxYear-1999*, p. 75

◆ 1643 ◆ **Parilia (Palilia)**

*April 21*

This ancient Roman festival was held in honor of Pales, the protector of shepherds and their flocks—although some say it was named after *pario*, meaning “to bear or increase.” Pales was sometimes regarded as male, and therefore similar to Pan or Faunus, and sometimes as female, and therefore related to Vesta, or Anna Parena (see ANNA PARENNA FESTIVAL). In any case, the Parilia was a pastoral rite that was observed not only in rural areas but in Rome, where it coincided with the city's founding in 753 B.C. In fact, it is believed that Romulus, one of the legendary founders of Rome, played a significant role in the cleansing and renewal rituals associated with the Parilia.

Although no sacrifices were offered, lustrations (purifying ceremonies) were carried out with fire and smoke. The blood that had been preserved from the OCTOBER HORSE SACRIFICE six months earlier was burned, as were bean shells and the ashes of the cattle sacrificed at the CEREALIA. The stables were purified with smoke and swept out with brooms. There were also offerings to Pales of cheese, boiled wine, and millet cakes. In rural areas, heaps of straw were set ablaze, and shepherds and their flocks had to pass over or through them three times. The festival ended with a huge open-air feast.

**SOURCES:**

*AmerBkDays-2000*, p. 246  
*ClassDict-1984*, p. 437  
*DictFolkMyth-1984*, p. 845  
*DictRomRel-1996*, p. 175  
*FestRom-1981*, p. 103  
*OxYear-1999*, p. 164

◆ 1644 ◆ **Paris Air and Space Show**

*June in odd-numbered years*

The biennial **Salons Internationaux de l'Aéronautique et de l'Espace** is held at Le Bourget Airport just outside of Paris—the airfield where Charles Lindbergh landed after his historic nonstop flight from New York in 1927. It attracts more than half a million visitors who come to see exhibits of aircraft, launching and ground equipment, missile propulsion units, navigational aids, anti-aircraft detection devices, and other aeronautic equipment.

On the last day of the 11-day event there is a special flying demonstration which has occasionally been marred by spectacular crashes. In 1989, for example, a Soviet MiG-29 flying only 580 feet above the ground in a maneuver designed to display its slow-speed handling suddenly plummeted earthward, burying its needle-shaped nose eight feet into the rain-softened turf before bursting into flames. The pilot was fortunate enough to have ejected in time and sustained only minor injuries.

The 39th biennial Paris Air Show was held in 1991, just a few months after the Persian Gulf War, and a worldwide



recession had threatened to scuttle the event. But the role played by high technology aircraft in the Allied victory over Saddam Hussein attracted a record number of exhibitors—approximately 1,700 from 38 countries—and spectators. The 1999 show hosted 1,895 exhibitors from 41 countries and more than 250,000 visitors.

**CONTACT:**

Salons Internationaux de l'Aéro-  
nautique et de l'Espace  
011-33-1-53-23-33-31  
www.paris-air-show.com/

**SOURCES:**

*GdWrldFest-1985*, p. 81

◆ 1645 ◆ **Paris Autumn Festival (Festival d'Automne)**  
*Mid-September through late December*

The Autumn Festival marks the return of Parisians from their August holidays and the start of the city's cultural season. When it was founded in 1972, the festival incorporated two existing events—Semaines Musicales Internationales and the Festival of International Dance—with theater and art exhibitions. It now encompasses film, photography, and other contemporary arts on an international scale.

Most of the theater presentations are experimental in some way, and they have included productions by Richard Foreman's Ontological Hysteric Theatre from the United States, Peter Stein's Schaubuhne am Halleschen Ufer from West Berlin, Denmark's Odin Teatret, Poland's Teatr Cricot 2, and Taganka Theatre from the former U.S.S.R.

Composers whose works have been performed there include Pierre Boulez, György Ligeti, John Cage, and Iannis Xenakis. Martha Graham's, Merce Cunningham's, and Maurice Béjart's dance companies have performed at the festival, as have the New York Philharmonic, the London Sinfonietta, and the Orchestre de Paris. Events are held in numerous locations throughout Paris, among them the Pompidou Center, the Théâtre de Chaillot, and the Théâtre des Champs Élysées.

**CONTACT:**

Festival d'Automne a Paris  
156 rue de Rivoli  
Paris 75001 France  
011-33-1-53-45-17-00; fax: 011-33-  
1-53-45-17-01  
info@festival-automne.com

**SOURCES:**

*IntlThFolk-1979*, p. 116  
*MusFestEurBrit-1980*, p. 86

◆ 1646 ◆ **Paro Tsechu**

*Early spring on a date set by the lamas, or  
10th-15th days of second lunar month*

One of the most popular festivals of Bhutan, a principality northeast of India in the Himalayas, is held in the town of Paro. (*Tsechus* means "tenth day" and relates to the birth of the Buddha. It is used as "festival" is used in English.)

The Paro festival is held over five days to commemorate the life and deeds of Padmasambhava (see also MYSTERY PLAY OF TIBET). Known in Bhutan as Guru Rinpoche, he was a mystic who lived in the eighth century and brought Buddhism to Bhutan from Tibet.

The purpose of this festival is to exorcize evil influences and to ensure good fortune in the coming year. The highlight of Paro events comes before dawn on the last day when a huge appliqued scroll known as the *Thongdrel* is unfurled from

the top of the wall of the *Dzong* (the monastery and district center). It is displayed to onlookers in the courtyard until just before the first rays of the sun touch it. The *Thongdrel* is said to have the power to confer blessings and provide respite from the cycle of existence. It is a type of *thangka* (a religious scroll of any size) and is so big that it covers the three-story wall of the *Dzong*, and it depicts the life of the Guru Rinpoche, his various peaceful manifestations, and his consorts.

Dressed in their best clothes, people bring dried yak meat and *churra*, a puffed rice dish, to the *Dzong* and watch masked dancers. A series of dances, called *cham*, are performed for the festival. One of these, the Black Hat Dance, tells of the victory over a Tibetan king who tried to wipe out Buddhism; those who watch the dance are supposed to receive great spiritual blessings. The Dance of the Four Stags commemorates the vanquishing of the god of the wind by Guru Rinpoche. The god rode on a stag, and the guru commandeered the stag as his own mount. Another dance, the Deer Dance, tells the story of Guru Rinpoche teaching Buddhism while traveling through the country on the back of a deer. The dances are performed by monks who play the roles of deities, heroes, and animals dressed in brilliantly colored silks and brocades. They wear carved wooden or papier mâché masks symbolizing the figure they portray.

The dances are accompanied by the music of drums, bells, gongs, conch-shell trumpets, and horns. Some horns are so long that they touch the ground.

Other activities include folk dancing and singing and lewd performances by clowns called *atsaras*. Many of the dances and performances are typical of Tibetan Buddhist traditions also observed in Tibet and the Ladakh area of India.

**CONTACT:**

Far Fung Places  
(Bhutan Tourism Corporation's  
representative in the  
Americas)  
1914 Fell St.  
San Francisco, CA 94117  
415-386-8306; fax: 415-386-8104  
info@farfungplaces.com

**SOURCES:**

*BkHolWrld-1986*, Apr 20

◆ 1647 ◆ **Parshurama Jayanti**

*April-May; third day of waxing half of  
Hindu month of Vaisakha*

According to Hindu mythology, it was Parashurama (Rama with an Ax) who destroyed the evil Kshatriya kings and princes 21 times, including the thousand-armed warrior, Arjuna. His birthday, Parashurama Jayanti, is therefore observed with fasting, austerities, and prayer. It is also a day to worship Lord Vishnu, of whom Parashurama is believed to be the sixth incarnation. To Hindus, Parashurama represents filial obedience, austerity, power, and brahmanic ideals.

Parashurama's story is told in the *Mahabharata* and in the Puranas, or Hindu epics. He also appears in the *Ramayana*, where he challenges Ramachandra, the seventh avatar or incarnation of Vishnu, to a test of strength. When it becomes apparent that he is losing, Parashurama pays homage to Ramachandra and retires to the Himalayas. The Malabar region on the southwest coast of India is believed to have been founded by Parashurama.

**SOURCES:**  
*DictFolkMyth-1984*, p. 844  
*RelHolCal-2004*, p. 168

◆ 1648 ◆ **Parshva, Birthday of**

*December-January; tenth day of the waning half of the Jain month of Pausa*

Parshva was the 23rd Jina or Tirthankara (spiritual guide) of Jainism. He lived during the ninth century B.C., for about 100 years, according to legend. He became a wandering ascetic when he was 30 years old and later founded what is considered the original white-clad (Svetambara) monks in the Jaina tradition. His birth is celebrated by Jains on the 10th day of the waning half of Pausa (December-January), particularly in Bihar and West Bengal, where he gained a large following.

The parents of MAHAVIRA (6th century B.C.), the 24th Tirthankara and “Great Hero” of the Jain religion, were adherents of Parshva’s spiritual teachings. Although Mahavira is much better known, Jains believe that he did not found a new religion so much as provide guidance for a tradition that had already been established.

**SOURCES:**  
*OxDictWrldRel-1997*, p. 737  
*RelHolCal-2004*, p. 195

◆ 1649 ◆ **Partridge Day**

*September 1*

This is traditionally the day on which the partridge-hunting season opens in England. Just as Grouse Day in Scotland (*see* GLORIOUS TWELFTH) was often referred to as St. Grouse’s Day, Partridge Day was sometimes called **St. Partridge’s Day**.

**SOURCES:**  
*DictDays-1988*, p. 87

◆ 1650 ◆ **Paryushana**

*August-September; Hindu month of Bhadrapada*

Like most other Jaina festivals, the Paryushana festival is observed by focusing on the 10 cardinal virtues: forgiveness, charity, simplicity, contentment, truthfulness, self-restraint, fasting, detachment, humility, and continence. Believers ask those whom they may have offended to forgive them, and friendships that have lapsed during the year are restored.

The Paryushana festival is observed all over India in the month of Bhadrapada (August-September), but on different dates. The Svetambara Jains observe it for eight days, and then the ten-day celebration of the Digambara Jains begins.

**SOURCES:**  
*FolkWrldHol-1999*, p. 520  
*OxDictWrldRel-1997*, p. 737  
*RelHolCal-2004*, p. 195

◆ 1651 ◆ **Pascua Florida Day**

*On or near April 2*

Although no one knows for certain the date on which Ponce de León (1460-1521) landed at Florida in 1513, it is widely

believed that he first stepped ashore somewhere between St. Augustine and the mouth of the St. Johns River on April 2. He named the land Pascua Florida because it was Eastertime. *Pascua* is a Spanish word meaning “Easter,” and *Florida* means “flowering” or “full of flowers.” (In Scotland and northern England, another name for EASTER was Pasch Day; among Orthodox Christians it is called Pascha.)

The Florida state legislature designated April 2 **Florida State Day** in 1953, but when it falls on a Saturday or Sunday, the holiday is observed on the preceding Friday or the following Monday. The week ending on April 2 is known as Pascua Florida Week, a time when both school children and adults are encouraged to attend special programs devoted to the area’s discovery and history.

**SOURCES:**  
*AnnoHol-2000*, p. 56  
*DictDays-1988*, p. 87

◆ 1652 ◆ **Passion Play at Tzintzuntzan**

*Between March 19 and April 22; Thursday and Friday before Easter*

The *Penitentes*, or penitents, are a lay brotherhood of religious flagellants. In Mexico on GOOD FRIDAY, they often participate in Passion plays dramatizing the events of the closing days in the life of Jesus. One of the most complete and colorful Passion plays is the one staged in Tzintzuntzan in the state of Michoacán. Performed in an olive grove near the church, the play begins at noon on the Thursday preceding EASTER with a representation of the Last Supper and continues until midnight on Good Friday. The penitents wear black loin-cloths and face-coverings, lashing their own bare backs and wearing chains that bite into the flesh of their ankles. They carry heavy crosses in imitation of Jesus. In Passion plays elsewhere in Mexico, the penitents hold bundles of cacti on their shoulders while candles burn into the palms of their hands.

**CONTACT:**  
 Mexico Tourism Board  
 800-44-MEXICO (446-3942)  
 contact@visitmexico.com

**SOURCES:**  
*DictFolkMyth-1984*, p. 851  
*IntlThFolk-1979*, p. 277

◆ 1653 ◆ **Passover**

*Begins between March 27 and April 24; Nisan 15-21 (or 22)*

Also known as **Pesah**, **Pesach**, or the **Feast of Unleavened Bread**, Passover is an eight-day celebration (seven days in Israel and by Reform Jews) of the deliverance of the Jews from slavery in Egypt. It is one of the three PILGRIM FESTIVALS (*see also* SHAVUOT and SUKKOT). According to the book of Exodus, when Pharaoh refused to let Moses lead the Jews out of Egypt, God sent a number of plagues—including locusts, fire, and hailstones—but Pharaoh still was unmoved. A 10th and final plague, during which the Angel of Death was sent to kill the Egyptians’ first-born sons, finally persuaded Pharaoh to relent. All the Jews had been instructed to sacrifice a lamb and sprinkle the blood on their doorposts so that the Angel would “pass over” and spare their sons.

Jewish families today eat a ceremonial dinner called the *Seder* at which they retell the story of the Exodus from Egypt and

eat various symbolic foods—including meat of the paschal lamb, bitter herbs (recalling the harsh life of slavery) and wine (symbolizing the fruitfulness of the earth). The *matzoh*, a flat, unleavened bread, is meant to symbolize the haste with which the Jews left: they didn't have time to let their bread rise before baking it. In strictly religious Jewish homes today, all foods made with leavening are prohibited during this season.

See also **FIRSTBORN, FAST OF THE**

**CONTACT:**

Union of Orthodox Jewish Congregations in America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/pesach/default.htm

**SOURCES:**

*AmerBkDays-2000*, pp. 239, 299  
*BkFest-1937*, p. 207  
*BkFestHolWrld-1970*, pp. 52, 63  
*BkHolWrld-1986*, Apr 4  
*DaysCustFaith-1957*, p. 112  
*DictWrldRel-1989*, pp. 155, 390, 560, 668  
*EncyEaster-2002*, p. 464  
*FolkAmerHol-1999*, p. 160  
*FolkWrldHol-1999*, p. 283  
*OxYear-1999*, p. 727  
*RelHolCal-2004*, p. 50

◆ 1654 ◆ **Patriots' Day**

*Third Monday in April*

The battles of Lexington and Concord, Massachusetts, marked the beginning of the American Revolution on April 19, 1775. This is a legal holiday in Massachusetts and Maine. Although no one really knows who fired the first shot on the Lexington green—"the shot heard 'round the world," in the words of Ralph Waldo Emerson—the British proceeded from Lexington to Concord, where there was a second bloody confrontation at North Bridge.

Residents of Maine and Massachusetts have observed Patriots' Day since the 18th century with costume parades, flag-raising ceremonies, and reenactments of the battles and the famous rides of Paul Revere and William Dawes, who were sent to warn their comrades in Concord of the British troops' approach. The **BOSTON MARATHON**, one of the most famous of the world's marathon races, is run each year on Patriot's Day. Sometimes this day is referred to as **Lexington Day** or **Battles of Lexington and Concord Day**.

**CONTACT:**

Library of Congress  
American Memory online exhibit  
lcweb2.loc.gov/ammem/today/apr19.html

**SOURCES:**

*AmerBkDays-2000*, p. 292  
*AnnivHol-2000*, p. 64  
*DictDays-1988*, pp. 68, 88

Lexington Chamber of Commerce  
1875 Massachusetts Ave.  
Lexington, MA 02420  
781-862-2480 or 781-862-0500,  
ext. 704 (Town Celebrations  
Committee)  
www.lexingtonchamber.org/

Concord Chamber of Commerce  
100 Main St., Ste. 310-2  
Concord, MA 01742  
978-369-3120; fax: 978-369-1515  
Admin@concordmachamber.org  
www.concordmachamber.org

◆ 1655 ◆ **Paul Bunyan Show**

*First full weekend in October*

Paul Bunyan is the mythical hero of lumberjacks in the United States, and many tall tales have been passed down about his adventures with Babe the Blue Ox and Johnny Inkslinger. Among other things, these tales describe how he created Puget Sound and the Grand Canyon, and how his hotcake griddle was so large that it had to be greased by men using sides of bacon for skates. The first Bunyan stories were published in 1910, and within 15 years he had become a national legend.

Since 1952 the **Paul Bunyan Festival**, sponsored jointly by the Ohio Forestry Association and Hocking College in Nelsonville (which grants a degree in forestry) has focused on wood products and forestry conservation. It is the lumber industry's opportunity to familiarize visitors with the journey wood takes from the forest to finished products and an opportunity for both professional and student lumberjacks to test their skills in chopping and sawing. Teams of draft horses compete in a log-skidding contest—an operation that is performed today by heavy machines—and turn-of-the-century steam logging equipment is on display. Billed as the largest live forestry exposition in the East, the show gives visitors an opportunity to see both traditional and modern logging techniques in action.

**CONTACT:**

Hocking College  
3301 Hocking Pkwy.  
Nelsonville, OH 45764-9704  
877-HOCKING (462-5464) or  
740-753-3591; fax: 740-753-4097  
www.hocking.edu/bulletin\_board/paul\_bunyan\_show.htm

Ohio Forestry Association  
4080 S. High St.  
Columbus, OH 43207  
614-497-9580; fax: 614-497-9581  
info@ohioforest.org  
www.ohioforest.org

◆ 1656 ◆ **Payment of Quit Rent**

*September 29*

One of London's oldest and most unusual events, the annual payment of the Quit Rent takes place at the Royal Courts of Justice on **MICHAELMAS**, September 29. The ceremony symbolizes the city of London's payment to the Crown for two parcels of land: the first, known as The Forge, is thought to have been the old tournament ground for the Knights of the Templars, who rented it in 1235 for an annual payment of horseshoes and nails. The second, a piece of land in Shropshire known as The Moors, came into the city's possession during the reign of Henry VIII and was rented from the Crown for an annual payment of a bill-hook and a hatchet.

During the first part of the ceremony, the City Solicitor counts out six huge horseshoes from Flemish war horses and 61 nails. He gives them to the Queen's Remembrancer, who keeps them in his office until the following year. During the second part, the City Solicitor demonstrates how sharp the blades of the bill-hook and hatchet are by cutting up a bundle of twigs. These, too, are presented to the Queen's Remembrancer, who is dressed in his wig and ceremonial robes.

**CONTACT:**  
Visit Britain  
551 Fifth Ave., Ste. 701  
New York, NY 10176  
800-462-2748  
travelinfo@visitbritain.org

**SOURCES:**  
*YrbookEngFest-1954*, p. 137

◆ 1657 ◆ **Payson Rodeo**

*Third weekend in August*

A rodeo and parade and general Wild West three-day weekend in the cowboy-and-cattle country of Payson, Ariz. The first Payson rodeo was held in 1885, and it's been held ever since with no interruptions, not even for war, making it the world's oldest continuous Professional Rodeo Cowboys Association rodeo. Events of the weekend include the parade with floats, dancers, and cowboys, country music, a chili cookout, and arts and crafts. Total attendance is usually about 30,000.

**CONTACT:**  
Rim Country Regional Chamber  
of Commerce  
100 W. Main St.  
P.O. Box 1380  
Payson, AZ 85547  
800-672-9766 or 928-474-4515;  
fax: 928-474-8812  
howdy@npgcable.com  
www.rimcountrychamber.com/rodeoPa  
geN.htm

◆ 1658 ◆ **Peanut Festival, National**

*Mid-October*

A nine-day festival in Dothan, Ala., honoring the peanut, a multimillion-dollar crop in Alabama. A highlight is the Goober Parade, for which the streets are paved with peanuts by a giant cement mixer that moves along the line of march throwing out a ton of peanuts, while parade watchers scramble for them. It is said the parade attracts as many as 200,000 spectators. Other events include the selection of Peanut Farmer of the Year, a cooking contest of peanut dishes, crafts exhibits, fireworks, a beauty pageant, and live entertainment.

The festival began in 1938, was discontinued during World War II, and resumed in 1947. Revenues from the festival help the economy not only of Dothan but of neighboring areas of Florida and Georgia. Plains, Ga., the home of peanut farmer and former President Jimmy Carter, is just over the state border.

The peanut and its potential became nationally if not internationally known because of the work of George Washington Carver, who in 1896 became head of agricultural research at Tuskegee Institute in Tuskegee, Ala. His research program ultimately developed 300 derivative products from peanuts, including cheese, flour, inks, dyes, soap, and cosmetics. The research was crucial to the South's economy; the peanut crop freed farmers of their dependence on cotton, which depleted the soil and could be wiped out by boll weevils. When Carver arrived in Tuskegee, the peanut was not recognized as a crop; within the next 50 years, it became the South's second largest cash crop after cotton. Carver was the guest of honor at the first Peanut Festival in 1938.

**CONTACT:**  
National Peanut Festival Association  
5622 Hwy. 231 S.  
Dothan, AL 36301  
334-793-4323  
info@nationalpeanutfestival.com  
www.nationalpeanutfestival.com/

**SOURCES:**  
*GdUSFest-1984*, p. 4

◆ 1659 ◆ **Pearl Harbor Day**

*December 7*

The anniversary of the Japanese raid on Pearl Harbor in 1941, bringing the United States into World War II and widening the European war to the Pacific.

The bombing, which began at 7:55 A.M. Hawaiian time on a Sunday morning, lasted little more than an hour but devastated the American military base on the island of Oahu in the Hawaiian Islands. Nearly all the ships of the U.S. Pacific Fleet were anchored there side by side, and most were damaged or destroyed; half the bombers at the army's Hickam Field were destroyed. The battleship USS *Arizona* sank, and 1,177 sailors and Marines went down with the ship, which became their tomb. In all, the attack claimed more than 3,000 casualties—2,403 killed and 1,178 wounded.

On the following day, President Franklin D. ROOSEVELT addressed a solemn Congress to ask for a declaration of war. His opening unforgettable words: "Yesterday, December 7, 1941—a date which will live in infamy—the United States of America was suddenly and deliberately attacked by naval and air forces of the Empire of Japan." War was declared immediately with only one opposing vote, that by Rep. Jeanette Rankin of Montana.

In the months that followed, the slogan "Remember Pearl Harbor" swept America, and radio stations repeatedly played the song of the same name with these lyrics:

*Let's remember Pearl Harbor, as we go to meet the foe,  
Let's remember Pearl Harbor, as we did the Alamo.  
We will always remember, how they died for liberty,  
Let's remember Pearl Harbor, and go on to victory.*

Many states proclaim a Pearl Harbor Remembrance Day, and each year, services are held on December 7 at the *Arizona* Memorial in Pearl Harbor. The marble memorial, built over the sunken USS *Arizona* and dedicated in 1962, was designed by architect Albert Preis, a resident of Honolulu who was an Austrian citizen in 1941 and was interned as an enemy alien.

In 1991, on the 50th anniversary of the attack, commemorations were held over several days in Hawaii.

The observances began on Dec. 4, designated as Hawaii Remembrance Day. Ceremonies recalled the death of civilians in downtown Pearl Harbor. One of them was Nancy Masako Arakaki, a nine-year-old Japanese-American girl killed when anti-aircraft shells fell on her Japanese-language school.

On Dec. 5, Survivors Day, families of those present in Pearl Harbor in 1941 attended ceremonies at the *Arizona* Memorial. Franklin Van Valkenburgh, the commanding officer of the USS *Arizona*, was among those remembered; he posthumously won the Medal of Honor for his heroism aboard ship.

Dec. 6 was a Day of Reflection, intended to focus on the gains since the war rather than on the losses of the day.

On Pearl Harbor Day itself, former President George Bush, who received the Distinguished Flying Cross for heroism as a Navy pilot in the Pacific during World War II, spoke at ceremonies beginning at 7:55 A.M. at the *Arizona* Memorial. Other dignitaries were all Americans; no foreign representatives were invited, out of political prudence. Other events included a parade, a flyover by jet fighters, an outdoor concert by the Honolulu Symphony presenting the premiere of *Pearl Harbor Overture: Time of Remembrance* by John Duffy, and a wreath-laying service at the National Memorial Cemetery of the Pacific in the Punchbowl overlooking Honolulu. And finally, at sunset on Pearl Harbor Day, survivors and their families gathered at the Arizona Visitors Center for a final service to honor those who died aboard the battleship in 1941.

**CONTACT:**

Library of Congress  
American Memory online exhibit  
101 Independence Ave., S.E.  
Washington, DC 20540  
202-707-5000  
memory.loc.gov/ammem/to  
day/dec07.html

**SOURCES:**

*AmerBkDays-2000*, p. 816  
*AnnivHol-2000*, p. 204

USS Arizona Memorial  
National Park Service  
1 Arizona Memorial Place  
Honolulu, HI 96818  
808-422-0561; fax: 808-483-8608  
USAR\_Administration@nps.gov  
www.nps.gov/usar/Ex  
tendWeb1.html

Naval Historical Center  
805 Kidder Breese, S.E.  
Washington Navy Yard, Bldg. 76  
Washington, DC 20374-5060  
202-433-4882; fax: 202-433-8200  
www.history.navy.mil/faqs/  
faq66-1.htm

◆ 1660 ◆ **Pendleton Round-Up and Happy Canyon**  
*Mid-September*

One of the best-known rodeos in the West, held since 1910 in the small ranch town of Pendleton, Ore. The home of internationally known saddle makers, Pendleton is also the heart of Oregon's wheat-producing region. The week-long round-up started as a celebration of the end of the wheat harvest. Happy Canyon was inaugurated four years later when two local men decided the entertainment at a local fair was of poor quality and too expensive. The Happy Canyon shows at first depicted historical episodes and evolved into the present-day Happy Canyon Pageant, a presentation by Northwest Indian tribes that features a teepee encampment and ceremonial dancing. Nowadays, each day of the rodeo begins with a cowboy breakfast (ham, eggs, flapjacks) at Stillman Park and ends with the pageant.

In between, the rodeo features the standard competitions approved by the Professional Rodeo Cowboys Association—bronco riding, bareback riding, Brahma bull riding, steer wrestling, and calf and steer roping. Additionally, there are wild horse and stagecoach races and wild-cow milking.

**CONTACT:**

Pendleton Round-Up and  
Happy Canyon Association  
1205 S.W. Court  
P.O. Box 609  
Pendleton, OR 97801  
800-45-RODEO (76336) or 541-  
276-2553; fax: 541-276-9776  
info@pendletonroundup.com  
www.pendletonroundup.com  
and www.happycanyon.com

**Penn Relays**

See **University of Pennsylvania Relay Carnival**

◆ 1661 ◆ **Pennsylvania Day**

*On or near October 24*

The state of Pennsylvania was named for William Penn, who was born in London on October 24, 1644. As a young man he joined the Quakers, who were at that time considered a radical religious group, and eventually he used his inheritance from his father to establish a Quaker colony in the New World. He put a great deal of thought and planning into how his colony would be governed, and insisted that the colonists treat the Indians with respect. The colony thrived, its population growing from about 1,000 in 1682 to more than 12,000 seven years later.

Pennsylvanians have always held large celebrations on major anniversaries of Penn's birth, and in 1932 the governor proclaimed October 24 as **William Penn Commemoration Day**, or simply **Penn Day**. This day was also commemorated with a special pageant held in Jordans, Buckinghamshire, England, where Penn and his family are buried. Since that time celebrations have tended to be local rather than statewide. In recent decades, the week of October 24 has been celebrated as **Pennsylvania Week**.

Any observation using his name would undoubtedly have made William Penn turn over in his grave, as he was outspoken in his opposition to the practice of naming streets, cities, states, or anything else after people.

**CONTACT:**

Pennsylvania Historical and Mu-  
seum Commission  
30 North St.  
Harrisburg, PA 17120  
717-787-3362; fax: 717-783-9924  
RA-PHMC-Webmaster@state.pa.  
us  
sites.state.pa.us/PA\_Exec/Histori-  
cal\_Museum/spotlight/penn/  
penn.htm

**SOURCES:**

*AmerBkDays-2000*, p. 709  
*BkDays-1864*, vol. II, p. 60  
*DictDays-1988*, p. 91  
*DictWrldRel-1989*, p. 564

◆ 1662 ◆ **Pennsylvania Dutch Folk Festival**

*First week in July*

The Pennsylvania Dutch Folk Festival has been held since the 1950s. The festival, which began in Kutztown, Pennsylvania, has been forced to search for a new location in recent years, landing in Schuylkill and then in Adamstown. The festival offers demonstrations of traditional Pennsylvania Dutch crafts, such as quilting, folk music and dancing, Pennsylvania Dutch foods, an old-fashioned country auction, a recreation of daily life in a traditional Pennsylvania Dutch community, children's activities, and more.

**CONTACT:**

Pennsylvania Dutch Folk Festival  
Stoudtburg Village  
Route 272  
Adamstown, PA 19501  
215-679-9610  
www.stoudtburg.com/events/svmevent.html

◆ 1663 ◆ **Pentecost**

*Between May 10 and June 13 in West and between May 24 and June 27 in East; seventh Sunday after Easter*

As recorded in the New Testament in Acts 2, it was on the 50th day after EASTER that the Apostles were praying together and the Holy Spirit descended on them in the form of tongues of fire. They received the “gift of tongues”—the ability to speak in other languages—and immediately began to preach about Jesus Christ to the Jews from all over the world who had flocked to Jerusalem for the Feast of SHAVUOT. (Pentecost, from the Greek word meaning “fiftieth,” is also one of the names for the second of the three Jewish PILGRIM FESTIVALS.) Christian Pentecost thus became not only a commemoration of the Holy Spirit’s visit but is the birth of the Christian Church. Interestingly, it was on roughly this same day, centuries earlier, that Moses received the Ten Commandments on Mt. Sinai and the Jewish religious community got its start.

The English call it **White Sunday**, or **Whitsunday**, after the white garments worn on Pentecost by the newly baptized. Although it is not certain when Pentecost began to be observed by Christians, it may have been as early as the first century. The period beginning with the Saturday before Whitsunday and ending the following Saturday is known as **Whitsuntide**, or in modern times simply as **Whitsun**.

Whitsunday has been linked to pagan spring rites, such as the English custom of Morris dancing and the drinking of “Whitsun ale.” In Scotland, Whitsunday was one of the QUARTER DAYS. In Estonia and Finland eggs are dyed as at Easter because their hens don’t lay until this time. In Germany it is called **Pfingsten**, and pink and red peonies, called *Pfingstrosen*, or “Whitsun roses,” are the symbols along with birch trees. Some churches lower a carved dove into the congregation and call this “swinging the Holy Ghost.” Cattle are decorated and an overdressed person is said to be “dressed like a Whitsun ox.” A holdover pagan game is called “hunting the green man,” or *Laubmannchen*—a young man dressed in leaves and moss hides—and children hunt him.

See also KNEELING SUNDAY; PINKSTER DAY

**CONTACT:**

Christian Resource Institute  
4712 N. Hammond  
Warr Acres, OK 73122  
bratcher@cresourcei.org  
www.cresourcei.org/cypentecost.html

Orthodox Church in America  
P.O. Box 675  
Syosset, NY 11791-0675  
516-922-0550; fax: 516-922-0954

**SOURCES:**

*AmerBkDays-2000*, p. 371  
*BkDays-1864*, vol. I, p. 629  
*BkFest-1937*, pp. 97, 135, 244, 268  
*DaysCustFaith-1957*, pp. 161, 354  
*DictFolkMyth-1984*, pp. 629, 750, 1127, 1175, 1176  
*EncyEaster-2002*, p. 479  
*EncyRel-1987*, vol. 3, p. 440  
*FestSaintDays-1915*, p. 118

info@oca.org  
www.oca.org/pages/orth\_chri/Orthodox-Faith/Worship/Pentecost.html

*FestWestEur-1958*, pp. 26, 42, 65, 153, 165, 215, 233  
*FolkAmerHol-1999*, p. 245  
*FolkWrldHol-1999*, p. 339  
*OxYear-1999*, p. 631  
*RelHolCal-2004*, pp. 96, 122  
*SaintFestCh-1904*, p. 245

**People Power Anniversary**

See **Fiesta sa EDSA**

◆ 1664 ◆ **Peppercorn Ceremony**

*Day near April 23*

This ceremony has been a tradition on the island of Bermuda since 1816, when a lease to the State House in St. George (the seat of Bermuda’s government from 1620-1815) was granted to the mayor, aldermen, and common council of St. George in trust by the members of the Masonic Lodge for the annual rent of one peppercorn. The date for the annual rent payment was originally December 27, the feast of St. JOHN THE EVANGELIST, but it was changed to the most suitable day nearest April 23, St. GEORGE’S DAY, in honor of the patron saint for whom the town is named.

On the day of the Peppercorn Ceremony, the governor of Bermuda arrives at the State House with great pomp in a horse-drawn carriage, is welcomed by the mayor of St. George, and receives a key to the State House for the purpose of holding a meeting of Her Majesty’s Executive Council, which upholds the conditions of the lease. The rent of one peppercorn is delivered on a velvet pillow and members of the Executive Council proceed to the State House for their meeting.

The old State House building, with mortar made of turtle oil and lime, was constructed in 1619 and is believed to be the first stone building in Bermuda. Until the capital was moved to Hamilton in 1815, Parliament met there. Bermuda’s Parliament is the third oldest in the world (after Iceland and England).

**CONTACT:**

Bermuda Dept. of Tourism  
675 3rd Ave.  
New York, NY 10017  
800-BERMUDA (237-6832) or  
212-818-9800; fax: 212-983-5289  
travel@bermudatourism.com  
www.bermudatourism.org

**SOURCES:**

*AnniHol-2000*, p. 67

◆ 1665 ◆ **Perchtenlauf**

*January 6*

The Perchtenlauf in Austria is usually held on EPIPHANY, but in some areas it is celebrated at a later date. The *Perchten* are old masks, usually of witches and fearsome animals, that have been handed down from generation to generation. People wearing the masks run through the village beating drums, ringing bells, singing, shouting, and making as much noise as possible to scare winter away—an ancient custom that can be traced back to pre-Christian times. Another tradition associated with the Perchtenlauf is the cracking of whips—again, an attempt to drive out winter.

Dancing also plays a part in the celebration. The *Perchtentanz* takes place when the procession of masked figures stops in

the main square of the village and everyone begins to dance wildly, making even more noise than before. The Perchten dances of Imst and Thaur in Tirol are particularly well known for their brightly colored old masks. Another notable Perchten pageant takes place in the Gastein Valley village of Bad Gastein in the state of Salzburg.

See also EPIPHANY IN GERMANY

**CONTACT:**

Austrian National Tourist Office  
120 W. 45th St., 9th Fl.  
New York, NY 10036  
212-944-6885; fax: 212-730-4568  
Travel@austria.info  
www Anto.com/artikel3.html

**SOURCES:**

*DictFolkMyth-1984*, p. 346

◆ 1666 ◆ **Perseids**

*Visibility peaks around August 10-12*

Meteors, also called shooting stars or falling stars, are seen as streaks of light in the sky that result when a small chunk of stony or metallic matter enters the Earth's atmosphere and vaporizes. A meteor shower occurs when a number of meteors enters the Earth's atmosphere at approximately the same time and place. The shower's name is usually derived from the constellation (or a star within it) from which the shower appears to originate.

Since the year 36 A.D. there have been records of an annual meteor shower known as the Perseids (because it appears to originate in the constellation Perseus) that is most observable during the nights of August 10-12. Observers everywhere except the South Pole can see as many as 60 meteors an hour streak across the sky on what is often referred to as the **Night of the Shooting Stars**.

**CONTACT:**

American Meteor Society  
comets.amsmeteors.org/meteors/showers/perseids.html

**SOURCES:**

*BkHolWrld-1986*, Aug 11

◆ 1667 ◆ **Perth International Arts Festival**

*January-February*

Originally designed as a program of cultural entertainment for students attending evening and summer classes at the University of Western Australia, the Perth International Arts Festival has grown into one of Australia's major arts festivals. It offers drama, dance, music, opera, films, art exhibits, children's programs, and even sporting events at locations throughout the city.

Although the focus is on Australian performing artists, international groups appear there on a regular basis, including England's Chichester Festival Theatre Company, the National Theater of the Deaf from the United States, Spain's Madrid Flamenco Company, and the Stratford National Theatre of Canada.

Plays performed at the festival range from the classics to contemporary works by Australian and English dramatists. The month-long festival also features open-air folk music concerts and dancing, street theater, parades, improvisations, and other dramatic performances.

**CONTACT:**

Perth International Arts Festival  
UWA Festival Centre  
3 Crawley Ave.  
Crawley, Western Australia 6009  
Australia  
011-61-08-9380-2000; fax: 011-61-08-9380-8555  
festival@perthfestival.com.au  
www.perthfestival.com.au/

**SOURCES:**

*GdWrldFest-1985*, p. 10  
*IntlThFolk-1979*, p. 29

◆ 1668 ◆ **Peru Independence Day**

*July 28-29*

Peru had been a colony of Spain for nearly 300 years when Simon Bolívar (1783-1830), along with José SAN MARTÍN (1778-1850), led the Battle of Ayacucho in 1824 that resulted in the end of Spanish rule of Bolivia and Peru. San Martín had declared independence on July 28, 1821, but Peru's sovereignty was not secured until Bolívar's forces defeated the Spanish at Ayacucho. Bolívar then became the ruler of Peru (*see also* BOLIVIA INDEPENDENCE DAY).

Celebrated all over Peru, Independence Day is a public holiday. In the south, festivities also take place on July 25, St. JAMES'S DAY.

**CONTACT:**

Commission for the Promotion of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-14-224-7134  
postmaster@promperu.gob.pe  
www.peru.org.pe/ (click on "Culture & Traditions," then "Traditional Festivities")

**SOURCES:**

*AnnioHol-2000*, p. 124  
*NatlHolWrld-1968*, p. 127

◆ 1669 ◆ **Peyote Dance (Híkuli Dance)**

*January*

To the Tarahumara (who call themselves Rarámuri) and Hui-chol Indians of northern Mexico, peyote, or *híkuli*, is the mescal button, derived from the tops of a cactus plant and used as a stimulant or hallucinogen during religious ceremonies. In October and November, they head for eastern Chihuahua to gather peyote. The peyote will be used in January in the dance that follows the deer hunt, because peyote is identified with deer. The dancers paint symbolic designs, such as corn, squash, and fruit, on their faces. They ingest peyote to induce a supernatural state and to encourage the growth of crops. The dance is characterized by sudden jumping and twisting movements; the beat is set by rubbing deer bones together or shaking deer-hoof rattles.

**SOURCES:**

*DictFolkMyth-1984*, p. 861

◆ 1670 ◆ **Pffiferdaj**

*First Sunday in September*

An Alsatian festival of medieval origin, Pffiferdaj—also known as the **Day of the Strolling Fiddlers**, or **Fiddlers' Festival**—is celebrated in the city of Ribeauvillé, France, an area widely known for its wines. In the Middle Ages the Ribeauviller family started a musicians' union here, and

every September the musicians of Alsace gathered to pay homage to the lord of Ribeaupierre by forming a procession to the church of Notre Dame du Dusenbach.

Today the custom continues. Wine flows freely from the fountain in front of the town hall, and a procession of fiddlers and other musicians, often playing old instruments, makes its way through the town. Their costumes and floats recall life in the Middle Ages.

**CONTACT:**  
Ribeauvillé & Riquewihir Tourist  
Office  
1, Grand'Rue  
Ribeauvillé F-68150 France  
011-33-3-820-360-922; fax: 011-33-  
3-89-49-08-49  
info@ribeauville-riquewihir.com  
www.ribeauville-riquewihir.com  
(click "Things to See & Do,"  
"Events")

**SOURCES:**  
*BkHolWrld-1986*, Sep 9

◆ 1671 ◆ **Phagwa**

*Full moon day in March*

The Hindu festival of Phagwa celebrates the VERNAL EQUINOX and the start of the Hindu New Year (*see* VAISAKH). In Trinidad and Tobago, a Carnival spirit has gradually pervaded the festivities, which now combine both secular and religious elements and are no longer confined to Hindus. The celebration includes bonfires (to symbolize the destruction of Holika, the evil sister of King Hiranya Kashipu; *see also* HOLI) and Chowtal-singing competitions, which mix religious and secular music and are heavily influenced by calypso. The spraying of *Abeer* powder, a red vegetable dye made into a bright fuchsia liquid, gives everyone's hair and skin a tied-dyed effect.

Band competitions, similar to those held at Carnival (*see* TRINIDAD AND TOBAGO CARNIVAL), are held at several locations throughout the island. There are also reenactments of the legend of Holika, complete with oriental costumes, crowns, jewelry, and flowers.

**CONTACT:**  
Trinidad and Tobago Tourism  
Development Authority  
Hart and Abercromby Streets  
Port-of-Spain, Trinidad,  
West Indies  
011-868-623-6962 or 011-868-623-  
9673; fax: 011-868-625-6096  
tourism-info@tidco.co.tt

◆ 1672 ◆ **Phchum Ben**

*September or October*

The 15-day period also known as **Prachum-Ben** in Cambodia is dedicated to rituals for the dead. It occurs during the rainy season when skies are usually overcast, and the darkness seems an appropriate time for Yama, God of the Underworld, to let the souls of the dead visit their families. The traditional offering to the dead consists of *ben*—special cakes made of glutinous rice mixed with coconut milk and other ingredients—arranged on a platter around a centerpiece and placed on a pedestal. Sometimes the rice is formed into a cone called *bay bettbor*, with flags, flowers, and joss sticks used to decorate

the top. During this time a monk says prayers at the tombs of the dead.

**SOURCES:**  
*FolkWrldHol-1999*, p. 502

◆ 1673 ◆ **Philippines Independence Day**

*June 12*

As a result of the Spanish-American War, the United States became involved in the Filipino struggle for independence at the end of the 19th century. The Americans called back Emilio Aguinaldo (1869-1964), the exiled rebel leader, and helped him bring centuries of Spanish rule to an end. Aguinaldo declared the islands independent on June 12, 1898. But the U.S. acquired the Philippines after signing the Treaty of Paris in 1899, and it wasn't until July 4, 1946, that the islands were granted full independence.

For many years, Filipinos set aside July 4 to celebrate their own independence and to acknowledge their longstanding ties to the United States. But in 1962, President Diosdada Macapagal changed the date to June 12, the anniversary of Aguinaldo's initial declaration of independence from Spain. The U.S. ambassador often speaks at Independence Day ceremonies in Manila, which include a military parade and the pealing of church bells. After the official ceremonies are over, Filipinos devote the remainder of the day to recreation. There are games and athletic competitions, fireworks displays, and Independence Day balls. In Hawaii, which has a large Filipino population, there are often Filipino fiestas celebrating Philippine heritage.

**CONTACT:**  
Philippine Information Agency  
Visayas Ave.  
Dillman  
Quezon City, Philippines  
011-632-924-7703; fax: 011-632-  
920-4332  
www.pia.gov.ph/pubs.htm

**SOURCES:**  
*AmerBkDays-2000*, p. 441  
*AnnieHol-2000*, p. 99  
*NatlHolWrld-1968*, p. 83

◆ 1674 ◆ **Phra Buddha Bat Fair**

*February-March*

An annual festival at the Phra Buddha Bat, or Phra Phuttha-bat, temple (the Shrine of the Holy Footprint), a hill temple in Saraburi, Thailand, where the Holy Footprint of the Buddha is enshrined. This is one of the most sacred places in Thailand, and pilgrims throng here during the festival to pay homage. The festival features performances of folk music and a handicraft bazaar.

**CONTACT:**  
Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

◆ 1675 ◆ **Pickle Festival**

*Third weekend in August*

The small town of Linwood, Michigan, is a center for pickle growing and processing. Since 1977 it has hosted a three-day festival in honor of its native product. Because so many



local residents grow their own cucumbers and develop their own pickling recipes, there is a pickle-canning contest. Another popular event is the pickle-eating contest. Competitors are timed to see how long it takes them to unwrap and eat a pickle. The first one who is able to whistle afterward wins.

**CONTACT:**

Bay Area Convention and Visitors Bureau  
901 Saginaw St.  
Bay City, MI 48708  
888-BAYTOWN (229-8696) or  
517-893-1222  
info@tourbaycitymi.org  
www.tourbaycitymi.org

◆ 1676 ◆ **Pied Piper Open Air Theater**

*Sundays, mid-May through mid-September*

A dramatization of the legend of the Pied Piper of Hamelin, presented on an open-air stage in Hamelin (or Hameln), Germany.

According to the legend, in 1284 Hamelin was infested with rats. A stranger appeared, wearing an outlandishly colored (pied) coat, and he promised to free the town of its plague of vermin if they would pay him a set sum of money. The town agreed, and the piper began playing his pipes, and all the rats and mice came out of the houses and gathered around the piper. He led them to the Weser River, walked into it, and they followed him and were drowned. But the citizens refused to pay the piper. He left, angry. On June 26, he returned, dressed as a hunter and wearing a red hat. He played his pipes, and this time children followed him. He led 130 children out of the town and to the Koppenberg hill where they disappeared—forever. Only two children remained behind. One was blind, and couldn't see where the children went, and one was mute.

Research tends to discredit the legend. One theory is that the ratcatcher was Nicholas of Cologne, who led thousands of German children on the disastrous Children's Crusade in 1212. Another holds that the story stemmed from the arrival of a labor agent who lured many young men to Bohemia with the promise of good wages.

Fortunately, the people of Hamelin don't let research get in the way of a good story. Today, the children of Hamelin are the principal performers in the play, and their number is limited to 130 in keeping with the legend.

Robert Browning, the English poet who wrote the poem, "The Pied Piper of Hamelin," to amuse a sick child, described the vermin this way:

*Rats!  
They fought the dogs and killed the cats,  
And bit the babies in the cradles,  
And ate the cheeses out of the vats,  
And licked the soup from the cooks' own ladles. . .*

When the piper arrived and began to play, Browning wrote,

*. . . out of the houses the rats came tumbling.  
Great rats, small rats, lean rats, brawny rats,  
Brown rats, black rats, gray rats, tawny rats. . .  
Brothers, sisters, husbands, wives—  
Followed the Piper for their lives.*

And then when the piper led the children off to Koppenberg, a portal opened wide, the piper and the children entered, and—

*When all were in to the very last,  
The door in the mountain-side shut fast.*

**CONTACT:**

Hameln Marketing and Tourismus GmbH  
Deisterallee 1  
Hameln, Lower Saxony D-31785  
Germany  
011-49-5151-9578-23; fax: 011-49-5151-9578-41  
touristinfo@hameln.de  
www.hameln.de/

◆ 1677 ◆ **Piedigrotta, Festival of**

*September 7-9*

Held in Naples, Italy, for three days in September, the Festival of Piedigrotta is known primarily for its noise and gaiety. According to one legend, it commemorates the destruction in 44 A.D. of a site that had formerly been the scene of pagan orgies, and the building of a chapel in its place. A second explanation is that the chapel was built in 1356 after the Blessed Virgin Mary had appeared to a priest, a nun, and a man named Peter and ordered its construction. In any case, the festival is a particularly joyful one, with processions, fireworks, and some very unusual puppet shows. Visitors to Naples during festival time discover that it is almost impossible to get any sleep.

**CONTACT:**

Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**

*FestEur-1961*, p. 121

◆ 1678 ◆ **Pig Festivals**

*Various*

For the Bundi people of Papua New Guinea, the Pig Festival is an event of enormous importance that encompasses dozens of social ceremonies and political events. Among other things, it is a time when tribe members must settle their debts, and it provides opportunities to trade goods. Marriage ceremonies, initiation ceremonies, bride-price payments, menstruation and courtship ceremonies also take place during the period of the Pig Festival. The *kanam*, a Bundi dance performance that represents the animals and birds that live in the forest, is frequently performed at pig festivals.

**CONTACT:**

Papua New Guinea Embassy  
1779 Massachusetts Ave., N.W.,  
Ste. 805  
Washington, DC 20036  
202-745-3680; fax: 202-745-3679  
info@pngembassy.org

**SOURCES:**

*FolkWrldHol-1999*, p. 542

◆ 1679 ◆ **Pig's Face Feast**

*Sunday following September 14*

A number of explanations have been offered for the custom of eating pig's face, or pork-chop, sandwiches on the Sunday

following Holy Cross Day (September 14; *see* EXALTATION OF THE CROSS) in the Cotswold village of Avening, England. One involves the love of Matilda of Flanders (d. 1083), who later became the wife of William the Conqueror, for Brittric, Lord of Gloucester. When Brittric refused to reciprocate, Matilda married William and then, as Queen, ordered Brittric's imprisonment and, eventually, his death. She later repented and built a church at the place where Brittric had once ruled as lord of the manor. The church was completed on September 14, Holy Cross Day, and the Queen is said to have held a boar's head dedication feast. The wild boars were so delicious that the people of Avening continued to celebrate their church dedication by eating the same meat. Another legend says that the feast commemorates the slaying of a troublesome wild boar, which took place on or around this date.

Today there is an evening anniversary service in Holy Cross Church at Avening, after which the villagers participate in an 11th-century banquet headed by Queen Matilda and other historic characters in period costume. Pork sandwiches are also served in the local pubs.

**CONTACT:**  
Holy Cross Church  
Avening, Gloucestershire,  
United Kingdom  
011-44-1453-832716

**SOURCES:**  
*DictDays-1988*, p. 89  
*YrbookEngFest-1954*, p. 128

◆ 1680 ◆ **Pike Festival, National**  
*May*

The National Pike Festival (also known as the National Road Festival) is literally the "world's longest festival"—90 miles of events along Route 40 in southwestern Pennsylvania and parts of West Virginia and Ohio. The original section of the road (or "pike," as in turnpike road) from Baltimore to Cumberland, Maryland, was Thomas JEFFERSON's idea in 1806. The section between Cumberland and Wheeling, West Virginia, was the first road to receive federal funding in 1811.

Since 1974 the festival has commemorated America's first transportation link from the East to the western frontier. It was originally designed as a Bicentennial event in Pennsylvania, but the idea caught on quickly, and towns along Route 40 in nearby states were eager to add their own events.

The festival begins on a weekend in mid-May as locales from western Maryland through southwestern Pennsylvania and eastern Ohio celebrate "the road that made the nation." Wagon trains originating from all parts travel along the route known as the National Road. When they set up camp for the night, there are bonfires and other entertainment to which the public is invited. Inns, taverns, toll-houses, and other historic buildings along the route host tours and special ceremonies.

**CONTACT:**  
National Road Heritage Corridor  
65 W. Main St., 2nd Fl.  
Uniontown, PA 15401  
724-437-9877; fax: 724-437-6550  
info@nationalroadpa.org  
www.nationalroadpa.org

◆ 1681 ◆ **Pilgrim Festivals**  
*Various*

The ancient Israelites were expected to celebrate three pilgrim festivals: PASSOVER, SHAVUOT, and SUKKOT. They are referred to in Hebrew as the *shalosh regalim*, "three (foot) pilgrimages," because the Bible commanded that they be observed "in the place the Lord your God will choose." Adult males over the age of 13 traditionally made a pilgrimage to Jerusalem on these three occasions. But after the Temple there was destroyed, the law requiring pilgrimages lapsed. The obligation to rejoice on the three pilgrim festivals—by eating meat, drinking wine, and wearing new clothes—continued.

Today, Jews come from all over the world to spend these festivals in Jerusalem. But now they tend to be sorrowful voyages, made for the purpose of mourning the destruction of the Temple. It is for this reason that Jews traditionally gather at the Wailing Wall—the only remaining retaining wall of the Temple Mount, site of the First and Second Temples, built during the first century B.C. in the reign of Herod.

**CONTACT:**  
Israel Ministry of Tourism  
800 Second Ave.  
New York, NY 10017  
888-77ISRAEL (774-7723)  
info@goisrael.com

◆ 1682 ◆ **Pilgrim Progress Pageant**  
*Every Friday during August*

It was on Plymouth Rock in what is now Plymouth, Massachusetts, that the Pilgrims landed in December 1620 to found their first permanent settlement north of Virginia. More than half of the 102 people who sailed on the *Mayflower* to the New World died of exposure, illness, and hunger by the end of the first winter.

An annual series of parades is organized by the General Society of Mayflower Descendants. Each Friday in August at 6:00 P.M., a group of men, women, and children dressed as Pilgrims form a procession up Leyden Street to the site of the former Fort-Meetinghouse on Burial Hill, now the Church of the Pilgrimage on Main Street. When they reach the site of the old fort, they reenact the church service that was held by the survivors at the end of that first winter in 1621. The pageant has been held every August since 1921 and also takes place on THANKSGIVING Day.

**CONTACT:**  
Destination Plymouth  
170 Water St., Ste. 10C  
Plymouth, MA 02360  
508-747-7533; fax: 508-747-7535  
info@visit-plymouth.com  
www.visit-plymouth.com/

**SOURCES:**  
*GdUSFest-1984*, p. 88

◆ 1683 ◆ **Pilgrim Thanksgiving Day in Plymouth**  
*Last Thursday in November*

Ten thousand visitors flock to Plymouth, Massachusetts, on THANKSGIVING Day to watch the annual procession from Plymouth Rock to the First Parish Church, where the congregation sings the same psalms sung by the original Pilgrims more than three and a half centuries ago. Each marcher represents one of the men, women, and children who survived

the 1620 trip from England aboard the *Mayflower* to form the settlement known as Plimoth Plantation.

The modern-day Plimoth Plantation is a living-history village that recreates Pilgrim life in 1627. Costumed actors and historians carry out many of the same activities performed by the original Pilgrims, such as sheep-shearing, building houses, planting crops, weeding gardens, and cooking. Each November Plimoth offers a variety of programs as well as period dining that offers original Thanksgiving Day foods.

**CONTACT:**  
Plimoth Plantation  
P.O. Box 1620  
Plymouth, MA 02362  
508-746-1622  
www.plimoth.org

**SOURCES:**  
*AmerBkDays-2000*, p. 795  
*GdUSFest-1984*, p. 89

◆ 1684 ◆ **Pilgrimage of Our Lady of Valme**

*Each Sunday in October*

The Romería (pilgrimage) of Our Lady of Valme involves a cross-country pilgrimage. The image of Our Lady of Valme is kept in the parish church of Dos Hermanas, but on this day she is carried in an elaborate procession to the shrine of Valme, on a hill overlooking Seville, Spain. Legend has it that King Ferdinand III stopped here on his way to free Seville from the Moors. He prayed to the Virgin Mary, “*valme*” (bless me), and promised a sanctuary for her if he was successful.

Accompanied by children in carriages, decorated floats, local men on horseback carrying silver maces, and Andalusian cavaliers and their ladies in regional dress, the cart bearing the statue of the Virgin Mary dressed in a blue velvet cloak is drawn by oxen with gilded horns and garlands of flowers around their necks. The pilgrims walk behind, and there is laughter, hand-clapping, and singing with tambourine accompaniment. Every so often fireworks are set off so the pilgrims in Valme can judge the progress of the procession.

It takes about three hours to reach the sanctuary, then the cavaliers open the gates, everyone rushes inside, the statue is carried in at shoulder height, and the mass begins. Afterwards, there is dancing, singing, and drinking until sunset, when the image is escorted back to Dos Hermanas.

**CONTACT:**  
Dos Hermanas Municipality  
Plaza de la Constitución, n°1  
41700 Dos Hermanas (Sevilla)  
Spain  
011-34-95-491-9500; fax: 011-34-  
95-491-9525  
webmaster@ayto-doshermanas.es

**SOURCES:**  
*FolkWrldHol-1999*, p. 596

◆ 1685 ◆ **Pilgrimage of Saut d’Eau**

*July 16*

Although it falls at the same time as a church holiday honoring OUR LADY OF CARMEL, the pilgrimage to the church in Ville-Bonheur, Haiti, combines both Christian and Voodoo beliefs. There is a sacred grove just outside Ville-Bonheur where, according to legend, the Virgin Mary once appeared on top of a palm tree. When people started neglecting the local church and worshipping the palm tree instead, the priest ordered it chopped down. Since no one wanted to kill the tree, the priest did it himself. Then he found people coming to pay honor to

the roots, so he had those ripped out. Shortly thereafter the priest suffered a stroke and died. The people interpreted his death as a sign of the correctness of the vision.

The pilgrimage to this holy place, known as Saut d’Eau (waterfall), involves following a steep, winding trail and walking along a pebbly stream-bed for several hundred yards. Pilgrims eventually reach a place where two waterfalls tumble from a precipice more than 100 feet high—a kind of natural cathedral where rainbows are common in the mist that rises from the falls. This is the home of Damballah-wedo and other African deities who play a part in the Haitian religious practice known as Voodoo, or Vodoun.

Some worshipers tie colored cords, which they have purchased as offerings to the African *loa* (deities), to the sacred trees at the foot of the falls, while others bathe in the water. The pilgrims gather up a small bit of dirt from the base of the trees and carry it home in their handkerchiefs. These same pilgrims can be seen later in the day paying their respects to the Virgin in the local church—further evidence of the way in which this pilgrimage has brought together Christian and Voodoo beliefs.

**CONTACT:**  
Haitian Embassy  
2311 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-332-4090; fax: 202-745-7215  
embassy@haiti.org

**SOURCES:**  
*FestWrld: Haiti-1999*, p. 15  
*FiestaTime-1965*, p. 114

◆ 1686 ◆ **Pilgrimage of the Dew**

*May-June; Friday before Pentecost to  
Tuesday following*

This colorful procession, known as the **Romería del Rocío**, or Pilgrimage of the Dew, begins during the week preceding Whitsunday, or PENTECOST, in towns and villages of Andalusia, Spain. The pilgrims’ destination is the church of El Rocío in Almonte, Huelva, where a small statue of the Virgin known as *La Blanca Paloma* (“the White Dove”) resides. They travel in two-wheeled, white-hooded farm carts, drawn by oxen wearing bells, flowers, and ribbon streamers. Some of the carts are set up as moving shrines to the Virgin, and the pilgrims themselves are dressed in regional costumes.

On Pentecost the pilgrims file past the church of El Rocío and pay homage to La Blanca Paloma. There are fireworks at midnight, followed by dancing and singing until dawn. On Monday the image of the Virgin is carried in solemn procession through the streets of Almonte. Being chosen to bear the statue on one’s shoulders is considered a special privilege, eagerly sought by those who wish to receive special indulgence during the coming year. The procession is accompanied by the chanting of priests and the shouts of the pilgrims, who call out “Viva la Blanca Paloma!” as they wend their way through the town.

**CONTACT:**  
Huelva Tourist Information  
Office  
Avda. de Alemania 12  
Huelva, Andalusia 21001 Spain  
011-34-959-257-403; fax: 011-34-  
959-257-403  
othuelva@andalucia.org  
www.andalucia.org (Andalusia  
Tourism Office)

**SOURCES:**  
*FestWestEur-1958*, p. 196

◆ 1687 ◆ **Pilgrimage to Chalma**

January 1-5

Chalma is a small Mexican town located in a deep canyon. Five hundred years ago, the Aztecs made pilgrimages to a nearby cave, where they brought offerings of flowers and incense to a stone idol known as Otzoctotl, God of the Caves. After the Spanish conquest of Mexico, two Augustinian missionaries attempted to convert the people to Christianity but failed. Finally they brought a large cross made of wood to the cave, hoping to erect it in place of the idol. But when they entered, they found the stone image smashed to pieces and, in the place where it stood, a life-sized crucifix. As the local people learned of this remarkable occurrence, they were quickly converted to Christianity.

The cave became such a popular place of pilgrimage that in 1683, the image of Christ, known as the Señor de Chalma, was moved to the altar of a church that had just been built to house it. This is where pilgrims from all over Mexico come during the first five days of January to ask the Señor's blessing for the coming year and to express their gratitude for the favors he has granted them in the year that has just ended. Pilgrimages also take place in February, August, September, and often during HOLY WEEK and at CHRISTMAS.

**CONTACT:**

Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**

*FiestaTime-1965*, p. 3

◆ 1688 ◆ **Pilgrimage to Mecca (Hajj)**

*Eighth-thirteenth days of Islamic month of Dhu al-Hijjah*

At least once in a lifetime, every Muslim man or woman (if she is accompanied by a male protector) with the means and the opportunity to do so is expected to make a pilgrimage to Mecca, the city in Saudi Arabia where Muhammad was born. It is one of the "five pillars" (fundamental duties) of Islam, and must be performed during the special pilgrimage season. The Qur'an (Muslim holy book) says the founder of this pilgrimage was Abraham.

The pilgrims wear two sheets of seamless white cloth and perform elaborate rites at the Grand Mosque of Mecca and in the immediate vicinity, which require about six days to complete. The focal point is the Kaaba, a 15-foot high stone structure that stands in the center court of the Grand Mosque of Mecca. In one corner of the court is the Black Stone, believed to have been brought by the angel Gabriel to Moses when he was rebuilding the Kaaba. It is a symbol of eternity because of its durability and is not worshipped, but is rather a sanctuary consecrated to God, and toward which all Muslim prayers are oriented.

Among the stages of the pilgrimage are walking around the Kaaba seven times, sacrificing a ram, ox, or camel, gathering at the Mount of Mercy and "standing before God" from noon to sunset, and throwing pebbles at three pillars at Mina, which represent Satan's tempting Abraham not to sacrifice his son. (See ID AL-ADHA.)

It is not uncommon for two million or more Muslims to participate in the pilgrimage, which has forced Saudi Arabia and other countries to explore new methods for freezing,

preserving, and distributing the meat that is produced by so many sacrifices. The huge crowds have also challenged Saudi authorities as hundreds of people have been killed during stampedes in recent years.

At the end of the pilgrimage, it is customary to visit the tomb of Muhammad at Medina before returning home. Returning pilgrims, wearing the green scarf of the Hajj, are met by family and friends who have rented taxis and decorated them with palm branches and the families' best rugs. The pilgrim's house has been decorated with palm-leaf arches, and sometimes outlined with lights. In Kurdish and Egyptian villages, the doorways will also have designs suggesting the journey. Then a feast and party finish the welcome home.

**CONTACT:**

Saudi Arabian Embassy  
601 New Hampshire Ave., N.W.  
Washington, DC 20037  
202-337-4076 (Information Office); fax: 202-944-5983  
info@saudiembassy.net  
www.saudiembassy.net/ and  
www.iad.org/Pillars/hajj.html

**SOURCES:**

*BkHolWrld-1986*, Aug 27  
*ConEncyclIslam-1991*, p. 313  
*DictWrldRel-1989*, pp. 290, 569  
*FolkWrldHol-1999*, p. 153  
*OxYear-1999*, p. 733

Saudi Arabian Ministry of Pilgrimage  
Omar Bin Al-Khatib St.  
Riyadh 11183 Saudi Arabia  
011-966-1-402-2200; fax: 011-966-1-402-2555

◆ 1689 ◆ **Pilgrimage to Moulay Idriss**

*Late August or September*

The most important *moussem*, or "festival," in Morocco is held in the holy city of Moulay Idriss. Moulay Idriss I was the eighth-century imam (Muslim prayer leader) who united the Berbers and founded the city of Fez and the first dynasty of Morocco; he is supposed to have had 500 wives, 1,000 children, and 12,000 horses. His burial place is the white Mausoleum of Moulay Idriss. The town named for him grew up around the tomb after his death.

This *moussem* lasts several weeks and alternates between prayers and celebrations. A feature is the *fantasia*, a great charge of horses and costumed riders who fire their rifles into the air and perform equestrian stunts as they gallop. There are also bazaars and singing and dancing.

**CONTACT:**

Moroccan National Tourist Office  
20 E. 46th St., Ste. 1201  
New York, NY 10017  
212-557-2520; fax: 212-949-8148

◆ 1690 ◆ **Pilgrimage to Qoyllur Riti**

*May-June*

Although CORPUS CHRISTI processions are common, the pilgrimage to Qoyllur Riti in Peru is unique. The journey involves a dangerous climb up a glacier near Cuzco to honor an apparition of Jesus that was witnessed there in 1780, although it is believed that a related custom took place there before the arrival of Christianity. It is sometimes called the Star Snow Festival (*Qoyllur* means "star") because it takes place at a time when the constellation known as the Pleiades first becomes visible in the night sky.

The pilgrimage is one of the biggest celebrations of the year, and the festivities go on for nearly two-and-a-half weeks. On Wednesday morning, ringing church bells rouse townspeople by 4 a.m. They rise and begin to sweep streets, construct fruit stands, and make ready temporary altars in anticipation of the procession. In the outlying parishes, images of the saints are prepared for their entrance into Cuzco. While men bear the images in turns, women tote beverages and food in their wraps. All of these smaller processions arrive around 11 o'clock at Cuzco at the church of Santa Clara, where they do honor to the Virgin of Bethlehem, who is the guardian of Cuzco.

The big procession forms the next day, with everyone wearing the native dress of his or her region. Those who make it to the top of the glacier, which is 16,000 feet above sea level, erect a cross, recite prayers, and light candles. The mountain is said to be a home for the spirits of those who have committed mortal sins. But the climb is also believed to strengthen the pilgrims, many of whom are young men, making them more able to avoid falling under the influence of harmful powers. On the journey down the mountain, the pilgrims often carry blocks of ice, which some regard as possessing the power to heal the sick. Many others water their fields with the melted ice in the belief that it is holy water.

**CONTACT:**  
Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe  
www.peru.org.pe/ (click on  
"Culture & Traditions," then  
"Traditional Festivities")

**SOURCES:**  
*CelebCustRitWrld-1996*, p. 161  
*FestWrld: Peru-1998*, p. 16  
*FiestaTime-1965*, p. 107

◆ 1691 ◆ **Pilgrimage to Shrine of Father Laval**  
*September 9*

An annual pilgrimage by thousands of people of all faiths to the shrine of Roman Catholic priest Père Jacques Désiré Laval in Port Louis, Mauritius. Father Laval came to Mauritius in 1841 and devoted himself to the spiritual improvement of the emancipated slaves until his death in 1864. The pilgrimage is held on the day of his death. It originated on the day the priest was buried, when more than 30,000 weeping people followed his bier as he was taken for burial opposite the Ste. Croix Church. A monument to him has since been erected there. Many masses are celebrated at the shrine on the memorial day, starting early in the morning. A vigil ends the day. Miracles of healing are attributed to Father Laval, who was beatified in 1979 in Rome by Pope John Paul II.

**CONTACT:**  
Mauritius Tourism Promotion  
Authority  
Air Mauritius Centre, 11th Fl.  
John Kennedy St.  
Port Louis, Mauritius  
011-230-210-1545; fax: 011-230-  
212-5142  
info@mtpa.mauritius.net

◆ 1692 ◆ **Pine Battle of Vinuesa**  
*August 14-16*

The Pine Battle or *Pinochada* of Vinuesa in the province of Soria, Spain, takes place in an area where the nobility once built a number of hunting lodges and where King Juan I located his main residence in the 14th century. The town of Vinuesa stands at the opening of a valley and is cradled on both sides by hills studded with pine trees. Tradition dictates that Juan II had the pines planted as a gift memorializing the pleasant times he had there hunting with his father.

On August 14 two tall pine trees are erected at the entrance to the village and in the main square. There is a ceremony in the church that evening at which the mayor's wife makes an offering to Our Lady of the Pine, an image of the Virgin that is attached to a pine trunk in a recess above the altar.

On the morning of August 15, two fraternities representing the town's two patrons, Our Lady and SAN ROQUE, join in a procession to the church. There they perform a *revolto*, a flag-twirling ceremony which takes place at many festivals in Spain. Later that afternoon there is a procession to a nearby field, where ceremonial dances are performed and there is another *revolto*. The second day of the festival ends with a twilight procession featuring an image of the Virgin that is a replica of the 11th-century original.

On the final day of the festival, there is a ceremonial mock battle in which the women of Vinuesa attack the men with pine branches. The explanation for this is that centuries ago, when an image of the Virgin was found between two pine trees near the boundary between Vinuesa and Covaleda, a quarrel broke out over who would get to keep the image. After several hours of fighting, the men of Vinuesa asked for reinforcements, and their wives arrived to help them. The women tore branches from the pine trees and used them to strike their opponents in the eyes, thus winning the battle for Vinuesa.

**CONTACT:**  
Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

**SOURCES:**  
*SpanFiestas-1968*, p. 160

◆ 1693 ◆ **Pinkster Day**  
*Between May 10 and June 13; fifty days  
after Easter*

When PENTECOST (Whitsunday) became part of the Christian calendar in northern Europe, the name underwent numerous transformations. In Germany it became *Pfingsten*, and the Dutch called it *Pinkster*. When the Dutch settled in New York, they called the feast of Pentecost "Pinkster Day."

By the beginning of the 19th century, Albany had become a center for this celebration, which took place on Capitol, or "Pinkster," Hill and consisted of a week-long carnival dominated by the city's African-American population. It is said that their African-inspired dancing and music horrified the staid Dutch settlers, and by 1811 Pinkster Day had been legally prohibited by the New York state legislature.

**SOURCES:**  
*BkFest-1937*, p. 244  
*DaysCustFaith-1957*, p. 162  
*DictDays-1988*, p. 89  
*FolkAmerHol-1999*, p. 245

◆ 1694 ◆ **Pirates Week**

*Last week in October*

A Cayman Islands festival celebrating the history of Grand Cayman, at one time a favorite haunt for pirates and buccanniers. The entire island is transformed into a pirate encampment for the week-long festival. There is a mock invasion of George Town, parades, pageants, and the trial of the pirates. Everyone dresses up in costumes, and the singing, dancing, and food fairs that are held throughout the island all revolve around a pirate theme.

The Cayman Islands—from the Spanish *caimán*, meaning “alligator”—were apparently unoccupied when first sighted by COLUMBUS in 1503. Although frequented by Spanish, English, and French ships, they were not claimed by anyone until they were ceded to the British in 1670 and settlers started arriving. Before long, the islands’ remote location made them an ideal stopover for pirates.

**CONTACT:**  
 Pirates Week Administration  
 10 Shedden Rd.  
 P.O. Box 51GT  
 Grand Cayman, Cayman Islands,  
 B.W.I.  
 011-345-949-5859; fax: 011-345-  
 949-5449  
 pirates@candw.ky  
 www.piratesweekfestival.com/

**SOURCES:**  
*GdWrldFest-1985*, p. 61

◆ 1695 ◆ **Pitra Visarjana Amavasya**

*September-October; waning half of Hindu month of Asvina*

During this two-week festival in India, no male family member is allowed to shave, nor is it permissible to cut hair, pare nails, or wear new clothes. It is a time for honoring ancestors by making special offerings of food and water, especially *khir*, or rice boiled in milk. Brahmans (priests, members of the highest Hindu caste) are often invited to partake of these special foods in the belief that they will ensure that the offerings reach the souls of departed family members. It is usually the eldest son or senior member of the family who performs the rituals associated with this festival.

**SOURCES:**  
*BkFest-1937*, p. 160  
*FolkWrldHol-1999*, p. 587  
*RelHolCal-2004*, p. 177

◆ 1696 ◆ **Plague Sunday**

*Last Sunday in August*

When the plague reached the village of Eyam, Derbyshire, England, in 1665, about three-fifths of the town’s population was wiped out. But under the leadership of Vicar William Mompesson, the villagers displayed both courage and selflessness, voluntarily isolating themselves from other villages in the parish and requesting that their food and medical supplies be dropped off at a point outside the village. The

disease eventually became so virulent that the vicar had to hold open-air services for his dwindling congregation in a place up in the hills known as Cucklet Dell.

Every year on the last Sunday in August, a procession of clergy, standard bearers, choir members, and musicians forms at Eyam’s parish church and slowly proceeds up the road leading toward the Dell. Hundreds of villagers, tourists, hikers, cyclists, and parents with baby carriages fall in behind them, finding seats on the grassy slopes of the Dell’s natural amphitheater. A simple sermon pays tribute to the plague victims and the 74 villagers who survived.

**CONTACT:**  
 Eyam Parish Church  
 Church St.  
 Eyam, Hope Valley S32 5QU  
 United Kingdom  
 011-44-1433-63093  
 admin@eyamchurch.org  
 www.eyamchurch.org

**SOURCES:**  
*DictDays-1988*, p. 89  
*YrbookEngFest-1954*, p. 116

◆ 1697 ◆ **Planting the Penny Hedge**

*Between April 29 and June 2; eve of Ascension Day*

The Penny Hedge—“penny” meaning penance—is a fence of interlaced stakes and boughs that is built along the water’s edge at Boyes Staith, near Whitby, England. It is set up early in the morning on the eve of ASCENSION DAY and should be sturdy enough to survive three tides.

According to the local legend, in 1159 three noblemen were out hunting a wild boar. When the animal took refuge in a hermitage occupied by a monk from Whitby Abbey, the holy man closed his door and refused to release it. The hunters were so angry that they beat the monk with their staves to the point of death. When the abbot of Whitby arrived on the scene, he decided that the hunters should receive a heavy punishment, but the dying monk convinced him otherwise. Instead, the abbot ordered them to build a hedge every year on the shore of Whitby Harbor while the bailiff blew a horn, announced a summary of their offences, and shouted, “Out on ye!” The first hedge was set up in 1160.

Today the story of the crime is no longer recited during the performance of the task, nor is the hedge still built by the descendants of the murderers. It is usually the harbor master himself who continues the tradition by building the hedge, while church and civil dignitaries, along with townspeople and visitors, look on.

**CONTACT:**  
 Whitby Tourist Information  
 Centre  
 Langborne Rd.  
 Whitby, North Yorkshire YO21  
 1YN United Kingdom  
 011-44-1947-602-674  
 whitby@scarborough.gov.uk

**SOURCES:**  
*EngCustUse-1941*, p. 62  
*YrbookEngFest-1954*, p. 224  
*YrFest-1972*, p. 33

◆ 1698 ◆ **Plebeian Games (Ludi Plebeii)**

*November 4-17*

The Roman leader Flaminus is thought to have instituted the Plebeian Games in 220 B.C. They originally may have been held in the Circus Flaminius, which he built. Later, they may have moved to the Circus Maximus, a huge open arena

between the Palatine and Aventine hills. The Games were dedicated to Jupiter, one of whose feast days was November 13. The Games themselves took place from November 15-17 and included horse and chariot races and contests that involved running, boxing and wrestling. The first nine days of the festival (November 4-12) were devoted to theatrical performances.

See also APOLLONIAN GAMES; LUDI; ROMAN GAMES

**SOURCES:**

*FestRom-1981*, p. 196  
*RomFest-1925*, p. 252

◆ 1699 ◆ **Pleureuses, Ceremony of**

*Between March 20 and April 23; Friday before Easter*

A GOOD FRIDAY ceremony at the Church of Romont in Switzerland. Held since the 15th century, the ceremony begins with a reading from the Bible of the Passion of Christ (the last seven days of his life). The congregation then begins its procession through the village streets. The weepers or mourners (the *Pleureuses*) are veiled in black attire resembling nuns' habits, and walk slowly behind a young girl portraying the Virgin Mary. She walks behind a penitent wearing a black hood and carrying a large cross. The mourners carry the symbols of the Passion on scarlet cushions: a crown of thorns, a whip, nails, a hammer, tongs, and St. Veronica's shroud (Veronica was a woman in the crowd who, as Christ passed her carrying the cross, wiped his face and his image was, according to legend, imprinted on the cloth). During the procession, the town resounds with chants and prayers.

**CONTACT:**

Romont Tourism Office  
Rue de Château 112  
Romont CH-1680 Switzerland  
011-4126-652-3152; fax: 011-4126-652-4777  
Office.Tourisme@romont.ch

◆ 1700 ◆ **Plough Monday**

*January, first Monday after Epiphany*

An ancient rustic English holiday, also called **Fool Plough** or **Fond Plough**, or **Fond Pleeaf**, of obscure origins that survived into the late 1800s. It is thought to have started in the days of the medieval Roman Catholic Church, when farmers, or ploughmen, kept candles called plough-lights burning in churches before the images of saints.

Once a year, on the Monday after EPIPHANY (before ploughing begins), or sometimes at the end of LENT (to celebrate the end of ploughing), they gathered in villages to ask for money to pay for the plough-lights. The Reformation of the 16th century ended this homage to saints, but not the day's celebration as a time to return to labor after the CHRISTMAS festivities.

By the 19th century, the day was observed with music, dancing, processions, and collecting money through trick-or-treat type means. "The Bessy"—a man dressed up to look ridiculous in women's clothing—and "The Fool," wearing animal skins or a fur cap and tail, solicited money from door to door so they could buy food and drink for their merrymaking. The ploughmen dragged a beribboned plough from house

to house, shouting "God speed the plough," and if a home owner failed to make a contribution, they ploughed up his front yard. The money collected was spent not on plough-lights but on ale in the public houses.

The custom of blessing the plough on the prior day, Plough Sunday, was still observed in some areas in the 20th century.

**SOURCES:**

*BkDays-1864*, vol. I, p. 94  
*DaysCustFaith-1957*, p. 38  
*DictDays-1988*, p. 90  
*DictFolkMyth-1984*, pp. 138, 410  
*EncyChristmas-2003*, p. 610  
*FestSaintDays-1915*, p. 19  
*FolkWrldHol-1999*, p. 24  
*OxYear-1999*, p. 601  
*RelHolCal-2004*, p. 89  
*SaintFestCh-1904*, p. 63

◆ 1701 ◆ **Polar Bear Swim Day**

*January 1*

Since 1920 a group of hardy swimmers has celebrated NEW YEAR'S DAY by plunging into the frigid waters of Vancouver's English Bay. As crazy as it sounds, the custom has spread to the United States, where chapters of the American Polar Bear Club have established themselves in a number of states known for their cold winter weather. In Sheboygan, Wisconsin, more than 300 daring swimmers—many of them in costume—brave the ice floes of Lake Michigan to take their New Year's Day swim. About 3,000 to 4,000 spectators stay bundled up on the beach and watch. The Sheboygan event has gradually expanded into a day-long festival, with a bratfry, a costume contest, and live entertainment.

**CONTACT:**

Greater Vancouver Convention  
and Visitors Bureau  
200 Burrard St., Ste. 210  
Vancouver, BC V6C 3L6 Canada  
604-682-2222; fax: 604-682-1717  
comments@tourismvancouver.com

**SOURCES:**

*AnnioHol-2000*, p. 3

**CONTACT:**

Sheboygan County Convention  
and Visitors Bureau  
712 Riverfront Dr., Ste. 101  
Sheboygan, WI 53081  
800-457-9497 or 920-457-9495;  
fax: 920-457-6269  
chamber@sheboygan.org

◆ 1702 ◆ **Polish Constitution Day**

*May 3*

May 3, known in Poland as **Swieto Trzeciego Maja**, is a patriotic legal holiday honoring the nation's first constitution, adopted in 1791. It introduced fundamental changes in the way Poland was governed, based on the ideas of the French Revolution, and represented an attempt to preserve the country's independence. Although the May 3rd Constitution (as it was called) represented a great advance for the Polish people, it also aroused the anxieties of neighboring countries and eventually led to the Second Partition two years later.

**CONTACT:**

Polish Embassy  
2640 16th St., N.W.  
Washington, DC 20009  
202-234-3800  
polemb.info@earthlink.net  
www.poland.gov.pl (click "State  
and Society," then "Symbols  
and Public Holidays")

**SOURCES:**

*AnnieHol-2000*, p. 76  
*BkFest-1937*, p. 261

◆ 1703 ◆ **Polish Independence Day**

*November 11*

This national holiday commemorates the re-creation of the state of Poland at the end of World War I. On November 11, 1918, Poland was granted independence after having been partitioned under the rule of Prussia, Austria, and Russia for more than 100 years. After the Soviet system took over the country, the holiday was abolished. But in 1989, after the Communist government fell, Independence Day was once again a national holiday.

See also POLISH SOLIDARITY DAY

**CONTACT:**

Polish Embassy  
2460 16th St., N.W.  
Washington, DC 20009  
202-234-3800  
polemb.info@earthlink.net  
www.poland.gov.pl (click "State  
and Society," then "Symbols  
and Public Holidays")

**SOURCES:**

*AnnieHol-2000*, p. 189

◆ 1704 ◆ **Polish Liberation Day**

*July 22; January 17*

July 22 is the anniversary of the day on which the KRN (National Home Council) established the Polish Committee of National Liberation (PKWN) in 1944, the first people's government in the country's thousand-year history. The PKWN manifesto issued on this date proclaimed that its first priorities were complete liberation from the Nazis and the freeing of ancient Polish lands on the Baltic Sea and Odra River, as well as the democratization of the country.

In the city of Warsaw, January 17 is observed as Liberation Day. It was on this day in 1945 that the city was freed from Nazi oppression by Soviet troops. Special ceremonies are held at the Monument to the Unknown Soldier in Warsaw's Victory Square.

**SOURCES:**

*NatlHolWrld-1968*, p. 121

◆ 1705 ◆ **Polish Solidarity Day**

*August 31*

This marks the day in 1980 when the Polish labor union Solidarnosc (Solidarity) was formed at the Lenin Shipyards in Gdansk. Under the leadership of Lech Walesa, an electrician at the shipyard, 17,000 workers had staged a strike earlier in the year to protest rising food prices. An agreement was finally reached between the Gdansk strikers and the Polish Communist government, allowing free unions to be formed, independent of the Communist Party.

Solidarity was formally founded on September 22 and consisted of about 50 labor unions. But when the union stepped

up its demands, staging a series of controlled strikes throughout 1981 to pressure the government for free elections and economic reforms, Premier Wojciech Jaruzelski was subjected to even greater pressure from the Soviet Union to put a stop to the group's activities. On December 13, 1981, martial law was declared, the fledgling union's legal status was terminated, and Walesa was put under arrest. He was released in November 1982, and martial law was lifted six months later.

After almost a decade of struggle, Solidarity was finally granted legal status on April 17, 1989, clearing the way for the downfall of the Polish Communist Party. The Polish labor union's successful struggle marked the beginning of similar changes in other Communist-bloc countries in Europe, many of whom overthrew their Communist leaders and took the first steps toward establishing more democratic forms of government. Solidarity's founding is celebrated not only in Poland but by Polish Americans in the United States, with demonstrations and programs in support of Polish workers.

**CONTACT:**

Solidarnosc web site  
ul. Waly Piastowski 24  
Gdansk 80-855 Poland  
011-48-58-308-42-32; fax: 011-48-  
58-308-44-82  
zagr@solidarnosc.org.pl  
www.solidarnosc.org.pl/

**SOURCES:**

*AnnieHol-2000*, p. 144

◆ 1706 ◆ **Polka Festival, National**

*May, Memorial Day weekend*

The National Polka Festival takes place in Ennis, Texas, on Memorial Day Weekend. Founded in 1966, this festival attracts 50,000 people to Ennis for a Saturday and Sunday filled with Czech music, food, folk dance, folk costumes, and crafts. A Saturday morning parade composed of floats, marching bands, clowns, groups of kids, seniors, and representatives from civic organizations kicks off the event. The town's four halls, all with spacious dance floors, host bands at various times throughout the day. On Sunday morning visitors may attend a Polka mass.

**CONTACT:**

National Polka Festival  
director@nationalpolkafestival.  
com  
www.nationalpolkafestival.com

◆ 1707 ◆ **Pongal**

*Mid-January*

A colorful four-day harvest and thanksgiving celebration in southern India, honoring the sun, the earth, and the cow. It is called Pongal in the state of Tamil Nadu; in Andhra Pradesh, Karnataka, and in Gujarat it is known as **Makara Sankranti**.

The first day is called Bhogi Pongal and is for cleaning everything in the house. On the second day, freshly harvested rice and *jaggery* ('palm sugar') are put to boil in new pots. When the mixture bubbles, people cry out, "Pongal!" ('It boils.') The rice is offered to Surya, the sun, before people taste it themselves, thus the second day is called Surya Pongal. On the third day, called Mattu Pongal (Festival of the Cow), village cows and oxen are bathed, decorated with garlands of bells, beads, and leaves, and worshipped.



On the fourth day, known as Kanya pongal, the festival of Jallikattu takes place in villages near Madurai in Tamil Nadu as well as in Andhra Pradesh. Bundles containing money are tied to the sharpened horns of bulls. The animals are paraded around the village and then stampeded. Young men who are brave enough try to snatch the money from the bulls' horns.

In Ahmedabad in the state of Gujarat, the celebration is a time of competitive kite-flying, and is termed the **International Kite Festival**. The skies are filled with kites, and kite makers come from other cities to make their multicolored kites in all shapes. As darkness falls, the battle of the kites ends, and new kites soar aloft, each with its own paper lamp, so that the sky is filled with flickering lights.

**CONTACT:**

India Ministry of External Affairs  
meadev.nic.in/earthquake/culture/festival/pongal.htm

Tourism Corporation of Gujarat  
Nigam Bhavan

Sector - 16

Gandhinagar, Gujarat 382016  
India

011-91-2712-22523; fax: 011-91-2712-22189

gandhinagar@gujarattourism.com

www.gujarattourism.com (click on "Fairs & Festivals," then "The International Kite Festival")

Tamil Nadu Tourism

No. 2, Wallajah Rd.

Chennai, Tamil Nadu, India 600002

011-91-44-253-83333; fax: 011-91-44-253-81567

ttc@md3.vsnl.net.in

www.tamilnadutourism.org/ffest.htm

◆ 1708 ◆ **Pooram**

*April-May; Hindu month of Vaisakha*

One of the most spectacular festivals of southern India, this is a celebration in Trichur (or Thrissur), Kerala, dedicated to Lord Shiva. People fast on the first day of the festival and the rest of the days are devoted to fairs, processions, and fireworks displays. The highlight of the pageantry comes when an image of the deity Vadakkunathan is taken from the temple and carried in a procession of temple elephants ornately decorated with gold-plated mail. The Brahmans riding them hold colorful ceremonial umbrellas and whisks of yak hair and peacock feathers. The elephants lumber through the pagoda-shaped gateway of the Vadakkunathan temple and into the village while drummers beat and pipers trill. Fireworks light the skies until dawn.

**CONTACT:**

Kerala Department of Tourism  
Park View

Thiruvananthapuram

Kerala 695033 India

011-91-471-2321132; fax: 011-91-471-2322-279

deptour@vsnl.com

www.meadev.nic.in/tourism/  
states/ker/trichur.htm (India  
Ministry of External Affairs)

◆ 1709 ◆ **Pori International Jazz Festival**

*Mid-July*

Pori, Finland, is 150 miles northwest of Helsinki—far enough north to guarantee 19 hours of daylight during the summer jazz festival that has been held there since 1966. It offers up to 10 major concerts and numerous smaller concerts as well as jam sessions, films, a children's program, and many informal musical events in the city's cafes, restaurants, jazz clubs, and art galleries. All styles of jazz—from traditional to contemporary, dixieland, blues, and swing—are represented. Performers at past festivals have included Herbie Hancock, Chuck Mangione, Ornette Coleman, Dizzy Gillespie, Sonny Rollins, and B.B. King as well as Scandinavian jazz artists. The major concerts are held in an outdoor amphitheater on Kirjurinluoto Island, a natural park in the heart of the city. There are also lectures, films, and exhibitions on jazz and its influence.

**CONTACT:**

Pori Jazz Office

Pohjoisranta 11 D

Pori 28100 Finland

011-358-2-6262-200; fax: 011-358-2-6262-225

festival@porijazz.com

www.porijazz.com

**SOURCES:**

*GdWrldFest-1985*, p. 77

*MusFestEurBrit-1980*, p. 69

◆ 1710 ◆ **Portland Rose Festival**

*June*

A month-long salute to the rose in Portland, Ore., and certainly one of the sweetest-smelling festivals anywhere.

The "City of Roses" has been putting on a rose festival since 1907 and claims now to produce the biggest celebration of the rose in the world. To justify such a claim, the festival offers more than 60 events. These include an air show, musical concerts, fireworks, the Portland Arts Festival, tours and cruises on visiting U.S. and Canadian Navy ships, and boat and Indy-class car races.

The salute starts with the coronation of the Rose Queen, and continues with parade after parade, including a starlight parade, called the second largest lighted parade in the United States, the largest children's parade, and the climax—a grand floral parade, with dozens of rose-bedecked floats. On the final days of the festival, the Portland Rose Society stages the Rose Show, the oldest and largest rose show in the country, with about 20,000 individual blossoms exhibited.

Portland is thought to have started its life as a rose city in the early 19th century, when traders brought with them seeds of the wild rose of England. It flourished as the Oregon Sweet Briar. Settlers brought more roses, and then in 1888, Mrs. Henry L. Pittock held a rose show in her front yard, and that evolved into today's festival.

The parade is one of two major floral parades in the country, the other being the better known TOURNAMENT OF ROSES in Pasadena, Calif., every NEW YEAR'S DAY.

**CONTACT:**

Portland Rose Festival Association  
5603 S.W. Hood Ave.  
Portland, OR 97201  
503-227-2681; fax: 503-227-6603  
info@rosefestival.org  
www.rosefestival.org

**SOURCES:**

*AmerBkDays-2000*, p. 421  
*GdUSFest-1984*, p. 151

◆ 1711 ◆ **Portugal Liberation Day**

*April 25*

Liberation Day, or **Liberty Day**, is a public holiday commemorating the military coup on this day in 1974 that removed Marcello Caetano (1906-1980) from power, reflecting the opposition of many Portuguese to their government's military policies and wars in Africa.

**CONTACT:**

Portuguese Embassy  
2125 Kalorama Rd., N.W.  
Washington, DC 20008  
202-328-8610; fax: 202-462-3726  
portugal@portugalemb.org

**SOURCES:**

*AnnivHol-2000*, p. 68

◆ 1712 ◆ **Portugal National Day**

*June 10*

Also known as **Camões Memorial Day** and **Portugal Day**, this national holiday observes the death anniversary of Luis Vas de Camões (1524-1580), Portugal's national poet. His epic work, *The Lusiads* (1572), was based on the voyage to India of Portuguese explorer Vasco de Gama.

This national holiday is observed with patriotic speeches, games, and costumed citizens in the capital city of Lisbon.

**CONTACT:**

Portuguese Embassy  
2125 Kalorama Rd., N.W.  
Washington, DC 20008  
202-328-8610; fax: 202-462-3726  
portugal@portugalemb.org

**SOURCES:**

*AnnivHol-2000*, p. 98  
*NatlHolWrld-1968*, p. 82

◆ 1713 ◆ **Portugal Republic Day**

*October 5*

This national holiday commemorates the establishment of the Portuguese Republic on this day in 1910, which ended over two centuries of the monarchical rule of the Portuguese royal family, the House of Braganca.

**CONTACT:**

Portuguese Embassy  
2125 Kalorama Rd., N.W.  
Washington, DC 20008  
202-328-8610; fax: 202-462-3726  
portugal@portugalemb.org

**SOURCES:**

*AnnivHol-2000*, p. 168

◆ 1714 ◆ **Portugal Restoration of Independence Day**

*December 1*

This public holiday commemorates the restoration of Portugal's independence from Spain on December 1, 1640. Philip II (1527-1598) of Spain assumed control of Portugal in 1580 upon the death of Henry, prince of Portugal, and the "Spanish captivity" lasted for 60 years. Revolution began in Lisbon, and in 1640, the Portuguese dethroned Philip IV (1605-1665; grandson of Philip II) and reclaimed independence for Portugal.

**CONTACT:**

Portuguese Embassy  
2125 Kalorama Rd., N.W.  
Washington, DC 20008  
202-328-8610; fax: 202-462-3726  
portugal@portugalemb.org

**SOURCES:**

*AnnivHol-2000*, p. 200

◆ 1715 ◆ **Posadas**

*December 16-24*

This nine-day CHRISTMAS celebration in Mexico commemorates the journey Mary and Joseph (the parents of Jesus) took from Nazareth to Bethlehem. Reenacting the couple's search for shelter (*posada* in Spanish) in which the infant Jesus might be born, a group of "pilgrims" will knock on someone's door and ask the owner to let them in. Although they may initially be refused, the master of the house finally invites them to enter, and the Posadas party begins. The children are blindfolded and given a chance to break the *piñata* (a clay or papier-mâché animal that hangs from the ceiling and is filled with candy and toys) by swinging at it with a stick. The posadas are repeated for nine evenings, the last occurring on CHRISTMAS EVE.

The MISA DE GALLO, or Mass of the Cock (so-called because it's held so early in the day), ends after midnight, and then there are fireworks and, in some towns, a special parade with floats and *tableaux vivants* representing biblical scenes.

In small Mexican villages, there is often a procession led by two children bearing images of Joseph and Mary riding a burro. The adult members of the group carry lighted tapers and sing the Litany of the Virgin as they approach each house. There is also a famous Posadas celebration on Olvera Street in Los Angeles.

**CONTACT:**

President of Mexico  
Mexico for Kids  
www.elbalero.gob.mx (click on 'About Mexico,' then on 'Holidays')

**SOURCES:**

*BkFest-1937*, p. 232  
*BkFestHolWrld-1970*, pp. 137, 155  
*BkHolWrld-1986*, Dec 16  
*EncyChristmas-2003*, p. 624  
*FolkAmerHol-1999*, p. 496  
*FolkWrldHol-1999*, p. 743  
*RelHolCal-2004*, p. 85

Olvera Street  
El Pueblo De Los Angeles Historic Park  
845 N. Alameda St.  
Los Angeles, CA 90012  
213-680-2525  
www.olvera-street.com/fiestas.html

◆ 1716 ◆ **Poson**

*May-June; full moon day of Hindu month of Jyestha*

This festival, also called **Dhamma Vijaya** and **Full Moon Day**, celebrates the bringing of Buddhism to Sri Lanka (formerly Ceylon). It is second in importance only to VESAK. The story of this day is that King Devanampiya Tissa was chasing a deer in the forest of Mihintale when someone called out his name. He looked up and saw a figure in a saffron-colored robe standing on a rock with six companions. The robed figure was the holy patron of Sri Lanka, Arahata Mahinda, the son of Emperor Asoka of India, who was a convert to Buddhism from Hinduism. He had sent his son and companions as missionaries to Ceylon in about 251 B.C. Mahinda converted King Devanampiya Tissa and the royal family,

and they in turn converted the common people. Mahinda, who propagated the faith through works of practical benevolence, died in about 204 B.C.

While the holiday is celebrated throughout Sri Lanka, the major ceremonies are at the ancient cities of Anuradhapura and Mihintale. There, historical events involving Mahinda are reenacted, streets and buildings are decorated and illuminated, and temples are crowded. In Mihintale people climb to the rock where Arahat Mahinda delivered his first sermon to the king. An important part of the festival is paying homage to the branch of the Bodhi Tree brought to Sri Lanka by Mahinda's sister, SANGHAMITA. This is the tree that Gautama sat under until he received enlightenment and became the Buddha.

**CONTACT:**  
Sri Lanka Tourist Board  
115 Inner Ave., Ste. 323  
Edison, NJ 08820  
732-516-9800; fax: 732-452-0087  
ctbUSA@anlusa.com  
www.srilankatourism.org

**SOURCES:**  
*EncyRel-1987*, vol. 2, p. 551,  
vol. 4, p. 318

◆ 1717 ◆ **Potato Days**  
*October*

In Norway during the fall potato harvest, it was customary to give children a week off school to help in the fields. Norwegian farmers would put in a request for a certain number of children and feed them during their week of employment. Although this arrangement is no longer as common as it was up until the 1950s, children still help harvest the potatoes on their families' farms, and the traditional fall vacation is still known as the potato vacation, or *potetserie*.

A similar arrangement can be found in the United States, especially in states where there are many small farms producing a single crop. In northern Maine, children also harvest potatoes, and in Vermont some schools give their students time off to help pick apples.

**SOURCES:**  
*BkHolWrld-1986*, Oct 28  
*FolkWrldHol-1999*, p. 542

◆ 1718 ◆ **Powamû Ceremony**  
*February*

The Hopi Indians believe that for six months of the year ancestral spirits called the *katchinas* leave their mountain homes and visit the tribe, bringing health to the people and rain for their crops. The Hopi who live at the Walpi Pueblo in northeastern Arizona celebrate the entry of the Sky Father (also known as the Sun God) into the pueblo in February by dramatizing the event in a ceremony known as Powamû. The Sky Father, represented by a man wearing a circular mask surrounded by feathers and horsehair with a curved beak in the middle, is led into the pueblo from the east at sunrise. There he visits the house and *kiva* (underground chamber used for religious and other ceremonies) of the chief, performing certain ceremonial rites and exchanging symbolic gifts.

A similar sequence of events is performed in July during the NIMAN FESTIVAL. At this time the Sky Father is ushered out of the pueblo. In the intervening months, it is assumed that

he remains in the village or nearby, making public appearances in masked dances from time to time.

**CONTACT:**  
Hopi Cultural Center  
P.O. Box 67  
Second Mesa, AZ 86043  
520-734-2401; fax: 520-734-6651  
info@hopiculturalcenter.com

**SOURCES:**  
*DictFolkMyth-1984*, pp. 123,  
566, 883  
*EncyNatAmerRel-2001*, p. 229  
*EncyRel-1987*, vol. 10, p. 520  
*FolkAmerHol-1999*, p. 72

◆ 1719 ◆ **Prague Spring International Music Festival**  
*Three weeks in May*

When the Prague Spring International Music Festival was organized in 1946, the Czech Philharmonic Orchestra was celebrating its 50th year and was given a prominent place on the program that first year. But orchestras, musical ensembles, and performing artists from around the world participate in this three-week festival, which presents symphonic, chamber and vocal music; jazz; opera; musical theater; and world premieres of Czech and other contemporary composers. The festival always opens with the symphonic poems of Czech composer Bedrich Smetana (1824-1884), *Ma Vlast* (My Country), and concludes with Ludwig van Beethoven's (1770-1827) Ninth Symphony. In addition, the Prague Spring Competition, founded one year after the festival itself, showcases the instrumental talents of young musicians.

**CONTACT:**  
Prague Spring International Music Festival  
Pražské jaro, o.p.s.  
Hellichova 18  
118 00 Praha 1 Czech Republic  
011-420-2-5731-1921; fax: 011-420-2-5731-3725  
info@festival.cz  
www.festival.cz

**SOURCES:**  
*MusFestEurBrit-1980*, p. 35  
*MusFestWrld-1963*, p. 198  
*WildPlanet-1995*, p. 125

◆ 1720 ◆ **Prayer for Christian Unity, Week of**  
*January 18-25*

This observance, as organized by the World Council of Churches, dates back to 1964. Calls for Christian unity and efforts to bring Christians of various denominations together in worship can be traced back at least 200 years earlier, however. In 1908 the Rev. Paul Watson proposed a week-long observance dedicated to Christian unity to be scheduled between the feasts of St. PETER'S CHAIR (January 18) and St. PAUL (January 25), the two great leaders of the first Christians. The World Council of Churches maintains these dates. Each year an inter-denominational committee selects a scriptural theme and prepares the outlines of a worship service for each day of the Week of Prayer. Individual congregations are free to use the material as is, or vary it to suit local practices and traditions.

**CONTACT:**  
World Council of Churches  
Commission on Faith and Order  
P.O. Box 2100  
150 route de Ferney  
1211 Geneva 2 Switzerland  
011-41-22-791-6111; fax: 011-41-22-791-0361  
www.wcc-coe.org

◆ 1721 ◆ **Preakness Stakes**

*Third Saturday in May*

The 10-day **Preakness Festival** or **Maryland Preakness Celebration** culminates in the running of the Preakness Stakes, the “middle jewel of the Triple Crown” of horseracing—the other two being the **KENTUCKY DERBY** and the **BELMONT STAKES**. Held at Baltimore’s Pimlico Race Course, the Preakness was first run on May 27, 1873. The festival leading up to the race features recreational, sporting, and cultural events—including hot air balloons, a 5K run, and a parade.

**CONTACT:**  
Maryland Jockey Club  
Laurel Park  
P.O. Box 130  
Laurel, MD 20725  
301-725-0400 or 410-792-7775  
info@marylandracing.com  
www.marylandracing.com

**SOURCES:**  
*GdUSFest-1984*, p. 81

Preakness Celebration  
401 E. Pratt St., Ste. 311  
Baltimore, MD 21202  
410-837-3030; fax: 410-837-3042  
info@preaknesscelebration.org  
www.preaknesscelebration.com/

◆ 1722 ◆ **Presentation of the Blessed Virgin Mary, Feast of the**

*November 21*

The Feast of the Presentation of the Blessed Virgin was first celebrated by the Greeks in about the eighth century and was not adopted by the Roman Catholic Church until the later Middle Ages; no one is quite sure when this festival was first introduced. As related in the apocryphal Book of James, it commemorates the presentation of the three-year-old Mary in the Temple to consecrate her to the service of God. Many have confused this festival with the Feast of the Presentation of Christ in the Temple, otherwise known as **CANDLEMAS**.

**CONTACT:**  
The Mary Page  
Marian Library/International  
Marian Research Institute  
University of Dayton  
Dayton, OH 45469-1390  
www.udayton.edu/mary/

**SOURCES:**  
*FolkWrldHol-1999*, p. 659  
*OxYear-1999*, p. 469  
*RelHolCal-2004*, p. 105  
*SaintFestCh-1904*, p. 493

◆ 1723 ◆ **Presidents’ Day**

*Third Monday in February*

The passage of Public Law 90-363 in 1968, also known as the “Monday Holiday Law,” changed the observance of **WASHINGTON’S BIRTHDAY** from February 22 to the third Monday in February. Because it occurs so soon after **LINCOLN’S BIRTHDAY**, many states—such as Hawaii, Minnesota, Nebraska, Wisconsin, and Wyoming—combine the two holidays and call it Presidents’ Day or **Washington-Lincoln Day**. Some regard it as a day to honor all former presidents of the United States.

See also Appendix B

**SOURCES:**  
*AmerBkDays-2000*, p. 149  
*AnnioHol-2000*, p. 34  
*DictDays-1988*, p. 91

◆ 1724 ◆ **Pretzel Sunday**

*Between March 8 and April 7; fourth Sunday in Lent*

On **Bretzelsonndeg** in Luxembourg, it is the custom for boys to present their sweethearts with decorated pretzel-cakes. If a girl wants to encourage the boy, she reciprocates with a decorated egg on **EASTER Sunday**. If the pretzel-cake is large, the egg must be large also; a small cake warrants a small egg.

The custom is reversed during **LEAP YEAR**, when girls give cakes to boys on Pretzel Sunday, and boys return the favor with eggs at Easter. Married couples often participate in the exchange of cakes and eggs as well.

**SOURCES:**  
*FestWestEur-1958*, p. 106

◆ 1725 ◆ **Primrose Day**

*April 19*

Benjamin Disraeli, Earl of Beaconsfield, novelist, and twice prime minister of England, died on this day in 1881. When he was buried in the family vault at Hughenden Manor, near High Wycombe, Queen Victoria came to lay a wreath of primroses, thought to be his favorite flower, on his grave. Two years later the Primrose League was formed to support the principles of Conservatism which Disraeli had championed. The organization’s influence ebbed after World War I, but Primrose Day is remembered in honor of Disraeli and his contribution to the Conservative cause.

**SOURCES:**  
*DictDays-1988*, p. 91  
*OxYear-1999*, p. 163

◆ 1726 ◆ **Prince Kuhio Day**

*Monday on or near March 26*

Prince Jonah Kuhio Kalanianaʻole (1871-1921) was a young man when the Hawaiian monarchy was overthrown in 1893. As a member of the royal family, he fought for the restoration of the monarchy and spent a year as a political prisoner. He lived abroad for a number of years after his release, but eventually returned to his native land and was elected as the first delegate to represent the Territory of Hawaii in the U.S. Congress in 1903. He was reelected and served 10 consecutive terms until his death in 1921.

Because he worked so hard to preserve the old Hawaiian customs and traditions and to take care of the dwindling number of Hawaiian natives, Prince Kuhio has been revered by his people. His birthday is commemorated on the island of Kauai, where he was born, with a week-long Prince Kuhio Festival during the latter part of March. The festival pays tribute to him by featuring such traditional Hawaiian events as outrigger canoe races, hula dancing, and performances of Hawaiian music.

**CONTACT:**  
Hawaii Visitors Bureau  
2270 Kalakaua Ave., 8th Fl.  
Honolulu, HI 96815  
800-464-2924 or 808-923-1811;  
fax: 808-924-0290  
info@hvcb.org

**SOURCES:**  
*AmerBkDays-2000*, p. 236  
*AnnioHol-2000*, p. 51  
*BkHolWrld-1986*, Mar 26

◆ 1727 ◆ **Prince's Birthday in Liechtenstein**

*August 15*

A national holiday in Liechtenstein. This 60-square-mile country (population around 32,000) gets almost 25 percent of its revenue from selling postage stamps. The country is a constitutional monarchy headed by Prince Franz Joseph II, who turned over actual power to his son, Hans-Adam (b. 1945), in 1984. It was founded at the end of the 17th century when Johann Adam von Liechtenstein, a wealthy Austrian prince, bought land in the Rhine valley from two bankrupt counts. In 1719 he obtained an imperial deed creating the country. That date is considered the official birth of the nation. Members of the Liechtenstein family have ruled the country ever since.

Franz Joseph II was born on Aug. 16, 1905, but his birthday is celebrated on Aug. 15, the day of the Feast of the ASSUMPTION. Celebrations take place in the capital city of Vaduz. People come from the countryside for the festivities which include an open house at the prince's home and castle, Schloss Vaduz, dancing in the streets, special food in the cafes, and fireworks in the evening.

**CONTACT:**

Princely House of Liechtenstein  
Sekretariat des Fürsten von und  
zu Liechtenstein  
Schloss Vaduz  
Vaduz 9490 Liechtenstein  
[www.liechtenstein.li/](http://www.liechtenstein.li/)

◆ 1728 ◆ **Prinsjesdag**

*Third Tuesday in September*

The state opening of Parliament in the Netherlands takes place on the third Tuesday in September at the 13th-century Ridderzaal, or Knights' Hall, in The Hague. Queen Beatrix rides to Parliament in a golden coach drawn by eight horses. She is received by the two houses of Parliament—the Upper House and the Lower House, corresponding to the Senate and the House of Representatives in the United States—to whom she addresses her speech outlining the government's intended majority program for the coming year.

A similar ceremony is observed in Great Britain (*see* STATE OPENING OF PARLIAMENT).

**CONTACT:**

Dutch Royal House  
Government Information Service  
Postbox 20009  
2500 EA The Hague, Netherlands  
011-31-70-356-4000  
[www.koninklijkhuis.nl/UK/monarchy/monarchy.html](http://www.koninklijkhuis.nl/UK/monarchy/monarchy.html)

◆ 1729 ◆ **Prisoners, Feast of the**

*Between March 15 and April 18; Tuesday before Easter*

Popayán, Colombia, is famous for the beauty of its HOLY WEEK celebrations, which include the traditional blessing of the palms on PALM SUNDAY and a procession between rows of waving palm branches. But one of the more unusual ceremonies held during this week is called the Feast of the Prisoners.

A procession of litters covered with plates and bowls of food and cases of soft drinks arrives at the local prison on Tuesday afternoon, accompanied by government officials, the archbishop in ceremonial garb, and schoolgirls with more things to eat. The prisoners are gathered in the courtyard to listen to various addresses. One of them who is approaching the end of his sentence is selected to sit, guarded and manacled, at a special table. He symbolizes Barrabas, the man in the biblical EASTER story whom the crowd clamored to free instead of Jesus. As people walk by the chosen prisoner they deposit gifts of food or money for him to retrieve when he is set free at the end of the day. That night there is a candlelight procession in which large decorated litters depict scenes from the Passion of Christ or bear images of the saints.

Although no one knows how far back Popayán's Holy Week traditions extend, historical records indicate that Easter ceremonies were being held there in 1558.

**CONTACT:**

Colombian Embassy  
2118 Leroy Pl., N.W.  
Washington, DC 20008  
202-387-8338; fax: 202-232-8643  
[emwas@colombiaemb.org](mailto:emwas@colombiaemb.org)

**SOURCES:**

*EncyEaster-2002*, p. 64  
*FiestaTime-1965*, p. 74

◆ 1730 ◆ **Procession of the Penitents in Belgium**

*Last Sunday in July*

A religious procession in Veurne (or Furnes), West Flanders, Belgium, in which penitents in coarse robes and hoods walk barefoot through town, many carrying heavy wooden crosses. The procession, to the sound of drumbeats, is interspersed with scenes depicting biblical events. In some, costumed people dramatize Old and New Testament characters. In others there are carved wooden figures on platforms. At the end of the procession bishops parade carrying the Sacred Host, and as the Sacrament passes, spectators quietly kneel. After the procession is over there is a *kermess*, or fair, in the marketplace. The celebration traditionally draws large crowds.

Two legends account for the origins of the procession. One says that it dates back to 1099 when crusader Count Robert II of Flanders returned from Jerusalem with a fragment of the True Cross. The other traces it to 1644 when townsfolk carried crosses in a reenactment of the last walk of Jesus before his crucifixion. The procession was to seek intercession against the plague and an outbreak of war between the Spanish and French.

**CONTACT:**

Tourist Office of Veurne  
Grote Markt 29  
8630 Veurne, West Flanders  
Belgium  
011-32-58-33-05-31; fax: 011-32-58-33-05-96  
[infotoerisme@veurne.be](mailto:infotoerisme@veurne.be)

**SOURCES:**

*BkHolWrld-1986*, Jul 27  
*FestWestEur-1958*, p. 14

◆ 1731 ◆ **Procession of the Penitents in Spain**

*Between May 3-June 6; the week preceding Pentecost*

During the week before PENTECOST on the Spanish side of the Pyrénées near the French border, a procession of penitents, covered from head to toe in black except for their eyes, makes

its way from the village of Burgos to the Abbey of Roncesvalles. With heavy wooden crosses tied to their backs, they struggle up the steep two-mile path that leads to the abbey, chanting a doleful *Miserere*. After attending mass there, the penitents make their confessions without removing the black hoods that hide their faces.

Since the penitents come from five surrounding villages, each parish performs its own penitential march over a five-day period. According to legend, the procession originated as an act of penance among 23 families seeking atonement for the sins they had committed during the year.

**CONTACT:**  
Orreaga-Roncesvalles Tourist  
Office  
Antiguo Molino  
Roncesvalles, Navarra, Spain  
011-34-948-76-03-01  
oit.roncesvalles@cfnavarra.es

**SOURCES:**  
*FestSaintDays-1915*, p. 112  
*FestWestEur-1958*, p. 196

◆ 1732 ◆ **Procession of the Swallow**  
*March 1*

The Procession of the Swallow takes place in Greece on March 1 as a celebration of the arrival of spring. Children go from house to house in pairs, carrying a rod from which a basket full of ivy leaves is hung. At the end of the rod is an effigy of a bird made of wood with tiny bells around its neck. This is the "swallow," the traditional harbinger of spring.

As they proceed through the village, the children sing "swallow songs" that go back more than 2,000 years. The woman of the house takes a few ivy leaves from the basket and places them in her hen's nest in the hope that they will encourage the hen to produce more eggs. The children receive a few eggs in return, and they move on to the next house. The ivy, which is green all year round, is symbolic of growth and fertility, and it is believed to have the power to bring good health to hens and other animals.

**SOURCES:**  
*BkFestHolWrld-1970*, p. 71  
*DictFolkMyth-1984*, p. 1091

**Prophet's Birthday**  
*See Mawlid al-Nabi*

◆ 1733 ◆ **Puck Fair**  
*August 10-12*

A traditional gathering that dates back hundreds of years, Puck Fair is a three-day event held in Killorglin in County Kerry, Ireland. A large male goat is decorated with ribbons and paraded through the streets on the first day, which is known as Gathering Day. The goat, known as King Puck, presides over the fair from his "throne," an enclosure on a three-story platform in the town square. The main event of the second day, known as Puck's Fair Day, is a livestock show. On the third day, known as Scattering Day or Children's Day, King Puck is led out of town to the accompaniment of traditional Irish music. People come from all over Europe and the United States to attend the fair.

**CONTACT:**  
Puck Fair Ltd.  
Sean Scoil

**SOURCES:**  
*FolkWrldHol-1999*, p. 493

Sunhill  
Killorglin, County Kerry, Ireland  
011-353-66-976-2366; fax: 011-  
353-66-976-2366  
info@puckfair.ie  
www.puckfair.ie

◆ 1734 ◆ **Puerto Rico Constitution Day**  
*July 25*

The anniversary of the day on which Puerto Rico changed from a territory to a commonwealth and adopted its new constitution in 1952. Sometimes referred to as **Commonwealth Day**, July 25 is a legal holiday throughout the island. It is celebrated with parades, speeches, fireworks, and parties.

The most interesting thing about the relationship between Puerto Rico and the United States is its voluntary nature. Under the commonwealth arrangement, islanders elect a governor and a legislature as well as a resident commissioner who is sent—with a voice but not a vote—to the U.S. Congress in Washington, D.C. The relationship remains permanent for as long as both parties agree to it, but it can be changed at any time by mutual consent. The reason Puerto Rico became a commonwealth rather than an independent republic or a state is that the election of 1948 failed to produce a majority vote in favor of either of these alternatives.

**CONTACT:**  
Puerto Rico Tourism Company  
666 Fifth Ave., 15th Fl.  
New York, NY 10103  
800-866-7827  
gotopuertorico.com

**SOURCES:**  
*AmerBkDays-2000*, p. 543  
*AnnioHol-2000*, p. 123

◆ 1735 ◆ **Pulaski Day**  
*October 11; first Sunday in October*

Count Casimir Pulaski was already a seasoned fighter for the cause of independence when he first arrived in America in 1777 to help General George WASHINGTON and the Continental Army overthrow the British. While still a teenager he had fought to preserve the independence of his native Poland, and when he was forced to flee his country he ended up in Paris. There he met Benjamin FRANKLIN and Silas Deane, who were impressed by his military background and arranged for him to join the American revolutionaries.

Although he was put in charge of the mounted units and given the title Commander of the Horse, Pulaski had trouble maintaining his soldiers' respect. He spoke no English and was unwilling to take orders from anyone, including Washington. Eventually he resigned from the army and raised an independent cavalry corps, continuing his fight for the colonies' independence. It was on October 11, 1779, that the Polish count died while trying to free Savannah, Georgia, from British control.

The president of the United States proclaims October 11 as Pulaski Day each year, and it is observed with parades and patriotic exercises in communities in Georgia, Indiana, Nebraska, and Wisconsin. The biggest Pulaski Day parade takes place in New York City on the first Sunday in October, when more than 100,000 Polish Americans march up Fifth Avenue.

**CONTACT:**  
General Pulaski Memorial Parade Committee

**SOURCES:**  
*AmerBkDays-2000*, p. 184  
*AnnioHol-2000*, pp. 39, 171

info@pulaskiparade.org  
pulaskiparade.org

◆ 1736 ◆ **Punky (Punkie) Night**

*Last Thursday in October*

In the English village of Hinton St. George, Somerset, it is traditional for both children and adults to walk through town carrying “punkies,” or lanterns made from carved-out mangel-wurzels, or mangolds (a variety of beet), with candles in them. Some say that the custom originated when parish women made crude vegetable lanterns to guide their husbands home after a long evening at the local pub. October 28 was traditionally the date for the Chiselborough Fair, and it was not uncommon for the men to drink too much and get lost in the fields on their way home.

Although this custom is observed in other English towns, the celebration at Hinton St. George is by far the best established. There is a procession of children carrying punkies through the streets, begging for money, and singing the “punkie song.” A prize is given out for the best carved punkie. There is no evidence that the name “punkie” came from “pumpkin,” but the custom is very similar to what takes place on HALLOWEEN in the United States, where carved, candlelit pumpkins are displayed in windows and on doorsteps.

**SOURCES:**

*DictDays-1988*, p. 92  
*FolkWrldHol-1999*, p. 603  
*OxYear-1999*, p. 394

◆ 1737 ◆ **Puppeteers, Festival of**

*Early July*

The art of making and performing with puppets has enjoyed a resurgence in the decades since World War II—particularly in the Czech Republic, where puppet ensembles proliferated after 1945. Every summer since 1951, a nationwide festival of puppeteers has been held in Chrudim. Puppeteers from other countries are often invited to participate in the festival.

In addition to the performances of puppet theaters, there are discussions and seminars on the art of puppetry.

Other international puppet festivals have been held in Barcelona, Spain; Braunschweig, Germany; Bielski-Biala, Poland; Bialystok, Poland; Bochum, Germany; and Washington, D.C.

**CONTACT:**

City of Chrudim  
info@chrudim-city.cz  
www.chrudim-city.cz/eng.htm

**SOURCES:**

*IntlThFolk-1979*, p. 88

◆ 1738 ◆ **Purim**

*Between February 25 and March 25; Adar 14*

Six hundred years before the Christian era, most Jews were slaves in Persia. The Persian prime minister Haman, who generally hated Jews and particularly hated a proud Jew named Mordechai, persuaded King Ahasuerus (Xerxes I) to let him destroy the empire’s entire Jewish population. Haman cast lots (*pur* is Akkadian for “lot”) to find out which day would be the most auspicious for his evil plan, and the lots

told him that things would go especially well on the 14th of Adar. This is why Purim is also called **The Feast of Lots**.

The king did not realize that his own wife, Esther, was Jewish, and that Mordechai was her cousin, until she pleaded with him to spare her people. Haman was hanged, and his position as prime minister was given to Mordechai.

Ahasuerus granted the Jews an extra day to vanquish Haman’s supporters, so the rabbis decreed that in Jerusalem and other walled cities, Purim should be celebrated on 15 Adar and called *Purim Shushan*, Hebrew for “Susa,” the Persian capital. In leap year, the 14th (or 15th in Jerusalem) Adar is known as *Purim Katan*, “the lesser Purim.”

The Old Testament Book of Esther is read aloud in synagogues on the eve and morning of Purim, and listeners drown out every mention of Haman’s name by jeering and stamping their feet. Purim is also a time for sharing food with friends and for charity to the poor.

*See also* PURIMS, SPECIAL

**CONTACT:**

Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/purim/default.htm

Union for Reform Judaism  
633 Third Ave.  
New York, NY 10017-6778  
212-650-4000  
urj@urj.org  
urj.org/ (click on “Learning,” then on “Jewish Holidays”)

**SOURCES:**

*AmerBkDays-2000*, p. 226  
*BkFest-1937*, p. 206  
*DaysCustFaith-1957*, p. 68  
*DictFolkMyth-1984*, p. 477  
*DictWrldRel-1989*, pp. 155, 588  
*EncyRel-1987*, vol. 4, p. 438  
*FolkAmerHol-1999*, p. 112  
*FolkWrldHol-1999*, p. 180  
*OxYear-1999*, p. 727  
*RelHolCal-2004*, p. 57

◆ 1739 ◆ **Purims, Special**

*Various*

Just as Jews throughout the world celebrate their escape from the evil plot of the Persian prime minister Haman (*see* PURIM), many individual Jewish communities commemorate their deliverance from specific calamities by observing their own Purims. The **Padua Purim**, for example, observed on 11 Siwan, celebrates Jews’ deliverance from a major fire in Padua, Italy, in 1795. The **Baghdad Purim**, observed on 11 Av, celebrates the conquest of Baghdad by the Arabs and the defeat of the Persians. The **Snow Purim**, observed on 24 Tevet, celebrates the major snowstorm in Tunis that caused extensive damage and injury elsewhere but left the Jewish quarter of the city untouched. And the **Hitler Purim**, observed in Casablanca, Morocco, on 2 Kislev, commemorates the city’s escape from German domination during World War II.

**CONTACT:**

Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/purim/when.htm

**SOURCES:**

*RelHolCal-2004*, p. 57

◆ 1740 ◆ **Pushkar Mela**

*October-November; full moon day of Hindu month of Kartika*

A camel fair and one of the best known of the Hindu religious fairs of India, held at Pushkar, the place where it is said a lotus flower slipped out of Lord Brahma's hands. Water sprang up where the petals fell and created the holy waters of Pushkar Lake. A temple to Brahma on the shore of the lake is one of the few temples in India dedicated to Brahma. Pushkar is in the state of Rajasthan, a vast desert area dotted with oases and populated with wild black camels.

The commercial side of the fair features the sale of about 10,000 camels. Sheep, goats, horses, and donkeys are also sold there. Countless stalls offer such camel accouterments as saddles and blankets embellished with mirrors, bangles, brass utensils, and brass-studded belts. Camel races are a highlight. In the "camel rush" people jump onto camels, and the camel that holds the most people wins a prize.

On the night of the full moon (*Kartika Purnima*), devotees bathe in the waters of the lake and then make offerings of coconut and rice at the Brahma temple.

**CONTACT:**

Rajasthan Dept. of Tourism,  
Art & Culture  
Govt. Hostel Campus  
Paryatan Bhawan, M.I. Rd.  
Jaipur, Rajasthan 302 001 India  
011-91-141-5110595; fax: 011-91-  
141-5110591

adv@rajasthantourism.gov.in  
www.rajasthantourism.gov.in/attractions/fair&festival/pushkar.htm

**SOURCES:**

*BkHolWrld-1986*, Oct 21  
*GdWrldFest-1985*, p. 112

◆ 1741 ◆ **Putrada Ekadashi**

*July-August; 11th day of waxing half of Hindu month of Sravana*

The Hindu EKADASHI, or 11th-day fast known as Putrada Ekadashi, is observed primarily by parents who want to produce a son. A fast is observed, Vishnu is worshipped and meditated upon, and the Brahmans are fed and presented with robes and money. Fasting and piety on this day are believed to ensure the conception of a boy, especially for those who sleep in the same room where Vishnu has been worshipped.

Would-be parents are also expected to observe the Ekadashi that falls in the waning half of the month of Sravana. It is known as **Kamada Ekadashi**, or the Wish-Fulfilling Ekadashi.

**SOURCES:**

*RelHolCal-2004*, p. 172

◆ 1742 ◆ **Pythian Games**

*Every four years in August*

The ancient Greek games considered next in importance to the OLYMPIC GAMES. From 586 B.C., they were held every four years on the plain near Delphi. Competitions in instrumental music, singing, drama, and recitations in verse and prose were primary, but there were also athletic and equestrian contests modeled on those at Olympia. The prize was a crown of bay leaves.

See also ISTHMIAN GAMES, NEMEAN GAMES, OLYMPIC GAMES

**SOURCES:**

*DictFolkMyth-1984*, p. 67  
*NewCentClassHandbk-1962*, p. 956  
*OxClassDict-1970*, p. 904



# Q

## ◆ 1743 ◆ Qatar Independence Day *September 3*

This national holiday celebrates Qatar's full independence from Britain on this day in 1971.

**CONTACT:**  
Qatar Embassy  
4200 Wisconsin Ave., N.W., Ste.  
200  
Washington, DC 20016  
202-274-1600; fax: 202-237-0061

**SOURCES:**  
*AnnivHol-2000*, p. 149

## ◆ 1744 ◆ Qing Ming Festival (Ching Ming Festival) *Fourth or fifth day of third lunar month*

A day for Chinese throughout the world to honor their dead. *Qing Ming* means 'clear and bright,' and refers to the weather at this time of year. It is a Confucian festival that dates back to the Han Dynasty (206 B.C. to 221 A.D.), and it is now a Chinese national holiday. It is computed as 105 days after the WINTER SOLSTICE, Tong-ji.

The day is observed in the countryside with visits to ancestral graves to sweep, wash, repair, and paint them. Offerings of food, wine, incense, and flowers are made, firecrackers are set off, and paper money is burned at the graveside, so that the ancestors will have funds to spend in the afterworld. (The Chinese traditional belief is that the afterlife is quite similar to this life, and that the dead live a little below ground in the Yellow Springs region.)

In ancient China, people spent Qing Ming playing Chinese football and flying kites. Today, they picnic and gather for family meals. In the cities, though, it has been changed to a day of patriotism with placement of memorial wreaths only to Chinese revolution heroes in a few state-run public cemeteries.

The day is also called **Cold Food Day** (in Korea, **Han Sik-il**; in Taiwan, **Han Shih**) because, according to an ancient legend, it was taboo to cook the day before.

In Taiwan, yellow paper strips about 3 x 2 inches, are stuck in the ground of the grave, as is shingling. This symbolically maintains the home of one's ancestors. Then the prayers and food offerings are done.

See also THANH-MINH and ULLAMBANA

**CONTACT:**  
Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428  
nycwwo@hktb.com  
www.discoverhongkong.com/  
eng/heritage/festivals/he\_  
fest\_chin.jhtml

Taiwan Government Information  
Office  
4201 Wisconsin Ave., N.W.  
Washington, DC 20016  
202-895-1850; fax: 202-362-6144  
tecroinfodc@tecro-info.org  
www.gio.gov.tw/info/festival\_  
c/tomb\_e/tomb.htm

**SOURCES:**  
*BkFestHolWrld-1970*, p. 87  
*BkHolWrld-1986*, Apr 6  
*DictFolkMyth-1984*, pp. 225,  
228, 478, 789  
*EncyRel-1987*, vol. 3, pp. 293,  
325  
*FolkWrldHol-1999*, p. 279  
*OxYear-1999*, p. 705  
*RelHolCal-2004*, p. 232

## ◆ 1745 ◆ Quadragesima Sunday *Between February 8 and March 14; first Sunday in Lent in West*

The name for the first Sunday in LENT is derived from the Latin word meaning "fortieth." The first Sunday of the Lenten season is 40 days before EASTER. The other "numbered" Sundays, all before Lent, are Quinquagesima ("fiftieth"), Sexagesima ("sixtieth"), and Septuagesima ("seventieth"). These are reckoned by an approximate number of days before Easter; only Quadrigesima is close to the actual count. These names, as well as "Pre-Lent," are no longer used, the calendar now referring to the number of Sundays after EPIPHANY, e.g. first Sunday after Epiphany, second Sunday after Epiphany, and so on until ASH WEDNESDAY, then, first Sunday in Lent.

**SOURCES:**  
*DictDays-1988*, p. 93  
*EncyEaster-2002*, pp. 19, 349,  
350  
*FestWestEur-1958*, p. 8  
*OxYear-1999*, pp. 42, 43, 602,  
605, 612  
*RelHolCal-2004*, p. 92  
*SaintFestCh-1904*, p. 97

◆ 1746 ◆ **Quadrilles of San Martin**

November 11

Every year on San Martin's Day (see MARTINMAS), the Quadrilles of St. Martin—often described as an “equestrian ballet”—have been held in the old Colombian town named after the saint. Forty-eight expert riders, all male and mounted on Creole horses, divide into four groups and take their places at the four corners of the town's large square.

Each group of riders is dressed to represent a different ethnic group that has played a part in Colombia's past: The Moors (Arabs) wear turbans and white, Oriental-looking robes and carry scimitars; the Spaniards wear black riding jackets, white breeches, tall boots, and cowboy hats and carry sabers; the Blacks wear exotic African headgear and animal skins and carry long machetes; and the Indians wear feather head-dresses, breastplates, and elaborate necklaces and are armed with bows and arrows.

The performances reenact various events in Colombia's history, including the battles between the Spanish and the Moors and the wars of independence waged against Spain. Although the acts themselves are carefully staged, they often involve improvisation requiring fast riding and split-second timing.

After the Quadrilles are over, residents and visitors gather in the square's open-air cafes to drink *aguardiente*, the local anise-flavored liquor, to eat *ternara a la llanera*, or barbecued baby beef, and to watch the fireworks displays that are set off over the city. Participation in the Quadrilles is an honor that is handed down from one generation to the next among the city's oldest families.

See also MOORS AND CHRISTIANS FIESTA

**CONTACT:**  
Colombian Embassy  
2118 Leroy Pl., N.W.  
Washington, DC 20008  
202-387-8338; fax: 202-232-8643  
emwas@colombiaemb.org

**SOURCES:**  
*GdWrldFest-1985*, p. 65

◆ 1747 ◆ **Quarter Days**

Various

The four traditional quarter days in England, Northern Ireland, and Wales are LADY DAY (March 15), MIDSUMMER DAY (June 24), MICHAELMAS (September 29), and CHRISTMAS Day (December 25). They mark off the four quarters of the year and the times at which rents and other payments are due. It was also customary to move into or out of a house on a quarter day.

In Scotland the quarter days are CANDLEMAS (February 2), PENTECOST (or Whitsunday, the seventh Sunday after Easter), LAMMAS (August 1), and MARTINMAS (November 11).

See also CROSS-QUARTER DAYS

**SOURCES:**  
*DictDays-1988*, pp. 18, 66, 73,  
75, 93, 131  
*DictFolkMyth-1984*, p. 601  
*FestSaintDays-1915*, pp. 163,  
166, 204  
*OxYear-1999*, pp. 521, 588  
*RelHolCal-2004*, p. 268

◆ 1748 ◆ **Quartier D'ete**

Mid-July to mid-August

From mid-July to mid-August the city of Paris, France, hosts an outdoor arts festival, featuring more than 200 performances and 450 guest artists. Events take place in concert halls, gardens, parks, squares, and alongside the city's monuments. The menu of events includes music, dance, theater, film, and circus performances, as well as storytelling and visual arts exhibits. The festival began in 1990.

**CONTACT:**  
Paris Convention and Visitors  
Bureau  
25 rue des Pyramides  
Paris 75001 France  
011-33-892-683-000; fax: 011-33-1-  
49-52-53-00  
info@paris-touristoffice.com

◆ 1749 ◆ **Quebec Winter Carnival**

Late January to mid-February

Winter carnivals are common throughout Canada, but the celebration of winter that has been held since the mid-1950s in Quebec City ranks among the great carnivals of the world. It begins with the Queen's Ball at the Château Frontenac, a hotel resembling a huge medieval castle in the center of the city, and a parade of illuminated floats.

The International Ice Sculpture Contest, featuring artists from several northern countries, is held at Place Carnaval. More than 40,000 tons of snow are trucked in to construct a large snow castle, which is illuminated at night and which serves as a mock jail for those who fail to remain smiling throughout the celebration. Bonhomme Carnaval, the festival's seven-foot-high snowman mascot dressed in a red cap and traditional sash, roams the streets teasing children and looking for people to lock up in the Ice Palace. The festival drink is caribou, a blend of white alcohol and red wine.

An unusual festival event is the hazardous race of steel-bottomed boats on the semi-frozen St. Lawrence River. Each boat has a team of five, and its members must maneuver around ice floes and occasionally drag their boats over large patches of ice.

An interesting feature of this festival is the way it is financed. A principal source of income for the Carnival Association is the candle, or “bougie,” sale. People who buy the bougies increase the chances that their representative “duchess” (and there are a number of duchesses chosen from all over Quebec) will be selected as Carnival Queen. They also get a chance to participate in a giant lottery. More than 10,000 people participate in the sale and distribution of candles on “Bougie Night.”

**CONTACT:**  
Carnaval de Quebec M. Christie  
Direction des Communications  
290, rue Joly  
Quebec, Quebec G1L 1N8  
Canada  
418-626-3716; fax: 418-626-7252  
www.carnaval.qc.ca/

**SOURCES:**  
*FolkWrldHol-1999*, p. 138  
*GdWrldFest-1985*, p. 56

◆ 1750 ◆ **Quecholli**

*280th day of the Aztec year; end of 14th month*

Mixcoatl was the Aztec god of the chase, also known as the Cloud Serpent. He had deer or rabbit characteristics, was identified with the morning star, and, as one of the four creators of the world, made fire from sticks just before the creation of man. The festival in his honor, known as Quecholli, was observed with a ceremonial hunt. According to the civil cycle of the Aztec calendar—which consisted of 18 months of 20 days each, plus five unlucky days—Quecholli was celebrated at the end of the 14th month. This was also the day on which weapons were made.

**SOURCES:**  
*DictFolkMyth-1984*, p. 734

◆ 1751 ◆ **Queen Elisabeth International Music Competition**

*May*

One of the world's most prestigious music competitions and the largest musical event in Brussels takes place throughout the month of May each year. Open to young competitors from around the world, the competition focuses on violinists one year, composers the next, pianists the third year, and singers the fourth year. It is timed to coincide with the birthday of Queen Elisabeth of Belgium, who supported and encouraged violinist-composer Eugène Ysaie when he started the event in 1937.

Although billed as a competition, the public is invited to attend every stage of the contest, from the initial tests at the Royal Conservatory of Music to the winner's performance with full orchestra at the Beaux Arts Palace. Members of the jury, many of whom are past winners of the competition, also perform for the public one evening during the month-long competition, and a distinguished musician is invited to give the opening concert.

**CONTACT:**  
Secretariat of the Queen Elisabeth Competition  
20, rue aux Laines  
Brussels B-1000 Belgium  
011-32-2-213-40-50; fax: 011-32-2-514-3297  
info@qeimc.be  
www.concours-reine-elisabeth.be

**SOURCES:**  
*MusFestEurBrit-1980*, p. 33

◆ 1752 ◆ **Queen Elizabeth II Birthday**

*June*

Queen Elizabeth II was born on April 21, 1926, but her birthday is officially observed on a Saturday in June by proclamation each year (it may be changed if the weather is really foul). A good explanation for the discrepancy in dates is that April weather is notoriously bad in London.

The celebration includes Trooping the Colour. The "colour" referred to here is the regimental flag. When British soldiers went to battle, it was important that they be able to recognize their flag so they could rally around it. "Trooping the Colour" was a marching display put on for new recruits so they would know what their regiment's flag looked like.

In 1805 the ceremony became an annual event to celebrate the king or queen's official birthday. Today, a different regiment is chosen each year to parade its flag before Queen Elizabeth II, who sits on horseback and inspects the troops in their brightly colored uniforms as they pass before her in London's Horseguards Parade, a large open space in Whitehall. Then she rides in a carriage back to Buckingham Palace. Although the event attracts thousands of tourists, many Londoners turn out for the traditional ceremony as well.

Queen's Birthday is a national holiday in Australia, where it is celebrated on the second Monday in June. It was first observed there in 1788, not long after the country was settled. June 4, the birthday of King George III, was set aside at that time as a holiday for convicts and settlers. After George V died in 1936, the date of his birth, June 3, was set aside to honor the reigning king or queen. Bermuda holds an annual military parade on Hamilton's Front Street in honor of the Queen.

**CONTACT:**  
The British Monarchy Official Web Site  
Buckingham Palace  
London SW1A 1AA United Kingdom  
www.royal.gov.uk/ (click on 'The Monarchy Today,' 'Ceremonies & Pageantry,' 'Queen's Ceremonial Duties,' then select 'Trooping the Colour')

**SOURCES:**  
*AnnivHol-2000*, pp. 65, 109  
*BkHolWrld-1986*, Jun 13  
*DictDays-1988*, p. 112  
*NatlHolWrld-1968*, p. 78

◆ 1753 ◆ **Queen Juliana's Birthday**

*April 30*

Juliana Louise Emma Marie Wilhelmina, born on this day in 1909, was queen of the Netherlands from 1948 until 1980, when she voluntarily abdicated in favor of her oldest daughter, Beatrix (b. 1938). Although she aroused controversy from time to time—especially by employing a faith healer in the 1950s and by letting two of her four daughters marry foreigners, she was a popular monarch whose birthday is still celebrated throughout the Netherlands with parades, fun fairs, and decorations honoring the queens of the House of Orange. Queen Juliana died on March 20, 2004, but her birthday remains a national holiday.

**CONTACT:**  
Netherlands Government Information Service  
Postbox 20009  
2500 EA The Hague, Netherlands

**SOURCES:**  
*AnnivHol-2000*, p. 71  
*NatlHolWrld-1968*, p. 54

Memorial Website  
www.koninklijkhuis.nl/juliana/www/splash.php?

◆ 1754 ◆ **Queen Margrethe's Birthday**

*April 16*

The birthday of Queen Margrethe II (b. 1940) is observed in the capital city of Copenhagen, where people congregate in the courtyard of Amalienborg, the royal palace. Carrying small Danish flags, children cheer and sing for the Queen, refusing to go home until she comes out to greet them. She often appears on the balcony at lunchtime and makes a

speech, which is followed by a changing of the Royal Guard in its scarlet dress uniforms.

**CONTACT:**  
Royal Danish Embassy  
3200 Whitehaven St., N.W.  
Washington, DC 20008  
202-234-4300; fax: 202-328-1470  
wasamb@um.dk  
www.denmarkemb.org/  
margr94.html and www.denmarkemb.org/holidays.html

**SOURCES:**  
*AnnivHol-2000*, p. 63  
*BkHolWrld-1986*, Apr 16

◆ 1755 ◆ **Queen's Birthday in Thailand**

*August 12*

A nationwide celebration in Thailand of the birthday of Her Majesty Queen Sirikit (b. 1932). Throughout the country, buildings are decorated to honor the queen, but the most splendid are in Bangkok, where buildings and streets are brilliant with colored lights.

**CONTACT:**  
Thailand Government  
Public Relations Dept.  
Rama VI Rd.  
Bangkok, Thailand  
011-66-2-618-2373; fax: 011-66-2-618-2358  
webmaster@thailandinfo.org  
www.thaimain.org/eng/monarchy/bhumi6Q.html

**SOURCES:**  
*AnnivHol-2000*, p. 135

◆ 1756 ◆ **Queen's Day in England**

*November 17*

This is the day on which Queen Elizabeth I ascended to the throne in 1558 upon the death of her sister, Queen Mary I. Often referred to as the Virgin Queen because she never married, Elizabeth reigned for 44 years—a period that came to be known as the Elizabethan Age because it marked England's rise as a major European power in commerce, politics, and the arts.

The anniversary of her coronation was celebrated for more than 300 years after her reign ended, primarily as a holiday for those working in government offices. After the Gunpowder Plot was exposed in 1605, two years following Elizabeth's death, the day was marked by anti-papal demonstrations, which included burning the pope in effigy. **Queen Elizabeth's Day** eventually merged with the celebration of **GUY FAWKES DAY**.

**CONTACT:**  
The British Monarchy Official  
Web Site  
Buckingham Palace  
London SW1A 1AA United  
Kingdom  
www.royal.gov.uk/ (click 'History of the Monarchy,' then select 'Elizabeth I')

**SOURCES:**  
*AnnivHol-2000*, p. 192  
*DictDays-1988*, p. 93  
*OxYear-1999*, p. 466

◆ 1757 ◆ **Queenship of Mary**

*August 22*

Mary, the mother of Jesus, was identified with the title of "Queen" at least as early as the 13th century. Artists often depicted her as wearing a crown or being crowned as she was received into heaven. When Pope Pius XII solemnly defined the dogma of the ASSUMPTION of Mary in 1950, he stated that she was raised body and soul to heaven, "to shine resplendent as Queen at the right hand of her Son."

On October 11, 1954, during the Marian year that marked the centenary of the proclamation of the dogma of the IMMACULATE CONCEPTION of Mary, Pope Pius XII established the feast of the Queenship of Mary on May 31. After the Second Vatican Council, the feast (classified as an obligatory memorial) was changed to August 22 so that it would follow the Feast of the Assumption on August 15.

**SOURCES:**  
*AnnivHol-2000*, p. 140  
*ChristYr-1991*, p. 99  
*OxYear-1999*, p. 342  
*RelHolCal-2004*, p. 99

◆ 1758 ◆ **Quintaine, La**

*Second Sunday in November*

St. Leonard, the patron saint of prisoners, is honored each year in the French town of St.-Léonard-de-Noblat by a ceremony in which 30 men carry the *quintaine*, a three-foot-high box painted to resemble a prison, to the church to be blessed. Afterward they mount it on a post and strike it with mallets as they gallop by on horseback. Fragments of the smashed *quintaine* are said to bring good luck and to make hens lay eggs.

**CONTACT:**  
Saint-Leonard-de-Noblat Tourism Office  
Place du Champs de Mars  
Saint-Leonard-de-Noblat, Limousin 87400 France  
011-33-5-55-56-25-06; fax: 011-33-5-55-56-36-97  
otsi.stleo@wanadoo.fr

**SOURCES:**  
*BkHolWrld-1986*, Nov 8

◆ 1759 ◆ **Quirinalia**

*February 17*

Quirinus was an ancient Roman deity who closely resembled Mars, the god of war. His name is associated with that of the Quirinal, one of the seven hills on which Rome was built and the site of an ancient Sabine settlement that was the seat of his cult. Eventually Quirinus was identified with Romulus, one of the legendary founders of Rome, and his festival on February 17, the Quirinalia, coincided with the date on which Romulus was believed to have been deified. This festival was also associated with the advent of spring warfare, when the shields and weapons of the army which had been purified and retired for the winter, were brought out. The temple dedicated to Quirinus on the hill known as the Quirinal was one of the oldest in Rome.

**SOURCES:**  
*AmerBkDays-2000*, p. 174  
*DictFolkMyth-1984*, p. 916  
*FestRom-1981*, p. 78  
*OxYear-1999*, p. 81

# R

## ◆ 1760 ◆ Race of the Ceri

*May 15*

The Race of the Ceri (Candles) held in Gubbio, Umbria, Italy, every May 15 is thought by some to have originated in pre-Christian times because its date coincides with the IDES of May in the pagan calendar, but the better-founded explanation is that it commemorates the city's patron, St. Ubaldo Baldassini (d. 1160). The candles for which the event is named were originally made of wax but are now heavy, tower-like wooden structures reinforced with iron bands. These are taken in procession to the Piazza dei Consoli, where the teams of bearers who carry them pause to rest. Then, upon a signal, the bearers run with the candles up to the top of Mount Ingino, where they are offered to St. Ubaldo, whose feast is observed the following day.

### CONTACT:

Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

### SOURCES:

*FestEur-1961*, p. 117

## ◆ 1761 ◆ Race Relations Sunday

*Sunday nearest February 12*

This day is observed on the Sunday nearest Abraham LINCOLN'S BIRTHDAY because of the role he played in freeing the slaves during the Civil War. Up until 1965 it was sponsored by the National Council of Churches, but since that time, sponsorship has been taken over by individual denominations within the National Council. A number of Roman Catholic groups observe Race Relations Sunday as well, and some Jewish organizations observe it on the preceding Sabbath. Although it was originally conceived in 1924 as an opportunity to focus on improving relations among all races, the longstanding racial conflict between whites and African Americans in the United States has made this the focal point in recent decades.

There are a number of other observances dealing with race relations at this same time in February. The NAACP (National Association for the Advancement of Colored People) was established on Lincoln's Birthday in 1909, and members

of this organization combine the observance of Race Relations Sunday with their organization's founding and with the birthday of the black abolitionist and early human rights activist Frederick Douglass on February 7, 1817.

### SOURCES:

*DaysCustFaith-1957*, p. 60

## ◆ 1762 ◆ Race Unity Day

*Second Sunday in June*

A day observed worldwide by Baha'is and others with meetings and discussions. The day was begun in 1957 by the Baha'i National Spiritual Assembly in the United States, with the purpose of focusing attention on racial prejudice.

The Baha'is see racism as a major barrier to peace, and teach that there must be universal recognition of the oneness of all humans to achieve peace.

### CONTACT:

Baha'i National Center  
1233 Central St.  
Evanston, IL 60201  
800-22-UNITE (8-6483) or 847-  
869-9039  
bahai-info@usbnc.org  
www.us.bahai.org/

### SOURCES:

*AnnioHol-2000*, p. 109  
*ConEncyBahai-2000*, p. 286  
*RelHolCal-2004*, p. 155

## ◆ 1763 ◆ Radha Ashtami

*August-September; eighth day of waning  
half of Hindu month of Bhadrapada*

This Hindu holiday celebrates the birth of Radha, who was the mistress of the god Krishna during the period of his life when he lived among the cowherds of Vrindavana. Although she was the wife of another *gopa* (cowherd), she was the best-loved of Krishna's consorts and his constant companion. Some Hindus believe that Radha is a symbol of the human soul drawn to the ineffable god Krishna, or the pure, divine love to which the fickle, human love returns.

Images of Radha are bathed on this day and then dressed and ornamented before being offered food and worship. Hindus bathe in the early morning and fast all day to show their devotion to Radha.

**SOURCES:**  
*RelHolCal-2004*, p. 175

◆ 1764 ◆ **RAGBRAI**

*Last full week in July*

A bicycle ride (not race) across the state of Iowa that is billed as the oldest, longest, and largest bicycle-touring event in the nation and possibly the world. The sponsor from the start has been the *Des Moines Register*, and "RAGBRAI" stands for **Register's Annual Great Bicycle Ride Across Iowa**. The field is limited to 8,500, and participants are chosen through a drawing.

The ride began in 1973 when Don Kaul, a *Register* columnist who worked out of Washington D.C., was challenged by another columnist, John Karras, to bicycle across the state to learn about Iowa. The challenge was accepted, and both decided to ride. Karras wrote an article telling about the plan and inviting readers to go along: at the start of the race, there were 300 riders, and 115 rode the distance. One of these was 83-year-old Clarence Pickard, who rode a woman's bike from border to border.

The ride was intended as a one-time event, but interest was such that it continued the next year, and the next, when it got the RAGBRAI name. The route is different each year but always runs from west to east. Distances average 471 miles; the longest was the 540 miles of RAGBRAI XIII in 1985. According to tradition, riders dip their rear tires in the Missouri River at the start of the tour and seven days later dip their front tires in the Mississippi River when they finish. Multi-day touring rides have been organized in other states since RAGBRAI started.

**CONTACT:**  
 RAGBRAI  
 P.O. Box 622  
 Des Moines, IA 50303-0622  
 800-IRIDEIA (474-3342); fax: 515-284-8138  
 info@ragbrai.org  
 www.ragbrai.org/

**SOURCES:**  
*AnnivHol-2000*, p. 127

◆ 1765 ◆ **Raid on Redding Ridge**

*First weekend in June*

Held at Putnam Memorial State Park, reenactors portray the British invasion of Connecticut in 1777. Other activities include encampments of both British and American soldiers, artillery demonstrations, infantry drills, and crafts of the Revolutionary period. Spectators are kept a safe distance away, but they are encouraged to observe and ask questions.

**CONTACT:**  
 Putnam Memorial State Park  
 429 Black Rd. Tpk.  
 Redding, CT 06896  
 203-938-2285  
 dep.state.ct.us/stateparks/  
 parks/putnam.htm

◆ 1766 ◆ **Raksha Bandhan**

*July-August; full moon day of Hindu month of Shavana*

A day, sometimes also referred to as **Brother and Sister Day**, celebrated in some parts of India by brothers and sisters to

reaffirm their bonds of affection, as well as to perform a ritual of protection. A sister ties a bracelet, made of colorful threads and amulets, called a *rakhi* on her brother's wrists. The brother in turn may give his sister gifts—a piece of jewelry or money—while promising to protect her.

In Nepal it is a festival for both Hindus and Buddhists, for which they may even attend each others' temples. The Brahmins put the golden threads around everyone's wrist; it is worn until DEWALI.

**CONTACT:**  
 India Ministry of External Affairs  
 meadev.nic.in/earthquake/culture/festival/rakhi.htm

**SOURCES:**  
*BkFest-1937*, p. 159  
*BkHolWrld-1986*, Nov 3  
*EncyRel-1987*, vol. 6, p. 362; vol. 15, p. 480  
*FolkWrldHol-1999*, p. 466  
*RelHolCal-2004*, p. 172

◆ 1767 ◆ **Rally Day**

*Late September or early October*

In liturgical Protestant churches, Rally Day marks the beginning of the church calendar year. It typically occurs at the end of September or the beginning of October. Although not all Protestant churches observe this day, the customs associated with it include giving Bibles to children, promoting children from one Sunday school grade to the next, welcoming new members into the church, and making a formal presentation of church goals for the coming year.

**SOURCES:**  
*RelHolCal-2004*, p. 101

◆ 1768 ◆ **Ram Roasting Fair**

*May-June; Tuesday after Pentecost*

The town of Kingsteignton in Devonshire, England, observes an annual custom every year on Whit-Tuesday (see WHIT-MONDAY) that is said to date back to pre-Christian times, when the village suffered from lack of water. The people prayed to their gods for help, and almost immediately a new spring rose in a meadow nearby. The spring, known as Fair Water, never ran dry, even during the hottest of summers. A live ram was slaughtered as a thanksgiving offering.

After Christianity arrived in Devonshire, a live lamb was carried through the streets on Whit-Monday in a cart covered with lilacs and laburnum, and everyone who met it was asked to contribute something toward the cost of the next day's ceremony. On Tuesday the ram was killed and roasted whole, and slices of the meat were sold cheaply to the poor.

Today, the people of Kingsteignton still observe the annual ram roasting—usually a deer roasting, because rams are more costly and harder to come by. Local butchers in long white coats turn the spit over a huge log fire, while the crowds amuse themselves with sports and MAY DAY festivities. In the evening, the deer is cut up and distributed to the holders of lucky numbers, since there is not enough meat for everyone.

**CONTACT:**  
 Visit Britain  
 551 Fifth Ave., Ste. 701  
 New York, NY 10176  
 800-462-2748  
 travelinfo@visitbritain.org

**SOURCES:**  
*EngCustUse-1941*, p. 8  
*YrbookEngFest-1954*, p. 241  
*YrFest-1972*, p. 40

◆ 1769 ◆ **Rama Leela Festival**

September-October; near the 10th day of waxing half of Hindu month of *Asvina*

The Hindu festival of Dussehra (see DURGHA PUJA), observed on the 10th day of the waxing half of *Asvina*, celebrates the victory of the legendary hero Rama over the demon Ravana. The Rama Leela (or Ramalila) is a cycle of pageant plays based on the Hindu epic, *Ramayana*, which details the life and heroic deeds of Rama. Around the time of Dussehra, therefore, the Rama Leela is performed in towns and cities through northern India—most notably at Agra, Allahabad, Rama Nagar, and Varanasi. The performances last between seven and 31 days, during which the *Ramayana* is constantly recited to the accompaniment of music.

Perhaps the most important of these performances takes place for 31 days in Rama Nagar, where the scenes are enacted at various set locales in the form of processions depicting various scenes from the *Ramayana*.

**CONTACT:**

Uttar Pradesh Tourism Dept.  
Rajarshi Purshottam Das Tandon  
Paryatan Bhavan  
Lucknow, Uttar Pradesh C-13  
India  
011-91-522-230-8916; fax: 011-91-522-230-8937  
upstdc@up-tourism.com  
www.up-tourism.com/fair/  
main.htm

**SOURCES:**

IntlThFolk-1979, p. 216  
RelHolCal-2004, p. 176

◆ 1770 ◆ **Ramadan**

Ninth month of the Islamic year

The month of Ramadan traditionally begins with the actual sighting of the new moon, marking the start of the ninth month in the Islamic lunar calendar. Authorities in Saudi Arabia are relied upon for this official sighting. With the exception of children, the sick, and the very old, devout Muslims abstain from food, drink, smoking, sex, and gambling from sunrise to sunset during this period.

This holiest season in the Islamic year commemorates the time when the Qur'an, the Islamic holy book, is said to have been revealed to Muhammad. This occurred on LAYLAT AL-QADR, one of the last 10 nights of the month. Fasting during the month of Ramadan is one of the Five Pillars (fundamental religious duties) of Islam. It is a time for self-examination and increased religious devotion—similar to the Jewish period from ROSH HASHANAH to YOM KIPPUR and the Christian LENT.

Many West Africans have a two-day carnival, similar to SHROVE TUESDAY, before Ramadan starts.

Because it is based on the Islamic lunar calendar, which does not use intercalated days to stay aligned with the solar calendar's seasons, Ramadan moves through the year, occurring in each of the seasons over time.

The **Fast of Ramadan** ends when the new moon is again sighted and the new lunar month begins. It is followed by the ID AL-FITR, Festival of Breaking Fast, which lasts for three days and is marked by feasting and the exchange of gifts.

**SOURCES:**

AmerBkDays-2000, p. 870  
AnniwHol-2000, p. 234  
BkFest-1937, p. 238  
BkFestHolWrld-1970, pp. 80, 112  
BkHolWrld-1986, May 29  
ConEncylslam-1991, p. 329  
DictDays-1988, p. 94  
DictWrldRel-1989, pp. 65, 365, 597, 661  
FolkWrldHol-1999, p. 668  
OxYear-1999, p. 733  
RelHolCal-2004, p. 147

◆ 1771 ◆ **Ramanavami (Ram Navami)**

March-April; ninth day of waxing half of Hindu month of *Caitra*

The Hindu festival of Ramanavami celebrates the birth of Rama, who was the first son of King Dasaratha of Ayodhya. According to Hindu belief, the god Vishnu was incarnated in 10 different human forms, of which Rama was the seventh. He and his wife, Sita, are venerated by Hindus as the ideal man and wife. Because Rama is the hero of the great religious epic poem, the *Ramayana*, Hindus observe his birthday by reciting stories from it. They also flock to temples, such as that in Ayodhya in Uttar Pradesh, where the image of Rama is enshrined, and chant prayers, repeating his name as they strive to free themselves from the cycle of birth and death.

**CONTACT:**

Uttar Pradesh Tourism Dept.  
Rajarshi Purshottam Das Tandon  
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011-91-522-230-8916; fax: 011-91-522-230-8937  
upstdc@up-tourism.com  
www.up-tourism.com

**SOURCES:**

BkFest-1937, p. 164  
BkHolWrld-1986, Apr 18  
DictFolkMyth-1984, p. 923  
DictWrldRel-1989, pp. 304, 597  
FolkWrldHol-1999, p. 260  
RelHolCal-2004, p. 185

◆ 1772 ◆ **Ramayana Ballet**

Full moon nights from May to October

The most spectacular dance-drama on the island of Java, Indonesia, is held on an open-air stage at the Prambanan Temple near Yogyakarta. The ballet is a contemporary abbreviated version of the Hindu epic, the *Ramayana*, unfolding over the four nights to tell the story of Prince Rama banished from his country to wander for years in the wilderness. More than 100 dancers and players in *gamelans* (percussive orchestras) present spectacles of monkey armies, giants on stilts, and clashing battles. The rich carvings—lions and *Ramayana* scenes—of the Prambanan temple complex in the background are spotlighted by the moon.

**CONTACT:**

Yogyakarta Tourist Information  
Centre  
Jl. Malioboro 14  
Yogyakarta 55213 Indonesia  
011-62-274-62811, ext. 218

**SOURCES:**

GdWrldFest-1985, p. 113  
IntlThFolk-1979, p. 225

◆ 1773 ◆ **Rand Show**

March-April; during the Easter season

Also known as the **Rand Easter Show**, this South African industrial, commercial, and agricultural show, founded in

1895, is similar to what a huge state fair is like in the United States. The Rand Show was sponsored by the Witwatersrand Agricultural Society, but has been owned by Kagiso Media since 1999. It is considered to be the most important event of its kind in South Africa. It features agricultural, industrial, and livestock exhibitions, equestrian shows, live entertainment, and an amusement park. The most popular feature is the consumer goods display. Hundreds of thousands of people attend the Rand Show each year, which is held at the Expo Centre in Johannesburg.

**CONTACT:**

Rand Show  
Kagiso Exhibitions  
1st Fl., Block D, Crownwood  
100 Northern Pky., Ormonde  
Johannesburg, South Africa  
011-27-11-661-4000; fax: 011-27-  
11-496-3991  
randshow@kagisoexpo.co.za  
www.randshow.co.za/

**SOURCES:**

*GdWrldFest-1985*, p. 160

◆ 1774 ◆ **Rara (Ra-Ra)**

*February-April; weekends in Lent*

In Haiti the celebration of CARNIVAL is known as Rara for the groups of people who come down from the hills to dance in processions on the weekends throughout LENT and particularly during EASTER week. It begins by calling on Legba, who appears as Carrefour, the guardian of thresholds and crossroads.

Each Rara band consists of a musical group, a band chief, a queen with attendants, a women's choir, and vendors selling food. The group's leader often dresses like a jester and twirls a long baton known as a *jonc*. On SHROVE TUESDAY night, the Rara bands perform a Bruler Carnival in which they carry out the ritual burning of various carnival objects then make a cross on their forehead with the ashes. Rara has deep ties with Voodoo and its resemblance to other Carnival celebrations is largely superficial.

See also CARNIVAL LAMAYOTE

**CONTACT:**

Haitian Embassy  
2311 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-332-4090; fax: 202-745-7215  
embassy@haiti.org

**SOURCES:**

*BkHolWrld-1986*, Apr 9  
*FestWrld: Haiti-1999*, p. 11  
*FolkWrldHol-1999*, p. 139  
*RelHolCal-2004*, p. 284

◆ 1775 ◆ **Rasa Leela Festival**

*August-September; Hindu month of  
Bhadrapada*

JANMASHTAMI is the birthday of Krishna, the eighth incarnation of the Hindu god Vishnu, which is observed on the new moon day of the month of Bhadrapada. In the city of Mathura in Uttar Pradesh, an important center of Indian art and the birthplace of Krishna, a month-long festival is held during Bhadrapada. The Rasa Leela play cycle, a traditional operatic ballet based on the Krishna legend, is performed throughout the month. In other Indian cities, such as Manipur, the festival has been shortened. The Rasa Leela (or Ras-Lila) Festival takes its name from the *ras*, or dance, of Krishna, the divine flute-player, and his consort, Radha.

**CONTACT:**

Uttar Pradesh Tourism Dept.  
Rajarshi Purshottam Das Tandon  
Paryatan Bhavan  
Lucknow, Uttar Pradesh C-13  
India  
011-91-522-230-8916; fax: 011-91-  
522-230-8937  
upstdc@up-tourism.com  
www.up-tourism.com/fair/  
main.htm

**SOURCES:**

*DictFolkMyth-1984*, p. 924  
*EncyRel-1987*, vol. 4, p. 455

◆ 1776 ◆ **Rat's Wedding Day**

*Nineteenth day of first lunar month*

The Rat's Wedding Day is observed in some Chinese households on the 19th day of the first lunar month. It is customary to go to bed early so that the rats have plenty of time to enjoy themselves. Food is left out for them in the hope that it will dissuade the more ravenous rodents from disturbing the householder's kitchen. If a very large rat takes up residence in a house, it is regarded as the "Money Rat" and is treated well on this day, for its arrival indicates that the householder will prosper.

**SOURCES:**

*FolkWrldHol-1999*, p. 97  
*OxYear-1999*, p. 700

◆ 1777 ◆ **Rath Yatra**

*June-July; second day of waxing half of  
Hindu month of Asadha*

An outpouring of tens of thousands of pilgrims to honor Jagannath, Lord of the Universe, in Puri in the state of Orissa, India. Jagannath, worshipped primarily in Orissa, is a form of Krishna (though the term applies also to Vishnu), and the Jagannath Temple in Puri is one of the largest Hindu temples in the country.

During the festival, wooden images of Jagannath, his brother, Balbhadra, and his sister, Subhadra, are taken in procession in three huge chariots or carts that look like temples and are called *raths*. They go from the Jagannath Temple to be bathed at Gundicha Mandir, a temple about a mile away; the gods are installed there for a week before being brought back to the Jagannath Temple. This is such a popular festival because all castes are considered equal, and everyone has to eat the food prepared by low caste men at the shrine.

The main chariot has a striped yellow-and-orange canopy 45 feet high with 16 wheels, each seven feet in diameter. It is occupied by scores of riders and pulled by thousands of devotees. Because the moving chariot becomes an inexorable force that could crush anything in its path, the name of the god entered the English language as "Juggernaut."

The festival is also known as the **Jagannath Festival**, or **Car Festival**. Others are held in Varanasi, Uttar Pradesh State, in Mahesh, a suburb of Calcutta, West Bengal State, and other areas, but the most impressive Rath Yatra is at Puri.

**CONTACT:**

Orissa Department of Tourism  
Paryatan Bhawan  
Museum Campus  
Bhubaneswar 751014 India  
011-91-674-2432177  
ortour@sancharnet.in

**SOURCES:**

*BkHolWrld-1986*, Jul 12  
*DictFolkMyth-1984*, p. 537  
*DictWrldRel-1989*, pp. 304,  
368  
*RelHolCal-2004*, p. 170



www.orissatourism.gov.in/

◆ 1778 ◆ **Ratification Day**

January 14

Most people associate the end of the Revolutionary War with the surrender of Lord Cornwallis at YORKTOWN, Virginia, in 1781. But it was almost two years later that the Treaty of Paris was signed. It then had to be ratified by the Continental Congress and returned to England within six months. As members of the Congress arrived in Annapolis, Maryland, to ratify the treaty, it became apparent that they needed delegates from two more states to constitute a quorum. With prodding from Thomas JEFFERSON, the delegates from Connecticut finally arrived, and South Carolina Congressman Richard Beresford was dragged from his sickbed in a Philadelphia hotel room. Once everyone was assembled, the treaty was quickly ratified on January 14, 1784, and the American Revolution was officially ended. But it was still too late to get it back to England by the March deadline, since an ocean crossing took at least two months. Fortunately, Britain was willing to forgive the delay.

The Old Senate Chamber in Maryland's historic State House at Annapolis has been preserved exactly as it was when the ratification took place. On January 14, the same type of flag that was displayed in 1784—with 12 stars in a circle and the 13th in the center—flies over the State House and many other buildings in Annapolis. The ceremony that takes place inside varies from year to year, but it often revolves around a particular aspect of the original event. One year, for example, the original Treaty of Paris was put on display in the rotunda.

**CONTACT:**

Library of Congress  
American Memory online exhibit  
101 Independence Ave., S.E.  
Washington, DC 20540  
202-707-5000  
lcweb2.loc.gov/ammem/today/  
jan14.html

**SOURCES:**

*AnnivHol-2000*, p. 9

◆ 1779 ◆ **Rato (Red) Machhendranath**

April-May; Hindu month of Vaisakha

This chariot procession is the biggest event in Patan, Nepal. The festival honors Machhendranath, the god of rain and plenty, who is worshipped by both Hindus and Buddhists in different incarnations, and has shrines at both Patan and in the village of Bungamati, a few miles south of Patan. The festival, held when the monsoon season is approaching, is a plea for plentiful rain.

The image of the god, a carved piece of red-painted wood, is taken from the shrine in the Pulchowk area at the start of the festivities and paraded around the city in several stages on a wheeled chariot. The chariot is a huge wooden wagon that is towed by hundreds of devotees. Finally, after a month of being hauled about, the chariot is dismantled, and the image is conveyed to Bungamati to spend six months at the temple there.

A similar but shorter festival, the Sweta (or White) Machhendranath, is held in Kathmandu in March or April. The image of the god is taken from the temple at Kel Tole, placed on a chariot and pulled from one historic location to another.

When it arrives in the south of the city, the chariot is taken apart, and the image is returned to its starting place.

**CONTACT:**

Nepal Tourism Board  
Tourist Service Center  
Bhrikuti Mandap  
Kathmandu, Nepal  
011-977-1-4256-909; fax: 011-977-  
1-4256-910  
info@ntb.org.np

**SOURCES:**

*GdWrldFest-1985*, p. 138

◆ 1780 ◆ **Ravello Music Festival**

Mid-July

When German composer Richard Wagner (1813-1883) visited the famous Villa Rufolo in Ravello, Italy, in 1880 he was so impressed by its beauty that he used it as the setting for *Parsifal*, his final opera. Fifty years after his death, the residents of Ravello held a commemorative concert at the Villa, and 20 years later, in 1953, another commemorative concert of Wagnerian music was given. Since then the concerts have been held annually. They last about a week and focus entirely on music composed by Wagner, by composers who influenced (or were influenced by) him, and by composers with whom he had some connection. Most take place in the gardens of the 13th-century Villa Rufolo, the church of Santa Maria Gradillo, and the park, with its view of the Bay of Naples.

See also BAYREUTH FESTIVAL and PACIFIC NORTHWEST FESTIVAL

**CONTACT:**

Ravello Concert Society  
Via Trinità, 3  
Ravello, Salerno 84010 Italy  
011-39-89-858-149; fax: 011-39-89-  
858-249  
info@ravello.it

**SOURCES:**

*MusFestEurBrit-1980*, p. 116

◆ 1781 ◆ **Ravinia Festival**

June-September

Chicago's 12-week festival of classical music, theater, and dance takes place in Highland Park, one of the city's northern suburbs. Although today the festival can boast performances by some of the world's most distinguished conductors, soloists, symphony orchestras, and dance companies, its history since 1904 has been punctuated by periodic financial crises and, in the 1940s, a fire that destroyed the Ravinia Park pavilion. But since that time the festival has rebounded, expanding to include pop, jazz, and folk music as well as several weeks of theater performances. Nearly half a million people attend the festival each year.

**CONTACT:**

Ravinia Festival  
P.O. Box 896  
Highland Park, IL 60035  
847-266-5100; fax: 847-266-0641  
tickets@ravinia.org or ravinia@  
ravinia.org  
www.ravinia.org/

**SOURCES:**

*GdUSFest-1984*, p. 48  
*MusFestAmer-1990*, p. 56  
*MusFestWrld-1963*, p. 292

◆ 1782 ◆ **Red Earth Native American Cultural Festival**

*Second weekend in June*

One of the largest such events in the country, held in Oklahoma City and drawing participants from more than 150 American Indian tribes. The three-day festival features arts and crafts, dancing, and parades.

The name Oklahoma means "red people," being derived from two Choctaw words, *okla*, meaning "people," and *humma*, meaning "red." Thirty-five tribes with tribal councils now live in Oklahoma. Their population is more than 175,000, the second largest of any state in the nation.

**CONTACT:**

Red Earth, Inc.  
2100 N.W. 52nd St.  
Oklahoma City, OK 73111  
405-427-5228; fax: 405-427-8079  
redearth@redearth.org  
www.redearth.org/

◆ 1783 ◆ **Red Waistcoat Festival**

*First or second weekend in July*

The **Festa do Colete Encarnado**, or Red Waistcoat Festival, celebrates the *campionos*—the cowboys who watch over the bulls in the pasturelands of the Ribatejo in Portugal, and who traditionally wear red vests, green stocking caps, blue or black trousers, and red sashes. Supposedly the best bulls for bullfighting are those that have been allowed to roam freely in the vast, rich pastures for which this part of the country is famous, and bullfights play a big part in the festival. But unlike bullfighting elsewhere, no one gets hurt and it's against Portuguese law to kill the bull.

A highlight of the festival is the traditional running of the bulls through the streets of Vila Franca de Xira, which is about 20 miles from Lisbon. In addition to bullfighting, there are folk dances, fireworks, and various competitions for the *campionos*, including the Ribatejan fandango, a competitive dance for men only.

**CONTACT:**

Portuguese National Tourist  
Office  
590 Fifth Ave., 4th Fl.  
New York, NY 10036  
800-767-8842 or 212-354-4403;  
fax: 212-764-6137  
tourism@portugal.org

**SOURCES:**

*FestWestEur-1958*, p. 180  
*GdWrldFest-1985*, p. 156  
*IntlThFolk-1979*, p. 314

◆ 1784 ◆ **Redentore, Festa del**

*Third Sunday in July*

The **Feast of the Redeemer** is celebrated in Venice, Italy—one of only two remaining provincial religious festivals surviving in Venice. (The other is at the church of the Salute on the Grand Canal, which commemorates deliverance from the plague, but is more religious in nature.)

It also marks the end of the plague in the late 16th century, when the people of Venice dedicated a church on Guidecca Island to Jesus the Redeemer and vowed to visit it every year. They continue to keep their promise by building a bridge of boats across the Guidecca and Grand canals, across

which worshippers can walk back and forth during the celebration. At dawn, the boats all go out to the Lido to watch the sun rise over the Adriatic Sea. During the festival the cafes, shops, canals, and the church are decorated with lights. When the bridge of boats closes at around nine o'clock, a fireworks display begins.

Services inside the Church of the Redentore, which include masses commemorating the redeeming power of Jesus, are quite solemn in comparison to what is going on outside—a festival that has been described as the "Venetian Bacchanal."

**CONTACT:**

Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**

*BkHolWrld-1986*, Jul 19  
*GdWrldFest-1985*, p. 120

◆ 1785 ◆ **Reed Dance**

*Late August or early September*

The Reed Dance is the culmination of a week-long coming-of-age ceremony for young girls in Swaziland. They gather in the royal city of Lobamba and spend several days along the riverbank gathering reeds for the Queen Mother. They use the reeds to rebuild the screens that surround the Queen Mother's *kraal*, or enclosure. The Reed Dance is performed for the Queen Mother near the end of the ceremony, when the girls, dressed in bead skirts and beautiful jewelry, perform complicated steps done in perfect time, tossing reeds high into the air. Since the Reed Dance, also known as **Umhlanga**, is not a sacred ceremony, visitors are welcome to watch.

**CONTACT:**

Swaziland Ministry of Tourism  
Information Office  
P.O. Box 2652  
Mbabane, Swaziland  
011-268-404-4556; fax: 011-268-404-5415  
mintour@realnet.co.sz  
www.mintour.gov.sz/royalexperience/ceremonies.html

**SOURCES:**

*BkHolWrld-1986*, Aug 21  
*FolkWrldHol-1999*, p. 501

◆ 1786 ◆ **Reek Sunday**

*Last Sunday in July*

In County Mayo, thousands of pilgrims climb Croagh Patrick on the last Sunday in July to pray on the spot where Ireland's patron saint, St. PATRICK, is believed to have started his ministry. Those wishing to maximize the arduousness of the journey ascend the 2,510-foot mountain, known locally as the Reek, in bare feet and at night. The traditional time to begin the ascent is midnight and the climb takes about three hours. There are stopping points along the way where pilgrims pray before continuing. Many visit the small chapel at the top where masses are celebrated.

Croagh Patrick has been a pilgrimage site since at least the twelfth century and possibly as far back as the seventh century.

See also CROM DUBH SUNDAY

**CONTACT:**

Westport Tourist Office  
The Mall  
James St.  
Westport, County Mayo, Ireland  
011-353-98-25711; fax: 011-353-98-26709  
westportheritagecentre@irelandwest.ie  
westport.mayo-ireland.ie/  
CroaghPatrick3.htm

Croagh Patrick Information Centre

Teach na Miasa  
Murrisk, County Mayo, Ireland  
011-353-98-64114; fax: 011-353-98-64115  
info@croagh-patrick.com  
www.croagh-patrick.com

◆ 1787 ◆ **Reformation Day**

October 31

When Martin Luther (1483-1546), a German monk and religious reformer, nailed his 95 "theses" (or propositions) to the church door in Wittenberg on October 31, 1517, his only intention was to voice his opinions about certain practices and customs in the Roman Catholic Church, in the hope that someone would engage him in a public debate.

Instead, so many people agreed with his ideas that they spread throughout western Europe and touched off a religious revolt known as the Reformation. As a result, many Christians broke their centuries-old connection with the Roman Catholic Church and established independent churches of their own, prime among them being the Lutheran Church.

October 31 is observed by most Protestant denominations as Reformation Day, and the preceding Sunday is known as **Reformation Sunday**. In Germany, the day is sometimes referred to as **Luther's Theses Day**.

See also MARTINSFEST

**CONTACT:**

Project Wittenberg  
Rev. Bob Smith  
Concordia Theological Seminary  
6600 N. Clinton St.  
Fort Wayne, IN 46825  
www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html

**SOURCES:**

*FolkWrldHol-1999*, p. 485  
*RelHolCal-2004*, p. 99

◆ 1788 ◆ **Regatta of the Great Maritime Republics**

Late May

The great maritime republics of Italy for which this event is named are Pisa, Genoa, Amalfi, and Venice. Although they no longer enjoy the wealth and power of medieval days, since 1956 the four cities have commemorated their former greatness with a friendly battle to rule the seas. The location rotates among the cities each year. Before the regatta begins, there is an elaborate parade with people dressed in period costume. Then the longboats—which were blessed by then Bishop Angelo Roncalli before he became Pope John XXIII—decorated to represent each of the republics take off on a 2,000-meter race.

**CONTACT:**

Municipality of Pisa  
Tourism Office  
P.O. Box 215  
Pisa 56100 Italy  
011-39-050-830-253; fax: 011-39-050-830-243  
info@pisa.it  
www.comune.pisa.it/turismo/manifestazionistoriche/repubblichemarinare-gb.htm

◆ 1789 ◆ **Reggae Sumfest**

July

The largest reggae event in the world takes place each July in Montego Bay, Jamaica. The annual festival features the world's best-known reggae performers as well as salespeople hawking such island specialties as curried goat, bammy and fish, sugarcane, and jelly coconut. This is one of the world's premier musical events, attracting up to 50,000 people.

Reggae originated as the music of the Jamaican poor, reflecting social discontent and the Rastafarian movement. Jamaican-born reggae star Bob Marley, who died of brain cancer at the age of 36, transformed the island-bred music into an international craze. He is venerated in Jamaica much as ELVIS Presley is in the United States, and his former house and studio in Kingston, called Tuff Gong, is still a center for some of the more serious reggae music being produced today.

**CONTACT:**

Reggae Sumfest  
Summerfest Productions  
P.O. Box 1178  
Montego Bay #1, St. James, Jamaica  
876-953-2933; fax: 876-953-8295  
info@reggaesumfest.com  
www.reggaesumfest.com/index.html

◆ 1790 ◆ **Reindeer Driving Competition**

Late March

The Sami people who live in the northern parts of the Scandinavian countries round up their herds of reindeer between December and March every year to count, sort, slaughter, and mark their animals in much the same way that cattle and sheep are rounded up in the United States and elsewhere. Round-ups usually last from one to three days and often include athletic competitions. In late March in Inari, Finland, men and women compete on cross-country skis as they try to herd 100 reindeer over a 3¼-mile course. The fastest time wins the competition.

**CONTACT:**

Northern Lapland Tourism  
Saariselänte 1  
Saariselkä FIN-99830 Finland  
011-358-16-668-402; fax: 011-358-16-668-403  
www.saariselka.fi

**SOURCES:**

*BkHolWrld-1986*, Mar 15

**Republic Days**

See under individual countries

◆ 1791 ◆ **Repudiation Day**

*November 23*

The Stamp Act of 1765 forced the American colonies to pay a tax on various official documents and publications, such as legal papers, liquor permits, lawyers' licenses, and school diplomas. The tax on newspapers and pamphlets was particularly burdensome, as it was based on the number of printed sheets and advertisements in each publication. The tax had to be paid in British pounds sterling, which made it even more expensive. In defiance of the new law, the court of Frederick County, Maryland, declared that it would carry on its business without the tax stamps required by the Act. In March 1766, the Act was rescinded by Parliament.

The date on which the Stamp Act was repudiated, November 23, has been observed for many years as a half-holiday in Frederick County to commemorate this courageous act. It has been customary for the Daughters of the American Revolution (DAR) to meet in the courthouse on this day and to listen while the clerk of the circuit court reads the original 1765 decision.

**SOURCES:**

*AnnioHol-2000*, p. 195  
*DictDays-1988*, p. 95

◆ 1792 ◆ **Return Day**

*November, the Thursday after Election Day*

In the early 19th century, the rural residents of Sussex County, Delaware, had to travel all the way to Georgetown, the county seat, to cast their ballots on ELECTION DAY. The roads were rough, the weather was often bad, and many of the men were uneasy about leaving their families behind.

In 1828 the General Assembly adopted new election laws establishing polling places in the "hundreds," as the political subdivisions of the county were called (probably referring to the early English "group of 100 hides," the number of land units necessary to support one peasant family). While this spared voters from having to travel, they had no way of finding out the results of the election because there were no county newspapers. The tabulations were rushed to Georgetown by couriers, and the results were read two days later from the courthouse steps. Many of the farmers in the surrounding areas would take a day off and travel to Georgetown with their families to hear the announcement and to join in the festivities, which included cockfights, band concerts, and open-air markets. The winning candidates were often carried around the town green in an impromptu victory celebration.

Of course, there is no longer any need to wait two days to hear election results (with the notable exception of the 2000 election). But the residents of Georgetown continue the tradition, which includes a formal announcement of the results on the Thursday after the Presidential Election Day. There are parades, picnics, military displays, and, of course, politicking. Both the winners and the losers circulate among their supporters. Street vendors sell roast oxen, which has been cooked on a spit, and there is a parade down Market Street reminiscent of the days when farmers would arrive in town in their wagons and ox-drawn carts.

**CONTACT:**

Georgetown Historical Society  
510 S. Bedford St.  
Georgetown, DE 19947  
302-855-9660  
hudhome@ce.net  
www.marvelmuseum.org/ and  
www.returnday.org

**SOURCES:**

*FolkAmerHol-1999*, p. 443

◆ 1793 ◆ **Reversing Current, Festival of the (Water Festival; Bonn Om Tuk)**

*Late October or November*

A festival and national holiday to celebrate a natural phenomenon in Cambodia. Tonle Sap, a lake, is connected to the Mekong River by the Tonle Sap River, which normally flows south from the lake. But during the rainy season, from mid-May to mid-October, the flood-swollen Mekong backs up and flows backward through the Tonle Sap River into the lake. The depth of the lake jumps from seven feet to 35 feet, and the total surface quadruples. The normal southward flow returns when the dry season starts. (Because of the phenomenon, the Tonle Sap lake is an extremely rich source of freshwater fish.)

The festival, held at the time when the Tonle Sap returns to its normal direction, is a time of fireworks, merrymaking and races of pirogues, or long canoes, at Phnom Penh.

**CONTACT:**

Phnom Penh Municipality  
#69 Preah Monivong Blvd.  
Phnom Penh 12201 Cambodia  
011-855-23-722-054; fax: 011-855-23-724-156  
phnompenhcity@camnet.com.kh  
www.phnompenh.gov.kh/waterfestival.htm

**Revolution Days**

*See under individual countries*

◆ 1794 ◆ **Reykjavik Arts Festival (Listahátí í Reykjavík)**

*Late May to early June in even-numbered years*

Originally called the **North Atlantic Festival**, this nearly three-week-long festival highlights the performing and visual arts. Vladimir Ashkenazy, the famous pianist and an Icelandic citizen, founded the festival with Ivar Eskeland, former director of the Nordic House in Reykjavik. While Eskeland was primarily interested in establishing a Nordic arts festival, Ashkenazy wanted it to be international in scope. The two men combined their goals, and the first festival was held in 1970.

Since that time the festival has seen performances by violinist Yehudi MENUHIN, flutist James Galway, conductor André Previn, bassist Boris Christoff, and the London Sinfonietta. Artists and companies from Austria, Denmark, Germany, France, Greenland, Norway, Sweden, and the United States have also performed there. The festival is well attended not only by local people but by tourists as well.

**CONTACT:**

Reykjavik Arts Festival  
Laekjargata 3b  
P.O. Box 88  
Reykjavik 121 Iceland  
011-354-561-2444; fax: 011-354-562-2350  
artfest@artfest.is  
www.artfest.is

**SOURCES:**

*GdWrldFest-1985*, p. 108  
*IntlThFolk-1979*, p. 201

◆ 1795 ◆ **Rhode Island Independence Day**

May 4

Rhode Island was the first and only state to declare its independence from England entirely on its own. Relations between the colony and its British rulers had deteriorated rapidly after the 1772 incident in which Rhode Island colonists boarded and burned the British revenue cutter, the *Gaspee*, which had been patrolling the coastal waters in search of local smugglers (see *GASPEE DAYS*). On May 4, 1776, both houses of the General Assembly renounced the colony's allegiance to Great Britain—a full two months before the rest of the colonies followed suit on July 4 (see *FOURTH OF JULY*).

Rhode Islanders celebrate this event during May, which is Rhode Island Heritage Month, with flag-raising ceremonies, cannon salutes, and parades of local patriotic, veterans', and scouting organizations.

**SOURCES:**

*AmerBkDays-2000*, p. 341  
*AnnioHol-2000*, p. 76

◆ 1796 ◆ **Rice-Planting Festival at Osaka**

June 14

There are many rituals associated with the growing of rice in Japanese farming communities. June marks the beginning of the rainy season, and transplanting usually takes place during June and July. In many rural celebrations, young women in costume perform rituals including planting seedlings while singing rice-planting songs to the accompaniment of pipes and drums. Sometimes women light fires of rice straw and pray to the rice god. Shinto priests are often asked to offer prayers for a good harvest season.

On June 14 in Osaka, thousands congregate to observe a group of young kimono-clad women plant rice and sing in the sacred fields near the Sumiyoshi Shrine. Working rhythmically to the music, the young women appear to be participating in a dance rather than the hard work of planting.

**CONTACT:**

Osaka Convention and Tourism  
Bureau  
SF Resona Semba Bldg.  
4-4-21, Minamisemba, Chuo-ku  
Osaka 542-0081 Japan  
011-81-6-6282-5911; fax: 011-81-6-6282-5914  
convention@octb.jp

**SOURCES:**

*BkHolWrld-1986*, Jun 7  
*JapanFest-1965*, pp. 92, 158

◆ 1797 ◆ **Ridvan, Feast of**

April 21-May 2

A Baha'i celebration to commemorate the 12-day period in 1863 when the Baha'i founder, BAHÁ'U'LLAH (which means "Glory of God"), made the declaration that he was God's

messenger for this age—the one foreseen by the Bab to be a prophet of the same rank as Abraham, Moses, Jesus, Muhammad, Buddha, Krishna, and Zoroaster. The first, ninth, and twelfth days of the period are holy days when work is suspended. The celebration starts at sunset, April 20, the eve of Ridvan.

When he made his declaration, Baha'u'llah was staying outside Baghdad, Iraq, at a garden he called *Ridvan*, meaning "Paradise." On the first day, he declared his manifestation to his family and close associates. On the ninth day other followers joined him, and the declaration of his station became public knowledge. On the twelfth day, he left the garden.

Nineteen years earlier, the Bab had prophesied that one greater than he would come (see *BAB, DECLARATION OF THE*); Baha'u'llah's proclamation stated that he was the "promised one." He set forth the form of the Baha'i religion, teaching the unity of all religions and the unity and brotherhood of all mankind. He wrote more than 100 works of sacred literature.

**CONTACT:**

Baha'i National Center  
1233 Central St.  
Evanston, IL 60201  
800-22-UNITE (8-6483) or 847-869-9039  
bahai-info@usbnc.org

**SOURCES:**

*AnnioHol-2000*, p. 64  
*ConEncyBahai-2000*, p. 296  
*DictWrldRel-1989*, pp. 87, 89  
*OxYear-1999*, p. 694  
*RelHolCal-2004*, p. 155

◆ 1798 ◆ **Riley Festival, James Whitcomb**

Begins first Thursday in October

James Whitcomb Riley (1849-1916), a poet best known for his nostalgic dialect verse, is honored in his hometown of Greenfield, Indiana, with a three-day festival held around his birthday on October 7 each year. Most of the events are held near the Riley Birthplace Museum, the house where the poet spent his childhood, although there are poetry contests, programs in the local schools, and parades through the streets of downtown Greenfield as well.

The festival was started in 1911 by Minnie Belle Mitchell, an author who wanted schools and literary clubs to observe the poet's birthday. The governor of Indiana proclaimed October 7 as **Riley Day** soon afterward, and Riley attended the celebration in 1912, finding himself smothered in bouquets of flowers as his car paraded down the street.

Today Riley is best remembered for such poems as "When the Frost is on the Punkin," "The Raggedy Man," and "Little Orphan Annie," which later inspired both the Raggedy Ann and Andy dolls as well as the Orphan Annie comic strip, which was successfully brought to Broadway as the musical *Annie*.

**CONTACT:**

Riley Festival  
312 E. Main St., Ste. C  
Greenfield, IN 46140  
317-462-2141; fax: 317-467-1449  
info@rileyfestival.com  
www.rileyfestival.com

**SOURCES:**

*AmerBkDays-2000*, p. 694  
*GdUSFest-1984*, p. 51

◆ 1799 ◆ **Rishi Panchami**

*August-September; fifth day of waxing half of Hindu month of Bhadrapada*

Hindus devote this day to the Sapta Rishis, also known as the seven seers or mental sons of Brahma: Bhṛigu, Pulastya, Kratu, Pulaha, Marichi, Atri, and Vasistha. An earthenware or copper pitcher filled with water is placed on an altar sanctified with cow dung. The seven seers are then worshipped with betel leaf, flowers, camphor, and lamps. Only fruits are eaten on this day.

Rishi Panchami is primarily a women's festival, but men may observe it for the well-being and happiness of their wives. Devi Arundhati, the wife of Rishi Vasistha and a model of conjugal excellence, is also worshipped on this day.

**SOURCES:**  
*RelHolCal-2004*, p. 174

◆ 1800 ◆ **River Kwai Bridge Week**

*Last week in November*

A commemoration in Kanchanaburi, Thailand, of World War II's infamous Death Railway and the River Kwai (Khwae Noi) Bridge. Between 1942 and 1945, more than 16,000 Allied prisoners of war and 49,000 impressed Asian laborers were forced by the Japanese to build a railway through the jungle from Bangkok, Thailand, into Burma (now Myanmar), and it is said that one person died for every railway tie on the track. At the Kanchanaburi War Cemetery, commemorative services are held every April 25 for the 6,982 American, Australian, British, and Dutch prisoners of war buried there.

The bridge became known as a symbol of the horrors and futilities of war through the novel, *The Bridge Over the River Kwai*, by Pierre Boulle and the 1957 movie based on it, *The Bridge on the River Kwai*. During the week-long events, the reconstructed bridge (it was bombed during the war) is the setting for sound-and-light presentations, and there are also historical exhibitions and rides on World War II-era trains.

**CONTACT:**  
Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

◆ 1801 ◆ **Rizal Day**

*December 30*

A national holiday in the Philippines commemorating the execution of the national hero, Dr. José Rizal, on this day in 1896. Flags fly at half-staff throughout the country, and special rites are led by the president at the 500-foot obelisk that is the Rizal Monument in Manila.

Rizal, born in 1861 in the Philippines, was a doctor who studied medicine in Spain, France, and Germany. He was also a botanist, educator, man of letters, and inspiration for the Philippine nationalist movement. Writing from Europe and denouncing the corrupt ruling of the Philippines by Spanish friars, he became known as a leader of the Philippine reform movement.

He wrote the novel, *Noli me tangere* (1886; *The Lost Eden*, 1961), for which the Spanish administration deported him shortly after he had returned to the Philippines in 1887. He again returned to the Philippines in 1892 and founded a nonviolent reform movement, as a result of which he was exiled to the Philippine island of Mindanao, where he established a school and hospital.

Rizal had no direct role in the nationalist insurrection; nevertheless, he was arrested, tried for sedition, and executed by a firing squad. On the eve of his execution, he wrote the poem "Mi Ultimo Adiós," meaning "My Last Farewell." The poem, in the original Spanish and translated into other languages, is transcribed on a marble slab near the Rizal Monument.

**CONTACT:**  
Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com

**SOURCES:**  
*AnnioHol-2000*, p. 125

◆ 1802 ◆ **Road Building**

*April*

In areas of Nigeria where the Igbo live, especially Mbaise, there is a festival in April known as **Emume Ibo Uzo**, or Road Building. It is a time for everyone in the community to get together and maintain the major thoroughfares by clearing and leveling them. This festival was particularly important in the days before government-sponsored road building became common.

**SOURCES:**  
*FolkWrldHol-1999*, p. 266

◆ 1803 ◆ **Robigalia**

*April 25*

The ancient Romans knew how much damage certain fungi could do to their crops, but they attributed these diseases to the wrath of the gods. Robigus was the Roman god who personified such blights, and the annual festival known as the Robigalia was designed to placate him. It was believed that prayers and sacrifices made on this day, April 25, would head off the mildew, rust, wilt, and other blights that so often devastated their crops.

**SOURCES:**  
*AmerBkDays-2000*, p. 247  
*DictFolkMyth-1984*, p. 916  
*DictRomRel-1996*, p. 192  
*FestRom-1981*, p. 108  
*OxYear-1999*, p. 171

◆ 1804 ◆ **Rodgers Festival, Jimmie**

*May*

A country music festival in Meridian, Miss., to salute the life and music of Jimmie Rodgers on the anniversary of his death on May 26, 1933. Rodgers was born in Meridian in 1897 and left school at 14 to work on the Mississippi and Ohio Railroad; later, during his singing career, he was known as the "Singing Brakeman." He learned to play the guitar and banjo, and learned the blues from black railroad workers. Mr. Rodgers's music blended blues with the sounds of country, work, hobo,

and cowboy songs. In 1925, because tuberculosis prevented him from working any longer for the railroad, he became a performer, and quickly a best-selling recording artist.

Today he is considered the Father of Country Music. Among his recordings that had a lasting influence on popular singers were "Blue Yodel No. 1," "Brakeman's Blues," and "My Time Ain't Long." The Jimmie Rodgers Memorial and Museum in Meridian has exhibits of his guitar, concert clothing, and railroad equipment he used.

The week-long festival highlights top musical stars and features a talent contest and a beauty contest.

**CONTACT:**

Jimmie Rodgers Foundation  
P.O. Box 2170  
Meridian, MS 39302  
888-868-7720 (Lauderdale  
County Tourism Bureau) or  
601-482-8001  
[www.jimmierodgers.com/](http://www.jimmierodgers.com/)

◆ 1805 ◆ **Rogation Days**

*Between April 30 and June 3; Monday,  
Tuesday, and Wednesday preceding  
Ascension Day*

Since medieval times the three days before ASCENSION DAY (called HOLY THURSDAY in Great Britain) have been known as Rogation Days (from *rogare*, "to pray"). Both the Roman Catholic and Protestant churches set them aside as days of abstinence and prayer, especially for the harvest.

In many churches in the United States **Rogation Sunday**, the fifth Sunday after EASTER, has been known as **Rural Life Sunday** or **Soil Stewardship Sunday** since 1929—a day when the religious aspects of agricultural life are emphasized. It is also known as **Cantate Sunday** because the Latin Mass for this day begins with the first words of Psalm 98, *Cantate Domino*, "Sing to the Lord."

The Rogation Days also had a secular meaning at one time in England, where they were called **Gang Days** or **Gange Days**—from the Saxon word *gangan*, meaning "to go." There was a custom of walking the parish boundaries during the three days before Holy Thursday (Ascension Day), the procession consisting of the priests and prelates of the church and a select number of men from the parish. Later these Rogation Days were set aside for special local celebrations. In 19th-century Dorsetshire, for example, a local festival called the Bezant was held each year on Rogation Monday.

**SOURCES:**

*AmerBkDays-2000*, p. 339  
*BkDays-1864*, vol. I, p. 582  
*DaysCustFaith-1957*, p. 135  
*DictDays-1988*, pp. 19, 46, 96  
*EncyEaster-2002*, p. 532  
*FestSaintDays-1915*, p. 99  
*FolkWrldHol-1999*, p. 336  
*OxYear-1999*, p. 628  
*RelHolCal-2004*, p. 95  
*SaintFestCh-1904*, p. 227

◆ 1806 ◆ **Rogers Day, Will**

*November 4*

The birthday of America's "cowboy philosopher" is observed in Oklahoma, where he was born on November 4, 1879, when it was still the Indian Territory (see OKLAHOMA DAY). After his first appearance as a vaudeville entertainer in 1905 at Madison Square Garden, he developed a widespread reputation as a humorist. He went on to become a writer, a radio performer, and a motion-picture star, best loved for his gum-chewing, homespun image.

Will Rogers died in a plane crash on August 15, 1935, while flying with the well-known aviator, Wiley Post. A monument to the two men was erected at the site of the crash near Point Barrow, Alaska. Rogers's birthday was first observed in 1947, with a celebration at the Will Rogers Memorial near the town of Claremore where he was born. Beneath the statue of Rogers at the memorial is printed the statement for which he is best remembered: "I never met a man I didn't like."

**CONTACT:**

Will Rogers Memorial and Birth-  
place  
P.O. Box 157  
1720 West Will Rogers Blvd.  
Claremore, OK 74018-0157  
800-324-9455 or 918-341-0719  
[wrinfo@willrogers.com](mailto:wrinfo@willrogers.com)  
[www.willrogers.com/](http://www.willrogers.com/)

**SOURCES:**

*AmerBkDays-2000*, p. 752

◆ 1807 ◆ **Rogers Festival, Roy**

*First weekend in June*

With his wife Dale Evans, Roy Rogers was one of America's best-known singing cowboys. The couple starred in a popular television series, "The Roy Rogers Show," which ran from 1951 to 1957, and featured his horse, Trigger, and dog, Bullet.

Since 1984 Rogers has been honored in his hometown of Portsmouth, Ohio, with an annual festival sponsored by the Roy Rogers-Dale Evans Collectors Association. The four-day event includes displays of Roy Rogers memorabilia, tours of Roy Rogers's boyhood home, and special performances by old-time Western stars such as the late Lash LaRue, "King of the Bullwhip." There are showings of Roy Rogers's films and television programs, and Western memorabilia collectors set up booths to sell and exchange their wares.

Proceeds from the annual event go into a Roy Rogers Scholarship Fund that pays for a needy student to attend Shawnee State University in Portsmouth. Rogers's son, Roy (Dusty) Rogers, Jr., a cowboy singer in his own right, often attends the festival.

**CONTACT:**

Roy Rogers-Dale Evans Collec-  
tors' Association  
P.O. Box 1166  
Portsmouth, OH 45662  
740-353-0900  
[www.sciotocountyohio.com/royrogers.htm](http://www.sciotocountyohio.com/royrogers.htm) (Scioto County gov-  
ernment)

◆ 1808 ◆ **Rogonadur**

*December-January*

The Saora people, who live in the hills of eastern India and worship their own gods rather than those of the Hindus, celebrate a harvest festival in December or January known as Rogonadur, which refers to a type of bean known as the red gram. The festival, which lasts several days, is preceded by a religious ceremony a week or so before, in which the priest makes an offering of new gram to the gods and appeals to them to visit for the festival.

Bunches of fresh gram decorate village homes and shrines for the celebration, which includes dancing and music at each shrine. In the mornings people make private offerings of gram to the gods in their homes before heading outside to start the communal festivities. After a few days, the priest holds a concluding ceremony, makes a final offering, then dismisses the gods.

See also JAMMOLPUR CEREMONY

**SOURCES:**

*CelebNature-1969*, p. 116

◆ 1809 ◆ **Roman Games (Ludi Romani)**

*September 4-19*

Like the PLEBEIAN GAMES, the Roman Games were held in honor of Jupiter. They date back to the dedication of the temple to Jupiter on the Capitoline hill on September 13, 509 B.C., making them the most ancient of the ancient Roman games. Originally a one-day event, by the time of Caesar the Games lasted a full 15 days.

A grand procession to the Circus Maximus, a huge arena just outside Rome, signalled the beginning of the festival. Along with the athletes, the procession included charioteers, dancers, musicians playing flutes and lyres, men dressed in goatskins to look like satyrs, images of the gods, and the animals who were to be sacrificed came last.

Events included boxing, running, and wrestling contests, occasional mock battles, and two- and four-horse chariot races. Sometimes the drivers were accompanied by partners on foot, who, after a chariot crossed the finish line, had to race each other back to the other end of the arena to decide the entire contest.

See also APOLLONIAN GAMES; LUDI

**SOURCES:**

*DictRomRel-1996*, p. 134

*FestRom-1981*, p. 183

◆ 1810 ◆ **Romania National Day**

*December 1*

The national holiday of Romania celebrated since 1990, after the fall of Romanian Communist Party head Nicolae Ceausescu, with military parades, speeches and a holiday from work. This day marks the unification in 1918 of Romania and Transylvania and the formation of the Romanian state within its present-day boundaries. Romania's full independence had been recognized in 1878, but Transylvania had

remained outside the new state. On December 1, a Romanian assembly passed the resolution of unity celebrated on National Day.

**CONTACT:**

Romanian Embassy  
1607 23rd St., N.W.  
Washington, DC 20008  
202-332-4846; fax: 202-232-4748  
Info@roembus.org

**SOURCES:**

*AnnioHol-2000*, p. 201

◆ 1811 ◆ **Roosevelt Day, Franklin D.**

*January 30*

Franklin Delano Roosevelt (1882-1945) was the 32nd president of the United States and the only one elected to four terms of office. He fell ill from polio in 1921 but regained partial use of his legs. His administration extended from the darkest days of the Great Depression to the Japanese attack on PEARL HARBOR. He never lived to see the final Allied victory at the end of World War II, however; he was stricken with a massive cerebral hemorrhage and died at the Little White House in Warm Springs, Georgia, on April 12, 1945.

Roosevelt's birthday is observed by family members, friends, and representatives of various organizations at his home at Hyde Park, New York. The ceremony begins at 11:00 A.M., when a color guard from the U.S. Military Academy at West Point marches into the rose garden where the President is buried and takes its place before his grave. Wreaths are laid, and a family member places cut flowers on the grave. The superintendent of the military academy presents the "President's Wreath," a prayer is offered, and the event concludes with three volleys from a ceremonial firing squad.

**CONTACT:**

Franklin D. Roosevelt National  
Historic Site  
National Park Service  
4097 Albany Post Rd.  
Hyde Park, NY 12538  
845-229-9115; fax: 845-229-0739  
ROVA\_Webmaster@nps.gov  
www.nps.gov/hofr/hofrhome.  
html

**SOURCES:**

*AmerBkDays-2000*, p. 100

*AnnioHol-2000*, p. 17

*DictDays-1988*, p. 44

◆ 1812 ◆ **Roots Festival**

*May or June during even-numbered years*

The first Roots Festival took place in the west African country of the Gambia in 1996. The event derives its name from African-American writer Alex Haley's book *Roots*, in which he traces his ancestry back to the Gambian village of Juffureh. Sponsored by Gambia's Department of State for Tourism and Culture, the Roots Festival aims to memorialize the enslavement and transportation of millions of Africans. It also serves to build bridges between the African diaspora and the people of the Gambia, in order to celebrate and strengthen African cultural identity and to encourage trade and business ties. The festival includes music and dance performances, plays, tours of African cultural sites, opportunities to participate in Gambian rite of passage rituals, a beauty contest, a fashion show, and a seminar on business opportunities in Gambia. This biennial festival takes place in even-numbered years in the capital city of Banjul.



**CONTACT:**

Gambia Tourism Authority  
Kololi, P.O. Box 4085  
Bakau, Gambia  
011-220-462491; fax: 011-220-462487  
info@gtg.gm  
www.visitthegambia.gm/

◆ 1813 ◆ **Ropotine (Repotini)**

*Between April 7 and May 18; third Tuesday after Easter*

This Romanian festival is celebrated exclusively by women, who take advantage of this day to turn the tables on their husbands. It is the one day of the year when women are the masters: they feast all day, and they can punish men for any slights they may have suffered. Traditionally, women get together and make household utensils out of straw and clay, particularly a shallow baking dish for bread, known as the *tzesturi*, used to bake rolls and cakes which they hand out to children and the poor "to keep away wars."

**SOURCES:**

*FolkWrldHol-1999*, p. 253

◆ 1814 ◆ **Rosary, Festival of the**

*First Sunday in October*

The rosary is a string of beads used by Roman Catholics to count a ritual series of prayers consisting of 15 paternosters ("Our Fathers," also known as the Lord's Prayer), and 150 Ave Marias, or "Hail Marys." The rosary is divided into 15 decades—each decade containing one paternoster marked by a large bead and 10 Ave Marias marked by 10 smaller beads. As the prayers are recited, the beads are passed through the fingers, making it easier to keep track of the sequence.

The festival, observed on the first Sunday in October, was established by Pope Pius V under the name of Santa Maria de Victoria (St. Mary of Victory). But the name was changed by Gregory XIII to Festival of the Rosary. Among the events for which the faithful in the former Yugoslavia give thanks on this day is the victory of Prince Eugene over the Turks at Belgrade in 1716.

**SOURCES:**

*BkDays-1864*, vol. II, p. 402  
*DictWrldRel-1989*, p. 630  
*OxYear-1999*, p. 406  
*SaintFestCh-1904*, p. 438

◆ 1815 ◆ **Rose Bowl Game**

*January 1*

The oldest and best known of the post-season college football bowl games, held in Pasadena, Calif., the home of the TOURNA-MENT OF ROSES. The first Rose Bowl game was played in 1902 between Michigan and Stanford; the Michigan Wolverines, coached by Fielding H. "Hurry Up" Yost, demolished the Indians, 49-0. Yost was known for his "point-a-minute" teams, and the Michigan 11 had racked up 550 points in 11 winning games, unscored on and untied, before the bowl encounter. Willie Heston, one of the great all-time backs, led the team to victory.

Football gave way to chariot races after that first game, but football came back to stay in 1916. Among the notable highlights in the years since then was the wrong-way run in 1929. The University of California was playing Georgia Tech. Roy Riegels, the center and captain of California's Golden Bears, picked up a Tech fumble, started toward the Tech goal line, and then, facing a troop of Tech defenders, cut across the field and started toward his own goal line, 60 yards away. Players on both sides gaped. Finally Benny Lom, a Bears halfback, ran after Riegels and grabbed him at the three-yard line. Tech players bounced him back to the one. California tried a punt, but it was blocked and the ball rolled out of the end zone. The officials declared a safety, and Georgia Tech won the contest by one point.

From 1947 to 1998 the Rose Bowl brought together the champions of the Midwest Big Ten and Pac Ten (Pacific Ten) Conferences; since 1999 the top two ranked teams in any conference have played here. Numerous other bowl games have come along since 1902: the ORANGE BOWL in Miami, the SUGAR BOWL in New Orleans, the COTTON BOWL in Dallas, Tex., started games in the mid-1930s, and by the 1980s there were 16 bowl games in late December or on NEW YEAR'S DAY.

**CONTACT:**

Rose Bowl Game  
391 S. Orange Grove Blvd.  
Pasadena, CA 91184  
626-449-4100; fax: 626-449-9066  
rosepr@earthlink.net  
www.rosebowl.com

**SOURCES:**

*AmerBkDays-2000*, p. 12  
*BkFestHolWrld-1970*, p. 3  
*BkHolWrld-1986*, Jan 1  
*DictDays-1988*, p. 97  
*EncyChristmas-2003*, p. 258  
*FolkAmerHol-1999*, p. 9

◆ 1816 ◆ **Rose Festival**

*May-June*

According to legend, a Persian trader brought rose bush cuttings to the Balkans hundreds of years ago to provide attar for his lady's perfume. Bulgaria still supplies 90 percent of the world's rose attar, and roses are raised for food and medicinal purposes as well.

The 10-day festival that celebrates Bulgaria's role in the cultivation and export of roses is held in Kazanlak, a small town in what is known as the Valley of the Roses. It begins with a procession of farmers and young people dressed in native costume and carrying baskets for the ritual picking of the rose petals. Even the queen of the pageant is selected not for her beauty but for her rose-picking ability. After she is crowned, she leads a long chain dance into Kazanlak, where her arrival is the signal to begin the Parade of Roses. Rose-decorated floats, costumed paraders, and folk dancers follow a route that winds through all the nearby towns. Afterward, there are picnics featuring Bulgarian foods. Folk dance and song programs complete the festival activities.

The Rose Festival is always held in late May and early June, the blooming season for roses. It takes 3,300 pounds of rose petals to make two pounds of rose attar.

**CONTACT:**

Bulgarian Embassy  
1621 22nd St., N.W.  
Washington, DC 20008  
202-387-0174; fax: 202-234-7973  
office@bulgaria-embassy.org

**SOURCES:**

*GdWrldFest-1985*, p. 27

◆ 1817 ◆ **Rose Monday**

Between February 2 and March 8; Monday before Lent

Germany is famous for its CARNIVAL celebrations, which reach a climax on Rose Monday, the day before SHROVE TUESDAY. More than 400 Carnival balls are held in Munich alone, and Rose Monday celebrations are held in Cologne, Düsseldorf, Mainz, Münster, and Berlin as well. In addition to balls and parades, which take place in small towns as well as the cities, the day is observed by singing songs, often with haunting tunes, that have been composed especially for Carnival.

Because it is the last time for hi-jinks before LENT, **Rosenmontag** is characterized by a free-for-all atmosphere in which the normal rules of behavior are relaxed. It is not uncommon, for example, for people to go up to strangers on the street and kiss them.

The German name for the day, *Rosen Montag*, or "Roses Monday," is a mispronunciation of the original name *Rasen Montag*, meaning "rushing Monday" or "live-it-up Monday."

**CONTACT:**

German Information Center  
4645 Reservoir Rd., N.W.  
Washington, DC 20007-1998  
202-471-5532; fax: 202-471-5526

**SOURCES:**

*BkFest-1937*, p. 132  
*DictFolkMyth-1984*, pp. 192,  
370, 977, 1082  
*EncyEaster-2002*, p. 224  
*FestWestEur-1958*, pp. 55, 56  
*FolkWrldHol-1999*, p. 134  
*RelHolCal-2004*, p. 91

◆ 1818 ◆ **Rose of Tralee Beauty Contest**

Last full weekend in August

The village of Tralee in County Kerry is famous for a festival that is unique in Ireland: the annual beauty contest for the "Rose of Tralee." Held during a long weekend in late August, the festivities begin with the playing of a harp by a woman belonging to a Kerry family in which harp-playing has been a traditional occupation for generations. There are also horse races and competitions in singing, dancing, and storytelling, but it is the beauty contest that draws the most attention. Contestants come from Ireland, Britain, the United States, and even Australia, although the winner must be of Kerry descent.

"The Rose of Tralee," a popular Irish ballad, was written by William Pembroke Mulchinock, who lived just outside the village of Tralee and fell in love with a girl who was a servant in one of the nearby houses. To put a stop to the relationship, his family sent him to India, where he served as a soldier for three years. He returned to Tralee just in time to see the funeral procession of the girl he loved, who had died of a broken heart. In the public park just outside of Tralee there is a memorial to the ill-fated lovers.

**CONTACT:**

Rose of Tralee  
Ashe Memorial Hall  
Denny St.  
Tralee, County Kerry, Ireland  
011-353-66-712-1322; fax: 011-  
353-66-712-2654  
info@roseoftralee.ie  
www.roseoftralee.ie/

**SOURCES:**

*GdWrldFest-1985*, p. 114  
*IntlThFolk-1979*, p. 236

◆ 1819 ◆ **Rosh Hashanah**

Between September 6 and October 4; Tishri 1 and 2

Rosh Hashanah marks the beginning of the **Jewish New Year** and the first two of the 10 High Holy Days (see TESHUVAH) that conclude with YOM KIPPUR, the Day of Atonement. Unlike the secular NEW YEAR'S DAY observance, this is a solemn season during which each person is subject to review and judgment for the coming year. It is a time of prayer and penitence, and is sometimes called the **Day of Remembrance** or the **Day of Blowing the Shofar**. The story of Abraham is read in the synagogue, and the blowing of the *shofar* ("ram's horn") serves as a reminder that although Abraham, in obedience to God, was willing to sacrifice his son, Isaac, God allowed him to sacrifice a ram instead. The plaintive sound of the shofar is also a call to penitence.

Orthodox Ashkenazim (Jews whose ancestors came from northern Europe) observe the ceremony of Tashlikh, a symbolic throwing of one's sins into a body of water, on the first day of Rosh Hashanah; Kurds jump into the water; kabbalists shake their garments to "free" themselves from sin. All debts from the past year are supposed to be settled before Rosh Hashanah, and many Jews ask forgiveness from friends and family for any slights or transgressions of the concluding year.

Jews celebrate the New Year by eating a special rounded loaf of challah bread, symbolic of the continuity of life, as well as apples dipped in honey, symbols of sweetness and health.

**CONTACT:**

Union for Reform Judaism  
633 Third Ave.  
New York, NY 10017-6778  
212-650-4000  
urj@urj.org  
urj.org (click on "Learning,"  
then on "Jewish Holidays")

Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/roshhashanah/default.htm

**SOURCES:**

*AmerBkDays-2000*, p. 683  
*BkFest-1937*, p. 203  
*BkHolWrld-1986*, Sep 18  
*DaysCustFaith-1957*, pp. 244,  
331, 337  
*DictDays-1988*, pp. 27, 56, 97,  
134  
*DictFolkMyth-1984*, p. 1009  
*DictWrldRel-1989*, pp. 155,  
390, 630  
*FolkAmerHol-1999*, p. 397  
*FolkWrldHol-1999*, p. 554  
*OxYear-1999*, p. 726  
*RelHolCal-2004*, p. 53

◆ 1820 ◆ **Roswell UFO Festival**

Early July

Around July 4, 1947, a UFO (unidentified flying object) allegedly crashed near Roswell, a farming and ranching community in southeastern New Mexico. According to some reports, the bodies of four aliens were found at a site around 30 miles from Roswell. Mack Brazel worked on a ranch southeast of Corona, New Mexico, where he found strange debris on July 5. The next day he went to Roswell to show it to the Chaves County sheriff, who in turn passed the information along to officials at Roswell Army Air Field (RAAF). An investigation was begun and a press release about the crash was released by the RAAF. The headline in the July 8 *Roswell Daily Record* read, "RAAF Captures Flying Saucer on Ranch in Roswell Region." But the Army-Air Force changed its story the next day, claiming that the debris was from a weather balloon.

The “Roswell Incident” has remained a subject of controversy for years. In September 1994 the Air Force produced a report which asserted that the recovered object was in fact a spy balloon flown as part of the then-top-secret Project Mogul. On the 50th anniversary of the event in 1997 the Air Force issued a report designed to put continuing rumors about a cover-up to rest. That report claimed the retrieved bodies were actually crash-test dummies (even though such experiments did not begin until 1953).

The town of Roswell celebrates its reputation as the UFO capital of the United States with a week-long festival in early July, which has been officially designated as “Alien Month.” Activities include a UFO parade, an alien puppet show, concerts, and special exhibits. The UFO Museum and Research Center invites UFO experts from around the world to speak at the festival, which combines traditional FOURTH OF JULY barbecues and fireworks with serious discussion of UFO reports.

**CONTACT:**

Roswell Chamber of Commerce  
P.O. Box 70  
Roswell, NM 88202  
877-849-7679 or 505-623-5695  
information@roswellnm.org  
www.roswellnm.org/

◆ 1821 ◆ **Rousa, Feast of**

*Between April 29 and June 2; the 25th day after Easter*

In parts of Greece, the **Feast of Mid-Pentecost**, which occurs on the 25th day after EASTER, is called the Feast of Rousa (or Rosa). On this day a special ceremony is performed to ward off scarlatina, or scarlet fever. The children bake rolls out of flour, butter, honey, sesame oil, and other ingredients which they have collected from their neighbors. Along with other foods, these are eaten at a children’s banquet, which is followed by singing and dancing. Central to the ceremony, however, is the baking of special ring-shaped cakes, which can only be made by a girl whose name is unique in the neighborhood and which must be baked in a specially built oven.

After the banquet is over, these ring-shaped cakes are divided among the children and hung up to dry. If any of the children who participated in the feast come down with scarlet fever or any similar disease, a piece of the cake is pounded and sprinkled over their skin, which has already been smeared with molten sugar, honey, or sesame oil. This is believed to be an infallible cure.

While the name of this feast is widely believed to come from the crimson rash that accompanies scarlet fever, it may also be a remnant of the old Roman festival known as Rosalia, or Feast of the Roses.

**SOURCES:**

*FolkWrldHol-1999*, p. 252

◆ 1822 ◆ **Rousalii**

*May-June; Pentecost or Trinity Sunday, Sunday after Pentecost*

In Romania, PENTECOST or the week after, including TRINITY SUNDAY, is the time when the Rousalii, the three daughters

of an emperor who were ill-treated during their lives on earth and later became goddesses, set out to cause misery and mischief wherever they could. Traditional Romanian belief holds that during the period from Trinity Sunday to ST. PETER’S DAY (June 29), the Rousalii roam over the earth, causing high winds and storms. People may be caught up in whirlwinds, or children may be snatched from the arms of their mothers if they venture outdoors or travel any distance from home.

On the eve of Rousalii, it is traditional to place a twig of wormwood under your pillow. Because medicinal herbs supposedly lose their potency for several weeks after Rousalii, it is considered unwise to gather any herbs from the fields until at least nine weeks have passed.

**SOURCES:**

*EncyRel-1987*, vol. 4, p. 216  
*FolkWrldHol-1999*, p. 343

◆ 1823 ◆ **Route 66 Festival**

*Summer*

Known as the “Mother Road” and “America’s Main Street,” Route 66 once carried travelers across the southern part of the United States for over 2,400 miles, passing through some of Arizona and New Mexico’s most scenic areas. But when Interstate 40 was built in the 1960s, Route 66 was bypassed, causing great economic hardship to the communities—some of them Native American—that depended on the highway for their livelihood. Entire towns were boarded up, and miles of the road bed were replaced with cornfields.

The movement to “Save Historic Route 66” by promoting heritage tourism along the historic highway began in the late 1960s and has been going on ever since. Route 66 festivals have been held in several towns and cities located along the old highway, particularly Landergin, Texas, Albuquerque, New Mexico, and Clinton, Oklahoma, where the Route 66 Museum is located. They feature such events as lectures by authors who have written books about the highway, the showing of films involving Route 66, photographic and art exhibits, and music by such well-known performers as the late Bobby Troup, best remembered for his hit song, “Get Your Kicks on Route 66.”

The Route 66 National Diamond Jubilee was celebrated in Albuquerque July 20-22, 2001. It was the site of the annual Steinbeck Awards Dinner, at which an award is presented to an individual who has made a significant contribution to preserving Route 66.

**CONTACT:**

New Mexico Route 66 Association  
1415 Central Ave., N.E.  
Albuquerque, NM 87106  
505-852-2995  
festival@rt66nm.org  
www.rt66nm.org

Route 66 Museum  
2229 W. Gary Blvd.  
Clinton, OK 73601  
580-323-7866  
rt66mus@ok-history.mus.ok.us  
www.ok-history.mus.ok.us/mus-sites/masnum20.htm

◆ 1824 ◆ **Royal Ascot**  
*Mid-June*

The racecourse on Ascot Heath in Berkshire, England, is the site of a world-famous horse race also called the **Royal Meeting**, that was initiated in 1711 by Queen Anne. The Royal Ascot race meeting goes on for four days in June each year and culminates in the event known as the **Ascot Gold Cup**, a race that is nearly two miles long for horses more than three years old. Although the Gold Cup race was established in 1807, the original cup was stolen 100 years later.

A major social and fashion event as well as a sporting one, the Royal Ascot race is usually attended by the British sovereign and receives widespread media coverage. It has even given its name to a type of broad neck-scarf traditionally worn by well-dressed English gentlemen at the races.

**CONTACT:**

Ascot Racecourse  
Ascot  
Berkshire SL5 7JN United Kingdom  
011-44-1344-876-876 (tickets); fax: 011-44-870-460-1238  
enquiries@ascot.co.uk  
www.ascot-authority.co.uk/

◆ 1825 ◆ **Royal Easter Show**

*March-April; one week during the Easter holiday*

The largest and best-attended of the Australian agricultural fairs, the Royal Easter Show was first held in 1822 as a way of promoting the country's agricultural industry and helping people sell their products. Now it attracts more than a million visitors each year and has expanded to include sports competitions, fashion and flower shows, and celebrity performances, in addition to the usual agricultural and industrial exhibits.

The show was held at the Moore Park Showground in Sydney every year from 1882 to 1997, although it was canceled during the 1919 influenza epidemic and during World War II, when the showground was occupied by the Australian army. Sponsored by the Royal Agricultural Society of New South Wales, the Royal Easter Show has been held since 1998 at the Sydney Showground at Homebush Bay and attracts more than 600 exhibitors each year and is similar to some of the larger American state fairs, such as the IOWA STATE FAIR and the EASTERN STATES EXPOSITION.

See also ROYAL SHOWS

**CONTACT:**

Royal Agricultural Society of New South Wales  
Sydney Showground  
1 Showground Rd.  
Sydney Olympic Park at Homebush Bay, New South Wales  
2127 Australia  
011-61-02-9704-1111; fax: 011-61-02-9704-1122  
www.eastershow.com.au/

**SOURCES:**

*GdWrldFest-1985*, p. 6

◆ 1826 ◆ **Royal Ploughing Ceremony**  
*Early May*

An ancient Brahman ritual held on a large field near the Grand Palace in Bangkok, Thailand. It celebrates the official start of the annual rice-planting season and is believed to ensure an abundant rice crop. The king presides over the rituals, in which the participants wear scarlet and gold costumes and oxen wear bells.

The Brahmans are a small Hindu group in Thailand, numbering only a few thousand families, but they have considerable influence. Royal and official ceremonies are almost always performed by them. The national calendar is prepared by Brahmans and the royal astrologers. Brahman rites blend with those of Buddhism, the dominant Thai religion.

**CONTACT:**

Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or 323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

◆ 1827 ◆ **Royal Shows**

*April, July, August, September, October*

More than 500 agricultural shows are held in Australia each year, but the annual Royal Shows, held in each of the state capitals, are famous for their outstanding livestock, agricultural, and industrial exhibits as well as their competitive events. More than four and one-half million people visit the **Royals** each year.

The **Royal Queensland Show**, noted for its unusual display of tropical plants and flowers from all over the state of Queensland, is held in August. The **Hobart Royal Show** is held in mid-October. The **Royal Melbourne Show**, the **Royal Adelaide Show**, and the **Perth Royal Show** are held in September. The ROYAL EASTER SHOW, held at Sydney's 71-acre show grounds in early to mid-April, is the most popular of the country's Royal Shows. All of the Royals feature attractions such as sheepdog trials, wood chopping, and tree-felling contests, and the uniquely Australian camp drafts—an unusual rodeo event in which cattle are driven over a course that tests both horse and rider.

Other agricultural shows include **Alice Springs Show**, **Tenant Creek Show**, **Katherine Show**, and **Darwin Show**—all observed in the Northern Territory during the month of July.

**CONTACT:**

Australian Tourist Commission  
2049 Century Park E., Ste. 1920  
Los Angeles, CA 90067  
310-229-4870; fax: 310-552-1215  
www.australia.com/whats\_on/exhibitions\_and\_shows/Exhib\_agriculture/Event\_Pg\_STD1.aust?L=en&C=US&Ca=2wks-splash&Cd=www.australia.com

**SOURCES:**

*DictDays-1988*, p. 56

◆ 1828 ◆ **Ruhr Festival**

*May-June*

Germany's Ruhr Valley is known as a coal-mining and industrial center, and the annual cultural festival celebrated in Recklinghausen continues to reflect the needs and issues of the area. The festival grew out of an informal arrangement in 1946 between the artists of the Hamburg State Opera and the people of the mining town of Recklinghausen. In return for desperately needed coal to keep their theater's heating system from freezing, performers from Hamburg would go to Recklinghausen to perform their plays and operas. A new theater was built there in 1965 with the motto, "Coal I Gave for Art—Art I Gave for Coal."

The vast majority of the people who attend the festival's theater productions, concerts, and exhibitions are industrial workers, and the local trade unions lend their financial support. Events at the Ruhr Festival often address an economic or industrial theme, and there are scientific and political seminars covering new technological developments and their implications for working people.

**CONTACT:**

Tourismusverband Nordrhein-Westfalen e.V.  
Worringer Str. 22  
Köln, North Rhine-Westphalia  
D-50996 Germany  
011-49-2-21-17-94-50; fax: 011-49-2-21-17-94-51-7  
info@nrw-tourismus.de  
www.nrw-tourismus.de

**SOURCES:**

*IntlThFolk-1979*, p. 148

◆ 1829 ◆ **Rukmini Ashtami**

*December-January; eighth day of waning half of Hindu month of Pausa*

Vaishnavite Hindus believe that Rukmini, Lord Krishna's primary wife and queen, was born on this day. According to the *Hariivansha Purana*, she fell in love with Krishna but was already betrothed to Shishupala, king of Chedi. As she was going to the temple on her wedding day, Krishna carried her off in his chariot. They were pursued by Shishupala and Rukmin, her brother, but Krishna defeated them and eventually married her.

The fast known as Rukmini Ashtami is observed by women, both married and unmarried. Rukmini, Krishna, and Pradyumna, their son, are worshipped. A Brahman priest is also fed and given *dan-dakshina*, or charitable gifts, on this day. Many middle-class Hindus believe that observance of this fast ensures conjugal happiness and prosperity, and that it will help them find good husbands for unmarried girls.

**SOURCES:**

*RelHolCal-2004*, p. 180

◆ 1830 ◆ **Runeberg, Birthday of Johan Ludvig**

*February 5*

Johan Ludvig Runeberg (1804-1877) is widely regarded as Finland's greatest poet. His work embodied the patriotic spirit of his countrymen and, because it was written in Swedish, exerted a great influence on Swedish literature as well. One of his poems, "Vårtland" ("Our Country"), became the Finnish national anthem.

Schools throughout Finland are closed on Runeberg's birthday. Busts and pictures of him are displayed in shop windows, particularly in Helsinki, with rows of white candles placed in the foreground. A special ceremony is observed at Runeberg's monument in the Esplanade, where his statue is decorated with garlands of pine and spruce, suspended between four huge torches. Students lay wreaths of flowers at the foot of the monument and sing the national anthem. At night the torches are lit, and lighted candles burn in the windows of houses and apartments.

**CONTACT:**

Virtual Finland  
Ministry for Foreign Affairs  
Department for Press and Culture/Publications Unit  
P.O. Box 176  
Helsinki 00161 Finland  
011-358-9-16005; fax: 011-358-9-1341-5901  
virtual.finland@formin.fi  
virtual.finland.fi/finfo/english/maamme.html

**SOURCES:**

*BkFest-1937*, p. 110

◆ 1831 ◆ **Running of the Bulls in Mexico**

*Sunday following August 15*

The running of the bulls that takes place on the Sunday following the Feast of the ASSUMPTION in Huamantla, Tlaxcala, Mexico, is considered to be far more dangerous than the famous running of the bulls in Pamplona, Spain, during the SAN FERMIN FESTIVAL. This is because the bulls are released from cages in nine different locations, making it almost impossible for those who are trying to outrun the bulls to anticipate the direction from which they are coming or the path that they are likely to follow through the maze of streets that lead to the arena. In Pamplona, the bulls are all released in one location, and they follow a well-known route to the bullring.

This particular running of the bulls dates back to the time when the Spanish conquistadores first brought cattle to Mexico, and the custom of running the bulls through the streets of Huamantla was observed every year until it began to fade around 1700. A group of local people revived the tradition in the 1920s as part of the **Assumption Fiesta**.

**CONTACT:**

Tlaxcala Tourist Office  
Avenida Juárez esq. Lardizábal  
Tlaxcala, Tlaxcala 90000 Mexico  
turismo@tlaxcala.gob.mx

**SOURCES:**

*GdWrldFest-1985*, p. 135

**Rural Life Sunday**

*See Rogation Days*

◆ 1832 ◆ **Rushbearing Festival**

*Saturday nearest August 5*

The custom of rushbearing in England dates back more than 1,000 years, perhaps to an ancient Roman harvest festival. Young girls would cover the floor of the parish church with rushes and fasten elaborate flower garlands to the walls. After the invention of floor coverings eliminated the need for rushes, the original ceremony gradually evolved into a flower festival, similar to MAY DAY celebrations, with sports, folk dancing, and floral processions.

Modern-day rushbearing ceremonies still take place in Great Musgrave, Ambleside, Grasmere, and Warcop in Westmorland, although Grasmere claims to be the only community where the rushbearing tradition has remained unbroken since ancient times. The poet William Wordsworth was largely responsible for keeping the custom alive there during the early 19th century. He and his sister, Dorothy, lived at Dove Cottage in Grasmere from 1799 until 1808.

Most rushbearing festivals begin with a procession of children carrying flower garlands and wood-framed bearings with rushes woven into traditional designs and ecclesiastical emblems. When they reach the parish church, they scatter rushes over the floor and arrange the garlands and bearings around the altar and against the church walls. There is a religious service, after which the entire village participates in sports, Maypole dancing, and other festivities. Most rushbearing events take place in July and August, often on the Saturday nearest St. ANNE'S DAY (July 26) or St. Oswald's Day (August 5).

**CONTACT:**

Grasmere Tourist Information  
Centre  
Red Bank Rd.  
Grasmere, Cumbria LA22 9SW  
United Kingdom  
011-44-15394-35245; fax: 011-44-  
15394-35057  
grasmeretic@lake-district.gov.uk

**SOURCES:**

*FolkCal-1930*, p. 164  
*OxYear-1999*, p. 301  
*YrbookEngFest-1954*, pp. 95,  
101, 108

◆ 1833 ◆ **Russell, C. M., Auction**

*Third weekend in March*

An art auction, a celebration of western artist Charles M. Russell, and a western-style good time in Great Falls, Mont., where Charley Russell had his home and studio. The affair began in 1969 to raise money for the C. M. Russell (as he signed his paintings) Museum, which was then just getting started. Events include seminars, dance demonstrations by the Blackfeet Indians, an exhibit of paintings and sculpture of western artists and an auction of their works, and a Quick Draw, in which artists have 30 minutes to draw any subject they want. Their quick draws are then auctioned. There is also a chuckwagon brunch and a Charley Russell Birthday Party (he was born March 19, 1864, and died in 1926).

Charley Russell, a cowboy artist who was also the author of a collection of stories and sketches, *Trails Plowed Under*, depicted the early days of cowpunchers and Indians in Montana and Wyoming. In an introduction to *Trails Plowed Under*, Will ROGERS wrote that there will never be "the Real Cowboy,

Painter and Man, combined that old Charley was . . ." Charley Russell wrote about himself: "I am an illustrator. There are lots better ones, but some worse." His paintings now are coveted by collectors and worth millions.

**CONTACT:**

C. M. Russell Museum  
400 13th St. N.  
Great Falls, MT 59401-1498  
406-727-8787; fax: 406-727-2402  
www.cm russell.org/

◆ 1834 ◆ **Russian Winter Festival**

*December 25-January 5*

A festival of arts and a time of holiday partying largely in Moscow, Russia, and somewhat less grandly in other cities of the former Soviet Union. In Moscow, there are circuses, performances of Russian fables for children, and other special theatrical presentations as well as traditional outdoor parties with troika (sled) rides, folk games, and dancing around fir trees. On NEW YEAR'S EVE, children wait for gifts from "Grandfather Frost"—who wears a red robe and black boots and has a white beard—and his helper, Snow Girl.

In the past, Grandfather Frost was associated with CHRISTMAS, but religious holidays were stamped out after the 1917 Revolution. After the dissolution of the Soviet Union in 1991, people began to openly revive old traditions, and Grandfather Frost may again become a Christmas figure, though Santa Claus has also become popular in Russia.

**CONTACT:**

Russian Travel Information  
Office  
130 W. 42nd St., Ste. 412  
New York, NY 10036  
877-221-7120 or 212-575-3431;  
fax: 212-575-3434  
info@rnto.org

**SOURCES:**

*AnnioHol-2000*, p. 213  
*EncyChristmas-2003*, p. 653  
*GdWrldFest-1985*, p. 183  
*IntlThFolk-1979*, p. 375

◆ 1835 ◆ **Rwanda Independence Day**

*July 1*

This national holiday celebrates Rwanda's independence from Belgium on July 1, 1962, after nearly 50 years of Belgian rule.

**CONTACT:**

Rwanda Embassy  
1714 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-232-2882; fax: 202-232-4544  
rwandemb@rwandemb.org

**SOURCES:**

*AnnioHol-2000*, p. 110  
*NatlHolWrld-1968*, p. 102

# S

## ◆ 1836 ◆ **Saba Saba Day** *July 7*

July 7 marks the day when the ruling party of Tanzania, known as TANU (Tanganyika African National Union), was formed in 1954. The TANU Creed is based on the principles of socialism as set forth in the TANU Constitution. Also known as **Saba Saba Peasants' Day** or **Industrial Day**, it is officially celebrated in a different region of the country each year with traditional dances, sports, processions, rallies, and fairs.

Tanzania, perhaps best known as the home of Mount Kilimanjaro, was formed in 1964 when Tanganyika merged with Zanzibar.

**CONTACT:**  
Tanzanian Embassy  
2139 R St., N.W.  
Washington, DC 20008  
202-939-6125; fax: 202-797-7408  
balozit@tanzaniaembassy-us.org

**SOURCES:**  
*AnnivHol-2000*, p. 114

## ◆ 1837 ◆ **Sabantui** *Spring*

Sabantui, or the **Festival of the Plow**, was originally an agricultural celebration of the planting season. The date is now set each year by the president of the Republic of Tatarstan. The festival is held in Kazan on the Volga River. The events include climbing a greased pole to reach a cock in a cage on top and "smashing the crocks," a variation of Pin-the-Tail-on-the-Donkey in which a blindfolded player who has been spun around several times tries to break open crockery pieces that contain prizes. There are also wrestling matches, foot and horse races, and lots of music and food.

Sabantui is also celebrated by Tatars living in Belarus. People of Tatar ancestry in Turkey observe Tepresh in June, a similar festival marking the end of the planting season.

**CONTACT:**  
Tatarstan Department of Foreign  
Affairs  
dfa@kremlin.kazan.ru  
www.tatar.ru/ (click "English,"  
"Society," "Culture," "Tatar

**SOURCES:**  
*BkHolWrld-1986*, Jun 25  
*FestWrld: Russia-1997*, p. 24  
*FolkWrldHol-1999*, p. 406

National Traditions, Culture  
and Art," then "Holidays")

## ◆ 1838 ◆ **Sabbat** *Eight times a year, on the solstices, equinoxes, and Cross-Quarter Days*

The eight Sabbats are the major holidays celebrated by members of the various Neopagan religions that have flourished in the United States since the mid-1960s. Although normally observed on the VERNAL EQUINOX, SUMMER SOLSTICE, AUTUMNAL EQUINOX, WINTER SOLSTICE, and CROSS-QUARTER DAYS (February 1, May 1, August 1, and November 1), the Sabbats may sometimes be displaced from their traditional dates in order to fall closer to that of a specific Neopagan festival.

Since 1970, the outdoor celebration of Sabbats in the United States has increased in popularity on both the local and national levels. Although local gatherings may attract a few hundred people, there is now an annual cycle of festivals—approximately one for each Sabbat in each major region of the United States—that is regularly attended by thousands of Neopagan adherents. The Sabbat ritual typically combines drama, poetry, music, costume, and dance.

**SOURCES:**  
*RelHolCal-2004*, p. 268

## ◆ 1839 ◆ **Sabbath of Rabbi Isaac Mayer Wise** *Last Sabbath in March*

Isaac Mayer Wise (1819-1900), a prominent American rabbi, is generally considered the pioneer of Reform Judaism in America. In 1875 he founded the Hebrew Union College in Cincinnati for the training of rabbis and was its president until his death. Wise also helped organize the Union of American Hebrew Congregations in 1873 and the Central Conference of American Rabbis in 1889.

Reform Judaism began in Germany during the European Age of Enlightenment in the 18th century, when some Jews were struggling to reconcile their traditional beliefs with modern thought and learning. Reform Jews abandoned many ancient ceremonial traditions and stressed ethical teachings

over ritualistic observance. Rabbi Wise was the leader who brought these reforms to the United States. Adherents to Reform Judaism honor both the birth and death of Rabbi Wise on the last Sabbath in the month of March.

**CONTACT:**  
Union for Reform Judaism  
633 Third Ave.  
New York, NY 10017-6778  
212-650-4000  
urj@urj.org  
urj.org (click on "Learning,"  
then on "Jewish Holidays")

**SOURCES:**  
*RelHolCal-2004*, p. 57

◆ 1840 ◆ **Sacaea**

*Five days, including the vernal equinox,  
March 21 or 22*

This was an ancient five-day Babylonian New Year festival associated with Anaitis, the Syrian war goddess identified with the Greek goddess Athena. It was characterized by drunkenness and licentious behavior as well as a reversal of the usual customs and relationships. Slaves ruled their masters throughout the festival, and a mock king was selected from among the criminals. After being feasted and honored for five days, the mock king was executed, thereby serving as a surrogate for the real king, who was supposed to die each new year when a new king was born.

The festival was instituted by Cyrus, king of the Persians, when he marched against the Sacae, or people of Scythia. In order to detain the enemy, he set out tables laden with delicacies to which they were unaccustomed. While they lingered over the food, he was able to destroy them.

**SOURCES:**  
*ClassDict-1984*, p. 43

◆ 1841 ◆ **Sacred Heart of Jesus, Feast of the**

*Between May 22 and June 25; Friday after  
Corpus Christi*

The Feast of the Sacred Heart of Jesus is a solemnity (meaning a festival of the greatest importance) in the Roman Catholic Church celebrated on the Friday after CORPUS CHRISTI. It is devoted to the symbol of Jesus' love for all humanity and is a significant holiday in Colombia.

**SOURCES:**  
*DictWrldRel-1989*, p. 637  
*OxYear-1999*, p. 635  
*RelHolCal-2004*, p. 96  
*SaintFestCh-1904*, p. 273

◆ 1842 ◆ **Sadie Hawkins Day**

*Usually first Saturday in November*

A day when spinsters can legitimately chase bachelors; if caught, the men are obliged to marry their pursuers. Artist Al Capp invented the unpretty but hopeful Sadie Hawkins and her day in his comic strip, *L'il Abner*, some time in the 1930s. In the following decades, Sadie Hawkins Days, usually featuring dances to which males were invited by females, were popular on school campuses. Celebrations are rarer now.

Capp's long-running *L'il Abner*, named for its good-looking but not-too-bright hero, injected the hillbilly characters of Dogpatch into American culture.

**SOURCES:**  
*AnnioHol-2000*, p. 199  
*DictDays-1988*, p. 100

◆ 1843 ◆ **Safari Rally**

*July*

This grueling weekend auto race takes place on a 2,550-mile circuit over unpaved roads. Starting outside Nairobi, Kenya, the route is considered the toughest in the world; the roads climb in and out of the Great Rift Valley, and there are severe changes in climate. Furthermore, it's the rainy season when the race is held, and the roads can turn into virtual swamps. There are usually about 100 entrants, and fewer than 10 to 20 finish.

The rally began as part of the celebrations marking the coronation of QUEEN ELIZABETH II in 1953 and was called the **Coronation Rally**. It generated such interest that it was continued and renamed the **East African Safari**, with Kenya, Uganda, and Tanzania on the route. Since 1974, it has been confined to Kenya. Nairobi gets rally fever at this time of year. The city is hung with flags, and cars sprayed to look like rally cars zoom around the streets. Thousands of spectators watch the race at various points along the route.

**CONTACT:**  
Kenyan Embassy  
2249 R St., N.W.  
Washington, DC 20008  
202-387-6101; fax: 202-462-3829  
info@kenyaembassy.com

**SOURCES:**  
*GdWrldFest-1985*, p. 126

◆ 1844 ◆ **Saffron Rose Festival**

*Last Sunday in October*

Saffron, the world's most expensive condiment, is harvested from the stigmas of the autumn-flowering *Crocus sativus*. Much of the world's saffron comes from Spain's La Mancha region, and it is used to flavor French bouillabaisse, Spanish paella, cakes, breads, cookies, and the cuisines of East India, the Middle East, and North Africa. It takes 35,000 flowers to produce one pound.

The Saffron Rose Festival held in the town of Consuegra each year celebrates this exotic crop, which must be harvested by hand so that the valuable stigmas are not crumpled. Hosted by a national television personality, the celebrations include parades and contests, traditional folk dancing, and the crowning of a pageant queen. Costumed characters from CERVANTES's 17th-century novel, *Don Quixote*, stroll among the crowds who flock to Consuegra for the fiesta.

**CONTACT:**  
Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

◆ 1845 ◆ **Sahara National Festival**

*November or December*

The Tunisian city of Douz is considered the gateway to the Sahara Desert. It is also the site of the annual Sahara National Festival, when nomads and Bedouins from all over the country gather to compete in camel races and to perform traditional music. There is also a poetry contest, a traditional



wedding ceremony, and greyhound racing. The time of the week-long festival—which celebrates the date harvest—varies according to the weather, but usually takes place in November or December. A date marketplace is set up during the festival, usually on a Thursday, and fresh dates as well as *lagmi* (the juice of the date palm, fermented in the sun) are sold. Other items for sale at the market, which draws as many tourists as tribesmen, include camels, incense, ebony, rugs, desert flowers, caftans, and Berber tapestries.

**CONTACT:**

Tunisian Tourism Office  
c/o Tunisian Embassy  
1515 Massachusetts Ave., N.W.  
Washington, DC 20005  
202-862-1850; fax: 202-862-1858  
info@tourismtunisia.com  
www.tourismtunisia.com (click  
on "Culture," then "Festivals")

**SOURCES:**

*GdWrldFest-1985*, p. 178

◆ 1846 ◆ **Saigusa Matsuri**

June 17

For hundreds of years the citizens of Nara, Japan, have searched the surrounding mountains for lilies, gathering them each summer in preparation for the **Lily Festival** at the Isagawa Shrine. The lilies are placed in a Shinto shrine where seven ladies wearing white robes perform a blessing ceremony over them, and a Shinto priest carries a large bundle of the flowers to the altar as an offering. Then the seven women perform a special dance in which they wave lily stalks in a motion designed to ward off the problems brought on by the wet weather typical this time of year. Afterwards, the lilies are mounted on a float and taken out in a procession through the streets of Nara, where it is believed that they will purify the air.

**CONTACT:**

Nara City Information Network  
Tourism Information Center  
011-81-742-22-3900  
naracity@po.sphere.ne.jp  
www1.sphere.ne.jp/naracity/e/  
event\_data/e\_sik062.html

**SOURCES:**

*BkHolWrld-1986*, Jun 17  
*RelHolCal-2004*, p. 243

◆ 1847 ◆ **St. Agatha Festival**

February 3-5

Sant' Agata is especially revered in Catania, Sicily, where her relics are preserved in a silver casket. The beautiful young Sicilian virgin was put to death in the third century because she refused to yield to the advances of a Roman prefect. Among the tortures she is said to have endured was having her breasts cut off, and to this day she is the patron saint of nursing mothers and women suffering from diseases of the breast.

On February 3, 4 and 5 each year, a silver bust of St. Agatha wearing a jewel-encrusted crown is carried in procession from the cathedral to Catania's various churches. Included in the procession are the *ceri*, huge wooden replicas of candlesticks which are carved with episodes from the saint's martyrdom. The streets are lined with streamers and flowers, and illuminated by strings of colored lights after dark. The festival ends with a fireworks display in the piazza.

**CONTACT:**

Dept. for Tourism, Communications and Transports  
Via Notarbartolo 9  
Palermo, Sicily 90141 Italy  
011-39-91-696-8201  
turismo@regione.sicilia.it

**SOURCES:**

*AnnioHol-2000*, p. 22  
*FestSaintDays-1915*, p. 32  
*FestWestEur-1958*, p. 90  
*OxYear-1999*, p. 68

◆ 1848 ◆ **St. Agnes's Eve**

January 20

The eve of St. Agnes's Day (January 21) has long been associated with various superstitions about how young girls might discover the identity of their future husbands. According to one such belief, a girl who went to bed without any supper on this night would dream of the man she was to marry. John Keats used this legend as the basis for his well-known poem, "The Eve of St. Agnes," in which a young maid dreams of her lover and wakes to find him standing at her bedside.

St. Agnes herself was martyred sometime during the fourth century, when she may have been only 12 or 13 years old, because she had consecrated herself to Christ and refused to marry. She was later named the patron saint of young virgins. In art St. Agnes is often represented with a lamb or sometimes with a dove with a ring in its beak.

**SOURCES:**

*BkDays-1864*, vol. I, p. 140  
*BkFest-1937*, p. 180  
*BkHolWrld-1986*, Jan 21  
*DaysCustFaith-1957*, p. 28  
*DictDays-1988*, p. 100  
*DictFolkMyth-1984*, p. 28  
*FestSaintDays-1915*, p. 20  
*OxYear-1999*, p. 44  
*SaintFestCh-1904*, p. 75

◆ 1849 ◆ **St. Alban's Day**

June 22

St. Alban is the first and best known of all the English saints and martyrs. He was a soldier living as a pagan in the town of Verulamium, probably during the third century, when a Christian priest named Amphibalus, pursued by Roman persecutors, begged for refuge in his house. Alban took him in and was soon converted by him and baptized. When he could conceal Amphibalus no longer, Alban changed clothes with him and gave himself up as the priest. The deception was soon discovered, however, and Alban was brought before the governor, condemned, and beheaded.

There are a number of legends concerning St. Alban's execution. One is that when the crowd that gathered to watch the beheading was too large to get across the small bridge leading to the execution place, St. Alban said a prayer and caused the waters to divide. Another is that when he asked for a drink of water, a spring gushed forth from the ground in front of him. Supposedly, the soldier who was appointed to kill St. Alban refused to do so, and was beheaded along with the saint.

A shrine was later erected in Verulamium, and the town was renamed St. Albans. The cathedral hosts a festival each year on a weekend near St. Alban's Day, when pilgrims gather for special services, a procession, and other events.

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**SOURCES:**

*BkDays-1864*, vol. I, p. 808  
*DaysCustFaith-1957*, p. 149  
*OxYear-1999*, p. 257

◆ 1850 ◆ **St. Andrew's Day**

November 30

St. Andrew, the brother of St. PETER, was the first apostle called by Jesus, but he is primarily known today as the patron saint of Scotland, though he was also chosen to be patron saint of Russia. According to the apocryphal and unreliable Acts of St. Andrew, he went to Greece, and having converted the proconsul's wife there, he was condemned to be crucified. Fastened to an X-shaped cross by cords rather than nails, he eventually died of thirst and starvation.

St. Andrew's association with Scotland didn't come about until four centuries after his death, when some of his relics were brought there. Although there are a number of churches throughout England and Scotland that bear St. Andrew's name, many associate it with the famous St. Andrew's golf course near Dundee. Some Scots continue the custom of wearing a "St. Andrew's cross" on November 30, which consists of blue and white ribbons shaped like the letter X. The tradition for this form of a cross began no earlier than the 13th century.

This is also a major feast in Lapland and a time for weddings and meeting new people.

**SOURCES:**

*BkDays-1864*, vol. II, p. 635  
*BkFest-1937*, pp. 62, 174  
*DaysCustFaith-1957*, p. 296  
*DictFolkMyth-1984*, p. 55  
*FestSaintDays-1915*, p. 216  
*FolkWrldHol-1999*, p. 663  
*OxYear-1999*, p. 479

◆ 1851 ◆ **St. Andrew's Eve (Noc Swietego Andreja)**

November 29

The eve of St. ANDREW'S DAY is a special night for young Polish girls who want to find husbands. They play *Andrzejki*, or "Andrew's games," a kind of fortune telling. Young girls break off dry branches from cherry trees, place them in wet sand, and tend them carefully for the next few weeks. If the branch blooms by CHRISTMAS, it is believed that they will marry within the year. Pouring liquid wax into cold water is another popular method of foretelling their romantic futures. The shapes into which the wax hardens often provide clues with which they can read their fate. The boys try to foretell their own futures on St. Catherine's Eve (see also St. CATHERINE'S DAY, November 25).

The patron saint of both Russia and Scotland, St. Andrew's name means "manly" or "courageous," making him an appropriate target for the appeals of young girls seeking lovers. Andrzejki are popular among Polish Americans as well, where they include peeling apples to see what letter the

apple peel seems to form when thrown over the peeler's left shoulder.

Austrian peasant women also forced fruit tree branches, but they brought them to Christmas mass and believed they gave them the ability to see all the witches in the congregation.

**SOURCES:**

*FolkAmerHol-1999*, p. 448  
*OxYear-1999*, p. 478

◆ 1852 ◆ **St. Anne's Day**

July 26

In 1650 a group of Breton sailors built a tiny frame church at the place where the town of Beaupré, Quebec, Canada, now stands in honor of St. Anne, the traditional name for the mother of the Virgin Mary and wife of Joachim or St. JOSEPH (the apostle James names her in his Letter). The sailors had been caught in a vicious storm at sea and vowed that if St. Anne would save them, they would build her a sanctuary at the spot where their feet first touched land. In 1658 the people of the village built a new and larger church, and it was then that the first of St. Anne de Beaupré's miraculous cures took place, when a local man suffering from rheumatism came to the church and walked away in perfect health. Since that time thousands of cures have been reported at the Basilica of Sainte Anne de Beaupré, which has been called the "Lourdes of the New World" after the famous shrine in France.

St. Anne is the patron saint of Canada. The pilgrimage to her shrine in Beaupré is one of the major pilgrimages on the North American continent. Romanies from Canada and the United States also arrive to celebrate Santana ("St. Anna"). They camp on the church property, prepare a *slava* feast of special foods for and prayers to St. Anne, and visit their families (see PARDON OF STE. ANNE D'AURAY).

**SOURCES:**

*AnnioHol-2000*, p. 123  
*DaysCustFaith-1957*, p. 192  
*FolkWrldHol-1999*, p. 449  
*OxYear-1999*, p. 308

◆ 1853 ◆ **St. Anthony of Padua, Feast of**

June 13

St. Anthony of Padua (1195-1231) is the patron saint of people who lose things and of children. He has also become, like St. FRANCIS OF ASSISI, a patron saint of animals. In the days before automobiles, people in Rome sent their horses and mules to St. Anthony's Church to be blessed on this day. The Feast of St. Anthony is also celebrated by many Puerto Rican communities, as well as by American Indians in the southwestern United States. In New Mexico, for instance, traditional Indian dances are held on **San Antonio's Day** in the pueblos at Taos, San Juan, Santa Clara, San Ildefonso, Sandia, Cochiti, and elsewhere.

One of the most outstanding celebrations is held in New York City's Greenwich Village. St. Anthony's Shrine Church on West Houston and Sullivan Streets, in the heart of one of the original Little Italy sections of New York, boasts the oldest Italian Roman Catholic congregation in the city and is the site of a 10-day festival that combines religious observance and the carnival atmosphere of a street fair. Masses

are held all day on June 13, and a procession bearing the statue of St. Anthony through the streets begins at seven o'clock that evening. Thousands of people are drawn to the festival, which extends from the weekend before the actual feast day through the weekend following it.

In the village of El Pinar, Granada, Spain, a novena ends with the Rosary on St. Anthony's Eve. Then a fiesta begins with a parade of huge papier-mâché heads of historical and imaginary characters (called *gigantes* "giants" and *cabezudos* "big-heads"), on 10-foot-tall wire frames and dressed in long robes. This parade is accompanied by a band playing *pasodobles* (a quick, light march often played at bullfights). Boys toss firecrackers, small children hide in terror, fireworks are set off, street dancing begins, and carnival booths are set up. On the 13th, the parade begins at 9 A.M. After a noon High Mass, the statue of St. Anthony is paraded through the village for three hours. The band plays and pairs of men in two lines dance the *jota* (a complex dance using the rhythm of boot-heels and castanets). When the dancers tire, they are replaced by eager onlookers. At their return to the church, they block the door to keep St. Anthony from going in so the dancing can go on. Parishioners lay money at the feet of the statue for the support of the church for the coming year.

St. Anthony of Padua was born in Lisbon, Portugal, in 1195, and is the patron saint of Portugal. The festivities held here in his honor begin on the evening of June 12 with an impressive display of *marchas*, walking groups of singers and musicians, who parade along the Avenida da Liberdade. The celebration continues the next day with more processions and traditional folk dancing.

Throughout the month of June, children in Lisbon prepare altars in the saint's honor, covering boxes and tables with white paper and decorating them with candles and pictures of St. Anthony. They beg "a little penny for San António" from passersby, but the money—once used to restore the church of San António da Sé after its destruction by an earthquake in 1755—is now put toward a children's feast.

Because he is considered the matchmaker saint, St. Anthony's Eve is a time when young people write letters asking António for help in finding a mate. Another custom of the day is for a young man to present the girl he hopes to marry with a pot of basil concealing a verse or love letter.

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**SOURCES:**

*AmerBkDays-2000*, p. 443  
*BkFest-1937*, p. 187  
*DaysCustFaith-1957*, p. 144  
*DictWrldRel-1989*, p. 42  
*EncyRel-1987*, vol. 1, p. 306  
*FestWestEur-1958*, p. 166  
*FolkAmerHol-1999*, p. 252  
*FolkWrldHol-1999*, p. 387  
*IndianAmer-1989*, pp. 286, 288,  
301, 303, 306, 309, 312, 315,  
319

◆ 1854 ◆ **St. Anthony the Abbot, Feast of**  
*January 17*

St. Anthony the Abbot was one of the earliest saints. And, if St. Athanasius's biography of him is correct, Anthony lived more than 100 years (251-356). Living as a hermit, Anthony nonetheless attracted disciples and ventured out occasionally

to become involved in the doctrinal controversies of his day. Eventually he came to be regarded as a healer of animals as well as of people. The order of Hospitallers of St. Anthony, founded during the 12th century, endeavored to keep animals in good health by hanging bells around their necks. His feast day is celebrated in Mexico and other parts of Latin America by bringing household pets and livestock into the churchyard, where the local priest blesses them with holy water. All the animals are carefully groomed and often decorated with ribbons and fresh flowers.

In some Latin American cities, the **Blessing of the Animals** takes place on a different day—often on HOLY SATURDAY, the day before EASTER. Hispanic people and others in the United States often celebrate the Blessing of the Animals on this day as well. In Los Angeles, the procession of animals to Our Lady of the Angels Church follows a cobblestone path that was laid by Mexican settlers more than 200 years ago.

**SOURCES:**

*AnnioHol-2000*, p. 10  
*BkFest-1937*, pp. 225, 298  
*FestWestEur-1958*, pp. 189,  
226  
*OxYear-1999*, p. 39  
*RelHolCal-2004*, p. 89

◆ 1855 ◆ **St. Augustine of Hippo, Feast of**  
*August 28*

St. Augustine's career as a Christian got off to a slow start. The son of a pagan father and a Christian mother, he spent most of his youth in dissipation and promiscuity. He was 32 years old when he converted to Christianity in 386 after undergoing conflicts within himself on how he was living and what he believed; hearing St. Ambrose preach was said to have influenced him as well. A few years later he became bishop of Hippo in North Africa. For the next 40 years he was a teacher, writer, preacher, and theologian who exerted a profound influence on the development of Christian doctrine. He is best known for his spiritual autobiography, the *Confessions*, which detail the excesses of his youth, his career as a teacher of rhetoric, his years as a believer in Manicheism and Platonism, and his belated conversion to Christianity. It is primarily for his writings that he is known as the patron saint of theologians and scholars and one of the "Four Latin Fathers" of the Christian Church.

St. Augustine also typifies the Christian who has been converted slowly, as exemplified by his well-known prayer, "O God, make me pure—but not yet." When a company of Spanish soldiers landed on the coast of Florida on St. Augustine's Day in 1565, they named the U.S.'s oldest European community after him.

**SOURCES:**

*AmerBkDays-2000*, p. 614  
*AnnioHol-2000*, p. 143  
*DaysCustFaith-1957*, p. 221  
*DictWrldRel-1989*, p. 77  
*EncyRel-1987*, vol. 1, p. 520  
*OxYear-1999*, p. 348  
*SaintFestCh-1904*, p. 384

◆ 1856 ◆ **St. Barbara's Day**

December 4

Scholars doubt that St. Barbara existed as more than a legend that emerged during the second century. The story is that her father locked her away in a tower to prevent her from ever marrying. When she became a Christian he tried to kill her, then turned her in to the pagan authorities. Then he was killed by a bolt of lightning.

In parts of France, Germany, and Syria, St. Barbara's Day is considered the beginning of the CHRISTMAS season. In southern France, especially in Provence, it is customary to set out dishes holding grains of wheat soaked in water on sunny window sills. There is a folk belief that if the "St. Barbara's grain" grows quickly, it means a good year for crops. But if it withers and dies, the crops will be ruined. On CHRISTMAS EVE, the grain is placed near the crèche as a symbol of the coming harvest. There is a similar custom in Germany and the Czech and Slovak republics, where cherry branches are placed in water and tended carefully in the hope that they will bloom on Christmas Eve. In Syria, St. Barbara's Day is for feasting and bringing food to the poor.

In Poland, St. Barbara's Day is associated with weather prophecies. If it rains, it will be cold and icy on Christmas Day; if it's cold and icy, Christmas will be rainy.

**SOURCES:**

*BkFest-1937*, p. 128  
*DaysCustFaith-1957*, p. 305  
*DictFolkMyth-1984*, p. 950  
*EncyChristmas-2003*, p. 657  
*FestWestEur-1958*, p. 49  
*FolkAmerHol-1999*, p. 484  
*FolkWrldHol-1999*, p. 685  
*OxYear-1999*, p. 485

◆ 1857 ◆ **St. Barnabas's Day**

June 11

Before England adopted the Gregorian calendar in 1752, June 11 was the day of the SUMMER SOLSTICE. In addition to being the longest day of the year, it was also St. Barnabas's Day (or **Barnaby Day**), and this association gave rise to the old English jingle, "Barnaby bright, Barnaby bright, the longest day and the shortest night." It was customary on this day for the priests and clerks in the Church of England to wear garlands of roses and to decorate the church with them. Other names for this day were **Long Barnaby** and **Barnaby Bright**.

**SOURCES:**

*BkDays-1864*, vol. I, p. 769  
*DaysCustFaith-1957*, p. 143  
*DictDays-1988*, pp. 9, 69, 100  
*OxYear-1999*, p. 245

◆ 1858 ◆ **St. Bartholomew's Day**

August 24

St. Bartholomew is the patron saint of beekeepers and honey-makers, and for this reason it was traditional in England for the honey crop to be gathered on August 24. Since the main ingredient in mead—an ancient alcoholic drink that is still made in some parts of England today—is honey, the Blessing of the Mead is also observed on St. Bartholomew's Day.

In ancient Rome, mead was offered to the gods of love and fertility. Although few people today still believe that drinking mead will help a marriage produce children, the drink is still believed to have curative powers.

In St. Mount's Bay, Cornwall, a special ceremony is held by the Almoner of the Worshipful Company of Mead Makers. It begins with a church service, and then the participants move to the Mead Hall, where the Almoner, who is also the vicar of the parish, blesses the mead that has been fermenting for two years and pours it into a special cup. The mead can then be moved to a storage vat. In the past, mead was traditionally drunk from a bowl, known as a mazer, made from birds-eye maple with a silver rim.

See also BARTHOLOMEW FAIR; SCHÄFERLAUF; STOURBRIDGE FAIR

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**SOURCES:**

*AmerBkDays-2000*, p. 606  
*YrbookEngFest-1954*, p. 113  
*YrFest-1972*, p. 61

◆ 1859 ◆ **St. Basil, Feast of**

January 1

NEW YEAR'S DAY and the feast day for Agios Vasilis (St. Basil) are one and the same in Greece and Cyprus, and for all Orthodox Christians. Celebrations begin on NEW YEAR'S EVE when Agios Vasilis is believed to visit each house, blessing the people and their belongings and animals, and bringing presents to the children. Nowadays, the parish priest goes around and blesses the homes of his flock.

On New Year's Day, a cake called the *Vassilopita*, or "St. Basil's bread," is ceremoniously sliced, according to varying traditions going back to Byzantine times. Usually the first slice is cut for Jesus Christ, the next is for the house, and the following for absent family members. A coin has been baked in the cake, and the person finding the coin will be the luckiest member of the family that year.

St. Basil was a monk and church father who left many influential writings, including a defense of the study of pagan writings by Christians. He was born about the year 329 and was declared a saint soon after his death on Jan. 1 of the year 379 in Caesarea (in present-day Israel).

**SOURCES:**

*BkFest-1937*, pp. 3, 143, 273, 288  
*BkFestHolWrld-1970*, p. 4  
*DictWrldRel-1989*, p. 93  
*EncyChristmas-2003*, p. 660  
*EncyRel-1987*, vol. 2, p. 78  
*FolkWrldHol-1999*, p. 12  
*OxYear-1999*, p. 6

◆ 1860 ◆ **St. Blaise's Day**

February 3

The association of St. Blaise (or **Blase**, or **Blasius**) with the blessing of throats can be traced to a number of sources. According to one story, as he was being led to his own execution in 316, he miraculously cured a child who was suffering from a throat infection. Another story has it that

he saved the life of a boy who was choking on a fishbone. In any case, St. Blaise, since the sixth century in the East, has been the patron saint of people who suffer from throat afflictions, and celebrations on this day in the Roman Catholic Church often include the blessing of throats by the priest. In Paraguay, the religious services are followed by a holiday festival (see SAN BLAS, FIESTA OF).

Among the many tortures said to have been suffered by this saint was having his body torn by iron combs similar to those used at one time by wool-combers in England. St. Blaise thus became the patron saint of wool-combers as well, and his feast day has traditionally been celebrated in English towns where the woolen industry is important.

In Spain they bake small loaves, called *tortas de San Blas* ("San Blas's loaves") or *panecillos del santo* ("little breads of the saint"). They are blessed during mass, and each child eats a bit to prevent him or her from choking during the year.

**SOURCES:**  
*BkDays-1864*, vol. I, p. 219  
*DaysCustFaith-1957*, p. 46  
*DictDays-1988*, p. 100  
*FestSaintDays-1915*, p. 31  
*FolkAmerHol-1999*, p. 70  
*FolkWrldHol-1999*, p. 121  
*OxYear-1999*, pp. 65, 74

◆ 1861 ◆ **St. Brendan's Day**  
 May 16

St. Brendan, who lived in the sixth century, is one of the most popular Irish saints. In addition to founding a number of monasteries, including the one at Clonfert in Galway, Ireland, he was alleged to be the author of *Navigatio Brendani*, the story of his journey with a crew of four monks to a land across the ocean (the tale, however, is thought to have been written in the 10th century). No one, including St. Brendan himself, knew exactly where he had been when he returned, but a number of legends concerning the journey developed over the centuries—one of which claims that he actually reached the American continent.

In 1977 an Irishman named Tim Severin built a boat out of leather like the one described in *Navigatio* and set out to follow St. Brendan's instructions. After 50 days at sea, he ended up in Newfoundland, giving credence to the theory that St. Brendan reached America 1,000 years before COLUMBUS.

**SOURCES:**  
*AnnioHol-2000*, p. 83  
*BkHolWrld-1986*, May 16  
*DaysCustFaith-1957*, p. 124  
*OxYear-1999*, p. 210

◆ 1862 ◆ **St. Bridget's Day**  
 February 1

St. Bridget (or **Brigid**, or **Bride**) is the female patron saint of Ireland. She has also been identified with an ancient pagan goddess. Her feast day, February 1, was traditionally the first day of spring and of the new year in rural Ireland because it marked the start of the agricultural season. Legends about Bridget associate her with abundance and fertility; her cows, for example, allegedly gave milk up to three

times a day. She is credited with an almost endless number of miracles and was buried in the same church at Downpatrick where the bodies of St. PATRICK and St. COLUMBA lie. She lived during the sixth century and probably established the first Irish convent, around which the city of Kildare eventually grew.

Many old customs and folk beliefs are associated with St. Bridget's feast day. For example, people would not perform any work on this day that involved turning or twisting, or that required the use of a wheel. It was also customary on the eve of the saint's day for the oldest daughter of the family to bring a bundle of rushes to the door. Playing the role of St. Bridget, she would distribute the rushes among the family members, who would make crosses from them and, after the crosses were sprinkled with holy water, hang them throughout the house. Because St. Bridget is said to have woven the first cloth in Ireland, a cloth known as the *Brat Bhride*, or "Bridget's cloak," was left outside on the steps, and during the night it was believed to acquire special healing powers.

The custom of having women propose marriage to men during LEAP YEAR can also be traced to St. Bridget who, legend has it, complained to St. Patrick about the fact that men always took the initiative and persuaded him to grant women the right to do so during one year out of every four. Then Bridget proposed to Patrick, who turned her down but softened his refusal by giving her a kiss and a silk gown.

**SOURCES:**  
*BkDays-1864*, vol. I, p. 206  
*BkFest-1937*, p. 53  
*DaysCustFaith-1957*, p. 43  
*DictFolkMyth-1984*, pp. 165, 966  
*FestSaintDays-1915*, p. 24  
*FolkWrldHol-1999*, p. 109  
*OxDictSaints-1987*, p. 62  
*OxYear-1999*, pp. 57, 60  
*SaintFestCh-1904*, p. 89

◆ 1863 ◆ **St. Catherine's Day**  
 November 25 (suppressed in 1969 in the Roman Catholic Church)

St. Catherine is now thought to have been a folkloric figure rather than a historical person; for that reason, her feast day is no longer observed in the Roman Catholic Church calendar. According to apocryphal writings, St. Catherine of Alexandria was sentenced to death by Emperor Maxentius for her extraordinary success in converting people to Christianity in the fourth century. He placed her in a torture machine that consisted of wheels armed with sharp spikes so that she would be torn to pieces as the wheels revolved. She was saved from this grim fate by divine intervention, but then the Emperor had her beheaded. The "Catherine Wheel" in England today is a type of firework that revolves in pinwheel fashion. In the United States, the "cartwheels" performed regularly by aspiring gymnasts repeat the motion of St. Catherine on the wheel of torture.

In 18th-century England, young women in the textile districts engaged in merry-making or "catherning" on this day, which is sometimes referred to as **Cathern Day**. As the patron saint of old maids, St. Catherine is still celebrated in France by unmarried women under 25, especially those employed in

the millinery and dressmaking industries. They wear “Catherine bonnets” on November 25—homemade creations of paper and ribbon. The French expression *coiffer Sainte Catherine* (to don St. Catherine’s bonnet), is used to warn girls that they are likely to become spinsters.

**SOURCES:**

*BkFest-1937*, p. 128  
*DaysCustFaith-1957*, p. 295  
*DictDays-1988*, pp. 19, 101  
*DictFolkMyth-1984*, pp. 197, 1168  
*FestSaintDays-1915*, pp. 213, 215  
*FestWestEur-1958*, p. 48  
*FolkWrldHol-1999*, p. 662  
*OxYear-1999*, p. 474

◆ 1864 ◆ **St. Catherine’s Day in Estonia**

*November 25*

Estonian folklorists believe that the customs associated with Kadripäev, or ST. CATHERINE’S DAY in Estonia, may date back to pre-Christian times. The holiday is strongly associated with women and their traditional activities, such as herding. People dress up in light-colored clothing, symbolizing winter’s snow, and visit their neighbors, singing songs and offering blessings for the family’s sheep and other herd animals. In return householders offer them cloth, wool, or food. An old superstition connected with the day forbade such activities as shearing and weaving, and sometimes knitting and sewing, as a means of protecting the sheep. Estonians associate Kadripäev with the arrival of winter.

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◆ 1865 ◆ **St. Cecilia’s Day**

*November 22*

Not much can be said with confidence about St. Cecilia’s life. According to her apocryphal acts, which date from the fifth century, she was a Roman from a noble family who was put to death in the second or third century for her Christian beliefs. How she became the patron saint of music and musicians is not exactly known, but according to legend she played the harp so beautifully that an angel left heaven to come down and listen to her. In any case, the Academy of Music in Rome accepted her as its patron when it was established in 1584.

In 1683, a musical society was formed in London especially for the celebration of St. Cecilia’s Day. It held a festival each year at which a special ode was sung. The poet John Dryden composed his “Ode for St. Cecilia’s Day” in 1687 for this purpose. By the end of the 17th century it was customary to hold concerts on November 22 in St. Cecilia’s honor—a practice which has faded over the years, but there are still many choirs and musical societies that bear her name.

**SOURCES:**

*AnnioHol-2000*, p. 195  
*BkDays-1864*, vol. II, p. 604  
*DaysCustFaith-1957*, p. 293  
*DictDays-1988*, p. 101  
*FolkAmerHol-1999*, p. 447  
*OxYear-1999*, p. 470  
*SaintFestCh-1904*, p. 494

◆ 1866 ◆ **St. Charlemagne’s Day**

*January 28*

Charlemagne wasn’t actually a saint at all; he was an emperor and the first ruler of the Holy Roman Empire, crowned in 800 by Pope Leo III. But because of his great interest in education, French college students refer to him as a saint and a hero. Although he was never able to read and write himself, Charlemagne, whose name means “Charles the Great,” founded the University of Paris. In fact, his reign was marked by a huge cultural revival, including significant advances in scholarship, literature, and philosophy.

St. Charlemagne’s Day is still celebrated by college students in France, who hold champagne breakfasts at which professors and top students recite poems and give speeches.

**SOURCES:**

*AnnioHol-2000*, p. 15  
*DaysCustFaith-1957*, p. 34  
*EncyRel-1987*, vol. 3, p. 225

◆ 1867 ◆ **St. Charles’s Day**

*January 30*

Charles I, crowned king of England in 1625, was illegally executed on Jan. 30, 1649, primarily for defending the Anglican Church. His body was secretly buried in Windsor Castle. He was widely acclaimed as a martyr. A royal decree ordered a special service on this day to be in the Book of Common Prayer from 1662 to 1859. It also ordered it to be a day of national fasting. The anniversary of this event is commemorated by the Society of Charles the Martyr with an annual service at the site of his execution in Whitehall, London. St. Charles is the only post-Reformation figure to be honored in this way by the Church of England.

See also SAINTS, DOCTORS, MISSIONARIES AND MARTYRS DAY

**CONTACT:**

Society of King Charles the Martyr  
[www.skcm.org](http://www.skcm.org)

**SOURCES:**

*AnnioHol-2000*, p. 17  
*BkDays-1864*, vol. I, p. 189  
*DaysCustFaith-1957*, p. 35  
*DictDays-1988*, p. 19  
*OxYear-1999*, p. 54  
*SaintFestCh-1904*, p. 87

◆ 1868 ◆ **St. Christopher’s Day**

*May 9 in the East and July 25 in the West*

The lack of reliable information about St. Christopher’s life led the Roman Catholic Church to lessen the significance of his feast in its universal calendar in 1969. But he is still widely venerated—especially by travelers, of whom he is the patron saint. According to the most popular legend, Christopher became a ferryman, carrying people across a river on his strong shoulders while using his staff for balance. One day he carried a small child across, but the weight was so overwhelming that he almost didn’t make it to the other side.

When he did, the child revealed himself as Christ, explaining his great weight by saying, "With me thou hast borne the sins of the world." The name Christopher means "Christ-bearer."

St. Christopher's Day is observed by members of the Christopher movement in the United States, whose mission is to encourage individual responsibility and positive action. Founded by a member of the Roman Catholic Maryknoll order, the movement has its headquarters in New York City and embraces people of other denominations as well.

In Nesquehoning, Pennsylvania, St. Christopher's Day is the occasion for the **Blessing of the Cars**. The custom began in 1933, when the pastor of Our Lady of Mount Carmel Church started blessing automobiles on the feast day of the patron saint of travelers because he himself had been involved in three serious car accidents. Sometimes it takes an entire week to bless all the cars that arrive in Nesquehoning from throughout Pennsylvania and other nearby states. In recent years other Catholic churches in the area have taken up the custom and perform their own blessing ceremonies. (See also ST. FRANCES OF ROME.)

**CONTACT:**

The Christophers  
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New York, NY 10017  
212-759-4050; fax: 212-838-5073  
mail@christophers.org  
www.christophers.org/

**SOURCES:**

*AnnivHol-2000*, p. 122  
*BkDays-1864*, vol. II, p. 122  
*BkHolWrld-1986*, Jun 14  
*DaysCustFaith-1957*, p. 190  
*FestSaintDays-1915*, p. 156  
*FolkAmerHol-1999*, p. 318  
*OxYear-1999*, p. 306

◆ 1869 ◆ **St. Clare of Assisi, Feast of**

*August 11*

There were a number of women who joined the Second Order of St. Francis, but the first and most famous was St. Clare (c. 1194-1253). The daughter of a wealthy and noble family, she heard St. Francis preach about his rule of poverty and penance and, at the age of 18, left home to dedicate herself to the Franciscan way of life. She was joined 16 days later by her sister, Agnes. Other women, referred to as the Poor Ladies, were eventually drawn to the hard life that Clare had chosen, and the religious order that she and Francis founded is known today as the Poor Clares (see also ST. FRANCIS OF ASSISI, FEAST DAY OF).

Clare outlived Francis, who died in 1226, by 27 years. Although she was ill and confined to her bed for most of this time, she was a tireless proponent of the so-called "Primitive Rule," which calls for perpetual fasting except on Sundays and CHRISTMAS. In addition to their vows of poverty, chastity, and obedience, the Poor Clares also take a vow of enclosure, which means that they never leave the convent.

Clare died in 1253 and was canonized on August 12, 1255. Her feast day, which was observed for centuries by Roman Catholics and some Episcopalians, was eventually moved to August 11, the date of her death according to the revised Roman Catholic calendar and some other calendars.

**SOURCES:**

*AnnivHol-2000*, p. 134  
*OxYear-1999*, p. 329

◆ 1870 ◆ **St. Columba's Day**

*June 9*

Along with ST. BRIDGET and ST. PATRICK, St. Columba (c. 521-597), also known as **Colm Cille**, **Columeille**, or **Columcille**, is a patron saint of Ireland. Although he led an exemplary life, traveling all over Ireland to set up churches, schools, and monasteries, he is chiefly remembered for his self-imposed exile to the island of Iona off the Scottish coast.

According to legend, Columba felt that he was responsible for the battle of Cuilremne, where 3,000 men were killed, and resolved to atone for his actions by winning 3,000 souls for Christ. He landed at Iona on the eve of PENTECOST, and proceeded to found a monastery and school from which he and his disciples preached the gospel throughout Scotland. Although he had been forbidden to see his native country again, he returned several years later, allegedly blindfolded, to save the poets of Ireland, who were about to be expelled because they had grown so arrogant and overbearing.

St. Columba is also associated with the story of how the robin got its red breast. When Columba asked the robin who landed on his window sill to sing him a song, the robin sang the story of the crucifixion and how he had pulled the thorns out of Christ's forehead and, in doing so, had been covered with his blood.

**SOURCES:**

*AnnivHol-2000*, p. 97  
*DaysCustFaith-1957*, p. 142  
*OxYear-1999*, p. 242

◆ 1871 ◆ **St. Crispin's Day**

*October 25*

According to legend, Crispin and his brother Crispinian traveled from Rome to the French town of Soissons, where they preached and earned a living as shoemakers, offering shoes to the poor at a very low price and using leather provided by angels. The people of Soissons built a church in their honor in the sixth century, and since that time they have been known as the patron saints of shoemakers and other workers in leather. People who wore shoes that were too tight were said to be "in St. Crispin's prison."

This is also the day on which the French and English armies fought the battle of Agincourt in the middle period of the Hundred Years War (1415). The association between the feast day and the battle is so strong that writers sometimes use "St. Crispin's Day" as an expression meaning "a time of battle" or "a time to fight." This day is also called the **Feast of Crispian**, **St. Crispian's Day**, **Crispin's Day**, **Crispin Crispian**, and the **Day of Crispin Crispianus**.

**SOURCES:**

*BkDays-1864*, vol. II, p. 492  
*BkHolWrld-1986*, Oct 25  
*DaysCustFaith-1957*, p. 267  
*DictDays-1988*, p. 101  
*DictFolkMyth-1984*, p. 261  
*FestSaintDays-1915*, p. 188  
*FolkWrldHol-1999*, p. 600  
*OxYear-1999*, p. 427

◆ 1872 ◆ **St. David's Day**

March 1

The patron saint of Wales, St. David was a sixth-century priest who founded an austere religious order and many monasteries and churches, and eventually became primate of South Wales. His day is observed not only by the people of Wales but by Welsh groups all over the world. There are large communities of Welsh throughout the United States—particularly in Pennsylvania, Ohio, Wisconsin, and Florida—who celebrate St. David's Day with performances of choral singing, for which the Welsh are noted (*see also* EISTEDDFOD). The St. David's Society of New York holds an annual banquet on March 1, and the Welsh Society of Philadelphia, which was established in 1802, celebrates with eating, drinking, and songs.

The leek, Wales' national symbol, is often worn on St. David's Day. According to legend, when St. David was leading his people to victory against the Saxons, he commanded them to wear leeks in their hats to avoid being confused with the enemy. In the United States, the daffodil has replaced the leek.

**CONTACT:**

Welsh Society of Philadelphia  
P.O. Box 7287  
Saint Davids, PA 19087-7287  
dalex@macconnect.com  
members.macconnect.com/us  
ers/d/dalex/

**SOURCES:**

*AmerBkDays-2000*, p. 178  
*BkDays-1864*, vol. I, p. 315  
*BkHolWrld-1986*, Mar 1  
*DaysCustFaith-1957*, p. 70  
*DictFolkMyth-1984*, p. 612  
*FestSaintDays-1915*, p. 37  
*FolkAmerHol-1999*, p. 124  
*FolkWrldHol-1999*, p. 199  
*OxYear-1999*, pp. 103, 104

◆ 1873 ◆ **St. Demetrius's Day**

October 26 in the East and October 8 in the West

St. Demetrius is the patron saint of Salonika (Thessalonike) in northeastern Greece, near where he was martyred, perhaps during the fourth century. His feast day marks the beginning of winter for farmers, and a spell of warm weather after October 26 is often called "the little summer" or "the summer of St. Demetrius." It is a day for opening and tasting the season's new wines. St. Demetrius is also the patron saint of soldiers.

October 26 is also the anniversary of the liberation of Salonika from the Turks in 1912.

**SOURCES:**

*AnnioHol-2000*, p. 178  
*DictFolkMyth-1984*, p. 867  
*FolkWrldHol-1999*, p. 601  
*GdWrldFest-1985*, p. 103  
*IntlThFolk-1979*, p. 196  
*OxYear-1999*, p. 430

◆ 1874 ◆ **St. Denis's Day**

October 9

Also known as St. Dionysius, St. Denis is the patron saint of France. According to legend, Pope Clement sent him to what is now France to establish the Church there, during the reign of Emperor Decius (249-251), but the pagans who greeted him did not treat him well. When he came to Paris as their first bishop, they threw him to the wild beasts, but the beasts

licked his feet. Then they put him in a fiery furnace, but he emerged unharmed. The most widely repeated legend is that they beheaded him on Martyr's Hill—the place now known at Montmartre in Paris—but he miraculously picked up his head and carried it for two miles before expiring at the site where the Church of St. Denis was later built.

Denis has also been identified with St. Dionysius the Areopagite, legendarily portrayed as a convert of St. PAUL.

**SOURCES:**

*DaysCustFaith-1957*, p. 253  
*OxYear-1999*, p. 408  
*SaintFestCh-1904*, p. 443

◆ 1875 ◆ **St. Dismas's Day**

March 25; second Sunday in October

According to the Bible, two thieves were crucified with Jesus. The one on his right, traditionally called Dismas, repented and was promised, "Today thou shalt be with me in Paradise" (Luke 23:43). He is therefore the patron saint of persons condemned to death. In the United States, the National Catholic Prison Chaplains' Association, by special permission from Rome, observes the second Sunday in October as **Good Thief Sunday** and holds masses in American prisons in honor of St. Dismas. March 25 is also the Feast of the ANNUNCIATION.

**SOURCES:**

*AnnioHol-2000*, p. 50  
*DaysCustFaith-1957*, p. 88  
*DictDays-1988*, pp. 33, 49  
*EncyEaster-2002*, p. 245  
*OxYear-1999*, p. 133  
*RelHolCal-2004*, p. 92

◆ 1876 ◆ **St. Dunstan's Day**

May 19

St. Dunstan (c. 909-988) was the archbishop of Canterbury. According to legend, St. Dunstan was such a good man that Satan felt his activities had to be watched all the time. One day, when Dunstan was working at the monastery forge, he looked up and saw the devil peering at him through the window. He quickly pulled the red-hot tongs from the coals and grabbed the devil's nose with them, refusing to let go until he promised not to tempt him any more. Howling in pain, Satan ran and dipped his nose in nearby Tunbridge Wells to cool it off, which is why the water there is sulphurous. St. Dunstan is buried in Canterbury Cathedral. He is the patron saint of blacksmiths, jewelers, and locksmiths.

**SOURCES:**

*AnnioHol-2000*, p. 84  
*BkDays-1864*, vol. I, p. 653  
*DaysCustFaith-1957*, p. 126  
*OxYear-1999*, pp. 210, 212

◆ 1877 ◆ **St. Dymphna's Day**

May 15

According to legend St. Dymphna (or Dimpna) was the daughter of a seventh-century Irish king. She fled with her priest to Geel, Belgium, to escape her pagan father's demand for an incestuous marriage. There she was found by the king, who killed her and the priest.



St. Dymphna came to be known as the patron saint of the insane, and for centuries mental patients were brought to the site of her relics in Geel, where the townsfolk looked after them. An infirmary was eventually built next to the Church of St. Dymphna, and by 1852 Geel was placed under state medical supervision.

Today there is a large, well-equipped sanatorium for the mentally ill in Geel, known throughout the world for its "boarding out" system, which allows harmless mental patients to be cared for as paying guests in the homes of local citizens. On May 15 special church services are held and a religious procession moves through the streets carrying a stone from St. Dymphna's alleged tomb—a relic that at one time was applied to patients as part of their therapy.

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tourisme@geel.be

**SOURCES:**  
*AnnioHol-2000*, p. 82  
*BkFest-1937*, p. 42  
*DaysCustFaith-1957*, p. 123  
*FestWestEur-1958*, p. 11  
*OxYear-1999*, p. 208

### St. Efsio

See **Sant' Efsio, Festival of**

### ◆ 1878 ◆ St. Elizabeth Ann Seton, Feast of

January 4

The first native-born American to be declared a saint, Elizabeth Ann Seton (1774-1821) was canonized in 1975. She was the founder of the first religious community for women in the United States, the American Sisters of Charity, and she was responsible for laying the foundations of the American Catholic school system. She also established orphan asylums, the forerunners of the modern founding homes and child-care centers run today by the Sisters of Charity.

Special services commemorating Elizabeth Ann Seton's death on January 4, 1821, are held on major anniversaries at the Chapel of St. Joseph's Provincial House of the Daughters of Charity in Emmitsburg, Maryland, the headquarters for her order of nuns, and at Trinity Episcopal Church in New York City, of which she was a member before her conversion to Roman Catholicism in 1805. More than 100,000 people attended her canonization ceremony at St. Peter's Basilica in Rome. On that same day, over 35,000 pilgrims flocked to Emmitsburg, where six masses were said in honor of the new saint.

See also **MOTHER SETON DAY**

**CONTACT:**  
Seton Shrine Center  
333 S. Seton Ave.  
Emmitsburg, MD 21727  
301-447-6606; fax: 301-447-6061  
office@setonshrine.org  
emmitsburg.net/setonshrine/

**SOURCES:**  
*AmerBkDays-2000*, p. 19  
*AnnioHol-2000*, p. 3

Trinity Episcopal Church  
74 Trinity Pl.  
New York, NY 10006  
212-602-0800  
www.trinitywallstreet.org/

### ◆ 1879 ◆ St. Elmo's Day

June 2

The day that is known as St. Elmo's Day is actually St. Erasmus's Day, in honor of a third-century Italian bishop who is thought to have suffered martyrdom around the year 304. Erasmus was a patron saint of sailors and was especially popular in the 13th century. He is often referred to as Elmo, a variation of Erasmus.

Sometimes at sea on stormy nights, sailors will see a pale brushlike spray of electricity at the top of the mast. In the Middle Ages, they believed that these fires were the souls of the departed, rising to glory through the intercession of St. Elmo. Such an electrical display is still referred to as "St. Elmo's Fire."

**SOURCES:**  
*DaysCustFaith-1957*, p. 140  
*OxYear-1999*, p. 235

### ◆ 1880 ◆ St. Evermaire, Game of

May 1

The **Spel van Sint Evermarus**, or the Game of St. Evermaire, is a dramatic reenactment of the slaying of eight pilgrims in Rousson (Rutten), Belgium, on their way to the Holy Land in 699. After spending the night at a farmhouse, the story goes, the saint and his seven companions were murdered by a robber.

This event is portrayed by the townspeople of Rousson, Belgium, each year on the first day of May in the meadow near the Chapel of St. Evermaire. Following a procession around the casket believed to contain the saint's bones, costumed villagers representing St. Evermaire and his companions are attacked by 50 "brigands" riding heavy farm horses and led by Hacco, the legendary assailant. By the end of the drama, the saint and the seven pilgrims lie dead.

Although the event was not commemorated for 200 years after its occurrence, the inhabitants of Rousson have faithfully presented their play for the past 10 centuries.

**CONTACT:**  
Belgian National Tourist Office  
220 E. 42nd St., Ste. 3402  
New York, NY 10017  
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**SOURCES:**  
*FestWestEur-1958*, p. 9

### ◆ 1881 ◆ St. Frances Cabrini, Feast of

December 22; November 13

The first American citizen to be proclaimed a saint of the Roman Catholic Church, Francesca Xavier Cabrini (1850-1917) was born in Italy. After serving as a nurse and a teacher in her native country, and seeing the miserable conditions under which so many orphans lived, she became a nun and was appointed superior of the orphanage at Codogno. Known thereafter as Mother Cabrini, she founded the Missionary Sisters of the Sacred Heart in 1880 and established a number of other schools and orphanages. Nine years later she and six of her nuns landed in New York, where they had been sent to help the Italian immigrants. She went on to establish orphanages, schools, and hospitals in many American cities, as well as in Europe and South America.

She was canonized on July 7, 1946, and her feast day is December 22.

St. Frances Cabrini's feast day is commemorated in many places, but particularly at Mother Cabrini High School in New York City, in whose chapel she is buried. November 13, the day on which she was beatified, is also observed at every establishment of the Missionary Sisters of the Sacred Heart.

**CONTACT:**

Missionary Sisters of the Sacred Heart of Jesus  
www.mothercabrini.com/msc\_in dex.html

**SOURCES:**

*AmerBkDays-2000*, p. 526  
*OxYear-1999*, p. 507

◆ 1882 ◆ **St. Frances of Rome, Feast of**  
*March 9*

St. Frances of Rome (1384-1440), also known as Francesca Romana or Frances the Roman, was a model for housewives and widows. In her 40 years of marriage to Lorenzo Ponziano, it is said there was never the slightest dispute or misunderstanding between them. Despite the death of her children, her husband's banishment, and the confiscation of their estates, she continued to nurse the sick, care for the poor, and settle disputes wherever she went.

Eventually she founded a society of women who pledged to offer themselves to God and to serve the poor. Known at first as the Oblates of Mary, they were afterwards called the Oblates of Tor de Specchi, after the building in which they were housed. When she died, St. Frances's body was removed to Santa Maria Nuova in Rome, which is now known as the church of Santa Francesca Romana. She is the patron saint of widows.

St. Frances's feast day is observed on March 9, the date on which she died. Because she is also the patron saint of motorists—although no clear reason for this is given—it is customary for Italian drivers to flock to the Colosseum in Rome for the blessing of their cars. Crowds also visit Tor de Specchi and Casa degli Esercizi Pii (formerly her home, the Palazzo Ponziano), whose rooms are opened to the public on this day.

See also ST. CHRISTOPHER'S DAY

**CONTACT:**

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enitny@italiantourism.com

**SOURCES:**

*OxYear-1999*, p. 111

◆ 1883 ◆ **St. Francis of Assisi, Feast of**  
*October 3-4*

The most important festival of the Franciscan calendar in Assisi, Italy, the feast of St. Francis (1181-1226) commemorates the saint's transition from this life to the afterlife. For two days the entire town is illuminated by oil lamps burning consecrated oil brought from a different Italian town each year. A parchment in St. Francis's handwriting, believed to be the saint's deathbed blessing to his follower, Brother Leo, is taken to the top of the Santa Maria degli Angeli basilica—

built in the 16th century around St. Francis's humble hermitage known as the *Porciúncula*—and the people are blessed by the Pope's representative (see FORGIVENESS, FEAST OF).

In the United States, it is not uncommon for people to bring their pets to church to be blessed on St. Francis's feast day, because of his love for animals as expressed in his *Canticle of Creatures*.

See also ST. ANTHONY THE ABBOT and SAN FRANCISCO

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**SOURCES:**

*BkFestHolWrld-1970*, p. 111  
*BkHolWrld-1986*, Oct 4  
*DaysCustFaith-1957*, p. 251  
*DictWrldRel-1989*, p. 266  
*FolkAmerHol-1999*, p. 413  
*IndianAmer-1989*, pp. 257, 289, 302  
*OxYear-1999*, p. 402

◆ 1884 ◆ **St. Gabriel, Feast of**  
*Around December 28*

St. Gabriel is one of the most popular Ethiopian Orthodox saints and believed to intercede on behalf of those who pray to him more than other saints. Thousands of Orthodox Christians, Muslims, Greeks, Armenians, and tribal people make a pilgrimage on his feast day to Kullubi, Ethiopia. Many carry boulders on their backs in a show of piety, and women often carry babies named after the saint to the local church's baptismal font, as St. Gabriel has a reputation for granting the requests of women who wish to become pregnant.

Most of the pilgrims set up campsites and usually listen to High Mass over loudspeakers, since the church at Kullubi is very small.

**CONTACT:**

Ethiopian Tourism Commission  
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Addis Ababa, Ethiopia  
info@tourismethiopia.org

**SOURCES:**

*WildPlanet-1995*, p. 182

◆ 1885 ◆ **St. Gens, Festival of (La Fête de St. Gens)**  
*Sunday following May 15; first weekend in September*

St. Gens, patron saint of the fever-afflicted, was born in Montoux, France, which he is said to have saved from a great drought in the 12th century. He is honored twice annually in his native Provence: first, at Montoux on the Sunday following May 15, and again, at Beaucet, on the first Saturday and Sunday in September. The ceremonies held on both occasions are similar, consisting of a procession with the saint's image, prayers for the sick, and supplications for rain.

According to legend, St. Gens retired to a desert place near Mont Ventoux, where he worked the land with a team of oxen. One day a wolf attacked and ate one of the oxen. St. Gens made the wolf pay by hitching him with the remaining ox and forcing him to plow the land.

**CONTACT:**

Montoux Tourist Center  
Parc du Château d'Eau  
Montoux, Provence 84170 France  
011-33-04-90-66-97-18; fax: 011-33-04-90-66-97-19

**SOURCES:**

*FestWestEur-1958*, p. 37

◆ 1886 ◆ **St. George's Day**

*April 23; November 23*

Nothing much is known for certain about St. George, but the patron saint of England is popularly known in medieval legend for slaying a vicious dragon that was besieging a town in Cappadocia. After being fed two sheep a day, they became scarce and people had to be given instead—beginning with the king's daughter. She was on her way to the dragon's den to be sacrificed when she met St. George, who insisted on fighting the dragon and, according to another legend, eventually stunned it with his spear. Making a leash out of the princess's sash, he let her lead the monster back to the city like a pet dog. When the people saw what had happened, they were converted to Christianity. To this day, St. George is often depicted with a dragon.

St. George's Day, sometimes referred to as **Georgemas**, has been observed as a religious feast as well as a holiday since the 13th century. In the United States, there are St. George's societies in Philadelphia, New York City, Charleston, S.C., and Baltimore, Maryland, dedicated to charitable causes that hold annual dinners on this day.

St. George's Day is celebrated on November 23 as a national holiday in the Republic of Georgia. A festival is held at the cathedral of Mtskheta, the old capital and religious center of Georgia.

See also **GEORGIRITT; GOLDEN CHARIOT AND BATTLE OF THE LUMECON, PROCESSION OF THE; ST. GEORGE'S DAY IN BULGARIA**

**CONTACT:**

Georgian Embassy  
1615 New Hampshire Ave.,  
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Washington, DC 20009  
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embassy@georgiaemb.org

**SOURCES:**

*AmerBkDays-2000*, p. 308  
*BkDays-1864*, vol. I, p. 539  
*BkFest-1937*, pp. 58, 104, 169,  
330  
*DaysCustFaith-1957*, pp. 98,  
287  
*DictDays-1988*, pp. 46, 102  
*FestSaintDays-1915*, p. 93  
*FestWestEur-1958*, pp. 63, 231  
*FolkWrldHol-1999*, p. 299  
*OxYear-1999*, p. 166

◆ 1887 ◆ **St. George's Day in Bulgaria**

*May 6*

**ST. GEORGE'S DAY**, or **Gergiovdan**, is one of the most important celebrations in Bulgaria. It marks the start of the stock-breeding season. The sheep are turned out to graze on the eve of this day because the dew is believed to have curative powers. Special foods are served the following day, traditional songs are sung, and both livestock and their pens are decorated with blossoming willow twigs.

Traditional rural Bulgarian belief holds that someone who is born on this day is blessed with wisdom and beauty. In some areas a lamb is slaughtered, and the door sill is smeared with its blood to protect the house from witches, illness, and other forms of bad luck.

**SOURCES:**

*AnnivHol-2000*, p. 78  
*BkFest-1937*, p. 71

◆ 1888 ◆ **St. George's Day in Syria (Id Mar Jurjus)**

*April 23*

In Syria, where he is known as Mar Jurjus, St. George is honored not only by Christians but by Muslims, who know him as al-Khidr and at one time identified him with the prophet ELIJAH. There are shrines dedicated to St. George throughout the country, and several monasteries mark sites where the saint is said to have revealed himself. One of the most important is the monastery at Humeira, near Tripoli, Syria, where both Christians and Muslims from all over Syria attend a folk festival each year on **ST. GEORGE'S DAY**, April 23.

**CONTACT:**

Syrian Embassy  
2215 Wyoming Ave., N.W.  
Washington, DC 20008  
202-232-6313; fax: 202-234-9548

**SOURCES:**

*BkFest-1937*, p. 330  
*BkFestHolWrld-1970*, p. 81

◆ 1889 ◆ **St. Giles Fair**

*Monday and Tuesday after the Sunday  
following September 1*

The St. Giles Fair, held in Oxford, England, dates back even further than Oxford University. It is the only one remaining of the five great fairs once held in Oxford, and it still occupies its original site on St. Giles Street.

When it started more than eight hundred years ago, St. Giles was an important trade fair. Today it features sports and popular amusements, including "dodge-em" cars, swing-boats, and gaily painted "roundabouts" (rotaries). Booths sell holiday foods and other merchandise, and visitors flock to the fair from throughout Oxfordshire and the surrounding counties.

St. Giles serves as the patron of the physically disabled, and according to legend the fair was situated outside the walls of the city because townsmen did not want lame people and beggars to enter the city. The St. Giles Fair is held on the Monday and Tuesday after the Sunday following his feast day, which is September 1.

**CONTACT:**

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parishes.oxford.anglican.org/  
stgilesoxford/fair.htm

**SOURCES:**

*BkFairs-1939*, p. 165  
*YrbookEngFest-1954*, p. 119  
*YrFest-1972*, p. 170

◆ 1890 ◆ **St. Gregory's Day**

*March 12*

St. Gregory was a sixth-century monk who became a pope. He is said to have invented the Gregorian chant. Popular legend attributes many acts of kindness to St. Gregory. One is that he freed frogs from the ice of early spring. Another is that he loved beggars and fed them at his own table with food served on golden plates.

St. Gregory is also the patron saint of schoolchildren and scholars. In Belgium, schoolchildren rise early on March 12 and parade through the streets dressed as "little soldiers of St. Gregory." They carry a big basket for gifts and are accompanied by a noisy drummer. One of them is dressed

as Pope Gregory in gaudy vestments and a gold paper crown. The young girls in the procession wear big shoulder bows that resemble the wings of a butterfly. They march from house to house, pausing at each door to sing a song and to ask for treats.

The procession always includes a group of angels, because the legend says that when Gregory was walking through the slave market at Rome, he saw a group of handsome young English youths. Upon learning their nationality, he exclaimed, "Were they but Christians, they would truly be *angeli* [angels], not *Angli* [Anglo-Saxons]!"

**SOURCES:**  
*FestWestEur-1958*, p. 5  
*OxYear-1999*, p. 114

◆ 1891 ◆ **St. Gudula's Day**  
*January 8*

St. Gudula (or Gudule) is the patron saint of Brussels, Belgium. According to legend, Satan was so envious of her piety and influence among the people that he often tried to extinguish her lantern as she returned from midnight mass. But as she prayed for help, an angel would re-light the candle. She died in 712, and her relics were moved to Brussels in 978. Since 1047 they have remained in the church of St. Michael, thereafter named the Cathedral of St. Gudula. Her feast day is observed with great solemnity in Brussels, particularly at the cathedral that bears her name.

**SOURCES:**  
*BkDays-1864*, vol. I, p. 73  
*BkFest-1937*, p. 38  
*FestWestEur-1958*, p. 4  
*SaintFestCh-1904*, p. 58

◆ 1892 ◆ **St. Hans Festival**  
*June 24*

Like other MIDSUMMER DAY celebrations, the St. Hans (St. John) Festival in Norway combines both pagan and Christian customs. This festival was originally held in honor of the sun god, for the ancients believed that the sun's change of course at the SUMMER SOLSTICE was an important event. The gates of the upper and lower worlds stood wide open at this time, and supernatural beings such as trolls and goblins roamed the earth.

After Christianity was introduced, the Norwegian midsummer festival was linked to the birth of John the Baptist (*see* ST. JOHN'S DAY), and it became known as **Sankt Hans Dag**, or **St. John's Day**. But some of the ancient customs and superstitions surrounding Midsummer Day have persisted. Only a century ago it was still common for Norwegians to hide their pokers and to carve a cross on their broomsticks as a way of warding off witches who might otherwise use these household items for transportation. The present-day custom of decorating with birch boughs also has its roots in ancient times, when the foliage was considered a symbol of the life force that awakens in Nature in the spring and early summer.

The festival of St. Hans is still celebrated in Norway much as it has been for hundreds of years. On *Jonsok*, or St. John's Eve, Norwegians who live near the fiords head out in their

boats, which are decorated with green boughs and flowers, to get the best possible view of the St. John's bonfires on the mountains.

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**SOURCES:**  
*FestWestEur-1958*, p. 153  
*FolkWrldHol-1999*, p. 397

◆ 1893 ◆ **St. Hilary's Day**  
*January 13 or 14*

St. Hilary of Poitiers (c. 315-c. 367) was a French theologian who, as bishop of Poitiers, defended the divinity of Christ against Arianism, which affirmed that Christ was not truly divine because He was a "created" being. The so-called "Hilary term," beginning in January at Oxford and Dublin universities, is named after him. At one time the phrase also referred to a term or session of the High Court of Justice in England. According to tradition St. Hilary's Day—observed on January 13 by Anglicans but on January 14 by Roman Catholics—is the coldest day of the year.

**SOURCES:**  
*DictDays-1988*, p. 103  
*OxYear-1999*, p. 33

◆ 1894 ◆ **St. Hubert de Liège, Feast of**  
*November 3*

St. Hubert (d. 727) is the patron saint of hunters, dogs, and victims of rabies. His feast day is especially honored at the church named for him in the little town of St. Hubert, Luxembourg province, Belgium, on the first weekend in November. People who live in the Forest of Ardennes bring their dogs to the church to be blessed, and St. Hubert's Mass marks the official opening of the hunting season. In some places special loaves of bread are brought to the mass to be blessed, after which everyone eats a piece and feeds the rest to their dogs, horses, and other domestic animals to ward off rabies.

According to legend, St. Hubert was once more interested in hunting than he was in observing church festivals. But on GOOD FRIDAY one year, while he was hunting, he saw a young white stag with a crucifix between his antlers. The vision was so powerful that he changed his ways, became a monk, and was eventually made bishop of Liège. The site of this event is marked by a chapel about five miles from St. Hubert.

Thousands of pilgrims visit St. Hubert's shrine at the Church of St. Hubert each year. Among the artifacts there are his hunting horn and mantle, supposedly given to him by the Virgin Mary—a thread of which, when placed on a small cut on the forehead, is supposed to cure people who suffer from rabies. His relics are enshrined at the cathedral in Liège.

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info@saint-hubert-tourisme.be

**SOURCES:**  
*AnnioHol-2000*, p. 185  
*BkFest-1937*, p. 46  
*DaysCustFaith-1957*, p. 283  
*FestWestEur-1958*, pp. 17, 118  
*FolkWrldHol-1999*, p. 643  
*SaintFestCh-1904*, p. 473

◆ 1895 ◆ **St. Ignatius Loyola, Feast of**

July 31

St. Ignatius Loyola (1491-1556) founded the Society of Jesus, the Roman Catholic religious order whose members are known as Jesuits. Now the largest single religious order in the world, the Jesuits are known for their work in education, which St. Ignatius believed was one of the best ways to help people. In the United States, which currently has more Jesuits than any other country, they train hundreds of thousands of high school, college, and university students every year. St. Ignatius is the patron saint of retreats and those who attend retreats.

The Feast of St. Ignatius is celebrated by Jesuits everywhere, but particularly in the Basque region of Spain where he was born. The largest Basque community in North America, located in Boise, Idaho, holds its annual **St. Ignatius Loyola Picnic** on the last weekend in July—an event often referred to as the **Basque Festival**. Every five years (2000, 2005, etc.) Boise's Basque Organization holds *Jaialdi* ("Big Festival"), the International Basque Cultural Festival, which features Basque music, dancing, food, sports, and more. (See also **BASQUE FESTIVAL, NATIONAL**.) The first Basques settled in the United States in 1865.

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www.basquemuseum.com

**SOURCES:**

*BkDays-1864*, vol. II, p. 148  
*BkHolWrld-1986*, Jul 31  
*DictWrldRel-1989*, p. 336  
*OxYear-1999*, p. 312

◆ 1896 ◆ **St. Isidore, Festival of**

Mid-May

Although indigenous fertility rites were outlawed when Mexico was conquered by the Spaniards and converted to Catholicism, a few pre-Hispanic festivities have survived—often overlaid with Christian meaning. One of these is the Festival of St. Isidore in Metepec, where farmers honor their patron saint around the time of his feast day, May 15. The men dress up as women and accompany their plows and oxen, which have been decorated with flowers, in a procession to the fields.

In Acapantzingo, Morelos State, there is a sowing festival in mid-May that includes a folk play and ritual dances, while in Matamoros, Tamaulipas State, there is a procession in honor of St. Isidore followed by dances that depict the events of the Spanish conquest.

See also **SAN ISIDRO IN PERU, FIESTA OF; SAN ISIDRO THE FARMER, FEAST OF**

**CONTACT:**

Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**

*IntlThFolk-1979*, p. 272

◆ 1897 ◆ **St. James's Day**

July 25 in the Western Church; April 30 in the Eastern Church

The Apostle James the Great (d. 44) was martyred by Herod. Also known as Santiago, he is the patron saint of Spain. His

feast day is celebrated in the Western Church on July 25, the anniversary of the day on which, according to Spanish tradition, his body was miraculously discovered in Compostela, Spain, after being buried there for 800 years. A church was built on the site, which later became the town of Santiago de Compostela, once a place of pilgrimage second only to Jerusalem and Rome. St. James's Day is still celebrated in Compostela with a week-long festival that features a mock burning of the 12th-century cathedral and an elaborate fireworks display.

The Indian pueblos of New Mexico, which were the target of early Spanish missionary efforts, also observe St. James's Day. At the Fiestas de Santiago y Santa Ana, held annually in the Taos Pueblo on July 25 and 26 (or the nearest weekend), the corn dance is performed in honor of both St. James and St. ANNE, the mother of the Virgin Mary, whose feast day follows Santiago Day. Ritual dances also take place in the Santa Ana, Laguna, and Cochiti pueblos. At Acoma Pueblo, Santiago's Day is celebrated by holding a rooster pull.

In Loíza, Puerto Rico, the **Fiesta of St. James the Apostle or Fiesta de Santiago Apóstol** is the biggest celebration of the year. It focuses on three images of the saint—the *Santiago de los Muchachos* (St. James of the Children), the *Santiago de los Hombres* (St. James of the Men), and the *Santiago de las Mujeres* (St. James of the Women)—which are carried from the homes of the *mantenedoras* (keepers) who have kept guard over them all year to a place near the sea known as *Las Carreras*, "the racetracks."

Santiago de los Hombres begins the procession, stopping in front of the house where another Saint is kept. This second image joins the first and the procession continues until all three end up at Las Carreras, where the traditional ceremony of racing with the flags of the Saints takes place. Farm workers and fishermen dress in traditional costumes and perform music and dances of African origin. St. James's Day is also a popular choice for baptisms and marriages.

His feast day in the Eastern Church is April 30.

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**SOURCES:**

*DaysCustFaith-1957*, p. 189  
*DictFolkMyth-1984*, pp. 963, 971, 1063, 1111  
*FestSaintDays-1915*, p. 152  
*FestWestEur-1958*, p. 202  
*FolkAmerHol-1999*, p. 313  
*FolkWrldHol-1999*, p. 448  
*IndianAmer-1989*, pp. 287, 309, 319  
*OxYear-1999*, pp. 306, 307

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Library of Congress  
Local Legacies page on Puerto Rico  
www.loc.gov/bicentennial/page/PR/pr\_h\_romero1.html

**St. Januarius**

See **San Gennaro, Feast of**

◆ 1898 ◆ **St. Joan of Arc, Feast Day of**

May 30; May 9

The second patron saint of France (the first is St. DENIS) and one of the best known of all the saints, Joan of Arc—whom the French refer to as Jeanne d'Arc, the "Maid of Orleans," for the role she played in saving the city of Orleans from the British in the 15th century—was a young, pious peasant girl from the village of Domremy. In 1428 she heard voices she identified as St. MICHAEL, St. CATHERINE, and St. Margaret telling her to help the Dauphin, Charles VII, recover his kingdom from the British. Her mission was accomplished within 15 months, but Joan was captured by the king's enemies, tried for witchcraft and heresy, and burned at the stake in Rouen on May 30, 1431.

**St. Joan's Day** is celebrated on May 30 everywhere except in the city of New Orleans, Louisiana, where she is honored on May 9, the day after the anniversary of her dramatic rescue of the French city for which New Orleans was named. In France, the **Fête de Jeanne d'Arc** is observed with special ceremonies in Rouen and Orleans, where the streets are decorated with banners, garlands, and portraits of the teenage girl who was canonized in 1920, five centuries after she led the French forces to victory and brought about the coronation of Charles VII at Reims.

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**SOURCES:**

*AnnivHol-2000*, p. 90  
*BkFest-1937*, p. 123  
*BkHolWrld-1986*, May 11  
*DaysCustFaith-1957*, p. 130  
*DictWrldRel-1989*, p. 383  
*EncyRel-1987*, vol. 8, p. 96  
*OxYear-1999*, p. 226

◆ 1899 ◆ **St. John Lateran, Feast of the Dedication of**

November 9

This Roman Catholic observance commemorates Pope Sylvester's consecration of the Basilica of the Most Holy Savior, commonly known as St. John Lateran, in Rome on November 9, 324. Churches as they are known today—that is, buildings set apart as places of worship—did not exist for the first two centuries of the Christian era; believers gathered in each other's homes. Thus, the pope's public dedication of this church at the beginning of the fourth century was a first in Christianity and merited a special celebration.

St. John Lateran began as the mansion of a wealthy Roman family named Laterani until it was given to the Christians, serving as the residence of popes for a thousand years. The home was built around a great hall, and this hall became the church. It was called a "basilica," a word that originally described an oblong hall, rounded at one or both ends, where public assemblies were held. A baptistry was added and dedicated to St. John the Baptist, and since the 12th century, the church has been known as St. John Lateran.

**SOURCES:**

*DaysCustFaith-1957*, p. 285  
*RelHolCal-2004*, p. 105

**St. John of God**

See **San Juan de Dios, Feast of**

◆ 1900 ◆ **St. John the Baptist, Martyrdom of**

August 29

St. John the Baptist was beheaded by King Herod because he had denounced Herod's marriage to Herodias, the wife of his half-brother Philip (Luke 3:19,20), an illegal union according to Jewish law. Herodias' daughter by a former marriage, by legend called Salome, pleased Herod so much with her dancing that he swore to give her whatever she wanted. At her mother's urging she asked for the head of John the Baptist on a platter (Matthew 14:3-12). Herod, grief-stricken over having let himself be maneuvered into killing a good and innocent man, later had the head concealed within the palace walls to spare it any further indignities. It remained there until after the discovery of the holy cross by St. Helena, an event which drew many pilgrims to Jerusalem. Two of them found the head after St. John appeared to them in a vision.

The Martyrdom of St. John the Baptist—also known as the **Feast of the Beheading** in the Eastern Orthodox Church—has been celebrated by Christians since the fourth century. The observance started at Sebaste (Samaria), where the Baptist was believed to have been buried.

See also EXALTATION OF THE CROSS; ST. JOHN'S DAY

**SOURCES:**

*DaysCustFaith-1957*, p. 152  
*OxYear-1999*, p. 349

◆ 1901 ◆ **St. John the Evangelist's Day**

December 27

John the Evangelist, also called **St. John the Divine**, was thought to be not only the youngest of the Apostles but the longest-lived, dying peacefully of natural causes at an advanced age. Although he escaped actual martyrdom, St. John endured considerable persecution and suffering for his beliefs. He is said to have drunk poison to prove his faith (so he is the patron saint of protection against poison), been cast into a cauldron of boiling oil, and at one point banished to the lonely Greek island of Patmos, where he worked among the criminals in the mines. He remained healthy, vigorous, and miraculously unharmed throughout these trials and returned to Ephesus where it is believed he wrote the Gospel according to John. He is also believed to be the author of the New Testament Book of Revelation, though many scholars disagree.

See also ST. STEPHEN'S DAY

**SOURCES:**

*AmerBkDays-2000*, p. 858  
*BkDays-1864*, vol. II, p. 771  
*DaysCustFaith-1957*, p. 323  
*EncyChristmas-2003*, p. 665  
*FolkWrldHol-1999*, p. 770  
*OxYear-1999*, p. 535

◆ 1902 ◆ **St. John's Day**

June 24

It is unusual for a saint's day to commemorate his birth rather than his death, but John the Baptist (d. c. 29) and the Virgin Mary are the exceptions here. (See NATIVITY OF THE VIRGIN MARY, FEAST OF THE). Roman Catholics, Eastern Orthodox Christians, Anglicans, and Lutherans honor St. John

on the anniversary of his birth; the Roman Catholic and Orthodox churches commemorate his death as well, on August 29 (see ST. JOHN THE BAPTIST, MARTYRDOM OF).

John was the cousin of Jesus, born in their old age to Zechariah and Elizabeth, a kinswoman of the Virgin Mary. John was the one chosen to prepare the way for the Messiah. It is a pious belief of many that he was sanctified—that is, freed from original sin—in his mother's womb when she was visited by Mary. (See VISITATION, FEAST OF THE.) He lived as a hermit in the wilderness on a diet of honey and locusts until it was time to begin his public ministry. He preached repentance of sins and baptized many, including Jesus (see EPIPHANY). He denounced King Herod and his second wife, Herodias, and it was she who vowed revenge for John's condemnation of her marriage, and who had her daughter, Salome, demand the Baptist's head on a platter.

Many St. John's Day customs date from pre-Christian times, when June 24 was celebrated as MIDSUMMER DAY. Celebrations in some areas still bear the hallmarks of the old pagan SUMMER SOLSTICE rites, such as bonfires, dancing, and decorating with flowers. For the French in Canada, the **Feast of the Nativity of St. John the Baptist** is one of the biggest celebrations of the year, especially in Quebec. The **San Juan Fiesta** in New York City takes place on the Sunday nearest June 24 and is the year's most important festival for Hispanic Americans.

St. John's Day (**Día de San Juan**) is a major holiday throughout Mexico. As the patron saint of waters, St. John is honored by decorating fountains and wells and by bathing in local streams and rivers. The bathing begins at midnight—often to the accompaniment of village bands—and it is customary for spectators to throw flowers among the bathers. In Mexico City and other urban centers, the celebration takes place in fashionable bath-houses rather than rivers, where there are diving and swimming contests as well. Street vendors sell small mules made out of cornhusks, decorated with flowers and filled with sugar cane and candy.

A family of yellow-flowered plants, commonly called St. John's-wort, is used by voodoo conjurers and folk medicine practitioners to ward off evil spirits and ensure good luck. In the southern United States, all species of the plant are called John the Conqueror root, or "John de Conker," and all parts of it are used: the root, leaves, petals, and stems. The plant's imagery is often mentioned in African-American folklore and blues music.

The leaves, and often the petals, contain oil and pigment-filled glands that appear as reddish spots when held to the light. According to legend, these spots are John the Baptist's blood, and the plant is most potent if rituals are performed on his birthday.

See also SAN JUAN AND SAN PEDRO FESTIVALS; SAN JUAN PUEBLO FEAST DAY; ST. HANS FESTIVAL

**SOURCES:**

*AmerBkDays-2000*, p. 473  
*BkDays-1864*, vol. I, p. 814  
*BkFest-1937*, p. 229  
*BkFestHolWrld-1970*, p. 98  
*BkHolWrld-1986*, Jun 24  
*DaysCustFaith-1957*, pp. 151, 222

*DictFolkMyth-1984*, pp. 1063, 1082  
*DictWrldRel-1989*, p. 384  
*FestSaintDays-1915*, p. 140  
*FolkAmerHol-1999*, p. 264  
*IndianAmer-1989*, pp. 287, 296, 312, 319  
*OxYear-1999*, p. 263

◆ 1903 ◆ **St. John's Day in Guatemala**

June 24

*Día de San Juan* or ST. JOHN'S DAY has been observed by some Guatemalan Indians, especially those in Camotan, Chiquimula Department, and San Juan Sacatepéquez, Guatemala Department, with a traditional dance known as *Los Gigantes* (The Giants). It is based on a story from the Popol Vuh, the sacred book of the Quiché Mayan Indians, but it also incorporates two events from the Bible: the beheading of St. John the Baptist and David's struggle against Goliath. The dancers wear red, blue, yellow and white costumes; these colors symbolize the four directions of the compass. Some dancers also wear veils, which refers to an ancient belief that at one time the sun and moon had faces that were veiled. Using their swords, dancers outline the path the sun takes when it rises and sets in both the opening and closing sequences of the dance.

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**SOURCES:**

*FiestaTime-1965*, p. 103

◆ 1904 ◆ **St. John's Day in Portugal**

June 24

Both ST. JOHN'S DAY and St. John's Eve (see also MIDSUMMER DAY) are widely celebrated in Portugal with parades, pageants, bullfights, fireworks, and other popular amusements. Many of the traditional rites connected with fire, water, and love are still observed here as well. Young people dance around bonfires and couples often leap over these fires, holding hands. Mothers sometimes hold their children over the burning embers, and cattle and flocks are driven through the ashes—all to take advantage of the curative powers of St. John's fires. Similar traditions focus on water, which on St. John's Eve is supposed to possess great healing power.

One of the most interesting St. John's Day celebrations takes place in Braga and is known as the *Dança de Rei David*, or Dance of King David. The role of King David is always performed by a member of a certain family living near Braga, and the dance itself probably dates back to medieval times. The King is dressed in a tall crown and voluminous cape. Ten shepherds or courtiers who accompany him wear velvet coats in brilliant colors and turban-style hats. Shepherds play ancient tunes on their fiddles, flutes, and triangles. As they parade through town this group stops frequently to perform the ritualistic Dance of King David.

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**SOURCES:**  
*DictFolkMyth-1984*, p. 1082

◆ 1905 ◆ **St. John's Day, Puerto Rican Celebrations of**  
*June 24*

Wading or bathing in the water on St. JOHN'S DAY is a tradition that many see as symbolic of John the Baptist baptizing Jesus. In Puerto Rico, **San Juan Day** is observed by gathering at the beaches to eat, dance, drink, build bonfires, and bathe in the Caribbean. At midnight, revelers take a swim in the ocean, a tradition based on the biblical scene in which John, the cousin of Jesus, baptizes him. Over the years, the religious significance of the event has been overshadowed, and today bathing in the water is believed to bring good luck in the coming year.

The annual St. John the Baptist Day parade in Camden, New Jersey, has been going on since the 1950s, not long after the first Puerto Ricans began migrating there to take jobs in the Campbell Soup factory. Billed as the only organized parade in the city, the event is eagerly anticipated by the area's thousands of Hispanic Americans, many of whom line the parade route from Cooper and Second Streets to Wiggins Park along the waterfront. There is a competition for the best float and a steady procession of salsa dancers, folk dancers, and beauty queens. The parade marks the culmination of a week of festivities—including a banquet, art exhibits, and a flag-raising ceremony—that honor the area's Hispanics.

In Hartford, Connecticut, a San Juan Bautista Festival has been held on the Saturday nearest June 24 since 1979. Sponsored by the San Juan Center, Inc., it includes Puerto Rican food and entertainment, particularly bands that play Puerto Rican music and use traditional Puerto Rican instruments. Although the Hartford festival is designed to give the area's Puerto Rican population an opportunity to celebrate their heritage, it draws many other people as well.

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**SOURCES:**  
*AnnioHol-2000*, p. 105  
*FolkAmerHol-1999*, p. 268

◆ 1906 ◆ **St. John's Eve and Day in Latvia (Janu Vakars)**  
*June 23-24*

The three-day MIDSUMMER festival known as **Ligo Svetki** is Latvia's greatest feast of the year. It begins on St. John's Eve, when boys and girls meet in the village squares. The boys chase the girls and, in accordance with an ancient custom, beat them with cattail switches. Then the young people gather flowers, herbs, and grasses to make wreaths that will be used in ceremonies the following day.

They also practice *Ligo* songs, which are based on the traditional Latvian *daina*, a short, unrhymed song in which epic

and lyric elements are mixed. Sometimes the songs take the form of singing contests in praise or blame of the various men in town who are named Janis (or John): One group of singers praises a certain Janis for the prosperity of his farm and livestock, while another points out that his garden is full of weeds, his barnyard is littered with rubbish, and his servants are lazy. These songs serve as a reminder to everyone that their homes must be ready for the guests who will arrive on the following night—the boys and girls who arrive armed with their wreaths and place them on the heads of Janis and his wife.

As in many other countries, lighting bonfires is a tradition in Latvia on St. John's Night. Young people jump over the fires in the belief that it will ensure a good harvest. Others wave Ligo torches and perform typical Latvian folk dances, such as the *Trisparu deja*, the *Jandalins*, the *Ackups*, and the *Sudmalinas*. In some Latvian towns, arches made from birch branches and wildflowers are placed in front of the houses, and the ceremonies associated with the Ligo feast are performed beneath these fragrant canopies.

**SOURCES:**  
*BkFest-1937*, pp. 213, 214  
*DictFolkMyth-1984*, p. 606  
*FolkWrldHol-1999*, p. 395

◆ 1907 ◆ **St. John's Eve in Denmark**  
*June 23*

Known in Denmark as **Sankt Hans Aften**, St. John's Eve occurs near the longest day of the year and therefore is an occasion for national rejoicing. Huge bonfires, often topped with tar barrels or other flammable materials, light up the night sky for miles around. Sometimes an effigy of a witch, perhaps a pagan symbol of winter or death, is thrown on the fire. Along the coast, fires are built on the beach or shore. People go out in their boats to watch them burn and to sing romantic songs. Sometimes there are speeches, singing games, dances, and fireworks as well.

**Midsummer Eve** is also a popular time for Danes to leave their year-round homes and go to vacation cottages on the coast.

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days.html

**SOURCES:**  
*BkFestHolWrld-1970*, p. 101  
*FestWestEur-1958*, p. 27

◆ 1908 ◆ **St. John's Eve in France (La Vielle de la Saint Jean)**  
*June 23*

The custom of lighting bonfires on the eve of St. JOHN'S DAY has been said to originate with the ancient Druids, who built fires at the SUMMER SOLSTICE in honor of the sun god. Bonfires are still an important part of the festivities on St. John's Eve in France, where participants contribute something to burn. Traditionally, the village priest often lights the fire and leads the townspeople in the singing of hymns and the chanting of prayers.



In upper Brittany, St. John's fires are built around tall poles, which are set on the hilltops. A boy named Jean or a girl named Jeanne provides a bouquet or wreath for the pole and kindles the fire. Then the young people sing and dance around it while it burns. Sometimes the fire is replaced by a burning torch thrown skyward or by a wagon wheel covered with straw, set ablaze, and rolled downhill.

At sea, Breton fishermen traditionally put old clothing in a barrel, hoist it up the mainmast, and set it afire so that other ships in the fishing fleet can share the celebration.

There are many folk beliefs associated with St. John's Eve. One is that strewing the ashes from the St. John's fires over the fields will bring a good harvest. Another is that leaping over the dying embers guarantees that the crops will grow as high as the jumper can jump. In the sheep-raising Jura district, shepherds drive their flower-decked animals in a procession and later nail the flower wreaths to their stable doors as a protection against the forces of evil.

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**SOURCES:**  
*BkFest-1937*, p. 125  
*FestWestEur-1958*, p. 43  
*FolkWrldHol-1999*, p. 393

◆ 1909 ◆ **St. John's Eve in Germany (Johannisnacht)**  
*June 23*

The SUMMER SOLSTICE, or *Sommersonnenwende*, in Germany is observed by lighting the *Johannisfeuer*, or St. John's fire. Young boys often try to leap through the flames, and young lovers join hands and try to jump over the fire together in the belief that if they succeed, they will never be parted. Cattle driven through the bonfire's ashes are believed to be safe from danger and disease in the coming year.

According to German folklore, the water spirits demanded a human victim on MIDSUMMER DAY. But contrary to the danger this implies, people often went out and bathed on St. John's Eve in streams or rivers to cure disease and strengthen their legs. In Thuringia, wreaths were hung on the doors because it was believed that St. John the Baptist walked through the streets on this night, and that he would bow to any door with a wreath on it.

**SOURCES:**  
*BkFest-1937*, p. 136  
*DictFolkMyth-1984*, p. 723  
*FestWestEur-1958*, p. 68  
*FolkWrldHol-1999*, p. 394

◆ 1910 ◆ **St. John's Eve in Greece**  
*June 23*

A custom still practiced in some rural Greek villages on St. JOHN'S DAY is a procession of young boys and girls escorting the *Kalinitsa*, the girl considered the most beautiful in the neighborhood. On St. John's Eve, the young people gather at the Kalinitsa's house and dress her up as a bride, with a veil and a garland of flowers around her neck. The procession itself is led by a young boy holding a rod. He is followed by the Kalinitsa, who is in turn followed by four "ladies in

waiting" and a little girl holding a parasol over the Kalinitsa's head. Other girls and boys accompany them, and they go around the village singing a song about drawing water for the sweet basil. If they should encounter a procession from another neighborhood at a crossroad, the parasols are lowered over the Kalinitsas' faces so they won't set eyes on each other. On the following day, June 24, the children gather at the Kalinitsa's house for a party.

Another old Greek custom, known as the *Erma*, is for two people who have chosen each other for friends to plant some seeds in a basket and raise them in darkness a few weeks before St. John's Day. On St. John's Eve they exchange plants and pledge their friendship by shaking hands three times over a fire.

**SOURCES:**  
*BkFestHolWrld-1970*, p. 99  
*FestSaintDays-1915*, p. 146

◆ 1911 ◆ **St. John's Eve in Ireland**  
*June 23*

The Irish still celebrate St. John's Eve with bonfires, dancing, omens and prayers. People build fires on the hillsides and feed the flames with fragrant boughs. As the fires burn low, both old and young people customarily join hands and jump over the embers in the belief that it will bring an abundant harvest. Young Irish girls used to drop melted lead into water on St. John's Eve. They would then look for clues about their future in whatever shape the lead assumed.

According to Irish folklore, the soul leaves the body on this night and wanders about until it reaches the place where death will eventually strike. This belief was so widespread at one time that people routinely sat up all night on St. John's Eve to keep their souls from making the trip.

**SOURCES:**  
*BkDays-1864*, vol. I, p. 815  
*BkFest-1937*, p. 59  
*OxYear-1999*, p. 259

◆ 1912 ◆ **St. John's Eve in Spain**  
*June 23*

**La Víspera de San Juan** in Spain is dedicated to water and fire. Fireworks displays are common and *boqueras*, or bonfires, are lit in the city of Alicante, as well as villages, hilltops, and fields. In the Pyrénées, folk beliefs surround the bonfires and their charred remains, which are considered protection from thunderstorms. Cinders from the fires can also be mixed with the newly sown crops or put in the garden to ensure rapid growth. In other places people believe that cabbages planted on St. John's Eve will come up within 24 hours, and that beans will be ready by St. PETER'S DAY, six days later. Folkloric beliefs also focus on water. Walking through the dew or bathing in the sea on this day is believed to promote beauty and health.

Young girls traditionally believe that San Juan will help them see into their future. By placing a bowl of water outside the window and breaking an egg into it at midnight on St. John's Eve, they try to read their destiny in the shape the egg assumes. Similarly, pouring melted lead into a bowl of water at noon gives clues as to what kind of man they will marry.

In the province of Asturias, a dance known as the *corri-corri* is performed on St. JOHN'S DAY by six women with one man pursuing them. The sexual motif of the dance links it to the fertility rites associated with MIDSUMMER DAY in ancient times. In the Basque region, men perform the *bordón-danza*, or sword dance, in two facing lines, wearing white shirts and breeches, red sashes and berets, and carrying long sticks in place of the traditional swords. The fact that this dance is performed most commonly on St. John's Day suggests a connection with ancient SUMMER SOLSTICE rites.

Pastry shops in Spain sell special cakes shaped like the letter J on St. John's Eve, which may be decorated with pink sugar roses and elaborate scrolls.

**CONTACT:**

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Burjassot, Valencia 46100 Spain  
011-34-96-364-9506; fax: 011-34-96-364-9507

www.comunitat-valenciana.com/ (click on 'English,' scroll down to 'Monografts,' then click on 'Festivities')

**SOURCES:**

*DictFolkMyth-1984*, pp. 157, 253  
*FestWestEur-1958*, p. 199  
*FolkWrldHol-1999*, p. 399

◆ 1913 ◆ **St. Joseph the Worker, Feast of**  
*May 1*

A public holiday in Malta, celebrated with festivities throughout the country. In Valletta, a highlight of the mass conducted by the archbishop in St. John's Cathedral is the blessing of the tools and products of laborers and craftsmen.

St. Joseph, the husband of the Virgin Mary, was a carpenter who taught Jesus his craft. He is the patron saint of workers, laborers, carpenters, cabinetmakers, and joiners. In 1955, Pope Pius XII established the Feast of St. Joseph the Worker on May 1 as a counter-celebration to the Communists' MAY DAY celebrations honoring workers.

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◆ 1914 ◆ **St. Joseph's Day**  
*March 12-19*

The feast of the foster-father of Jesus, known as **Dia de San Giuseppe** is widely observed in Italy as a day of feasting and sharing with the poor, of whom he is the patron saint. Villages prepare a "table of St. Joseph" by contributing money, candles, flowers, or food. Then they invite three guests of honor—representing Jesus, Mary, and Joseph—to join in their feast, as well as others representing the 12 Apostles. They also invite the orphans, widows, beggars, and poor people of the village to eat with them. The food is blessed by the village priest and by the child chosen to represent Jesus; then it is passed from one person to the next. The **Feast of St. Joseph** is celebrated by Italians in the United States and in other countries as well.

It is a week-long festival in Valencia, Spain, called **Fallas de San Jose (Bonfires of St. Joseph)**. It has its roots in medieval times, when on St. Joseph's Eve, the carpenters' guild made a

huge bonfire out of the wood shavings that had accumulated over the winter—St. Joseph being their patron saint. This was considered the end of winter and the last night on which candles and lamps would have to be lighted. In fact, the carpenters often burned the *parot*, or wooden candelabrum, in front of their shops. One year the parot was dressed up as a local gossip and burned in effigy.

Nowadays the parots have become *fallas*, or huge floats of intricate scenes made of wood and papier-mâché, satirizing everything from the high cost of living to political personalities. On St. Joseph's Eve, March 18, the fallas parade through the streets. At midnight on March 19, the celebration ends with the spectacular ceremony known as the *crema*, when all the fallas are set on fire. One *Ninot*, or "doll," from each falla is chosen, and before the fire the best one is selected and preserved in a special museum. Another highlight is the *crida*, which consists of a series of public announcements made from the Torres de Serrano by the Queen of the Fallas and the city mayor. The festival is said to reflect the happy and satirical nature of the Valencians.

See also SAN JOSÉ DAY FESTIVAL and SWALLOWS OF SAN JUAN CAPISTRANO

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Valencia Tourist Bureau  
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Burjassot, Valencia 46100 Spain  
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www.comunitat-valenciana.com/english/indice/indice.html

Official Website of the Fallas of Valencia  
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www.fallas.com/

**SOURCES:**

*BkFest-1937*, pp. 181, 299  
*BkHolWrld-1986*, Mar 19  
*DaysCustFaith-1957* p. 82  
*FestWestEur-1958*, p. 90  
*FolkAmerHol-1999*, p. 142  
*FolkWrldHol-1999*, p. 209  
*GdUSFest-1984*, p. 72  
*NatlHolWrld-1968*, p. 36  
*OxYear-1999*, p. 126

◆ 1915 ◆ **St. Jude's Day**  
*October 28*

Because St. Jude is believed to have been martyred with St. Simon in Persia, where they had gone to preach Christianity, their feast is celebrated jointly on October 28, thought to be the date on which their relics were moved to old St. Peter's basilica. Aside from the fact that they were both apostles, little is known about Simon and Jude. The New Testament refers to "Judas, not Iscariot" to distinguish Jude the Apostle from the Judas who betrayed Jesus.

As the patron saint of hopeless causes, St. Jude's Day is observed particularly by students, who often ask for his help on exams. St. Jude and St. Joseph traditionally are the most important saints to Roman Catholics in Buffalo, New York, where people buy St. Jude medals to help them win over impossible odds or achieve the unachievable.

**SOURCES:**

*AnniHol-2000*, p. 179  
*ChristYr-1991*, p. 113

*DaysCustFaith-1957*, p. 269  
*FolkAmerHol-1999*, p. 424  
*OxYear-1999*, p. 432

◆ 1916 ◆ **St. Knut's Day**  
*January 13*

**Tjugondag Knut**, or St. Knut's Day, marks the end of the Yuletide season in Sweden. King Canute (or Knut) ruled Denmark, England, and Norway in the 11th century; his feast day is January 13. Rather than letting the holidays fade quietly, Swedish families throughout the country hold parties to celebrate the final lighting (and subsequent dismantling) of the CHRISTMAS tree. After letting the children eat the cookies and candies used to decorate the tree, and after packing the ornaments away in their boxes, it is customary to hurl the tree through an open window.

In Norway, January 13 is known as **Tyvendedagen**, or **Twentieth Day**, since it is the 20th day after Christmas. It is observed in much the same way, with parties and the dismantling of the Christmas tree. But instead of throwing the tree out the window, it is customarily chopped up and burned in the fireplace.

**SOURCES:**  
*BkFest-1937*, p. 308  
*BkHolWrld-1986*, Jan 13  
*EncyChristmas-2003*, p. 667  
*FestWestEur-1958*, pp. 151, 211  
*FolkWrldHol-1999*, p. 33  
*OxYear-1999*, p. 34

**St. Laurence of Rome**  
*See San Lorenzo, Día de*

◆ 1917 ◆ **St. Lazarus's Day**  
*Between March 27 and April 30; Saturday before Palm Sunday*

In Bulgaria, St. Lazarus's Day (**Lazarouane** or **Lazarovden**) is the great Slavic festival of youth and fertility and doesn't have much to do with Lazarus himself. The day takes its name from a series of ritual games and songs studied in advance by young girls during LENT. Although there are many versions of the ritual, they all have a common focus, which is the "coming out" of girls who are ready to be married. Particular attention is paid to dress, which usually involves colorful traditional costumes and heavy jewelry. In former times, the people of Bulgaria believed that the more elaborate the rituals devoted to marriage, the better the chances for happiness, long life, and a house full of children.

*See also* LAZARUS SATURDAY

**SOURCES:**  
*FolkWrldHol-1999*, p. 170  
*OxYear-1999*, p. 502

**St. Leonard**  
*See Quintane, La*

**St. Leonard's Ride**  
*See Leonhardiritt*

◆ 1918 ◆ **St. Leopold's Day**  
*November 15*

St. Leopold (1073-1136), the patron saint of Austria, was buried in the abbey he had established in Klosterneuburg, Lower Austria. His feast day is observed there with the ceremony known as **Fasselrutschen**, or the **Slide of the Great Cask**, in the abbey's wine cellar. Participants climb the narrow staircase that leads to the top of the cask, which was sculpted by a famous Viennese woodcarver and holds 12,000 gallons of wine, and then slide down its smooth surface to a padded platform at its base. The faster the trip down, according to tradition, the better luck the person will have in the coming year.

St. Leopold's Day is also known as **Gaense Tag**, or **Goose Day**, because the traditional evening meal served on this day is roast goose. Mid-November marks the beginning of the new wine season, and all over Austria there are wine-drinking picnics and parties around this day, known as **HEURIGEN PARTIES**.

**CONTACT:**  
 Tourismusverein Klosterneuburg  
 Niedermarkt 4  
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 A-3400 Klosterneuburg, Lower  
 Austria, Austria  
 011-43-2243-34396; fax: 011-43-  
 2243-26773  
 tourismus@klosterneuburg.com

**SOURCES:**  
*AnnioHol-2000*, p. 191  
*BkFest-1937*, p. 33  
*OxYear-1999*, p. 464

◆ 1919 ◆ **St. Lucia Independence Day**  
*February 22*

The West Indies island of St. Lucia celebrates its national independence holiday on February 22. On that day in 1979 it gained full independence from Britain. St. Lucia had been a British colony since 1814.

**CONTACT:**  
 St. Lucia Tourist Board  
 800 Second Ave., 9th Fl.  
 New York, NY 10017  
 800-4STLUCIA (456-3984) or 212-  
 867-2950; fax: 212-867-2795  
 info@st-lucia.com  
 www.stlucia.org/

◆ 1920 ◆ **St. Lucy's Day**  
*December 13*

According to tradition, St. Lucy, or Santa Lucia, was born in Syracuse, Sicily, in the third or fourth century. She was endowed with a fatal beauty that eventually attracted the unwanted attentions of a pagan nobleman, to whom she was betrothed against her will. She is the patron saint of the blind because in an attempt to end the affair, she supposedly cut out her eyes, which her suitor claimed "haunted him day and night." But God restored her eyes as a reward for her sacrifice. She was then probably killed by a sword thrust through her throat. Because of this she is the patron saint for protection from throat infections.

St. Lucy allegedly blinded herself on the shortest, darkest day of the year (*see* WINTER SOLSTICE), and she later became a symbol of the preciousness of light. Her day is widely celebrated in Sweden as **Luciadagen**, which marks the official

beginning of the CHRISTMAS season. Lucy means "light," and to the sun-starved inhabitants of Scandinavia, she often appears in a shining white robe crowned by a radiant halo.

It is traditional to observe Luciadagen by dressing the oldest daughter in the family in a white robe tied with a crimson sash. Candles are set into her crown, which is covered with lingonberry leaves. The younger girls are also dressed in white and given haloes of glittering tinsel. The boys—called *Starnogossar*, or Star Boys—wear white robes and tall cone-shaped hats, made of silver paper, and carry star-topped scepters.

The "Lucia Bride" with her crown of burning candles, followed by the Star Boys, younger girls, and dancing children, called *tomten*, or "gnomes," wakens each member of the household on the morning of December 13 with a tray of coffee and special saffron buns or ginger cookies.

Although this is a family celebration, the Lucia tradition nowadays is observed in schools, offices, and hotels as well. Specially chosen Lucias and their attendants visit hospitals to cheer up the sick and elderly. The largest public celebration in Sweden takes place in Stockholm, where hundreds of girls compete for the title of "Stockholm Lucia."

From Sweden the Lucy celebrations spread to Finland, Norway, and Denmark. Swedish immigrants brought St. Lucy's Day to the United States, and the Swedish customs survive in Swedish-American communities throughout the country.

In Rockford, Illinois, for example, the St. Lucy's Day program is staged by the Swedish Historical Society at the Erlander Home Museum. The young woman chosen as Lucia on this day has to meet certain criteria, such as participation in Swedish classes, contributions to Swedish culture, or membership in one of Rockford's many Swedish societies.

At Bethany College in Lindsborg, Kansas, freshmen in the women's dormitories traditionally are awakened at three o'clock in the morning by a white-clad Lucia bearing coffee and baked goods. St. Lucy's Day is also observed by Swedish Americans in Minneapolis-St. Paul, Seattle, Chicago, and San Diego.

**CONTACT:**  
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www.skansen.se/

Erlander Home Museum  
404 S. Third St.  
Rockford, IL 61104  
815-963-5559  
www.swedishhistorical.org

**SOURCES:**  
*BkDays-1864*, vol. II, p. 687  
*BkFest-1937*, pp. 191, 312  
*BkFestHolWrld-1970*, pp. 132, 133  
*DaysCustFaith-1957*, p. 313  
*EncyChristmas-2003*, p. 668  
*FestWestEur-1958*, pp. 101, 217  
*FolkAmerHol-1999*, p. 494  
*FolkWrldHol-1999*, p. 699  
*GdWrldFest-1985*, p. 166  
*OxYear-1999*, p. 497  
*RelHolCal-2004*, p. 85  
*SaintFestCh-1904*, p. 20

◆ 1921 ◆ **St. Marinus Day**  
*September 3*

This is the official foundation day of the Republic of San Marino, a landlocked area of less than 30 square miles on the Adriatic side of central Italy. The oldest independent country in Europe, San Marino takes its name from St. Marinus, who lived in the fourth century. According to legend,

he was a deacon and stonemason working on an aqueduct one day when a woman wrongly identified him as the husband who had deserted her. She pursued him into the mountains, where he barricaded himself in a cave until she eventually gave up. He spent the rest of his life on Monte Titano as a hermit. The present-day city of San Marino was built on the site where his original hermitage was believed to be.

**CONTACT:**  
San Marino Tourism Office  
Contrade Omagnano, 20  
47890 San Marino (RSM)  
011-378-0549-882998; fax: 011-378-0549-882575  
www.visitsanmarino.com

**SOURCES:**  
*AnniHol-2000*, p. 149  
*OxYear-1999*, p. 359

◆ 1922 ◆ **St. Mark, Fair of (Feria de San Marcos)**  
*Mid-April to early May*

The Fair of St. Mark, which is held annually for nearly a month in Aguascalientes, dates back to the early 17th century and remains one of Mexico's most famous fiestas. It is primarily a showcase for the country's more than 200 forms of ritual and folk dance, each of which has its own meaning, mythology, history, and pageantry. There are also commercial and art exhibits, cockfights, bullfights, sports competitions, parades, and a battle of flowers. The wandering musicians known as *mariachis* give concerts, and regional folk dance groups from all over Mexico perform in the San Marcos Garden.

**CONTACT:**  
Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**  
*IntlThFolk-1979*, p. 267

◆ 1923 ◆ **St. Mark's Day**  
*April 25*

Although he is often assumed to be one of the Apostles, Mark was much too young at the time to be more than a follower of Jesus. He is known primarily as the author of one of the four Gospels, which biblical scholars believe is based on what he learned from his close friend and traveling companion, St. PETER. St. Mark the Evangelist is also associated with Venice, Italy, where the church bearing his name was built over the place where his relics were taken in 815.

In England, it was believed that if you kept a vigil on the church porch from 11 o'clock on St. Mark's Eve until one o'clock in the morning, you would see the ghosts of all those who would die in the coming year as they walked up the path and entered the church. Young girls believed that if they left a flower on the church porch during the day and returned for it at midnight, they would see a wedding procession, including an apparition of their future husband, as they walked home. Because it involved an all-night vigil, St. Mark's Day eventually came to be associated with various forms of licentious behavior, which is why the parochial clergy in the Middle Ages decided that the day should be one of abstinence.

**SOURCES:**  
*AmerBkDays-2000*, p. 314  
*BkDays-1864*, vol. I, p. 549  
*DaysCustFaith-1957*, p. 101  
*DictDays-1988*, p. 104

*FestSaintDays-1915*, p. 98  
*OxYear-1999*, pp. 170, 172

◆ 1924 ◆ **St. Mark's Day in Hungary**

*April 25*

In Hungary, St. Mark's Day is also known as **Buza-Szentelo** or the **Blessing of the Wheat**, during which people follow their priest or minister in a procession to the wheat fields where the crop is blessed. They return to the village carrying spears of the blessed wheat which some believe has healing powers. The fields are again blessed when harvesting begins on June 29, *Sts. PETER AND PAUL DAY*.

**SOURCES:**  
*BkFest-1937*, p. 169  
*FolkWrldHol-1999*, p. 302

◆ 1925 ◆ **St. Martha, Coffin Fiesta of**

*July 29*

St. Martha was the sister of Mary and Lazarus who pleaded with Jesus to bring her dead brother back to life. Jesus did so, and because Martha played such an important role in this story, folk beliefs often assign her the power of granting miraculous cures.

In San Xosé de Ribarteme in the province of Pontevedra in the region of Galicia, Spain, near the northern border of Portugal, the *ofrecidos*—people who have made a vow to St. Martha—lie in open coffins during a procession that takes place after High Mass on St. Martha's feast day. Most of the *ofrecidos* are women, but there are always a few men as well. They hire the coffins from the church, usually because they themselves or a member of their family has recently been cured by St. Martha's intervention. Most wear coarse net tunics called *mortajas* (shrouds) to indicate that they represent the "living dead."

**SOURCES:**  
*SpanFiestas-1968*, p. 154

◆ 1926 ◆ **St. Martha's Day**

*Last weekend in June*

Martha was the sister of Mary and of Lazarus, whom Jesus raised from the dead (see also *LAZARUS SATURDAY* and *ST. LAZARUS'S DAY*). She is best known for her role in the Lord's visit to the house she shared with her two siblings in Bethany. While Mary sat and listened to their guest, Martha was busy serving and cleaning up. When she complained, Jesus told her that what Mary was doing was just as important as housework. For this reason, Martha is known as the patroness of housewives, cooks, and laundresses.

Martha's second, and legendary, claim to fame is that she killed a dragon who was ravaging the Provençal countryside, hiding on the wooded banks of the Rhone and periodically feeding on flocks and men. She overcame the beast by sprinkling holy water on him, then she bound him with her belt and led him into town, where the townspeople stoned him to death. A church was built on the site of this alleged event in what is now known as Tarasçon in Provence, France.

Every year on the last weekend in June a procession takes place there that commemorates St. Martha's power. In the

first procession, eight men representing those devoured by the dragon walk next to its spiked body and manipulate the tail and jaws, which snap at the crowd of spectators. In the second procession, the dragon trots along behind a young girl representing St. Martha. Traditionally, she is dressed in white and leads the dragon leashed on her crimson ribbon belt.

See also *SAINTES MARIES, FÊTE DES*

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www.tarascon.org/

**SOURCES:**  
*AnnioHol-2000*, p. 124  
*DaysCustFaith-1957*, p. 194  
*FestWestEur-1958*, p. 44  
*OxYear-1999*, p. 311  
*SaintFestCh-1904*, p. 345

◆ 1927 ◆ **St. Martin's Carnival**

*February-March; Tuesday of Carnival week*

The highlight of *CARNIVAL* celebrations in the village of Huixquilucan, Mexico, is a mock battle between two local churches. In the church of St. Martin, an image of the saint on horseback is given a new suit and sombrero each year. Across town, in the church of San Juan, a humble statue of the Virgin Mary appears in a pink dress and white veil and crown. According to local legend, St. Martin mounts his horse nightly and goes to visit the Virgin at San Juan church. Members of the San Juan church resent the implications of this legend and insist that their Virgin would not accept any male visitor at night, whether saint or ordinary mortal.

The argument comes to a head on Tuesday of Carnival week, when the two churches battle each other late in the afternoon. Both sides use firecrackers, rotten eggs, eggshells filled with paint, and even sticks and stones as weapons, and the battle continues for a couple of hours. Finally, the authorities call a halt to the event, and both sides claim victory.

**CONTACT:**  
Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**  
*BkFestHolWrld-1970*, p. 36

◆ 1928 ◆ **St. Martin's Day in Portugal**

*November 11*

In many European countries, the celebration of St. Martin's Day is associated with slaughtering animals, and Portugal is no exception. On the **Feast of São Martinho** people roast chestnuts, drink red Portuguese wine, and butcher a pig. There is a St. Martin's Day Fair at Golegã, in Ribatejo, that features a famous horse show at which some of the country's finest thoroughbreds are displayed. Another well-known St. Martin's Day Fair is held at Penafiel, in Trás-os-Montes. The parades and celebrations that are held in towns and villages throughout Portugal on this day are usually more secular than Christian in flavor.

See also *MARTINMAS*

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tourism@portugal.org

**SOURCES:**

*FestWestEur-1958*, p. 185  
*FolkWrldHol-1999*, p. 651

◆ 1929 ◆ **St. Martin's Eve in Estonia (Mardi Päev)**

*November 10*

Traditionally, children in Estonia go from door to door at dusk on St. Martin's Eve in much the same way that American children trick-or-treat on HALLOWEEN. Their refrain is, "Please let us in because Mardi's fingers and toes are cold," and if they are not welcomed into the house and given treats, they retaliate by singing rude and uncomplimentary songs. Usually they're ushered into the kitchen, where such delicacies as apples, nuts, cookies, and raisin bread are handed out. Turnips—one of the few winter vegetables in Estonia—are another prized gift, as is *viljandi kama*, a kind of meal comprised of 15 different grains and dried vegetables mixed with sour milk, sugar, and cream that is regarded as a special treat. Well-to-do families give children bags of viljandi kama on Martin's Day to show how prosperous they are.

**CONTACT:**

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011-372-6-317-000; fax: 011-372-6-  
317-099  
vminfo@vm.ee  
www.vm.ee/eng/comesee/mar  
dipae.html

**SOURCES:**

*BkFest-1937*, p. 107

**St. Mary Magdalene**

See **Madeleine, Fête de la**

◆ 1930 ◆ **St. Mary's County Oyster Festival**

*Third weekend in October*

Oyster festivals are common in areas where the oyster industry has survived. But the festival that has been held at the start of the oyster season in Leonardtown, Maryland, since 1967 has a special significance for those skilled in the fine art of oyster shucking. The highlight of the October festival is the National Oyster Shucking Championship to see who can open the most oysters as quickly and neatly as possible. The winner of this contest goes on to compete in the GALWAY OYSTER FESTIVAL in Ireland the following year.

The season's new oysters are served in every imaginable way: raw on the half-shell with sauce, steamed, fried, and stewed in a broth. The two-day festival also offers cooking demonstrations and live musical entertainment.

**CONTACT:**

St. Mary's County Oyster Fes-  
tival  
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feedback@usoysterfest.com  
www.usoysterfest.com/

**SOURCES:**

*GdUSFest-1985*, p. 83

◆ 1931 ◆ **St. Matthias's Day**

*February 24*

The story of how St. Matthias was elected to replace Judas Iscariot as one of the 12 apostles after Judas committed suicide can be found in the Bible's Book of Acts (1:15-26). It was Peter who declared that the number of apostles should be restored to 12, and the choice of who would succeed Judas was made by casting lots. Two men were nominated—Matthias and Joseph—and each voter wrote one of these names on a slip of paper and put it into a box. Instead of counting the number of votes, one name was drawn out of the box, and the lot fell upon Matthias.

There is no historical record of Matthias's deeds or death. His fame rests almost entirely upon the fact that he took the betrayer Judas' place, although legend claims that he was stoned and beheaded in Ethiopia in 64 A.D.

**SOURCES:**

*DaysCustFaith-1957*, p. 58  
*RelHolCal-2004*, p. 92  
*SaintsFestCh-1904*, p. 114

◆ 1932 ◆ **St. Médardus's Day**

*June 8*

St. Médardus, or Médard, who lived from about 470 to 560, was the bishop of Vermandois, Noyon, and Tournai in France. Because he was the patron saint of farmers and good weather, he has come to play a role in weather lore similar to that of the English St. SWITHIN. In Belgium he is known as the rain saint, and there is an old folk rhyme that says, "If it rains on St. Médard's Day, it will rain for 40 days."

**SOURCES:**

*BkFest-1937*, p. 43  
*FestWestEur-1958*, p. 13  
*FolkAmerHol-1999*, p. 251  
*OxYear-1999*, p. 241

◆ 1933 ◆ **St. Mennas's Day**

*November 11*

There are actually two different saints by the name of Mennas. One was born in Egypt and enlisted in the Roman army. He hid in a mountain cave in Phrygia to avoid persecution, but then boldly entered the arena at Cotyaeum and proclaimed that he was a Christian—an act of courage for which he was beheaded in 295. The second St. Mennas was a Greek from Asia Minor who became a hermit in the Abruzzi region of Italy and died in the sixth century.

In Greece, St. Mennas's Day is observed by shepherds. Because he has the power to reveal where lost or stolen objects lie, his name is invoked by shepherds who have lost their sheep, or who wish to protect their flocks from wolves. Shepherds' wives refrain from using scissors on St. Mennas's Day. Instead, they wind a thread around the points of the scissors—a symbolic action designed to keep the jaws of wolves closed and the mouths of the village gossips shut. St. Mennas's Day is also regarded as the beginning of the winter season.

**SOURCES:**

*BkFestHolWrld-1970*, p. 124  
*FolkWrldHol-1999*, p. 653  
*OxYear-1999*, p. 457

◆ 1934 ◆ **St. Michael's Day**

September 29 in the West and November 8 in the East; first Sunday in October

Coming at the end of the harvest season, St. Michael's Day has traditionally been a day for giving thanks and for celebrating the end of the season of hard work in the fields.

In Finland **Mikkelin Paiva** is observed on the first Sunday in October. In the countryside, servants are hired and next year's labor contracts signed. The harvesters celebrate the end of their labors on Saturday night by holding candlelight dances. The observation of Mikkelin Paiva replaced an earlier festival known as **Kekri**, which was celebrated by each landowner as soon as his crops were safely in the barns. The "Kekri" (spirits of the dead) were rewarded with a feast for their help with the farm work. The Kekri festival was probably a remnant of some form of ancestor worship.

In Ethiopia, where St. Michael's Day is observed on November 8, people attend services at any churches consecrated to *Mika'el*. The celebrations include chanting and dancing by the clergy, and a procession carrying the holy ark, or *tabot*, out of the church and then, later in the day, returning it. The services are followed by singing and dancing, an occasion for young men to possibly find a bride.

See also MICHAELMAS; SAN MIGUEL, FIESTA DE; TIMQAT; TURA MICHELE FAIR

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3506 International Dr., N.W.  
Washington, DC 20008  
202-364-1200; fax: 202-587-0195  
info@ethiopianembassy.org or  
ethiopia@ethiopianembassy.org

**SOURCES:**

*BkHolWrld-1986*, Sep 29  
*DaysCustFaith-1958*, p. 242  
*DictFolkMyth-1984*, pp. 203,  
504, 716  
*FestWestEur-1958*, p. 71  
*FolkAmerHol-1999*, p. 446  
*FolkWrldHol-1999*, pp. 571,  
588, 649

◆ 1935 ◆ **St. Modesto's Day**

December 18

St. Modesto is the patron saint of farmers in Greece. His feast day is celebrated with various rituals in honor of farm animals. Sometimes a special mass is said for the cattle. In Lemnos, *kollyva* (cooked wheat berries) and holy water are mixed with their fodder, while in Lesbos, the holy water is sprinkled on the fields to ward off locusts and disease. For horses and oxen, December 18 is a day of rest.

The Eastern Orthodox Church reserves this day to commemorate St. Modestus who was patriarch of Jerusalem from 631 to 634. He had been abbot of St. Theodosius's Monastery in the desert of Judah, and was administrator of Jerusalem during the captivity of St. Zacharias in Persia. Modestus is known for a sermon he preached on the bodily ASSUMPTION of the Virgin Mary into heaven.

**SOURCES:**

*FolkWrldHol-1999*, p. 706  
*OxYear-1999*, p. 503

◆ 1936 ◆ **St. Nichiren's Pardon, Festival of**

September 11-13

At the Botamochi Temple in Kamakura, Japan, this festival honors St. Nichiren (1222-1282), considered to be Japan's

most fervent Buddhist priest. Born the son of a poor fisherman, Nichiren established Kamakura as the homebase for his extensive and energetic missionary efforts. But the energy and self-confidence with which he devoted himself to political and social events soon aroused the distrust of the government and of other Buddhist sects. He was banished to the peninsula of Izu in 1261, but later pardoned. This only increased his attacks on the other sects and he was finally exiled to the island of Sado in the Sea of Japan in 1271. After four years there, he returned and spent the rest of his life on Mount Minobu, now the site of the main Nichiren temple. Nichiren spent the remainder of his life teaching the monks of his sect and continuing his missionary work.

Today there are several million Nichiren Buddhists. The Festival of St. Nichiren's Pardon is observed by members of the Nichiren sect with massive demonstrations and the loud chanting of prayers attributed to Nichiren, accompanied by the beating of drums. At Kamakura, people make offerings of *botamochi*, rice balls covered with sweet bean paste, in his honor.

**CONTACT:**

Nichiren Shoshu  
www.nichirensoshu.or.jp/

**SOURCES:**

*JapanFest-1965*, p. 187  
*WrldBuddhism-1984*, p. 225

◆ 1937 ◆ **St. Nicholas's Day**

December 6

Very little is known about St. Nicholas's life, except that in the fourth century he was the bishop of Myra in what is now Turkey. One of the legends surrounding him is that he saved three sisters from being forced into prostitution by their poverty-stricken father by throwing three bags of gold into their room, thus providing each of them with a dowry. This may be the source of St. Nicholas's association with gift giving.

On December 6 in the Netherlands, St. Nicholas, or *Sinterklass*, still rides into town on a white horse, dressed in his red bishop's robes and preceded by "Black Peter," a Satanic figure in Moorish costume who switches the bad children while the good are rewarded with candy and gifts. He is the patron saint of sailors, and churches dedicated to him are often built so they can be seen off the coast as landmarks.

The American Santa Claus, a corruption of "St. Nicholas," is a cross between the original St. Nicholas and the British "Father Christmas." The political cartoonist Thomas Nast created a Santa Claus dressed in furs and looking more like King Cole—an image that grew fatter and merrier over the years, until he became the uniquely American figure that adorns thousands of cards, decorations, and homes throughout the CHRISTMAS season. Although Americans open their gifts on Christmas or CHRISTMAS EVE, in the Netherlands, Switzerland, Germany, and some other European countries, gifts are still exchanged on December 5, St. Nicholas's Eve, or December 6, St. Nicholas's Day.

**CONTACT:**

Netherlands Board of Tourism  
355 Lexington Ave.  
New York, NY 10017  
888-GO-HOLLAND (464-6552)  
or 212-557-3500; fax: 212-370-9507  
info@goholland.com

**SOURCES:**

*AmerBkDays-2000*, p. 814  
*BkDays-1864*, vol. II, p. 661  
*BkFest-1937*, pp. 34, 48, 129,  
190, 245  
*DaysCustFaith-1957*, p. 306  
*EncyChristmas-2003*, pp. 674,  
680  
*FestSaintDays-1915*, p. 219

*FestWestEur-1958*, pp. 19, 49, 81, 118, 144  
*FolkAmerHol-1999*, p. 485  
*FolkWrldHol-1999*, p. 686  
*OxYear-1999*, p. 486  
*SaintFestCh-1904*, p. 11

◆ 1938 ◆ **St. Nicholas's Day in Greece**

December 6

As the patron saint of ships and seamen, St. Nicholas is very important to the Greeks, so many of whom have traditionally made their living at sea. Many Greek ships, from the smallest fishing boat to the largest commercial vessel, carry an icon of the saint on board. Seamen honor St. Nicholas on his feast day, which falls at a time of year when storms grow more frequent, by burning a light before this icon and saying prayers for the safety of their boat or ship.

**SOURCES:**

*BkFest-1937*, p. 154  
*BkFestHolWorld-1970*, p. 130

◆ 1939 ◆ **St. Nicholas's Day in Italy**

May 7-8

The **Festa di San Nicola** is celebrated in Italy on May 7 and 8, the anniversary of the transfer of the saint's relics by a group of 11th-century sailors from Bari, who risked their lives to rescue St. Nicholas's body from Muslims who threatened to desecrate his tomb at Myra in Asia Minor. This is the same St. Nicholas who is associated with CHRISTMAS and the giving of gifts to children. Therefore he is the patron saint of children.

Thousands of pilgrims come to the Basilica of San Nicola in Bari, Puglia, to worship at the saint's tomb and to ask for his help. Nicholas is also the patron saint of sailors. There is a procession on this day in which a group of Barese sailors take the saint's image down to the water, where it is placed on a flower-decked boat and taken out to sea. Hundreds of small craft carrying pilgrims and fishermen accompany the vessel, and at night the statue is returned to its place of honor on the altar of San Nicola's crypt.

**CONTACT:**

Basilica of San Nicola  
 70122 Bari, Puglia Italy  
 011-39-80-521-1205; fax: 011-39-80-152-43636  
 info@basilicasannicola.org

**SOURCES:**

*BkDays-1864*, vol. II, p. 663  
*BkFest-1937*, p. 190  
*EncyChristmas-2003*, p. 684  
*FeastSaintDays-1915*, p. 224  
*FestWestEur-1958*, p. 96

◆ 1940 ◆ **St. Olav's Day**

July 29

The feast day of St. Olav (995-1030), also known as **Olsok**, was at one time observed throughout Norway, although today the primary celebration takes place in Trondheim. It commemorates the death of Olav Haraldsson—the second King Olav—at the Battle of Stiklestad in the year 1030. By 1070, work had begun on Nidaros Cathedral, which was erected over King Olav's grave and drew crowds of pilgrims during the annual Olsok days throughout the Middle Ages. Although it is said that King Olav did not display many saintly qualities during his reign (1015-28), he was responsible for introducing Christianity, and legend has embellished

his reputation over the years, so that today he is also considered the champion of national independence.

St. Olav is the patron saint of Norway, and his name is identified with the highest Norwegian civilian decoration. The anniversary of his death is still marked by religious services, fireworks, and public merry-making. Every year the battle in which he died is reenacted by a large and colorful cast, occasionally drawing a well-known actor such as Liv Ullman, during the **St. Olav Festival** in Trondheim.

In the Faroe Islands, this is known as **Olavsoka**, or "St. Olav's Wake," a national holiday. Parliament opens on the 29th, but the festivities—that include dancing, rock concerts, sports events, speeches, drinking, a parade of members of *Logting* (parliament) to the church for a sermon then back for the opening session—begin the night before and continue into the early hours of the 30th.

**CONTACT:**

St. Olav Festival at Trondheim  
 P.O. Box 2045  
 Dronningens gt. 1B  
 Trondheim N-7410 Norway  
 011-47-7384-1450; fax: 011-47-7384-1451  
 per.uddu@olavsfestdagene.no  
 www.olavsfestdagene.no/english/

**SOURCES:**

*AnnioHol-2000*, p. 124  
*BkHolWrld-1986*, Jul 29  
*FestWestEur-1958*, p. 154  
*FolkWrldHol-1999*, p. 451  
*OxYear-1999*, p. 311

Faroe Islands Tourist Board

P.O. Box 118  
 Tórshavn, Faroe Islands FO-110  
 011-298-31-60-55; fax: 011-298-31-08-58  
 tourist@tourist.fo  
 www.faroeislands.com/ (click on 'Summer Festivals')

◆ 1941 ◆ **St. Patrick's Day**

March 17

The patron saint of Ireland, St. Patrick, was born about 390 in Roman Britain—scholars disagree as to exactly where—and died around 461. His grandfather was a Christian priest, and his father a deacon and an official of the Roman Empire in Britain. He is said to have been kidnapped at the age of 16 by Irish raiders and sold into slavery in Ireland; he escaped after six years, and received his religious training in continental monasteries. After being consecrated a bishop, he returned to Ireland about 432 as a missionary. The association of St. Patrick with the shamrock stems from his supposed use of its three-part leaf to explain the concept of the Holy Trinity to his largely uneducated listeners (*see* TRINITY SUNDAY).

St. Patrick's Purgatory has been a famed site of pilgrimage since the early 13th century. It is on Station Island in Lough Derg in County Donegal where St. Patrick had a vision promising that all who came to the sanctuary in penitence and faith would receive an indulgence for their sins. Additionally, if their faith remained strong, they would be allowed a glimpse of the tortures of the damned and the joys of the redeemed.

The **Feast of St. Patrick** is celebrated by Roman Catholics, the Anglican Communion, and Lutherans on March 17. The day is also popularly celebrated, particularly in the U.S., by



“the wearing of the green,” with many people of Irish and other extractions wearing some item of green clothing. Parties featuring corned beef and cabbage, and even the drinking of beer dyed green with food coloring are also part of this celebration of Irish heritage.

The St. Patrick’s Day Parade in New York City, which dates back to 1762, is the largest in the United States and a major event for Irish Americans. More than 125,000 marchers participate, stopping at St. Patrick’s Cathedral on Fifth Avenue for the blessing of the archbishop of New York. In Boston the St. Patrick’s Day Parade goes back even farther, to 1737. In fact, during the siege of Boston which forced the British evacuation on March 17, 1776, General George WASHINGTON used “Boston” as the day’s secret password and “St. Patrick” as the appropriate response (see EVACUATION DAY).

See also REEK SUNDAY and ST. PATRICK’S DAY PARADE IN SAVANNAH

**CONTACT:**

Library of Congress  
America’s Library online exhibit  
www.americaslibrary.gov/  
(search “St. Patrick”)

**SOURCES:**

*AmerBkDays-2000*, p. 210  
*BkDays-1864*, vol. I, p. 382  
*BkFest-1937*, pp. 15, 55  
*BkHolWrld-1986*, Mar 17  
*DaysCustFaith-1957*, p. 78  
*DictWrldRel-1989*, p. 563  
*FestSaintDays-1915*, p. 38  
*FolkAmerHol-1999*, p. 137  
*FolkWrldHol-1999*, p. 207  
*OxYear-1999*, p. 122  
*RelHolCal-2004*, p. 92

◆ 1942 ◆ **St. Patrick’s Day Encampment**

*Weekend nearest March 17*

The winter of 1779-80 was a time of discouragement and despair for the Continental Army. General George WASHINGTON set up camp in Morristown, New Jersey, that year so he could rest and reassemble his men. The soldiers’ winter routine was bleak and monotonous. There was so much work to be done that they did not even celebrate CHRISTMAS. General Washington did, however, grant his men a holiday on March 17, ST. PATRICK’S DAY. A good portion of the American army was Irish, and political changes taking place in Ireland at the time found a sympathetic following among the American revolutionaries.

The St. Patrick’s Day Encampment of 1780 is reenacted each year at the Jockey Hollow Encampment Area in Morristown. Thirty to forty men and their camp followers set up camp for the weekend and perform more or less the same chores and activities that Washington’s men performed, although the trend toward milder winters has robbed the event of some of its authenticity. The original March 17 encampment was not the first St. Patrick’s Day celebration in America; the first celebration took place in Boston in 1737.

**CONTACT:**

Morristown National Historic  
Park  
National Park Service  
30 Washington Pl.  
Morristown, NJ 07960-4299  
973-539-2016; fax: 973-539-8361  
www.nps.gov/morr/

◆ 1943 ◆ **St. Patrick’s Day in Ireland**

*March 17*

The observation of ST. PATRICK’S DAY is universal but traditionally less frenzied in Ireland than it is in the United States. Instead of the massive parades, rowdy parties, and commercialism of U.S. celebrations, many Irish spend the day attending Mass, wearing sprigs of real shamrock, and hailing each other with the traditional St. Patrick’s Day greeting: “Beannacht na feile Pdraig oraibh”—“May the blessings of St. Patrick be with you.” Since 1996, however, Dublin has hosted a colorful St. Patrick’s Festival. It lasts four days and features musical performances, street theater, fireworks, and a grand parade.

Because it falls during LENT, St. Patrick’s Day is anticipated as a reprieve from the deprivations of the period preceding EASTER. It is a time when children can gorge themselves on sweets and adults can indulge in a pint at the local pub. A traditional St. Patrick’s Day dinner usually includes colcannon—a dish made of mashed potatoes, butter, onions, and kale.

**CONTACT:**

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Earlsfort Terrace  
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011-353-1-676-3205; fax: 011-353-  
1-676-3208  
info@stpatricksday.ie  
www.stpatricksday.ie/

**SOURCES:**

*BkFest-1937*, p. 55  
*BkFestHolWrld-1970*, p. 74  
*BkHolWrld-1986*, Mar 17  
*DaysCustFaith-1957*, p. 81  
*FolkAmerHol-1999*, p. 137  
*FolkWrldHol-1999*, p. 207  
*NatlHolWrld-1968*, p. 34

◆ 1944 ◆ **St. Patrick’s Day Parade in Savannah, Georgia**

*March 17*

One of the oldest and biggest parades in the country, held since 1824 in Savannah, Ga., a city with a long Irish history. The oldest Irish society in the United States, the Hibernian Society, was formed in Savannah in 1812 by 13 Irish Protestants. The next year they held a private procession which was a forerunner to the present St. Paddy’s parade. The first public procession is recorded in 1824, and public parades have been held ever since. There have been only six lapses of this parade: for wars, sympathy for the Irish Revolution, and for an unrecorded reason. The first floats appeared in 1875; according to reports of the time, one carried two women representing Ireland and America, and another had 32 women for the 32 counties of Ireland.

Today the parade, which follows a route through the city’s historic district, comprises between 200 and 300 separate units, including family groups, commercial floats, Georgia and out-of-state high school bands, and military bands and marching units. The day begins with mass at the Cathedral of St. John the Baptist. Members of the Fenian Society of Savannah, formed in 1973, start things off with a members’ breakfast of green grits before they form a marching unit. The other main activity is eating. The fare is predominately green—grits, beer, doughnuts, etc. Crowds are estimated at anywhere from 300,000 to 500,000.

See also ST. PATRICK’S DAY

**CONTACT:**

St. Patrick's Day Parade Committee  
P.O. Box 9224  
Savannah, GA 31412  
912-233-4804  
stpats.savannahnow.com/ (*Savannah Morning News*)

◆ 1945 ◆ **St. Paul, Feast of the Conversion of**  
*January 25*

Saul of Tarsus, a highly educated, devout Jew, was converted to Christianity on the road to Damascus not long after the death of Jesus Christ. Later he was known as Paul and through his life, his teachings, and his writings became the most influential leader in the history of the church. According to tradition, he was beheaded during Nero's persecution of Christians about the year 67.

At St. Paul's Chapel in New York City, the oldest church building in Manhattan, the path through the graveyard that is routinely used as a shortcut between Broadway and Fulton Street is closed for 48 hours, beginning on the eve of the Feast of the Conversion of St. Paul.

At one time the weather on this day was linked to predictions about the coming year. Fair weather on St. Paul's Day was said to presage a prosperous year; snow or rain an unproductive one. Clouds meant that many cattle would die, and a windy day was said to be the forerunner of war.

In memory of Sts. Paul and Peter, the World Council of Churches sponsors the Week of PRAYER FOR CHRISTIAN UNITY to begin on January 18, the feast of ST. PETER'S CHAIR, and end on January 25.

See also STS. PETER AND PAUL DAY

**SOURCES:**

*AmerBkDays-2000*, p. 87  
*BkDays-1864*, vol. I, p. 157  
*BkFest-1937*, p. 52  
*DaysCustFaith-1957*, pp. 30, 155  
*DictDays-1988*, p. 105  
*DictWrldRel-1989*, p. 563  
*FestSaintDays-1915*, p. 22  
*OxYear-1999*, pp. 47, 48  
*SaintFestCh-1904*, p. 80

◆ 1946 ◆ **St. Paul Winter Carnival**

*Last week of January to first week of February*

This 10-day winter festival was established in 1886 in response to a newspaper story from the East that described St. Paul, Minnesota, as "another Siberia, unfit for human habitation." A group of local businessmen set out to publicize the area's winter attractions, and the first winter carnival featured an Ice Palace in St. Paul's Central Park constructed by a Montreal contractor.

Since that time, an entire legend has developed about the founding of St. Paul. This legend is reenacted each year. The main players are Boreas, King of the Winds, the Queen of the Snows, and the fire god, Vulcanus, who storms the Ice Palace but is persuaded by the Queen to submit to Boreas and let the people enjoy their carnival celebration.

Highlights include ice golf, skating, skiing, and sled dog races, softball on ice, ice carving and snow sculpture contests, and a parade featuring antique sleighs and cutters.

**CONTACT:**

St. Paul Festival and Heritage Foundation  
429 Landmark Center  
75 W. 5th St.  
St. Paul, MN 55102  
651-223-4700, ext. 8; fax: 651-223-4707  
www.winter-carnival.com/

**SOURCES:**

*GdUSFest-1984*, p. 98

◆ 1947 ◆ **St. Paul's Shipwreck, Feast of**  
*February 10*

A commemoration in Malta of the shipwreck of St. Paul there in 60 A.D., an event told about in the New Testament. Paul, the story says, was being taken as a prisoner aboard ship to Rome where he was to stand trial. When storms drove the ship aground, Paul escaped and was welcomed by the "barbarous people" (meaning they were not Greco-Romans). According to legend, he got their attention when a snake bit him on the hand but did him no harm, and he then healed people of diseases. Paul stayed for three months in Malta, converting the people to Christianity (Acts 27:1-28:11). Paul is the patron saint of Malta and snakebite victims.

The day is a public holiday, and is observed with family gatherings and religious ceremonies and processions.

See also MNARJA

**CONTACT:**

Malta National Tourist Office  
65 Broadway, Ste. 823  
New York, NY 10006  
212-430-3799; fax: 425-795-3425  
office.us@visitmalta.com

**SOURCES:**

*FolkWrldHol-1999*, p. 124

**St. Paulinus**

See Giglio Feast; Lily Festival

◆ 1948 ◆ **St. Peter's Chair, Festival of**  
*January 18*

In ancient times it was the custom in many dioceses for Roman Catholics to observe the anniversary of the date on which the diocese first received a bishop. Perhaps the only remaining observance of this type takes place at the Vatican in Rome, where St. Peter is honored as bishop of Rome and the first pope. The current pope, wearing his triple crown and vestments of gold cloth, is carried in his chair of state on this day in a spectacular procession up the nave of St. Peter's Basilica. He is deposited behind the altar on a richly decorated throne that enshrines the plain wooden chair on which St. Peter is believed to have sat. The ceremony dates back to at least 720 and is regarded as one of the most magnificent ecclesiastical observances to be held at St. Peter's.

**CONTACT:**

Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**

*BkDays-1864*, vol. I, p. 130  
*DaysCustFaith-1957*, p. 24  
*OxYear-1999*, p. 41  
*SaintFestCh-1904*, p. 71

◆ 1949 ◆ **St. Peter's Day in Belgium**

June 29

Sint Pieter (as he is called in Belgium), who walked across the water to reach Jesus, is honored each year on June 29 by Belgian fishermen, mariners, and others who are exposed to the dangers of the sea. The **Blessing of the Sea** ceremony is performed at Blankenberge and other seaport towns in West Flanders near the saint's day. After a special church service is held, a procession of clergy, church dignitaries, and seamen carry votive offerings, flowers, and garlands down to the shore. Then the priests board the boats and go out to bless the waves.

Although the custom has died out in all but a few rural areas, the building of bonfires is traditional on St. Peter's Day in Belgium. Years ago, children trundled wheelbarrows from one farm to the next in search of wood for St. Peter's fires. As the flames grew higher and higher, the children danced in a ring around the bonfire. People still light candles on this night and say the rosary in commemoration of St. Peter.

See also STS. PETER AND PAUL DAY

**CONTACT:**

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Postbus 190  
Brugge B-8000  
Belgium  
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info@westtoer.be

**SOURCES:**

*BkFest-1937*, p. 44  
*BkFestHolWrld-1970*, p. 102  
*FestWestEur-1958*, p. 14

◆ 1950 ◆ **St. Peter's Fiesta**

Weekend nearest June 29

As the patron saint of fishermen, **St. Peter's Day** is celebrated in fishing villages and ports all over the world. Perhaps the largest American celebration takes place in Gloucester, Massachusetts, where St. Peter's Fiesta has been celebrated by the Italian-American fishing community for several decades. The life-sized statue of St. Peter donated by an Italian-American fishing captain in 1926 provided a focal point for the celebration, and the Sunday morning procession carrying this statue from the St. Peter's Club to an outdoor altar erected on the waterfront is still the highlight of the two-day festival. The mass that follows is usually celebrated by a visiting bishop or cardinal, who also officiates at the Blessing of the Fleet that afternoon.

Other festival events include seine boat (formerly used to haul in the catch) races and a "greasy-pole" contest in which competitors try to retrieve a red flag from the end of a well-greased pole suspended over the water.

The 2000 film *The Perfect Storm* dramatized the dangers Gloucester fishermen face.

**CONTACT:**

St. Peter's Fiesta Committee  
P.O. Box 3105  
Gloucester, MA 01930  
978-283-5243  
info@stpetersfiesta.org  
www.stpetersfiesta.org/

**SOURCES:**

*BkFestHolWrld-1970*, p. 102

◆ 1951 ◆ **St. Placidus Festival**

July 11

**Sankt Placidusfest** is a religious procession held on July 11 at Disentis, Switzerland, in honor of St. Placidus, who was murdered near the Benedictine abbey that he and St. Sigisbert helped establish there in 614. A wealthy landowner, Placidus donated the ground, joined the religious order as a monk, and was later beheaded for defending the abbey's ecclesiastical rights.

Every year the relics of St. Placidus and St. Sigisbert are carried in a solemn procession from the abbey to the parish church and back through the village to the abbey. Traditionally, during the ceremonies, parishioners in colorful folk costumes chant the old, and very long, "Song of St. Placidus."

**CONTACT:**

Switzerland Tourism  
Swiss Center  
608 Fifth Ave.  
New York, NY 10020  
877-Switzerland (794-8037) or  
212-757-5944; fax: 212-262-6116  
info.usa@switzerland.com

**SOURCES:**

*BkFest-1937*, p. 320  
*FestWestEur-1958*, p. 236

◆ 1952 ◆ **St. Polycarp's Day**

February 23 (formerly January 26)

St. Polycarp (c. 69-c. 155) was a disciple of ST. JOHN THE EVANGELIST and one of the earliest fathers of the Christian Church. He became bishop of Smyrna in 96 and, when the persecution of Christians was ordered by Roman Emperor Marcus Aurelius, he was condemned to be burned at the stake. But according to legend, the fire formed an arch over his head and his body was left unharmed. When a spear was plunged into his heart, so much blood poured out that it quenched the flames. He finally succumbed, although the date of his martyrdom has been questioned, with some asserting it took place sometime between 166 and 169. That would have made him an astonishing 120 years old. Scholars believe there are good reasons for the original date of 155, however, which would have made him 86 when he was martyred.

Polycarp's friends and fellow Christians got together afterward to discuss how they might best carry on his memory. In fact, it was the martyrdom of St. Polycarp that gave rise to one of Christianity's richest traditions: the annual commemoration of the anniversary of a saint's death, a practice that didn't become universal until the third century. The earliest of these observances consisted of a memorial banquet, but by the fourth century they included a vigil service followed by celebration of the Eucharist.

**SOURCES:**

*AnnioHol-2000*, p. 31  
*DaysCustFaith-1957*, p. 33  
*DictWrldRel-1989*, p. 463  
*OxYear-1999*, p. 89  
*SaintFestCh-1904*, p. 81

**St. Rita**

See **Santa Rita, Fiesta of**

◆ 1953 ◆ **St. Roch's Day**

*August 16*

Also known as Roque or Rock, St. Roch (c. 1350-c. 1380) was a Frenchman who went on a pilgrimage to Rome. The plague struck while he was there, and, legend has it, he spent his time healing the afflicted by miraculous means. Eventually he contracted the disease himself and retreated to a forest to die alone. But his faithful dog brought him food every day, and he recovered enough to return to his home in Montpellier. He had changed so much, however, that no one recognized him. He was arrested as a spy and died in prison.

Known as the patron saint of the sick and the plague-stricken, St. Roch is honored annually throughout Italy. In Florence there is a flower festival that includes a 14th-century historical costume parade, races, and competitions. In Realmonte, Sicily, the saint's poverty is recalled with a procession of people dressed in rags who carry a shabby picture of the saint.

In Spain, SAN ROQUE festivals are held every August around A Coruña Province. They feature traditional dances of farmers and seamen and processions in honor of St. Roch.

**CONTACT:**

Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

A Coruña Tourist Office  
Dársena de La Marina, s/n  
A Coruña, Spain 15001  
011-34-981-221-822

**St. Rosalia**

*See Santa Rosalia Fishermen's Festival*

◆ 1954 ◆ **St. Rose of Lima's Day**

*August 30*

St. Rose was the first canonized saint of the Americas, born in Lima, Peru, in 1586. She is the patron saint of Central and South America and the Philippines. When her parents tried to persuade her to marry, she began a self-imposed exile in the summerhouse in the yard, where she lived as a Dominican nun and inflicted severe penances on herself. She died in 1617 and was canonized in 1671.

On her feast day a candlelight procession takes place from her shrine in the church of Santo Domingo to the cathedral. Adults wear purple robes, while children wear white ones. People sing religious hymns as they accompany the rose-covered image to the cathedral. St. Rose's Day is a public holiday throughout Peru.

**CONTACT:**

Commission for the Promotion of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-14-224-7134  
postmaster@promperu.gob.pe

**SOURCES:**

*BkFest-1937*, p. 188  
*DictDays-1988*, p. 106  
*IntThFolk-1979*, p. 334  
*OxYear-1999*, p. 336

**SOURCES:**

*AnnivHol-2000*, p. 144  
*BkHolWrld-1986*, Aug 30  
*OxYear-1999*, p. 342  
*SaintFestCh-1904*, p. 388

[www.peru.org.pe/](http://www.peru.org.pe/) (click on "Culture & Traditions," then on "Traditional Festivities")

◆ 1955 ◆ **St. Sarkis's Day**

*January 21*

In Armenia St. Sarkis is associated with predictions about love and romance. It is customary for young lovers to put out crumbs for birds and watch to see which way the birds fly off, for it is believed that their future spouse will come from the same direction. It is also traditional to leave some *pokhint*—a dish made of flour, butter, and honey—outside the door on St. Sarkis's Day. According to legend, when St. Sarkis was battling the Georgians, the roasted wheat in his pocket miraculously turned into *pokhint*.

**SOURCES:**

*FolkWrldHol-1999*, p. 43

◆ 1956 ◆ **St. Sava's Day**

*January 14 in the West and December 5 in the East*

St. Sava (1174-c. 1235) was a Serbian noble of the Nemanya dynasty who renounced his right to the throne and chose instead to become a monk. While his brother was crowned king, Sava became archbishop of Serbia and the cultural and spiritual leader of his people. He was the founder of the Serbian Orthodox Church and played a central role in education and the beginnings of medieval Serbian literature.

As the patron saint of the former Yugoslavia, St. Sava, or Sveti Sava, is commemorated on the anniversary of his death with special church services, speeches, and choral singing. Schoolchildren sing, dance, and recite poems in his honor.

**CONTACT:**

Serbian Orthodox Diocese of Raska and Prizren  
[www.kosovo.com/sava.html](http://www.kosovo.com/sava.html)

**SOURCES:**

*BkFest-1937*, p. 336  
*OxYear-1999*, p. 51

◆ 1957 ◆ **St. Sebastian's Day**

*January 20*

St. Sebastian is known as the patron saint of archers for reasons that are all too obvious: legend has it that when his two brothers were imprisoned for being Christians, he went to visit them and to encourage them to stand by their faith, converting many of the other prisoners and their visitors in the process. His actions drew attention to his own beliefs, however, and he was condemned to die by being tied to a stake and shot with arrows until his body resembled a pincushion. When a Christian woman came to claim his body for burial, she discovered that he was still alive and nursed him back to health. Undaunted, he confronted his persecutors again. This time they succeeded in killing him, and his body was thrown into the great sewer of Rome in 288. All that is known with reasonable surety is that Sebastian lived, was an early martyr, and was buried on the Appian Way in Rome.

In Zinacantán, Chiapas State, Mexico, there is a nine-day celebration in honor of St. Sebastian, extending from January 17 to January 25, that marks the transfer of authority from the Big Alcalde (or chief magistrate) to his successor. At the end of the festival, the outgoing Big Alcalde is escorted with

his articles of office to the house of the incoming Big Alcalde. There is an elaborate ritual during which he hands over an image of San Sebastian and other symbols of his authority. The festival also features a jousting pantomime, dancing to the rhythm of a special drum, two feasts, and a mock healing ceremony. The connection between the **Día de San Sebastián** festivities and the martyrdom of St. Sebastian, however, remains obscure.

People in the city of Rio de Janeiro, Brazil, also celebrate the feast day of their patron saint with church services, colorful religious processions, and other festivities.

See also **EL POCHÓ DANCE-DRAMA**

**CONTACT:**

Mexican Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

Rio de Janeiro Tourism Authority  
Rua da Assembléia, 10-9º Fl.  
Downtown  
Rio de Janeiro, RJ 20119-900  
Brazil  
011-55-21-2217-7575; fax: 011-55-21-2531-1272  
riotur.riotur@pcrj.rio.gov.br

**SOURCES:**

*AnnivHol-2000*, p. 12  
*DaysCustFaith-1957*, p. 27  
*FolkWrldHol-1999*, p. 41  
*OxYear-1999*, p. 43

◆ 1958 ◆ **St. Spyridon (Spiridion) Day**

*December 12 in the East and December 14 in the West*

St. Spyridon is the patron saint of Corfu, Zakynthos, and Kephallonia; these are among the Ionian Islands located off the western coast of Greece. Although he was born a shepherd in Cyprus, he became bishop of Tremithus and was renowned for his rustic simplicity. He supposedly attended the Nicene Council (325) and defended the Apostolic faith against the Arians. After his death in c. 348, his relics were brought from Cyprus to Constantinople and then to Corfu in 1456. Every year a sacred relic of the saint, dressed in costly vestments, is carried through the streets on his feast day. Colorful folk festivities complete the day-long celebration. This day is celebrated on December 14 in the Roman Catholic Church.

**CONTACT:**

Greek National Tourist Organization  
645 Fifth Ave., 9th Fl.  
New York, NY 10022  
212-421-5777; fax: 212-826-6940  
info@greektourism.com

Tourism Directorate of Corfu  
Rizospaston Vouleuton & Iakovou Polyly  
49 100 Kerkyra, Greece  
011-30-661-37520; fax: 011-30-661-30298  
eotcorfu@otenet.gr

**SOURCES:**

*BkFest-1937*, p. 154  
*FolkWrldHol-1999*, p. 701

◆ 1959 ◆ **St. Stephen's Day**

*December 26*

On this day in about the year 35, St. Stephen became the first Christian martyr. The New Testament book of Acts records that Stephen was chosen by the Apostles as one of the

first seven deacons of the church in Jerusalem. He was later denounced as a blasphemer by the Sanhedrin, the Jewish council in ancient Palestine, and stoned to death. St. Stephen is the patron saint of brick-layers.

December 26, 27, and 28, otherwise known as St. Stephen's Day, ST. JOHN THE EVANGELIST'S DAY, and HOLY INNOCENTS' DAY, are considered examples of the three different degrees of martyrdom. St. Stephen's death is an example of the highest class of martyrdom—that is to say, both in will and in deed. St. John the Evangelist, who showed that he was ready to die for Christ but was prevented from actually doing so, exemplifies martyrdom in will, but not in deed. And the children who lost their lives in the slaughter of the Innocents provide an example of the martyrdom in deed but not in will.

In many countries, St. Stephen's Day is celebrated as an extra Christmas holiday. In England, it is known as **BOXING DAY**. In Austria, priests bless the horses because St. Stephen is their patron. In Poland tossing rice at each other symbolizes blessings and recalls Stephen's stoning. And in Ireland, boys with blackened faces carrying a paper wren, go about begging and "hunting the wren." The hunting of the wren is most likely a carryover from an old belief that the robin, symbolizing the **NEW YEAR**, killed the wren, symbolizing the **Old**, at the turning of the year.

See also **SAN ESTEVAN, FEAST OF**

**CONTACT:**

Dingle Peninsula Tourism  
Comharchumann Turasóireachta  
Chorca Dhuibhne  
Dingle, County Kerry, Ireland  
info@dingle-peninsula.ie  
www.dingle-peninsula.ie/ (click on 'Information,' 'Calendar,' and scroll down to 'Wrens Day')

**SOURCES:**

*BkDays-1864*, vol. II, p. 763  
*BkFest-1937*, p. 35  
*DaysCustFaith-1957*, p. 321  
*DictFolkMyth-1984*, p. 950  
*EncyChristmas-2003*, p. 686  
*FestSaintDays-1915*, p. 249  
*FestWestEur-1958*, p. 104  
*FolkAmerHol-1999*, p. 540  
*FolkWrldHol-1999*, p. 768  
*OxYear-1999*, p. 532  
*SaintFestCh-1904*, p. 40

◆ 1960 ◆ **St. Stephen's Day in Hungary**

*August 20*

Hungary celebrates three national days, according to a 1991 state mandate. The founding of Hungary is commemorated on August 20, which is also the feast day of the founder of the country, St. Stephen of Hungary (c. 975-1038). He assumed the kingship in 1000 and worked to unite the various clans into a single Christian state. In 1950 the day was changed to Constitution Day by the communist regime, but since 1990, it has again celebrated St. Stephen.

**CONTACT:**

Hungarian Ministry for Foreign Affairs  
Bem rakpart 47  
Budapest H-1027 Hungary  
011-36-1-458-1000; fax: 011-36-1-212-5918

www.mfa.gov.hu/ (highlight "Visit Hungary," click "About Hungary," then "Basic Information")

**SOURCES:**

*OxYear-1999*, p. 340

◆ 1961 ◆ **St. Swithin's Day**

July 15

When Swithin, the bishop of Winchester, England, died in 862, he was buried according to his wish, outside the cathedral in the churchyard, in a place where the rain from the eaves poured down. Whether this request was prompted by humility on his part or a wish to feel "the sweet rain of heaven" on his grave, it was reversed after his canonization, when clerical authorities tried to move his remains to a site within the church. According to legend, the heavens opened and there was a heavy rainfall—a show of the saint's displeasure that made it impossible to remove his body. This led to the popular belief that if it rains on St. Swithin's Day it will rain for 40 days; but if it is fair, it will be dry for 40 days. Swithin is the patron saint of rain, both for and against it.

**SOURCES:**

*BkDays-1864*, vol. II, p. 61  
*BkFest-1937*, p. 60  
*DaysCustFaith-1957*, p. 181  
*DictDays-1988*, p. 106  
*FestSaintDays-1915*, p. 150  
*FolkAmerHol-1999*, p. 298  
*FolkWrldHol-1999*, p. 443  
*OxYear-1999*, pp. 278, 294  
*SaintFestCh-1904*, p. 328

◆ 1962 ◆ **St. Sylvester's Day**

December 31

St. Sylvester (d. 335) was pope in the year 325, when Emperor Constantine declared that the pagan religion of Rome was abolished and that Christianity would henceforth be the official religion of the Empire. Although it is unclear exactly what role, if any, St. Sylvester played in this important event, he is always given at least some of the credit for stamping out paganism.

Because St. Sylvester's Day is also NEW YEAR'S EVE, it is celebrated in Switzerland by lighting bonfires in the mountains and ringing church bells to signal the passing of the old year and the beginning of the new. It is a day for rising early, and the last to get out of bed or to reach school are greeted with shouts of "Sylvester!" In some Swiss villages, grain is threshed on specially constructed platforms to ensure a plentiful harvest in the coming year (see also OLD SILVESTER).

St. Sylvester's Eve is celebrated in Austria, Hungary, and Germany. It is not uncommon in restaurants and cafes for the owner to set a pig loose at midnight. Everyone tries to touch the pig because it is considered a symbol of good luck. In private homes, a marzipan pig may be hung from the ceiling and touched at midnight.

**SOURCES:**

*AmerBkDays-2000*, p. 868  
*BkFest-1937*, pp. 36, 49, 141, 176, 323, 347  
*BkHolWrld-1986*, Jan 13  
*DaysCustFaith-1957*, p. 325  
*DictDays-1988*, pp. 23, 36, 125  
*EncyChristmas-2003*, p. 690  
*FestWestEur-1958*, pp. 21, 84, 242  
*FolkWrldHol-1999*, p. 780  
*OxYear-1999*, p. 540  
*SaintFestCh-1904*, p. 48

◆ 1963 ◆ **St. Sylvester's Day in Madeira**

December 31

In many European countries, December 31, in addition to NEW YEAR'S EVE, is also the observance of ST. SYLVESTER'S DAY, the feast day of Pope Sylvester (314-335). In Madeira, a group of eight Portuguese islands off the northwest coast of Africa, one of the world's most impressive fireworks displays takes place on the evening of this day, which is known as the Great Festival of St. Sylvester. The noise of the fireworks resounds over the Bay of Funchal, the islands' capital, where oceanliners make a special stop so that passengers can watch the celebrations.

**CONTACT:**

Portuguese National Tourist Office  
590 Fifth Ave., 4th Fl.  
New York, NY 10036  
800-767-8842 or 212-354-4403;  
fax: 212-764-6137  
tourism@portugal.org

**SOURCES:**

*FestEur-1961*, p. 135

◆ 1964 ◆ **St. Tammany's Day**

May 1

During the Revolutionary War, the American troops were amused by the fact that the "Redcoats" (i.e., the British) had a patron saint: ST. GEORGE, who had a reputation for protecting English soldiers. So they decided to adopt a patron saint of their own, and chose for the purpose a disreputable 17th-century Delaware Indian chief named Tammanend. They dubbed him "St. Tammany" or "St. Tamina," chose May 1 for his festival, and celebrated the day with pompous and ridiculous ceremonies.

After the revolution Tammany Societies were eventually formed in many cities and towns, representing middle-class opposition to the power of the aristocratic Federalist Party. In the early 19th century the Society of Tammany became identified with the Democratic party. But the society's tendency to dole out gifts to the poor and to bribe political leaders—among them the notorious "Boss" Tweed of New York City—made the name "Tammany Hall" (the building in which the organization had its headquarters in New York City) synonymous with urban political corruption.

**SOURCES:**

*DaysCustFaith-1957*, p. 122  
*FolkAmerHol-1999*, p. 211  
*OxYear-1999*, p. 193

◆ 1965 ◆ **St. Teresa's Day**

October 15

St. Teresa of Ávila (1515-1582) was a Spanish Carmelite nun and reformer who recognized that the discipline in convents had relaxed to the point where they were little more than social clubs. In 1562, amidst intense opposition, she withdrew from the big convent she had entered in 1535 and established a small house with only 13 members known as the Reformed, or Discalced, Carmelites. Teresa's nuns devoted themselves to a rigorous way of life that had been largely forgotten in most monastic orders. They never left the convent, they maintained almost perpetual silence, they lived in austere poverty, and, as a symbol of their humility, they wore sandals

instead of shoes—thus the designation “discalced,” which means “barefoot.” Before she died, Teresa had established 17 such communities. She was canonized by Pope Gregory XV in 1622.

Every year in Ávila, Spain, there is a huge celebration in honor of St. Teresa on October 15. The day is filled with religious services, parades, dances, games, and feasts, and the streets are decorated with banners and flowers. St. Teresa of Ávila is often colloquially referred to as “Big St. Teresa” to distinguish her from St. Teresa of Lisieux, a 19th-century Carmelite nun and author.

**CONTACT:**

Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

**SOURCES:**

*AnnoHol-2000*, p. 172  
*DaysCustFaith-1957*, p. 259  
*DictWrldRel-1989*, p. 753  
*OxYear-1999*, p. 415  
*SaintFestCh-1904*, p. 450

◆ 1966 ◆ **St. Thomas’s Day**

*December 21 by Malabar Christians and Anglicans; July 3 by Roman Catholics; October 6 in the East*

St. Thomas the Apostle was dubbed “Doubting Thomas” because, after the Resurrection, the other Apostles told him that they had seen Jesus, and he wouldn’t believe them until he had touched Jesus’ wounds for himself. When the Apostles left Jerusalem to preach to the people of other nations, as Jesus had instructed them to do, tradition says Thomas traveled eastward toward India. In Kerala, the smallest state in India, the Malabar Christians (or Christians of St. Thomas) claim St. Thomas as the founder of their church. For them his feast day is a major celebration. Thomas is the patron saint of India and Pakistan.

In December Mayan Indians in Chichicastenago, Guatemala, honor the sun god they worshipped long before they became Christians with a dangerous ritual known as the *palo voladore*, or “flying pole dance.” Three men climb to the top of a 50-foot pole. As one of them beats a drum and plays a flute, the other two wind a long rope attached to the pole around one foot and jump. If they land on their feet, it is believed that the sun god will be pleased and that the days will start getting longer—a safe bet in view of the fact that St. Thomas’s Day coincides with the WINTER SOLSTICE.

**CONTACT:**

Archdiocese of Trichur, Kerala  
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East Fort  
Thrissure 5, Kerala 680 005 India  
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www.archdioceseoftrichur.com/  
Guatemala Tourist Commission  
888-INGUAT1 (464-8281)  
informacion@inguat.gob.gt  
www.guatemala.travel.com.gt/  
ichichi.htm

**SOURCES:**

*BkDays-1864*, vol. II, p. 723  
*BkFest-1937*, p. 246  
*BkHolWrld-1986*, Dec 21  
*DaysCustFaith-1957*, p. 317  
*EncyChristmas-2003*, pp. 225, 692  
*FestSaintDays-1915*, p. 224  
*FolkWrldHol-1999*, p. 708  
*OxYear-1999*, pp. 279, 506

◆ 1967 ◆ **St. Thorlak’s Day**

*December 23*

Thorlak Thorhalli (1133-1193) was born in Iceland and, after being educated abroad, returned there to become bishop of Skalholt in 1177 or 1178. He was canonized by the Icelandic parliament five years after his death, even though the Roman Catholic Church has never officially confirmed the cult. His day traditionally marks the climax of CHRISTMAS preparations for Icelanders. It is associated with housecleaning and clothes washing, as well as the preparation of special foods. The *hangiket*, or smoked mutton, for Christmas was usually cooked on this day, and in the western fjords, the ammonia-like smell of skate hash cooked on St. Thorlak’s Day is still considered a harbinger of the holiday season.

**SOURCES:**

*EncyChristmas-2003*, p. 350  
*FolkWrldHol-1999*, p. 713  
*OxYear-1999*, p. 509

**St. Toribio**

*See Santo Toribio Fiesta*

◆ 1968 ◆ **St. Urho’s Day**

*March 16*

St. Urho, whose name in Finnish means “hero,” is credited with banishing a plague of grasshoppers that was threatening Finland’s grape arbors. His legend in the United States was popularized in the 1950s, largely through the efforts of Professor Sulo Havumaki of Bemidji State University in Minnesota. After being celebrated as a “joke holiday” for several years in the Menahga-Sebeka area, the idea spread to other states with large Finnish populations.

The actual celebrations, which are largely confined to Finnish communities, include wearing St. Urho’s official colors—Nile green and royal purple—drinking grape juice, and chanting St. Urho’s famous words, “Grasshopper, grasshopper, go away,” in Finnish. In some areas there is a ceremonial “changing of the guard”—in this case, two makeshift guards carrying pitchforks or chainsaws (to cut down the giant grasshoppers) who meet and exchange clothing, including humorous or unusual undergarments.

The similarities between this day and St. PATRICK’S DAY, observed on March 17, can hardly be overlooked. St. Patrick, who is believed to have driven the snakes out of Ireland, is widely regarded as a rival to St. Urho and his grasshoppers. There is some evidence that native Finns who have visited friends and relatives in the U.S. are taking the St. Urho’s celebration back to Finland with them.

**CONTACT:**

Menahga Civic and Commerce  
P.O. Box 74  
Menahga, MN 56464  
218-564-4557

**SOURCES:**

*AnnoHol-2000*, p. 45  
*OxYear-1999*, p. 121

◆ 1969 ◆ **St. Vaclav’s Day**

*September 28*

Also known as **St. Wenceslas** (c. 907-929), St. Vaclav was a Bohemian prince who became the patron saint of the former Czechoslovakia. He was raised a Christian and eventually

took over the government, encouraging the work of German missionaries who were trying to Christianize Bohemia. His zeal antagonized his non-Christian opponents, his brother among them, and he was eventually murdered by his brother or his brother's supporters. A few years later, his remains were transferred to the Church of St. Vitus in Prague, which became a popular pilgrimage site in the medieval period.

St. Vaclav's Day is a holiday throughout the Czech Republic. The virtues of "Good King Wenceslas" have been memorialized by the popular 19th-century Christmas carol of that name, though it rests on no historical basis.

**SOURCES:**

*AnnivHol-2000*, p. 161  
*BkFest-1937*, p. 90  
*DictWrldRel-1989*, p. 803  
*EncyChristmas-2003*, p. 808  
*OxYear-1999*, p. 391

◆ 1970 ◆ **St. Vincent and the Grenadines Independence and Thanksgiving Day**

*October 27*

A group of islands in the West Indies, St. Vincent and the Grenadines gained independence from Britain on October 27, 1979, and citizens celebrate their freedom with this national holiday.

**CONTACT:**

St. Vincent and the Grenadines  
Tourist Information Office  
801 Second Ave., 21st Fl.  
New York, NY 10017  
800-729-1726; fax: 212-949-5946

**SOURCES:**

*AnnivHol-2000*, p. 178

◆ 1971 ◆ **St. Vincent's Day**

*January 22*

**São Vicente** is the patron saint of Lisbon, Portugal. One story has it that he was murdered by Saracens (Islamic Arabs) from the Algarve region of Spain in 1173 (according to legend, the boat carrying the saint's coffin was guided up the river Tagus to Lisbon by two ravens, an event which is depicted in Lisbon's coat of arms). St. Vincent of Saragossa, however, was a deacon who, arrested along with Bishop Valerius, was tortured and martyred in Spain under Diocletian's authority around the year 304; his feast day is January 22.

In any case, St. Vincent's Day is celebrated with processions and prayers in Lisbon, but there are a number of folk traditions associated with this day in the surrounding rural areas. Farmers believe that by carrying a resin torch to the top of a high hill on January 22, they can predict what the coming harvest will be like. If the wind extinguishes the flame, the crops will be abundant; if it continues to burn, a poor growing season lies ahead.

**CONTACT:**

Portuguese National Tourist  
Office  
590 Fifth Ave., 4th Fl.  
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800-767-8842 or 212-354-4403;  
fax: 212-764-6137  
tourism@portugal.org

**SOURCES:**

*FestWestEur-1958*, p. 161  
*OxYear-1999*, p. 45

◆ 1972 ◆ **St. Vitus's Day**

*June 15*

According to legend, St. Vitus was raised as a Christian by his nurse and his foster father. All three suffered persecution and were eventually put to death for their beliefs around 303, when Vitus was still a young boy. A chapel was later built in his honor at Ulm, Germany, and it was believed that anyone who danced before his shrine there on June 15, St. Vitus's Day, would be assured of good health in the coming year.

Whether the motions of the enthusiastic dancers resembled the symptoms of those suffering from any of the diseases known as chorea, or whether people who suffered from disorders of the nervous system were often miraculously cured at the shrine is not known for certain, but chorea is commonly referred to as "St. Vitus's dance" for the violent motions that accompany the disease. St. Vitus is the patron saint not only of those suffering from epilepsy and other disorders of the nervous system, but of actors and dancers as well.

**SOURCES:**

*DaysCustFaith-1957*, p. 145  
*OxYear-1999*, p. 250  
*SaintFestCh-1904*, p. 290

**St. Walpurga**

*See Walpurgis Night*

**St. Walter**

*See Gualterianas, Festas*

◆ 1973 ◆ **Ste. Genevieve, Jour de Fête à (Days of Celebration)**

*Second full weekend in August*

Ste. Genevieve became the first permanent settlement in the state of Missouri when the French arrived in 1725. At one time it rivaled St. Louis in size and importance, and the town still prides itself on its authentic 18th- and 19th-century architecture.

The annual Jour de Fête that has been held in mid-August each year since 1965 not only celebrates the area's French heritage but is a German and Spanish festival as well. Historic homes dating back to 1770 are opened to the public, people dress in colonial costumes, and arts and crafts are on display.

**CONTACT:**

Ste. Genevieve Chamber of Commerce  
251 Market St.  
Ste. Genevieve, MO 63670  
573-883-3686  
sgchamber@brick.net  
www.saintgenevieve.org/Web\_Pages/jourdefete.html

**SOURCES:**

*GdUSFest-1984*, p. 106

Library of Congress  
Local Legacies page  
lcweb.loc.gov/bicentennial/pro  
page/MO/mo-3\_h\_gephardt1.  
htm



◆ 1974 ◆ **Saintes Festival of Ancient Music**

Mid-July

Saintes, an ancient Roman city about 16 miles inland from the Atlantic coast of southwest France, is the setting for a week-long festival of medieval and Renaissance music in July. Concerts are held in some of the town's most famous sites, including Abbaye aux Dames, built in the 11th century, and St. Eutrope Church, with its ancient Roman crypts.

Although the artists who perform there are not always as well known as those who perform at the Festival of International Contemporary Arts, which takes place at the same time only 40 miles away in La Rochelle, performers at Saintes have included the Ensemble Vocal and Instrumental of Nantes, the Ensemble Polyphonique de Paris, and Le Collectif de Musique Ancienne de Paris. For music lovers whose tastes span the centuries, the combination of the two festivals is ideal.

**CONTACT:**

Saintes Tourism Office  
Ville Musso  
62, cours National - BP 96  
Saintes, Charente-Maritime  
17103 France  
011-33-5-46-74-23-82; fax: 011-33-  
5-46-92-17-01  
saintongetour@wanadoo.fr  
www.festival-saintes.org/ams\_  
en/festival/default.asp (festi  
val website)

**SOURCES:**

*MusFestEurBrit-1980*, p. 89

◆ 1975 ◆ **Saintes Maries, Fête des**

May 24-25

According to a French legend, St. Sarah, patron saint of gypsies, was the Egyptian handmaid of Sts. Mary Jacoby and Mary Salome, and all three were shipwrecked off the Provençal coast of France. The three holy women supposedly died in the small Provençal village of Les Saintes Maries-de-la-Mer, where their remains are said to be preserved in the 15th-century church of Les Saintes-Maries. The relics of St. Sarah are deeply venerated by the Romanies, or gypsies, of southern France, who try to worship at her shrine at least once during their lives.

The highlight of the service held at the church during the **Festival of the Holy Maries** occurs when the flower-decked reliquary of the Maries is lowered slowly through a trap door in the ceiling. On the second day of the festival, there is a procession down to the sea for the blessing of the painted wooden vessel known as the "Bark of the Saints." The bark holds a silver urn which is believed to contain some of the bones of the saints. Thousands of devout pilgrims make the journey to Les Saintes Maries-de-la-Mer each year.

**CONTACT:**

Saintes-Maries-de-la-Mer Office  
of Tourism  
5 Av. Van Gogh  
B.P. 16  
Saintes-Maries-de-la-Mer,  
Provence 13460 France  
011-33-4-90-97-82-55; fax: 011-33-  
4-90-97-71-15  
info@saintesmaries.com

**SOURCES:**

*AnnivHol-2000*, p. 87  
*BkFest-1937*, p. 123  
*DictFolkMyth-1984*, p. 954  
*FestWestEur-1958*, p. 38  
*FolkWrldHol-1999*, p. 361

www.saintes-maries.camargue.

fr/ (click British Flag, then  
"Culture/Tradition")

◆ 1976 ◆ **Saints, Doctors, Missionaries, and Martyrs Day**

November 8

Since the Reformation the Church of England has not added saints to its calendar. Although there have certainly been many candidates for sainthood over the past 450 years, and many martyrs who have given their lives as foreign missionaries, the Church of England has not canonized them, although a few are commemorated on special days. Instead, since 1928 it has set aside November 8, exactly one week after ALL SAINTS' DAY, to commemorate "the unnamed saints of the nation."

See also ST. CHARLES DAY

**SOURCES:**

*AnnivHol-2000*, p. 187  
*DaysCustFaith-1957*, p. 284  
*RelHolCal-2004*, p. 105

◆ 1977 ◆ **Sts. Cosmas and Damian Day**

September 27

Legend has Cosmas (also Cosme or Cosmo) and Damian as twin brothers from Syria who were brought up in the Christian faith and who devoted their lives to medicine. As doctors they refused payment for their services, instead asking those who benefited from their healing to believe in Christ. What can be reasonably asserted is that they probably lived and were martyred in Syria during or before the fifth century.

In Brazil, the feast of Cosmas and Damian is celebrated on September 27 and it is traditional to give candy to children, since the saints are patrons of children. Yoruban mythology, which lives on through African Brazilians, tells of another set of holy twins, who are often associated with Cosmas and Damian.

**SOURCES:**

*AnnivHol-2000*, p. 161  
*BkFest-1937*, p. 151  
*BkHolWrld-1986*, Sep 27  
*OxYear-1999*, p. 389

**Sts. Cyril and Methodius Day**

See **Bulgarian Culture Day**

◆ 1978 ◆ **Sts. Peter and Paul Day**

June 29

It is said that St. Peter and St. Paul were both martyred on June 29, and for this reason their names have been linked in various observances around the world. In Malta, the feast of St. Peter and St. Paul is a harvest festival known as MNARJA. In Peru, the **Día de San Pedro y San Pablo** is celebrated in fishing villages because St. Peter is the patron saint of fishermen. Processions of decorated boats carrying an image of the saint are common, and sometimes a special floating altar is set up, with decorations made out of shells and seaweed.

In Valparaíso, Chile, this sort of procession has been going on since 1682.

In Trinidad fishermen first go out to catch fish to give to the poor and as they return, the Anglican priest blesses them and the sea. Then the partying begins. After the priest leaves, bongo and bele dances are done to honor St. Peter.

**CONTACT:**

Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe  
www.peru.org.pe/ (click on  
"Culture & Traditions," then  
"Traditional Festivities")

Chilean Tourism Board  
Providencia Ave., 2nd Fl.  
1550 Santiago, Chile  
011-56-2-731-8419; fax: 011-56-2-  
236-1417  
info@sernatur.cl

Tourism and Industrial Develop-  
ment Company (Trinidad and  
Tobago) Ltd.  
10-14- Philipps St.  
P.O. Box 222  
Port-of-Spain, Trinidad, West  
Indies  
011-868-623-2932 or 011-868-623-  
6023; fax: 011-868-623-3848  
tourism-info@tidco.co.tt

◆ 1979 ◆ **Sakata Chauth**

*January-February; fourth day of the waning  
half of the Hindu month of Magha*

Hindu men and women fast on this day in honor of GANESH, the Hindu god of wisdom with the head of an elephant, because it is believed to be the day of his birth. After being bathed first thing in the morning, the statue of Ganesh is worshipped with sweets and balls made of *jaggery* (a coarse, dark sugar made from palm trees) and sesame seeds. When the moon rises the fast is broken, and the moon god is worshipped and offered water. The day-long fast observed on Sakata Chauth is believed to ensure wisdom, a trouble-free life, and prosperity.

**SOURCES:**

*DictHindu-1977*, p. 91  
*RelHolCal-2004*, p. 183

◆ 1980 ◆ **Sallah (Salah) Festival**

*Tenth day of Islamic month of Dhu  
al-Hijjah*

ID AL-ADHA is an occasion of much pomp and ceremony in Nigeria, where it is also known as the **Durbar Festival**. This is the culmination of the Muslim PILGRIMAGE TO MECCA and a day of communal prayer. People throng together in their best regalia. Processions of nobles on horseback are led by the emir to the prayer grounds. After a prayer service, the emir, dressed in white and carrying the historic sword of Katsina, is seated in state on a platform. Groups of men take turns galloping up, reining in so their horses rear up at the last moment, and salute the emir. He raises the sword in

response. Later, there is entertainment by musicians, acrobats, jesters, and dancers. Niger and some other African countries also celebrate the day with elaborate festivities.

*See also* ID AL-FITR IN NIGERIA

**CONTACT:**

Nigerian Embassy  
1333 16th St., N.W.  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385  
www.nigeriaembassyusa.org/cul-  
ture1.shtml

Niger Embassy  
2204 R St., N.W.  
Washington, DC 20008  
202-483-4224; fax: 202-483-3169  
ambassadeniger@hotmail.com

◆ 1981 ◆ **Salvation Army Founder's Day**

*April 10*

April 10 is the day on which William Booth (1829-1912), founder of the international religious and charitable movement known as the Salvation Army, was born in Nottingham, England. His work as a pawnbroker in London acquainted Booth with all forms of human misery and economic suffering, and his conversion to Methodism led to a career as a Methodist lay preacher and eventually as an independent evangelist.

With the help of his wife, Catherine Mumford, he established the East London Revival Society, which soon became known as the Christian Mission and later the Salvation Army, characterized by its military ranks, uniforms, flags, bands, and regulation books. Booth's work encompassed social reform as well as religious conversion, and he set up children's and maternity homes, food and shelter stations, and agencies for helping discharged criminals. The Salvation Army expanded to the United States in 1880, and today it has outposts in more than 80 countries.

Although Booth's birthday is observed to varying degrees at Salvation Army outposts around the world, a major celebration was held on the organization's centennial in 1965. In the United States there were open houses at Salvation Army institutions, special commemorative religious services, and other anniversary events. In London, a centennial congress was held in the Royal Albert Hall. The Salvation Army regards 1865 as the year of its founding because on July 2 that year, William Booth first preached at an open-air meeting in London's East End, a slum district notorious for its poverty and crime rate.

**CONTACT:**

Salvation Army  
International Headquarters  
101 Queen Victoria St.  
London EC4P 4EP United  
Kingdom  
011-44-20-7332-0101; fax: 011-44-  
20-7236-4981  
www.salvationarmy.org

**SOURCES:**

*AmerBkDays-2000*, p. 269  
*AnnioHol-2000*, p. 60  
*DictWrldRel-1989*, p. 646  
*EncyRel-1987*, vol. 2, p. 289  
*RelHolCal-2004*, p. 95

Salvation Army  
U.S. Headquarters  
615 Slaters Ln.  
P.O. Box 269  
Alexandria, VA 22313  
www.salvationarmyusa.org

◆ 1982 ◆ **Salzburg Festival**

*July-August*

Although the city of Salzburg, Austria, did little to honor its most famous native son during his lifetime, it has been making up for the oversight ever since. The Salzburg Festival is so closely identified with Wolfgang Amadeus MOZART (1756-1791) that it is often referred to simply as the **Mozart Festival**. Although it features musical events by a wide variety of composers and performances by internationally celebrated musicians, conductors, singers and instrumentalists, the festival has always paid special homage to Mozart—especially so in 1991 during the Mozart bicentennial celebration.

The festival takes place at the end of July and through most of August at different venues throughout the city. Most of the operatic and large orchestral pieces are performed in the Festspielhaus, while other performances take place in the Landestheater. Chamber music concerts are usually given in the hall of the Mozarteum, and the Residenz is the scene for serenade concerts held by candlelight. Visits to Mozart's birthplace at Getreidegasse 9 are especially popular during the festival.

**CONTACT:**  
Salzburg Festival  
Hofstallgasse 1  
Postfach 140  
Salzburg A-5010 Austria  
011-43-662-8045-500; fax: 011-43-662-8045-555  
info@salzburgfestival.at  
www.salzburgfestival.at/

**SOURCES:**  
*GdWrldFest-1985*, p. 13  
*IntlThFolk-1979*, p. 39  
*MusFestEurBrit-1980*, p. 25  
*MusFestWrld-1963*, p. 79

◆ 1983 ◆ **Samhain (Samain)**

*November 1*

This ancient Celtic harvest festival was celebrated at the beginning of winter. According to Celtic folklore, this was the day when the souls of the dead and other supernatural entities gathered and would have access to the human realm—thus giving rise to the fears about ghosts and goblins that we now associate with HALLOWEEN, or Samhain Eve.

**SOURCES:**  
*AmerBkDays-2000*, p. 741  
*BkHolWrld-1986*, Oct 31, Nov 1  
*DictFolkMyth-1984*, pp. 202, 968  
*FestSaintDays-1915*, p. 191  
*FolkWrldHol-1999*, p. 604  
*OxYear-1999*, p. 441  
*RelHolCal-2004*, p. 275

◆ 1984 ◆ **Samil-jol (Independence Movement Day)**

*March 1*

A national holiday in Korea to celebrate the anniversary of the independence demonstrations in 1919 protesting the Japanese occupation. (*Samil* means 'three-one,' signifying

third month, first day.) Japan had taken over Korea in 1910, depriving Koreans of many of their freedoms. The March 1 movement was a turning point; an estimated two million people took to the streets in peaceful demonstrations, and a declaration of independence was read at a rally in Seoul. The demonstrations were met with thousands of arrests, and close to 23,000 Koreans were killed or wounded. Independence leaders formed a provisional government abroad, and there were major anti-Japanese rallies in the 1920s, but independence didn't come until 1945 with Japan's surrender and the end of World War II. The day is marked with the reading of the 1919 Declaration of Independence at Pagoda Park in Seoul.

*See also* KOREA LIBERATION DAY

**CONTACT:**  
Korean Embassy  
2450 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-939-5600; fax: 202-797-0595  
information\_usa@mofat.go.kr

**SOURCES:**  
*AnnieHol-2000*, p. 36

◆ 1985 ◆ **Samoa Independence Day**

*June 1*

Samoa (called Western Samoa until 1997) gained independence from New Zealand on January 1, 1962. Because the rainy season in Samoa comes in January, however, celebrations are held in June on the first day of the month.

**CONTACT:**  
Samoa Mission to the U.N.  
800 Second Ave., Ste. 400 J  
New York, NY 10017  
212-599-6196; fax: 212-599-0797  
samoa@un.int

**SOURCES:**  
*NatlHolWrld-1968*, p. 9

◆ 1986 ◆ **San Antonio, Fiesta**

*Ten days including April 21*

A 10-day extravaganza of events held since 1901 in San Antonio, Tex., including SAN JACINTO DAY, April 21. The fiesta celebrates the 1836 Battle of San Jacinto that won Texas' independence from Mexico, and is much more than a simple independence celebration. The distinctive highlight of the fiesta is the Battle of Flowers Parade alongside the ALAMO. Merrymakers originally pelted each other with flowers, but now people crush *cascarones*, decorated eggshells filled with confetti, on each others' heads. Another focal event is "A Night in Old San Antonio," which actually goes on for four nights, bringing thousands into La Villita—"the little town," the earliest residential area of the city, now restored—for block dancing and more than 200 booths selling all kinds of ethnic foods. Some 150 other events include concerts, flower and fashion shows, sporting events, art fairs, a *charreada* (Mexican rodeo), dances and pageants with people in lavish costume, torchlit floats in the Fiesta Flambeau Parade, and decorated barges in the San Antonio River Parade.

**CONTACT:**  
Fiesta San Antonio Commission  
2611 Broadway  
San Antonio, TX 78215-1022  
877-723-4378 or 210-227-5191;  
fax: 210-227-1139  
fiesta@fiesta-sa.org  
www.fiesta-sa.org

**SOURCES:**  
*GdUSFest-1984*, p. 186

Library of Congress  
Local Legacies exhibit  
www.loc.gov/bicentennial/pro  
page/TX/tx-28\_h\_rodriguez1.  
html

◆ 1987 ◆ **San Blas, Fiesta of**

February 3

San Blas is the patron saint of Paraguay, and his feast day, February 3, is observed throughout the country. Asunción and other large cities host religious processions, and the smaller villages often have bullfights on this day. Flowers, ribbons, and paper money (attached to the tail) adorn the bull. Because this event is a humorous commentary on bullfighting rather than a real bullfight, the goal is not to kill the bull. Instead, bullfighters try to grab hold of the bull and remove the money from its tail without getting hurt.

See also ST. BLAISE'S DAY

**CONTACT:**

Paraguayan Embassy  
2400 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-483-6960; fax: 202-234-4508  
embapar.cultural@verizon.net

**SOURCES:**

*FiestaTime-1965*, p. 30

◆ 1988 ◆ **San Estevan, Feast of**

September 2

A harvest dance and annual feast day in the Indian pueblo of Acoma in New Mexico. Acoma is a cluster of adobes atop a barren mesa 367 feet above a valley. It was established in the 12th century and is the oldest continuously inhabited community in America. Only about 50 people now live there year-round, but Acoma people from nearby villages return for feast days and celebrations.

The mesa is dominated by the mission church of San Estevan del Rey, which was completed in 1640 under the direction of Friar Juan Ramirez. All the building materials, including massive logs for the roof, had to be carried from the valley below. Supposedly Friar Juan had gained both the confidence of the Acoma people and access to the mesa by saving an infant from a fall off the mesa's edge. His delivery of the child back to the mother was considered a miracle.

A mass and procession begin the feast day. The statue of the patron saint, St. STEPHEN (San Estevan in Spanish) is taken from the church to the plaza where the dances are performed from 9:00 A.M. to 5:00 P.M. There are 15 or so different dances—Bear, Butterfly, and Rainbow are some of them.

Acoma also has two rooster pulls, one in June and one in July. These are religious sacrificial ceremonies, during which prayers are offered for rain, for persons who need help, and for the country. Animal rights activists have protested the sacrificial aspect of these rites.

**CONTACT:**

Pueblo Cultural Center  
2401 12th St., N.W.  
Albuquerque, NM 87104  
800-766-4405 (outside NM) or  
505-843-7270  
info@indianpueblo.com

**SOURCES:**

*IndianAmer-1989*, pp. 288, 294  
*RelHolCal-2004*, p. 100

◆ 1989 ◆ **San Fermin Festival**

July 6-14

The festivities surrounding this well-known festival in Pamplona, Spain, honoring the city's bishop, begin with a rocket fired from the balcony of the town hall. Bands of *txistularis* (a Basque word pronounced chees-too-LAH-rees)—with dancers, drummers, and *txistu* players (a musical instrument like a flute)—and bagpipers march through the town and its suburbs playing songs announcing the "running of the bulls," an event that has taken place here for 400 years. Each morning, young men, dressed in typical Basque costumes, risk their lives running through the streets of Pamplona ahead of the bulls being run to the bullring where the bullfights will be held. Perhaps the best-known portrayal of this scene occurs in Ernest Hemingway's novel, *The Sun Also Rises*.

**CONTACT:**

Pamplona Tourist Office  
C/ Hilarion Eslava 1  
Pamplona/Iruña, Navarra 31001  
Spain  
011-34-948-206540; fax: 011-34-  
948-207034  
oit.pamplona@cfnavarra.es  
www.pamplona.net/

**SOURCES:**

*AnnioHol-2000*, p. 114  
*BkHolWrld-1986*, Jul 7  
*FestWestEur-1958*, p. 201  
*GdWrldFest-1985*, p. 163

◆ 1990 ◆ **San Francisco, Fiesta of**

September 26-October 4

In Quibdó, Colombia, the Fiesta of San Francisco is one of the biggest celebrations of the year. The town is divided into eight sections, and each is responsible for putting up its own decorations and altars in preparation for the procession on October 4, which is the highlight of the festival. But several days of sports—which include boxing, horse-racing, cycling, and pig-catching contests—precede this. The streets are filled with people dressed up as devils, savages, and various animals, and there are dancing and fireworks every night. Mock bullfights are held with *vacalocas* (crazy cows), which are wooden cows or bulls with flaming horns.

On the final day, there is an afternoon procession in which everyone—the local police, schoolchildren, religious organizations, and members of the general public—accompany the statue of St. FRANCIS as it is carried through the streets of Quibdó.

**CONTACT:**

Colombian Embassy  
2118 Leroy Pl., N.W.  
Washington, DC 20008  
202-387-8338; fax: 202-232-8643  
emwas@colombiaemb.org

**SOURCES:**

*FiestaTime-1965*, p. 154

◆ 1991 ◆ **San Francisco's Day in Lima, Peru**

August 4 and October 4

On Santo Domingo's Day, August 4, and again on St. Francis's (San Francisco's) Day on October 4, there is a fiesta in Lima where the two saints and their churches exchange greetings. A procession sets out from each church, complete with its own music, major-domo, and image of the saint carried on a litter. The two groups meet in the plaza under a decorated triumphal arch, at which point the litters are lowered in commemoration of the historical meeting between

the two men, who died only five years apart in the 13th century. Church bells ring and fireworks are set off, with elaborate banquets to follow at the monasteries of the saint whose day is being celebrated.

See also ST. FRANCIS OF ASSISI, FEAST DAY OF

**CONTACT:**  
Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe

**SOURCES:**  
*BkFestHolWrld-1970*, p. 111

◆ 1992 ◆ **San Gennaro, Feast of**  
*September 19*

San Gennaro, or St. Januarius, fourth-century bishop of Benevento, is the patron saint of Naples, Italy. According to legend, he survived being thrown into a fiery furnace and then a den of wild beasts, but was eventually beheaded during the reign of Diocletian. His body was brought to Naples, along with a vial containing some of his blood. The congealed blood, preserved since that time in the Cathedral of San Gennaro, is claimed to liquefy on the anniversary of his death each year—an event that has drawn crowds to Naples since 1389.

Scientists have recently come up with a possible explanation for the phenomenon: certain substances, including some types of mayonnaise, are normally thick gels that can be liquefied instantly by shaking or stirring. Left standing, such liquids soon revert to gels. The answer may never be known because, to date, the Roman Catholic Church has forbidden opening the vial and analyzing its chemical nature.

The Society of San Gennaro in New York City's "Little Italy" section began holding a San Gennaro festival on Mulberry Street in 1925. Since 1996, however, the festival has been organized by the Figli (Children) of San Gennaro, an organization within the Archdiocese of New York City. The 11-day event attracts nearly two million spectators. It includes processions carrying a statue of St. Januarius from the shrine at Most Precious Blood Church as well as a street fair. One of the goals of the event is to find a mate for the festival queen, who more often than not has married within two years after her festival reign. Proceeds from the festival go to low-income schools and parishes on the city's Lower East Side. In 2001 the festival was cancelled due to the nearby terrorist attacks of September 11. Instead the church held a memorial service followed by a candlelight procession of the statue of the saint.

See also HOLY BLOOD, PROCESSION OF THE

**CONTACT:**  
Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**  
*AnnivHol-2000*, p. 157  
*DaysCustFaith-1957*, p. 238  
*FolkAmerHol-1999*, p. 390  
*GdUSFest-1984*, p. 125  
*OxYear-1999*, p. 379

Figli di San Gennaro  
Most Precious Blood Church  
109 Mulberry St.

New York, NY 10002  
212-226-6427  
www.sangennaro.org/

◆ 1993 ◆ **San Geronimo Feast Day**  
*September 29-30*

The feast day for St. Jerome, the patron saint of Taos Pueblo, probably the best known of the 19 Indian pueblos (villages) in New Mexico. For 1,000 years, the Tiwa-speaking Taos Indians have lived at or near the present pueblo. In the 1540s Spanish soldiers arrived, thinking they had discovered one of the lost cities of gold. The gold-brown adobe, multi-story structures are the largest existing pueblo structures of their kind in the U.S., unchanged from the way they looked to the Spaniards, and are still the home of about 1,500 residents.

The feast day commences on the evening of Sept. 29 with a sundown dance, followed by vespers in the San Geronimo Mission. On the following day, there are foot races in the morning, and in the afternoon, frightening looking "clowns" with black-and-white body paint and wearing black-and-white costumes climb a pole; the act has secret religious significance to the Taos. An Indian trade fair offers Indian crafts and foods for sale.

The Taos Pueblo is also known for its CHRISTMAS celebrations, lasting from Christmas Eve through Dec. 29. On CHRISTMAS EVE, there is a pine torch procession from the church through the plaza, and on Christmas Day, the Deer Dance is often performed.

**CONTACT:**  
Taos Pueblo  
Tourism Dept.  
P.O. Box 1846  
Taos, NM 87571  
505-758-1028  
tourism@taospueblo.com  
www.taospueblo.com

**SOURCES:**  
*IndianAmer-1989*, pp. 289, 319

◆ 1994 ◆ **San Ildefonso Firelight Dances**  
*January 22-23*

These late January festivities mark a highlight in the ceremonial year at San Ildefonso Pueblo near Santa Fe, New Mexico. January 23 is the pueblo's feast day, celebrated with a special church service and dances, such as the Buffalo, Comanche, and Deer dances. The dances are a way of paying respect and giving thanks for the animals on which people depend for food and other materials. On the evening before there are bonfires and a firelight procession.

**CONTACT:**  
Pueblo Cultural Center  
2401 12th St., N.W.  
Albuquerque, NM 87104  
800-766-4405 (outside NM) or  
505-843-7270  
info@indianpueblo.com  
www.indianpueblo.org/ipcc/

**SOURCES:**  
*EndurHarv-1995*, p. 137

◆ 1995 ◆ **San Isidro in Peru, Fiesta of**  
*First two weeks in May*

ST. ISIDORE is the patron saint of agriculture, and in the agricultural community of Moche, Peru, the celebration of his festival (May 15) lasts throughout the first two weeks in

May. Every night during this period the image of San Isidro, garbed in simple clothes and a hat woven from straw, spends the night at a different farm. The image is placed on an outdoor altar decorated with whatever fruits and vegetables that particular farm produces, and there is considerable competition among the farmers to exceed each other in setting up these altars. After the saint leaves, the altar is taken down and the fruit is distributed among neighbors and guests. A band escorts the saint to the home of his next host.

The saint is returned to the church in Moche on the afternoon of May 14. The straw hat is removed and a silver one put in its place, along with a velvet cape embroidered with gold, in preparation for the procession on May 15. On the nights of May 14 and 15, devil dancers wearing horned masks roam the countryside, taking from small farms whatever they can lay their hands on. Because they are known as the "devils of San Isidro," their deeds go unpunished.

**CONTACT:** Commission for the Promotion of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
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postmaster@promperu.gob.pe

**SOURCES:** *FiestaTime-1965*, p. 93

◆ 1996 ◆ **San Isidro of Seville, Feast of**  
*April 4*

St. Isidro or Isidore (c. 560-636) was born in Cartagena, Spain, and eventually became bishop of Seville, a post formerly held by his older brother, St. Leander. St. Isidro is known for creating schools throughout the country and, especially, his writing of the *Etymologies*, an encyclopedic treatment of all kinds of subjects ranging from mathematics to theology. His feast day is celebrated not only in Spain, but in many Latin American countries as well.

In Río Frío, Colombia, April occurs in autumn and is typically very dry. On San Isidro's feast day, April 4, townspeople process the saint's image around the streets and hope that he will help bring some much-needed rain. The procession traditionally takes two steps forward, then one step backward, and so on, with the idea that if it drags out long enough, some rain may fall before the festivities end. If no rain falls, the people who had been singing praises to St. Isidro during the procession may well begin to insult and swear at him.

**CONTACT:** Colombian Embassy  
2118 Leroy Pl., N.W.  
Washington, DC 20008  
202-387-8338; fax: 202-232-8643  
emwas@colombiaemb.org

**SOURCES:** *FolkWrldHol-1999*, p. 278

◆ 1997 ◆ **San Isidro the Farmer, Feast of**  
*May 15*

The **Feast of St. Isidore the Ploughman** is celebrated in Madrid, Spain, with eight days of bullfighting at the Plaza de Toros, colorful parades, and many artistic, cultural, and sporting events. Street vendors sell pictures of the saint, small glass or pottery bells believed to ward off harm from thunder

and lightning, and whistle-stemmed glass roses, which provide a noisy accompaniment to the feasting and dancing that go on.

San Isidro (c. 1070-1130) is the patron saint of Madrid and also of farmers. He worked on a farm outside Madrid. According to legend, one day, as his master was spying on him to see how hard he was working, an angel and a yoke of white oxen appeared at Isidro's side. He was canonized in 1622, and local farmers still attend a special mass on his feast day, May 15. The Festival of San Isidro is celebrated in other Spanish towns as well, particularly León and Alicante.

San Isidro is also the patron saint of Saipan, capital of the Northern Mariana Islands in the western Pacific Ocean near Guam. While dance groups practice, men form hunting and fishing parties to provide food, and youth organizations clean and prepare the festival site. The fiesta begins at the end of a novena (nine days of prayers and special religious services). It features games of skill and traditional dances with prizes for the winners, and a great variety of foods.

Philippine towns and villages also commemorate St. Isidro. In Quezon Province ornaments made from rice meal dyed in bright colors, called *kiping*, are attached to the fronts of houses. Townspeople and the priest parade through town and when that's over, the *kiping* are eaten.

See also CARABAO FESTIVAL and ST. ISIDORE, FESTIVAL OF

**CONTACT:** Madrid Municipal Office of Tourist Information  
Plaza Mayor 3  
Madrid 28013 Spain  
011-34-91-366-5477 and 011-34-91-588-1636  
turismo@madrid.org

**SOURCES:** *BkFest-1937*, p. 302  
*FestWestEur-1958*, p. 195  
*FolkWrldHol-1999*, p. 357  
*GdWrldFest-1985*, p. 153  
*IntlThFolk-1979*, p. 272  
*OxYear-1999*, p. 208

Marianas Visitors Authority  
P.O. Box 500861  
Saipan, MP 96950  
011-670-664-3200; fax: 011-670-664-3237  
mva@saipan.com

Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com  
www.wowphilippines.com.ph

◆ 1998 ◆ **San Jacinto Day**  
*April 21*

Fresh from his March 1836 victory at the Battle of the ALAMO, General Antonio López de Santa Anna (1795?-1876) of Mexico proceeded eastward until he encountered the Texan army general, Samuel Houston (1793-1863), at a place called San Jacinto, about 22 miles east of the present-day city of Houston. Raising the now familiar cry of "Remember the Alamo!" Houston's 900 soldiers defeated the Mexican force of nearly 1,600 in a battle that lasted only 18 minutes. Santa Anna was taken prisoner and forced to sign a treaty pledging his help in securing independence for Texas, which was annexed by the United States in 1845.

A legal holiday in Texas, San Jacinto Day is celebrated throughout the state but particularly in San Antonio, where

the highpoint of the 10-day SAN ANTONIO FIESTA is the huge Battle of Flowers parade winding through miles of the city's downtown streets.

**CONTACT:**

Texas Handbook Online  
Texas State Historical Association and General Libraries at University of Texas at Austin  
1 University Station D0901  
Austin, TX 78712-0332  
512-471-1525; fax: 512-471-1551  
www.tsha.utexas.edu/handbook/online/articles/view/SS/qes4.html

San Jacinto Battleground State Historical Park Complex  
Texas Parks and Wildlife Department  
3523 Highway 134  
LaPorte, TX 77571  
281-479-2431  
www.tpwd.state.tx.us/park/battlesh/battlesh.htm

◆ 1999 ◆ **San José Day Festival**

March 19 and September 19

The San José Day Festival at Laguna Pueblo, about 45 miles west of Albuquerque, New Mexico, used to take place only on ST. JOSEPH'S DAY, March 19. But today it is also celebrated on September 19, when freshly harvested crops can be sold and festivities enjoyed in the summer weather.

The fiesta's events reflect both traditional Laguna events and the Roman Catholic influence common to the pueblos. There are Catholic masses and processions honoring St. Joseph as well as traditional Laguna dancing. Attendees, including other native peoples, can also enjoy a carnival with rides, numerous food stands, and sporting events. One of the largest draws is the annual All-Indian Baseball Tournament in September; Laguna boasts five semi-pro baseball teams.

**CONTACT:**

Pueblo Cultural Center  
2401 12th St., N.W.  
Albuquerque, NM 87104  
800-766-4405 (outside NM) or  
505-843-7270  
info@indianpueblo.com  
www.indianpueblo.org/ipcc/lagunapage.htm

**SOURCES:**

FolkAmerHol-1999, p. 383

◆ 2000 ◆ **San Juan and San Pedro Festivals**

June 24; June 29

The celebrations of ST. JOHN'S DAY (June 24) and ST. PETER'S DAY (June 29) in Tobatí, Paraguay, have much in common. Both have a religious element, with special masses, and a traditional folk element, with a game called *Toro Candil*. In this game someone plays the toro, or bull, by wearing a hide-covered frame with a bull's skull attached to the front and chasing everyone around. His horns are wrapped with rags drenched with kerosene and set on fire, so that when darkness falls and he chases spectators through the streets, the flaming horns make the game more exciting.

Other costumed characters who play a part in the game include a *ñandú guazú* (a rhea, which is similar to an ostrich)

and men playing Guaycurú Indians dressed in rags with faces painted black. The ñandú—actually a child inside a small leaf-covered cage—follows the bull around, and pesters him. The Guaycurú chase women around and threaten to abduct them. Other participants in the festival carry blazing torches and menace women—a remnant, perhaps, of the ancient festivals observed on June 24 with bonfires and the practice of walking barefoot over live coals (see also MIDSUMMER DAY).

**CONTACT:**

Paraguayan Embassy  
2400 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-483-6960; fax: 202-234-4508  
embapar.cultural@verizon.net

**SOURCES:**

FiestaTime-1965, p. 101  
FolkWrldHol-1999, p. 408

**San Juan Capistrano**

See Swallows of San Juan Capistrano

◆ 2001 ◆ **San Juan de Dios, Fiesta of**

March 7-8

San Juan de Dios (St. John of God) was born in Portugal in 1495. He was a soldier for Spain for some years, but after his troop was disbanded in 1536, he took up a life as a shepherd. John underwent a period of emotional and spiritual difficulty when he was around forty. With the assistance of a priest, he found some stability and decided to devote his life to God, eventually establishing a house in Granada for the sick and the poor. John fell ill after rescuing a man who was in danger of drowning in a flood, and he died in 1550 when he was 55. A religious order, the Brothers Hospitallers, was founded in his honor, and thereafter he was known as John of God and the patron saint of hospitals.

In Puno, Peru, San Juan de Dios is celebrated with a two-day fiesta. On March 7 llamas bring in dry wood for bonfires in a parade with flute and drum music, and in the evening bonfires blaze. The next day, St. John of God's feast day, a procession takes the saint's image through the streets of Puno, and dancers and musicians create a festive atmosphere around the church.

**CONTACT:**

Commission for the Promotion of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-14-224-7134  
postmaster@promperu.gob.pe

**SOURCES:**

FiestaTime-1965, p. 56  
OxDictSaints-1987, p. 234  
SaintsFestCh-1904, p. 127

◆ 2002 ◆ **San Juan Pueblo Feast Day**

June 24

A day to honor St. John the Baptist, the patron saint of the San Juan Pueblo, near Espanola, New Mexico. The pueblo, where the first New Mexican capital was founded by the Spaniards in 1598, is headquarters today for the Eight Northern Indian Pueblos Council.

The San Juan feast day observations, like those of other New Mexican pueblos, combines Roman Catholic ritual with traditional Indian ceremonies.

The celebration begins on the evening of June 23 with vespers and mass in the Church of St. John the Baptist. After the services, St. John's statue is carried to a shrine prepared for it in the pueblo's plaza. This procession is followed by a one-mile run in which anyone can participate; a "sing" by the pueblo war chiefs, or officers; a procession of singers and runners; and two Buffalo dances, each presented by two men and one woman wearing buffalo costumes.

The actual feast day begins with a mass, and is followed by an assortment of dances, which usually include Buffalo, Comanche, and Green Corn (harvest) dances. Men beat drums and chant as the dancers, arrayed in long lines and wearing body paint and elaborate costumes with feathers and beads, move slowly and rhythmically to the beat. Vendors sell jewelry, crafts, and assorted souvenirs, and a carnival with a ferris wheel and carousel is also part of the celebration.

See also ST. JOHN'S DAY

**CONTACT:**  
San Juan Pueblo  
P.O. Box 1099  
San Juan Pueblo, NM 87566  
505-852-4400

**SOURCES:**  
*IndianAmer-1989*, pp. 286, 312

◆ 2003 ◆ **San Lorenzo, Día de**  
*August 10*

St. Laurence of Rome was a deacon under Pope Sixtus II in the third century. According to legend, St. Laurence was cooked alive on a gridiron, a few days after the pope was martyred. In the midst of his torture, it is said he suggested that his tormentors turn him over to ensure that he would be well-roasted. His feast day is August 10.

As the patron saint of Zinacantan, Chiapas State, Mexico, San Lorenzo is honored with a five-day festival that takes place August 7-11 each year. The highlight is a procession, interrupted periodically by a dance performed by the *Capitanes*. Each dancer holds one foot out in front while hopping on the other foot for a time, then they shift so that the opposite foot is held out. Thousands attend the festival, which includes a huge open market and a fireworks display.

**CONTACT:**  
Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**  
*AnniHol-2000*, p. 134  
*DaysCustFaith-1957*, p. 204  
*FolkWrldHol-1999*, p. 492  
*SaintFestCh-1904*, p. 361

**San Marino Foundation Day**  
*See St. Marinus Day*

◆ 2004 ◆ **San Martín Day**  
*Monday after August 17*

This national holiday in Argentina honors José Francisco de San Martín, who died on this day in 1850.

Spain had ruled what is now Argentina, as well as nearly all the rest of South and Central America, since the 16th century. Born in 1778 in a town called Yapeyú, San Martín, formerly a soldier in the Spanish army in Europe, came home in 1812 to fight in the revolution against Spain. He led forces across the Andes—an unprecedented accomplishment—to

defeat the Spanish in Chile and Peru. The victories he led assured independence from Spain for much of the region.

After passing the torch to Simon Bolívar, another famous South American revolutionary leader (see also BOLIVIA INDEPENDENCE DAY), San Martín resigned in 1822. He left Argentina in 1824, and lived out his life in exile in France.

**CONTACT:**  
Argentine Embassy  
1600 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-238-6401; fax: 202-332-3171  
info@embajadaargentinaeeuu.org

**SOURCES:**  
*AnniHol-2000*, p. 137

◆ 2005 ◆ **San Miguel, Fiesta de**  
*September 29*

On ST. MICHAEL'S DAY in Taypi, La Paz Department, Bolivia, there is a fiesta that demonstrates the importance of both maintaining and crossing the boundaries that exist between communities. Two dance groups—one from Taypi and the other from Ranikera, about three hours walking distance away—meet in the town square for religious ceremonies and dance performances. Both groups perform at the same time, but do so as individual units, without mingling with the other group. They also maintain their boundaries while eating and resting, each group at one far end of the square. Five communal meals are served, with dancing in between, while spectators from other nearby towns observe the proceedings without entering the festival space.

**CONTACT:**  
Bolivian Embassy  
3014 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-483-4410; fax: 202-328-3712

**SOURCES:**  
*FolkWrldHol-1999*, p. 571

◆ 2006 ◆ **San Roque, Fiesta of**  
*Week beginning the first Sunday in*  
*September*

San Roque is the patron saint of Tarija, Bolivia, whose natives, known as *chapacos*, are a mixture of Spaniards and Tomata Indians.

The townspeople wear their best and most colorful clothes—and decorate their dogs—for the fiesta in San Roque's honor that begins on the first Sunday in September. There are processions of the saint's image, which has also been brightly adorned, throughout the week which go through the streets, stopping at the hospital and area churches. Participants in the processions include dancers, singers, musicians, and people who've made personal vows.

The celebration of San Roque is said to go back to colonial times, when a plague devastated the city. After the Spanish colonists prayed to San Roque, the disease reportedly subsided, thus the people began an annual fiesta in thanksgiving.



**CONTACT:**

Bolivian Embassy  
3014 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-483-4410; fax: 202-328-3712

**SOURCES:**

*FiestaTime-1965*, p. 140

◆ 2007 ◆ **Sandburg Days Festival**

*Three days in April*

This festival honors Carl Sandburg (1878-1967), a Pulitzer Prize-winning American poet and biographer of Abraham LINCOLN. It is sponsored by the Carl Sandburg Historic Site Association, located at the home where Sandburg was born in Galesburg, Illinois. Literary, history, sporting, theatrical, musical, and children's events are held at the Sandburg house, Knox College, and other venues in Galesburg during the three-day festival, as well as a golf tournament and a folk concert.

As a poet, Sandburg is best known for writing about American cities, particularly Chicago, and for incorporating American folklore in his poems. He also published a highly acclaimed autobiography, *Always the Young Strangers* (1953), which described his boyhood in Galesburg.

**CONTACT:**

Carl Sandburg Historic Site Association  
313 E. Third St.  
Galesburg, IL 61401  
309-342-2361  
carl@sandburg.org  
www.sandburg.org/ and www.knox.edu/knox/sandburgdays/welcome.html (festival co-sponsor Knox College, Galesburg, IL)

Galesburg Area Convention and Visitors Bureau  
2163 E. Main St.  
Galesburg, IL 61401  
309-343-2485; fax: 309-343-2521  
visitors@galesburg.org

◆ 2008 ◆ **Sandcastle Competition**

*Usually July*

A cash-prize arts competition in the most ephemeral of media, sand and water, held since 1981 in Imperial Beach, Calif. Close to 250,000 spectators come for the parade, the food booths, the fireworks, the band concert—and the sand-castle building. This is no child's play; about 400 amateur and professional contestants compete for cash prizes totaling more than \$20,000. Professionals make money building huge sand castles in malls and hotels.

There are specific rules regarding the construction of the castles: no adhesives can be used, but water spray rigs are allowed to keep the art works from drying out and blowing away; teams can number up to 10, but no substitutions are permitted.

In the past, the sand sculptures have represented assorted animals from the nearby San Diego Zoo, including hippos, lions, elephants, and creatures of the sea. One "castle" was a sand sofa with a sand man seated on it, a sand dog by his side, a sand television set, and a sand beer can. The sculpting

is always scheduled for a Sunday, and by Sunday night the elaborate works of art, some 14 feet long, are lost to high tide.

The date of the festival is set through checking oceanographic tide tables to make sure the sculpting happens on a day when the tide is lower than normal. Events preceding the Sunday competition are a casual-dress Sandcastle Ball on Friday night, a community breakfast, parade, children's sand-sculpting contest, art exhibits, and fireworks. On Sunday, there's nothing but sculpting and live music.

**CONTACT:**

Imperial Beach U.S. Open Sandcastle Competition  
P.O. Box 476  
Imperial Beach, CA 91933  
619-424-6663  
info@usopensandcastle.com  
www.usopensandcastle.com

◆ 2009 ◆ **Sanghamita Day**

*May-June; full moon day of Hindu month of Jyestha*

Observed by Buddhists in Sri Lanka (formerly Ceylon), this day celebrates the arrival of Sanghamita, daughter of Emperor Asoka of India, in 288 B.C. According to legend, Buddhism was first brought to Sri Lanka by a group of missionaries led by Mahinda, Asoka's son. Mahinda later sent for his sister, Sanghamita, who arrived with a branch from the Bodhi tree at Gaya, sacred to Buddhists as the tree under which the Buddha was sitting when he attained Enlightenment. The sapling was planted in the royal city of Anuradhapura, where Sanghamita founded an order of nuns. Buddhists still make pilgrimages to the city on this day to see what is believed to be the oldest documented tree in the world.

See also POSON

**CONTACT:**

Sri Lanka Tourist Board  
115 Inner Ave., Ste. 323  
Edison, NJ 08820  
732-516-9800; fax: 732-452-0087  
ctbUSA@anlusa.com

**SOURCES:**

*BkHolWrld-1986*, Dec 2

◆ 2010 ◆ **Sango Festival**

*Early November*

Sango has an extremely prominent cult among the Oyo people of Nigeria. Because Sango, a former Oyo ruler, is identified with thunder and lightning, the festival held in his honor takes place toward the end of the rainy season in early November and features various ceremonies connected with rain magic.

On the first day of the seven-day festival, women form a procession to the river, where they sink a hollow calabash gourd filled with special medicines to mark the beginning of the dry season. The *Timi*, or king, meets the worshippers at a place near the river, accompanied by drummers, trumpeters, and a huge crowd of onlookers. The women of the palace put on a special musical performance praising all the tribe's rulers throughout its history.

The remainder of the week is devoted to similar performances of music and dance before the *Timi*, although their real purpose is to please and entertain the god Sango. The

main performer each day dances in a self-induced trance-like state, during which it is believed that he speaks with the voice of Sango and is impervious to pain. The festival concludes on the seventh day with a procession of fire in which a worshipper carries a large pot containing a sacred flame that brings blessings to all parts of the village.

**CONTACT:**  
Nigerian Embassy  
1333 16th St., N.W.  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385

**SOURCES:**  
*FolkWrldHol-1999*, p. 624

◆ 2011 ◆ **Sanja Matsuri (Three Shrines Festival)**  
*Weekend near May 18*

One of the most spectacular festivals in Tokyo, Japan, honoring Kannon, the GODDESS OF MERCY (known as Kuan Yin in Chinese), and three fishermen brothers who founded the Asakusa Kannon Temple in the 14th century. *Sanja* means "three shrines," and, according to legend, after the brothers discovered a statue of Kannon in the Sumida River, their spirits were enshrined in three places. The festival has been held each year since the late 1800s on a weekend near May 18. Activities are focused on the Asakusa Temple and Tokyo's "Shitamachi," or downtown area.

More than 100 portable shrines called *mikoshi*, which weigh up to two tons and are surmounted by gold phoenixes, are paraded through the streets to the gates of the temple. Carrying them are men in *happi* coats—the traditional short laborers' jackets—worn to advertise their districts. There are also priests on horseback, musicians playing "sanja-bayashi" festival music, and dancers in traditional costume. On Sunday, various dances are performed.

**CONTACT:**  
Tokyo Convention and Visitors  
Bureau  
3-2-2 Marunouchi  
Chiyoda-ku  
Tokyo 100-0005 Japan  
011-81-3-3287-7021; fax: 011-81-3-3287-7030  
tcvbinfo@tcvb.or.jp  
web-jpn.org/atlas/festivals/  
fes08.html (Japan Information  
Network)

**SOURCES:**  
*IllFestJapan-1993*, p. 56  
*JapanFest-1965*, p. 152

◆ 2012 ◆ **Sanno Matsuri**  
*Every two years in June*

Held in Tokyo at the Hié Shrine, the Sanno Matsuri is held every two years, alternating with the Kanda Matsuri at the Kanda Shrine. During the Edo era (1603-1867) when Japan was ruled by the shogun, this festival was attended by the shogun himself. More than 40 festival floats were paraded through the streets, although today only three *mikoshi* (portable shrines) are seen.

People in special holiday outfits jam into the shrine complex. On June 15 the shrine's *mikoshi* and gilded lions' heads are brought out for the main parade, along with the *dashi* (festival floats or carts) sent by each of the surrounding districts. They are accompanied by about 400 participants dressed in costumes of the Heian Era (9th-12th centuries). The *miko*,

shrine maidens, perform *kagura*—sacred dance and music in honor of the gods.

A good-luck ceremony associated with the Sanno Matsuri is known as the *Chi-no-Wa Shinji*. It involves passing—twice to the left and once to the right—through a big circle woven together with *chigaya* (a kind of grass) attached to a frame made of bamboo.

**CONTACT:**  
Tokyo Convention and Visitors  
Bureau  
3-2-2 Marunouchi  
Chiyoda-ku  
Tokyo 100-0005 Japan  
011-81-3-3287-7021; fax: 011-81-3-3287-7030  
tcvbinfo@tcvb.or.jp

**SOURCES:**  
*IllFestJapan-1993*, p. 72  
*JapanFest-1965*, p. 159

◆ 2013 ◆ **Sant' Efisio, Festival of**  
*May 1-4*

Although nearly every town and village in Sardinia, Italy, has its own festival, one of the most important is the **Sagra di Sant' Efisio** at Cagliari, which commemorates the martyrdom of a third-century Roman general who was converted to Christianity and was credited with saving the town from the plague. In early May a procession accompanies a statue of St. Efisio, Sardinia's patron saint, through the streets of Cagliari to the church of Pula, the town where he suffered martyrdom. Three days later the statue returns to Cagliari. Several thousand pilgrims on foot, in carts, or on horseback, wearing costumes that date from the 17th century and earlier, take part in the procession, which culminates in a parade down Cagliari's main avenue that is said to rival the parade on St. PATRICK'S DAY in New York City.

**CONTACT:**  
Italian Government Tourist  
Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**  
*IntlThFolk-1979*, p. 241

◆ 2014 ◆ **Santa Fe, Fiesta de**  
*September, weekend after Labor Day*

A religious and secular festival said (without much argument) to be the oldest such event in the country. It dates to 1712 and recalls the early history of Santa Fe, New Mexico.

The Spanish *conquistadores* were ousted from Santa Fe in 1680 in a revolt by the Pueblo Indians. Led by Don Diego de Vargas, the Spanish peacefully regained control in 1693. Vargas had promised to honor *La Conquistadora*, the small statue of the Virgin Mary that is now enshrined in St. Francis Cathedral, if she granted them success. The first procession was held in 1712 to fulfill that promise.

The festivities start the Thursday night after LABOR DAY with the burning of Zozobra, or Old Man Gloom, a 50-foot-high fabric and wood effigy whose yearly immolation began in 1926. Thousands watch and shout "Burn him!" when the effigy groans and asks for mercy. Fireworks announce the end of Gloom. The next morning there is a mass. Then comes the grand procession: Vargas and the fiesta queen, *la reina*, lead the way on horseback to the town plaza, escorted by

the *Caballeros de Vargas*, Vargas's guards or manservants who are also on horseback.

Afterwards spectators make their way to the plaza for the start of three days of dancing, street fairs, a grand ball, and a parade with floats satirizing local politicians. The fiesta ends Sunday night with a mass of thanksgiving and a candlelight procession to the Cross of Martyrs overlooking Santa Fe.

**CONTACT:**

Santa Fe Fiesta Council, Inc.  
P.O. Box 4516  
Santa Fe, NM 87502  
505-988-7575  
info@santafefiesta.org  
www.santafefiesta.org

**SOURCES:**

*AmerBkDays-2000*, p. 624

◆ 2015 ◆ **Santa Fe Chamber Music Festival**

*July-August*

A festival in Santa Fe, N.M., that started in 1973 and has since produced a range of musical programs from the baroque to the modern. The festival began impressively: the acclaimed cellist Pablo CASALS (1876-1973) was the first honorary president, and artist Georgia O'Keeffe (1887-1986) produced the first of her now-famous posters and program covers. Fourteen artists presented six Sunday concerts that first year; now dozens of musicians of international acclaim take part. Youth concerts, open rehearsals, in-state tours to Indian reservations and small communities, out-of-state tours, and National Public Radio broadcasts have expanded the audiences.

Santa Fe, with its ancient tri-ethnic culture, has a great roster of historic buildings, and from time to time they serve as concert halls. For instance, chamber music concerts have been presented in the Romanesque Cathedral of St. Francis, built in 1869; the Palace of the Governors, in continuous use since 1610; and the 18th-century Santuario de Nuestra Señora de Guadalupe, where altar bells rather than dimming lights signal the end of intermissions.

**CONTACT:**

Santa Fe Chamber Music Festival  
P.O. Box 2227  
Santa Fe, NM 87504-2227  
505-983-2075; fax: 505-986-0251  
info@sfcmf.org  
www.sfcmf.org

**SOURCES:**

*GdUSFest-1984*, p. 121  
*MusFestAmer-1990*, p. 152

◆ 2016 ◆ **Santa Fe Opera Festival**

*End of June through August*

An internationally acclaimed opera festival that began in 1957, survived the burning of the opera house in 1967, and is now staged in an open-air opera "house" atop a mesa outside Santa Fe, New Mexico, that was renovated from 1996-98. The stage is seven miles from Santa Fe, and the city lights are so distinct in the clear mountain air that they sometimes become part of the operatic scenery. Old classics, rarely performed old operas, and premieres are all presented.

The Gala Opening Celebration includes an Opera Ball to benefit apprentice programs for young artists, and, on opening night, a festive reception, tailgate parties (with tablecloths and caviar and people in formal dress) and, after the performance, waltzing for the entire audience.

**CONTACT:**

Santa Fe Opera  
P.O. Box 2408  
Santa Fe, NM 87504-2408  
800-280-4654 (tickets) or 505-986-5900 (tickets); fax: 505-995-3030 (tickets)  
www.santafeopera.org

**SOURCES:**

*GdUSFest-1984*, p. 121  
*MusFestAmer-1990*, p. 172  
*MusFestWrld-1963*, p. 273

◆ 2017 ◆ **Santa Inés, Fiesta of**

*Week preceding the Sunday nearest January 21*

The Mayas of Yucatán, Mexico, celebrate this fiesta in the town of Dzitas, which is located near the well-known Chichén Itzá ruins. The preparation of foods for the fiesta, especially the grinding of the maize for the cakes known as *arepas*, takes place on the Wednesday preceding the Sunday nearest January 21, which is the most important day. Some of these cakes are consumed right away by the *cargadores*, as the men in charge of the fiesta are known, and some are offered to visitors, whom villagers expect will donate funds toward the cost of the festival.

The highlight of the Santa Inés Fiesta is an organized Mayan dance known as a *jarana*. A thatched enclosure is built especially for the dance, which is performed by Maya young people. Dancing couples face one another, the men with their hands in back of them and the women lifting their skirts just a bit. The dance floor may hold more than 200 pairs of dancers at a time, and the *jarana* is considered a good opportunity to meet young people of the opposite sex.

On the final Sunday another ritual, called the pig's head dance, is held to transfer authority to those who will organize the following year's fiesta. Some of the dancers carry roasted pigs' heads decorated with colored paper flags. At the end of the dance, each new *cargador* receives one of the pig heads from his predecessor, a symbol of the authority and responsibility that has been conferred on him.

**CONTACT:**

Mexico Tourism Board  
800-44-MEXICO (446-3942)  
contact@visitmexico.com

**SOURCES:**

*FiestaTime-1965*, p. 17

◆ 2018 ◆ **Santa Isobel, Fiesta of**

*July 4*

Santa Isobel is the great fiesta of the Yaqui Indians of southern Arizona and Mexico, observed on July 4. It features the coyote dance—a ceremonial dance performed for soldiers, chiefs, and pueblo officials who have died, as well as at certain specific fiestas. Three men, each wearing the head and hide of a coyote and holding a bow which they strike with a piece of cane, perform a slow step in a crouching position, stamping the ground with the flat of their feet to the accompaniment of a water drum. All night long the dancers advance toward and retreat from the drum, their motions mimicking those of a coyote. Just before dawn, a plate of meat is placed in front of each of the dancers. Each man picks the meat up in his teeth, just as a coyote would, and delivers it to the drum.

**CONTACT:**

Pascua Yaqui Tribe of Arizona  
7474 S. Camino de Oeste  
Tucson, AZ 85746  
520-883-5000; fax: 520-883-5014  
culture@pascuayaqui-nsn.gov or  
contact@pascuayaqui-nsn.gov

**SOURCES:**

*DictFolkMyth-1984*, p. 258

◆ 2019 ◆ **Santa Rita, Fiesta of**

*May 22*

It is said that when St. Rita was a child, she wanted to become a nun, but she ended up marrying to please her parents. Her husband turned out to be abusive, unfaithful, and, about twenty years into their marriage, was involved in some activity which got him murdered. Rita then fulfilled her childhood dream and joined a nunnery at Cascia, Italy. Her ministry as a nun focused on caring for the ill and troubled until she died of tuberculosis in 1447.

Villagers in Apastepeque, San Vicente Department, El Salvador, celebrate Santa Rita's feast day, May 22, with a dance-drama called the Dance of the *Tunco de Monte*, or Wild Pig. This is an Indian dance going back to pre-Christian times and is popular among Indians all over El Salvador. One person dresses in pig skins and pretends to be a pig, while other dancers portray various other stock characters. They enact the chasing and, finally, killing of the pig. At the concluding "feast" the hunter who has caught the pig alternates between praying to Santa Rita for the welfare of the village and cracking jokes.

**CONTACT:**

El Salvador Embassy  
2308 California St., N.W.  
Washington, DC 20008  
202-265-9671; fax: 202-234-3834  
correo@elsalvador.org  
www.elsalvador.org/ (click on  
'English Version,' 'Culture,'  
'Traditional Dances')

**SOURCES:**

*FiestaTime-1965*, p. 94  
*OxDictSaints-1987*, p. 370

◆ 2020 ◆ **Santa Rosalia Fishermen's Festival**

*September, weekend after Labor Day*

St. Rosalia is the patron saint of Palermo, and Sicilian Americans living in Monterey, California, observe a two-day festival in her honor in the hope that she will protect their fishermen at sea and provide an abundant catch.

The Santa Rosalia Fishermen's Festival dates prior to World War II, when a statue of the saint was taken in procession from San Carlos Church to fishermen's wharf. A blessing of the fleet followed, and the statue of Santa Rosalia was returned to the church for a concluding religious ceremony. By the early 1950s, however, the festival had expanded to include fireworks, parades, water events, contests, and colorful fishing nets decorating the streets of downtown Monterey.

Today the festival also celebrates Italian heritage with a traditional bocci ball competition, Italian music and food, and an arts and crafts fair.

**CONTACT:**

Monterey County Convention &  
Visitors Bureau  
P.O. Box 1770  
Monterey, CA 93942-1770

**SOURCES:**

*FolkAmerHol-1999*, p. 394

888-221-1010 or 831-649-6544 (festival)  
info@mccvb.org  
montereyinfo.org

◆ 2021 ◆ **Santander International Festival of Music and Dance**

*July-August*

Santander, a resort town in northern Spain on the Atlantic coast, is not only a popular summer vacation destination but the home of an international music and dance festival that has been held there since 1951. The month-long festival offers symphonic, choral, and chamber music; recitals; classical and Spanish dance; and jazz. Although the programs are chosen more for their broad appeal than for their adventurousness, some of the great international ensembles of the world have performed at Santander. Events are held at the Festival Palace of Cantabria, which opened in 1991 opposite the Bay of Santander, as well as at various churches, monuments, and historic sites around the city.

**CONTACT:**

Santander International Festival  
Gamazo, s/n.  
Santander, Cantabria 39004  
Spain  
011-34-942-210-508; fax: 011-34-  
942-314-767  
www.festival-int-santander.org

**SOURCES:**

*GdWrldFest-1985*, p. 163  
*IntlThFolk-1979*, p. 341  
*MusFestEurBrit-1980*, p. 137  
*MusFestWrld-1963*, p. 169

**Santiago**

*See St. James's Day*

◆ 2022 ◆ **Santo Toribio Fiesta**

*April 27*

According to legend, St. Toribio arrived in La Villa de Macate, Peru, at a time when the stream that had supplied the town with water had gone dry. The inhabitants were about to prepare to move elsewhere when St. Toribio knocked his staff against the rocks that surrounded the spring three times, releasing a torrent of water.

On April 27 there is a fiesta held in La Villa de Macate where this miracle is reenacted. After a procession in which the saint's image is carried to the place where the miracle occurred, the priest strikes the same rock three times with a staff, and the water, which has been temporarily diverted, again floods the streambed.

**CONTACT:**

Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe

**SOURCES:**

*FiestaTime-1965*, p. 62

◆ 2023 ◆ **Santon Fair**

*December*

*Santons* are the small, colored clay figures that appear in crèches throughout France at CHRISTMAS. Thousands of people come from all over to purchase their santons at the Santon

Fair, which takes place during the month of December in Marseilles. In addition to the usual biblical figures, a number of local figures, garbed in traditional Provençal clothing, can be purchased at the fair. They are made by local families who have passed down the molds and models from generation to generation since the 17th century.

**CONTACT:**  
French Ministry of Culture and  
Canadian Heritage  
www.culture.fr/culture/noel/  
angl/santon.htm

**SOURCES:**  
*BkFestHolWrld-1970*, p. 128  
*EncyChristmas-2003*, pp. 264,  
544

◆ 2024 ◆ **São Tomé and Príncipe National Independence Day**

July 12

On this day in 1975, São Tomé and Príncipe gained official independence from Portugal, and became a democratic republic. July 12 is a national holiday in São Tomé and Príncipe.

**CONTACT:**  
São Tomé and Príncipe Mission  
to the U.N.  
400 Park Ave.  
New York, NY 10022  
212-317-0533; fax: 212-317-0580  
stpun@undp.org

◆ 2025 ◆ **Sapporo Snow Festival (Yuki Matsuri)**

February 5-11 (or February 6-12 if February  
11 falls on a Saturday or Sunday)

An exuberant celebration of snow and ice held since 1950 in Sapporo, the capital city of the Japanese island of Hokkaido. In 1974 the first international Snow Statue Contest was held. The week's activities feature a colorful parade and competitive events in winter sports. What particularly draws more than two million tourists, though, is the display of colossal ice sculptures along the main street and snow statues in Odori Park.

Because of the shortage of snow in the festival area, thousands of tons of snow are trucked in from the suburbs. The sculptures are spectacular—intricately carved and often several stories high. About three weeks before the festival the work begins: a wooden frame is built and packed with snow; after the snow has hardened the frame is removed and the carving begins. A different theme is chosen each year for the sculptures.

**CONTACT:**  
Sapporo Snow Festival  
011-81-11-211-2377  
jigyo@keizai.city.sapporo.jp  
www.snowfes.com/english/in  
dex\_e.html

**SOURCES:**  
*AnnivHol-2000*, p. 34  
*BkHolWrld-1986*, Feb 6  
*JapanFest-1965*, p. 125

◆ 2026 ◆ **Sarasota Circus Festival and Parade**

January

Colossal! Spectacular! Non-stop circus early in the year in the capital of the circus world, Sarasota, Fla. The festival has included a parade in downtown Sarasota. Events include shows of magic, juggling, clowning, dog stunts, knife throwing, and various other acts all day long. In addition, there are outdoor "thrill shows"—performers on high sway poles, on high wires, and on motorcycles on high wires. And there

are displays of miniature circuses, arts and crafts, and a circus art and photography show.

Sarasota was put on the circus map in 1927 when John Ringling, one of the founding Ringling brothers, decided to make Sarasota the winter headquarters for the Ringling Bros. and Barnum & Bailey Circus. They moved in 1960 to nearby Venice, but Sarasota was by then established as a circus mecca, and many circus people now make their year-round homes there. Furthermore, the city is home to the Circus Hall of Fame and the Ringling Museum of the Circus. John Ringling's palatial home, Ca' d'Zan, completed in 1925, can be seen there, along with the John and Mabel Ringling Museum of Art, which has a fine collection of the art work of Peter Paul Rubens.

**CONTACT:**  
Circus Sarasota  
P.O. Box 18636  
Sarasota, FL 34276  
941-355-9335; fax: 941-355-7978  
info@circussarasota.org  
circussarasota.org/

◆ 2027 ◆ **Saratoga Festival**

June-August

The Saratoga Performing Arts Center in Saratoga Springs, New York, is the summer home of the New York City Ballet, the Philadelphia Orchestra, and the Spa Summer Theater. The festival held there every summer includes not only performances by these groups but a four-week summer school program for talented high school students interested in dance, orchestra and jazz studies, and theater. Ballet and orchestral performances take place in a partially enclosed amphitheater, and visitors often arrive a few hours early to picnic on the grass and enjoy the spacious grounds of the Saratoga Spa State Park, where the center is located.

The Saratoga Festival has seen a number of world premieres, among them the 1976 premiere of Gian Carlo Menotti's first symphony (see SPOLETO FESTIVAL USA) and the 1974 world premiere of the ballet, *Coppelia*. The summer theater performs both classical and contemporary plays in the center's 500-seat theater.

**CONTACT:**  
Saratoga Performing Arts Center  
Saratoga SPA State Park  
Hall of Springs  
Saratoga Springs, NY 12866  
518-587-3330 (box office); fax:  
518-584-0809 (administration)  
www.spac.org/

**SOURCES:**  
*GdUSFest-1984*, p. 130  
*MusFestAmer-1990*, p. 110

◆ 2028 ◆ **Sata-Häme Accordion Festival**

Early July

Every summer, the Finnish town of Ikaalinen draws accordion players from all over Europe and as far away as South America to the Sata-Häme Accordion Festival. During festival week, they perform in the Finnish Folk Musician Championships and the finals of the Gold and Silver Accordion competitions. For some 30 years, festival goers have also enjoyed the free outdoor concerts held on Lake Kyrösjärvi, in the parks of Wanha Kauppala, and around the town. Accordion lessons and workshops are also offered.

**CONTACT:**

Sata-Häme Accordion Festival  
PL 33 Valtakatu 7  
Ikaalinen 39501 Finland  
011-358-3-440-0224; fax: 011-358-3-450-1365

juhlat@satahamesoi.fi  
www.festivals.fi (click on 'English,' then search festival 'by Name') and www.ikaalinen.fi/ (town of Ikaalinen)

**SOURCES:**

WildPlanet-1995, p. 26

◆ 2029 ◆ **Saturnalia**

December 17-23

This ancient Roman WINTER SOLSTICE festival began on December 17 and lasted for seven days. It was held in honor of Saturn, the father of the gods, and was characterized by the suspension of discipline and reversal of the usual order. Grudges and quarrels were forgotten; businesses, courts, and schools closed down; wars were interrupted or postponed; slaves were served by their masters; and masquerading or change of dress between the sexes often occurred. It was traditional to offer gifts of imitation fruit (a symbol of fertility), dolls (symbolic of the custom of human sacrifice), and candles (reminiscent of the bonfires traditionally associated with pagan solstice celebrations).

Households would select a mock king to preside over the festivities, which were characterized by various kinds of excesses—giving rise to the modern use of the term *saturnalian*, meaning “a period of unrestrained license and revelry.”

**SOURCES:**

AmerBkDays-2000, p. 804  
BkDays-1864, vol. II, p. 745  
DaysCustFaith-1957, p. 315  
DictFolkMyth-1984, pp. 941, 974  
DictWrldRel-1989, p. 182  
EncyChristmas-2003, p. 711  
EncyRel-1987, vol. 3, p. 98  
FestRom-1981, p. 205  
FestSaintDays-1915, p. 232  
OxYear-1999, p. 501  
RelHolCal-2004, p. 270  
SaintFestCh-1904, p. 36

◆ 2030 ◆ **Savitri-Vrata (Savitri Vow)**

May-June; thirteenth day of waning half of Hindu month of Jyestha

This day is observed by Hindu women in honor of the legendary princess Savitri, who loved her husband, Satyavan, so much that she refused to leave him when he died, eventually persuading Yama, King of Death, to give him back. Women whose husbands are alive spend the day fasting and praying, anointing their husbands' foreheads with sandalwood paste, and showering them with gifts of food and flowers. Women whose husbands have died beg to be delivered from the miseries of widowhood in a future existence. The *vrata*, or vow, is a ritual practice observed by Hindu women for a period of 14 years to obtain their wish.

See also KARWACHOTH

**SOURCES:**

BkFest-1937, p. 158  
FolkWrldHol-1999, p. 380  
RelHolCal-2004, p. 170

◆ 2031 ◆ **Savonlinna Opera Festival**

Early July to early August

A month-long music festival in Savonlinna, Finland. Considered one of Europe's most important musical events, it began in 1967 with a performance of Beethoven's *Fidelio*. In 1992, for its 25th anniversary, *Fidelio* was presented again, as well as George and Ira Gershwin's *Porgy and Bess*, produced by Opera Ebony of New York and conducted by Estonian maestro Eri Klas.

The main site of the festival is the Olavinlinna Castle, the best-preserved medieval fortress in Finland. It was built in 1475 and named by Swedes and Finns on the lookout for raiding Russian armies.

**CONTACT:**

Savonlinna Opera Festival  
Olavinkatu 27  
Savonlinna FIN-57130 Finland  
011-358-15-4767-50; fax: 011-358-15-4767-540  
info@operafestival.fi  
www.operafestival.fi

**SOURCES:**

GdWrldFest-1985, p. 78  
MusFestEurBrit-1980, p. 70

◆ 2032 ◆ **Schäferlauf**

August 24 or the following weekend

ST. BARTHOLOMEW'S DAY is celebrated in Markgröningen and other towns in the Swabia district of Germany with a barefoot race among shepherds and shepherdesses of the Black Forest. The first known race in Markgröningen was in 1445. Today in Markgröningen an international music festival is held the weekend before the race. Children of active shepherds still race barefoot, and the winning shepherd and shepherdess are given a sheep or a large mutton roast. After the race there are other pastoral activities, such as a shepherds' dance and a water-carriers' race in which contestants must balance a pail of water on their heads and pour it into a tub at the finish line.

**CONTACT:**

City of Markgröningen  
Stadtverwaltung  
Marktplatz 1  
Markgröningen 71706 Germany  
011-49-7145-130; fax: 011-49-7145-13-131  
info@markgroeningen.de  
www.markgroeningen.de/

**SOURCES:**

BkHolWrld-1986, Aug 24  
FestWestEur-1958, p. 69

◆ 2033 ◆ **Schemenlauf**

Between January 26 and March 3; week preceding Ash Wednesday

The Schemenlauf, or **Running of the Spectres**, takes place during the CARNIVAL season at Imst, Austria, in the Tirolean Alps. The roots of this traditional Austrian celebration can be traced back to the Middle Ages, when people believed that the densely wooded mountain slopes were populated by good and evil spirits with the power to prevent or promote the growth of seeds in the ground. To ward off the evil spirits, they resorted to mummery and wore frightening masks (see

PERCHTENLAUF) as they danced through the village making as much noise as they could. Originally the festival may have been a way of welcoming spring.

Only men are allowed to participate in the Schemenlauf at Imst. About 400 *Schemen* ("spectres") join the procession, often stopping to invite spectators to join them in the traditional circular dance. Visitors come from all over the world to see this colorful festival, which is followed by a night of revelry reminiscent of MARDI GRAS celebrations elsewhere.

**CONTACT:**  
Imst Tourism Office  
Johannesplatz 4  
Imst, Tirol 6460 Austria  
011-43-5412-6910; fax: 011-43-5412-69108  
info@imst.at

**SOURCES:**  
*BkFest-1937*, p. 29

◆ 2034 ◆ **Schubertiade**  
*Mid-June*

When Austrian composer Franz Schubert (1797-1828) participated in concerts put on for a small group of friends and fans, these intimate gatherings became known as "Schubertiads." Since 1976 the festival in honor of Schubert's music known as Schubertiade has attempted to recreate this tradition. Under the artistic direction of Hermann Prey, who retired as artistic director in 1984, a 10-year cycle of Schubert's symphonies, songs, and piano concertos has been planned in the exact order in which they were composed, with chamber music, choral music, and operas performed in between. Since 1984, however, the program has also included works by composers other than Schubert.

Initially the concerts were given at the Palace of Hohenems in Hohenems, Austria, with the Alps rising in the background. During the 1990s the festival moved to Feldkirch, and now the Schubertiade is held in the village of Schwarzenberg at the Angelika-Kauffmann-Saal, a beautiful timber-framed hall, at the Kleine Dorfsaal next door, and at the Hotel Post in the neighboring village of Bezau.

A number of ensembles known for their interpretations of Schubert's work have participated in the festival, including the Brandeis Quartet, the Franz Schubert Quartet, the Amadeus Quartet, and the Vienna Philharmonic Orchestra.

**CONTACT:**  
Schubertiade GmbH  
Villa Rosenthal  
Schweizer Strasse 1  
Postfach 100  
Hohenems, Vorarlberg A-6845  
Austria  
info@schubertiade.at  
www.schubertiade.at/

**SOURCES:**  
*MusFestEurBrit-1980*, p. 27

◆ 2035 ◆ **Schützenfest (Marksmen's Festival)**  
*July*

This event in Germany is a tradition going back 400 years. There are a number of marksmen's festivals held during the summer months. The biggest of these, in Hannover, is held for 10 days at the beginning of July and attracts about 200,000 spectators. It features merry-go-rounds, other carnival rides, and food booths, many serving sausage. The fair is highlighted by Europe's longest festival procession. There are

marksmen's brass-and-pipe bands, paraders in folk costumes, floats, and horse-drawn carriages. Other notable marksmen's festivals are in Düsseldorf in July and in Biberach in Baden-Württemberg in June or July. The Biberach festival has been celebrated every year since 1649 and features a procession of more than 1,000 costumed children.

**CONTACT:**  
Hannover Tourismus Service  
Ernst-August-Platz 2  
(neben dem Hauptbahnhof)  
Hannover, Lower Saxony 30159  
Germany  
011-49-511-12345-111; fax: 011-49-511-12345-112  
info@hannover-tourism.de

**SOURCES:**  
*AnnioHol-2000*, p. 126  
*FestWestEur-1958*, p. 74

◆ 2036 ◆ **Schutzengelfest (Festival of the Guardian Angel)**  
*Second Sunday in July*

A religious and social occasion in northern Switzerland observed since the 17th century. Its setting is the *Wildkirchli*, or "chapel in the wild," a cave in the Alpstein mountain range in the Appenzell Innerrhoden Canton. A Capuchin monk decided in 1621 that the cave, which is now renowned for prehistoric finds, was an ideal place for a mountain worship service. In 1679, Paulus Ulmann, a priest in nearby Appenzell, set up a foundation to ensure that services would continue.

The festival starts at 10 A.M. when a priest or monk from Appenzell conducts the worship service. Then, a yodelers' choir gives a festive concert, and participants start walking to the villages of Ebenalp or Aescher for feasting and dancing.

**CONTACT:**  
Switzerland Tourism  
Swiss Center  
608 Fifth Ave.  
New York, NY 10020  
877-Switzerland (794-8037) or  
212-757-5944; fax: 212-262-6116  
info.usa@switzerland.com

◆ 2037 ◆ **Schwenkfelder Thanksgiving (Gedaechtnisz Tag)**  
*September 24*

The Schwenkfelders who now live in Pennsylvania Dutch country are the descendants of a small Protestant sect that sprang up in Germany around the time of the Reformation. They were followers of Caspar Schwenkfeld (1489-1561), a Silesian Reformation theologian who founded the movement called "Reformation by the Middle Way." He and his followers separated themselves from orthodox Protestant circles and formed the small societies and brotherhoods that still survive in the United States as the Schwenkfelder Church, or "Confessors of the Glory of Christ."

In 1733 a handful of Schwenkfelders' followers arrived in Philadelphia, and a second group emigrated from Germany on September 22, 1734. The next day they swore their allegiance to the British king, then they spent the following day, September 24, expressing their gratitude to God for having delivered them from persecution. In the Pennsylvania Dutch

counties where Schwenkfelders still live, this day is observed as a special THANKSGIVING Day.

**CONTACT:**

Central Schwenkfelder Church  
P.O. Box 67  
Valley Forge Rd.  
Worcester, PA 19490  
610-584-4480; fax: 610-584-5761  
www.centralschwenkfelder.com/

**SOURCES:**

*AnnivHol-2000*, p. 160  
*DaysCustFaith-1957*, p. 241

◆ 2038 ◆ **Sea Music Festival**

*Second weekend in June*

The only event of its kind in the Western Hemisphere, the annual Sea Music Festival takes place during the second weekend in June at Mystic Seaport Museum in Mystic, Connecticut. Since 1980 the ships and exhibits representing a 19th-century maritime village along the Mystic River have been the backdrop for more than 40 musicians and chanteys (pronounced SHANT-ee) singers from around the world. The festival, attracting about 10,000 visitors, is a tribute to the music that has been an integral part of shipboard life since the 16th century.

The festival offers performances of chanteys, or sailors' work songs, as well as "forebitters"—songs sung for entertainment. Most of the lyrics and melodies are of British or Irish origin, although many incorporate American fiddle tunes, African-American minstrel ditties, older ballads, and the popular music of the time. Chanteys helped the sailor maintain the rhythm of a tedious job. In fact, it was considered bad luck to sing a chanted when no work was being done.

The event features daytime and evening concerts Thursday through Sunday, symposia, workshops, and a dance. There is also a special preview concert for museum members that highlights a well-known performer each year.

**CONTACT:**

Mystic Seaport Museum  
75 Greenmanville Ave.  
P.O. Box 6000  
Mystic, CT 06355-0990  
888-9SEAPORT (73-2767) or 860-  
572-5315 (visitor info.)  
visitor.services@mysticseaport.  
org  
www.mysticseaport.org/

◆ 2039 ◆ **Sea Offering Ceremonies**

*Varies*

Offering ceremonies are an important practice in some Japanese religious groups, and are often observed by fishermen in coastal towns at various times of the year as their way of giving thanks to the sea god for their livelihood and of asking for his protection during the coming year.

In some places the Sea Offering Ceremony coincides with a major Muslim holiday. At Klidang Beach in Central Java, for example, it is held as part of ID AL-FITR. In Malang, East Java, it coincides with MAWLID AL-NABI, the Prophet Muhammad's birthday observance.

The offering ceremony held every August in Tegal, Central Java, is in many ways characteristic. There is a feast and a puppet show the night before the ceremony. In the morning, the fishermen bring their offerings down to the beach. A

convoy of decorated boats sets out to sea, and the offerings—which often include food, flowers, or a bull's head—are thrown into the water.

**CONTACT:**

Central Java Provincial Tourism  
Office  
Jl. Madukoro Blok BB  
1-D Komplek PRPP  
Semarang, Central Java 50144 In-  
donesia  
011-62-24-760-8570; fax: 011-62-  
24-760-8573  
tourism@central-java-tourism.  
com

**SOURCES:**

*IntlThFolk-1979*, p. 223

East Java Government Tourism  
Service

Jl. Wisata Menanggal  
Surabaya  
East Java, Indonesia  
011-62-31-853-1814; fax: 011-62-  
31-853-1822  
www.eastjava.com/pariwisata/

◆ 2040 ◆ **Seafair**

*July-August*

Seafair is an annual summer festival for residents of and visitors to the Greater Puget Sound region of northwest Washington state. The three-week festival features more than 40 educational, cultural, and sporting events, most of which are water-related. It begins with the Pirates' Landing at Alki Beach in West Seattle and includes concerts, a torchlight parade, hydroplane races on Lake Washington, and Bon Odori (Japanese folk dancing) performances (*see also* OBON FESTIVAL). Local businesspeople are honored by being named Commodores, and scholarships are awarded to the festival Queen and Sea Princesses. Seafair claims to be one of the largest festivals in the United States, attracting more than 54 million visitors annually.

**CONTACT:**

Seafair  
2200 Sixth Ave., Ste. 400  
Seattle, WA 98121  
206-728-0123; fax: 206-728-9506  
info@seafair.com  
www.seafair.com and www.sea  
fairpirates.org/

**SOURCES:**

*GdUSFest-1984*, p. 208

◆ 2041 ◆ **Sealing the Frost**

*Early April*

The Cuchumatán Indians of Santa Eulalia in northern Guatemala hold a rather risky ceremony every year early in the planting season. The town of Santa Eulalia is perched high in the mountains and the Indians traditionally believe that the cold frost resides in a crack over the edge of a cliff outside town. In order to protect the new crops from a late frost, the religious leaders in town lead a procession to the cliff. They tie a rope around the waist of one of the leaders and lower him over the edge where he fills in the crack with cement to keep the frost in.

**SOURCES:**

*BkHolWrld-1986*, Apr 8  
*FiestaTime-1965*, p. 61



◆ 2042 ◆ **Sebring 12-Hour Race**

March

The **International Grand Prix Sports Car 12-Hour Endurance Race** held every year in March ranks with the INDIANAPOLIS 500 and LE MANS as one of the three great auto races in the world. Held in Sebring, Florida, since 1950, the event draws nearly 100,000 spectators and has featured such world-renowned drivers as Mario Andretti, Juan Fangio of Argentina, and Stirling Moss of England.

**CONTACT:**

Sebring International Raceway  
113 Midway Dr.  
Sebring, FL 33870  
800-626-RACE (7223) or 863-655-1442; fax: 863-655-1777  
sirracc@sebringraceway.com  
www.sebringraceway.com

**SOURCES:**

*GdUSFest-1984*, p. 36

◆ 2043 ◆ **Sechseläuten**

Third Monday of April and preceding Sunday

A colorful springtime festival in Zurich, Switzerland, that ushers in spring by exploding the *Böögg* ("snowman"), the symbol of winter. *Sechseläuten* means the "six-o'clock ringing," and the present custom stems from the 14th-century practice of ringing the cathedral bells at six in the evening (instead of wintertime seven) to proclaim the earlier end of the spring and summer work day. The first ringing of the six o'clock bell was a good excuse for a celebration.

Festivities begin with a children's parade on Sunday, with the children in historical costumes and accompanied by the *Böögg*, which is stuffed with cotton wadding and firecrackers. On Monday, members of the guilds (formerly, associations of craftsmen, but now social groups) parade through the flag-festooned city in medieval costumes, accompanied by bands. Everyone converges at Sechseläutenplatz on the shore of Lake Zurich at six that evening, the bells ring, groups on horseback gallop around the *Böögg* to the music of a hunting march, and then the *Böögg* explodes and burns. Torchlight parades go on into the night, and feasts are held at guild halls.

**CONTACT:**

Zurich Tourism Office  
Bahnhofbrücke 1  
Zurich CH-8023 Switzerland  
011-41-1-215-4000; fax: 011-41-1-215-4044  
information@zurichtourism.ch  
www.zurichtourism.ch (click on 'Events & Fairs')

**SOURCES:**

*AnnivHol-2000*, p. 71  
*BkFest-1937*, p. 317  
*BkHolWrld-1986*, Apr 19  
*FestWestEur-1958*, p. 227

**Secretaries Week**

See **Administrative Professionals Week**

◆ 2044 ◆ **Seged**

November; 29th day of eighth lunar month

This is a religious festival of unclear origin observed only by Ethiopian Jews known as the Falashas or the Beta Israel. It begins with a procession up a hill to the place where the ritual will be held. The participants wear clean, preferably white, clothes with colored fringe, symbolic of the state of

purity in which they have kept themselves by avoiding sexual intercourse and bodily contact with non-Falashas for seven days. The priests, who lead the procession, sing prayers and carry the *Orit* (the Jewish scriptures in Geez—an ancient local language—written on parchment) and other holy books wrapped in colored cloth. Everyone who climbs the hill carries a stone, which is placed on an already existing circular wall marking the holy area where the *Orit* will be placed.

The ceremony itself includes a commemoration of the dead, where those who wish to honor their deceased relatives place a seed of grain on the stone wall for each relative and say a special prayer. There are also readings from the *Orit* and donations of money to the priests. After the service is over, the procession moves back down the hill to the prayerhouse, where food for the communal meal—usually *indjāra* (bread), *kay wot* (meat stew), and *t'alla* (beer)—is distributed. The remainder of the day is spent in non-religious festivities, especially singing and dancing to the music of *masānqos* (one-stringed bowed lutes).

**SOURCES:**

*FolkWrldHol-1999*, p. 627

◆ 2045 ◆ **Seijin-no-Hi (Adults Day; Coming-of-Age Day)**

Second Monday in January

A national holiday in Japan honoring those who reached their 20th birthday (voting age) in the previous year. Gatherings, usually with speakers, are held in community centers where the honorees show off their new adult finery. A traditional archery contest is held on this day at Sanjusangendo Temple in Kyoto, with people from throughout Japan participating. Until 2000 Seijin-no-Hi was observed on January 15, but now it is celebrated on the second Monday in January.

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/january/seijinshiki.html

**SOURCES:**

*AnnivHol-2000*, p. 9  
*FolkWrldHol-1999*, p. 37

◆ 2046 ◆ **Sekaten**

12th day of the Muslim month of Rabi al-Awwal

The Prophet Muhammad's birthday, MAWLID AL-NABI, is a public holiday in Indonesia and is celebrated with the festival of Sekaten on the island of Java. Religious ceremonies, including recitations from the Qur'an, the Muslim holy book, coexist with traditional Javanese dances and music.

In the city of Yogyakarta, a procession of *gamelan* musical instruments begins at the palace, or *keraton*, and parades to the Great Mosque. A gamelon is a group of mostly percussion instruments, such as gongs, drums, and xylophones, that comprise an Indonesian orchestra. Gamelans are stored in the palace, but come out for this festive occasion to provide music for worshippers and spectators. Javanese dances and shadow puppet plays are also performed on Sekaten.

**CONTACT:**

Indonesian Embassy  
Information Dept.  
2020 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-775-5200; fax: 202-775-5365  
Information@embassyofindonesia.org/  
donesia.org  
www.embassyofindonesia.org/  
general/

**SOURCES:**

*FestWrld: Indonesia-1997*, p. 8

◆ 2047 ◆ **Semana Criolla (Gaucho Festival)**

*Between March 15 and April 18; during Holy Week*

Gauchos—Latin American cowboys—are highly revered in Uruguay, where for more than 150 years they fought the Indians and ruled the plains. Semana Criolla, a three-week festival that pays tribute to gauchos, coincides with the observance of HOLY WEEK. In the Prado, a park in Montevideo, men in typical gaucho dress—high boots, baggy pants, ponchos, and cowboy hats—compete against each other in horsemanship, lassoing, and bronco-busting, much like a rodeo in the western United States.

The bronco-busting is the highlight of the gaucho festival, and contestants come from all over the country to undergo a screening process designed to select the best applicants for the competitions. There is as much emphasis on elegant costumes and beautiful saddles as there is on the skills involved, and occasionally female gauchos make a name for themselves by appearing in this event.

**CONTACT:**

Uruguay Tourist Bureau  
1077 Ponce de Leon Blvd.  
Coral Gables, FL 33134  
877-878-4829 or 305-443-9764;  
fax: 305-443-7802  
urumia@bellsouth.net

**SOURCES:**

*FiestaTime-1965*, p. 68

◆ 2048 ◆ **Semana Santa in Guatemala**

*Between March 15 and April 18; Palm Sunday to Easter*

Semana Santa, or HOLY WEEK, is without doubt the biggest occasion of the year in Antigua, the old colonial capital of Guatemala, and one of the largest EASTER celebrations in the New World. Thousands of tourists and believers come to the city to witness this massive display of religious theater. The entire Passion play, beginning with Jesus' entry into Jerusalem on PALM SUNDAY and ending with his Resurrection on Easter, is reenacted in the streets of Antigua—complete with armor-clad Roman soldiers on horseback, who charge through the town early on GOOD FRIDAY looking for Jesus. Men in purple robes and accompanied by Roman soldiers take turns carrying *andas* ("floats") through the streets.

**CONTACT:**

Guatemala Tourist Commission  
888-INGUAT1 (464-8281)  
informacion@inguat.gob.gt  
www.guatemala.travel.com.gt/  
iantigua.htm

**SOURCES:**

*EncyEaster-2002*, p. 257  
*FiestaTime-1965*, p. 76  
*FolkWrldHol-1999*, p. 232

◆ 2049 ◆ **Semik**

*May-June; seventh Thursday after Easter*

In pre-revolutionary Russia, Semik—from *semy*, meaning "the seventh"—took place on the seventh Thursday after EASTER and was observed primarily by young girls. They would go to the woods and pick birch branches, decorating them with ribbons and wreaths. Then they would throw the wreaths into the nearest brook or river. If the wreath stayed on the surface, it meant that they would be married in a year, but if it sank, it meant that they would remain single—or, if married, would soon be widowed. In some areas the wreaths were hung on trees, and as long as they remained there, the girls would have good fortune. Another custom associated with the Semik was the performance of traditional songs and dances by young girls and boys in the forest, often around a decorated birch tree.

In pagan times, the Semik was the feast of a wood god, celebrated at the time of year when the new leaves first appeared on the trees. Since it was the young girls who spent most of their time in the forest picking berries and mushrooms while the women worked in the fields, it is likely that the wreaths hung on the trees were at one time an offering to the wood god.

See also WIANKI FESTIVAL OF WREATHS

**SOURCES:**

*FolkWrldHol-1999*, p. 350  
*OxYear-1999*, p. 645

◆ 2050 ◆ **Sending the Winter Dress**

*October-November; first day of 10th lunar month*

This is the day on which the Chinese send winter clothes to their dead ancestors. They are not real items of clothing but paper replicas. People display the paper clothes in their homes before wrapping them up and addressing them. That done, families proceed to the graves of their departed ones and burn the packages.

This is one of three annual occasions in remembrance of ancestors who have passed on; the other two are CHUNG YEUNG and QING MING.

**SOURCES:**

*FolkWrldHol-1999*, p. 617

◆ 2051 ◆ **Senegal Independence Day**

*April 4*

Senegal celebrates its independence from France on April 4, 1960. France gradually had been gaining control over the area since the 17th century.

This national holiday is celebrated all over the country, but festivities are particularly grand in the capital city of Dakar.

**CONTACT:**

Senegal Embassy  
2112 Wyoming Ave., N.W.  
Washington, DC 20008  
202-234-0540

**SOURCES:**

*AnnivHol-2000*, p. 57  
*NatlHolWrld-1968*, p. 46

◆ 2052 ◆ **Señor de los Milagros**

October 18-28

A religious brotherhood affiliated with the church of Las Nazarenas in Lima, Peru, has maintained an annual devotional procession that began in the 17th century. This devotion centers on a painting of Christ, known as Señor de los Milagros, or Lord of the Miracles. The artist of the painting was an Angolan man brought to Peru as a slave in the 1600s. He lived on a plantation in the Pachacamilla area of Lima and there painted the image of the crucified, brown-skinned Jesus on a wall. This wall painting survived several attempts to erase it and at least one earthquake, in 1746. For these reasons, area Roman Catholics believed it to be a unusual image of Christ that required protection and special attention.

Many men are required to carry the two-ton litter upon which rests the portion of the wall with the painting of Señor de los Milagros. Held between October 18-28, the procession attracts thousands of people, making it one of the most well attended processions in South America. This time of year is sometimes referred to as Purple Spring, because October is springtime in Peru and because nearly everyone dresses in purple for the occasion.

Along the route—which starts at the church of Las Nazarenas and winds its way through the streets of Lima until it reaches the church of La Merced—food stands offer numerous delicacies, especially the traditional favorite sweet, *Turrón de Doña Pepa*. The throngs of people who visit Lima in October for the Señor de los Milagros can also attend a series of bullfights at the Plaza de Acho.

**CONTACT:**  
Commission for the Promotion  
of Peru  
Calle Uno Oeste No. 50  
Urb. Córpac  
Lima 27 Peru  
011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe  
www.peru.org.pe (click on “Cul-  
ture & Traditions,” then “Tra-  
ditional Festivities”)

**SOURCES:**  
*BkFestHolWrld-1970*, p. 95  
*FestWrld: Peru-1998*, p. 24  
*FiestaTime-1965*, p. 157

◆ 2053 ◆ **Señor de los Temblores Procession**

Monday before Easter

There is a legend in Peru that early in the 17th century, some men from the port city of Callao discovered an unusual box while out fishing. The shape of the floating box led them to believe that a crucifix might be concealed within, and they brought news of their discovery to Lima church authorities. The church authorities wanted the box brought to them, but it was so heavy that no one was able to lift it. When they resolved to have the box taken to Ayacucho, the box also became mysteriously heavy. But when someone suggested it be sent to Cuzco, the box suddenly lightened—which all present interpreted as a sign that the image in the box desired to go there.

Shortly after it was installed in a chapel of the unfinished cathedral in Cuzco, the city was hit by the terrible earthquake of 1650. The earth shook for three days, and it didn't stop until the crucifix was taken from the undamaged church and carried into the streets. Thereafter, it was called el Señor de

los Temblores (Lord of the Earthquakes), and the people believed that it protected Cuzco from earthquakes for almost 300 years.

To commemorate this event, the Quechua Indians of Cuzco take the Lord of the Earthquakes out in procession every year on the Monday before EASTER. Before it leaves the church, however, it is carefully dusted and dressed in white, lace-trimmed panties, which are then covered first with a white loincloth and then with a black velvet one. The statue wears no clothes on its arms or chest, although it wears a curly wig topped by a gold crown. It is carried in the procession by thirty men bearing a heavy litter made of solid silver, and Quechua Indians carrying lighted candles lay down a “carpet” of red flower petals for the Señor to pass over. With church officials bringing up the rear, the procession stops at various churches throughout the city, where the litter enters the church. Few brave a look directly into the Señor's face, as tradition holds that a single glance from the statue indicates that one will die in the year to come.

Although Cuzco suffered a serious earthquake in 1941, the Indians maintain faith in the image's power to protect them.

**CONTACT:**  
Commission for the Promotion  
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Calle Uno Oeste No. 50  
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011-51-14-224-3131; fax: 011-51-  
14-224-7134  
postmaster@promperu.gob.pe  
www.peru.org.pe/ (click on  
“Culture & Traditions” then  
“Traditional Festivities”)

**SOURCES:**  
*FiestaTime-1965*, p. 64

◆ 2054 ◆ **Serreta, Festa da**

September 8-15

The Festa da Serreta that has been held annually since 1932 in Gustine, California, is based on a similar festival held on the island of Terceira in the Azores, from which many of Gustine's residents emigrated. It is held in honor of *Nossa Senhora dos Milagres*, “Our Lady of Miracles,” for whom a 16th-century priest built a small chapel in the Azorean village of Serreta.

The week-long festival attracts thousands of visitors. Highlights include the *Bodo do Leite* (“Banquet of Milk”) fresh-drawn from the cows as is the practice in the Azores. There are also *cantórias ao desafio* (extemporaneous song contests), which draw contestants from all over California and even some Azoreans.

The image of *Nossa Senhora* is carried in a procession from the church to a portable chapel, or *capela*, that is brought out specifically for use on this occasion. A group of women sit in the chapel and watch over the donations of money that are left there. Another festival event is the traditional bullfight, which takes place in a rectangular arena. The bull is held by a long rope, his horns are padded, and the men do not so much fight him as play with him.

**CONTACT:**

Our Lady of Miracles Church  
307 Linden Ave.  
Gustine, CA 95322-6692  
209-854-6692

Portuguese National Tourist  
Office

590 Fifth Ave., 4th Fl.  
New York, NY 10036  
800-767-8842 or 212-354-4403;  
fax: 212-764-6137  
tourism@portugal.org

**SOURCES:**

*FolkAmerHol-1999*, p. 376

◆ 2055 ◆ **Setsubun (Bean-Throwing Festival)**

*February 3 or 4*

A ceremony observed in all major temples throughout Japan to mark the last day of winter according to the lunar calendar. People throng temple grounds where the priests or stars such as actors and sumo wrestlers throw dried beans to the crowd who shout, "Fortune in, goblins out!" Some people also decorate their doorways with sardine heads, because the evil spirits don't like their smell. Beans caught at the temple are brought home to drive out evil there.

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/  
february/setsubun.html

**SOURCES:**

*AnnivHol-2000*, p. 19  
*BkFest-1937*, p. 196  
*BkHolWrld-1986*, Feb 3  
*DictFolkMyth-1984*, p. 541  
*FolkWrldHol-1999*, p. 111

◆ 2056 ◆ **Seven Sisters Festival**

*July-August; seventh day of seventh lunar month*

A celebration for would-be lovers, observed in China, Korea, Taiwan, and Hong Kong. It is based on an ancient Chinese legend and is also known as the **Maiden's Festival**, **Double Seventh**, **Chhit Sek**, and **CHILSEOG**. In the legend, an orphaned cowherd is forced from his home by his elder brother and sister-in-law, who give him only a broken-down cart, an ox, and a tiny piece of land. The ox, called Elder Brother the Ox, takes pity on the cowherd, and tells him that on a certain day seven girls will visit earth from heaven to bathe in a nearby river. If the young man steals the clothes of any one of the girls, she will marry him.

The cowherd steals the clothes of the Seventh Maiden. They fall in love, marry, and live happily for three years, when she is ordered back to heaven by the gods. When the cowherd dies, he becomes immortal, but the Queen Mother of the Western Heaven keeps the two apart by drawing a line across the sky—the Silver River, or Milky Way. They can cross this only once a year, on the seventh day of the seventh month, on a bridge formed by thousands of magpies.

On the sixth day of the seventh month, unmarried men pay homage to the cowherd, and on the seventh day, young unmarried women make offerings of combs, mirrors, paper flowers, and powder puffs to the Seventh Maiden. The festival is celebrated chiefly at home, but in Hong Kong young women also visit Lover's Rock on Bowen Road on Hong Kong Island to burn *joss* ('incense') sticks, lay offerings at the rock, and consult soothsayers.

See also TANABATA

**CONTACT:**

Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428  
nycwwo@hktb.com  
www.discoverhongkong.com/  
eng/heritage/festivals/he\_  
fest\_seve.jhtml

**SOURCES:**

*BkFest-1937*, p. 79  
*BkHolWrld-1986*, Aug 10  
*DictFolkMyth-1984*, p. 216  
*EncyRel-1987*, vol. 3, p. 326  
*FolkWrldHol-1999*, p. 452  
*OxYear-1999*, p. 702

◆ 2057 ◆ **Seville Fair**

*April*

Over the past century, the Seville Fair, also known as the **April Fair**, has developed into one of Spain's major spectacles. Originally a market for livestock, the fair with its multi-colored tents, wreaths, and paper lanterns now transforms the city of Seville. The singing, dancing, and drinking go on for a week, and a sense of joyousness pervades the city. The week's activities include a parade of riders and a number of bullfights held in the Plaza de la Maestranza (equestrian parade ground)—now considered the "cathedral" of bullfighting.

**CONTACT:**

Tourism Consortium  
Bldg. Laredo Sq.  
San Francisco, 19 4°  
Seville 41004 Spain  
011-34-954592915; fax: 011-34-  
954590919  
turismo@sevilla.org  
www.turismo.sevilla.org

**SOURCES:**

*AnnivHol-2000*, p. 87  
*FestWestEur-1958*, p. 194  
*GdWrldFest-1985*, p. 163  
*IntlThFolk-1979*, p. 342

◆ 2058 ◆ **Seward's Day**

*Last Monday in March*

When William Henry Seward, secretary of state for President Andrew Johnson, signed the treaty authorizing the purchase of Alaska from Czarist Russia for \$7 million on March 30, 1867, most Americans thought he was crazy. They called it "Seward's folly," "Seward's icebox," and "Johnson's polar bear garden." But public opinion quickly changed when gold was discovered in the region.

Since that time, Alaska's natural resources have paid back the initial investment many times over. Its natural gas, coal, and oil reserves, in addition to its seafood and lumber industries, have proved to be far more valuable than its gold. Unfortunately, Seward did not live to see his foresight commemorated as a legal holiday in the state of Alaska. The purchase of Alaska is now widely regarded as the crowning achievement of both William Seward and President Johnson. (See ALASKA DAY.)

**CONTACT:**

Library of Congress  
American Memory online exhibit  
101 Independence Ave., S.E.  
Washington, DC 20540  
202-707-5000  
memory.loc.gov/ammem/to  
day/mar30.html

**SOURCES:**

*AmerBkDays-2000*, p. 243  
*AnnivHol-2000*, p. 54  
*BkHolWrld-1986*, Mar 30  
*DictDays-1988*, p. 109

◆ 2059 ◆ **Seychelles Independence Day**

June 29

Also known as **Republic Day**, this national holiday commemorates Seychelles' transition to an independent republic on this day in 1976. It had been a British colony since 1903. Before that, it was a dependency of Mauritius, which was ruled by France.

When Seychelles became independent, the people had a three-month-long party.

**CONTACT:**  
Seychelles Mission to the U.N.  
800 Second Ave., Ste. 400C  
New York, NY 10017  
212-972-1785; fax: 212-972-1786

**SOURCES:**  
*AnniHol-2000*, p. 108

◆ 2060 ◆ **Seychelles Liberation Day**

June 5

Less than a year after gaining independence (see above), a coup overthrew the government. Two major political parties had developed in Seychelles, the Seychelles Democratic Party (SDP) and the Seychelles People's United Party (SPUP). James Mancham, the leader of the SDP party, which won the majority vote, became president, and France Albert Rene became prime minister. Rene's supporters led the overthrow and ousted Mancham on June 5, 1977, an event commemorated as a public holiday on Liberation Day.

**CONTACT:**  
Seychelles Mission to the U.N.  
800 Second Ave., Ste. 400C  
New York, NY 10017  
212-972-1785; fax: 212-972-1786

◆ 2061 ◆ **Shab-Barat**

14th day of Islamic month of Sha'ban

Shab-Barat (or **Shab-i-Barat**, **Shaaban**) is a time when Muslims—particularly those in India and Pakistan—ask Allah to forgive the people they know who have died. They often spend the night in mosques praying and reading the Qur'an, and they visit graveyards to pray for the souls of their friends and ancestors. They also celebrate Allah's mercy by setting off fireworks, illuminating the outsides of their mosques, and giving food to the poor.

Also known as **Laylat al-Bara'ah**, or the **Night of Forgiveness**, Shab-Barat is a time of intense prayer in preparing for RAMADAN, for it is believed that this is the night on which God fixes the destinies of humans for the coming year and sins are absolved.

**SOURCES:**  
*BkHolWrld-1986*, May 13  
*FolkWrldHol-1999*, p. 661  
*OxYear-1999*, p. 733  
*RelHolCal-2004*, p. 147

◆ 2062 ◆ **Shah Abdul Latif Death Festival**

14th-16th days of Islamic month of Safar

A celebration of the death of poet-musician Shah Abdul Latif (1689-1752) at Bhit Shah, Sindh, Pakistan. He was one of the most beloved of Pakistan's mystic Sufi poet-musicians who founded a music tradition based on popular themes and

using folk melodies. He was the author of the *Risalo*, the best-known collection of romantic poetry in the Sindhi language; its heroes and heroines have become symbols of the oppression of Sindh by foreign occupiers.

At Latif's *urs*, or "death festival," a huge fair takes place outside the poet's shrine. There are wrestling matches (a popular entertainment in Sindh), a circus, theater, and numerous food and souvenir booths. Inside the shrine the atmosphere is quiet, and there is devotional singing by well-known Sindh groups. The main event of the *urs* is a concert at which the annual Latif Award is presented to the best performers.

**CONTACT:**  
Government of Sindh  
[www.sindh.gov.pk/](http://www.sindh.gov.pk/) (click "History, Culture & Geography")

Sindh Dept. of Tourism  
114-115, Block C  
Sea Breeze Pl.  
Shahrah-e-Faisal  
Karachi, Pakistan  
011-92-6064-7788530; fax: 011-92-6064-7782706  
[info@sptc.gov.pk](mailto:info@sptc.gov.pk)

◆ 2063 ◆ **Shaheed Day**

February 21

Shaheed or **Shahid Day** is a national day of mourning in Bangladesh. Before becoming an autonomous country in 1971 (see BANGLADESH INDEPENDENCE DAY), this land had been East Pakistan ever since all of India gained independence from Britain in 1947. As East Pakistan, the country was poorer and less powerful than West Pakistan (now Pakistan), where the central government was. East Pakistan paid its taxes to West Pakistan, which gave East Pakistan little economic support in return. In addition, West Pakistan wanted to make its language, Urdu, the only official language of both Pakistans. Most of the people in East Pakistan spoke Bengali (some of the Indian region of Bengal became East Pakistan in 1947), and they were strongly opposed to the restriction of the use of their language in government and commerce.

In 1952 university students held protests which erupted in violence. Lives were lost, and as a memorial, people form a procession from the Azimpur graveyard on February 21 each year.

**CONTACT:**  
Bangladesh Government Web Site  
[info@pmo.bdonline.com](mailto:info@pmo.bdonline.com)  
[www.bangladeshgov.org/pmo/21february/index.htm](http://www.bangladeshgov.org/pmo/21february/index.htm)

**SOURCES:**  
*AnniHol-2000*, p. 30

◆ 2064 ◆ **Shahi Durbar**

Last week in February

The annual fair known as Shahi Durbar takes place in the town of Sibi in the Baluchistan Province of Pakistan. The event goes back to the 15th century when it centered around a gathering of tribal elders (*darbar* means "royal gathering"), and it is still an occasion for local politicians to speechify and debate each other. But it also features an agricultural

fair, a handicraft market, and numerous sporting events, including horse racing, tent pegging, wrestling, and cock-fighting. Relatively few foreigners come to the fair, but it represents a unique opportunity to observe the traditional customs and costumes of the tribal people of Baluchistan.

**CONTACT:**  
Pakistan Tourist Development  
Corporation  
P.O. Box 1465  
Agha Khan Rd., Markaz F-6  
Islamabad, Pakistan 44000  
011-92-51-921-2760; fax: 011-92-  
51-920-4027  
tourism@isb.comsats.net.pk  
www.tourism.gov.pk

**SOURCES:**  
*WildPlanet-1995*, p. 279

◆ 2065 ◆ **Shahrewar, Feast of**

*January, August, December; 4th day of  
Shahrewar, the 6th Zoroastrian month*

The Feast of Shahrewar is one of the "sacred name days" in the Zoroastrian religion, where the day and the month share the name of the same *yazata* or spiritual being—in this case, Shahrewar, who represents Desirable (or Benevolent) Dominion and who presides over metals and minerals. Because there are actually three different Zoroastrian calendars in use by widely separated Zoroastrian communities, the Feast of Shahrewar occurs in either January, August, or December.

Among the followers of Persian prophet Zoroaster (also known as Zarathushtra, believed to have lived around 1200 B.C.), a name-day feast is observed with religious ceremonies in fire temples, meeting halls, or private homes.

There are only about 100,000 followers of Zoroastrianism today, and most of them live in northwestern India or Iran. Smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**  
*RelHolCal-2004*, p. 67

◆ 2066 ◆ **Shaker Festivals**

*Various*

Shakers are members of the United Society of Believers in Christ's Second Appearing, a celibate sect founded in 1747 in England. The Society, an offshoot of the Quakers, adopted ritual practices such as shaking, shouting, dancing, whirling, and singing in tongues, hence the nickname "Shakers." Communal settlements were established in the United States by Shaker leader Ann LEE, an Englishwoman known to her followers as Mother Ann and thought to be the first of the Believers to experience the constant indwelling of the spirit of Christ. She came to America in 1774 and founded the first Shaker church in what is now Watervliet, New York. The Shaker movement later spread throughout New England, Kentucky, Ohio, and Indiana. It reached its peak in the 1840s with a total membership of about 6,000. By 1905 the movement counted only 1,000 adherents. Today less than a dozen Shakers remain, living together in a small community at Sabbathday Lake, Maine.

The simple lines of Shaker furniture and other crafts strongly influenced American furniture design. What's more, craftspeople from these inventive communities designed the first screw propeller, rotary harrow, clothespin, and other items.

A number of Shaker festivals take place at Shaker museums and historic villages across the country. In South Union, Kentucky, the Shaker Museum hosts "Civil War Days" in mid-August, a two-day recreation of life in South Union's Shaker community during the Civil War. In late September the Museum sponsors "Harvest Day," an event that allows visitors to experience a day in a Shaker community around harvest time in the 1870s.

The Shaker Village of Pleasant Hill, Kentucky, holds a "Day of Releasement" in late July, in which visitors experience life in a Shaker community on a day off from work. They also celebrate a "Shaker Fourth" on the FOURTH OF JULY, recreating a typical Shaker Independence Day. Various Shaker villages and museums honor Mother Ann Day on August 5, in which they celebrate the life of Shaker leader Ann Lee.

**CONTACT:**  
Shaker Museum  
P.O. Box 30  
South Union, KY 42283  
800-811-8379 or 270-542-4167;  
fax: 270-542-7558  
shakmus@logantele.com  
www.shakermuseum.com

Sabbathday Lake Shaker Village  
Museum  
707 Shaker Road  
New Gloucester, ME 04260  
207-926-4597  
usshakers@aol.com  
www.shaker.lib.me.us

Shaker Heritage Society  
1848 Shaker Meeting House  
875 Watervliet Shaker Rd., Ste. 2  
Albany, NY 12211  
518-456-7890; fax: 518-452-7348  
shakerwv@crisny.org  
www.crisny.org/not-for-profit/  
shakerwv/

◆ 2067 ◆ **Shakespeare's Birthday**

*April 23*

No one really knows the exact date of William Shakespeare's birth, although he was baptized on April 26, 1564, and died on April 23, 1616. April 23 is also St. GEORGE'S DAY, and this may be why it was decided to observe the birth of England's greatest poet and dramatist on the feast day of England's patron saint. Special pageants are held at Stratford-upon-Avon in Warwickshire, where Shakespeare was born and where thousands of tourists go each year to see his plays performed.

**CONTACT:**  
Stratford-upon-Avon Tourist In-  
formation Center  
Bridgefoot  
Stratford-upon-Avon, Warwick-  
shire CV37 6GW United  
Kingdom  
011-44-1789-293-127; fax: 011-44-  
1789-295-262  
stratfordtic@shakespeare-coun-  
try.co.uk  
www.stratford-upon-avon.co.  
uk/index.htm

**SOURCES:**  
*AmerBkDays-2000*, p. 308  
*BkDays-1864*, vol. I, p. 542  
*DictDays-1988*, p. 109

The Shakespeare Centre  
Henley St.  
Stratford-upon-Avon, Warwick-  
shire CV37 6QW United  
Kingdom  
011-44-1789-204-016; fax: 011-44-  
1789-263-138  
reception@shakespeare.org.uk  
www.shakespeare.org.uk

◆ 2068 ◆ **Shalako Ceremonial**

*Late November or early December*

One of the most impressive of the Pueblo Indian dances, held at the Zuni Pueblo in southwestern New Mexico. In this ceremony of all-night dancing and chants, houses are blessed, the dead are commemorated, and prayers are offered for good health and good weather in the coming year. The dance features towering masked figures with beaks who represent messengers from the rainmakers. They make clacking noises as they approach designated houses, and once inside the houses, they remove their masks, chant, and share food. Other figures taking part in the ceremonial are rain gods, warriors carrying whips, and the fire god, who is depicted by a young boy. The dancing goes on all through the cold night. The following morning, there are foot races.

**CONTACT:**  
Pueblo Cultural Center  
2401 12th St., N.W.  
Albuquerque, NM 87104  
800-766-4405 (outside NM) or  
505-843-7270  
info@indianpueblo.com  
www.indianpueblo.org/ipcc/  
(click on 'The Zuni Pueblo')

**SOURCES:**  
*DictFolkMyth-1984*, pp. 566,  
589, 1001  
*EncyNatAmerRel-2001*, p. 264  
*IndianAmer-1989*, pp. 290, 321  
*RelHolCal-2004*, p. 253

◆ 2069 ◆ **Sham el-Nessim**

*Between April 5 and May 9; Monday after  
Coptic Easter*

A national holiday and folk festival in Egypt, observed for thousands of years as a day to smell the breezes and celebrate spring. *Nessim* means "zephyr," the spring breeze, and *sham* means "to breathe in." While the date is set by the Coptic calendar, the holiday is now a non-religious national holiday observed by everyone as a family affair.

Traditionally, people pack picnics to have outings along the Nile River or in parks. Certain food is specified for the occasion: the main dish is *fessikh*, a kind of salted fish, and it's also traditional to have *mouloukhiya* (stuffed vine leaves) and eggs with decorated, colored shells. The foods are believed to prevent disease, and the eggs symbolize life. Vast numbers of fish are eaten in Cairo on Sham al-Nessim.

Other traditions call for placing freshly cut flowers at doors and windows, and putting a clove of garlic at the head of each bed to prevent boredom and fatigue for those who lie there.

At the time of the pharaohs, spring was celebrated with gifts of lotus flowers to wives or loved ones, and families enjoyed river outings on flower-decorated barges and *feluccas* (small sailing vessels).

**CONTACT:**  
Egypt Ministry of Information  
State Information Service

**SOURCES:**  
*BkFestHolWrld-1970*, p. 74  
*BkHolWrld-1986*, Apr 28

feedback@sis.gov.eg or chair  
man@sis.gov.eg  
www.sis.gov.eg/calendar/html/  
cleaster.htm *FolkWrldHol-1999*, p. 215

◆ 2070 ◆ **Shankaracharya Jayanti**

*April-May; fifth or 10th day of waxing half  
of Hindu month of Vaisakha*

Although he is believed to have lived between 788 and 820, Hindu tradition says that Adi Shankaracharya, one of India's greatest saint-philosophers, flourished in 200 B.C. He revived Brahmanism and raised Vedanta philosophy to new heights, producing a number of original philosophical works and commentaries on the Upanishads, Vedanta Sutras, and the *Bhagavad Gita*. Shankaracharya also composed many popular hymns, worked numerous miracles, and urged Hindus to devote themselves to God in all of his many forms and incarnations.

Shankaracharya's birthday, known as Shankaracharya Jayanti, is celebrated on the fifth day of Vaisakha in southern India and on the 10th day in northern India. It is usually spent fasting, meditating, and studying Shankaracharya's works.

**SOURCES:**  
*RelHolCal-2004*, p. 168

◆ 2071 ◆ **Sharad Purnima**

*September-October; full moon day of Hindu  
month of Asvina*

Hindus devote this day to the moon god, Hari. In the belief that *amrit* (elixir) is showered on the earth by moonbeams, they prepare *khir* (milk thickened with rice and mixed with sugar) on this day and offer it to Hari amid the ringing of bells and chanting of hymns. The mixture is left out in the moonshine all night so that it may absorb the amrit falling from the moon. The resulting *khir* is believed to possess special qualities. In the evening, the moon god is worshipped and offered food. The next morning, the specially prepared *khir* is given to the devotees.

**SOURCES:**  
*RelHolCal-2004*, p. 176

◆ 2072 ◆ **Shavuot (Shabuoth)**

*Between May 16 and June 13; Sivan 6-7*

Shavuot ("weeks") is the second of the three PILGRIM FESTIVALS (see also PASSOVER and SUKKOT). It follows Passover by 50 days and is also known in English as *Pentecost* from the Greek word meaning "fiftieth" (like the Christian PENTECOST, which comes 50 days after EASTER). It is also called the **Feast of Weeks** or **Feast of the Harvest**, because it originally marked the end of the seven weeks of the Passover barley harvest and the beginning of the wheat harvest. At one time, all adult male Jews were expected to bring their first *omer*, or "sheaf," of barley to the Temple in Jerusalem as a thanksgiving offering. Today dairy dishes are associated with Shavuot, particularly cheese blintzes.

After the period of Jewish slavery in Egypt, Shavuot took on a new meaning: it celebrated Moses' return from the top of Mt. Sinai with the two stone tablets containing the Ten

Commandments, the most fundamental laws of the Jewish faith, and is therefore also known as the **Festival of the Giving of the Law**. Orthodox and Conservative Jews in the Diaspora celebrate two days of Shavuot as full holidays, while Reform Jews and those living in Israel observe only the first day.

See also LAG BA-OMER

**CONTACT:**

Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/shavuot/

**SOURCES:**

*AmerBkDays-2000*, pp. 371, 435  
*BkFest-1937*, p. 208  
*BkFestHolWrld-1970*, p. 70  
*BkHolWrld-1986*, May 25  
*DaysCustFaith-1957*, pp. 137, 159, 161  
*DictWrldRel-1989*, pp. 155, 390, 564, 678  
*FestSaintDays-1915*, p. 119  
*FolkAmerHol-1999*, p. 243  
*FolkWrldHol-1999*, p. 382  
*OxYear-1999*, p. 728  
*RelHolCal-2004*, p. 52

◆ 2073 ◆ **Sheboygan Bratwurst Days**

*First weekend in August*

A celebration in Sheboygan, Wis., that is scented with the smoke from 3,000 to 4,000 bratwursts being grilled. Sheboygan, billing itself the "Bratwurst Capital of the World," or alternatively, the "Wurst City of the World," is the home of several large sausage factories that ship bratwurst around the country and of numerous smaller markets that make tons of brat. (*Brat*, incidentally, rhymes with *cat*, not *cat*.)

The celebration's main event is a parade led by a 13-foot-tall balloon Bavarian figure in lederhosen who is known as the *Bratmeister*, or "sausage master." In 1991, a highlight of the parade was a float carrying giant twin brats—two 130-pound brats on a hard roll made from 40 pounds of dough.

The point of the festival is to eat brats, and the smell of them cooking on outdoor grills permeates the city. There are a brat-and-pancake breakfast and a brat-eating contest. Other events include band concerts, a magic show, wrestling matches, competitions for children, and a stumpf-fiddle contest. The stumpf fiddle is an instrument combining bells, springs, BB-filled pie plates, wood blocks, and taxi horns on a wooden pole with a rubber ball at the bottom.

Germans settled in Sheboygan in the 1830s and 1840s and immediately began making sausage. In 1953, to celebrate the city's 100th birthday, a Bratwurst Day was held in August. The mayor's proclamation noted that the city "has achieved national fame and recognition for the exclusive manufacture of a special kind of roasting sausage . . ."

The celebration was canceled in 1966 because it had become too rowdy. In 1978 Bratwurst Days came back for the city's 125th anniversary. Today the festival attracts about 50,000 people.

**CONTACT:**

Sheboygan Jaycees  
P.O. Box 561  
Sheboygan, WI 53082-0561  
920-803-8980  
bratdays@sheboyganjaycees.com  
www.sheboyganjaycees.com

◆ 2074 ◆ **Sheelah's Day**

*March 18*

Even the Irish aren't exactly sure who Sheelah was. Some say she was St. Patrick's wife; some say his mother. But one thing that they all seem to agree on is how this day should be celebrated: by drinking whiskey. The shamrock worn on St. PATRICK'S DAY is supposed to be worn on the following day as well, until it is "drowned" in the last glass of the evening. If someone should drop his shamrock into his glass and drink it before the "drowning ceremony" takes place, he has no choice but to get a fresh shamrock and another glass.

**SOURCES:**

*AnnivHol-2000*, p. 47  
*DaysCustFaith-1957*, p. 81  
*DictDays-1988*, p. 110

◆ 2075 ◆ **Shellfish Gathering (Shiohi-gari)**

*April 4*

April 4 is approximately the date on which the tide is usually at its lowest in Japan. Families dress in brightly colored clothing and gather in coastal areas where the shellfish are known to be plentiful. They go out in boats decorated with red and white bunting and wait until the tide goes out and strands them on the bottom. Then they dig for clams, which they often cook and eat on the spot for lunch. Fishermen living nearby are more than willing to supplement their efforts, selling clams from their own stock to those whose digging has been unsuccessful. Most people buy a bag of shellfish to take home as well. The maritime police are usually kept busy rescuing those who go out too far and are caught by the incoming tide.

**SOURCES:**

*BkFestHolWrld-1970*, p. 76

◆ 2076 ◆ **Shembe Festival**

*First day in July to the last Sunday*

The Shembe Festival, named for Isaiah Shembe (c. 1870-1935), the sect's founder, is one of three annual festivals observed by the Nazareth Baptist Church (Church of the Ama Nazareth). It takes place at the Ematabetulu village near Inanda, South Africa. The other two are the October festival, observed at Judia near Ginginglovu, and the January festival observed on Inhlangakazi Mountain. All aspects of worship, ritual, dress, and festivals were established by Shembe in 1911. The church's beliefs are a mixture of pagan, Old Testament, and Christian ideas.

The **July Festival** is the most popular of the three, and church members come from all over South Africa to attend it. Some live in temporary encampments for the festival, which begins on the first day of July and ends on the last Sunday. Throughout this period there are alternate days of dancing and rest. The sacred dancing that takes place on the final Sunday usually draws large numbers of spectators. Other activities during the festival include sermons by a variety of preachers, testimonies by church members, and prayer for the sick.

The men and women dance separately, and their costumes vary considerably. The two male groups of dancers, for example, are the Njobo and the Iscotch. The Njobo, who are mostly older men, wear traditional Zulu dress, as do the female



groups. But the younger male dancers of the Iscotch group wear a long white smock with a tasseled hem over a black pleated kilt, a white pith helmet, black army boots with black-and-white football socks, and a light green tie bearing icons of the prophet Shembe and other church leaders.

The dances, which can last an entire day, involve rows of 50 or more dancers, each of which takes its turn at the front and then gradually works its way to the back, allowing those who tire to leave the group without being noticed.

**CONTACT:**  
South African Tourism Board  
500 Fifth Ave., Ste. 2040  
New York, NY 10110  
800-822-5368 or 212-730-2929;  
fax: 212-764-1980  
newyork@southafrica.net

**SOURCES:**  
*AnnivHol-2000*, p. 126  
*FolkWrldHol-1999*, p. 422  
*GdWrldFest-1985*, p. 159

◆ 2077 ◆ **Shemini Atzeret**

*Between September 27 and October 25;  
Tishri 22*

Shemini Atzeret, or "eighth day of solemn assembly," is actually the eighth day of the festival of SUKKOT, but it is celebrated as a separate holiday dedicated to the love of God. The second day of Shemini Atzeret is known as SIMHAT TORAH and is also celebrated separately by Orthodox and Conservative Jews. Most Reform Jews celebrate Shemini Atzeret concurrently with Simhat Torah.

In ancient times, prayers for rain were recited on this day—a practice that is still part of Orthodox services. It is also one of four Jewish holidays on which the *Yizkor*, or memorial rite for the dead, is observed. The other three are YOM KIPPUR, the second day of SHAVUOT, and the last day of PASSOVER.

**CONTACT:**  
Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/shmini-simchat/default.htm

**SOURCES:**  
*AmerBkDays-2000*, p. 710  
*AnnivHol-2000*, p. 228

◆ 2078 ◆ **Shenandoah Apple Blossom Festival**

*Early May*

A four-day celebration of the apple orchards of Virginia's Shenandoah Valley, held in Winchester, the state's apple center. The festival was inaugurated in 1924 to publicize the area's historic, scenic, and industrial assets. Its motto was: "The bounties of nature are the gift of God." Winchester was settled in 1732, and George Washington, an early landlord in the area, required each tenant to plant four acres of apples.

The festival comes when the orchards are in bloom. About 250,000 people visit to enjoy the pink and white blossoms and the special events, including the coronation of Queen Shenandoah, a title once held by Luci Baines Johnson, former President Lyndon B. Johnson's youngest daughter. The 2001 Queen was Tyne Vance, granddaughter of former President Gerald R. Ford. Other attractions are parades, concerts and band competitions, a circus, and fireworks.

**CONTACT:**  
Shenandoah Apple Blossom Festival, Inc.  
135 N. Cameron St.  
Winchester, VA 22601  
800-230-2139 or 540-662-3863  
info@sabf.org  
www.thebloom.com

**SOURCES:**  
*AmerBkDays-2000*, p. 332  
*GdUSFest-1984*, p. 202

◆ 2079 ◆ **Shepherd's Fair**

*Two weeks beginning the third or fourth  
Sunday in August*

Also known as the **Schueberfouer** or **Schuebermesse**, the Shepherd's Fair held in Luxembourg City at the end of August every year dates back to 1340, when it was founded by John the Blind, count of Luxembourg and king of Bohemia. Originally a market for the wool and sheep merchants of medieval Europe, the Shepherd's Fair has shifted its focus over the years. Today it is geared toward entertainment rather than commerce, with carousels, food stands, and candy booths everywhere. Practically the only remnant of the original fair is the *Marche des Moutons*, (March of the Sheep), a parade of sheep decorated with ribbons and led by shepherds in folkloric costumes, accompanied by a band playing an ancient tune known as the *Hammelsmarsch*, or "Sheeps' March."

**CONTACT:**  
Luxembourg National Tourist Office  
17 Beekman Pl.  
New York, NY 10022  
212-935-8888; fax: 212-935-5896  
luxnto@aol.com  
www.igd-leo.lu/igd-leo/emigration/fouer.html (Institut Grand-Ducal, Luxembourg)

**SOURCES:**  
*FestEur-1961*, p. 81  
*GdWrldFest-1985*, p. 129

◆ 2080 ◆ **Shichi-Go-San (Seven-Five-Three Festival)**

*November 15*

An ancient Japanese celebration that marks the special ages of seven, five, and three. It has long been traditional for families to take girls aged seven, boys of five, and all three-year-olds, dressed in their finest, to the neighborhood Shinto shrine where their birth is recorded. There they are purified, and the priest prays to the tutelary deity for their healthy growth. At the end the priest gives each child two little packages: one containing cakes in the form of Shinto emblems (mirror, sword, and jewel), and the other holding sacred rice to be mixed with the evening meal. Afterwards, there are often parties for the children, and customarily they are given a special pink hard candy, called "thousand-year candy," to symbolize hopes for a long life. Because Nov. 15 is not a legal holiday, families now observe the ceremony on the Sunday nearest that date.

Legend says that the custom started because parents believed their children's mischievousness was caused by little worms that somehow entered their bodies. The visits to the shrines were to pray that the mischief-making worms would depart. A more likely story is that the festival began in the days when children often died young, and parents gave thanks for those who survived.

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/  
november/shichigosan.html

**SOURCES:**

*AnnivHol-2000*, p. 192  
*BkHolWrld-1986*, Nov 15  
*FolkWrldHol-1999*, p. 654

◆ 2081 ◆ **Shick-Shack Day (Shik-Shak Day, Shicsack Day, Shig-Shag Day)**

May 29

The *Oxford English Dictionary* suggests that this day takes its name from a corruption of *shitsack*, a derogatory term for the Nonconformists, Protestants who did not follow the doctrines and practices of the established Church of England. It was later applied to those who did not wear the traditional sprig of oak on May 29, or **Royal Oak Day**—the birthday of Charles II and the day in 1660 on which he made his triumphal entry into London as king after a 12-year interregnum.

The association of Charles II (1630-1685) and the oak tree dates back to 1651 when, after being defeated by Oliver CROMWELL in battle, legend has it he took refuge from his pursuers in an oak tree behind a house known as Boscobel. *Shick-shack* has since become synonymous with the oak-apple or sprig of oak itself, and May 29 is celebrated—particularly in rural areas of England—in memory of the restoration of King Charles and his preservation in the Royal Oak. Also called **Oak Apple Day, Oak Ball Day, Bobby Ack Day, Yack Bob Day, Restoration Day, or Nettle Day.**

**SOURCES:**

*AnnivHol-2000*, p. 90  
*BkDays-1864*, vol. I, p. 696  
*DictDays-1988*, pp. 14, 81, 83,  
96, 98, 110, 134  
*FolkWrldHol-1999*, p. 364  
*OxYear-1999*, p. 225

◆ 2082 ◆ **Shilla (Silla) Cultural Festival**

October in even-numbered years

An exuberant three-day festival, one of Korea's biggest and most impressive, to celebrate the country's ancient Shilla Kingdom. The celebrations are held in Kyongju, the capital of the Shilla Kingdom, and throughout the Kyongju Valley, where there is a great treasure of historic buildings: the Sokkuram Grotto, one of Asia's finest Buddhist shrines with a granite dome; Ch'omsongdae, a seventh-century bottle-shaped stone structure that is the world's earliest known extant observatory; royal tombs; palaces; and pleasure pavilions. The Shilla Kingdom in the southeastern portion of what is now Korea flourished from 57 B.C. to 935 A.D., and defeated two rival kingdoms, unifying all three in 676. The Unified Shilla Period is considered a golden age of Buddhist arts and especially of granite Buddhist sculpture.

The festival features concerts, wrestling matches, Buddhist pagoda dancing, games and contests, and lavish processions with elaborate floats.

**CONTACT:**

Korea National Tourism Organization  
1 Executive Dr., Ste. 100  
Fort Lee, NJ 07024  
201-585-0909; fax: 201-585-9041  
ny@kntoamerica.com

◆ 2083 ◆ **Shinbyu**

September 2

Shinbyu is a Burmese Buddhist initiation ceremony for boys. According to traditional beliefs held by many Buddhists, every person should enter a monastery for a time in order to deepen their understanding of the Buddhist religion. This is what the Shinbyu ceremony is about. Parents dress their sons in robes and fancy headdresses that resemble the costume that the Buddha wore before he renounced his life as a prince. The boys ride white horses through the streets in parade and enjoy a sumptuous banquet provided by their parents. Afterwards the boys go to the temple, where their heads are shaved and they enter into the monastic life for a period of time that typically lasts from three days to three months.

**SOURCES:**

*BkHolWrld-1986*, Sep 2  
*RelHolCal-2004*, p. 221

◆ 2084 ◆ **Shinnecock Powwow**

September, Labor Day weekend

The Shinnecock Indians, like many other Native Americans, host a major powwow over the long LABOR DAY weekend. People travel from all over the United States, and beyond, to attend. The Shinnecock Powwow has been held for more than 50 years. Events include arts, crafts, music, storytelling, and, of course, dancing competitions.

The Shinnecock Indians are part of the Algonquian nation of Indians. "Shinnecock" means "those who live where the land flattens." A good portion of their 500-acre reservation is tidal marshland. The Shinnecock have been known as whalers and fishermen, and many of the foods served at the powwow reflect their historical links to the sea.

**CONTACT:**

Shinnecock Indian Nation  
Southampton, NY 11969

**SOURCES:**

*EndurHarv-1995*, p. 2

◆ 2085 ◆ **Shinran-Shonin Day**

May-June

Shinran-Shonin (1173-1262) was a Japanese Buddhist monk and a disciple of Honen, the founder of the Pure Land sect of Buddhism in Japan. Although Shinran did not wish to oppose his teacher by founding a new denomination, he did strive to clarify how the principles of Pure Land Buddhism were constituted, and the school of Buddhism he founded is therefore known as the "True Pure Land School," or Jodo Shin-shu.

Shinran thought that people achieved salvation through faith rather than through religious practices. Therefore, he disagreed with the celibacy and hardships imposed by monastic Buddhism. Although Shinran was not the first Buddhist monk to marry, his marriage signified the point in history

where Japan began to turn in the direction of lay Buddhism. Shinran-Shonin Day is observed in May or June by Japanese Pure Land Buddhists.

**SOURCES:**  
*OxDictWrldRel-1997*, p. 891  
*WrldBuddhism-1984*, p. 223

◆ 2086 ◆ **Shiprock Navajo Nation Fair**

*Usually first weekend of October*

Also known as the **Northern Navajo Fair**, this fair began in 1924 and is considered the oldest and most traditional of Navajo fairs. It is a harvest fair held in Shiprock, New Mexico, the largest populated community of the Navajo Nation.

The fair coincides with the conclusion of an ancient healing ceremony, the **NAVAJO NIGHT CHANT**. This is a nine-day chant known as the *Yei Bei Chei*, and is a complex ritual usually conducted after the first frost. Parts of the ceremony may be witnessed by the public. Among the more colorful public rituals are *Two Yei's Come* and the grand finale in which sacred masked dancers begin a dance late Saturday night and continue into the pre-dawn.

After watching the healing ceremony, spectators go on to other events of the fair such as an all-Indian rodeo, an intertribal powwow, a livestock show, a carnival, the Miss Northern Navajo Pageant, Indian arts and crafts exhibits, and a Saturday morning parade.

See also **NAVAJO NATION FAIR AT WINDOW ROCK**

**CONTACT:**  
 Navajo Tourism Department  
 www.discovernavajo.com

**SOURCES:**  
*AmerBkDays-2000*, p. 640  
*IndianAmer-1989*, p. 269  
*RelHolCal-2004*, p. 259

◆ 2087 ◆ **Shishi Odori (Deer Dance)**

*Various*

The Shishi Odori or Deer Dance of Japan's Ehime Prefecture dates back to the early 17th century. Young boys wearing deer masks with antlers beat small drums known as *kodaiko* and act out a search for the female deer who tries to conceal herself. At the Uwatsuhiko Shrine at Uwajima, the *Yatsushishi-odori*, or Eight Deers Dance, performed in late October, is particularly graceful and is one of the highlights of the autumn festivals held in the Ehime Prefecture.

A Shishi Odori is also held at Hananomaki in Iwate Prefecture. Eight men wearing deer masks perform a sunlight, moonlight, and starlight dance; a measured, ceremonial dance; and a dance that tells the story of a deer's life. This kind of dancing is usually performed during the month of March, but only at the request of visitors.

**CONTACT:**  
 Japan National Tourist Organization  
 1 Rockefeller Pl., Ste. 1250  
 New York, NY 10020  
 212-757-5640; fax: 212-307-6754  
 visitjapan@jntonyc.org

**SOURCES:**  
*IllFestJapan-1993*, p. 118  
*JapanFest-1965*, p. 133

Iwate Prefectural Government  
 Public Relations and Communication Division  
 www.pref.iwate.jp/english/traditions/traditionals\_2.html

◆ 2088 ◆ **Shivaratri**

*February-March; 14th day of waning half of Hindu month of Phalguna*

A Hindu holiday observed throughout India and Nepal. Legend says that on this night Lord Shiva, the great god of destruction (who is also the restorer), danced the Tandav, his celestial dance of Creation, Preservation, and Destruction. Hindu devotees of Shiva eat only once on the day before this "Night of Shiva," and then fast and tell stories about him. In India, pilgrims throng the Shiva shrines in Chidambaram (Tamil Nadu), Kalahasti (Andhra Pradesh), and Varanasi (Uttar Pradesh), where special celebrations are held. Mandi in Himachal Pradesh becomes one big party. Devotees carry deities on temple chariots, and there are folk dances and folk music.

Hundreds of thousands make the pilgrimage to Pashupati-nath Temple in Kathmandu, Nepal, for worship, feasting, and ritual bathing in the holy Bagmati River.

In Port Louis, Mauritius, wooden arches covered with flowers are carried to Grand Bassin, to get water from the holy lake to wash the symbols of Shiva.

**CONTACT:**  
 Government of India  
 Ministry of External Affairs  
 meadev.nic.in/earthquake/culture/festival/shiva.htm

**SOURCES:**  
*BkHolWrld-1986*, Mar 10  
*FolkWrldHol-1999*, p. 190  
*RelHolCal-2004*, p. 184

Nepal Tourism Board  
 Tourist Service Center  
 Bhrikuti Mandap  
 Kathmandu, Nepal  
 011-977-1-4256909; fax: 011-977-1-4256910  
 info@ntb.org.np  
 www.welcomenepal.com (click "Culture," then "Festivals")

◆ 2089 ◆ **Shrimp Festival, National**

*Second weekend in October*

A waterside festival held for four days in Gulf Shores, Ala., drawing crowds estimated at 200,000. This festival began in this shrimping and resort area in 1971 as a one-day event to liven things up after **LABOR DAY**. The big event was a shrimp-cooking contest, and shrimp dishes have been in the forefront since. About 30 percent of the food vendors' fare includes shrimp. This means lots of jambalaya and kabobs. Also on the menu are such dishes as shark and Greek foods including seafood gyros (pronounced YEER-ohs). Events of the festival include a children's art village, an air show, live musical entertainment, and arts and crafts displays.

**CONTACT:**  
 Alabama Gulf Coast Area Chamber of Commerce  
 P.O. Drawer 3869  
 Gulf Shores, AL 36547  
 800-745-SAND (7263; convention and visitors board) or 251-968-6904; fax: 251-968-5332  
 festival@gulftel.com  
 www.alagulfcoastchamber.com

◆ 2090 ◆ **Shrove Monday**

*Between February 2 and March 8; Monday  
before Ash Wednesday*

Many countries celebrate Shrove Monday as well as SHROVE TUESDAY, both days marking a time of preparation for LENT. It is often a day for eating pastry, as the butter and eggs in the house must all be used up before Lent. In Greece it is known as **Clean Monday** and is observed by holding picnics at which Lenten foods are served. In Iceland, the Monday before Lent is known as **Bun Day**. The significance of the name is twofold: It is a day for striking people on the buttocks with a stick before they get out of bed as well as a day for eating sweet buns with whipped cream. The latter custom is believed to have been introduced by Danish and Norwegian bakers who emigrated to Iceland during the late 19th century.

**SOURCES:**

*EncyEaster-2002*, p. 61  
*FolkWrldHol-1999*, p. 127

◆ 2091 ◆ **Shrove Tuesday**

*Between February 3 and March 9; day  
before Ash Wednesday*

There are a number of names in the West for the last day before the long fast of LENT. The French call it MARDI GRAS (meaning "Fat Tuesday"), because it was traditionally a time to use up all the milk, butter, and eggs left in the kitchen. These ingredients often went into pancakes, which is why the English call it PANCAKE DAY and still celebrate it with games and races that involve tossing pancakes in the air.

Other names include **Shuttlecock** (or **Football**) **Day**, after sports associated with this day; **Doughnut Day**; **Bannock** (or **Bannocky**) **Day** (a bannock being the Scottish equivalent of a pancake), and **Fastingong** (meaning "approaching a time of fast"). The name "Shrove Tuesday" is derived from the Christian custom of confessing sins and being "shriven" (i.e., absolved) just before Lent.

In northern Sweden, people eat a meat stew. In the south, they eat Shrove Tuesday buns called *semlor*, made with cardamom, filled with almond paste, and topped with whipped cream.

No matter what its name, the day before ASH WEDNESDAY has long been a time for excessive eating and merrymaking. The Mardi Gras parade in New Orleans is typical of the masquerades and dancing in the streets that take place in many countries on this day as people prepare for the long Lenten fast.

See also CARNIVAL; CHEESE SUNDAY; CHEESE WEEK; FASCHING; FASTENS-EEN

**SOURCES:**

*AmerBkDays-2000*, p. 128  
*EncyEaster-2002*, p. 561  
*OxYear-1999*, p. 606

◆ 2092 ◆ **Shrove Tuesday among the Pennsylvania Dutch**

*Between February 3 and March 9; day  
before Ash Wednesday*

Among the Pennsylvania Dutch, work is taboo on SHROVE TUESDAY, just as it is on other religious holidays. There is an

old superstition that if a woman sews on Shrove Tuesday, she will prevent her hens from laying their eggs. Some believe that sewing on this day means that the house will be visited by snakes during the spring and summer.

A special kind of cake or doughnut known as a *fasnacht* is eaten on this day. Rectangular with a slit down the middle, it is often soaked with molasses and then dunked in saffron tea. Sometimes the fasnachts were crumbled and fed to the chickens in the belief that it would prevent the hawks from snatching the chicks in the spring. Another old custom associated with Shrove Tuesday is "barring out," or locking the teacher out of the local school. In many areas, CHRISTMAS is barring-out day.

**SOURCES:**

*EncyChristmas-2000*, p. 35  
*FolkAmerHol-1999*, p. 100

◆ 2093 ◆ **Shrove Tuesday in Bohemia**

*Between February 3 and March 9; day  
before Ash Wednesday*

In the Bohemian region of the Czech Republic, a mummer known as the "Oats Goat" traditionally is led from house to house on SHROVE TUESDAY. He dances with the women of the house, and in return they feed him and give him money. Like the Fastnachtsbär (or Shrovetide Bear) in parts of Germany, the Oats Goat is dressed in straw and wears horns on his head. He is associated with fertility; at one time it was widely believed that dancing with the Fastnachtsbär ensured the growth of crops.

**SOURCES:**

*DictFolkMyth-1984*, pp. 370,  
807

◆ 2094 ◆ **Shrove Tuesday in Estonia**

*Between February 3 and March 9; day  
before Ash Wednesday*

Schools are closed in Estonia on the last day before LENT, known as **Vastla Päev**, and children often spend the entire day sledding. At night, their mothers serve a traditional SHROVE TUESDAY soup, which is made from pigs' feet boiled with dried peas or lima beans. After dinner, the children play with the *viriluu kont*, or the bones left over from the pigs' feet soup. A hole is drilled in each bone and a doubled rope is inserted through the hole. When the contrivance is manipulated in a certain way it causes a terrific rattle, which delights the children and is a traditional way to end the day's celebration.

**SOURCES:**

*BkFest-1937*, p. 102

◆ 2095 ◆ **Shrove Tuesday in Finland**

*Between February 3 and March 9; day  
before Ash Wednesday*

Children in Finland often spend SHROVE TUESDAY, a school holiday, sledding and enjoying other outdoor sports. According to an old folk saying, the better the coasting and the longer the hills one rides on **Laskiaispäivä**, the more bountiful the coming harvest will be. A typical Finnish meal

on this day would include pea soup and *blini*, or rich pancakes, served with caviar and *smetana*, a kind of sour milk. A typical dessert consists of wheat buns filled with almond paste, placed in deep dishes, and eaten with hot milk.

There are many folk beliefs surrounding Shrove Tuesday. At one time, women would not spin on this day, believing that if they did, no flax would grow the following summer. Men refrained from planing wood, the common wisdom being that if farm animals walked on the chips made by the planes, their feet would become swollen and sore.

**SOURCES:**  
*BkFest-1937*, p. 111

◆ 2096 ◆ **Shrove Tuesday in the Netherlands**

*Between February 3 and March 9; day before Ash Wednesday*

The day preceding the Lenten fast is known as **Vastenavond** (Fast Eve) in the Netherlands, where it is a time for feasting and merrymaking. In the provinces of Limburg and Brabant, it is customary to eat pancakes and *oliebollen*, or rich fried cakes with currants, raisins, and apples added. Brabant specializes in *worstebrood*, a special kind of bread that appears ordinary on the outside but is filled with spiced sausage meat.

In the southern part of the country, the **CARNIVAL** season lasts for three days, beginning on the Sunday before **ASH WEDNESDAY**. In other areas, the celebration is confined to one day. The farmers of Schouwen-en-Duiveland, on the island of Zeeland, still observe the old Vastenavond custom of gathering at the village green with their horses in the afternoon. The animals are carefully groomed and decorated with paper roses. The men ride their horses down to the beach, making sure the animals get their feet wet. The leader of the procession toots on a horn. It is possible that this custom originated in an ancient spring purification rite, when blowing horns was believed to drive away evil spirits and getting wet was a symbolic act of cleansing.

**SOURCES:**  
*BkFest-1937*, p. 241  
*FestWestEur-1958*, p. 124  
*FolkAmerHol-1999*, p. 102

◆ 2097 ◆ **Shrovetide in Norway (Fastelavn)**

*Between February 3 and March 9; Sunday before Ash Wednesday*

Formerly observed on the Monday before **ASH WEDNESDAY**, **Fastelavn**, or **Shrove Sunday**, is a holiday that Norwegian children anticipate eagerly. They rise at dawn and, armed with *fastelavnsris* (decorated birch or evergreen branches), they go from room to room and strike with their branches anyone who is still in bed. The children receive a hot cross bun for every victim they spank.

The *fastelavnsris* can be quite elaborate, often decorated with tinsel and paper streamers or brightly colored paper roses. Sometimes a doll with stiff, full skirts is tied to the topmost branch. The curious custom of switching with branches may be traced to an ancient pagan rite heralding the fruitfulness of spring.

**SOURCES:**  
*BkFest-1937*, p. 249

*FestWestEur-1958*, p. 151

◆ 2098 ◆ **Shunbun-no-Hi (Vernal Equinox Day)**

*March 21*

In Japan, where the **VERNAL EQUINOX** is a national holiday, the entire week during which the equinox occurs is called **HIGAN**, which means "other shore." According to Buddhist belief, a river divides this world and the next; it is only by crossing the river, which entails resisting temptation's powerful currents, that one attains enlightenment.

The observance of Vernal Equinox Day began during the reign of seventh-century Prince Shotoku. It became a national holiday during the Meiji period. Visiting the family cemetery is a popular activity on this day, and people tend to regard it as a happy event. Although no meat is served during the week, *o-hagi*, soft rice balls covered with sweetened bean paste, are popular, as is rice and vegetables with a vinegar-based sauce. Shunbun-no-Hi is a day set aside to honor nature and to show respect for growing things.

**CONTACT:**  
Japan Information Network  
Japan Center for Intercultural  
Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/march/higan.html

**SOURCES:**  
*JapanFest-1965*, p. 133

◆ 2099 ◆ **Shwedagon Pagoda Festival**

*February-March; full moon day of the Burmese month of Tabaung*

The people of Myanmar (formerly Burma) celebrate their local pagodas or temples on the full moon day in the month of Tabaung (February-March in the Gregorian calendar). Visitors to the pagoda take the opportunity to make offerings and to pray. Many people construct a pagoda out of sand, a custom thought to bring good luck.

The largest celebration is held at the Shwedagon Pagoda in Yangon (formerly Rangoon), the capital city of Myanmar. This ancient temple, which is more than 2,500 years old, is 300 feet tall and has a dome covered in gold and precious jewels. People selling flowers, incense, and little gold Buddhas line the steps leading to the pagoda, hoping to sell their wares to people who want to leave an offering at the shrine. Souvenirs, in the form of papier-mâché dolls, hand-woven baskets, cloth and pottery, are for sale in the bamboo stalls clustered at the foot of the pagoda.

The dome of the Shwedagon Pagoda, with its two tons of gold and more than 5,000 diamonds, glitters so brightly that it can often be seen by airplanes flying overhead.

**CONTACT:**  
Myanmar Embassy  
2300 S St., N.W.  
Washington, DC 20008  
202-332-9044; fax: 202-332-9046  
info@mewashingtondc.com

**SOURCES:**  
*CelebSouthAsia-1996*

◆ 2100 ◆ **Sibelius Festival**

*First two weeks in October*

Jean Sibelius (1865-1957) was a Finnish composer known for his seven symphonies and many symphonic poems for

orchestra. Most of the symphonic poems are based on the *Kalevala*, Finland's national epic poem. But his most famous work is *Finlandia*, which was first performed in Helsinki in 1900. Because it expressed so much national pride and patriotism, the work became the anthem of the Finnish independence movement, and for many years the Russians refused to allow its performance.

From 1951 to 1965 Helsinki hosted Sibelius Weeks as an annual musical tribute to the composer; after 1965 the festival expanded to become the HELSINKI FESTIVAL. Today an annual Sibelius Festival is held in the town of Järvenpää during the first two weeks in October.

**CONTACT:**  
Järvenpää Sibelius Festival  
P.O. Box 41  
Järvenpää FIN-04401 Finland  
011-358-9-2719-2718; fax: 011-358-9-2711-199  
juhani.airas@jarvenpaa.fi  
www.jarvenpaa.fi/english/Default.htm

**SOURCES:**  
*FestEur-1961*, p. 30  
*MusFestWrld-1963*, p. 188

◆ 2101 ◆ **Sierra Leone Independence Day**  
*April 27*

This national holiday celebrates the day Sierra Leone became independent from Britain in 1961.

Independence Day festivities are especially elaborate in the capital city of Freetown.

**CONTACT:**  
Sierra Leone Embassy  
1701 19th St., N.W.  
Washington, DC 20009  
202-939-9261; fax: 202-483-1793

**SOURCES:**  
*NatlHolWrld-1968*, p. 109

◆ 2102 ◆ **Silent Days**  
*Beginning between March 19 and April 22;  
Thursday, Friday, and Saturday before  
Easter*

The last three days of HOLY WEEK—MAUNDY THURSDAY, GOOD FRIDAY, and HOLY SATURDAY—were at one time referred to as the **Swidages**, from an Old English word meaning "to be silent." From this came Silent Days or **Still Days**—three days during which the church bells in England remained silent. The bells were rung again at the EASTER Vigil service.

**SOURCES:**  
*DictDays-1988*, p. 111  
*EncyEaster-2002*, p. 609

◆ 2103 ◆ **"Silent Night, Holy Night" Celebration**  
*December 24*

The world's best known Christmas carol, "Silent Night, Holy Night," was written and composed by Franz Gruber and Father Josef Mohr. The carol was first performed on CHRISTMAS EVE, 1818, at St. Nickola Church in Oberndorf, Austria. This event is commemorated in Oberndorf, Hallein, Wagrain, Salzburg, and other towns in the state of Salzburg by holding a candlelight procession on December 24. Everyone sings the carol as they march to the church and again when they

are inside. It is usually sung in various languages to honor the many nations where the birth of the Christ child is celebrated.

**CONTACT:**  
Silent Night Association  
Z. H. Mag. Manfred W. K. Fischer  
Stille-Nacht-Platz 7  
Oberndorf, Salzburg A-5110  
Austria  
silent.night@gmx.at or silent.night.oberndorf@gmx.at  
www.oberndorf.co.at/museum/StilleNacht/DefaultGB.htm  
(Oberndorf Tourist Board)

**SOURCES:**  
*EncyChristmas-2003*, p. 144  
*GdWrldFest-1985*, p. 12

◆ 2104 ◆ **Simadan Festival**  
*February-April*

Simadan is a folk festival celebrating the sorghum harvest on the island of Bonaire in the Netherlands Antilles. Sorghum is a cereal grass, and it was at one time a staple for the island's natives. Farm owners, known as *kunuku*, enlist the aid of their friends, family, and neighbors to harvest the crop. To give thanks for the assistance and the abundant harvest, they hold a Simadan consisting of traditional food, song, and dance.

Foods served at the festival include goat soup, *funchi* (similar to finely textured grits), *giambo* (okra soup), *repa* (sorghum-based pancakes), and *boontji kunuku* (beans). The music features back-and-forth singing from one group to another accompanied by such instruments as the guitar, marimba, *bari* (drum), *karko* (conchshell), and triangle. Hand-clapping also drives the rhythm. The *wapa*, a Simadan dance, involves rows of dancers moving and interacting with each other to a steady beat.

In the past, Bonaireans stored their food in the *Mangasina di Rey*, or Storehouse of the King, located in the village of Rincon. At the height of the harvest season, the *kunuku* would make a thanksgiving offering of sorghum seed, which would be blessed by the priest and stored in the *Mangasina di Rey*. This took place during EASTER and was known as Simadan di Pastor. This particular festival continues to be celebrated in Rincon and Nikiboko.

**CONTACT:**  
Bonaire Government Tourist Office  
(Adams Unlimited: U.S. affiliate)  
10 Rockefeller Pl., Ste. 900  
New York, NY 10020  
1-800-BONAIRE (266-2473) or 212-956-5912; fax: 212-956-5913  
usa@tourismbonaire.com  
www.bonaire.org/boncul01.htm

◆ 2105 ◆ **Simbra Oilor (Sheep Counting)**  
*May*

Simbra (or Samba) Oilor is a rural folk festival held in parts of Romania, including Transylvania and Banat. In May people herd sheep to the mountains for summer grazing. But before they leave, on the morning of Simbra Oilor all the sheep are milked in order to estimate how much cheese each will produce. This cheese will then be paid throughout the

summer to those who own the sheep. Afterwards, there is a community potluck feast.

In some places a similar festival is held in the fall when the sheep are brought back down from the mountains.

**CONTACT:**  
Romanian National Tourist  
Office  
14 E. 38th St., 12th Fl.  
New York, NY 10016  
212-545-8484; fax: 212-251-0429  
infous@romaniatourism.com

**SOURCES:**  
*FoodFestDanube-1969*, p. 243

◆ 2106 ◆ **Simhat Torah**

*Between September 28 and October 26;  
Tishri 22 or 23*

This Jewish holiday, which follows SUKKOT, celebrates the annual completion of the public reading of the Torah, or the first five books of the Bible, and the beginning of a new reading cycle. The hand-lettered scrolls of the Torah are removed from the Ark (a box-like container) and paraded around the synagogue—and sometimes through the streets—amidst singing and dancing. Simhat Torah means “rejoicing in the law,” which is as good a description as any of what takes place on this day. To be chosen as the Bridegroom of the Law—to read the final verses of the last book, Deuteronomy—or the Bridegroom of the Beginning—to read the opening verses of the first book, Genesis—is considered a great honor.

In Israel and among Reform Jews, this festival is observed on the 22nd day of Tishri, concurrently with SHEMINI ATZERET; all other Jews celebrate it separately on the 23rd day. Israelis also hold a second *hakkafot* (“procession around the synagogue”) on the night after Simhat Torah, frequently accompanied by bands and choirs.

Simhat Torah customs have varied from country to country. In Afghanistan all the scrolls are taken out of their Arks and heaped in a pyramid almost to the synagogue’s roof. In Cochin, China, a carpet was laid on the courtyard flagstones, coconut oil lamps were heaped in a pyramid in front of the synagogue entrance, and the scrolls of the Law carried around the outside of the synagogue. One synagogue in Calcutta, India, has 50 scrolls, and the women go from scroll to scroll, kissing them. At the end of the holiday a Simhat Torah ball is held and a beauty queen chosen. Young Yemeni children are taken to the synagogue for the first time on this holiday.

In southern France, two mourners stand on either side of the reader, crying bitterly as the death of Moses is related. The Bridegrooms of the Law in Holland are escorted home in a torchlight parade accompanied by music. A crown from one of the Torah scrolls was placed on the head of every reader in medieval Spain, and in some places in eastern Europe, the reader wore a large paper hat decorated with bells and feathers.

**CONTACT:**  
Union for Reform Judaism  
633 Third Ave.  
New York, NY 10017-6778  
212-650-4000  
urj@urj.org

**SOURCES:**  
*AmerBkDays-2000*, p. 710  
*BkFest-1937*, p. 204  
*BkHolWrld-1986*, Oct 11  
*DictWrldRel-1989*, pp. 155,  
693

urj.org (click on “Learning,”  
then on “Jewish Holidays”)

*FolkAmerHol-1999*, p. 407  
*FolkWrldHol-1999*, p. 592  
*OxYear-1999*, p. 726

Union of Orthodox Jewish Con-  
gregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/shmini-sim  
chat/default.htm

◆ 2107 ◆ **Sinai Liberation Day**

*April 25*

This legal holiday in Egypt commemorates the final withdrawal of Israeli troops on this date in 1982 under the 1978 Camp David agreement between Egypt and Israel to return the Sinai Peninsula to Egypt.

**CONTACT:**  
Egypt Ministry of Information  
State Information Service  
feedback@sis.gov.eg or chair  
man@sis.gov.eg  
www.sis.gov.eg/ (click “Calen-  
dar,” then click April 25)

**SOURCES:**  
*AnnioHol-2000*, p. 88

◆ 2108 ◆ **Singapore National Day**

*August 9*

A public holiday in Singapore to commemorate its independence. Singapore was the administrative seat for the Straits Settlements, a British crown colony, from 1867 until it was occupied by Japan in World War II. It was restored to Britain in 1945, became a part of Malaysia in 1963, and became independent in 1965. The holiday is celebrated with a spectacular parade, cultural dances, and fireworks.

**CONTACT:**  
Singapore Embassy  
3501 International Dr., N.W.  
Washington, DC 20008  
202-537-3100; fax: 202-537-0876  
singemb.dc@verizon.net

**SOURCES:**  
*AnnioHol-2000*, p. 133  
*GdWrldFest-1985*, p. 159

Singapore Infomap  
Ministry of Information, Commu-  
nications and the Arts  
www.sg/

◆ 2109 ◆ **Sinhala Avurudu**

*April 13 or 14*

The New Year celebrated in Sri Lanka (formerly Ceylon) as a non-religious festival by both Sinhalese and Tamils. The exact hour of the new year is determined by astrologers, and often the new year does not begin when the old year ends. The few hours between the new and old year are known as the *nona gathe* (“neutral period”), and all activities, including eating and drinking, must stop for that time.

In the villages the new year traditionally begins with lighting a fire in the kitchen and wearing new clothes. The color of these clothes is determined by an almanac. The ceremonies reach a climax with an anointing ceremony. Oil is mixed with an herbal paste and a family elder rubs this oil on the heads of all the family members as they sit with a white cloth under their feet. The holiday is also a day of public

festivities, including sports, games, dancing, and special dinners.

**CONTACT:**

Sri Lanka Tourist Board  
115 Inner Ave., Ste. 323  
Edison, NJ 08820  
732-516-9800; fax: 732-452-0087  
ctbUSA@anlusa.com  
www.srilankatourism.org/

**SOURCES:**

*GdWrldFest-1985*, p. 165  
*IntlThFolk-1979*, p. 345

◆ 2110 ◆ **Sinjska Alka**

*First weekend in August*

A day of jousting on horseback in the small town of Sinj, near Split in Croatia. The festival commemorates a victory of a peasant army over the Turks in 1715, even though the 60,000 Turks outnumbered the Sinj warriors by three to one. The annual tournament was supposedly instituted soon after the 1715 victory.

On this day, young men who have trained throughout the year ride horses headlong down the steep 140-yard run and try to spear an iron ring, or *alka*, suspended from a rope about nine feet off the ground. The ring has a diameter of six inches and within it is another two-inch ring. The jouster who most successfully spears the rings in three tries is the winner and receives a sash and silver medal. The band plays a triumphal march and shots are fired for all top scorers.

Before the contest, there is a ceremonial procession through the streets. The contestants march through Sinj accompanied by their mace bearers and shield bearers wearing 18th-century costumes decorated with gold and silver.

**CONTACT:**

Sinj Tourist Information Office  
Vrlicka 50  
21 230 Sinj Croatia  
011-385-21-826-352; fax: 011-385-21-826-352

**SOURCES:**

*IntlThFolk-1979*, p. 403

Alka Tournament of Sinj  
Chivalric Association of Alkars  
www.alka.hr

◆ 2111 ◆ **Sinulog Festival**

*Third weekend in January*

A festival on the island of Cebu in the Philippines, held at the same time as the frenzied ATI-ATIHAN FESTIVAL in Kalibo and the more sedate DINAGYANG in Iloilo City. The word *sinulog* is derived from the rootword *sulog*, meaning "river current"; the dancing of the festival is thought to flow like a river.

The festival celebrates both early Cebuano culture and the history of the Christianization of Cebu, combining the pagantry of early years with today's Christian ritual. An image of Cebu's patron saint, the Santo Niño ("the Holy Child," Jesus), is carried in a procession along the streets, while drums beat in the ritual for a bountiful harvest and revelers dance in the streets.

**CONTACT:**

Philippine Tourism Center  
556 Fifth Ave.  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
pdotny@aol.com

www.wowphilippines.com.ph  
(click "Calendar of Events,"  
search "January")

◆ 2112 ◆ **Sioux Sun Dance**

*Late June*

Although many North American Indian tribes hold ritual dances in honor of the sun and its life-giving powers, the Sioux were known to hold one of the most spectacular. Usually performed during the SUMMER SOLSTICE, preparations for the dance included the cutting and raising of a tree that would be considered a visible connection between the heavens and earth, and the setting up of teepees in a circle to represent the cosmos.

Participants abstained from food and drink during the dance itself, which lasted from one to four days, and decorated their bodies in the symbolic colors of red (sunset), blue (sky), yellow (lightning), white (light), and black (night). They wore deerskin loincloths, wristlets and anklets made out of rabbit fur, and carried an eagle-wing bone whistle in their mouths. The dance often involved self-laceration or hanging themselves from the tree-pole with their feet barely touching the ground. Sometimes the dancers fell unconscious or tore themselves loose, which was considered evidence that they'd had a visionary experience. After the dance, they were allowed to have a steam bath, food, and water.

See also ARAPAHO SUN DANCE; SOUTHERN UTE TRIBAL SUN DANCE

**SOURCES:**

*DictFolkMyth-1984*, p. 1088  
*EncyNatAmerRel-2001*, p. 291  
*EncyRel-1987*, vol. 14, p. 143

◆ 2113 ◆ **Sitala Ashtami**

*March-April; eighth day of the waxing half  
of the Hindu month of Caitra*

Sitala Ashtami is a Hindu festival honoring Sitala, goddess of smallpox. She is named for the chill typically experienced during high fever. She is believed to have the power to protect people from smallpox and to give people smallpox, and her blessings are invoked for protection against the disease.

On this day, Hindu women visit the nearest Sitala shrine in the morning, offering the goddess rice, homemade sweets, cooked food, and holy water mixed with milk. In some places colorful fairs are held near Sitala's shrines, and there is merry-making, dancing, feasting, and the buying and selling of wares.

**SOURCES:**

*DictHindu-1977*, p. 278  
*RelHolCal-2004*, p. 185

◆ 2114 ◆ **Sithinakha**

*May-June; sixth day of waxing half of  
Hindu month of Jyestha*

This is the birthday of the Hindu god Kumara, also known as SKANDA, the god of war and son of Shiva. Kumara has six heads because he was nursed by the kartikas—six women who as stars comprise the Pleiades. For this reason he is



also called *Karttikeya*, "son of Karttikas." The six heads also represent the six senses (including extrasensory perception). He has a large following under the name *Subrahmanya*, meaning "dear to the Brahmanas."

Most Hindus observe this day with a ritual purification bath followed by processions to the temples to honor Kumara. It is also considered a good opportunity to clean out wells and tanks, because the snake gods are off worshipping on this day and it's safe to enter their habitats.

In Nepal, eight different kinds of cakes, made from eight different grains, are offered to Kumara on his birthday, and for this reason *Sithinakha* is sometimes referred to as the **Cake Festival**. Lotus-shaped windmills are often set on rooftops at this time, to symbolize the end of bad times and the onset of holier days.

**SOURCES:**  
*FolkWrldHol-1999*, p. 379

◆ 2115 ◆ **Sitka Summer Music Festival**  
*First three weeks in June*

A series of concerts featuring internationally known musicians, held during the first three weeks in June in Sitka, Alaska. Chamber music concerts are held on Tuesdays, Fridays, and Saturdays, and there are programs ranging from classical to pop. The concerts are given in the Centennial Building auditorium, which has a wall of glass behind the stage. Since the nights are light in June, the audience can look at mountains, eagles, water, and mist while listening to the music. Violin virtuoso Paul Rosenthal founded the festival in 1972, producing the first musical event with four other musicians, and going on to emphasize a repertoire of 18th- and 19th-century classics.

**CONTACT:**  
Sitka Summer Music Festival  
P.O. Box 201988  
Anchorage, AK 99520  
907-747-6774 or 907-277-4852;  
fax: 907-277-4842  
director@sitkamusicfestival.org  
www.sitkamusicfestival.org/

**SOURCES:**  
*MusFestAmer-1990*, p. 22

◆ 2116 ◆ **Sjomannadagur (Seaman's Day)**  
*First Sunday in June*

A day honoring the role that fishing and fishermen have played in Icelandic history, celebrated in the coastal towns and cities of Iceland. Sailors take the day off, and the Seaman's Union sponsors many events. These include competitions in rowing and swimming, tugs-of-war, and sea rescue competitions. On the more solemn side, medals are awarded for rescue operations of the past year. Most celebrations begin with a church service and a trip to the local cemetery to honor sailors lost at sea. Afterward there are children's parades, dances, outdoor cookouts, and bonfires in the evening. The proceeds from the day's events throughout the country go to the national fund that supports old seamen's homes.

**CONTACT:**  
Icelandic Tourist Board  
655 Third Ave., Ste. 1810  
New York, NY 10017  
212-885-9700; fax: 212-885-9710

**SOURCES:**  
*AnnivHol-2000*, p. 109

www.goiceland.org (click  
"Events")

◆ 2117 ◆ **Skanda Sashti**

*October-November; six days beginning the  
sixth day of the waxing half of the Tamil  
month of Aippasi (Hindu month of Asadha)*

Skanda is a son of Shiva. He is also known as Subrahmanya, especially in southern India. According to Hindu mythology, Shiva cast his seed into fire, where it was afterwards received by the river goddess Ganga (the Ganges River), who "gave birth" to Skanda. She hid him among the rushes on the bank of the river, where he was found by the six *karttikas* (the Pleiades) and raised by them, for which reason he has six heads and is often referred to as Skanda-Karttikeya. He was born for the purpose of destroying Taraka, a demon whom the gods particularly wanted to get rid of. The festival known as Skanda Sashti celebrates Taraka's defeat.

The focus of the celebration is the six holy places in southern India associated with Skanda, especially in the state of Tamil Nadu. Thousands of Hindus gather at each of these temples to sing hymns, chant psalms, and dramatize scenes from the god's life. Hindus believe that observing this festival ensures success, prosperity, happiness, and peace.

See also SITHINAKHA

**CONTACT:**  
Arulmigu Subramanya Swami  
Temple  
Tiruchendur, Tamil Nadu 628  
215 India  
011-91-4639-42221  
tiruchendur.org/sashti.htm

**SOURCES:**  
*DictHindu-1977*, p. 281  
*RelHolCal-2004*, p. 177

◆ 2118 ◆ **Skipjack Races and Land Festival**  
*September, Labor Day weekend*

A skipjack is a kind of sail-powered fishing boat popular in the nineteenth century. Around the turn of the twentieth century over 1,000 skipjacks worked the waters off Deal Island, Maryland. By 1960, only 40 remained. It was then that local enthusiasts revived the skipjack races, which dated back to 1871 but had only been organized in 1921. The revived races have continued since 1960, scheduled for LABOR DAY weekend. People from all over the state come to Deal Island harbor on that weekend, to cheer on the skippers of these traditional craft and to honor the contribution that the fishing industry has made to the region's history.

**CONTACT:**  
Skipjack Races  
Deal Island-Chance Lions Club  
P.O. Box 158  
Deal Island, MD 21821  
410-784-2785 or 410-784-2749  
www.webauthority.net/lions.  
htm and www.skipjack.net/  
races/index.html

Somerset County Tourism  
P.O. Box 243  
Princess Anne, MD 21853  
800-521-9189 or 410-651-2968  
somtour@dmv.com

◆ 2119 ◆ **Slovak Republic Independence Day**

January 1

On January 1, 1993, the Slovak Republic peacefully split off from the Czech Republic and became an independent country. Other national holidays include Constitution Day, commemorating the ratification of the Slovak Republic's constitution on September 1, 1992; National Uprising Day, August 29, observing Slovakia's battle against Nazi Germany in 1944; and July 5, Sts. Cyril and Methodius Day.

**CONTACT:**

Embassy of the Slovak Republic  
3523 International Ct., N.W.  
Washington, DC 20008  
202-237-1054; fax: 202-237-6438  
info@slovakembassy-us.org

◆ 2120 ◆ **Slovenia National Day**

June 25

Slovenia declared its independence from Yugoslavia on June 25, 1991, after elections in 1990 showed that 88% of the people wished to secede from Yugoslavia. Previously, Slovenia, which is a little smaller than New Jersey, was part of the Austria-Hungarian kingdom. It joined with Serbia, Croatia, and Montenegro at the end of World War I, and this federation was called Yugoslavia after 1929.

**CONTACT:**

Embassy of the Republic of  
Slovenia  
1525 New Hampshire Ave.,  
N.W.  
Washington, DC 20036  
202-667-5363; fax: 202-667-4563  
slovenia@embassy.org

◆ 2121 ◆ **Smithsonian Kite Festival**

Late March

The Kite Festival held on the Mall in Washington, D.C., every spring is co-sponsored by the Smithsonian Resident Associate Program and the National Air and Space Museum. First held in 1966, the festival was started by Dr. Paul Garber, a kite fancier and historian emeritus of the National Air and Space Museum. Until his death in 1992, Dr. Garber served as master of ceremonies for the festivities.

A major focus of the annual festival is the competition for hand-made kites, which must be capable of flying at a minimum altitude of 100 feet for at least one minute. Kites are judged on the basis of appearance (design, craftsmanship, beauty) as well as on performance (takeoff, climb, angle, recovery). Trophies are awarded in many categories—for example, airplane, bird figure, box-kite, spacecraft, and delta—and age groups. Participants come from all regions of the United States as well as several foreign countries. Immediately following the kite display program, a kite-building workshop is held for members of the Smithsonian Resident Associate Program.

**CONTACT:**

Smithsonian Institution  
Smithsonian Associates  
P.O. Box 23293  
Washington, DC 20026-3293  
202-357-3030

kitefestival@tsa.si.edu  
kitefestival.org/

◆ 2122 ◆ **Smithville Fiddlers Jamboree and Crafts Festival**

Weekend near July 4

Acclaimed enough to have been the subject of an hour-long documentary on national television, the Jamboree and Crafts Festival held every year on a weekend near the FOURTH OF JULY in Smithville, Tennessee, celebrates the style of country music popularly known as bluegrass. Musical competitions are held in 24 different categories, including fiddle, banjo, mandolin, guitar, dulcimer, harmonica, folk singing, gospel singing, buck dancing, and clog dancing.

There are also musical performances, both formal and impromptu, as well as more than 200 booths where working artists and craftspeople display their work. Most of the events are held on a stage set up in front of the DeKalb County Courthouse. The highlight of the festival is a head-to-head contest between the best of the fiddlers. The winner receives a cash prize and the Berry C. Williams Memorial Trophy, named after the festival's founder.

**CONTACT:**

Smithville Fiddlers Jamboree  
and Crafts Festival  
P.O. Box 83  
Smithville, TN 37166  
615-597-8500  
www.smithvilletn.com/jam  
boree/

**SOURCES:**

*GdUSFest-1984*, p. 179

◆ 2123 ◆ **Snan Yatra**

May-June; full moon day of Hindu month of  
Jyestha

This Hindu bathing festival is held in Puri, Orissa, India. Images of the gods Jagannath, Balbhadra, Subhadra, and Sudarshan are brought in a grand procession to the bathing platform for their ceremonial baths. As mantras from the Vedas, or Hindu sacred writings, are recited, consecrated water is poured over the deities. Then they are dressed in ceremonial robes before going into seclusion for 15 days. For Hindus, this is an occasion for rejoicing and merrymaking.

**CONTACT:**

Orissa Department of Tourism  
Paryatan Bhawan  
Museum Campus  
Bhubaneswar 751 014 India  
011-91-674-2432177  
ortour@sancharnet.in  
www.orissa-tourism.com/relfes.  
htm (click on or scroll to "De  
vasnana Purnima")

**SOURCES:**

*RelHolCal-2004*, p. 170

**Soil Stewardship Sunday**  
*See Rogation Days*

◆ 2124 ◆ **Sokjon-Taeje Memorial Rites**

Second and eighth lunar months

The Sokjon-Taeje (or Seokjeon-Daeje) Memorial Rites began centuries ago in China to commemorate the contributions of ethical philosopher CONFUCIUS. The Rites are no longer held

in China, but they continue to be observed twice a year, in the spring and in the autumn, at the important Songgyungwan University in Seoul, South Korea. Confucianism has had a deep and lasting impact on Korean culture. Among other things, Confucius taught respect for one's elders and those in authority, which is a legacy Koreans hold to today.

Students participate in the somber ceremony, which includes offerings of food and wine to Confucius, traditional dances and costumes, and poem recitations.

**SOURCES:**

*FestWrld: SouthKorea-1998*, p. 24

◆ 2125 ◆ **Sol**

*January-February; first day of first lunar month; January 1-2*

One of the biggest holidays of the year in Korea, the LUNAR NEW YEAR is celebrated largely by rural people and is a two-day national holiday. January 1 and 2, also national holidays, are celebrated more by residents of cities. On Sol, tradition calls for families to gather in their best clothes and for children to bow to parents and grandparents to reaffirm family ties. A soup made of rice dumplings called *duggook* is always served, and it is customary to play *yut*, a game played with wooden blocks and a game board. Young girls see-saw standing up. During early Confucianism, women were not allowed any outdoor exercises. See-sawing this way bounced them above their enclosing walls, and they could see their boy-friends. This made see-sawing a love sport and not exercise. It is still very popular.

**CONTACT:**

Korea National Tourism Organization  
1 Executive Dr., Ste. 100  
Fort Lee, NJ 07024  
800-868-7567 or 201-585-0909;  
fax: 201-585-9041  
ny@kntoamerica.com  
english.tour2korea.com (highlight "Sightseeing," click "Travel Spotlight," then search "seollal")

**SOURCES:**

*AnnCustKorea-1983*, p. 19  
*FolkWrldHol-1999*, p. 72

**Solemnity of Mary**

*See Circumcision, Feast of the*

◆ 2126 ◆ **Solomon Islands Independence Day**

*July 7*

The Solomon Islands in the southwest Pacific gained independence from Britain on this day in 1978. They had been under British control since 1900. Independence Day is a national holiday throughout the islands.

**CONTACT:**

Solomon Islands Mission to the U.N.  
820 Second Ave., Ste. 400L  
New York, NY 10017  
212-599-6192; fax: 212-661-8925

◆ 2127 ◆ **Somalia Independence Day**

*July 1*

Somalia became an independent, unified country on July 1, 1960. In colonial times, Somalia was divided up between Britain and Italy. The northern part of the region was British Somaliland, and other areas belonged to Italy. June 26 is the anniversary of independence of British Somaliland from Britain in 1960, while July 1, 1960, is the day the former Italian Somaliland became independent from Italy. On July 1, 1960, both areas were united as the Republic of Somalia.

Since a government overthrow in 1991, however, the country has disintegrated into the Republic of Somaliland and the Republic of Puntland, neither of which is recognized by what is left of the Republic of Somalia, represented by the transitional national government established in October 2000.

**SOURCES:**

*NatHolWrld-1968*, p. 103

◆ 2128 ◆ **Song of Hiawatha Pageant**

*Last two weekends in July and first weekend in August*

Pipestone, Minnesota, was named for the soft red stone used by the Native American Dakota tribe to make their ceremonial pipes. The Dakotas believe that their tribe originated here, and that the stone was colored by the blood of their ancestors.

On weekends in late July and early August each year, the story of Hiawatha (Haionhwat'ha, fl. c.1570)—the chief of the Onondaga tribe immortalized in Henry Wadsworth Longfellow's poem, "Song of Hiawatha"—is told in symbolic pantomime with traditional Indian music and dances. The audience watches the performance from the opposite side of a quiet reflecting pool that lies at the bottom of the pipestone quarry where the pageant is held.

The Great Spirit appears at the top of the cliff, where he shows his children the pink stone and makes a calumet or peace pipe. With the last whiff on his pipe, the Great Spirit disappears in a cloud of smoke. The Three Maidens, who once guarded the place where the Great Spirit lived, can be seen in the form of three huge boulders. The pageant ends with the death of Hiawatha and his departure on a "long and distant journey."

**CONTACT:**

Hiawatha Club  
P.O. Box 1  
Pipestone, MN 56164  
800-430-4126 or 507-825-4126  
hiawathaclub@iw.net  
www.pipestoneminnesota.com/pageant/index.htm

◆ 2129 ◆ **Songkran**

*Around April 12-15 (when the Sun enters Aries)*

The traditional NEW YEAR in Thailand and a public holiday. The celebration actually lasts for three days in mid-April, and takes the form of religious ceremonies as well as public festivities. Merit-making ceremonies are held at Buddhist temples, water is sprinkled on Buddhist images, and captive

birds and fish are freed. Water-splashing on the streets is also a part of the festivities, especially among young people. The young do not splash older people, but instead sprinkle water on their hands or feet to honor them.

The celebration is held with special élan in Chiang Mai with beauty contests, parades, dancing, and, of course, water splashing.

See also WATER-SPLASHING FESTIVAL

**CONTACT:**

Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

**SOURCES:**

*AnnioHol-2000*, p. 61  
*BkFestHolWrld-1970*, p. 11  
*BkHolWrld-1986*, Apr 13  
*EncyRel-1987*, vol. 2, p. 553  
*FolkWrldHol-1999*, p. 294  
*GdWrldFest-1985*, p. 174  
*RelHolCal-2004*, p. 219

**Sorry Day**

See **National Reconciliation Week**

◆ 2130 ◆ **Sound Symposium**

*July in even-numbered years*

The Sound Symposium is an international music and arts festival held every two years in St. John's, Newfoundland, Canada. The symposium features an eclectic mix of artists whose work involves the innovative or masterful manipulation of sound, and hopes to inspire rising artists to explore new avenues in music, performance art, and the visual arts.

Performances take place in a variety of locales, from concert halls to the streets, and from old army bunkers to the beach. They include dance, theater, performance art, gallery exhibitions, and all kinds of music. Participants may sample new expressions in jazz, electronic music, percussion, rock and roll, classical, folk music, experimental music, world music, improvisational music, and experiments with newly invented instruments. The musicians who participate in the "Harbor Symphony," for example, board boats and play compositions written for the various whistles and horns on board. Symposium participants may also join workshops led by the guest artists.

**CONTACT:**

Sound Symposium  
c/o Sound Arts Initiatives, Inc.  
P.O. Box 23232  
St. John's, Newfoundland A1B  
4J9 Canada  
fax: 709-753-4630  
soundart@nfld.com  
www.sound.nf.ca/home.html

◆ 2131 ◆ **South Africa Republic Day**

*May 31*

A referendum held in South Africa on October 6, 1960, narrowly approved the formation of the Republic of South Africa, although "colored" voters were excluded as part of the country's long-standing policy of racial segregation known as apartheid. The closeness of the vote—52.14 percent in favor, 47.42 percent opposed—reflected the mixed feelings of both the Afrikaners and the British settlers, although the former generally supported the idea.

The Union of South Africa became the Republic of South Africa on May 31, 1961, thus severing its long-standing ties to the old British Empire.

Also on this date in 1902 the Boer War ended. The Treaty of Vereeniging was signed by representatives of the South African Republic and the Orange Free State who had been waging war with Great Britain since October 12, 1899. Eight years later the Union of South Africa was inaugurated, uniting the Cape of Good Hope, Natal, the Transvaal, and the Orange Free State.

**CONTACT:**

South African History Online  
P.O. Box 29204  
Sunnyside 0132 Pretoria, South  
Africa  
011-27-12-481-2833; fax: 011-27-  
12-481-2831  
info@sahistory.org.za  
www.sahistory.org.za/

**SOURCES:**

*AnnioHol-2000*, p. 90  
*DictDays-1988*, pp. 95, 124  
*NatlHolWrld-1968*, p. 72

◆ 2132 ◆ **South Carolina Peach Festival**

*Mid-July*

A 10-day festival in Gaffney, S.C., to salute the state's peach industry. Events of the festival include a parade, beauty pageants, country music concerts, and peach desserts. Gaffney's year-round tribute to the peach is the eye-catching "peach-oid," a one-million-gallon water tank in the shape and color of a peach with a great metal leaf hanging over it.

**CONTACT:**

South Carolina Peach Festival,  
Inc.  
864-489-5721  
www.scpeachfestival.org/

◆ 2133 ◆ **Southern 500**

*November*

The oldest southern stock-car race, held in Darlington, S.C., since 1950. The race, which draws about 80,000 spectators, is one of the four so-called crown jewels in the NASCAR (National Association for Stock Car Auto Racing) Winston Cup circuit and is considered the forerunner of those races. The others are the DAYTONA 500 (in Florida), the WINSTON 500 (Talladega, Ala.), and the COCA-COLA 600 (Charlotte, N.C.).

The first of the southern super speedways, the Darlington track was promoted and built by Harold Brasington, a sometime racing driver, and a group of Darlington citizens. The track was built on land owned by Sherman J. Ramsey, a farmer, and he insisted that his minnow pond not be disturbed. So the track had to skirt around it. Sports writers dubbed the oddly configured raceway the "Lady in Black," supposedly because it was fickle with drivers, like a mysterious woman. The winner of the first race in 1950 was Johnny Mantz.

**CONTACT:**

Darlington Raceway  
P.O. Box 500  
Darlington, SC 29540-0500  
843-395-8499  
tickets@darlingtonraceway.com  
www.darlingtonraceway.com

**SOURCES:**

*FolkAmerHol-1999*, p. 363

National Association for Stock  
Car Auto Racing  
1801 W. International Speedway  
Blvd.  
Daytona Beach, FL 32115  
386-253-0611; fax: 386-681-4041  
www.nascar.com

◆ 2134 ◆ **Southern Ute Tribal Sun Dance**  
*Mid-July*

A ritual ceremony of ancient origin held by the Southern Ute Indians in Ignacio, Colo., often on the Sunday and Monday after July FOURTH. The dancers who perform the ceremony are chosen from those who dream dreams and see visions, and they fast for four days before the dancing. While the public is allowed to attend, dress must be circumspect, and women are not allowed who are "on their moon," that is, having their menstrual period.

The Sun Dance was at one time performed by most Plains tribes, and usually involved self-torture. The Utes, however, did not practice this.

See also ARAPAHO SUN DANCE; SIOUX SUN DANCE

**CONTACT:**  
Southern Ute Tribal Council  
P.O. Box 737  
Ignacio, CO 81137  
970-563-0100  
www.southern-ute.nsn.us/culture/sun.html

**SOURCES:**  
*EncyRel-1987*, vol. 14, p. 143  
*IndianAmer-1989*, pp. 121, 360

◆ 2135 ◆ **Southwestern Exposition Livestock Show & Rodeo**  
*Last two weeks of January*

The oldest continuously running livestock show in the United States, held since 1896 in Fort Worth, Tex. The exposition calls to mind Fort Worth's past when it was considered the capital of the southwestern cattle empire, and stockyards ringed the city. The world's first indoor rodeo was featured here in 1918.

Events of the exposition include a parade, horse shows, a midway, big-name entertainers, and \$600,000 in show premiums and rodeo purses. The more than 17,000 head of livestock include beef and dairy cattle, sheep, swine, goats, horses, donkeys, mules, pigeons, poultry, sheepdogs, and llamas. The latter have been found to be more effective against coyotes than guns, dogs, electric fences, or chemical repellants. About 500 of them guard sheep in the Rocky Mountain region.

**CONTACT:**  
Southwestern Exposition Livestock Show and Rodeo  
Will Rogers Center  
P.O. Box 150  
Fort Worth, TX 76101-0150  
817-877-2400  
www.fwstockshowrodeo.com/

◆ 2136 ◆ **Soyaluna (Hopi Soyal Ceremony)**  
*December 22*

The Hopi Indians traditionally believed that at the time of the WINTER SOLSTICE, the sun had traveled as far from the

earth as he ever did. Only the most powerful humans could persuade the sun to turn around and come back to the pueblo. The purpose of Soyaluna, which is still held among the Hopi who live on the mesas of Arizona, is to prevent the disappearance of the sun at the time of year when the days are at their shortest.

The main ceremony takes place in the *kiva*, a large, circular underground room that can only be entered by climbing down a ladder through a hole in the ceiling. Hopi priests prepare the kiva by scattering cornmeal around the floor. On the west wall of the kiva, a stack of corn serves as an altar, surrounded by stalks and husks. Each family has given some corn to make the altar. At the solstice everyone assembles in the kiva for rituals designed to bring the sun back for another agricultural year.

**CONTACT:**  
Hopi Cultural Center  
P.O. Box 67  
Second Mesa, AZ 86043  
520-734-2401; fax: 520-734-6651  
info@hopiculturalcenter.com

**SOURCES:**  
*DictFolkMyth-1984*, p. 1058  
*EncyNatAmerRel-2001*, p. 280  
*EndurHarv-1995*, p. 111  
*RelHolCal-2004*, p. 253

◆ 2137 ◆ **Spamarama**  
*April or May*

An annual salute to Spam, the canned lunch meat, in Austin, Texas, since 1978. Spamarama—"the official pandemonious potted pork party"—includes the Spam Cook-Off in which chefs vie to offer the best presentation of Spam, the Spam Jam (live musical entertainment), and the Spam-Alympics (events include a Spam relay race, a Spamburger-eating contest, and a Spam toss). The theme for the 2001 Spamarama was "2001: A Spam Oddity." The festival, which is also a charity event, has no association with Hormel Foods Corp., the company that produces the canned meat.

Hormel's main office is located in Austin, Minnesota, where the Spam Museum opened in September 2001.

**CONTACT:**  
Spamarama  
9027 Northgate  
Austin, TX 78758-6470  
512-834-1827  
www.spamarama.com

◆ 2138 ◆ **Special Olympics**  
*February and June-July*

The Special Olympics is an international program of year-round sports training and athletic competition for more than one million children and adults with mental retardation. It was founded by Eunice Kennedy Shriver, who organized the first International Special Olympics Summer Games at Soldier Field in Chicago in 1968. Five years earlier, Shriver had started a day camp for people with mental retardation, and she quickly saw that they were far more capable in sports and physical activities that many experts thought.

Today, athletes from 160 countries participate in local, national, and international competitions in 26 summer and winter sports, such as basketball, cycling, gymnastics, soccer, floor hockey, alpine skiing, figure skating, and aquatics. There are Special Olympics chapters in all 50 states of the U.S., and about 25,000 communities have Special Olympics

programs. The Special Olympics World Summer Games are held every four years in early summer (June-July) and the Special Olympics World Winter Games are held every four years in February. The president of the United States often attends the opening ceremonies, during which the Special Olympic Cauldron is lit.

**CONTACT:**

Special Olympics International  
1325 G St., N.W., Ste. 500  
Washington, DC 20005  
202-628-3630; fax: 202-824-0200  
www.specialolympics.org

◆ 2139 ◆ **Spendarmad, Feast of**

*February, June, July; 5th day of  
Spendarmad, the 12th Zoroastrian month*

The Feast of Spendarmad is one of the “sacred name days” in the Zoroastrian religion, where the day and the month share the name of the same  *yazata* , or spiritual being—in this case, Spendarmad, who represents Holy Devotion and who presides over the earth. In the past, the Feast of Spendarmad was also a special feast for women, whose husbands would give them presents on this day. Such gift giving is still a part of the festival in some areas, but the practice is no longer widespread.

Among the followers of Zoroaster (also known as Zarathushtra, believed to have lived around 1200 B.C.), the Persian prophet, a name-day feast is an occasion for religious ceremonies which can be performed in a fire temple, meeting hall, or private home. Because there are actually three different Zoroastrian calendars in use by widely separated Zoroastrian communities, the Feast of Spendarmad occurs either in February, June, or July in the Gregorian calendar.

There are only about 100,000 followers of Zoroastrianism today, and most of them live in northwestern India or Iran. Smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**

*RelHolCal-2004*, p. 69

◆ 2140 ◆ **Spirit Burying**

*January-February; 2nd-15th days of the first  
lunar month*

Spirit burying, or  *Mae-gwi* , is a new year custom common in rural areas of Korea. Farmers form bands and process around the village, visiting each home. In some areas the farmers wear masks and costumes and perform a traditional drama; in others they march around banging gongs and playing other musical instruments. Each household rewards the band with food, drink, or money. Any money collected is then put into a general community fund. Traditional belief has it that such activity will subdue evil spirits and provide for the village’s protection in the coming year.

See also SOL; TAEBORUM

**SOURCES:**

*AnnCustKorea-1983*, p. 58

◆ 2141 ◆ **Spiritual Baptist (Shouters) Liberation Day**

*March 30*

The people of Trinidad and Tobago observe March 30 as Spiritual Baptist (Shouters) Liberation Day. This national holiday, instituted in 1996, honors an African-American religious sect once outlawed in Trinidad and Tobago. The Spiritual Baptists originally came to the islands as former American slaves, who had fought for the British in the Revolutionary War. Their style of worship combined African and American Baptist beliefs and practices. Services include bell ringing, shouting, and high-volume singing and chanting. The colonial government of Trinidad and Tobago accused the Spiritual Baptists of disturbing the peace. In 1917 the government forbade the group (nicknamed the “Shouters”) from practicing their religion. This law was overturned in 1951. The recently established national holiday honors the Spiritual Baptists’ long struggle against religious persecution. It is observed with speeches and religious services.

**CONTACT:**

Government of Trinidad and  
Tobago  
infodiv@ttgov.gov.tt  
www.gov.tt/ttgov/events/holi  
days/default.asp

◆ 2142 ◆ **Spoletto Festival USA**

*May-June*

Pulitzer Prize-winning composer Gian Carlo Menotti (b.1911) founded the **Festival of Two Worlds** in Spoleto, Italy, in 1958, and brought it to Charleston, South Carolina, in 1977 under the name **Spoletto USA**. The annual 17-day international arts festival focuses on new works and productions, and routinely offers more than 100 events in opera, chamber music, symphonic concerts, theater, dance, and art. In recent years the festival has also offered jazz and other newer musical performances.

**CONTACT:**

Spoletto Festival USA  
P.O. Box 157  
Charleston, SC 29402  
843-579-3100 (box office) or 843-  
722-2764; fax: 843-723-6383  
www.spoletotusa.org/

**SOURCES:**

*GdUSFest-1984*, p. 169  
*GdWrldFest-1985*, p. 120  
*IntlThFolk-1979*, p. 248  
*MusFestAmer-1990*, p. 136

◆ 2143 ◆ **Spring Break**

*February-April*

An annual celebration of spring—and of school vacations—by an estimated two million college students who whoop it up, sunbathe, party, drink, dance, and listen to loud music.

From the early 1950s until 1985, Fort Lauderdale, Fla., was a prime destination. In 1960 the movie, *Where the Boys Are* (based on the Glendon Swarthout novel of the same name), featuring Connie Francis, George Hamilton, and Yvette Mimieux, was all about spring break. It gave Fort Lauderdale great national exposure. But the hordes of students got to be too much; by 1985, 350,000 people took over the city for six weeks and tied up not just traffic but the legal system. Fort Lauderdale started clamping down, and now only about 20,000 students visit.

Popular destinations today include Panama City Beach, Fla., Daytona Beach, Fla., South Padre Island, Tex., Palm Springs,

Calif., the Bahamas, Jamaica, and Mexico. To lure the spring breakers, various towns and resorts spend millions of dollars and offer an abundance of free activities, including beach sports, concerts, movie premieres, and contests.

**CONTACT:**

Cancun Convention & Visitors  
Bureau  
1-800-GOCANCUN (462-2628)  
info@gocancun.com  
www.gocancun.com

South Padre Island Conven-  
tion & Visitors Bureau  
1-800-SOPADRE (767-2373)  
springbreak.sopadre.com

Panama City Beach Conven-  
tion & Visitors Bureau  
www.springbreakpanamacity.  
com

**Spring Equinox**  
*See Vernal Equinox*

◆ 2144 ◆ **Springtime Festival**

*Beginning between March 11 and April 15;  
four successive Thursdays before Orthodox  
Easter*

Celebrated by people of all religious faiths, the Springtime Festival is a regional celebration throughout the Bekaa (or Beqaa) Valley in eastern Lebanon. It takes place during LENT, on four successive Thursdays preceding the Eastern Orthodox EASTER.

The first Thursday, known as Thursday-of-the-Animals, is a day of rest for domestic working animals, whose heads are decorated with a spot of henna, which is symbolic of blood and life. On the following Thursday, known as Thursday-of-the-Plants, young children and unmarried girls wash themselves in water scented with crushed flowers. Next is Thursday-of-the-Dead, a day for visiting the graves of family and friends. Last is Thursday-of-the-Jumping, or Day of the Jumping, when people living in the mountains come down by the thousands to the plains to join in the festival activities. They visit the tomb of Noah, which is outside Zahle, and then the shrine of the Wadi Zaour, a locally popular Muslim saint, in Anjar, a town that was an Armenian refugee village in the 1940s. There they receive blessings for good health. Eventually everyone returns to the villages, where there is dancing in the streets and even on the mosque grounds.

**SOURCES:**  
*FolkWrldHol-1999*, p. 164

◆ 2145 ◆ **Spy Wednesday**

*Between March 19 and April 22;  
Wednesday before Easter*

The Wednesday before EASTER Sunday is the day on which the disciple Judas Iscariot made the deal to betray Jesus. In order to arrest Jesus without exciting the populace, Judas led the Jewish priests to the Garden of Gethsemane, near Jerusalem, where Jesus had gone at night to pray with the other 11 disciples after the Last Supper (*see* MAUNDY THURSDAY). Judas identified Jesus by kissing him and addressing

him as "Master." For this he was paid 30 pieces of silver, the price of a slave in the Old Testament.

The name "Spy Wednesday" is said to be of Irish origin, although the Bible never refers to Judas as a spy. His surname, Iscariot, is believed by some to be a corruption of the Latin *sicarius*, meaning "murderer" or "assassin."

**SOURCES:**  
*DaysCustFaith-1957*, p. 106  
*DictDays-1988*, p. 113  
*EncyEaster-2002*, p. 574

◆ 2146 ◆ **Sri Lanka National Day**

*February 4*

The former British colony of Ceylon changed its name in 1972 to Sri Lanka, which means "Blessed Isle." Sri Lankans commemorate the granting of their independence from Great Britain on February 4, 1948, with public gatherings throughout the island and special services in the temples, churches, and mosques. There are also parades, folk dances, processions, and national games.

**CONTACT:**  
Sri Lankan Embassy  
2148 Wyoming Ave., N.W.  
Washington, DC 20008-3994  
202-483-4025; fax: 202-232-7181  
slembassy@starpower.net

**SOURCES:**  
*AnnieHol-2000*, p. 21  
*IntlThFolk-1979*, p. 345  
*NatlHolWrld-1968*, p. 22

**Stamp Act**  
*See Repudiation Day*

◆ 2147 ◆ **Stånga Games**

*Four days including second weekend of July*

The Stånga Games, often referred to as the "Gotlandic Olympics," have been held on Gotland Island in the Baltic Sea since 1924. They are the Swedish equivalent of Scotland's BRAEMAR HIGHLAND GATHERING, with competitive games and sports played the way they were in Viking times (late 700s to 1100 A.D.). Ancient square-and-border-ball is a popular team event in which the ball is hit with the hand or kicked with the foot, and teams must try to gain as much of their opponents' ground as possible. The Gotlandic pole-throwing contest is much like "tossing the caber" in Scotland. Similar to horseshoes, the Stone uses two stones, one made of stone and one of metal, which are thrown with the object of getting them to land as near as possible to the post. The Gotlandic pentathlon has the participant compete in five events: a run, a game similar to the Stone, a high jump, pole throwing, and Cumberland wrestling. Other games include kick astride, hook the bottom, rule the roast, tug-of-pole, and breaking the ox.

**CONTACT:**  
Stånga Games Culture Associ-  
ation  
Neptungatan 4  
Visby S-621 41 Sweden  
011-46-498-207067  
stangaspelen@bigfoot.com  
www.gotland.net/stangaspelen/  
english/english.htm

**SOURCES:**  
*WildPlanet-1995*, p. 104

◆ 2148 ◆ **Stanton Day, Elizabeth Cady**

*November 12*

Elizabeth Cady Stanton (1815-1902) was a pioneer in the struggle for women's rights. After graduating from the Troy Female Academy (now known as the Emma Willard School), one of the first schools devoted to providing better education for women, she married journalist and abolitionist Henry Brewster Stanton—although she carefully omitted the word "obey" from their wedding ceremony.

With a group of other women, she helped organize the first women's rights convention, held at Seneca Falls, New York, in 1848. This is where Stanton drew up her famous bill of rights for women, which included the first formal demand for women's suffrage in the United States. But it was her partnership with Susan B. ANTHONY, beginning in 1851, that galvanized the women's rights movement. Together they organized the National Woman Suffrage Association, planned suffrage campaigns, spoke out in favor of liberal divorce laws, and fought for political, legal, and industrial equality for women. Stanton died, however, 18 years before the 19th Amendment to the Constitution, granting women the right to vote, became law in 1920.

Governor Herbert Lehman of New York declared November 12 Elizabeth Cady Stanton Day in 1941. But Stanton's birthday has long been observed by women's rights groups throughout the United States, particularly the National Organization for Women (NOW).

**CONTACT:**

Library of Congress  
American Memory online exhibit  
[lcweb2.loc.gov/ammem/today/nov12.html](http://lcweb2.loc.gov/ammem/today/nov12.html) and [www.americaslibrary.gov/cgi-bin/page.cgi/aa/stanton](http://www.americaslibrary.gov/cgi-bin/page.cgi/aa/stanton)

Women's Rights National Historic Park  
National Park Service  
136 Fall St.  
Seneca Falls, NY 13148  
or 315-568-2991 or 315-568-9039  
(TDD); fax: 315-568-2141  
[www.nps.gov/wori/](http://www.nps.gov/wori/)

Public Broadcasting Service  
*Not For Ourselves Alone: The Story of Elizabeth Cady Stanton and Susan B. Anthony*, online exhibit  
1320 Braddock Pl.  
Alexandria, VA 22314  
703-739-5000  
[www.pbs.org/stantonanthony/](http://www.pbs.org/stantonanthony/)

◆ 2149 ◆ **Star Festival**

*January-February; 18th day of Chinese lunar year*

In traditional Chinese belief, gods have great influence on people's lives and reside on the stars and planets. When LUNAR NEW YEAR is over, therefore, a day is set aside for men and boys to worship the Star Gods. Women are traditionally forbidden to participate in the ceremony, which consists of setting up a small table or altar in the courtyard of the house with a very simple food offering—usually sweetened rice

balls. Two pictures are placed on the altar, one of the Star Gods and another of the cyclical signs associated with them. Inside a sealed envelope is a chart of lucky and unlucky stars. The father of the household prays to whichever star was associated with his birthday, then lights special lamps, made of red and yellow paper and filled with perfumed oil, that have been arranged around the altar. They burn out quickly, then each son of the house goes to the altar to relight three of the lamps in order to honor his star. If their flames burn brightly, it means he will have good luck in the coming year.

**SOURCES:**

*BkFestHolWrld-1970*, p. 25

◆ 2150 ◆ **State Fair of Texas**

*Late September through the beginning of October*

Not surprisingly, one of the nation's biggest state fairs, claiming more than three million visitors to the 200-acre Fair Park in Dallas. The fair began in 1887, and in 1952 Big Tex, its symbol of bigness, arrived. Big Tex is a 52-foot-tall cowboy with a 30-foot chest and 7'8" biceps, wearing a five-foot-high, 75-gallon cowboy hat. The cowboy stands in the middle of the fairgrounds booming out welcomes and announcements. The skeleton of the cowboy was built in 1949 to be the world's tallest Santa Claus for a CHRISTMAS celebration in Kerens, Tex. It was sold to the State Fair, and Dallas artist Jack Bridges used baling wire and papier-mâché to create the cowboy that debuted in 1952. The following year, a motor was installed to move the cowboy's jaw in sync with a voice mechanism, and Big Tex has been booming ever since. Among fair events are a college football game, concerts, and parades.

**CONTACT:**

State Fair of Texas  
P.O. Box 150009  
Dallas, TX 75315  
214-565-9931  
[pr@bigtex.com](mailto:pr@bigtex.com)  
[www.bigtex.com](http://www.bigtex.com)

**SOURCES:**

*GdUSFest-1984*, p. 181

◆ 2151 ◆ **State Opening of Parliament**

*Early November*

This colorful British ritual is observed at the beginning of November when the members of Parliament return after the long summer recess. Crowds assemble in the streets of Westminster, an inner borough of Greater London, in hopes of catching a glimpse of the Queen as she arrives in her horse-drawn coach, dressed in royal robes of state and escorted by the Household Cavalry. The Queen is not allowed to enter the House of Commons because she is not a commoner, so after being met by the Lord Chancellor she is led straight to the House of Lords. Seated on a magnificent throne and surrounded by various church and state officials in their robes, she reads aloud the speech that has been written for her by members of the government outlining their plans for the coming session.

An interesting tradition that accompanies the opening of Parliament is the searching of the cellars of both Houses.



This goes back to 1605, when GUY FAWKES and his accomplices tried to blow them up.

**CONTACT:**  
United Kingdom Parliament  
Parliamentary Education Unit  
Room 604  
Norman Shaw Bldg. (North)  
London SW1A 2TT  
United Kingdom  
edunit@parliament.uk  
www.parliament.uk/parliament/guide/maopen.htm

The British Monarchy Official  
Web Site  
Buckingham Palace  
London SW1A 1AA United  
Kingdom  
www.royal.gov.uk/ (click "The  
Monarchy Today")

**SOURCES:**  
*AnnivHol-2000*, p. 199

◆ 2152 ◆ **Steinbeck Festival**

*First week in August*

Salinas, California, birthplace of famous American author John Steinbeck (1902-1968), has hosted a yearly literary festival in his honor since 1980. Steinbeck, who was awarded the NOBEL PRIZE for literature in 1962, wrote extensively about the people, places and social conditions of his homeland in California's central coastal region. The festival gives Steinbeck fans an opportunity to visit many of the places that formed Steinbeck's worldview and inspired his works. The four-day event features lectures on aspects of Steinbeck's work and life, tours, performances of plays and screenings of movies based on Steinbeck's stories, and a bookfair. The festival also sponsors a short-story contest, the winner of which receives a cash prize of \$1,000.

**CONTACT:**  
National Steinbeck Center  
1 Main St.  
Salinas, CA 93901  
831-796-3833; fax: 831-796-3828  
www.steinbeck.org

◆ 2153 ◆ **Steuben Day**

*September 17*

Baron Friedrich Wilhelm Ludolf Gerhard Augustus von Steuben (1730-1794) was an experienced Prussian soldier who came to America in 1777 and volunteered to serve in the Continental army without rank or pay. He was sent to join General George WASHINGTON at Valley Forge, where he trained Washington's men in the intricacies of military drill, earning himself the sobriquet "Drill Master of the American Revolution." Steuben led one of Washington's divisions at the Battle of YORKTOWN, and his experience in siege warfare helped the American troops achieve the victory that soon brought the Revolutionary War to an end. In gratitude for his contributions, he was granted American citizenship and given a large piece of land in the Mohawk Valley and a yearly pension.

Steuben's birthday, September 17, was first celebrated by members of the Steuben Society of America, an organization founded in 1919 by U.S. citizens of German descent. The Society now has branches in many states, which observe the

anniversary with patriotic exercises. At Valley Forge State Park in Pennsylvania, there is a Steuben birthday celebration featuring German music and speeches at the monument to him erected in 1915. There are also Steuben Day parades in New York City, Philadelphia, and Chicago on or near the Prussian hero's birthday.

**CONTACT:**  
Steuben Society of America  
6705 Fresh Pond Rd.  
Ridgewood, NY 11385  
718-381-0900; fax: 718-628-4874  
info@steubensociety.org  
www.steubensociety.org/

**SOURCES:**  
*AmerBkDays-2000*, p. 652

Steuben Day Observance Association of Philadelphia and Vicinity, Inc.  
8601 Roosevelt Blvd.  
Philadelphia, PA 19152  
info@steubenparade.com  
www.steubenparade.com/

◆ 2154 ◆ **Stewardship Sunday**

*Second Sunday in November*

This is the day on which many churches in the United States and Canada begin their campaign for financial support in the coming year. The term "stewardship" refers to Christian and Jewish teaching that all creation belongs to God and that each man and woman is an agent or steward to whom God's property is entrusted for a while. On this Sunday each year, churches appeal to their members' sense of responsibility as stewards of the money God has entrusted to them.

**SOURCES:**  
*DaysCustFaith-1957*, p. 300

◆ 2155 ◆ **Stickdance**

*Spring*

A week of ceremonies to grieve for the dead, held by the Athabascan Indians of Alaska. The ancient ceremony, usually held long after the deaths of those memorialized, is now observed only in two villages on the Yukon River—Kaltag and Nulato.

Each evening of the ceremony, people go to the community hall with traditional foods—moose, salmon, beaver, rabbit, ptarmigan (a kind of grouse)—for a meal called a *potlatch*. After the meal, the women stand in a circle, swaying and chanting traditional songs for the dead. The hall becomes more crowded each night. On Friday night, as the women dance in a circle, the men carry in a tall spruce tree stripped of branches and wrapped in ribbons. The tree is erected in the center of the room and wolf and fox furs are draped on it. The people then dance around it and chant continuously through the night. In the morning, the men tear the furs and ribbons from the stick and carry it away to the Yukon River, where they break it into pieces and throw the pieces on the river's ice.

On Saturday night, people representing the dead are ritually dressed in special clothes. Somberly, they leave the hall and go to the river where they shake the spirits from their clothing. On their return to the hall, the mood becomes festive; gifts are exchanged and a night of celebration begins. The

following morning the people who have represented the dead walk through the village shaking hands with people, sharing food and drink, and saying farewell.

Stickdance is held at irregular intervals, since it takes months or longer to prepare for it. People must choose those who will represent the dead being honored and make their clothes, and they must also save up to buy gifts.

The Athabascans, who may have descended from bands who crossed from Asia, have lived in Alaska longer than the Eskimos, and speak a language that is in the same family as that spoken by Navajos and Apaches.

**SOURCES:**

*EncyNatAmerRel-2001*, p. 286

◆ 2156 ◆ **Stiftungsfest**

*Last weekend in August*

Appropriately enough, Minnesota's oldest continuous festival is held in the town of Norwood-Young America. Loosely translated as "founders' day," Stiftungsfest was created in 1861 by the Young America Pioneer Maennerchor (men's choir) as a way of bringing the music of old Germany to the new world. Well-known bands and singing groups from Germany as well as local groups perform during the three-day event, which includes a traditional German beer garden, a Heritage Tent showcasing German arts and crafts, and a Grand Parade.

**CONTACT:**

Stiftungsfest Committee  
P.O. Box 133  
Norwood Young America, MN  
55368  
952-467-3365; fax: 952-467-3571  
stiftung@mninter.net  
www.stiftungsfest.org/

◆ 2157 ◆ **Stir-Up Sunday**

*November-December; Sunday before Advent*

The collect for the Sunday preceding ADVENT in the Church of England begins, "Stir up, we beseech Thee, O Lord, the wills of thy faithful people." But the other "stirring up" that takes place on this day is more literal: the stirring of the batter for the traditional CHRISTMAS pudding, which must be prepared weeks in advance. It is customary for each member of the family to take turns stirring the pudding with a wooden spoon (symbolic of Jesus' crib), which is thought to bring good luck. The stirring is done clockwise, with eyes closed, and the stirrer makes a wish.

**SOURCES:**

*BkHolWrld-1986*, Nov 22  
*DictDays-1988*, p. 114  
*EncyChristmas-2003*, p. 741  
*FolkWrldHol-1999*, p. 679  
*OxYear-1999*, pp. 500, 636

◆ 2158 ◆ **Stockton Asparagus Festival**

*Last weekend in April*

A two-day celebration in Stockton, Calif., the heart of the region that claims to be the "Asparagus Capital of the Nation." In fact, California accounts for about 90 percent of the fresh-market asparagus production in the country, and most

of that asparagus comes from Stockton's San Joaquin Delta region.

The festival began in 1986 to promote the asparagus and it now draws 80,000 spectators to the varied events. These include about 50 food booths in Asparagus Alley, a wine-tasting booth, a fun run (some runners wear asparagus spears in their headbands), a car show of some 200 antique and classic cars, arts and crafts, live entertainment, and children's activities.

There's also a recipe contest; among the past winning entries are enchiladas and lasagna made, of course, with asparagus. Other popular asparagus dishes served include asparaberry shortcake (it is said the asparagus gives a nutmeg flavor to the strawberries), asparagus-and-beef sandwiches, and asparagus bisque.

The festival is also a time to promulgate information about the asparagus, and fair-goers learn that asparagus is a source of vitamins A and C; the first trainload of asparagus was sent east from California in 1900; the Greeks and Romans used asparagus as a medicine for bee stings, dropsy, and toothache, and also as an aphrodisiac.

**CONTACT:**

Stockton Asparagus Festival  
311 E. Main St., Ste. 204  
Stockton, CA 95202  
209-644-3740; fax: 209-644-3755  
info@asparagusfest.com  
www.asparagusfest.com/

◆ 2159 ◆ **Stonewall Rebellion, Anniversary of the**

*June 27*

The Stonewall Inn was a gay bar in New York City's Greenwich Village that was raided by the police on June 27, 1969. Police frequently monitored the bar and undertook occasional raids in the past, but on that Friday night, the encounter turned explosive. As the outraged crowd threw stones and bottles, the police retaliated by aiming a fire hose against it. Eventually, more police arrived and subdued what had turned into a riot.

Today, the Stonewall Rebellion is regarded as a turning point in the history of the gay rights movement. It is commemorated in New York, Philadelphia, and other U.S. cities with parades, memorial services for those who have died of AIDS, and other activities designed to draw attention to the ways in which homosexuals have been discriminated against.

**CONTACT:**

Stonewall Veterans Association  
70-A Greenwich Ave., Ste. 120  
New York, NY 10011  
212-627-1969; fax: 212-369-1969

**SOURCES:**

*FolkWrldHol-1999*, p. 271

◆ 2160 ◆ **Store Bededag**

*Between April 18 and May 21; fourth  
Friday after Easter*

A public holiday in Denmark, Store Bededag is a nationwide day of prayer which has been observed since the 18th century, when King Christian VII's prime minister, Count Johann Friedrich Struensee, decided that one great day of prayer should replace the numerous penitential days observed by the Evangelical Lutheran Church, the state church.

The eve of **Common Prayer Day** is announced by the ringing of church bells. In former times, it was customary for Copenhagen burghers to greet the spring by putting on new clothes and strolling around the city ramparts. Then they went home and ate *varme hveder*, a small square wheat bread, served hot. Today, people still dress in their spring finery and eat the traditional bread, but now they walk along the famous Langelinie, the boulevard that faces Copenhagen's waterfront.

**CONTACT:**  
Royal Danish Embassy  
3200 Whitehaven St., N.W.  
Washington, DC 20008  
202-234-4300; fax: 202-328-1470  
wasamb@um.dk  
www.denmarkemb.org/holidays.html

**SOURCES:**  
*FestWestEur-1958*, p. 25

◆ 2161 ◆ **Storytelling Festival, National**  
*First weekend in October*

A three-day festival in Jonesborough, Tenn., that was started in 1973 to revive the ancient folk art of storytelling. The popularity of storytelling seemed to be dying, replaced by radio, television, and movies. The first festival was the idea of Jimmy Neil Smith, a Jonesborough schoolteacher who became executive director of the festival's sponsor, the National Association for the Preservation and Perpetuation of Storytelling (now known as the Storytelling Foundation International), which was formed in 1975 and is headquartered in Jonesborough. That first event drew about 60 people. At first, people sat on bales of hay, then the festival moved to kitchens and parlors and porches, and finally into the large tents now used. The festival has inspired scores of similar events around the country as well as college courses in storytelling.

About 6,000 people now attend to listen to storytellers relate ghost stories, sacred stories, ballads, tall tales, myths, legends, and fairy tales. Restaurants set up food booths, and a resource tent provides tapes and other material. The 20th-anniversary celebration in 1992 brought together more than 80 storytellers who had all appeared at previous festivals. A highlight was a special ghost-story concert by tellers of supernatural tales.

See also TELLEBRATION and YUKON INTERNATIONAL STORYTELLING FESTIVAL

**CONTACT:**  
Storytelling Foundation International  
116 W. Main St.  
Jonesborough, TN 37659  
800-952-8392 or 423-753-2171;  
fax: 423-913-8219  
info@storytellingfoundation.net  
www.storytellingfestival.net

**SOURCES:**  
*GdUSFest-1984*, p. 174

◆ 2162 ◆ **Stourbridge Fair**  
*Began August 24 for three weeks*

In the 17th century the Stourbridge Fair, held at Stourbridge (or Sturbridge) near Cambridge, was England's chief place of exchange. It was established around 1200 as a benefit for the local lepers' hospital, and it was put on by the town and

Cambridge University beginning on St. BARTHOLOMEW'S DAY, August 24, and continuing for about three weeks. It was held at Duddery Square, where all the cloth and clothing shops were located. Merchants and wholesalers could buy everything from Italian silks to furs from the Baltics and linen from Flanders. Those who attended the fair would bring home souvenirs known as "fairings"—originally relics or images of saints, but later trinkets of all sorts or gingerbread in the shape of hobby-horses covered with gilt. The fair was held for the last time in 1855.

Although there were other amusements for fairgoers, including rope dancing and puppet shows, those who wanted to see the greatest entertainers of England and Europe would go to London for the BARTHOLOMEW FAIR, which was held at this same time of year.

**SOURCES:**  
*BkFair-1939*, p. 170  
*YrFest-1972*, p. 162

◆ 2163 ◆ **Stratford Festival**  
*April-November*

What started in Stratford, Ontario, in 1953 as a six-week Shakespearean drama festival under the artistic leadership of Alec Guinness and Irene Worth has since expanded into a 26-week event drawing an audience of half a million people. All of Shakespeare's plays have been performed here over the years, as well as works by Sophocles (c. 496-406 B.C.), Henrik Ibsen (1828-1906), Jean-Baptiste Molière (1622-1673), Anton Chekhov (1860-1904), Richard Sheridan (1751-1816), Samuel Beckett (1906-1989), and a number of Canadian playwrights. The festival's repertory company, known as the Stratford Company, goes on tour during the months when the festival is not in session.

**CONTACT:**  
Stratford Festival  
Box Office 520  
55 Queen St.  
Stratford, Ontario K1A 1J5  
Canada  
800-567-1600 or 519-271-4040  
www.stratfordfestival.ca/

**SOURCES:**  
*GdWrldFest-1985*, p. 52  
*IntlThFolk-1979*, p. 73  
*MusFestAmer-1990*, p. 161

◆ 2164 ◆ **Strawberry Festival**  
*June*

One of several annual festivals held by Iroquois Indians. At Tonawanda, N.Y., the people congregate in their longhouse to hear a lengthy recitation of the words of Handsome Lake (Ganio 'Daí Io', 1735-1815). In 1799 this Seneca prophet delivered a message calling for cooperative farming, abstention from hard drink, abandonment of witchcraft and magic, the prohibition of abortion, and other instructions. This is the basis of today's Longhouse religion.

Following the recitations and speeches are ceremonial dances accompanied by chants and the pounding of turtle-shell rattles. Lunch follows, with a strawberry drink and winding up with strawberry shortcake. The Iroquois say, "you will eat strawberries when you die," because strawberries line the road to heaven.

Other traditional Iroquois celebrations include the IROQUOIS MIDWINTER FESTIVAL, a Maple Dance held at the time of

making maple syrup and sugar, a Planting Festival, and the Green Corn Dance, at which the principal dish is succotash, made not just with corn and lima beans but also with squash and venison or beef.

**CONTACT:**  
Tonawanda Band of Seneca  
7027 Meadville Rd.  
Basom, NY 14013  
716-542-4244  
tonseneca@buffnet.net

**SOURCES:**  
*DictWorldRel-1989*, p. 533  
*EncyNatAmerRel-2001*, p. 289  
*EncyRel-1987*, vol. 6, p. 191

◆ 2165 ◆ **Sturgis Motorcycle Rally**

*First Monday of August through following Sunday*

A mammoth yearly rally of 250,000 or so motorcyclists in small Sturgis, S.D. (population 7,000), formerly called the **Black Hills Motorcycle Classic**. There are races, merrymaking, band music, and usually some misbehavior, including arrests for drunken driving. There tend to be numerous accidents with injuries, and sometimes, fatalities. Motorcycle drag racing runs eight days, and other official events include bike shows, a swap meet, monster truck races, Tough Man and Tough Woman Contests (the titles determined by fights in which biting and kicking but not much else are forbidden), and a fireworks show. Unofficial events are weddings; bikers find it romantic to get married during the rally, and in 1990, the 50th anniversary rally, 176 motorcycling couples exchanged vows.

The rally began in 1938 when Clarence (Pappy) Hoel, a local motorcycle dealer, invited some fellow bikers to a get-together. His wife, Pearl, made hot dogs, potato salad, and iced tea for the crew. The rally has been held ever since, except for two years during World War II, and has become part of biker lore.

**CONTACT:**  
City of Sturgis  
Rally Dept.  
2030 Main St.  
Sturgis, SD 57785  
605-720-0800; fax: 605-720-0801  
rallydepartment@sturgismotorcy  
clerally.com  
www.sturgismotorcyclerally.com

◆ 2166 ◆ **Styrian Autumn (Steirischer Herbst)**

*October-November*

Dedicated to the avant-garde in music, drama, literature, and the fine arts, this month-long festival in Austria celebrates spontaneity and experimentation. Founded in 1968, its goal is to remove the barrier between the producers and consumers of culture by presenting world premieres of plays, operas, and musical works by contemporary artists, workshops and symposia on 20th-century composers, exhibitions of contemporary art, and a variety of fringe events that include circus acts and multimedia shows. Ticket prices are purposely kept low, and many festival events are offered free of charge. There are also interdisciplinary symposia. The festival takes its name from the province of Styria, whose capital city, Graz, is where the work of Austria's modernists is performed and displayed.

**CONTACT:**  
Steirischer Herbst Festivalbüro  
Sackstrasse 17  
Graz, Styria A-8010 Austria  
011-43-316-81-6070; fax: 011-43-  
316-83-5788  
info@steirischerbst.at  
www.steirischerbst.at/

**SOURCES:**  
*GdWrldFest-1985*, p. 12  
*IntlThFolk-1979*, p. 33  
*MusFestEurBrit-1980*, p. 28

◆ 2167 ◆ **Sudan Independence Day**

*January 1*

Sudan became an independent republic on **NEW YEAR'S DAY** in 1956, after having been a joint British-Egyptian territory since 1899.

Independence Day is celebrated as a national holiday with elaborate festivities in the capital city of Khartoum.

**CONTACT:**  
Sudan Embassy  
2210 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-338-8565; fax: 202-667-2406

**SOURCES:**  
*AnnivHol-2000*, p. 1  
*NatlHolWrld-1968*, p. 10

◆ 2168 ◆ **Sugar Ball Show (Sugar-Coated Haws Festival)**

*Sixteenth through eighteenth days of first lunar month*

This temple festival is held at the Haiyunan Buddhist convent of Sifang District in Qingdao, Shandong Province, China. Set for the day of the first spring tide, this festival has been held since the convent was built in the 17th century near the end of the Ming Dynasty. Originally fishermen observed this time to pray for safety and a good harvest. Now sugar balls, also called *haws*—yams, oranges, and dates dipped in hot syrup and then cooled until crisp—colorfully displayed on long skewers, are specialties of the fair. About 200,000 people attend the show.

**CONTACT:**  
Qingdao Government Affairs In-  
formation Public Net  
webmaster@gov.qd.sd.cn  
www.qingdao.gov.cn/travel/t42.  
htm

◆ 2169 ◆ **Sugar Bowl Classic**

*January 1*

New Orleans, Louisiana, has been host to football and lots of hoopla since the Sugar Bowl originated there in 1935. The Southeastern Conference champion is always awarded a berth in this yearly event. Alabama has won the most games. Nineteen ninety-three was their eighth victory when they rolled over Miami of Florida 34-13. That game ended Miami's 29-game winning streak and gave the Alabama Crimson Tide its first national collegiate football championship since 1979.

**CONTACT:**  
Sugar Bowl  
1500 Sugar Bowl Dr  
New Orleans, LA 70112  
504-525-8573; fax: 504-525-4867  
www.nokiasugarbowl.com/

**SOURCES:**  
*AmerBkDays-2000*, p. 12  
*BkFestHolWrld-1970*, p. 3  
*GdUSFest-1984*, p. 73

◆ 2170 ◆ **Sukkot (Sukkoth, Succoth)**

Begins between September 20 and October 18; Tishri 15-21

After their escape from slavery in Egypt, the Jews wandered in the desert for 40 years under the leadership of Moses. For much of the time they lived in huts, or *sukkot*, made of wooden frames covered with branches or hay. The festival of Sukkot, also known as the **Feast of Tabernacles** or the **Feast of Booths**, commemorates this period in Jewish history. It is also one of the PILGRIM FESTIVALS (see also PASSOVER and SHAVUOT).

The traditional way of observing Sukkot was to build a small booth or tabernacle and live in it during the seven-day festival. Nowadays Orthodox congregations build a *sukkah* in the synagogue, while Reform Jews make miniature models of the ancient huts and use them as centerpieces on the family table. Although linked to the Exodus from Egypt, Sukkot also celebrates the fall harvest and is sometimes referred to as the **Feast of the Ingathering**.

A major part of the festival is the four species: a palm branch, citron, three myrtle twigs, and two willow branches. These are tied together and waved at different points in the service, to "rejoice before the Lord."

Like other Jewish holidays, Sukkot begins at sundown on the preceding evening. The seventh day of Sukkot is known as HOSHANA RABBAH and is the last possible day on which one can seek and obtain forgiveness for the sins of the previous year—an extension of the YOM KIPPUR or the Day of Atonement. The eighth day of Sukkot is known as SHEMINI ATZERET, and the day after that is called SIMCHAT TORAH, which is now celebrated as a separate holiday by Orthodox and Conservative Jews.

**CONTACT:**

Union for Reform Judaism  
633 Third Ave.  
New York, NY 10017-6778  
212-650-4000

urj@urj.org  
urj.org (click on "Learning,"  
then on "Jewish Holidays")

Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/sukkot/default.htm

**SOURCES:**

*AmerBkDays-2000*, p. 710  
*BkFest-1937*, p. 204  
*BkFestHolWrld-1970*, pp. 118, 123  
*BkHolWrld-1986*, Oct 1  
*DaysCustFaith-1957*, p. 270  
*DictWrldRel-1989*, pp. 155, 390, 723  
*FolkAmerHol-1999*, p. 403  
*FolkWrldHol-1999*, p. 567  
*OxYear-1999*, p. 726  
*RelHolCal-2004* p. 55

◆ 2171 ◆ **Sumamao, Fiesta de**

December 26

The Argentine ritual drama known as *sumamao*, which means "beautiful river," is named after the location in which it is traditionally performed—near the Rio Dulce. It used to take place in a deserted chapel near the river, but nowadays it is sponsored by a ranch owner, who sets up a small altar on his property.

On San Esteban's (St. STEPHEN'S) Day, December 26, an avenue of *arcos*, or arches—made from trees that have been stripped of their branches except for a tuft on top and tied

together by cords hung with *ichas* (cakes in the form of puppets)—leads up to the altar. The drama begins at dawn with trumpets and fireworks, followed by a slow procession of men on horseback through the arches. The rest of the drama unfolds throughout the day, culminating in the demolition of the *arcos* and the eating of the *ichas*. A fiesta concludes the celebration.

The *sumamao* is primarily an agricultural ritual aimed at winning the favor of the gods by offering sacrifices and exorcizing evil spirits. Social dances—including the *zamba*, the *gato*, and the *chacarera*—have replaced the orgiastic behavior that followed the ritual in ancient times.

**CONTACT:**

Secretariat of Tourism  
Tourist Information Center  
Av. Santa Fe 885  
Buenos Aires, Argentina  
011-54-11-4312-2232; fax: 011-54-11-800-555-0016  
info@turismo.gov.ar

**SOURCES:**

*DictFolkMyth-1984*, p. 1086

◆ 2172 ◆ **Suminuri Matsuri**

January 15

A New Year tradition observed for more than half a millennium in a district of Matsunoyama, Niigata Prefecture, Japan. People adorn their homes and streets with decorations made of paper, tree branches, and bamboo for OSHOGATSU, New Year's Day. After the holiday they take down the decorations and burn them, keeping the ashes for the Suminuri Festival. People take their ashes outside and mix them with some snow, then rub the concoction on each other's faces for luck in the new year.

**CONTACT:**

Niigata Prefectural Government  
Tourism Division  
011-81-25-280-5254; fax: 011-81-25-283-4345  
t0500406@mail.pref.niigata.jp

**SOURCES:**

*IllFestJapan-1993*, p. 142

◆ 2173 ◆ **Summer Festival**

July 4

Something for everybody on the FOURTH OF JULY in Owensboro, Ky. A highlight has been the "Anything That Goes and Floats Race," in which contestants must have a vehicle that gets them to the Ohio River and then floats them for a decent distance on the river. Vehicles that have made it into the water include bicycles attached to a canoe, a skateboard tied to a plastic raft, and large pontoons powered by bicycles on land and paddlewheels in the water.

Other events include musical entertainment, sporting events, and, of course, fireworks.

**CONTACT:**

Owensboro-Daviess County  
Tourist Commission  
215 E. Second St.  
Owensboro, KY 42303  
800-489-1131 or 270-926-1100  
info@visitowensboro.com

◆ 2174 ◆ **Summer Solstice**

June 21-22 (Northern Hemisphere);  
December 21-22 (Southern Hemisphere)

There are times during the year, respectively in each hemisphere, when the sun is at its furthest point from the equator. It reaches its northernmost point around June 21, which is the longest day of the year for those living north of the equator, and its southernmost point around December 22, which is the longest day for those living in the Southern Hemisphere. The summer solstice marks the first day of the summer season—the word *solstice* is from the Latin word, *solstitium*, meaning “sun-stopping,” since the point at which the sun appears to rise and set stops and reverses direction after this day.

Although it was very common to celebrate the summer solstice in ancient times, modern American observations are comparatively rare. But there are a number of solstice observances held by New Age and Neopagan groups throughout the United States.

See also CAPAC RAYMI; DOAN NGU; DRUIDS’ SUMMER SOLSTICE CEREMONY; MIDNIGHT SUN FESTIVAL; MIDSUMMER DAY; YSYAKH

**SOURCES:**

*AmerBkDays-2000*, p. 462  
*BkFest-1937*, p. 136  
*DictDays-1988*, pp. 69, 114  
*DictFolkMyth-1984*, p. 1032  
*FestSaintDays-1915*, p. 4  
*FestWestEur-1958*, p. 68

**Sun Dance**

See **Arapaho Sun Dance**; **Sioux Sun Dance**;  
**Southern Ute Tribal Sun Dance**

◆ 2175 ◆ **Sun Fun Festival**

First week in June

A beach festival at Myrtle Beach, S.C., to celebrate the state’s Grand Strand, a 60-mile stretch of white-sand ocean beach. Myrtle Beach is the central city on the strand and so the fitting place for this five-day celebration that includes an air show, beauty pageants, beach games, music and dance performances, and a sandcastle-building contest. The record for the world’s longest sandcastle was set here in 1990—the castle measured 10½ miles long. As many as 200,000 attend.

**CONTACT:**

Myrtle Beach Area Chamber of  
Commerce  
1200 N. Oak St.  
Myrtle Beach, SC 29577  
800-356-3016 or 843-626-7444  
info@mbchamber.org  
www.myrtlebeachinfo.com/cvb/  
events/sunfun/index.htm

**SOURCES:**

*GdUSFest-1984*, p. 171

◆ 2176 ◆ **Sun Pageant Day**

January-March

It is not uncommon for towns in the northern part of Norway to observe **Solday**, or **Sun Day**, when the sun reappears at the end of January or in early February. In Narvik, Nordland County, for example, Sun Pageant Day is celebrated in early February.

The sun’s reappearance is particularly welcome for the people of Rjukan, Telemark County, which is nestled so deeply in a narrow valley that the sun doesn’t shine there from early October to mid-March.

Although the date of the Sun Pageant in Rjukan varies from year to year, it always entails weeks of preparation. The town square is decorated with tall ice columns topped by flaming torches. At one end there is a throne on a raised wooden platform for the “Prince of the Sun,” who leads a procession of costumed figures into the square and officially begins the celebration. The eating, singing, folk dancing, and fireworks continue for most of the day and night.

**CONTACT:**

Telemark Tourist Information  
Office  
P.O. Box 3133  
Handelstorget  
Skien N-3707 Norway  
011-47-35-90-0030; fax: 011-47-35-  
90-0021  
info@telemarkreiser.no

**SOURCES:**

*AnnioHol-2000*, p. 24  
*BkHolWrld-1986*, Jan 31

◆ 2177 ◆ **Sun Yat-sen, Birthday of**

November 12

Sun Yat-sen (1866-1925) was the leader of the Chinese Nationalist Party (Kuomintang). He served as the first provisional president of the Republic of China (1911-12) and later as its de facto ruler (1923-25). Because he possessed an exceptionally broad knowledge of the West and developed a grand plan for China’s industrialization, he is known as “the father of modern China.”

Sun Yat-sen’s birthday is a holiday in Taiwan. The anniversary of his death, March 12, is observed as Arbor Day in Taiwan.

See also DOUBLE TENTH DAY

**CONTACT:**

Taiwan Government Information  
Office  
4201 Wisconsin Ave., N.W.  
Washington, DC 20016  
202-895-1850; fax: 202-362-6144  
tecroinfodc@tecro-info.org  
www.gio.gov.tw/info/festival\_  
c/new\_e/suen.htm

**SOURCES:**

*AnnioHol-2000*, p. 190

◆ 2178 ◆ **Sundance Film Festival**

Ten days in mid-January

Originally held in Salt Lake City and known as the United States Film Festival, since 1984 the Sundance Film Festival has been organized by the Sundance Institute, founded by actor and director Robert Redford. It is an internationally recognized showcase for independent films, many of which would not ordinarily be seen by distributors and studios. Although most are American, Canadian and other foreign films are also screened during the 10-day festival, held in Park City, Utah, every January. The highlight of the festival is the American independent Dramatic and Documentary Competition, where new American independent films are given their premieres. Judges for the competition have included well-known directors, screenwriters, and film critics.

Many emerging independent filmmakers now look to the Sundance Film Festival as their first opportunity to present their films before an audience. Filmgoers and the entertainment industry look to the Festival for the discovery of new talent and as a champion of films that challenge audiences and expand the boundaries of the art of filmmaking.

**CONTACT:**

Sundance Institute  
P.O. Box 3630  
Salt Lake City, UT 84110-3630  
801-328-FILM (3456); fax: 801-575-5175  
institute@sundance.org or festi  
valinfo@sundance.org  
www.sundance.org

◆ 2179 ◆ **Sunday School Day**  
*First Sunday in May*

In the Polynesian kingdom of Tonga, a group of islands whose inhabitants are primarily Methodist, the first Sunday in May is known as **Faka Me**, or Sunday School Day. The children rise early and bathe in the sea, after which they put on the new clothes that their mothers have made: *valas*, or kilts, for the boys and new dresses for the girls. Then they all go to church, where the youngest children sing a hymn or recite a verse of scripture in front of the congregation and the older children present biblical dramas.

At the feast that always follows a church service, the children sit on mats spread on the ground. A variety of Polynesian specialties—including roast pig, lobster, chicken and fish steamed in coconut milk, and potato-like vegetables called *ufi*—are served to the children by the adults on long trays made of woven coconut fronds known as *volas*. The parents stand behind their children and fan them to keep them cool as they eat.

Sunday School Day is observed in various ways by Protestant children in other countries as well.

See also **WHITE SUNDAY**

**SOURCES:**

*FolkWrldHol-1999*, p. 311

◆ 2180 ◆ **Super Bowl Sunday**  
*Usually last Sunday in January*

The day of the championship game of the National Football League, which marks the culmination of the American professional football season. The game is played at a preselected site, always either a warm-weather city or one with a covered stadium. The contestants are the winners from each of the league's two divisions, the American Football Conference and the National Football Conference.

The first game was played on Jan. 15, 1967, in the Los Angeles Coliseum; the Green Bay Packers beat the Kansas City Chiefs by a score of 35-10. Since then, the games have been identified by Roman numerals (e.g., Super Bowl II in 1968), and, in keeping with this pretension, are surrounded by hoopla reminiscent of Roman imperial excess. Fans vie for Super Bowl tickets, and corporations woo clients with lavish Super Bowl trips.

Nationwide, the day is celebrated with at-home parties to watch the game on television, and many, many people watch: about 40 million viewers in the U.S. out of about 800 million around the world tune in to the Super Bowl. At sports bars, fans gather to watch wall-sized television screens, drink beer, and cheer.

**CONTACT:**

National Football League  
280 Park Ave.  
New York, NY 10017  
212-450-2000; fax: 212-681-7599  
www.superbowl.com

◆ 2181 ◆ **Suriname Independence Day**  
*November 25*

Suriname had been under Dutch control for more than 200 years when it gained independence on this day in 1975, which is observed as a national holiday.

**CONTACT:**

Suriname Embassy  
4301 Connecticut Ave., N.W.,  
Ste. 460  
Washington, DC 20008  
202-244-7488; fax: 202-244-5878

**SOURCES:**

*AnnioHol-2000*, p. 196

◆ 2182 ◆ **Surya Sashti**  
*October–November; sixth day of the waxing  
half of the Hindu month of Kartika*

The observance of Surya Sashti includes a three-day fast for married Hindu women with children. They must abstain even from drinking water, and yet they must make offerings of food and water as they worship Surya, the sun god, and keep an all-night vigil.

On the following day, women bathe before sunrise, worship the rising sun, and break their fast. Brahmans, who are members of the highest Hindu class, are fed and given gifts on this day. Hindu women believe that by keeping the fast and observing the festival's other rules, they will be guaranteed good health, longevity, and the happiness of their children and husbands.

**SOURCES:**

*DictHindu-1977*, p. 291  
*RelHolCal-2004*, p. 178

◆ 2183 ◆ **Susuharai (Soot Sweeping)**  
*December 13*

In Japan, many people choose to give their houses a thorough cleaning at year's end. Worn or broken furniture and utensils and items that have been lost are replaced. New *tatami* mats, which are the thick straw mats on which people sit and sleep, are brought in, and damage to the paper sliding doors in traditional Japanese houses is repaired. In some areas, it is customary to tie pounded rice cakes (*mochi-bana*, "rice-cake flowers") to the branches of willow trees as an offering to the gods. Friends and co-workers may also throw "year-end forgetting parties" known as *bonen-kai*.

**SOURCES:**

*JapanFest-1965*, p. 208

◆ 2184 ◆ **Svenskarnas Dag**

*Fourth Sunday in June*

One of the largest festivals in the United States celebrating the traditions of a specific ethnic group, Svenskarnas Dag honors the Swedish heritage of the people of Minneapolis, Minnesota, and the longest day of the year. When the festival first started in 1934 it was observed in August, but in 1941 the day was changed to the fourth Sunday in June so that it would coincide with midsummer observances in Sweden (see MIDSUMMER DAY).

Held in Minnehaha Park in Minneapolis, the festival includes a band concert, Swedish folk dancing, choral group performances, and the crowning of a Midsummer Queen. A national celebrity of Swedish descent is often asked to officiate at this one-day event, which attracts more than 100,000 visitors each year.

**CONTACT:**

Svenskarnas Dag Committee  
www.svenskarnasdag.com

**SOURCES:**

*GdUSFest-1984*, p. 97

◆ 2185 ◆ **Swallows of San Juan Capistrano**

*March 19 and October 23*

San Juan Capistrano was the name of a mission built on the Pacific Coast by Father Junipero Serra in 1777. Even after the buildings collapsed in an earthquake 35 years later, thousands of swallows continued to nest in the ruins of the church. Local people noticed that the swallows tended to fly south on October 23, the death anniversary of St. John of Capistrano, and returned on March 19, St. JOSEPH'S DAY.

Beginning in 1940, the sentimental love song "When the Swallows Come Back to Capistrano" (words and music by Leon René) was recorded by a variety of artists. This brought attention to the event and media attention further made it known. A Swallow Festival is held each year at the mission in San Juan Capistrano near Los Angeles, California, around the time of the birds' return. Also known as the **Fiesta de las Golondrinas**, it features what is billed as the largest non-motorized parade in the country. In addition to the Swallow Festival, the Mission hosts various cultural and historic events throughout the year.

**CONTACT:**

Mission San Juan Capistrano  
P.O. Box 697  
San Juan Capistrano, CA 92693  
949-234-1300; fax: 949-240-8091  
www.missionsjc.com

**SOURCES:**

*AnnioHol-2000*, pp. 47, 177  
*BkHolWrld-1986*, Oct 23  
*DictDays-1988*, p. 116  
*FolkAmerHol-1999*, p. 146

◆ 2186 ◆ **Swan Upping**

*Third week in July*

The tradition of marking newborn swans goes back six centuries, to a time when most of the swans on England's public waters were owned by the queen. Later the members of two livery companies (trade guilds), the Company of Dyers and the Company of Vintners, were given the right to keep swans on the Thames River between London and Henley.

Every year since 1363, the Queen's swan master and the swan wardens of the two livery companies row up the Thames, starting at Blackfriars in the center of London and continuing upstream to Abingdon, and "up" all the swan

families into the boats, where they are marked with identification numbers. There are very specific rules governing how ownership is decided, and the six boats, each flying a large silk flag as they row up the river, form a procession that has changed little over the centuries.

**CONTACT:**

The British Monarchy Official  
Web Site  
Buckingham Palace  
London SW1 1AA  
United Kingdom  
www.royal.gov.uk/ (click on  
'The Monarchy Today,' 'Ceremonies & Pageantry,' 'Royal Pageantry & Traditions,' then select 'Swan Upping')

**SOURCES:**

*BkHolWrld-1986*, Jul 21  
*GdWrldFest-1985*, p. 95

◆ 2187 ◆ **Swaziland Independence Day**

*September 6*

Independence Day is a national holiday in Swaziland. On this day in 1968, Swaziland became self-governing after having been ruled by Britain since 1903. This national holiday was also known as **Somhlolo Day** or **Sobhuza Day**, named after Sobhuza II (1899-1982), king of Swaziland from 1921 until his death. In 1973, he disregarded the constitution passed upon independence and assumed supreme power.

**CONTACT:**

Swaziland Embassy  
3400 International Dr., N.W., Ste.  
3M  
Washington, DC 20008  
202-362-6683; fax: 202-244-8059

**SOURCES:**

*AnnioHol-2000*, p. 150

◆ 2188 ◆ **Swedish Flag Day**

*June 6*

**Constitution and Flag Day** commemorates the adoption of the Swedish constitution on June 6, 1809, and the ascension of Gustavus I to the throne on June 6, 1523. It is observed throughout Sweden with patriotic meetings, parades, and the raising of flags. In Stockholm the main celebration takes place at the Stadium, where the Swedish national anthem is sung by a chorus of several thousand voices, and King Carl XVI Gustav awards flags to various schools, sports clubs, and other organizations. In the evening the celebration continues at Skansen, the oldest open-air museum in Europe.

**CONTACT:**

Swedish Institute  
Sverigehuset  
Hamngatan/Kungsträdgården  
Box 7434  
Stockholm SE-103 91 Sweden  
011-46-8-453-7800; fax: 011-46-8-20-7248  
si@si.se  
www.si.se

◆ 2189 ◆ **Swedish Homage Festival**

*Second weekend in October in odd-numbered years*

**Svensk Hyllningsfest**, or the Swedish Homage Festival, is a biennial event held for three days during the second week in October in Lindsborg, Kansas. It honors the Swedish pioneers



who first settled the area and celebrates the heritage of Lindsborg's Swedish-American population. More than 50,000 people attend the festival, which started in 1941 and is now held only in odd-numbered years.

Events include a parade; Swedish folk dancing, singing, and band music; Swedish arts and crafts displays; and a huge *smörgåsbord*, or hot and cold buffet.

**CONTACT:**  
Svensk Hyllningsfest  
P.O. Box 323  
Lindsborg, KS 67456  
www.svenskhyllningsfest.org/

**SOURCES:**  
*GdUSFest-1984*, p. 61

◆ 2190 ◆ **Sweetest Day**

*Third Saturday in October*

More than 40 years ago, a man from Cleveland came up with the idea of showing the city's orphans and shut-ins that they hadn't been forgotten by distributing small gifts to them on a Saturday in October. Over the years, other Clevelanders took up the idea of spreading cheer not only to the underprivileged but to everyone. The celebration of what came to be called Sweetest Day soon spread to Detroit and other American cities.

This holiday is unusual in that it is not based on any one group's religious beliefs or on a family relationship. Because it falls mid-way between FATHER'S DAY and CHRISTMAS, however, it has come to be regarded as a merchandising opportunity. Although it is still supposed to be an occasion to remember others with a kind act, a word of encouragement, or a long-overdue letter, local merchants in cities where Sweetest Day is observed usually get together and promote the day as a time to purchase gifts.

**SOURCES:**  
*AnnioHol-2000*, p. 182

◆ 2191 ◆ **Sweetwater Rattlesnake Round-Up**

*Second weekend in March*

Billed "The World's Largest Rattlesnake Round-Up," this is one of several rattlesnake round-ups in Texas. It was started in 1958 by ranchers in Sweetwater to thin out the snakes plaguing them and their livestock, and now the average annual catch is 12,000 pounds of Western Diamondback Rattlesnake. Some 30,000 spectators watch the goings-on.

The round-up is sponsored by the Sweetwater Jaycees, who stress the focus on safety (hunters are governed by state hunting laws) and the benefits of the round-up. The round-up supports various Jaycee charitable causes.

The weekend events include snake-handling demonstrations and the awarding of prizes for the most pounds and the biggest snake. There are also a Miss Snake Charmer Queen Contest, a parade, rattlesnake dances with country bands, and a rattlesnake meat-eating contest. A cook shack fries and serves more than 4,000 pounds of rattlesnake meat each year.

Other Texas rattlesnake round-ups are held from February through April in Cleburne, Brownwood, Big Spring, San Angelo, Jacksboro, Gainesville, and Freer. A number of other southern states also have rattlesnake round-ups.

In recent years, state departments of natural resources and conservation organizations have warned of the health risks of eating rattlesnakes caught at round-ups. In addition, the Humane Society has condemned the cruelty to snakes during these events and argues that rattlesnakes actually present relatively little danger to livestock—and that holding round-ups increases the chances that humans will be bitten.

**CONTACT:**  
Rattlesnake Round-Up  
sweetwaterjaycees@yahoo.com  
www.rattlesnakeroundup.com/

**SOURCES:**  
*FolkAmerHol-1999*, p. 122

Humane Society of the United States  
2100 L St., N.W.  
Washington, DC 20037  
202-452-1000  
www.hsus.org/ace/12057

◆ 2192 ◆ **Swiss National Day**

*August 1*

A nationwide celebration of the Swiss Confederation, observed with torchlight processions, fireworks, shooting contests, and folkloric events. The day commemorates the occasion in 1291 when representatives of the three original cantons of Schwyz, Uri, and Unterwalden met on the Rutli meadow and swore an oath of alliance and mutual defense to lay the foundations of the Confederation.

In 1991, year-long 700th-anniversary festivities set different themes for the different language areas. A celebration of the Federal Pact of 1291 was the theme for the German-speaking region; a Four Cultures Festival, demonstrating cultural diversity, for the French-speaking region; and a Festival of Solidarity, illustrating Switzerland's role in the international community, in the Romansh- and Italian-speaking areas.

**CONTACT:**  
Swiss Embassy  
2900 Cathedral Ave., N.W.  
Washington, DC 20008  
202-745-7900; fax: 202-387-2564  
vertretung@was.rep.admin.ch

**SOURCES:**  
*AnnioHol-2000*, p. 128  
*FestWestEur-1958*, p. 224  
*NatlHolWrld-1968*, p. 132

◆ 2193 ◆ **Syria National Day**

*April 17*

This national holiday commemorates the withdrawal of French troops on this day in 1946, when Syria proclaimed its independence after more than 20 years of French occupation. It is also known as **Independence Day** and **Evacuation Day**.

**CONTACT:**  
Syrian Embassy  
2215 Wyoming Ave., N.W.  
Washington, DC 20008  
202-232-6313; fax: 202-234-9548

**SOURCES:**  
*AnnioHol-2000*, p. 63  
*NatlHolWrld-1968*, p. 48

◆ 2194 ◆ **Syttende Mai Fest**

*Weekend nearest May 17*

NORWAY CONSTITUTION DAY is celebrated each year by descendants of Norwegian immigrants who first settled in Spring Grove, Minnesota. The town, incorporated in 1889, was the first Norse settlement in Minnesota, and the Norwegian language can still be heard in the town's streets and

cafes. The Syttende Mai Fest offers ethnic foods, folk music and costumes, a show of traditional Norwegian arts and crafts, and a grand parade led by the "King of Trolls." Young children dressed as *Nisse* roam the streets during the festival, wearing green caps and playing tricks on people. Unlike the trolls, who thrive on darkness and are known for making things go wrong, the *Nisse* bring luck and help out with household tasks. During the festival, the store windows often feature displays with trolls or *Nisse* peeking out.

Other Minnesota towns celebrating Syttende Mai with special festivities include Hendricks, Milan, Wahkon, and Willmar. Syttende Mai is celebrated by Norwegian communities in other states as well. The celebration in Stoughton, Wisconsin, takes place on the weekend nearest May 17 and features folk dancing, a Norwegian smorgasbord, and demonstrations of *rosemaling* (painted or carved floral designs) and *hardanger* (a form of pulled thread embroidery).

**CONTACT:**

SGA-PPF  
P.O. Box 241  
Spring Grove, MN 55974  
507-498-5221

Stoughton Chamber of Commerce  
532 E. Main St.  
Stoughton, WI 53589  
888-873-7912 or 608-873-7912;  
fax: 608-873-7743  
syttende@chorus.net

[www.stoughtonwi.com/](http://www.stoughtonwi.com/) (click on "Events Festivals," then "Syttende Mai")

◆ 2195 ◆ **Szüret**

*Late October*

Since wine is the national drink of the Hungarian people, the Szüret, or **Grape Gathering**, is a time for great celebration. In fact, many peasant marriages take place after this yearly festival. As they have done since ancient times, the grape gatherers make an enormous "bouquet" out of grapes and two men carry it on a pole in procession to the vineyard owner's home, accompanied by musicians, clowns, and young girls dressed in white wearing flower wreaths on their heads. When they reach their destination, they hang the cluster of grapes from the ceiling and accept the vineyard owner's invitation to join in the feasting and dancing.

A traditional game known as "robber" is often played during the festival, either as the grapes are being gathered or during the dancing that takes place later. While several men guard the bouquet of grapes, the others try to steal the fruit off the vines. Anyone who gets caught is dragged before a mock judge and forced to pay a penalty—usually by performing a song, a solo dance, or a pantomime while his companions make fun of him.

**CONTACT:**

Hungarian National Tourist Office  
150 E. 58th St.  
New York, NY 10155-3398  
212-355-0240; fax: 212-207-4103  
hnto@gotohungary.com

**SOURCES:**

*BkFest-1937*, p. 173  
*FolkWrldHol-1999*, p. 530

# T

## ◆ 2196 ◆ Ta Mo's Day

*Fifth day of 10th lunar month*

Ta Mo (or Bodhidharma) was a sixth-century Indian monk who founded the Ch'an school of Buddhism in China, known in Japan as Zen Buddhism. Information about his historical existence is quite sketchy. But he is said to have believed that the Law of Buddha could only be understood through contemplation, without the aid of books or rituals. According to legend, he spent nine years meditating in front of a cave wall, during which time his legs fell off. The Japanese, to whom he is known as DARUMA, have a legless doll, constructed in such a way that no matter how it is placed on the ground, it always returns to a sitting position.

There is another legend that Ta Mo cut off his eyelids in a fit of anger after falling asleep during meditation. When they fell to the ground, his eyelids took root and grew up as the first tea plant. This legend is the basis for the practice among Zen monks of drinking tea to stay awake during meditation. Members of the Ch'an (or Zen) sect of Buddhism observe the fifth day of the 10th month as Ta Mo's Day. People in Japan customarily give Daruma dolls to those who have worked hard to achieve a goal.

### SOURCES:

*DictFolkMyth-1984*, p. 1102  
*DictWrldRel-1989*, p. 111  
*EncyRel-1987*, vol. 2, p. 263  
*RelHolCal-2004*, p. 221

## ◆ 2197 ◆ Ta'anit Esther (Fast of Esther)

*Between February 13 and March 13; Adar 13*

The **Fast of Esther** commemorates the three days that Queen Esther fasted before petitioning her husband, King Ahasuerus (Xerxes I) of Persia, to spare the Jews of her country from destruction by Haman, the Persian prime minister, in the sixth century B.C. (See PURIM.)

Ordinarily observed on the 13th day of the Jewish month of Adar, Ta'anit Esther is observed on the preceding Thursday (Adar 11) when Adar 13 falls on the Sabbath.

This date was originally a minor festival commemorating Judah Maccabee's defeat of the Syrian general Nicanor,

known as the "Day of Nicanor." In time it gave way to the present Fast of Esther.

### CONTACT:

Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/roshchodesh/adar/thirteenth.htm

### SOURCES:

*AnnioHol-2000*, p. 229

## Tabernacles, Feast of *See Sukkot*

## ◆ 2198 ◆ Tabuleiros Festival (Festa dos Tabuleiros)

*Four days in mid-July every third year*

The town of Tomar in Portugal has been celebrating the Tabuleiros ("headdresses") Festival for 600 years as a way of expressing gratitude for the harvest and charity for the poor. The highlight of the festival is the procession through town of hundreds of girls in traditional headdresses selected from Tomar and the surrounding communities.

The foundation of the headdress, which weighs about 33 pounds and must be at least as tall as the girl who carries it, is a round basket covered with a linen cloth. An elaborate framework of bamboo sticks and wires holds up 30 small loaves of bread arranged in five rows. Flowers made of colored paper disguise the wires and the entire structure is topped with a white dove or Maltese cross. The priest blesses the bread, and the girls keep their tabuleiros for the entire year to ward off sickness. This is also a time for making donations to the poor and the afflicted.

### CONTACT:

Portuguese National Tourist Office  
590 Fifth Ave., 4th Fl.  
New York, NY 10036  
800-767-8842 or 212-354-4403;  
fax: 212-764-6137  
tourism@portugal.org  
www.portugal.org/ (click "Travel & Tourism," then "Lisboa and Tagus Valley")

### SOURCES:

*BkHolWrld-1986*, Jul 8  
*FestWestEur-1958*, p. 171  
*IntlThFolk-1979*, p. 313

◆ 2199 ◆ **Taeborum (Daeboreum)**

February; 15th day of the first lunar month

Taeborum marks the first full moon of the LUNAR NEW YEAR in Korea (see SOL) and is at least as important a holiday. Many customs and games are traditional on this day, which is also sometimes called the Great Fifteenth. The Fifteenth, or Full Moon Day, marks the end of the New Year season in Korea and is regarded as the final opportunity to ensure good luck for the coming year. It is considered lucky on this day for people to routinely repeat their actions nine times—particularly children, who compete with each other to see how many “lucky nines” they can achieve before the day is over.

It is common to celebrate the Great Fifteenth with kite flying and kite fighting, which is done by covering the strings with glass dust and then crossing them so that they rub together as they fly. The string held by the more skillfully manipulated kite eventually cuts through the string of the less successful kite, sending it crashing to the ground.

Another popular sport on this day is the tug-of-war. In some areas, an entire town or county is divided into two opposing teams. It is widely believed that the winners will bring in a plentiful crop and will be protected from disease in the coming year.

See also BRIDGE WALKING; BURNING THE MOON HOUSE; SPIRIT BURYING; TORCH FIGHT

**CONTACT:**

Koreana magazine  
Korea Foundation  
www.koreana.or.kr / (search  
“taeborum”)

**SOURCES:**

AnnCustKorea-1983, pp. 53, 69  
FolkWrldHol-1999, p. 88

◆ 2200 ◆ **Tagore, Birthday of Rabindranath**

May 7

A commemoration of the works of Rabindranath Tagore (1861-1941), the great poet, philosopher, social reformer, dramatist, and musician of Calcutta, India. Born into a family of painters, writers, and musicians, Tagore possessed all these talents. In 1913, he was the first non-European to win the NOBEL PRIZE for literature. The Tagore family has been important in India’s cultural history from the 19th century and is especially revered in Calcutta. Rabindranath Tagore’s birthday is celebrated with a festival of his poetry, plays, music, and dance dramas. There are discussions at schools and universities of his ideas on education and philosophy, and screenings of films based on Tagore’s short stories and novels made by filmmaker and Calcutta native, Satyajit Ray.

**CONTACT:**

India Tourist Office  
1270 Avenue of the Americas,  
Ste. 1808  
New York, NY 10020  
800-953-9399 or 212-586-4901;  
fax: 212-582-3274  
ny@itonym.com

India Ministry of External Af-  
fairs  
meadev.nic.in/earthquake/cul-  
ture/literature/bengali.htm

**SOURCES:**

AnnivHol-2000, p. 78

◆ 2201 ◆ **Taiiku-no-Hi**

October 10

Taiiku-no-Hi, or **Health-Sports Day**, is a national legal holiday in Japan set aside to promote good physical and emotional health through athletic activity. Since 1966 it has been observed on the anniversary of the first day of the OLYMPIC GAMES held in Tokyo in 1964.

**SOURCES:**

AnnivHol-2000, p. 170

◆ 2202 ◆ **Tailte Fair (Teltown Fair)**

Mid-July to mid-August

Tailte was the foster mother of Lugh, an ancient Celtic god and patron of fairs. The Tailte (or Teltown) Fair, held in ancient Ireland for more than 2,000 years, was an early harvest festival in which the first fruits of the harvest were sacrificed to the spirit of Tailte, who was further honored by funeral games. Each chieftain brought his best athletes—runners, jumpers, spear throwers, and horsemen—as well as his harpists and poets and storytellers, who competed like the athletes for prizes of gold rings and jeweled ornaments. The Tailteann Games, as they were known, were last held in 1169, and the Irish have since revived them. The fair itself lasted until 1806.

See also LUGHNASADH

**SOURCES:**

BkFair-1939, p. 159

◆ 2203 ◆ **Tajikistan Independence Day**

September 9

On September 9, 1991, Tajikistan officially declared its independence from the disintegrating Soviet Union. Independence Day is celebrated with parades, solemn services, theatrical events and pageantry. July 22 is another national holiday, celebrating the Tajik language.

**CONTACT:**

Tajikistan Embassy  
1005 New Hampshire Ave.,  
N.W.  
Washington, DC 20037  
202-223-6090; fax: 202-223-6091  
tajikistan@verizon.net  
www.tjus.org

◆ 2204 ◆ **Takayama Matsuri**

April 14-15 and October 9-10

Held twice a year in Japan, in the spring and the autumn, the Takayama Festival is famous for its elaborately decorated *yatai*, festival floats. These were first used at Kyoto’s GION MATSURI, and later appeared in other parts of the country. Twelve of these floats appear at the April festival, held at Takayama’s Hié Shrine, and 11 participate in the October festival at the Sakuragaoka-hachimangu Shrine. They are so highly decorated—with beautiful fabrics, lacquered wood, and patterned metals—that they are often referred to as “Yo-meimon in motion,” a reference to the famous gate at the Toshogu Shrine in Nikko. Some *yatai* feature performances of *kabuki*, puppet plays, often performed by cleverly designed mechanical marionettes.

A highlight of the festival is the parade of metal gongs known as *tokeigaku*, which produce a unique kind of folk music. There is also a *Shishi-mai*, or Lion Dance, originally used by Japanese farmers to ward off wild boars and other animals that threatened their crops.

**CONTACT:**  
Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

City of Takayama  
Showa-machi, 1-chome  
Takayama City, Gifu Prefecture  
506-0053 Japan  
011-81-577-32-5328  
hidatio@hidanet.ne.jp  
www.hida.jp/e-kankou/e-ma-  
turi/e-maturi.htm

◆ 2205 ◆ **Take Our Daughters to Work Day**

*Fourth Thursday in April*

Sponsored by the Ms. Foundation for Women since 1993, this is a day dedicated to girls between the ages of nine and 15, who are encouraged to go to work with their parents, grandparents, or other adults in their lives. The purpose is to support girls' development and to help them stay focused on their future during adolescence. Spending a day at work with an adult, it is hoped, will increase girls' interest in planning their own education and careers, and will inspire educators, employers, and parents to redress the inequalities in job opportunities for women.

**CONTACT:**  
Ms. Foundation for Women  
120 Wall St., 33rd Fl.  
New York, NY 10005  
800-676-7780 or 212-742-2300;  
fax: 212-742-1653  
info@ms.foundation.org  
www.ms.foundation.org

◆ 2206 ◆ **Také-no-Nobori**

*Sunday near July 15*

The origins of this rain festival go back to 1504, a year in which there was no rain all summer in what is now the Nagano Prefecture of Japan. Villagers appealed to their god and were rewarded with three days of rain in a row. Thankful, they made an offering to the god of two especially fine pieces of cloth, sufficient to make two kimonos.

Today people in Uedo City continue this tradition each year on a Sunday near July 15. People trek up to the shrine on Mount Ogamidake and offer pieces of homemade cloth to the god.

**CONTACT:**  
City of Uedo  
Convention Bureau  
uecvb@city.ueda.nagano.jp  
www.city.ueda.nagano.jp/kan-  
koka/uecvb/tourist/festival.  
htm

**SOURCES:**  
*IllFestJapan-1993*, p. 38

**SOURCES:**  
*IllFestJapan-1993*, p. 103  
*JapanFest-1965*, p. 167

◆ 2207 ◆ **Tako-Age (Kite Flying)**

*April, May, June*

Kite-flying battles are a favorite sport in Japan, and numerous kite festivals take place in the spring. In the battles, the object is to cut down other kites by means of skillful maneuvering; broken glass embedded in the kite lines also helps.

The kite festivals of Nagasaki are held in April and May, with teams of as many as 20 people controlling colossal kites up to 25' x 30' in size.

In Hamamatsu in Shizuoka Prefecture, a kite festival is held on the beach on May 3-5. It is thought to have originated in the mid-16th century when the lord of one of the fiefdoms celebrated the birth of a son by flying a giant kite. It is the biggest event now in the western region of the prefecture, with more than 1,000 kites sparring in the sky. Other festival events include parades of 50 floats in the evenings.

In Shirone in Niigata Prefecture, two teams on opposite banks of the Nakanokuchi River wage kite battles in mid-June. This festival supposedly dates back some 300 years when the people of one village accidentally crashed a huge kite onto a neighboring village.

**CONTACT:**  
Hamamatsu City  
www.city.hamamatsu.shizuoka.  
jp/hamaEng/site/sc1.htm

Niigata Visitors and Convention  
Bureau  
2F 2307-272 Yamada  
Niigata City 950-1101 Japan  
011-81-25-265-8000; fax: 011-81-  
25-266-3357  
nvcb@nvcb.or.jp

Japan Kite Association  
1-12-10 Nihonbashi  
Chuoh-ku  
Tokyo 103-0027, Japan  
011-81-3-3275-2704; fax: 011-81-3-  
3273-0575  
jka@tako.gr.jp  
www.tako.gr.jp

**SOURCES:**  
*AnnieHol-2000*, p. 56  
*GdWrldFest-1985*, p. 122

◆ 2208 ◆ **Tam Kung Festival**

*May; eighth day of fourth lunar month*

A celebration of the birthday of the god Tam Kung, held at the Tam Kung Temple in Shau Kei Wan on Hong Kong Island. Like TIN HAU, Tam Kung is a popular deity among fisherfolk. He is a Taoist child-god, whose powers were apparent when he was only 12 years old. His greatest gift was controlling the weather, but he could also heal the sick and predict the future. Residents of the Shau Kei Wan area believe he saved many lives during an outbreak of cholera in 1967. His birthday is marked with a grand procession, Cantonese opera, and lion and dragon dances.

**CONTACT:**  
Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428  
nycwwo@hktb.com  
www.discoverhongkong.com/  
eng/heritage/festivals/he-  
fest\_tam.jhtml

◆ 2209 ◆ **Tammuz, Fast of the 17th of (Shivah Asar be-Tammuz)**

Between June 17 and July 24; Tammuz 17

The **Fast of Tammuz** commemorates the breaching of the walls of Jerusalem in 586 B.C., when the Babylonians conquered Judah, destroyed the Temple, and carried most of the Jewish population off into slavery. But this destruction had a happy ending: after 70 years the people returned and rebuilt the Temple. Then the Roman army breached the walls of Jerusalem in the year 70 A.D., dooming both the city and its Temple for the second time. This time the destruction and the scattering of the people—known as the Diaspora—had a far more tragic finality. Jews remain scattered over the face of the earth to this day. Other sad events associated with this day are the shattering of the first Tablets of the Law by Moses, and the collapse of the sacrificial system caused by the Roman invasion in 70 A.D.

The Fast of Tammuz begins **THREE WEEKS** of mourning lasting until **TISHA BE-AV**.

See also **ASARAH BE-TEVET**

**CONTACT:**

Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/yerushalayim/17betamuz/default.htm

**SOURCES:**

*DaysCustFaith-1957*, p. 159  
*DictWrldRel-1989*, p. 155  
*OxYear-1999*, p. 728

◆ 2210 ◆ **Tanabata (Star Festival)**

July 7, August 6-8

A Japanese festival based on a Chinese legend of parted lovers who are identified with two of the brightest stars in the night sky. In the legend, Vega, representing a weaver-princess, is permitted by the king to marry the simple cowherd, Altair. But after they marry, the princess neglects her weaving and the herdsman forgets his cows, so the king separates them, making them live on opposite sides of the River of Heaven, as the Milky Way is known in Japan. On the seventh day of the seventh month, the lovers are able to meet when a flock of magpies makes a bridge across the river. If it's rainy, the lovers have to wait another year.

The festival is observed throughout Japan, with people hanging colorful strips of paper on bamboo branches outside their homes. It is an especially colorful occasion in Sendai (Miyagi Prefecture), where it occurs a month later, on Aug. 6-8. The whole city is decked out with paper streamers and works of origami, the Japanese art of paper folding.

See also **CHILSEOG; SEVEN SISTERS FESTIVAL**

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/july/tanabata.html

**SOURCES:**

*AnnivHol-2000*, p. 239  
*BkFest-1937*, p. 199  
*BkHolWrld-1986*, Jul 7  
*DictFolkMyth-1984*, p. 540  
*FolkWrldHol-1999*, p. 453

Tanabata Festival Association  
Sendai City Chamber of Commerce

011-81-22-265-8181; fax: 011-81-22-217-1551

www.kankou-miyagi.net/cgi-bin/ss\_detail.cgi?ID=2220007&country=eng&ef=lst (Miyagi Prefecture) and v-sendai.com minet.or.jp/svc/Webdriver?MIval=english\_SendaiTANA BATA (Sendai Tourism and Convention Bureau)

◆ 2211 ◆ **Tangata Manu (Birdman Ceremony)**

Spring

Sometime around the 14th century, different groups on Easter Island, also known as Rapanui, were at war with each other, perhaps over a lack of food caused by a mini ice age. Some scholars theorize that the islanders began the Tangata Manu, or *Manutara*, as a way of resolving their conflicts.

Each tribal chief would select a young man to compete with representatives from other tribes in an egg hunt. Each man swam to a nearby island in search of the first egg laid by a seabird known as a tern. This process could take as long as a month. The chief of the first one to swim back with the egg was called the "birdman" for the year.

Carvings of the Birdman—represented as a bird-headed man whose hand grasps an egg—can be found all over Easter Island.

**CONTACT:**

Chilean Embassy  
1732 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-785-1746; fax: 202-887-5579  
embassy@embassyofchile.org  
www.chile-usa.org/documents/cultural/express.htm

**SOURCES:**

*FestWrld: Chile-1998*, p. 12

◆ 2212 ◆ **Tanglewood Music Festival**

July-August

The 210-acre estate, donated in 1937 by Mrs. Gorham Brooks, in the Berkshire Mountains of western Massachusetts and known as Tanglewood, is the summer home of the Boston Symphony Orchestra. What was originally known as the Berkshire Festival started in 1936 and in 1940 became part of the Berkshire Music Center, now the Tanglewood Music Center, where advanced American and foreign musicians come to study and perform for nine weeks each summer.

The festival includes concerts by the Boston Symphony and the Berkshire Music Center Orchestra as well as chamber music, jazz, choral and vocal concerts, and music theater productions. In early August there is a Festival of Contemporary Music that focuses on new works, some of which have been specially commissioned for the festival.

The grounds at Tanglewood open about two hours prior to the concerts so people can picnic on the lawns. More than

350,000 people come to Tanglewood over the course of the festival each summer.

**CONTACT:**  
Boston Symphony Orchestra  
Tanglewood Music Festival  
297 West St.  
Boston, MA 01240  
413-637-1600 (Tanglewood)  
www.bso.org/

**SOURCES:**  
*GdUSFest-1984*, p. 86  
*MusFestAmer-1990*, p. 81  
*MusFestWrld-1963*, p. 280

◆ 2213 ◆ **Tango-no-Sekku (Boys' Day Festival)**

May 5

The Boy's Day Festival in Japan dates back to the Tokugawa period (1603-1867). For centuries, Japanese farmers had frightened off harmful insects by hanging brightly colored banners and scary figurines in their fields. These later came to resemble warriors and rather than being placed in the fields, they were kept in the house to encourage young boys to imitate samurai warriors' courage—a practice approved by that era's rulers. In the latter part of the 18th century, people decided that the indoor display wasn't enough, and they started flying tubular wind-socks in the form of carp from poles outside their houses. To commemorate the old days, however, families set up tiers of shelves bearing figures of warriors and their equipment—armor, helmets, swords, etc. These miniature figures were treasured and kept for the festival from one year to the next.

The celebration, since 1945, of *KODOMO-NO-HI*, or Children's Day, was intended to replace Tango-no-Sekku. But in fact, many of the activities associated with May 5—which include sumo wrestling, *kendo* (fencing with bamboo staves), and climbing competitions—tend to focus on boys.

**SOURCES:**  
*JapanFest-1965*, p. 69

◆ 2214 ◆ **Tano Festival (Dano-nal; Swing Day)**

May-June; fifth day of fifth lunar month

An ancient spring agricultural festival in Korea that started as a planting ritual and a time to pray for a good harvest. It falls in the farming season between the planting of rice seedlings and their transplanting to the paddy fields. With the lunar *SOL* or New Year's Day and *MID-AUTUMN FESTIVAL*, it is one of the country's three great festivals on the lunar calendar. Festivities in the countryside include swinging contests for girls: swings are suspended from tall poles or bridges, and the girls, sometimes in pairs, try to ring a bell with their feet as they swing. Boys and men sometimes compete in this, but usually they take part in *ssirum*, native Korean wrestling, a sport that can be dated to 400 A.D. Today *ssirum* matches are nationally televised.

In the usually sleepy east coast town of Kangnung, the festival goes on for nearly a week. Activities include a mask dance-drama of ancient tradition and shaman *kut*, ritualistic ceremonies combining theatrics with music and dance.

The ceremonies are performed by a shaman, or *mudang*, a priestess who is able to appease spirits to prevent natural disasters. The *mudang* is also a talented performer with supernatural powers when in a trance. A long-lived indigenous shamanistic faith of uncertain origin involves the worship of spirits and demons who reside in natural objects—rocks, mountains, trees, and so on. Shamanists also believe the dead have souls, and that the *mudangs* can mediate between the living and the departed.

Korea is nominally more than 70 percent Buddhist and more than 15 percent Christian, but it actively remains about 90 percent shamanist.

**CONTACT:**  
*Koreana* magazine  
Korea Foundation  
www.koreana.or.kr/ (search  
"tano festival")

**SOURCES:**  
*BkHolWrld-1986*, Jun 16  
*FolkWrldHol-1999*, p. 374

Kangwon Province  
15 Pongui-dong  
Chunchon-shi  
Kangwon-do, Korea 200-700  
011-82-33-254-2011; fax: 011-82-  
33-249-4018  
www.skynews.co.kr/skynews\_  
main/ENGLISH/culture/cul  
ture\_006.htm (Korean Air mag  
azine)

◆ 2215 ◆ **Tanzania Independence Day**

December 9

A celebration of independence from the British in 1961 of Tanganyika, which merged with Zanzibar in 1964 to become Tanzania. The day is a national holiday celebrated with parades, youth leagues marching before the president at the stadium in Dar-es-Salaam, school games, cultural dances, and aerobatics by the air force.

**CONTACT:**  
Tanzanian Embassy  
2139 R St., N.W.  
Washington, DC 20008  
202-939-6125; fax: 202-797-7408  
balози@tanzaniaembassy-us.org

**SOURCES:**  
*AnnioHol-2000*, p. 205  
*NatHolWrld-1968*, p. 222

◆ 2216 ◆ **Tarnetar Mela**

August-September; three days in the Hindu  
month of Bhadrapada

This famous fair is held in Tarnetar, a small town in India's Gujarat State. People from area tribes wear their most exquisite clothes for the three-day event, particularly young unmarried people, since the fair is mainly an occasion for them to find spouses. Young men carry magnificently decorated *chhatris* (umbrellas)—a sight for which the fair is renowned—to signal their availability to young women. The Trinetreshwar, or temple of Shiva, provides the grounds for the fair, which abound in food stalls, craft and cattle exhibits, sporting events, and lots of dancing.

Adding to the prospective matrimonial atmosphere is the traditional belief that connects Tarnetar with the marriage between Draupadi and Arjuna, the warrior-hero of the Hindu epics, the *Mahabharata* and the *Bhagavad Gita*.

**CONTACT:**  
Gujarat Tourism Corporation  
Nigam Bhavan  
Sector 16  
Gandhinagar, Gujarat 382016  
India  
011-91-79-322-2029; fax: 011-91-79-322-2189

**SOURCES:**  
*WildPlanet-1995*, p. 255

◆ 2217 ◆ **Tater Days**

*First weekend and Monday in April*

Considered the oldest trade day in the U.S., and now a celebration of the sweet potato in Benton, Ky. The event started in 1843 when sweet potatoes were a staple crop of the area. Today the "tater" is honored with a parade, flea market, gospel music, arts and crafts exhibits, and a Miss Tater Day contest. Most of the food served is some kind of sweet potato concoction.

**CONTACT:**  
Marshall County Tourist Commission  
P.O. Box 129  
Gilbertsville, KY 42044  
800-467-7145 or 270-527-3767 (festival); fax: 270-527-9193  
fun@kentuckylake.org

**SOURCES:**  
*AnnivHol-2000*, p. 72

◆ 2218 ◆ **Ta'u Fo'ou**

*January 1*

New Year's Day in Tonga, a Polynesian island kingdom in the South Pacific, is reminiscent of CHRISTMAS EVE celebrations in the United States and western Europe, when carolers go from house to house singing Christmas songs. But because the new year arrives in the middle of the Southern Hemisphere's summer, when schoolchildren are on holiday and the weather is warm, the caroling custom has a cultural twist. Boys and girls go from house to house singing hymns, rounds, and other songs that they have created specifically for the occasion. Instead of offering them hot chocolate or coffee, their friends and neighbors show their appreciation by offering fruit or cool drinks. Sometimes the children will be given a piece of *tapa*, Polynesian bark cloth.

**SOURCES:**  
*FolkWrldHol-1999*, p. 7

◆ 2219 ◆ **Taungbyon Spirit Festival**

*Eight days before the full moon in August*

Part circus, part multi-national marketplace, the Spirit Festival in Taungbyon, Myanmar, commemorates the Brother Lords, two brothers who lived in the 11th century. Condemned to die for their laziness, the brothers were recognized as spirit-gods after their deaths. The festival includes folk dramas, ceremonial dances, and opportunities to gamble and socialize. Images reflecting the pre-Buddhist animist traditions of the Burmese people are daubed with ceremonial oils and taken through the streets in procession. Shamans (intermediaries between the natural and the spirit worlds) hold many assemblies during the fair.

**CONTACT:**  
Myanmar Embassy  
2300 S St., N.W.  
Washington, DC 20008  
202-332-9044; fax: 202-332-9046  
info@mewashingtondc.com

**SOURCES:**  
*WildPlanet-1995*, p. 374

◆ 2220 ◆ **Tazaungdaing**

*October-November; full moon day of Burmese month of Tazaungmone*

The Tazaungdaing festival was observed in Burma (now officially called Myanmar) even before the spread of Buddhism. It was held in honor of the God of Lights, and it marked the awakening of the Hindu god Vishnu from his long sleep. Burmese Buddhists later attached their own religious significance to the festival, saying that this was the night that Siddhartha's mother, sensing that her son was about to discard the royal robes of his birth and put on the robes of the monkhood, spent the entire night weaving the traditional yellow robes for him. To commemorate her achievement, a weaving contest is held at the Shwe Dagon Pagoda in Rangoon (now called Yangon). Another festival activity is the offering of *Kathin* robes to the Buddhist monks to replace the soiled robes they have worn throughout the rainy season. This offering ceremony begins on the first waning day of THADINGYUT and continues until the full moon night of Tazaungmone.

The Tazaungdaing festival is celebrated by sending up fire balloons and lighting multi-colored lanterns, especially at the Sulamani Pagoda in Tavatimsa. Sometimes called the **Tawadeintha Festival**, this day commemorates the return of Gautama Buddha from his visit to heavenly Tawadeintha to visit his mother's reincarnated spirit. Holy men with lit candles illuminated his path back to earth.

**CONTACT:**  
Myanmar Embassy  
2300 S St., N.W.  
Washington, DC 20008  
202-332-9044; fax: 202-332-9046  
info@mewashingtondc.com  
www.myanmar.com/gov/tourist/re.html (Myanmar Government)

**SOURCES:**  
*BkHolWrld-1986*, Nov 19  
*EncyRel-1987*, vol. 2, p. 552  
*FolkWrldHol-1999*, p. 781

◆ 2221 ◆ **Teachers' Day in the Czech Republic**

*March 28*

March 28 is the birthday of Jan Amos Komensky (1592-1670; his name is also rendered John Comenius), a noted educational reformer and theologian in the former Czechoslovakia. Komensky was the first person to write an illustrated textbook for children. Published in 1658, it was pocket-sized and used for teaching Latin words. Komensky was also a proponent of compulsory education who pointed out the state's obligation to provide kindergarten training and schooling. It has been traditional for children to honor him on Teachers' Day, or **Komensky Day**, by bringing flowers and gifts to their teachers. The day is also observed with lectures, music, and educational activities.

**SOURCES:**  
*BkFest-1937*, p. 85  
*BkHolWrld-1986*, Mar 28



◆ 2222 ◆ **Teej (Tij; Green Teej)**

*July-August; third day of waxing half of Hindu month of Sravana*

A welcome to the monsoon, the season when the wind from the Indian Ocean brings heavy rainfall. It is celebrated especially in the dry, desert-like state of Rajasthan in northwestern India. Because the monsoon augurs good crops and fertility, this is also a celebration for women and is dedicated to the Hindu goddess, Parvati, consort of Lord Shiva and patron goddess of women. On this day, she is supposed to have been reunited with Shiva.

On Teej women traditionally paint delicate designs on their hands and feet with henna. Specially decorated swings are hung from trees in every village, and women swing on them and sing songs in praise of Parvati. Married women go to their parents' home and receive gifts of clothes and jewelry. There are also local fairs and processions carrying the image of the goddess.

In Jaipur, the capital of Rajasthan, women dressed in their finest go out to the main temple with flowers and brass vessels filled with water to worship the goddess and sing her praise. A palanquin carrying an image of Parvati is carried through the streets in a procession of decorated elephants, camels, horses, chariots, dancers, and musicians.

On this day in Kathmandu, Nepal, Hindu women visit Pashupatinath Temple to worship Shiva and Parvati. Ritual bathing in the sacred Bagmati River is supposed to wash away the sins of the past year.

**CONTACT:**

Government of Rajasthan  
www.rajasthan.gov.in/

Nepal Embassy  
2131 Leroy Pl., N.W.  
Washington, DC 20008  
202-667-4550; fax: 202-667-5534  
info@nepalembassyusa.org

**SOURCES:**

*BkHolWrld-1986*, Aug 6  
*FestIndia-1987*, p. 38  
*FolkWrldHol-1999*, p. 473  
*RelHolCal-2004*, p. 171

◆ 2223 ◆ **Tejano Conjunto Festival**

*Mid-May*

Conjunto music originated in the late nineteenth century in southern Texas, where the mingling of Germanic and Mexican cultures produced a unique folk music. The German settlers introduced the accordion, to which the Mexicanos added the Spanish bajo sexto guitar for a new kind of music. "Tejano" refers to conjunto music as it is played in Texas, which differs from the "Norteño" conjunto played in northern Mexico.

The Tejano Conjunto Festival held for five days in mid-May every year in San Antonio, Texas, is the largest festival of its kind in the world. Since 1982 it has featured some of the best Tejano conjunto artists performing traditional, popular, and progressive conjunto music. The festival also includes an induction ceremony for the Conjunto Music Hall of Fame, a poster contest, art exhibits, a silent auction, and awards presentations held at San Antonio's Guadalupe Theater and Rosedale Park.

**CONTACT:**

Guadalupe Cultural Arts Center  
1300 Guadalupe St.

**SOURCES:**

*LatinoLife-1995*, p. 35  
*WildPlanet-1995*, p. 609

San Antonio, TX 78207

210-271-3151

info@guadalupeculturalarts.org

www.guadalupeculturalarts.org

◆ 2224 ◆ **Tellabration**

*Third weekend in November*

A nationwide night of storytelling, started in 1988 by storyteller J. G. ("Paw-Paw") Pinkerton. The event began with storytelling going on in six communities in Connecticut. The next year, Texas and Missouri also had Tellebrations, and by 1991, storytelling on this night was happening in 72 communities in 27 states, as well as in locations in Bermuda and Canada. Eventually, the length of Tellabration extended to a weekend. In 1999 people held Tellabration in 42 states and 14 countries. Proceeds of the event go toward developing the archives of Storytelling Foundation International (formerly the National Association for the Preservation and Perpetuation of Storytelling) in Jonesborough, Tenn.

Pinkerton originated the event as a way to encourage storytelling for adults, feeling that storytelling keeps culture alive. He grew up in a small Texas town listening to family stories—especially those told by his grandfather who had herded cattle in the early days of Texas. Pinkerton became a mining executive and, after retiring in 1988, devoted his time to promoting storytelling from his Connecticut home.

See also STORYTELLING FESTIVAL, NATIONAL and YUKON INTERNATIONAL STORYTELLING FESTIVAL

**CONTACT:**

National Storytelling Network  
132 Boone St., Ste. 5  
Jonesborough, TN 37659  
800-525-4514 or 423-913-8201;  
fax: 423-753-9331  
questions@tellabration.org or  
nsn@storynet.org  
www.tellabration.org

◆ 2225 ◆ **Telluride Film Festival**

*September, Labor Day weekend*

A three-day celebration of the silver screen in Telluride, Colo., featuring free outdoor showings in Elks Park with the audience bundled in blankets and sleeping bags. The festival attracts celebrity film makers, actors, and film scholars from all over the globe for national and international premieres and viewings of experimental filmmaking, retrospectives, and tributes.

**CONTACT:**

Telluride Film Festival  
National Film Preserve, Ltd.  
379 State St., #3  
Portsmouth, NH 03801  
603-433-9202; fax: 603-433-9206  
mail@telluridefilmfestival.org  
www.telluridefilmfestival.com/

**SOURCES:**

*GdUSFest-1984*, p. 28

◆ 2226 ◆ **Telluride Hang Gliding Festival**

*Second week in June*

The largest hang gliding event in the country, held in Telluride, Colo., the small mountain resort that began life as a mining town and is known today as the "festival capital of

the Rockies." Top hang gliders from throughout the world come here to soar and spin above Town Park. On the last day of the six-day event, in the competition for the World Acrobatic Championship, fliers skid, loop, somersault, and pirouette from the heights of the ski mountain, trailing colored smoke from their wingtips.

**CONTACT:**

Telluride Colorado Visitor Guide  
888-605-2578  
info.mm@visit-telluride.org

◆ 2227 ◆ **Telluride Jazz Festival**

*First weekend in August*

Three days of jazz in Telluride, Colo. Top artists produce jazz of all schools—traditional, Chicago, blues, big band, and Latin. The music happens both indoors—at the historic Sherman Opera House and at various pubs—and outdoors at the Town Park Pavilion. The festival began in 1977.

Telluride also boasts a three-day Bluegrass and Country Music Festival in late June, and a Chamber Music Festival held during two weekends in August. A special feature of that festival is the gourmet dessert concert, when fancy treats are served with the music, and the concert closes with a classical jam session.

**CONTACT:**

Telluride Society for Jazz  
St. Gelais Productions, Inc.  
P.O. Box 2132  
Telluride, CO 81435  
970-728-7009; fax: 970-728-5834  
paul@telluridejazz.com  
www.telluridejazz.com/

**SOURCES:**

*MusFestAmer-1990*, p. 190

Telluride Bluegrass Festival  
P.O. Box 769  
Lyons, CO 80540  
800-624-2422 or 303-823-0848;  
fax: 303-823-0849  
planet@bluegrass.com  
www.bluegrass.com/

Telluride Chamber Music Association  
P.O. Box 115  
Telluride, CO 81435  
970-728-8686  
chambermusic@telluride@yahoo.com  
www.telluride.com/chamber.html

**Teltown Fair**  
*See Tailte Fair*

◆ 2228 ◆ **Tenjin Matsuri**

*July 24-25*

The Tenjin Festival in Japan honors the scholar and statesman Sugawara Michizane (845-903), who was deified as Tenjin after his death and regarded as the god of literature. The festival began about 950 A.D. as a purification rite. Today, the Tenjin Festival opens at the Temmangu Shrine with the beating of the *Moyooshi Daiko*, a drum about five feet in diameter. It lies flat in a cart and is struck by several men,

known as *Ganji*, wearing tall peaked red hats. Other participants in the procession do everything in their power to prevent the drummers from drumming. They remove the platform on which the drum sits and tilt it in every direction, but the drummers keep striking it furiously. The drum-cart is followed by a masked figure on horseback who represents Sarutahiko, the deity who led all the other gods to Japan. There are Lion Dancers to drive away evil spirits, costumed children, and various carts and palanquins carrying local dignitaries and the mayor of Osaka.

Most important is the *mikoshi*—the heavy, ornately decorated portable shrine in which the soul of Tenjin is believed to reside. In the evening, the parade moves to the river, with numerous barges and boats carrying glowing lanterns, while bonfires illuminate the banks. Fireworks mark the end of the festival, and the barges are towed back up the river so that the sacred objects can be returned to the shrine by morning.

**CONTACT:**

Osaka Convention and Tourism  
Bureau  
5F Resona Semba Bldg.  
4-4-21, Minamisemba, Chuo-Ku  
Osaka 542-0081 Japan  
011-81-6-6282-5911; fax: 011-81-6-  
6282-5914  
convention@octb.jp

**SOURCES:**

*IllFestJapan-1993*, p. 88  
*JapanFest-1965*, pp. 25, 172

◆ 2229 ◆ **Tennessee Walking Horse National Celebration**

*August-September, 11 days ending the  
Saturday before Labor Day*

Eleven days and nights of pageantry and competition for more than 2,000 Tennessee Walking Horses in Shelbyville, Tenn., the "Walking Horse Capital of the World." The horses compete for more than \$650,000 in prizes and the title of World Grand Champion, awarded on the final night of the show. The celebration is the nation's largest horse show in terms of spectators (close to 250,000 fans come to this town of 13,000) and the second largest in numbers of entered horses.

The blood lines of the Tennessee Walking Horse are traced back to the Thoroughbred, the Standardbred, the Morgan, and the American Saddle Horse. It was bred pure in the early days of Tennessee for the three-fold purpose of riding, driving, and general farm work. Today, it's a pleasure mount and a show horse with distinctive high-stepping gaits.

The three natural gaits of the Tennessee Walker are the flat-foot walk, the running walk, and the canter. The flat-foot walk, the slowest, is a diagonally opposed movement of the feet. The running walk starts like the flat-foot walk and, as speed increases, the hind foot overstrides the front track. It is the only gait of a horse where the forefoot strikes the ground a mere instant before the hindfoot. The canter is a rhythmic motion known as the "rocking-chair" movement.

The Shelbyville celebration began in 1939, at the initiative of horse owner Henry Davis of Wartrace, Tenn., who thought his county should celebrate its most important asset. The celebration has been held ever since without interruption.

Besides the horse shows, the celebration features an equestrian trade fair, horse sales, an arts-and-crafts festival, and America's largest barn decoration competition. The barns

and stalls are elegantly decorated with brass lanterns, chandeliers, fine art, rugs, and expensive furnishings.

**CONTACT:**  
Tennessee Walking Horse National Celebration  
P.O. Box 1010  
Shelbyville, TN 37162  
931-684-5915; fax: 931-684-5949  
twhnc@twhnc.com  
www.twhnc.com/

**SOURCES:**  
*GdUSFest-1984*, p. 179

◆ 2230 ◆ **Terlingua Chili Cookoff**

*First full weekend in November*

A contest of chili chefs held in Terlingua, Tex., an abandoned mining town near the Big Bend desert area in the southwestern part of the state. More than 200 cooks from as many as 30 states and occasionally from foreign countries show up to prepare the official state dish, and thousands of spectators drive or fly in. Humorists Wick Fowler and H. Allen Smith staged the first cookoff in 1967, deciding to locate it in the hot desert because it was a contest for a hot dish. It has become such an institution that the number of entrants has to be kept down by earning points at preliminary cookoffs, especially the CHILYMPIAD.

**CONTACT:**  
Chili Appreciation Society International  
www.chili.org/terlingua.html

◆ 2231 ◆ **Terminalia**

*February 23*

In ancient Rome, February 23 marked the end of the year and was therefore an appropriate time to honor Terminus, the god of boundaries and landmarks. The terminus, or boundary stone marking the outer limits of Rome, stood between the fifth and sixth milestones on the road to Laurentum. During the observance of the Terminalia, property owners would gather there—or at the boundary stones that marked their private lands—to place garlands around the stone and offer sacrifices. Afterward there would be singing and socializing among family members and servants.

Ceremonies that involve marking boundaries are common in England and Scotland as well (see ASCENSION DAY and COMMON RIDINGS DAY).

**SOURCES:**  
*DictFolkMyth-1984*, pp. 129, 493, 1106  
*DictRomRel-1996*, p. 221  
*FestRom-1981*, p. 79  
*OxYear-1999*, p. 89

◆ 2232 ◆ **Teshuvah**

*September-October; during the month of Tishri between Rosh Hashanah and Yom Kippur*

The ten days between ROSH HASHANAH and YOM KIPPUR are known to Jews as Aseret Yemey Tushuvah, or Ten Days of Penitence. They are a time for reflection, introspection, and repentance, during which people apologize to one another for any wrongs they may have committed during the previous year. The Hebrew word *teshuvah* means “turning.”

According to tradition, an unfavorable verdict about one’s behavior may be changed by repentance and charity. Each day the famous prayer of confession, which begins “Our Father, our King,” is recited at the service in the temple.

In Palestine, pilgrimages are made during this period to the tomb of Rachel and other sacred burial places, as well as to the graves of relatives. In other countries, it is customary to visit the local cemetery. No weddings or banquets may be held during these days, and scholarly Jews spend their time reading and studying the sacred books.

The atmosphere during this time is not one of sadness but of thoughtfulness and kindness. Jews often greet one another by saying, *Gemar Hatimah Tovah*, which means, “May the final verdict be favorable.”

**CONTACT:**  
Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/elul/default.htm

◆ 2233 ◆ **Tet**

*January-February; first to seventh days of first lunar month*

The Vietnamese New Year, an abbreviation for **Tet Nguyen Dan**, meaning “first day.” This is the most important festival of the year, signifying both the beginning of the year and of spring. It’s also seen as a precursor of everything that will happen in the coming year, and for that reason, efforts are made to start the year properly with family reunions, paying homage to ancestors, and wiping out debts.

At the start of the festival, the Spirit of the Hearth goes to the abode of the Emperor of Jade to report on family members. The spirit should be in a good frame of mind, so a tree is built of bamboo and red paper to ward off evil spirits. At midnight the New Year and the return of the Spirit of the Hearth are welcomed with firecrackers, gongs, and drums. The festival then continues for a week, with special events on each day. A favorite food of the festival is *banh chung*, which is made of sticky rice, yellow beans, pig fat, and spices wrapped in leaves and boiled for half a day.

Tet became known worldwide in 1968 for the Tet Offensive of the Vietnam War. The LUNAR NEW YEAR truce was shattered on Jan. 31 with attacks by North Vietnam and the National Liberation Front against more than 100 South Vietnamese cities. The United States embassy in Saigon was attacked and parts of it held by the Viet Cong for six hours; the headquarters of U.S. Gen. William Westmoreland at Tan Son Nhut Airport outside Saigon was also attacked. The city of Hue was captured. The attacks were repulsed, and the U.S. and South Vietnam claimed victory. But television viewers had seen the ferocity of the attack and the flight of Saigon residents, and the offensive led to increased movements in the United States to end the war.

**CONTACT:**

Vietnam National Administration of Tourism  
80 Quan Su Rd.  
Hanoi, Vietnam  
011-84-4-942-1061 or 011-84-4-942-1072; fax: 011-84-4-826-3956

TITC@vietnamtourism.com  
www.vietnamtourism.com/pages/vietnam/culture/festival/fr\_festival.htm (click on 'Lunar New Year Festival')

**SOURCES:**

*AnnieHol-2000*, p. 239  
*FolkAmerHol-1999*, p. 61  
*FolkWrldHol-1999*, p. 76  
*RelHolCal-2004*, p. 230

◆ 2234 ◆ **Texas Citrus Fiesta**

*Third full weekend in January*

An annual festival held in Mission, Tex., to salute the Texas citrus industry and, especially, the Texas Ruby Red Grapefruit. Mission, in the Rio Grande Valley, was founded by the Catholic Missionary Society of the Oblate Fathers, who built a mission here in 1824. They also are credited with being the first to plant citrus fruit in the region, which is now famous for the Ruby Red Grapefruit.

Among the events of the fiesta are a style show featuring garments made of Rio Grande Valley agricultural products: dried orange peel, seeds, and onion skins are used in creating costumes that range from ballgowns to bikinis. Other events: parades, the coronation of a Citrus Queen, arts and crafts, and food and games.

**CONTACT:**

Texas Citrus Fiesta  
956-585-9724  
www.texascitrusfiesta.com

◆ 2235 ◆ **Texas Folklife Festival**

*Early June*

Often described as "the largest block party in Texas," the Texas Folklife Festival was founded in 1972 by O. T. Baker, exhibits manager at the Institute of Texan Cultures, as a celebration of the state's ethnic cultures and pioneer heritage. There are demonstrations of the crafts, work skills, costumes, foods, and customs of about 40 different ethnic groups living in Texas today. Visitors can learn how to make a cowhide chair, for example, or the proper way to pickle olives. There have been lessons in Swiss yodeling, splitting shingles, and blacksmithing, as well as musical performances by German oompah bands, Czech accordionists, and Dutch singers. The four-day festival is sponsored by the Institute of Texan Cultures and is held at HemisFair Park in downtown San Antonio.

**CONTACT:**

Institute of Texan Cultures  
801 S. Bowie St.  
San Antonio, TX 78205-3296  
210-458-2259  
www.texancultures.utsa.edu/new/tff/tff.htm

**SOURCES:**

*GdUSFest-1984*, p. 187  
*MusFestAmer-1990*, p. 229

◆ 2236 ◆ **Texas Independence Day**

*March 2*

A legal holiday in Texas, March 2 commemorates both the convention at Washington-on-the-Brazos held on this day in

1836, when delegates prepared for the separation of Texas from Mexico, and the birthday of Sam Houston (1793-1863), who led the Texans to victory over the Mexicans in the battle of SAN JACINTO. The convention formed an interim government, drew up a constitution, and made Sam Houston commander-in-chief of the Texan military forces. But their work was interrupted by the invading Mexican army. It wasn't until the following month that the Republic of Texas forced the issue of independence at the battle of San Jacinto. Texas is the only state to celebrate independence from a country other than England.

March 2 is also known as **Sam Houston Day** and **Texas Flag Day**, although these are "special observance days" rather than legal holidays. This period in Texas history, beginning with the Washington-on-the-Brazos convention and ending with Sam Houston's decisive victory at San Jacinto, is celebrated each year during "Texas Week."

**CONTACT:**

Washington-on-the-Brazos State Historical Park  
Box 305  
Washington, TX 77880-0305  
888-273-6426 or 936-878-2214  
washington.brazos@tpwd.state.tx.us  
www.tpwd.state.tx.us/park/washingtont/washingt.htm

**SOURCES:**

*AmerBkDays-2000*, p. 177  
*AnnieHol-2000*, p. 37  
*DictDays-1988*, p. 118

Handbook of Texas Online  
Texas State Historical Association

1 University Station D0901  
Austin, TX 78712-0332  
512-471-1525; fax: 512-471-1551  
comments.tsha@lib.utexas.edu  
www.tsha.utexas.edu/handbook/online/articles/view/HH/fho73.html and www.tsha.utexas.edu/handbook/online/articles/view/WW/gkw2.html

◆ 2237 ◆ **Texas Rose Festival**

*Third week in October*

An annual tribute to roses in Tyler, Tex., center of the region that produces more than a third of the field-grown roses in the United States. Tyler's Municipal Rose Garden, one of the largest rose gardens in the country, covers 14 acres and has some 30,000 rose bushes, representing more than 400 varieties. They blossom among pines, fountains, gazebos, and archways, peaking in May but continuing through October. The five-day festival features the coronation of a Rose Queen, a rose show, a parade of floats decorated with roses, and tours of the rose gardens. There are also arts and crafts shows, a square-dance festival, and a symphony concert.

**CONTACT:**

Texas Rose Festival Association  
P.O. Box 8224  
Tyler, TX 75711  
903-597-3130; fax: 903-597-3031  
info@texasrosefestival.com  
www.texasrosefestival.com

Tyler Rose Museum  
420 Rose Park Dr.  
Tyler, TX 75702  
903-597-3130; fax: 903-597-3031  
info@texasrosefestival.com  
www.texasrosefestival.com/  
museum

◆ 2238 ◆ **Thadingyut**

*September-October; full moon of Thadingyut*

The period that begins with the full moon day of the 11th lunar month and continues until the full moon day of the 12th lunar month marks the end of the Buddhist Lent and the beginning of the *Kathin*, or pilgrimage season. Also known as **Robe Offering Month**, this is a time when Buddhists make pilgrimages to various temples, bringing food and gifts—particularly new robes—to the monks. In Myanmar (formerly Burma), Thadingyut is the day on which the Buddha completed his preaching of the *Abhidhamma*, or “philosophy,” and it is sometimes referred to as **Abhidhamma Day**. In Laos, it is called **Boun Ok Vatsa**, or the **Festival of the Waters**, as it is a popular time for pirogue (canoe) races. In Thailand, it is called **Tod Kathin**—the *kathin* being a wooden frame on which scraps of cloth were stretched before being sewn together to make into robes.

See also TAZAUNGDAING; WASO

**SOURCES:**

*BkHolWrld-1986*, Jul 23, Sep 22, Oct 20, Oct 27, Oct 29  
*FolkWrldHol-1999*, p. 615

◆ 2239 ◆ **Thaipusam (Thai Pooam)**

*January-February; three to 12 days in Hindu month of Magha*

A dramatic Hindu festival celebrated in India, Malaysia, Sri Lanka, Singapore, South Africa, Mauritius, and elsewhere. The day marks the birthday and victory of the Hindu god Subramaniam, also known as Lord Murugar, over the demons, and is a time of penance and consecration to the god, usually involving self-mortification in a test of mind over pain.

In Malaysia, the festival is a public holiday in the states of Perak, Penang, and Selangor. In Georgetown, Penang, a statue of Subramaniam—covered with gold, silver, diamonds, and emeralds—is taken from the Sri Mariamman temple along with his consorts, Valli and Theivanai, and placed in a silver chariot. Then begins a grand procession to his tomb in the Batu Caves, near the capital city of Kuala Lumpur, where the statue is carried up 272 steep steps, and placed beside the permanent statue kept there. The next day about 200,000 people begin to pay homage, while movies, carousels, and other entertainments are provided for their amusement.

The most intense form of penance and devotion is the carrying of *kavadee*—a wooden arch on a wooden platform—which the Tamil people of Mauritius practice in a unique way—much more elaborately and solemnly than in other countries. Devotees, both male and female, abstain from meat and sex during the sacred 10 days before the festival. Each day they go to the temple (*kovil*) to make offerings, and in

Port Louis, at Arulmigu Sockalingam Meenaatchee Amman Kovil, Murugar and his two consorts are decorated differently each day to depict episodes in the deity’s life.

On the eve of the celebration, devotees prepare their kavadees and decorate them with flowers, paper, and peacock feathers. They may be built in other shapes, such as a peacock or temple, but the arch is most common. The next morning, priests pour cow milk into two brass pots and tie them to the sides of each kavadee. Fruits, or *jagger* (a coarse, brown sugar made from the East Indian palm tree), may also be placed on the platform. Then religious ceremonies are performed at the shrines to put the bearers in a trance. When ready, penitents have their upper bodies pierced symmetrically with *vels*, the sacred lance given to Lord Subramaniam by his mother, Parvati; some also have skewers driven through their cheeks, foreheads, or tongues.

The procession then begins, with the devotees carrying the kavadees on their shoulders. Some penitents draw a small chariot by means of chains fixed to hooks dug into their sides; some walk to the temple on sandals studded with nails. Groups of young men and women follow, singing rhythmic songs. Each region may have 40 to 100 kavadees, but in places like Port Louis there may be 600 to 800. At the temple, the kavadee is dismounted, the needles and skewers removed by the priest, and the milk in the pots—which has stayed pure—is poured over the deity from head to foot. The penitents then go out and join the crowds.

Some believe carrying the kavadee washes away sins through self-inflicted suffering; others say the kavadee symbolizes the triumph of good over evil.

In Durban, South Africa, these rites last 12 days and are also performed during Chitray Massum in April-May.

**CONTACT:**

Malaysian Tourism Promotion Board  
818 W. 7th St., Ste. 970  
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mtpb.la@tourism.gov.my  
www.visitmalaysia.com/holthaipusam.html

Mauritius Tourism Promotion Authority  
11th Fl., Air Mauritius Centre  
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011-230-210-1545; fax: 011-230-212-5142  
info@mtpa.mauritius.net

**SOURCES:**

*FolkWrldHol-1999*, p. 100  
*GdWrldFest-1985*, p. 132

◆ 2240 ◆ **Thanh-Minh**

*Fifth day of third lunar month*

Thanh-Minh (which means “pure and bright”) in Vietnam is a day to commemorate the dead. Families bring flowers, food, incense, and other offerings to the graves of deceased relatives. Sometimes they visit the graves a few days in advance to prepare for Thanh-Minh by raking or sweeping the surrounding area and painting the tombs.

See also QING MING

**SOURCES:**

*FolkWrldHol-1999*, p. 254

◆ 2241 ◆ **Thanksgiving**

*Fourth Thursday in November (U.S.);  
second Monday in October (Canada)*

The Pilgrim settlers of New England were not the first to set aside a day for expressing their gratitude to God for the harvest. The Greeks and the Romans paid tribute to their agricultural goddesses, the Anglo-Saxons celebrated LAMMAS and HARVEST HOME FESTIVAL, and the Jews have their eight-day SUKKOT, or Feast of Tabernacles. The first American Thanksgiving was entirely religious, and took place on December 4, 1619, when a group of 38 English settlers arrived at Berkeley Plantation on the James River. Their charter decreed that their day of arrival be celebrated yearly as a day of thanksgiving to God.

But most Americans think of the first “official” Thanksgiving as being the one that took place at Plymouth Colony in October 1621, a year after the Pilgrims first landed on the New England coast. They were joined in their three-day feast by Massasoit, the chief of the Wampanoag Indians, and about 90 of his fellow tribesmen.

The Episcopal Church and many states declared Thanksgiving holidays, but it wasn’t until 1863 that President Abraham LINCOLN proclaimed the last Thursday in November as a national day to give thanks. Each year thereafter, for 75 years, the president proclaimed the same day to be celebrated. In 1939, however, President Franklin D. ROOSEVELT moved it one week earlier to allow more time for Christmas shopping. Finally, Congress ruled that the fourth Thursday of November would be the legal federal holiday of Thanksgiving after 1941. Canadians celebrate their Thanksgiving on the second Monday in October.

Today Thanksgiving is a time for family reunions and traditions, most of which center around the preparation of an elaborate meal featuring turkey and a dozen or so accompanying dishes. Although some people go to special church services on Thanksgiving day, far more line the streets of Philadelphia, Detroit and New York City, where huge parades are held. In many places Santa Claus arrives in town on this day, and the widespread sales that begin in department stores the next day mark the start of the CHRISTMAS shopping season.

See also PILGRIM THANKSGIVING DAY; SCHWENKFELDER THANKSGIVING

**CONTACT:**

Library of Congress  
American Memory online exhibit  
lcweb2.loc.gov/ammem/today/  
nov23.html and lcweb2.loc.  
gov/ammem/today/dec04.  
html

**SOURCES:**

*AmerBkDays-2000*, pp. 462,  
794  
*BkDays-1864*, vol. II, p. 614  
*BkFest-1937*, pp. 13, 19  
*BkFestHolWrld-1970*, pp. 118,  
124

Canadian Heritage

25 Eddy St.

Gatineau, Quebec K1A 0M5

Canada

866-811-0055 or 819-997-0055;

TTY: 819-997-3123

www.pch.gc.ca/ (click “A-Z Sub  
jects” and go to “Holidays”)

*BkHolWrld-1986*, Nov 27

*DaysCustFaith-1957*, p. 300

*EncyChristmas-2003*, p. 443

*FolkAmerHol-1999*, p. 449

*GdUSFest-1984*, p. 89

*OxYear-1999*, p. 654

*RelHolCal-2004*, p. 106

◆ 2242 ◆ **Thargelia**

*May-June*

This ancient Greek festival was celebrated in Athens on the sixth and seventh days of the ancient Greek month of Thargelion (which fell sometime between late May and early June) to honor Apollo. In addition to offerings of first fruits, or the first bread from the new wheat, it was customary to select two condemned criminals (either two men or a man and a woman) to act as scapegoats for community guilt. First they were led through the city and then driven out and banished. If circumstances warranted a greater sacrifice, they were killed—either thrown into the sea or burned on a pyre. On the second day of the festival there was an offering of thanksgiving, a procession, and the official registration ceremony for individuals who had been adopted.

**SOURCES:**

*DictFolkMyth-1984*, p. 67

*NewCentClassHandbk-1962*, p.  
1069

*OxClassDict-1970*, p. 1051

◆ 2243 ◆ **Thay Pagoda Festival**

*March-April*

This Vietnamese festival, which varies in length, is held in honor of Buddhist monk Dao Hanh, who lived during the Ly Dynasty (1009-1225 A.D.). Dao Hanh was said to have invented what is known as *mua roi can*, “water puppetry,” an activity that plays an important part in the festival. The puppet shows take place on the pond in front of the pagoda. The puppeteers stand mostly underwater behind a curtain in order to control the puppets’ actions on a stage on the water’s surface.

In addition to water puppet performances, the festival features firecracker competitions, folk singing, rowing contests, and mountain-climbing events. It is held in the village of Thay (or Thuy Khe village) in the Quoc Oai District of Ha Tay Province.

**CONTACT:**

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tion of Tourism

80 Quan Su Rd.

Hanoi, Vietnam

011-84-4-942-1061 or 011-84-4-

942-1072; fax: 011-84-4-826-

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www.vietnamtourism.com/e\_  
pages/vietnam/culture/festi  
val/bac/vcf.thay.htm

**SOURCES:**

*WildPlanet-1995*, p. 406

◆ 2244 ◆ **Thesmophoria**

Late October or early November; three days during ancient Greek month of Pyanopsion

An ancient Greek festival held in honor of Demeter Thesmophoros, the goddess of the harvest and fertility and the protectress of marriage; it is unclear whether this festival was named after the goddess or vice versa. It was celebrated by women, perhaps only married women, and lasted three days, between the 11th and the 13th (some say between the 14th and the 16th) of the month of Pyanopsion (which fell between October and November), at the time of the autumn sowing of the new crops.

According to Greek mythology, Demeter's daughter, Kore, was gathering flowers near Eleusis one day when she was abducted by Pluto, god of the underworld, and taken away to his subterranean kingdom. By lowering pigs into chasms in the earth, the women commemorated the abduction of Kore. Some of the women had to enter the underground chambers themselves and bring up the putrefied remains of the pigs that had been cast there the year before. The rotten flesh was placed on altars and mixed with seed corn, which was then sown in the fields as a kind of magical fertilizer to ensure a good crop. The women fasted on the second day, and on the third they celebrated the magic of fertility in the animal as well as the plant kingdoms.

In Athens and other Greek cities, the women who celebrated the Thesmophoria dressed in white robes and observed a period of strict chastity for several days before and during the ceremony. They would strew their beds with herbs that were supposed to ward off venereal diseases and sit on the ground to promote the fertility of the corn that had just been sown. Although the festival itself was taken very seriously, it was not uncommon for the women to joke among themselves, as if in doing so they could cheer the goddess Demeter, who suffered greatly over the loss of her daughter.

The Romans had a similar festival in honor of Ceres, called the CEREALIA.

**SOURCES:**

*AtticFest-1981*, p. 70  
*ClassDict-1984*, p. 625  
*DictFolkMyth-1984*, pp. 867, 870, 1108  
*EncyRel-1987*, vol. 14, p. 481  
*NewCentClassHandbk-1962*, p. 1086  
*OxClassDict-1970*, p. 1062  
*SeasFeast-1961*, p. 135

◆ 2245 ◆ **Thimithi Fire-Walking Ceremony**

October-November; during the Tamil month of Aipasi

The Thimithi Fire-Walking Ceremony takes place in Singapore's Sri Mariamman Temple during the Tamil month of Aipasi (which corresponds to the Hindu month of Kartika; Tamil people hail from southern India). This Tamil Hindu observance is part of a two-month festival in which various scenes from the great Hindu epic, the *Mahabharata*, are reenacted by devotees and the epic itself is read aloud in installments.

During the Thimithi Fire-Walking Ceremony followers of the goddess Draupadi—who plays a major role in the *Mahabharata*—walk across a bed of red-hot coals. This observance begins at two a.m. in the Sri Srinivasa Perumal Temple. The fire walking takes place more than twelve hours later, at five p.m. The Padukalam (Battle Field) ceremony, based on a battle scene from the *Mahabharata*, takes place before the fire-walking event. The *Mahabharata* tells that after an 18-day-long war Draupadi volunteered to walk on hot coals in order to demonstrate her purity.

Today's worshippers do so to show their faith in the goddess. They begin by making offerings at Draupadi's shrine. Then they receive bracelets of yellow string, in which a piece of tumeric and a sprig of margosa leaves are entwined. In addition they are prepared for their ordeal with three whip lashes across the wrist. Then they form a procession leading to the Sri Mariamman Temple, where the bed of hot coals awaits them. After crossing the coals, devotees splash through a pit of milk, set up as a means of soothing the skin on their feet. Local historians trace the Thimithi Fire-Walking Ceremony at this temple to the 1840s.

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Hindu Endowments Board  
397 Serangoon Rd.  
Singapore 218123  
011-65-6296-3469; fax: 011-65-292-9766  
heb@pacific.net.sg  
www.heb.gov.sg/

◆ 2246 ◆ **Thimphu Tsechu**

September-October

Thimphu Tsechu is a three-day festival of religious ceremonies and costumed dances held in Thimphu, the capital city of Bhutan. *Tsechu* means "tenth day" and is used in much the same way as "festival" is used in English. Many of the dances performed at the tsechu are designed to teach lessons about how one's behavior on earth affects the afterlife, while others are believed to influence the actions of the spirits or to purify sacred ground.

Perhaps the most famous and exotic of the *cham* dances performed at the festival is the Dance of the Drummers from Dametsi, thought to have been introduced by a saint who lived in the 16th century. The dance represents the vision of the heavenly castle of Guru Rinpoche, which the saint saw in a dream. It is performed by twelve men who wear animal masks and yellow skirts. They bang on beautifully adorned drums to celebrate the victory of Mahayana Buddhism. They jump about and execute complex patterns, which symbolize the playful antics of the gods and spirits of the afterlife.

**CONTACT:**

Bhutan Tourism Corporation  
Ltd.  
P.O. Box 159  
Thimphu, Bhutan  
011-975-322647; fax: 011-975-23392  
btcl@druknet.bt  
www.kingdomofbhutan.com/visitor.html

**SOURCES:**

*WildPlanet-1995*, p. 224

◆ 2247 ◆ **Thingyan**

*Mid-April; during Burmese month of Tagu*

The three-day feast of the New Year in Burma (now officially called Myanmar) is also known as the **Water Festival** because of the custom of throwing or squirting water on others. The festival has been traditional for centuries; King Narathihapate (1254-1287) built enclosed corridors running from his palace to the banks of the Irrawaddy River; inside them he and his courtiers reveled in water throwing.

During the celebration, pots of clear cold water are offered to monks at monasteries to wash or sprinkle images of Buddha. Everyone else gets drenched; young men and women roam the streets dousing everybody with buckets of water or turning hoses on them. On the final day, the traditional Burmese New Year, birds and fish are set free, and young people wash the hair of their elders. The water-splashing custom originated with the idea that by this the bad luck and sins of the old year were washed away. Now splashing people is more a frolicsome thing to do and also a way of cooling off. This is the hottest time of year in Burma, and temperatures can sizzle above 100 degrees.

See also LUNAR NEW YEAR and SONGKRAN

**CONTACT:**

Myanmar Embassy  
2300 S St., N.W.  
Washington, DC 20008  
202-332-9044; fax: 202-332-9046  
info@mewashingtondc.com  
www.myanmar.com/gov/tour  
ist/rel.htm (Myanmar Government)

**SOURCES:**

*BkHolWrld-1986*, Apr 13  
*DictFolkMyth-1984*, pp. 913,  
1108  
*FolkWrldHol-1999*, p. 291

◆ 2248 ◆ **Third Prince, Birthday of the**

*April-May; eighth and ninth days of fourth lunar month*

A Chinese Taoist festival to honor the Third Prince, a miracle-working child-god who rides on the wheels of wind and fire. In Singapore, Chinese mediums in trances dance, slash themselves with spiked maces and swords, and write charms on yellow paper with blood from their tongues. There is also a street procession of stilt-walkers, dragon dancers, and Chinese musicians.

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Singapore Tourism Board  
590 Fifth Ave., 12th Fl.  
New York, NY 10036  
212-302-4861; fax: 212-302-4801  
AskRoc@TourismSingapore.com

◆ 2249 ◆ **Thjodhatid**

*First weekend in August*

A three-day "people's feast," celebrated in the Vestmannaeyjar area (or Westmann Islands) of Iceland. The festival commemorates the granting of Iceland's constitution on July 1, 1874, which permitted the nation, long under the control of Denmark, to handle its own domestic affairs. Because of foul weather, the island people of Vestmannaeyjar weren't able to attend the mainland celebration, so they held their own festival at home a month later. They've been holding this month-late celebration ever since.

Most of the festivities take place in Herjólfssdalur on Heimaey Island. Enormous bonfires are built, there are sporting events, dancing, singing, and eating and drinking. People come from the mainland for this event, so the island is filled with campers.

**CONTACT:**

Vestmannaeyjar Tourist Information Center  
Vestmannabraut 38  
Vestmannaeyjar 900 Iceland  
011-354-481-1271; fax: 011-354-481-1572  
slorn@isholf.is

◆ 2250 ◆ **Thorablót (Thorri Banquet)**

*February*

Thorablóts, which are held in February in towns throughout Iceland, are midwinter feasts featuring traditional Icelandic foods and beverages that may be repugnant to visitors with nonadventurous taste buds. The fare includes *hákarl* (a gamey shark); ram's testicles; *lundi* (broiled puffin birds); *blódmör* (sheep's blood pudding); and seal and whale meat. Dessert may be more palatable for non-natives: *skyr*, made from curd and dried wild crowberries. The locals wash everything down with a schnapps nicknamed "black death." Live music and dancing accompanies the feasting.

**CONTACT:**

Icelandic Tourist Board  
655 Third Ave., Ste. 1810  
New York, NY 10017  
212-885-9700; fax: 212-885-9710  
www.goiceland.org/events.html

**SOURCES:**

*WildPlanet-1995*, p. 48

◆ 2251 ◆ **Three Archbishops, Day of the**

*January 30*

In Greece during the 11th century there was a popular controversy going on over which of the three fourth-century archbishops—Basil the Great, Gregory the Theologian, or John Chrysostom—was the greatest saint of the Greek Orthodox Church. In 1081 Bishop John of Galatia resolved the problem by reporting that the three saints had appeared to him in a vision to say that they were all equal in the eyes of God. Their equality is celebrated on this day, which is also known as the **Holiday of the Three Hierarchs**. In Greek schools special exercises are held in honor of the three, who supported the classical Greek tradition at a time when many early Christians were opposed to all non-Christian literature.

**SOURCES:**

*BkHolWrld-1986*, Jan 30

◆ 2252 ◆ **Three Choirs Festival**

*Third full week in August*

One of Europe's oldest continuing music festivals, the Three Choirs Festival alternates among the three English cathedral cities of Gloucester, Worcester, and Hereford. The festival traditionally opens at the host cathedral with a performance by a choir and orchestra. Concerts during the rest of the week-long event take place either in the cathedral or in local theaters and historic homes.

Records show that the festival was founded before 1719, and that it was held, as it is now, in succession at the three



cathedrals. In the early days of the festival, it was customary for two or more wealthy patrons—called stewards—to underwrite the cost of the event. Today, subscribers to the festivals are still referred to as stewards, and money collected at the doors of the cathedral following a performance still benefits the Charity for the Relief of Widows and Orphans of Clergy, which has been affiliated with the festival since 1724.

**CONTACT:**  
Three Choirs Festival Association  
Community House  
College Green  
Gloucester GL1 2LX United Kingdom  
info@3choirs.org  
www.3choirs.org

**SOURCES:**  
*GdWrldFest-1985*, p. 91  
*MusFestEurBrit-1980*, p. 61  
*MusFestWrld-1963*, p. 27

### Three Kings Day

See *Día de los Tres Reyes; Epiphany*

#### ◆ 2253 ◆ Three Kings Day in Indian Pueblos

January 6

A day for the installation of new officers and governors at most of the 19 Indian pueblos in New Mexico. The inaugural day begins with a church ceremony during which four walking canes, the symbols of authority, are passed on to the new governor. The governor is honored with a dance, which starts in mid-morning and is usually some form of an animal dance—often the EAGLE, Elk, Buffalo, and Deer dances. Spirited and animated, they are considered a form of prayer. Each dance is very different from the others, and the same dance differs from pueblo to pueblo, although certain aspects are similar. In the Deer Dance, for example, dancers “walk” holding two sticks that represent their forelegs. They wear elaborate costumes and antler headdresses.

New Mexico’s 19 pueblos are: Acoma, Cochiti, Isleta, Jemez, Laguna, Nambe, Picuris, Pojoaque, Sandia, San Felipe, San Ildefonso, San Juan, Santa Ana, Santa Clara, Santo Domingo, Taos, Tesuque, Zia, and Zuni. Each of them celebrates its saint’s feast day as well as other occasions with dances and ceremonies that are an expression of thanksgiving, prayer, renewal, and harmony with nature. Many dances tell stories, legends, or history. Besides the feast days and Three Kings Day (EPIPHANY), most pueblos observe these other major holidays: NEW YEAR’S DAY, EASTER, and CHRISTMAS, which is often celebrated for two to five days.

**CONTACT:**  
Pueblo Cultural Center  
2401 12th St., N.W.  
Albuquerque, NM 87104  
800-766-4405 (outside NM) or  
505-843-7270  
info@indianpueblo.com  
www.indianpueblo.org

**SOURCES:**  
*DictFolkMyth-1984*, pp. 346,  
571  
*FolkAmerHol-1999*, p. 30  
*IndianAmer-1989*, pp. 285, 306

#### ◆ 2254 ◆ Three Weeks

Begins between June 17 and July 24 and ends between July 17 and August 14; from Tammuz 17 until Av 9

The 17th of Tammuz, also known as **Shivah Asar be-Tammuz**, marks the day on which the walls of Jerusalem were

breached by the Babylonians under Nebuchadnezzar (see also ASARAH BE-TEVET). The three-week period between this day and the ninth of Av (see TISHA BE-AV) is known in Hebrew as the period **Bén ha-Metsarim**, in reference to Lamentations 1:3, which describes the city of Jerusalem as having been overtaken by her persecutors “between the straits.”

Because this period is associated with the destruction of the Temple, it is a time of mourning for the Jewish people. As the days draw closer to the ninth of Av, the signs of mourning increase in severity. Although there are differences between Ashkenazi and Sephardic customs, the restrictions include not shaving or cutting one’s hair, not wearing new clothes, nor eating fruit for the first time in season. Beginning with the first day of Av, the Ashkenazi custom is not to eat any meat nor drink any wine until after Tisha be-Av, while Sephardim refrain from meat and wine beginning with the Sunday preceding the ninth of Av. On Tisha be-Av itself, it is not permitted to eat or drink, to wear leather shoes, to anoint with oil, to wash (except where required), or to engage in sexual relations. On each of the three Sabbaths during the Three Weeks, a special prophetic passage of the Old Testament, known as a *haftarah*, is read.

**CONTACT:**  
Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/yerushalayim/threeweeks/resources.htm

**SOURCES:**  
*DaysCustFaith-1957*, p. 159  
*DictWrldRel-1989*, p. 155  
*RelHolCal-2004*, p. 52

#### ◆ 2255 ◆ Tiananmen Square Anniversary

June 4

Each year thousands of people in Hong Kong, China, gather on June 4 to commemorate the anniversary of the Tiananmen Square massacre with a candlelight vigil. On that same date in 1989, Chinese government tanks rolled into Beijing’s Tiananmen Square killing hundreds of demonstrators calling for democratic reforms in China and injuring 10,000 more. The Chinese government has suppressed similar commemorative efforts in other Chinese cities, but since Hong Kong was a British colony until 1997, the tradition of the candlelight vigil took hold there. Since 1997 the Chinese government has discouraged the Hong Kong commemorations and pressured foreign news correspondents not to cover the yearly event. Organizers say the number of participants has been shrinking with each passing year. In the year 2002 about 45,000 people attended the vigil.

**CONTACT:**  
“The Gate of Heavenly Peace” documentary website at PBS  
www.pbs.org/wgbh/pages/frontline/gate/

#### ◆ 2256 ◆ Tichborne Dole

March 25

The custom of handing out a dole, or allotment of flour, to the village poor in Alresford, Hampshire, England, dates back to the 12th or 13th century. Lady Mabella Tichborne, who was on her deathbed at the time, begged her husband

to grant her enough land to provide an annual bounty of bread to the poor, who were suffering from a recent failure of the wheat crop. Her husband, in a less charitable frame of mind, snatched a blazing log from the fire and said that his wife could have as much land as she was able to crawl across before the flames died out. Although she had been bedridden for years, Lady Mabella had her servants carry her to the fields bordering the Tichborne estate and miraculously managed to crawl across 23 acres. With her dying breath, she proclaimed that if her heirs should ever fail to honor the bequest, the family name would die out.

On March 25, or **LADY DAY**, each year, villagers in need of assistance gather at the porch of Tichborne House to claim their portion of the gift: a gallon of flour for adults, half as much for children. The fields across which Lady Mabella dragged herself are still known as "The Crawls."

**CONTACT:**  
Hampshire County Council  
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Winchester, Hampshire SO23  
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011-44-1962-870500; fax: 011-44-  
1962-864621  
info.win@hants.gov.uk  
www.hants.gov.uk/localpages/  
central/alresford/tichborne/

St. Gregory's Church  
The Presbytery  
Martin St., Bishops Waltham  
Hampshire SO32 1DN United  
Kingdom  
011-44-1489-895889  
www.saint-gregorys.org.uk/his  
tory.htm

◆ 2257 ◆ **Tihar**  
*October-November; waning half of Hindu  
month of Kartika*

A five-day Hindu festival in Nepal which honors different animals on successive days. The third day of the festival, **LAKSHMI PUJA**, dedicated to the goddess of wealth, is known throughout India as **DEWALI**.

On the first day of the festival, offerings of rice are made to crows, thought to be sent by Yama, the god of death, as his "messengers of death." The second day honors dogs, since in the afterworld dogs will guide departed souls across the river of the dead. Dogs are fed special food and adorned with flowers. Cows are honored on the morning of the third day; they, too, receive garlands and often their horns are painted gold and silver.

The third day is the most important day of the festival, when Lakshmi will come to visit every home that is suitably lit for her. Consequently, as evening falls, tiny candles and butter lamps flicker in homes throughout the country.

The fourth day is a day for honoring oxen and bullocks, and it also marks the start of the new year for the Newari people of the Kathmandu Valley. On the fifth day, known as **Bhai Tika**, brothers and sisters meet and place *tikas* (dots of red sandalwood paste, considered emblems of good luck) on each other's foreheads. The brothers give their sisters gifts,

and the sisters give sweets and delicacies to their brothers and pray to Yama for their brothers' long life. This custom celebrates the legendary occasion when a girl pleaded so eloquently with Yama to spare her young brother from an early death that he relented and the boy lived.

**CONTACT:**  
Nepal Tourism Board  
Tourist Service Center  
Bhrikuti Mandap  
Kathmandu, Nepal  
011-977-1-4256-909; fax: 011-977-  
1-4256-910  
info@ntb.org.np  
www.welcomenepal.com (click  
"Culture," then "Festivals")

**SOURCES:**  
*FolkWrldHol-1999*, p. 622

◆ 2258 ◆ **Time Observance Day**  
*June 10*

Emperor Tenchi (or Tenji) of Japan (626-671) is credited with making the first water clock, a device that measured time by the amount of water leaking out of a vessel. Because keeping track of time was not standard practice in the seventh century, the Japanese honor their 38th emperor on June 10, the day on which he first ordered the hour to be announced by sounding temple bells and drums.

The **Rokoku Festival**, or **Water Clock Festival**, is held on this day at the Omi Jingu Shrine in the city of Otsu, Shiga Prefecture, where the emperor's water clock is housed.

While placing so much emphasis on keeping track of the time may sound odd to Americans, it is important to remember that the Japanese were traditionally lax in such matters, often failing to announce the time when a meeting or function would begin because it depended on the readiness of the person in charge.

**SOURCES:**  
*BkFestHolWrld-1970*, p. 97

◆ 2259 ◆ **Timqat (Timkat)**  
*January 19-20*

Because the Ethiopian **CHRISTMAS**, called **GANNA**, falls on January 7, **EPIPHANY** (Timqat) is celebrated on January 19. Timqat celebrates the baptism of Jesus in the Jordan River. It begins at sunset on Epiphany Eve, when people dress in white and go to their local church. From the church they form a procession with the *tabot*, or holy ark, in which the ancient Israelites put the Tablets of the Law, or Torah, the first five books of the Old Testament. Ethiopians do not believe it was lost, but that it is now preserved in the Cathedral of Axum in Ethiopia (each Ethiopian Orthodox church has a blessed replica of the tabot as well). They accompany it to a lake, stream, or pond. It is placed in a tent, where it is guarded all night while the clergy and villagers sing, dance, and eat until the baptismal service the following morning. At dawn the clergy bless the water and sprinkle it on the heads of those who wish to renew their Christian vows. Then the procession, again bearing the tabot, returns to the church. The festivities continue until the following day, January 20 or the feast of St. Michael.

Ethiopian religious processions are characterized by the priests' richly colored ceremonial robes, fringed, embroidered umbrellas, and elaborately decorated crosses. The national sport of *guks* is often played at Timqat. Warriors with shields of hippopotamus hide, wearing lion-maned capes and headdresses ride on caparisoned horses and try to strike each other with thrown bamboo lances.

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202-364-1200; fax: 202-587-0195  
info@ethiopianembassy.org or  
ethiopia@ethiopianembassy.org  
www.ethiopianembassy.org/holidays.shtml

Ethiopian Tourism Commission  
P.O. Box 2183  
Addis Ababa, Ethiopia  
info@tourismethiopia.org  
www.tourismethiopia.org/ (click  
"Cultural Attractions," then  
"Festivals")

◆ 2260 ◆ **Tin Hau Festival**

*Twenty-third day of third lunar month*

A birthday celebration in Hong Kong for Tin Hau, queen of Heaven and goddess of the sea. Also known as Tien-hou or Matsu, she is one of the most popular deities in Hong Kong; there are about 24 Tin Hau temples throughout the territory, and fishermen often have shrines to her on their boats. Her story dates back many centuries when, it is said, a young girl, born with mystical powers in a fishing village in Fukien Province, saved her two brothers from drowning during a storm. Today she is revered for her ability to calm the waves and to guarantee bountiful catches, and for her protection from shipwrecks and sickness.

The festivities include parades, performances of Chinese opera, and the sailing of hundreds of junks and sampans, decked out with colorful streamers, through Hong Kong's waterways to the temples. The temple in Joss House Bay is especially known for its festival, with thousands of fisherfolk arriving. The original temple was built southwest of the present temple in 1012 by two brothers who said their lives were saved by the statue of Tin Hau that they clutched when they were shipwrecked. A typhoon destroyed that temple, and descendants of the brothers built another one on the present site in 1266.

See also MATSU, BIRTHDAY OF

**CONTACT:**

Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428  
nycwwo@hktb.com  
www.discoverhongkong.com/  
eng/heritage/festivals/he\_  
fest\_tin.jhtml

◆ 2261 ◆ **Tiragan**

*July, November, December; 13th day of Tir,  
the 4th Zoroastrian month*

Tiragan is a Zoroastrian celebration in honor of Tishtrya, a deity identified with rain as well as Sirius, the Dog Star. It is held during the *gahambar* or seasonal feast of MAIDYOSHHEM, also known as the Mid-Summer Feast. The followers of Persian prophet Zoroaster (also known as Zarathushtra, believed to have lived around 1200 B.C.), believe that dogs belong to the good part of creation and that they serve as helpers to mankind. Dogs are also thought to possess the ability to see spiritual beings. Much like the celebration of HOLI in India and of SONGKRAN in Thailand, the festival's activities include splashing people with water.

The 13th day of Tir is also associated with a legendary event during the reign of King Minochiher, when a dispute about the boundary between Iran and Turan (a region in what is now southeastern Iran) was decided by the throwing of an arrow (*tir*) by an archer named Erekhsha.

There are only about 100,000 followers of Zoroastrianism today, and most of them live in northwestern India or Iran. Smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**

*RelHolCal-2004*, p. 67

◆ 2262 ◆ **Tirana, La**

*About a week, including July 16*

Each July tens of thousands of pilgrims set up camp in the small village of La Tirana, in the Tarapacá region of northern Chile. July 16 is the feast day of the Virgen del Carmen and the highlight of the festival (see also OUR LADY OF CARMEL). On that day there is a colorful, musical procession of images of the Virgen and Jesus around the village accompanied by more than one hundred dance groups in elaborate costumes. Dancers who attend the festival practice traditional Andean dances all year round for the event, and many view their dancing as an act of devotion to the Virgen. During the rest of the time people wander the markets that have sprung up, worship at the chapel that houses the image of the Virgen, and participate in masses and other religious activities organized by the Diocese of Iquique.

**CONTACT:**

Chilean Embassy  
1732 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-785-1746; fax: 202-887-5579  
embassy@embassyofchile.org  
www.chile-usa.org/documents/cultural/express.htm

**SOURCES:**

*FestWrld: Chile-1998*, p. 8

◆ 2263 ◆ **Tirupati Festival**

*August-September; about nine days during  
Hindu month of Bhadrpada*

Tirupati, Andhra Pradesh, India, is considered an essential pilgrimage center for every devout Hindu. The shrine there, one of the richest temples in the world, is situated on the seven Tirumala hills. Since Tirupati is the seat of Lord Venkateshwara, a manifestation of Lord Vishnu, Venkateshwara is also known as the "Lord of the Seven Hills." The grand

festival, called *Bhramotsavam*, is held at Tirupati during the month of Bhadrapada for about nine days, during which Hindus gather to seek Lord Venkateshwara's blessings for material and spiritual gains.

Hindus who make a pilgrimage to Tirupati during the festival in the month of Bhadrapada often shave their hair off as a votive offering. Parents bring very young children there to perform their first tonsure (the act of clipping the hair) at the feet of the image of Lord Venkateshwara.

**CONTACT:**  
Tirumala Tirupati Devasthanams  
Temple Administration  
TTD Administrative Bldg.  
K.T. Road  
Tirupati, Andhra Pradesh 517  
501 India  
011-91-85-743-1777; fax: 011-91-  
85-743-0358  
www.tirupati.org

**SOURCES:**  
*RelHolCal-2004*, p. 173

Government of India  
Ministry of External Affairs  
meadev.nic.in/tourism/temples/tiru  
pati.htm

◆ 2264 ◆ **Tisha be-Av**  
*Between July 17 and August 14; Av 9*

The Jewish **Fast of Av** is a period of fasting, lamentation, and prayer in memory of the destruction of both the First and Second Temples in Jerusalem. When the Babylonians under Nebuchadnezzar destroyed the First Temple in 586 B.C., the Jews rebuilt it, but continued the fast day. Then the Second Temple was destroyed by the Romans under Titus, who burned it down in 70 A.D., and a long period of exile began for the Jews.

The Fast of Av begins at sunset the previous day and lasts for more than 24 hours. The nine days from the beginning of the month of Av through Tisha be-Av mark a period of intense mourning for the various disasters and tragedies that have befallen the Jewish people throughout history.

See also ASARAH BE-TEVET and THREE WEEKS

**CONTACT:**  
Union of Orthodox Jewish Con-  
gregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/yerushalayim/tisha  
bav/default.htm

◆ 2265 ◆ **Tivoli Gardens Season**  
*Mid-April to late September*

Tivoli Gardens is a renowned entertainment center that has been a summer attraction in the middle of Copenhagen, Denmark, since 1843. There are orchestral, jazz, and rock concerts, ballet, and Italian pantomimes featuring Pantaloon, Columbine, and Harlequin performed with the original musical scores. Another favorite entertainment is the Tivoli Guards, a band comprised of youngsters dressed in uniforms similar to those worn by the Royal Guard. At night the gardens dazzle with laser light shows and fireworks.

**CONTACT:**  
Tivoli Gardens  
Vesterbrogade 3  
Copenhagen V DK-1630  
Denmark  
011-45-33-15-10-01  
www.tivoligardens.com

**SOURCES:**  
*FestEur-1961*, p. 27  
*MusFestEurBrit-1980*, p. 41

◆ 2266 ◆ **Togo Independence Day**  
*April 27*

Togo became independent on this day in 1960, after being under French control from the end of World War I. Independence Day is a national holiday in Togo.

**CONTACT:**  
Togolese Embassy  
2208 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-234-4212; fax: 202-232-3190  
info@republicoftogo.com

**SOURCES:**  
*AnnivHol-2000*, p. 69  
*NatlHolWrld-1968*, p. 51

◆ 2267 ◆ **Tohono O'odham Nation Rodeo**  
*Three days in February*

The Tohono O'odham Nation Rodeo has been a tradition for more than 60 years. Thousands of visitors come to Sells, Arizona, for the event each year for three days of rodeo and festivities in February. Dancers from tribes nationwide recreate ceremonial dances designed to bring rain, cure illness, or prepare for war, while Native American cowboys and cowgirls compete for \$40,000 in prize money in such events as bareback riding, saddlebronc riding, bull riding, calf roping, steer wrestling, and barrel racing. Craft shows highlight the work of local Tohono O'odham and Pima artists and craftspeople, along with Maricopa pottery and baskets and Hopi kachina dolls.

The Tohono O'odham Nation, which in 1986 changed its name from Papago (meaning "Bean People") to Tohono O'odham (which means "Desert People"), have lived in the desert regions of what is now Arizona and Mexico for centuries. They are renowned for their ability to grow food in the desert, and the festival features lots of traditional Indian foods, including frybread and barbecue.

**CONTACT:**  
Tohono O'odham Nation  
P.O. Box 837  
Sells, AZ 85634  
520-383-2028; fax: 520-383-3379

**SOURCES:**  
*EndurHarv-1995*, p. 159  
*WildPlanet-1995*, p. 607

◆ 2268 ◆ **Toji (Winter Solstice)**  
*December 22*

The earliest mention of WINTER SOLSTICE celebrations in Japan dates back at least to 725 A.D. and comes from records left by Emperor Shomu. It is an especially happy time for farmers, because it marks the time of year when the days begin to grow longer and the sun nearer. Many of the customs associated with Toji are still observed in rural areas; they include enjoying citrus baths, eating foods made from pumpkins (which is believed to bring good luck), and offering gifts to one's ancestors. Servants and workers are often given a day off, and many shrines sponsor bonfires.

**SOURCES:**  
*JapanFest-1965*, p. 209

◆ 2269 ◆ **Tok Race of Champions Dog Sled Race**

*Late March*

The last race of the Alaska dog-mushing season, held since 1954 in Tok, which claims to be the Dog Capital of Alaska. Mushers from Alaska, Canada, and the lower 48 states participate in six-dog, eight-dog and open-class events for cash prizes.

Tok, a trade center for nearby Athabascan Indian villages, is also a center for dog breeding, training, and mushing. It's not quite certain where the name of the town came from; some say it derives from a native word meaning "peace crossing," and others believe the village was originally called Tokyo and shortened to Tok during World War II.

**CONTACT:**

Tok Dog Mushers Association  
P.O. Box 591  
Tok, AK 99780-0591  
907-883-3647  
takalek@aptalaska.net  
www.tokdogmushers.com

◆ 2270 ◆ **Tolling the Devil's Knell**

*December 24*

To celebrate the birth of Christ and the death of the Devil, All Saints Minster Church in Dewsbury, Yorkshire, rings its bell the same number of times as the number of the year (for example, 2,000 times in 2000) on CHRISTMAS EVE. The tolling starts at 11:00 P.M., stops during the church service from midnight to 12:45, and is then resumed until the years have been tolled away. The custom has been going on for almost 700 years, although there was an interruption in the early 19th century and again during World War II, when all bell-ringing was banned except to signal enemy invasion.

Although no one seems to remember exactly how the custom got started, there is a legend that says Sir Thomas Soothill donated the tenor bell to the Dunster parish church as a penance for murdering a young boy servant and then trying to conceal his body. The bell has been called "Black Tom of Soothill" since the 13th century, and **Tolling Black Tom** is supposed to keep the parish safe from the Devil for another 12 months.

**CONTACT:**

All Saints Minster Church  
Rishworth Rd.  
Dewsbury, West Yorkshire WF12  
8DD United Kingdom  
011-44-1924-457057; fax: 011-44-  
1924-439547

**SOURCES:**

*EncyChristmas-2003*, p. 198

◆ 2271 ◆ **Tom Sawyer Days, National**

*Week of July 4*

Sponsored by the Hannibal, Missouri, Jaycees, the National Tom Sawyer Days celebration began in 1956 with a Tom Sawyer Fence Painting Contest and a Tom and Becky competition. Three years later, all of the events relating to the fictional character originally created by Mark Twain in his 1876 novel were combined with the traditional FOURTH OF JULY

celebration in Hannibal, and Independence Day was officially proclaimed "Tom Sawyer Day." In 1961 it became a national event, and today the festival spans five days and includes a number of unique competitions.

Contestants for the fence-painting competition, who must be 10 to 13 years old, come primarily from the 10 states bordering the Mississippi River. They are judged on the authenticity of their costumes (which must be based on details from Mark Twain's book), the speed with which they can whitewash a four-by-five-foot section of fence, and the quality of their work.

The Frog Jump Competition is another of the festival's highlights, drawing up to 300 children and their pet frogs, each of whom is allowed three jumps. Competitors for the Tom and Becky competition must be eighth graders living in Hannibal, and the winners serve as goodwill ambassadors for the year.

See also CALAVERAS COUNTY FAIR AND FROG JUMPING JUBILEE

**CONTACT:**

Hannibal Jaycees  
P.O. Box 484  
Hannibal, MO 63401  
www.hannibaljaycees.org/

◆ 2272 ◆ **Tomatina (Tomato Battle)**

*Last week in August*

Regardless of which legend one believes, what began in 1945 as a few tossed tomatoes as a show of disdain for the repressive Franco regime—or during a feud among friends—or by a fan unhappy with a musician's performance—has developed into full-fledged tomato warfare in Buñol, Valencia, Spain, during the last week in August. La Tomatina also happens to coincide with the town's patron saint festival, and while the tomato battle itself takes place on a Wednesday, the festivities last for a week.

Residents prepare for the impending food fight by protecting their storefronts and homes with plastic, donning special clothing, and imbibing alcohol. Thousands of pounds of tomatoes are trucked into town and dropped off at the Plaza del Pueblo, Buñol's main square, and the light-hearted battle commences. Although anyone is fair game when it comes to choosing a target, La Tomatina offers a good opportunity for males and females to meet and flirt with each other. This community-sanctioned tomato bath leaves both the festivalgoers and the streets covered with pulp, seeds, and juice, but after the cleanup, celebrants continue to enjoy the festival's fireworks, parades, food, and music.

**CONTACT:**

Tomatina Festival  
tomatina@lahoya.net  
www.lahoya.net/tomatina/

**SOURCES:**

*WildPlanet-1995*, p. 100

◆ 2273 ◆ **Tonga Emancipation Day**

*June 4*

June 4 is a national holiday in the Kingdom of Tonga, celebrating its full independence from Britain in 1970. It had been a protectorate since 1900.

**CONTACT:**

Kingdom of Tonga Consulate  
General  
360 Post St., Unit 604  
San Francisco, CA 94108  
415-781-0365; fax: 415-781-3964  
tania@sfconsulate.gov.to  
www.tongaconsul.org

◆ 2274 ◆ **Tono Matsuri**  
*September 14-15*

This autumn festival in Japan, observed in the hope that it will bring a good harvest, provides an excellent display of traditional Japanese arts. There is a SHISHI-ODORI dance, performed to the accompaniment of taiko drums; *Taué-odori*, a rice-planting dance; *kagura* (sacred music and dance) performances, and *Yabusamé* (horseback archery) demonstrations. There is also a children's parade, called *Chigo-gyoretsu*. A distinctive genre of festival music, known as *Nambu-bayashi*, is performed on the grounds of the Tonogo-hachimangu Shrine in Tono.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**

*IllFestJapan-1993*, p. 108

◆ 2275 ◆ **Torch Festival**

*Twenty-fourth through twenty-sixth days of sixth lunar month*

A traditional holiday of many of the Yi people in Yunnan and Sichuan provinces in China. Revelers dress in fine clothes, and the girls are especially colorful in embroidered gowns and headdresses of all colors. Celebrations begin with the sound of firecrackers, followed by folk dancing, athletic contests in such sports as pole-climbing and wrestling, and a bullfight. At night, huge bonfires are lit, dancers whirl around them, and a parade of people carrying torches brightens the night.

**CONTACT:**

Yunnan Tourism Information Center  
4th Floor Yunnan Zhijian Bldg.  
76 E. Dongfeng Rd.  
Kunming, Yunnan Province  
650051 China  
011-86-871-3210972; fax: 011-86-871-3120740  
info@yunnantourism.com  
www.yunnantourism.net/ (click on 'Torch Festival')

◆ 2276 ◆ **Torch Fight**

*February; 15th day of the first lunar month*

Torch fights are still popular in some rural areas in Korea to celebrate the first full moon of the LUNAR NEW YEAR (SOL). Neighboring farming villages form their own teams and fight each other with torches made of burning bundles of straw.

Young men and boys do the fighting, and the number of torches they use depends on the number of people in their families. A hill is usually the designated battleground, and the torch-bearers gather there and wait for the full moon to rise, at which point a gong signals the beginning of the battle.

The fighting consists of members of each team rushing their opponents, brandishing their lit torches. While no one usually gets hurt in this game, participants generally go home with singed hair and clothing.

See also TAEBORUM

**CONTACT:**

Korea National Tourism Organization  
1 Executive Dr., Ste. 100  
Fort Lee, NJ 07024  
201-585-0909; fax: 201-585-9041  
ny@kntoamerica.com

**SOURCES:**

*AnnCustKorea-1983*, p. 61  
*FestWrld: SouthKorea-1998*, p. 11

◆ 2277 ◆ **Tori-no-ichi (Rooster Festival)**

*November*

The **Rooster Festival** in Japan takes its name from the mythological rooster who helped bring the sun god out from hiding in a cave, and the bird became a symbol of material well-being. Many members of the Shinto sect who observe this festival are wealthy merchants and speculators, and the bamboo rakes that can be seen everywhere at this time are called *kumade*. People carry these rakes, usually decorated with good-luck emblems and the smiling face of the laughing goddess Okame, because they represent the power to pull toward them anything they desire. Some of the rakes are small enough to be worn in a woman's hair, while others are so large and heavily decorated that it takes several men to carry them through the streets. Sometimes, signs advertising restaurants or shops are hung from them and used throughout the year.

**CONTACT:**

Japan Information Network  
Japan Center for Intercultural Communications  
kidsweb@web-japan.org  
web-japan.org/kidsweb/calendar/november/torinoichi.html

Asakusa Umaimono-kai (association of restaurants and shops)  
info@asakusa-umai.ne.jp  
www.asakusa-umai.ne.jp/e\_asakusa/matsuri/index\_fal\_e.html#6

◆ 2278 ◆ **Torta dei Fieschi**

*August 14*

When Count Fieschi of Lavagna in Genoa, Italy, was married in 1240, he invited his guests—and everyone else in town—to share a cake that was more than 30 feet high. The citizens of Lavagna haven't forgotten his generosity, and each year they celebrate the event on August 14. Dressed in costumes, they parade to the town square, where they pin to their clothes a piece of paper (blue for men, white for women) on which a word is written. When they find someone wearing the same word, the couple is given a piece of "Fieschi's cake."

**CONTACT:**

Italian Government Tourist Board  
630 Fifth Ave., Ste. 1565  
New York, NY 10111  
212-245-5618; fax: 212-586-9249  
enitny@italiantourism.com

**SOURCES:**

*BkHolWrld-1986*, Aug 14

◆ 2279 ◆ **Toshogu Haru-No-Taisai (Great Spring Festival of the Toshogu Shrine)**

*May 17-18*

A festival—also known as the **Sennin Gyoretsu**, or **Procession of 1,000 People**—that provides the most spectacular display of ancient samurai costumes and weaponry in Japan. The Toshogu Shrine, in Nikko, Tochigi Prefecture, was built in 1617 to house the mausoleum of Tokugawa Ieyasu (1543-1616), the first of the Tokugawa shoguns. The festival originated in honor of the reburial of Ieyasu in the new mausoleum.

On the first day of the festival, dignitaries and members of the Tokugawa family make offerings to the deities of the shrine. Also on this day, warriors on horseback shoot at targets with bows and arrows. On the morning of May 18 more than 1,000 people take part in the procession from Toshogu to Futarasan Shrine, including hundreds of samurai warriors with armor, helmets and weaponry. Also marching are priests with flags; men with stuffed hawks representing huntsmen; men in fox masks to honor the fox spirits that protect the shrine; and musicians with drums and bells.

**CONTACT:**

Tochigi Prefecture  
1-1-20 Hanawada  
Utsunomiya City, Tochigi 320-8501 Japan  
kokusai@pref.tochigi.jp  
www.pref.tochigi.jp/kokusai/english/overview/festival.html and www.city.nikko.tochigi.jp/heritage/english/w\_top.htm (shrine information from Nikko City)

**SOURCES:**

*GdWrldFest-1985*, p. 123  
*JapanFest-1965*, p. 33

◆ 2280 ◆ **Tour de France**

*July*

The world's greatest bicycle race and also the annual sports event with the most viewers—an estimated one billion who watch television coverage beamed around the world and 14.6 million who stand by the roadside. The tour, started in 1903, takes place mostly in France and Belgium, but also visits Spain, Italy, Germany, and Switzerland. It is divided into 21 timed stages, or legs, over three weeks, and has become a French national obsession. The newspaper sports columnist Red Smith once wrote that “an army from Mars could invade France, the government could fall, and even the recipe for sauce Béarnaise be lost, but if it happened during the Tour de France nobody would notice.”

The route and distance of the tour is different each year, averaging 3,500 kilometers (about 2,100 miles, or the distance from Chicago to Los Angeles). It always includes strenuous mountain passes and a finale in Paris. The number of riders is limited to 180, and the rider with the lowest cumulative

time for all stages is the winner. There have been four five-time winners: Jacques Anquetil (1957, 1961-64), Eddy Merckx (1969-72, 1974), Bernard Hinault (1978, 1979, 1981, 1982, 1985), and Miguel Indurain from Spain (1991-95). Merckx, a Belgian who seemed almost immune to pain, is considered the all-time greatest cyclist. He competed in 1,800 races and won 525 of them. In 1986, Greg LeMond was the first American to win the tour. He was nearly killed in a 1987 hunting accident, and endured accidents and operations during the next two years, but came back to win the tour in 1989 and again in 1990. American and former Olympian Lance Armstrong narrowly survived cancer diagnosed in 1996 and went on to win the Tour from 1999 to 2004—the first person to win six times.

The first tour in 1903 was organized as a publicity stunt by Henri Desgranges, bicyclist and publisher of the cycling magazine *L'Auto*. On July 1, 1903, 60 bikers started from the Alarm Clock Café on the outskirts of Paris, and three weeks later Maurice Garin was the winner, and the tour was born. In 1984, the Tour Feminin, a special women's race, was added to the tour, and is now a stage race of about 1,000 kilometers, run concurrently with the final two weeks of the men's tour. The first winner was an American, Marianne Martin.

**CONTACT:**

Amaury Sport Organisation  
2, rue Rouget de Lisle  
Issy-Les-Moulineaux 92130  
France  
011-33-1-41-33-15-00  
www.letour.fr/

**SOURCES:**

*BkHolWrld-1986*, Jul 5

◆ 2281 ◆ **Tournament of Roses (Rose Parade)**

*January 1*

One of the world's most elaborate and most photographed parades, held every NEW YEAR'S DAY in Pasadena, Calif. The parade is made up of about 50 floats elaborately decorated—and completely covered—with roses, orchids, chrysanthemums, and other blossoms that portray the year's theme. Additionally there are more than 20 bands, 200 horses and costumed riders, a grand marshal, a Rose Queen, and the Queen's princesses. The parade is five and one-half miles long, attracts about one million spectators along the route and picks up about 350 million television viewers around the world.

The first festival, called the Battle of Flowers, was held on Jan. 1, 1890, under the auspices of the Valley Hunt Club. The man responsible was Charles Frederick Holder, a naturalist and teacher of zoology. He had seen battles of the flowers on the French Riviera (see MARDI GRAS IN FRANCE), and figured California could do something similar; his suggestion resulted in a parade of decorated carriages and buggies followed by amateur athletic events. The parade evolved gradually. Floral floats were introduced, and in 1902 the morning parade was capped by a football game, which was replaced in following years by chariot races. In 1916, football came back, and the ROSE BOWL GAME is now traditionally associated with the parade.

In 1992, the theme of the tournament was “Voyages of Discovery,” and it kicked off the Columbus Quincentennial. Co-grand marshals were Cristobal Colon, a descendant of

Christopher COLUMBUS, and Colorado Rep. Ben Nighthorse Campbell, a Cheyenne chief.

**CONTACT:**

Tournament of Roses  
391 S. Orange Grove Blvd.  
Pasadena, CA 91184  
626-449-4100; fax: 626-449-9066  
rosepr@earthlink.net  
www.tournamentofroses.com

**SOURCES:**

*AmerBkDays-2000*, p. 12  
*AnnioHol-2000*, p. 3  
*EncyChristmas-2003*, p. 258  
*FolkAmerHol-1999*, p. 9

◆ 2282 ◆ **Town Meeting Day**

*First Tuesday of March*

An official state holiday in Vermont, this is the day on which nearly every town elects its officers, approves budgets, and deals with other civic issues in a day-long public meeting of the voters. It more or less coincides with the anniversary of Vermont's admission to the Union on March 4, 1791 (*see* Appendix A). Vermonters pride themselves on their active participation in these meetings, which often include heated debates on issues of local importance.

**SOURCES:**

*AnnioHol-2000*, p. 54  
*DictDays-1988*, p. 121

◆ 2283 ◆ **Trafalgar Day**

*October 21*

This is the anniversary of the famous naval battle fought by the British off Cape Trafalgar, Spain, in 1805. The British navy, under the command of Viscount Horatio Nelson (1758-1805), defeated the combined French and Spanish fleets, thus eliminating the threat of NAPOLEON's invasion of England. The victory that cost Lord Nelson his life was commemorated by the column erected in his honor in London's Trafalgar Square. Ceremonies on Trafalgar Day, or **Nelson Day**, include a naval parade from London's Mall to Trafalgar Square, where a brief service is held and wreaths are placed at the foot of Nelson's Column.

**CONTACT:**

National Maritime Museum  
Official Nelson Celebrations  
Committee  
Park Row  
Greenwich  
London SE10 9NF United  
Kingdom  
011-44-20-8312-6637; fax: 011-44-  
20-8312-6722  
www.nmm.ac.uk/ (search "Nel  
son") and www.seabri  
tain2005.com/

**SOURCES:**

*AnnioHol-2000*, p. 175  
*DictDays-1988*, p. 121

Royal Naval Museum  
HM Naval Base (PP66)  
Portsmouth  
Hampshire PO1 3NH United  
Kingdom  
011-44-23-9272-7562; fax: 011-44-  
23-9272-7575  
www.royalnavalmuseum.org/  
exhibitions/exhibitions\_home\_  
page.htm

◆ 2284 ◆ **Transfer Day**

*Last Monday in March*

On March 31, 1917, the U.S. government formally purchased the Virgin Islands from Denmark for the sum of \$25 million—about \$295 an acre. Located about 34 miles east of Puerto Rico, the U.S. Virgin Islands consist of about 50 small islets and cays in addition to the three large islands of St. Thomas, St. John, and St. Croix. The United States purchased them primarily for their strategic importance, and they are still considered a vital key to the defense of the Panama Canal Zone and the Caribbean.

Transfer Day is usually observed with a parade and other public festivities. There was a major celebration in 1967, fifty years after the transfer took place, with events that underscored Danish-American friendship and a reenactment of the original transfer ceremony of 1917. The climax of the year-long semi-centennial celebration came when the governors of all 50 states as well as Guam, Puerto Rico, and American Samoa landed in St. Thomas for the 59th National Governors' Conference. Danish-American Week was observed at the same time.

**CONTACT:**

Library of Congress  
American Memory online exhibit  
memory.loc.gov/ammem/to  
day/mar31.html

**SOURCES:**

*AmerBkDays-2000*, p. 244  
*AnnioHol-2000*, p. 53

◆ 2285 ◆ **Transfiguration, Feast of the**

*August 6*

As described in the first three Gospels, when Jesus' ministry was coming to an end, he took his three closest disciples—Peter, James, and John—to a mountaintop to pray. While he was praying, his face shone like the sun and his garments became glistening white. Moses (symbolizing the Law) and ELIJAH (symbolizing the prophets) appeared and began talking with him, testifying to his Messiahship. Then a bright cloud came over them, and a voice from within the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." The disciples were awestruck and fell to the ground. When they raised their heads, they saw only Jesus (Matthew 17).

Observance of this feast began in the Eastern church as early as the fourth century, but it was not introduced in the Western church until 1457. It is observed by Roman Catholics, Orthodox Christians, Lutherans, and Anglicans; most Protestants stopped observing it at the time of the REFORMATION. The mountaintop on which the Transfiguration took place is traditionally believed to be Mount Tabor, a few miles east of Nazareth in Galilee. However, many scholars believe it was Mount Hermon, or even the Mount of Olives.

**SOURCES:**

*DaysCustFaith-1957*, p. 201  
*FolkWrldHol-1999*, p. 490  
*OxYear-1999*, p. 324  
*RelHolCal-2004*, p. 99  
*SaintFestCh-1904*, p. 358



◆ 2286 ◆ **Transpac Race**

*Begins early July in odd-numbered years*

It was in 1906, the year of the great San Francisco earthquake, that the first yacht race across the Pacific was held. Because of the earthquake, only three yachts participated, ranging in length from 48 feet to 115 feet overall. The course was from Los Angeles to Honolulu.

The Transpac Race was originally held in even-numbered years, with a long break between 1912 and 1923, and another interruption, after the Japanese attack on Pearl Harbor, between 1941 and 1947. It is currently held in odd-numbered years and is sponsored by the Transpacific Yacht Club.

The finish can be close: in the 1965 race, with 55 yachts participating, there were fewer than 100 yards between the first two finishers as they struggled up the Molokai Channel. One had lost her main boom and the other's boom was badly damaged.

**CONTACT:**

Transpacific Yacht Club  
TPYC Entry Chairperson  
430 Catalina Dr.  
San Pedro, CA 92663  
949-646-5129; fax: 949-646-0089  
cathienash@earthlink.net  
www.transpacificyc.org/

◆ 2287 ◆ **Trial of Louis Riel**

*July-August*

Louis Riel (1844-1885) was the leader of the métis, Canadians of mixed French and Indian ancestry. He became their champion in the struggle for Canadian unification during the late 19th century and was twice elected to the House of Commons but never seated. He became a U.S. citizen in 1883, but returned to Canada two years later to lead the North-West Rebellion. Defeated, he was eventually tried for treason, convicted, and hanged at Regina, Saskatchewan, on November 16, 1885.

The transcripts of Riel's five-day trial are the basis for a full-length courtroom drama that is performed in July and August in Regina. Riel's life and death are seen today as symbolic of the problems between French and English Canadians.

**CONTACT:**

Tourism Regina  
Box 3355  
Regina, Saskatchewan S4P 3H1  
Canada  
800-661-5099 or 306-789-5099;  
fax: 306-789-3171  
info@tourismregina.com

Library and Archives Canada  
395 Wellington St.  
Ottawa, Ontario K1A 0N4  
Canada  
866-578-7777 or 613-996-5115  
www.collectionscanada.ca/2/6/  
h6-237-e.html

**SOURCES:**

*Int'lThFolk-1979*, p. 77

◆ 2288 ◆ **Tribute of the Three Cows**

*July 13*

This unusual event takes place on the Pierre St. Martin in the Pyrenées Mountains between Spain and France on July 13 every year. Representatives of the French Pyrenean valley of Barétous and those of the Spanish Pyrenean valley of Roncal meet at the summit at 10 o'clock in the morning and pile their hands on top of each other's in a show of friendship. Then the French hand over three cows, which must be healthy two-year-olds. The Spaniards prepare a banquet afterward, which is cooked over fires made from wood that is hauled up the mountain by mules.

This tribute was imposed by treaty in 1375, when the two valleys were at war with each other, and the Roncal cowmen emerged as the victors. Such local treaties were often made without the consent of the national governments, and a number of them are still adhered to. But the annual Tribute of the Three Cows is by far the most unusual and picturesque.

**CONTACT:**

French Government Tourist  
Office  
444 Madison Ave., 16th Fl.  
New York, NY 10022  
800-391-4909 or 212-838-7800;  
fax: 212-838-7855  
info@martinique.org

Tourist Office of Spain  
666 Fifth Ave., 35th Fl.  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
oetny@Tourspain.es

**SOURCES:**

*SpanFiestas-1968*, p. 137

◆ 2289 ◆ **Trigo, Fiesta Nacional del (National Wheat Festival)**

*February*

For more than forty years the city of Leones in Córdoba province, Argentina, has held an annual tribute to farmers and the wheat harvest. A blessing of the new wheat takes place at a special morning mass. Young women vie to be selected as the Wheat Queen. There is a parade of floats and farm vehicles, and prizes for the finest wheat.

**CONTACT:**

Secretariat of Tourism  
Tourist Information Center  
Av. Santa Fe 883  
Buenos Aires, Argentina  
011-54-11-4312-2232; fax: 011-54-  
11-800-555-0016  
info@turismo.gov.ar

**SOURCES:**

*FiestaTime-1965*, p. 57

◆ 2290 ◆ **Trinidad and Tobago Carnival**

*Between February 2 and March 8; Monday  
and Tuesday before Ash Wednesday*

One of the most spectacular and frenzied CARNIVAL celebrations before LENT, the Trinidad and Tobago Carnival is a non-stop 48-hour festival in which almost everyone on the island participates. It started out in the late 19th century as a high-spirited but relatively sedate celebration involving a torchlight procession in blackface called *canboulay*—from *cannes brûlées*, or "burned cane"—patterned after the procession of slaves on their way to fight fires in the cane fields.

There was also music in the streets and masked dancing, although slaves were not permitted to wear masks. With the emancipation of the slaves, Carnival became a free-for-all with raucous music and displays of near-nudity. The government tried to crack down on the celebrations, but in 1881 there were canboulay riots in which 38 policemen were injured. After that, a law was passed that forbade parading before six o'clock in the morning on Carnival Monday. That moment is still known as *jouvé* (possibly from *jour ouvert*, or "daybreak").

Today the main events are the two carnival day parades, which involve 25 to 30 costumed bands, each with about 2,500 marchers and its own king and queen. There is a calypso competition in which steel bands and calypso composers vie for the title of "Calypso Monarch." Few get any sleep during the two-day celebration, and the event ends with the "las lap," which is a wild, uninhibited dance in the streets.

**CONTACT:**

Trinidad and Tobago Tourism  
Development Company  
Hart and Abercromby Streets  
Port-of-Spain, Trinidad  
West Indies  
011-868-623-6022 or 011-868-623-  
9673; fax: 011-868-625-6096  
tourism-info@tidco.co.tt  
www.visittnt.com/ToDo/  
Events/Carnival/default.htm

**SOURCES:**

*EncyEaster-2002*, p. 610  
*FolkWrldHol-1999*, p. 148  
*GdWrldFest-1985*, p. 175

◆ 2291 ◆ **Trinidad and Tobago Emancipation Day**

*August 1*

Since 1985, August 1 has been celebrated in Trinidad and Tobago as Emancipation Day, rather than COLUMBUS Discovery Day, as in former years. Slavery was abolished in 1833 throughout the British Empire, and eventually slaves in the colony of Trinidad and Tobago were freed. The day begins with an all-night vigil and includes religious services, cultural events, processions past historic landmarks, addresses by dignitaries, and an evening of shows with a torchlight procession to the National Stadium.

**CONTACT:**

Trinidad and Tobago National  
Library and Information Sys-  
tem Authority  
Hart and Abercromby Streets  
Port-of-Spain, Trinidad  
West Indies  
011-868-623-6962 or 011-868-623-  
9673; fax: 011-868-625-6096  
nalis@nalis.gov.tt  
www.nalis.gov.tt/Festivals/  
emancipation\_day.html (article  
from *Trinidad Guardian*)

**SOURCES:**

*AnnivHol-2000*, p. 128

Trinidad and Tobago Gov-  
ernment  
infodiv@ttgov.gov.tt  
www.gov.tt/ttgov/events/holi-  
days/default.asp

◆ 2292 ◆ **Trinidad and Tobago Independence Day**

*August 31*

After being subjected to British rule since 1802, Trinidad and Tobago became an independent commonwealth state on this day in 1962.

This national holiday is celebrated amid a Carnival atmosphere, with an elaborate military parade accompanied by calypsos at the Queen's Park Savannah. Religious services are varied to accommodate the Yoruba Orisha, Hindu, Muslim, Baptist, and other faiths represented in the citizenry. Later in the day, awards are presented at the National Awards Ceremony to those who have notably served their country.

**CONTACT:**

*Trinidad Guardian Independence  
Day Mini-Site (1999)*  
members.tripod.com/~trini-  
dadguardian/

**SOURCES:**

*AnnivHol-2000*, p. 149  
*NatlHolWrld-1968*, p. 152

Trinidad and Tobago Gov-  
ernment  
infodiv@ttgov.gov.tt  
www.gov.tt/ttgov/events/holi-  
days/default.asp

◆ 2293 ◆ **Trinity Sunday**

*Between May 17 and June 20; first Sunday  
after Pentecost in the West and Monday  
after Pentecost in the East*

Trinity Sunday differs from other days in the Christian calendar in that it is not associated with a particular saint or historic event. Instead, it is a day that celebrates the central dogma of Christian theology: that the One God exists as three persons with one substance—as the Father, the Son, and the Holy Spirit. The idea of a festival in honor of the Trinity was first introduced by Stephen, bishop of Liège, Belgium, in the 10th century. But it took several more centuries for a feast in honor of so abstract a concept to find its way into the church calendar. It became popular in England perhaps because of the consecration of Thomas à Becket on that day in 1162, but it wasn't until 1334 that it became a universal observance decreed by Pope John XXII. The day after Trinity is sometimes referred to as Trinity Monday.

Tradition has it that St. PATRICK of Ireland used a shamrock as a symbol of the "three-in-one," triune God.

**SOURCES:**

*DaysCustFaith-1957*, p. 164  
*DictWrldRel-1989*, p. 768  
*FestSaintDays-1915*, p. 128  
*OxYear-1999*, p. 633  
*RelHolCal-2004*, p. 96  
*SaintFestCh-1904*, p. 256

◆ 2294 ◆ **Triple Crown Pack Burro Races**

*July-August*

Three races of pack burros and human runners in the Colorado Rocky Mountains. The first leg of the triple crown starts in Fairplay and is held the last weekend in July. The second leg, the first weekend in August, starts in Leadville. The final race is two weeks later in Buena Vista.

The first organized pack burro races were held in 1949 along a route over Mosquito Pass between Leadville and Fairplay; in 1979, the Buena Vista race became the final leg of the triple crown. The races cover from 15 to 30 miles over 13,500-foot mountain passes, sometimes in snow, and generally take the 20 to 25 entrants three to four hours. Women run a different, shorter course than men. Contestants can't ride their burros, but must run alongside them. (They can and frequently do

push the animals.) Winners of individual races get cash prizes; the total purse at Buena Vista is \$5,020. The men's winner at Leadville gets \$1,200.

The word *burro* is Spanish and means "donkey." The history of these animals in the West goes back to the Gold Rush days of the 1800s when pack burros carried great loads of machinery and supplies to mining camps. Pack burro racing is thought to have started in those times.

The race days are surrounded by a variety of activities and are now major events in the small Colorado towns. In Buena Vista, for example, there are duck races, storytellers, and gold panning. Fairplay has llama races, and Leadville holds contests in mine drilling events. There's also a triple crown outhouse race; each town in the burro triple crown stages an outhouse race, with definite rules (e.g., one member of the outhouse team must sit in the outhouse during the race wearing colored underwear and/or a bathrobe).

**CONTACT:**

Leadville Boom Days Committee  
boomdays@leadville.com  
www.leadvilleboomdays.com

South Park Chamber of Commerce  
P.O. Box 312  
Fairplay, CO 80440  
719-836-3410  
www.parkchamberofcommerce.org

Buena Vista Area Chamber of Commerce  
343 Highway 24 S.  
P.O. Box 2021  
Buena Vista, CO 81211  
719-395-6612  
www.fourteenet.net/gol  
drush/

◆ 2295 ◆ **Trois Glorieuses**

*Third weekend in November*

The **Three Glorious Days** to which the name of this French wine festival refers occur in November in Côte d'Or Department, Burgundy, in eastern France, and are observed in three different wine-producing centers. On the first day, at the Château de Clos Vougeot, the Confrerie des Chevaliers du Tastevin put on their red robes and square toques (a type of soft hat popular in the 16th century) to receive their new members—the *tastevin* is a small silver cup used to taste wines. This event is followed by a pig dinner during which hundreds of bottles of wine are uncorked. The second day of the festival takes place at Beaune, where a wine auction is held at the Hospice de Beaune, whose cellars are open to the public. On the third and final day in Meursault, everyone who has taken part in the work of the wine harvest is invited to a huge banquet. There is folk dancing and merrymaking as the festival draws to a close.

The Confrérie des Chevaliers du Tastevin was formed in 1934 to put the French wine industry back on its feet after a number of disastrous vintage failures. They hold a series of winetasters' banquets throughout Burgundy, but the most elaborate ones are part of this three-day festival.

**CONTACT:**

Confrérie des Chevaliers du Tastevin  
Château du Clos Vougeot  
21640 Vougeot, France  
011-33-3-80-62-86-09; fax: 011-33-3-80-62-82-75  
info@tastevin-bourgogne.com  
www.tastevin-bourgogne.com

Burgundy Tourism Department  
Conseil Régional  
B.P. 1602  
F-21035 Dijon, Burgundy, France  
011-33-3-80-280-280; fax: 011-33-3-80-280-300  
www.burgundy-tourism.com/  
(click "Events," select "Week end of the Hospices de Beaune Wine Auction," click "events," select "Les Trois Glorieuses")

**SOURCES:**

*GdWrlFest-1985*, p. 80

◆ 2296 ◆ **Tsagaan Sar (Mongolian New Year)**

*Between end of January and beginning of March*

The New Year in Mongolia is determined by a lunar calendar and marks the beginning of spring. People generally celebrate for three days by lots of visiting, feasting, music, and sporting events. *Tsagaan Sar* means "white month," a reference to the milk and other dairy foods which become more plentiful in the spring.

People begin getting ready for the holiday about a month ahead of time, making repairs to and cleaning living quarters and sheds, preparing food in advance, and buying or fashioning gifts. The night before New Year's Day is *Bituun*, the occasion for parties to say goodbye to the old year.

After the New Year has begun, people often wear new clothes and spend at least a couple of days paying brief visits to family members, friends and neighbors, giving a small, inexpensive gift to each, then returning home to be themselves the recipients of visitors and gifts. Many *gers*, the tents in which Mongolian nomads live, resound with music played on traditional string instruments and overflow with special festive foods and drinks during the holiday.

**CONTACT:**

Mongolian Embassy  
2833 M St., N.W.  
Washington, DC 20007  
202-333-7117; fax: 202-298-9227  
www.mongolianembassy.us/  
(click "About Mongolia," then "Land and People")

**SOURCES:**

*FestWrlld: Mongolia-1999*, p. 12

*Mongolia Today*  
online magazine  
www.mongoliatoday.com/ (click "Issue no. 2")

◆ 2297 ◆ **Tsunahiki Matsuri**

*June*

The tug-of-war is a traditional way to pray for a plentiful harvest throughout Japan and it is a popular event around the country. Several annual tugs-of war take place in Okinawa Prefecture, and the one in Yonabaru, which is said to be about 400 years old, is one of the more famous. Thousands

of people take part, dividing themselves into the East and West teams. Each team parades half of the rope, which can be three to five feet thick, to the beach, where they are connected by wooden poles, and then tugged on furiously by both sides until a winner is proclaimed.

See also TUG-OF-WAR FESTIVAL

**CONTACT:**

Okinawa Convention and Visitors Bureau  
info@ocvb.or.jp  
www.ocvb.or.jp

**SOURCES:**

CustCultOkinawa-1959, p. 113

◆ 2298 ◆ **Tsurugaoka Hachiman Shrine Matsuri**

September 14-16

After the opening ceremonies are held on September 14, the annual celebration at the Tsurugaoka Hachiman shrine in Kamakura, Japan, begins on the 15th with a parade of three *mikoshi*, portable shrines to which the spirits of the gods are believed to descend during the festival. But the highlight occurs the following day, when the Yabusame takes place. It features three men on horseback in hunting clothes called *karishozoku*, which date from the Kamakura Era (1192-1333) and feature wide-brimmed, high-crowned hats with chin straps and elaborate kimono-style robes. The horsemen, all of whom are top-rated archers, ride down a straight track about 850 feet long near the shrine's entrance. Three targets are set up along the route, and the archers shoot their arrows at them while travelling at a high rate of speed.

In feudal times, Yabusame was an arrow-shooting game in which samurai warriors, under the guise of being contestants, showed off their battle skills. Today it is primarily a form of entertainment.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**

IllFestJapan-1993, p. 110  
JapanFest-1965, p. 189

◆ 2299 ◆ **Tu Bishvat (Bi-Shevat; B'Shevat; Hamishah Asar Bishevat)**

Between January 16 and February 13;  
Shevat 15

Tu Bishvat, also known as **New Year for Trees**, is a minor Jewish festival similar to ARBOR DAY. It is first referred to in the late Second Temple period (515 B.C.-20 A.D.), when it was the cut-off date for levying the tithe on the produce of fruit trees. When Jewish colonists returned to Palestine during the 1930s, they reclaimed the barren land by planting trees wherever they could. It became customary to plant a tree for every newborn child: a cedar for a boy and a cypress or pine for a girl.

Today the children of Israel celebrate Tu Bishvat with tree planting and outdoor games. In other countries, Jews observe the festival by eating fruit that grows in the Jewish homeland—such as oranges, figs, dates, raisins, pomegranates, and especially, almonds, the first tree to bloom in Israel's spring.

**CONTACT:**

Union for Reform Judaism  
633 Third Ave.  
New York, NY 10017-6778  
212-650-4000  
urj@urj.org  
urj.org (click on "Learning,"  
then on "Jewish Holidays")

**SOURCES:**

BkFest-1937, p. 206  
BkFestHolWrld-1970, p. 18  
BkHolWrld-1986, Jan 29  
DaysCustFaith-1957, p. 40  
FolkWrldHol-1999, p. 50  
OxYear-1999, p. 727  
RelHolCal-2004, p. 56

Union of Orthodox Jewish Congregations of America

11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/rosh  
chodesh/shevat/tubshevat.  
htm

◆ 2300 ◆ **Tuan Wu (Double Fifth)**

May-June; fifth day of fifth lunar month

The Double Fifth holiday is celebrated throughout China but is most popular south of the Yangtze River. It is also a festive holiday in Taiwan, Hong Kong, and among Chinese Americans. One reason why dragon boat races are often held on this day is that dragon boats are believed to offer protection against disease, particularly for the paddlers. Another reason is that Ch'ü Yüan (c. 343-c. 289 B.C.), a renowned minister of the Ch'u kingdom and a famous poet, threw himself into the Mi Lo River on the fifth day of the fifth month. When the people heard about his suicide, they all jumped into their boats and paddled out to save him, but it was too late. So they wrapped rice in bamboo leaves or stuffed it into sections of bamboo tube and floated it on the river to provide sustenance for his spirit. It is traditional to prepare and eat sticky rice dumplings known as *zong ze* or *tzung tzu* on this day in honor of the drowned poet Ch'ü Yüan.

Charms made from chunks of incense are used to ward off the so-called "five poisonous things"—which vary in different parts of China depending upon the climate and the local animal life. In Taiwan, for example, the five poisonous things are wall-lizards, toads, centipedes, spiders, and snakes. The charms are made in the shape of these harmful creatures, and sometimes small cakes resembling the creatures are eaten on this day.

Another custom associated with the Double Fifth is the placing of mugwort plants in the doorposts of each house. These branches are supposed to frighten evil spirits away and preserve those living in the house from summer diseases. Those who take a bath at noon on the fifth day of the fifth month are believed to be immune from illness for one year.

See also DRAGON BOAT FESTIVAL

**SOURCES:**

AnnivHol-2000, p. 239  
BkFest-1937, p. 79  
BkHolWrld-1986, Jun 18  
DictFolkMyth-1984, pp. 206,  
1130, 1185  
EncyRel-1987, vol. 3, p. 326  
FolkAmerHol-1999, p. 221  
FolkWrldHol-1999, p. 369

◆ 2301 ◆ **Tucson International Mariachi Conference**

*Last week in April*

Mariachi is traditional Mexican folk music with vocal, instrumental, and dance components. A small group of musicians typically sing and play some combination of the following instruments—guitar, *vihuela* (a small guitar-like instrument), *guitarrón* (a larger bass-like instrument), violin, and trumpet. Mariachi music also lends itself to the rhythmic *zapateado* dance, where the performers' boot heels act as percussion instruments.

Since the early 1980s, Mexican music enthusiasts have gathered in Arizona every April for the five-day Tucson International Mariachi Conference. Attendees take part in cultural workshops geared toward young people, enjoy performances by top mariachi bands, and join in the fun at the Fiesta de Garibaldi, an outdoor street festival offering food, arts and crafts, dance, and music.

**CONTACT:**  
Tucson International Mariachi  
Conference  
P.O. Box 3035  
Tucson, AZ 85702  
520-838-3908; fax: 520-792-9854  
lgomez@lafrontera.org  
www.tucsonmariachi.org

**SOURCES:**  
*LatinoLife-1995*, p. 34

◆ 2302 ◆ **Tucson Meet Yourself Festival**

*Second weekend in October*

The annual folk and ethnic festival known as Tucson Meet Yourself has been held in Tucson, Arizona, since 1974. Designed to promote southern Arizona's wide mix of cultures—which includes Mexican-, Czechoslovakian-, Italian-, German-, and Indian-American groups—the festival features formal presentations of traditional music and dance, demonstrations by folk artists and craftspeople, and workshops in which various experts on ethnic customs and traditions hold informal discussions, give lessons, and organize games.

Food, however, is the festival's primary attraction. Dozens of food booths, each operated by a non-profit organization identified with a specific cultural heritage and elaborately decorated to represent elements of "the old country," are set up throughout the park in which the event is held. Although American-Indian and Mexican-American specialties predominate, the booths have featured Irish, Finnish, Hungarian, Ukrainian, Greek, Armenian, Vietnamese, Japanese, Sri Lankan, and many other ethnic dishes, giving the festival the well-earned nickname of "Tucson Eat Yourself."

**CONTACT:**  
Tucson Meet Yourself Festival  
P.O. Box 42044  
Tucson, AZ 85733  
520-806-9004  
contactus@tucsonfestival.org  
www.tucsonfestival.org/

◆ 2303 ◆ **Tulip Time**

*Second weekend in May*

When a group of high school students in Pella, Iowa, staged an operetta called *Tulip Time in Pella* in 1935, the only tulips growing in the town were in wooden pots. But the musical performance gave the local chamber of commerce an idea

for promoting the town's Dutch heritage. They hired tulip specialists from the Netherlands to teach them how to plant and care for tulips. Then they planted thousands of bulbs and got the local historical society started preserving the town's Dutch buildings and heirlooms.

Today Pella (named "city of refuge" by the first Dutch immigrants, who were fleeing religious intolerance in their homeland) has been renovated to resemble a typical village in the Netherlands. During the festival, townspeople dress in Dutch provincial costumes and engage in such activities as street scrubbing, authentic Dutch dancing and folk music, and tours of the formal tulip gardens. One of these gardens features a Dutch windmill and a pond shaped like a wooden shoe.

Unlike most local festivals, Tulip Time is not a commercial event. There are no souvenir stands or food booths, although the local shops, museums, and restaurants offer a wide variety of Dutch specialties. Many of the events take place at the Tulip Torne, a tower with twin pylons more than 65 feet high that was built as a memorial to the early Dutch settlers.

**CONTACT:**  
Pella Historical Village  
507 Franklin Ave.  
Pella, IA 50219  
641-628-4311; fax: 641-628-9192  
info@pellatulptime.com (Pella  
Historical Society)  
www.pellatulptime.com/

**SOURCES:**  
*GdWrldFest-1985*, p. 59

◆ 2304 ◆ **Tulsa Indian Arts Festival**

*First weekend in February*

The Tulsa Indian Arts Festival features exhibitions of the work of Native American fine artists, dancing, music, auctions, storytelling, and such foods as corn soup, meat pies, and frybread. Artists also provide educational demonstrations for the many schoolchildren who often attend. People from more than 60 tribes live in Oklahoma, whose name comes from the Choctaw meaning "red people."

**CONTACT:**  
Tulsa Indian Arts Festival  
Greenwood Cultural Center  
322 N. Greenwood  
Tulsa, OK 74120  
fax: 918-742-1063  
www.tulsaindianartfest.com

**SOURCES:**  
*EndurHarv-1995*, p. 167

◆ 2305 ◆ **Tulsidas Jayanti (Birthday of Tulsidas)**

*July-August; seventh day of the waxing half  
of the Hindu month of Sravana*

The Indian poet Tulsidas (1532?-1623) is best known for his retelling of the epic *Ramayana* in Hindi, the language of the common people. Another work, *Ramcaritmanas* ("The Holy Lake of the Deeds of Rama"), has been so influential that it is often referred to as "the Bible of North India." In fact, he and his works are so greatly revered that tradition regards him as a reincarnation of Valmiki, the legendary author of the *Ramayana*.

Tulsidas wrote that he was the son of a brahman, a member of the highest Hindu caste, but his parents didn't want to keep him because of the astrological interpretation of the planets and stars dominant at the time of his birth. Therefore

they turned Tulsidas over to a Hindu holy man who raised him. Tulsidas went on to marry a woman with whom he was very much in love. Apparently, at some point she told him, "If you loved Rama half as much as you love this perishable body, your sorrows would be over," which is credited with awakening his devotion to Rama and changing the course of his life.

Many Hindus believe that Tulsidas died on the same day that he was born. They spend this day fasting and performing works of charity. Reading and reciting the *Ramayana* is another popular activity, as are discussions, lectures, seminars, and symposia on his life and works.

**SOURCES:**  
*DictWrldRel-1981*, p. 770  
*EncyRel-1987*, vol. 15, p. 81  
*OxDictWrldRel-1997*, p. 995  
*RelHolCal-2004*, p. 172

◆ 2306 ◆ **Tunisia Independence Day**  
*March 20*

Independence Day is a public holiday commemorating a treaty signed on this day in 1956 that formally recognized Tunisia's independence from France. It had been a French colony since the 1880s.

**CONTACT:**  
 Tunisian Embassy  
 1515 Massachusetts Ave., N.W.  
 Washington, DC 20005  
 202-862-1850; fax: 202-862-1858

**SOURCES:**  
*AnnivHol-2000*, p. 47

◆ 2307 ◆ **Tunisia Republic Day**  
*July 25*

This public holiday in Tunisia is held on the anniversary of the vote to abolish monarchical rule and found the republic on July 25, 1957.

**CONTACT:**  
 Tunisian Embassy  
 1515 Massachusetts Ave., N.W.  
 Washington, DC 20005  
 202-862-1850; fax: 202-862-1858

**SOURCES:**  
*AnnivHol-2000*, p. 123

◆ 2308 ◆ **Tura Michele Fair (Augsburg Day)**  
*September 29*

On St. MICHAEL'S DAY in Augsburg, Bavaria, there is an annual autumn fair that attracts visitors from all over Germany. One of the fair's chief attractions is the hourly appearance of figures representing the Archangel Michael and the Devil that are built into the foundation of Perlach Turm, or Tower, called *Tura* in local dialect. The slender structure, 225 feet high, standing next to Peter's Kirche (church) was originally a watch tower, but it was heightened in 1615 and converted into a belfry. Whenever the tower bell strikes on St. Michael's Day, the armor-clad figure of the Archangel appears and stabs with his pointed spear at the Devil writhing at his feet.

Although the figures were destroyed during World War II, they were later replaced. For over four centuries spectators have gathered around the Tura to watch the symbolic drama reenacted on St. Michael's Day.

**CONTACT:**  
 Augsburg Tourist Information  
 Bahnhofstrasse 7  
 Augsburg, Bavaria 86150  
 Germany  
 011-49-821-50-20-70; fax: 011-49-821-50-20-745  
 tourismus@regio-augsburg.de

**SOURCES:**  
*FestWestEur-1958*, p. 71

◆ 2309 ◆ **Turkey National Sovereignty and Children's Day**  
*April 23*

This festival was started in 1920 by Mustafa Kemal Atatürk, the founder of the Turkish Republic, who recognized how important children were to his country's future and dedicated this day to them. On this national public holiday, Atatürk is honored with special services in Ankara, Turkey's capital city, at the monument built for him. Afterwards a children's program takes place in which children from around the world wear festive traditional costumes and dance and sing. In Istanbul, a similar celebration is held in the national soccer stadium.

Environmental scouts, similar to Boy Scouts in the United States, often observe this day by planting trees.

**CONTACT:**  
 Turkish Embassy  
 2525 Massachusetts Ave., N.W.  
 Washington, DC 20008  
 202-612-6700; fax: 202-612-6744  
 contact@turkishembassy.org

**SOURCES:**  
*AnnivHol-2000*, p. 66  
*Celeb-1997*, p. 28  
*FestWrld: Turkey-1999*, p. 20

◆ 2310 ◆ **Turkey Republic Day**  
*October 29*

The Turkish Republic was founded by Mustafa Kemal Atatürk in 1923 after the fall of the Ottoman Empire. Kemal was named the first president on October 29, a full republican constitution was adopted the following April, and all members of the Ottoman dynasty were expelled from the country. Although Islam remained the state religion for several years, this clause was eventually removed from the constitution and in April 1928, Turkey became a purely secular state.

The public celebration, which lasts for two days, includes parades, music, torchlight processions, and other festivities in honor of the founding of the republic. The largest parades are held in Ankara and Istanbul.

**CONTACT:**  
 Turkish Embassy  
 2525 Massachusetts Ave., N.W.  
 Washington, DC 20008  
 202-612-6700; fax: 202-612-6744  
 contact@turkishembassy.org

**SOURCES:**  
*AnnivHol-2000*, p. 179  
*IntlThFolk-1979*, p. 373  
*NatlHolWrld-1968*, p. 194

◆ 2311 ◆ **Turkish Wrestling Championships**  
*July*

*Yagli gures*, or "grease wrestling," is Turkey's most popular sport. An annual wrestling tournament has been held in July at Kirkpınar, near the Turkish-Greek border, for more than six centuries. The competitors cover their bodies and their leather knee breeches with oil, making it extremely difficult to get a grip on one's opponent. Although the Turks have proved their superiority at wrestling at many OLYMPIC

**GAMES**, this national form of the sport requires exceptional skill and strength training.

**CONTACT:**

Government of Turkey  
Ministry of Culture  
Atatürk Bulvanı No. 29  
Opera, Ankara 6050 Turkey  
011-90-312-309-08-50; fax: 011-90-312-312-64-73  
kultur@kultur.gov.tr  
www.discoverturkey.com/english/yeni/kirkpinar.html

**SOURCES:**

*FestEur-1961*, p. 161  
*FestWrld: Turkey-1999*, p. 24  
*IntlThFolk-1979*, p. 368  
*WildPlanet-1995*, p. 171

◆ 2312 ◆ **Turkmenistan Independence Day**

*October 27-28*

This national holiday commemorates Turkmenistan's independence from the U.S.S.R. on October 27, 1991. Turkmenistan and other republics were gradually able to establish their own autonomous states due to the relaxation of Soviet rule influenced by the policy of perestroika. When the Soviet Union ceased to exist in December 1991, their independence was assured.

**CONTACT:**

Turkmenistan Embassy  
2207 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-588-1500; fax: 202-588-0697  
turkmen@mindspring.com  
www.turkmenistanembassy.org

◆ 2313 ◆ **Turkmenistan National Days**

*Various*

The newly independent (1991) nation of Turkmenistan celebrates a large number of national holidays honoring Turkmen arts, popular culture, religion, civics, and history. Memory Day (January 12) commemorates the Turkmen tribesmen massacred by Russian Imperial troops at the Battle of Goek-Tepe in 1881. On May 9, Victory Day, the nation memorializes the end of World War II (1945). Remembrance Day (October 6) recalls those who died in the earthquake that devastated the country in 1948. Neutrality Day (December 1) promotes the government's official policy of neutrality in international affairs, while Good Neighborliness Day (December 7) publicizes Turkmenistan's intent to be a good neighbor to other countries. Turkmen Bakhsi Day (July 14) pays tribute to Bakhsi, the ancient literary genre of oral epics still popular in Turkmenistan. Horse Day (April 27) celebrates Turkmenistan's outstanding horses and the cultural tradition of horse breeding. The nation's fine oriental carpets and the women who weave them are praised on Carpet Day (May 25).

Other national holidays include **NEW YEAR'S DAY** (January 1), **RAMADAN** (moveable), **National Flag Day** (February 19), **International Women's Day** (March 8), **Novruz-Bairam**, or **NAWRUZ** (March 21), **A Drop of Water Is a Grain of Gold Day** (April 6), **Revival and Unity Day** (May 18), **Holiday of the poetry of Magtymguli** (May 19), **Kurban-Bairam** (**ID AL-ADHA**; moveable), **Day of Election of the First President** (June 21), **Turkmen Melon Holiday** (July 10), **Student Youth Day** (November 17), and **Harvest Holiday/Bread Day** (November 30).

**CONTACT:**

Turkmenistan Embassy  
2207 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-588-1500; fax: 202-588-0697  
turkmen@mindspring.com  
www.turkmenistanembassy.org

◆ 2314 ◆ **Turon**

*December; the week after Christmas*

A Polish peasant festival observed in the week following **CHRISTMAS**, **Turon** may be a remnant of an ancient festival in honor of the winter god Radevast. *Turon* is a Polish word for "bull" or "ox." People wear several different animal disguises as they go from house to house singing carols and receiving food and drink from their neighbors in return. Other traditional costumes worn in the celebration represent a wolf, a bear, and a goat. The original *turon* symbolized frost, consuming vegetation with its huge mouth.

**SOURCES:**

*DictFolkMyth-1984*, p. 1132

◆ 2315 ◆ **Turtle Days**

*Mid-June*

The origins of this unusual festival, held in Churubusco, Indiana, can be traced back to 1948, when a farmer named Gale Harris spotted a huge turtle one day while patching his roof. Since the lakes around town were known as prime turtle-breeding grounds, the turtle's appearance was not surprising. But its apparent size was—four or five feet wide and six feet long, according to Harris and others who glimpsed it. Harris tried every way he could think of to capture the monster, but the turtle always managed to escape. Finally he went to the lengths of pumping water out of the lake, but just as there remained only about an acre of water in the lake, Harris got appendicitis. By the time he recovered from surgery, it had rained, ruining the dams and refilling the lake.

The town decided to capitalize on all the publicity it had received—newspapers around the country had been reporting on the search for the turtle, now dubbed Oscar, "the Beast of 'Busco'"—and organize a community festival. The first **Turtle Days** festival was held in 1950. Now held annually in mid-June, the event features a parade with a turtle float, booths selling turtle soup, and turtle races.

**CONTACT:**

Churubusco Chamber of Commerce  
P.O. Box 83  
Churubusco, IN 46723  
219-693-2906

**SOURCES:**

*FolkAmerHol-1999*, p. 300

◆ 2316 ◆ **Twelfth Night**

*January 5-6*

The evening before **EPHANY** is called **Epiphany Eve**, or **Twelfth Night**, and it traditionally marks the end of the **CHRISTMAS** season, also called **Twelfth tide** in England. Since **Twelfth Day** is January 6, there is some confusion over exactly when **Twelfth Night** occurs, and it is often observed on the night of Epiphany rather than the night before.

**Twelfth Night** is an occasion for merrymaking, as reflected in Shakespeare's comedy, *Twelfth Night*. Celebrations reflect

ancient WINTER SOLSTICE rites encouraging the rebirth of the New Year and also the Magis' visit to the Christ child.

Pageants held on this night typically include fantastic masked figures, costumed musicians, and traditional dances, such as the Abbots Bromley Antler Dance, or HORN DANCE, in England. Customarily, the Twelfth Night cake is sliced and served and the man who gets the hidden bean and the woman the pea are the king ("King of the Bean" or "Lord of Misrule") and queen for the festivities.

**SOURCES:**

*AmerBkDays-2000*, p. 23  
*BkDays-1864*, vol. I, pp. 55, 58  
*BkFest-1937*, pp. 51, 119  
*DictDays-1988*, p. 123  
*DictFolkMyth-1984*, pp. 114, 137, 689, 856  
*EncyChristmas-2003*, p. 760  
*FestSaintDays-1915*, p. 14  
*FestWestEur-1958*, p. 123  
*FolkAmerHol-1999*, p. 27  
*FolkWrldHol-1999*, p. 22  
*OxYear-1999*, pp. 19, 23, 40

◆ 2317 ◆ **Twins Days Festival**

*First full weekend in August*

The Twins Days Festival, which takes place every year in Twinsburg, Ohio, began in 1976 as part of the town's bicentennial celebration. Since then it has become an international event, drawing twins from as far away as Japan and Nigeria. It is listed in the *Guinness Book of World Records* as the World's Largest Annual Gathering of Twins. The festival now draws nearly 3,000 sets of twins.

Events include the "Double Take Parade," Twins Talent Show, panel discussions, a golf tournament, and contests for the twins (and triplets) who look most alike and least alike, the youngest twins, those who have traveled the farthest, etc. About a third of the sets of twins who come to the festival are not identical, and participants are assured they do not have to come dressed alike, although many choose to do so. Individuals who have lost a twin are encouraged to come as well. A similar event, known as Twin-O-Rama, is held in mid-July in Cassville, Wisconsin.

**CONTACT:**

Twins Days Festival Committee  
P.O. Box 29  
Twinsburg, OH 44087  
330-425-3652  
info@twinsdays.org  
www.twinsdays.org

◆ 2318 ◆ **Tynwald Ceremony**

*July 5*

The Isle of Man, located off the coast of England in the Irish Sea, was once the property of the Vikings. It was here that they established their custom of holding an open-air court for the settling of disputes and the passing of laws. They held their "Thing," or tribal parliament, in an open space, usually near a hill or mound, because they feared the magic associated with roofed buildings and wanted everyone to have easy access to the meeting.

Today, the Tynwald Ceremony—whose name comes from the Norse *Thing vollr*, meaning a fenced open parliament—is held at St. John's on Tynwald Hill. According to local lore, this hill contains soil from each of the Isle of Man's 17 ancient parishes. The ceremony takes place on July 5, which is Old MIDSUMMER DAY, when the Lieutenant-Governor of the Isle of Man exits a special service at St. John's Chapel and is accompanied to the hill by church and state officials. The chief justice reads a brief summary of every bill that has been passed during the year—first in English, and then in Manx, the old language of the island. This formality, once concluded, symbolizes the fact that the inhabitants of the Isle of Man have acknowledged the acts of the British Parliament and have incorporated them into the laws of their land.

**CONTACT:**

Tynwald, The Parliament of the  
Isle of Man  
Office of the Clerk of Tynwald  
Legislative Buildings  
Douglas, Isle of Man  
British Isles IM1 3PW  
011-44-1624-685500; fax: 011-44-  
1624-685504  
enquiries@tynwald.org.im  
www.tynwald.org.im/

**SOURCES:**

*EngCustUse-1941*, p. 120  
*FestEur-1961*, p. 80  
*FolkCal-1930*, p. 148  
*YrFest-1972*, p. 51



# U

## ◆ 2319 ◆ Uesugi Matsuri

April 29-May 3

This Japanese festival, held in Yonezawa, commemorates the illustrious warrior Uesugi Kenshin (1530-1578), known for his strong principles and for staying away from women all his life. He fought battles in the hopes of becoming emperor of Japan, but he became ill and died while leading an assault on Kyoto. Uesugi Kenshin is also remembered for his role in a series of five battles, fought on a triangular island in the middle of the Matsukawa river, known as the Battles of Kawanakajima. It was here that he faced his arch-enemy Takeda Shingen, the ruler of a neighboring state. Both men passed away due to natural causes before either accomplished a conclusive victory.

The Uesugi Matsuri commemorates the warrior and his soldiers with mock battles and various costumed events, as well as a *Musha Gyoretsu*, a parade of warriors of the Sengoku (Warring States) Era.

### CONTACT:

Yamagata Prefectural Tourism  
Association  
F Kajo Central Bldg., 1-16-1  
Jonan-machi  
Yamagata City, Yamagata 990-  
8580 Japan  
011-81-23-647-2333; fax: 011-81-  
23-646-6333  
info@yamagatakanko.com  
www.yamagatakanko.com/  
(click "Festivals and Events,"  
and search "Yonazawa")

### SOURCES:

*IllFestJapan-1993*, p. 44

## ◆ 2320 ◆ Uganda Independence Day

October 9

This national holiday commemorates Uganda's independence from Britain on this day in 1962, after 70 years of British rule. Uganda became a republic in 1963 on its one-year independence anniversary.

### CONTACT:

Uganda Embassy  
5911 16th St., N.W.  
Washington, DC 20011  
202-726-7100; fax: 202-726-1727

### SOURCES:

*AnnivHol-2000*, p. 170  
*NatlHolWrld-1968*, p. 187

ugembassy@aol.com

## ◆ 2321 ◆ Uholo Festival

Varies

Observed by the Dakarkari people in Nigeria, the Uholo Festival is preceded by a housecleaning period during which the villages, the shrines, and the surrounding hills are cleaned up and put in order. This time is dominated by the drinking of local beer, called *m'kya*. The *Yadato*—boys and girls from wealthy families—go into seclusion for a four-week period prior to the Uholo, where they are properly fed and fattened, and encouraged to rest up for the celebration.

On the first day of the festival, the *Yadato* must dance in front of the chiefs' palace and present the chiefs with Uholo gifts. The celebration then moves to the village square, where they continue to dance and sing songs satirizing prostitutes, unmarried pregnant girls, irresponsible men—even political figures. The highlight of the second day of the festival is the wrestling contest, which also takes place in the village square. Sometimes the Dakarkari wrestle against other tribes, and the victor in each match receives a prize from the chief. The wrestling, prize giving, and speeches continue for about four more days, until the priest declares that the festival is over.

Only girls who are engaged to be married are allowed to participate in the Uholo. Their future husbands must have completed their *golmo*—a period of farm labor in lieu of paying for their brides. After the Uholo, the girls move into their prospective husbands' homes, while new boys go into *golmo*.

### CONTACT:

Nigerian Embassy  
1333 16th St., N.W.  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385

### SOURCES:

*FolkWrldHol-1999*, p. 536

## ◆ 2322 ◆ Ukraine Independence Day

August 24

On this day in 1991, just after a failed coup in Moscow, Ukraine declared its independence from the U.S.S.R. On December 1, 1991, ninety percent of the people voted for independence.

**CONTACT:**

Ukraine Embassy  
3350 M St., N.W.  
Washington, DC 20007  
202-333-0606; fax: 202-333-0817  
www.ukremb.com

◆ 2323 ◆ **Ukrainian Harvest Festivals**

*Varies; usually mid-October*

Ukrainian harvest festivals have some elements in common with state and county fairs in the United States: stalls where farmers display their best produce of the season for prizes, games, and entertainment. In the great farming regions of Ukraine, known as “the breadbasket of Europe,” harvest festivals have been celebrated for millennia. It is traditional to bake loaves of bread at harvest time with decorative images suggestive of the new crops, such as stalks of wheat.

Modern festivals often feature a parade to the fairgrounds, such sporting competitions as tugs-of-war, sack jumping, soccer, volleyball, and basketball, and musical, dance, and comedic performances.

Ukraine is also known for the *hopak*, a dance in which men hold their arms out, crouch down close to the floor and shoot their legs out in quick movements. This dance is said to have originated as a Ukrainian military exercise.

**SOURCES:**

*FestWrld: Ukraine-1998*, p. 20

◆ 2324 ◆ **Ullambana (Hungry Ghosts Festival; All Souls' Feast)**

*July-August; full moon or 15th day of seventh lunar month*

A Buddhist and Taoist festival probably dating back to the sixth century and CONFUCIUS, observed in China as well as throughout the rest of eastern Asia. A legend attaches to this feast's origins: a Buddhist monk named Moggallana sought to save his mother from hell, where she went after her death because of her greed. The Buddha proposed that Moggallana and his fellow monks offer money, apparel, and food on behalf of all the souls he would encounter there. Moggallana did as the Buddha suggested and so rescued his mother. Because it illustrated the Chinese virtue of honoring one's parents, Ullambana became the best-loved Buddhist festival in China, and from there it spread to Japan, Korea, and other east Asian countries.

It is believed that during this month the souls of the dead are released from purgatory to roam the earth. In Taiwan the day is called “opening of the gates of Hell.” This makes it a dangerous time to travel, get married, or move to a new house.

Unhappy and hungry spirits—those who died without descendants to look after them or who had no proper funeral (because they were killed in a plane crash, for example)—may cause trouble and therefore must be placated with offerings. So people burn paper replicas of material possessions like automobiles, furniture, clothing, and paper money (“ghost money”) believing that this frees these things for the spirits' use. Joss sticks are burned, and offerings of food are placed on tables outside people's homes. Prayers are said at

all Chinese temples and at Chinese shops and homes, and *wayang* (Chinese street opera) and puppet shows are performed on open-air stages.

Families in Vietnam remember the souls of the dead by visiting their graves. It is known as **Yue Lan**, **Vu Lan Day**, **Day of the Dead**, and **Trung Nguyen**. The festival, the second most important of the year after TET, is observed throughout the country in Buddhist temples and homes and offices. To remember the dead, families perform the *dan chay*, an offering of incense at graves. An altar at home is prepared with two levels—one for Buddha with offerings of incense, fruit, and rice, and one for departed relatives with rice soup, fruit, and meat. It is considered best if offerings include the *tan sinh*, three kinds of creatures—fish, meat, and shrimp—and the *ngu qua*, five kinds of fruit. Money and clothes made of votive papers are also burned at this time.

**CONTACT:**

Taiwan Government Information Office  
4201 Wisconsin Ave., N.W.  
Washington, DC 20016  
202-895-1850; fax: 202-362-6144  
tecroinfodc@tecro-info.org  
www.gio.gov.tw/info/festival\_c/ghost\_e/ghost.htm

Consulate General of Vietnam  
1700 California St., Ste. 430  
San Francisco, CA 94109  
415-922-1707; fax: 415-922-1848  
info@vietnamconsulate-sf.org  
www.vietnamconsulate-sf.org/festival-e.htm

Hong Kong Tourism Board  
115 E. 54th St., 2/F  
New York, NY 10022-4512  
212-421-3382; fax: 212-421-8428  
nycww@hktb.com  
www.discoverhongkong.com/eng/heritage/festivals/he\_fest\_hung.jhtml

**SOURCES:**

*AnnivHol-2000*, p. 239  
*BkHolWrld-1986*, Aug 18  
*DictFolkMyth-1984*, pp. 225, 1051  
*DictWrldRel-1981*, pp. 135, 581  
*EncyRel-1987*, vol. 3, pp. 293, 326  
*FolkWrldHol-1999*, p. 461  
*OxYear-1999*, p. 702  
*RelHolCal-2004*, p. 233  
*WrldBuddhism-1984*, p. 209

◆ 2325 ◆ **Ullr Fest**

*Late January to early February*

A winter festival in Breckenridge, Colo., to recognize Ullr, the Norse god of winter and a stepson of Thor. Highlights are a parade, skiing and other sporting events, and a snow sculpture championship.

**CONTACT:**

Breckenridge Resort Chamber  
311 S. Ridge St.  
P.O. Box 1909  
Breckenridge, CO 80424  
888-251-2417 (reservations) or  
970-453-2913; fax: 970-453-7238  
cenres@gobreck.com  
www.gobreckevents.com/

**SOURCES:**

*DictFolkMyth-1984*, p. 1148

◆ 2326 ◆ **Umoja Karamu**

*Fourth Sunday in November*

The African-American holiday of Umoja Karamu, which means “unity feast” in Kiswahili, celebrates family members' commitment to one another. Established in 1971 by Brother Edward Sims, Jr., the feast was observed on the fourth Sunday in November, a date set by the Temple of the Black

Messiah in Washington, D.C. African-American churches and families in several states continue to celebrate the festival, although it is not as widely observed as KWANZAA.

Five periods of African-American life, each symbolized by a particular color, provide the framework for the Umoja Karamu ceremony: 1) the family in Africa, before slavery in America (black); 2) the enslaved family in America (white); 3) the family freed from slavery (red); 4) the family struggling for true liberation (green); 5) the family anticipating the future (orange or gold). Narratives, music, and foods relating to each period are part of the ceremony.

**SOURCES:**  
*AfrAmerHol-1991*, p. 63

◆ 2327 ◆ **Underwater Tug-of-War Festival**

*January 15*

It's not the POLAR BEAR SWIM, but the annual tug-of-war in Mihama, Fukui Prefecture, does involve people jumping into cold waters in the middle of winter. This is a ritual connected with the local Shinto shrine. Legend has it that a huge snake once menaced the waters of Hiruga Lake, which opens out into the Sea of Japan. The people drove the snake away by taking a huge rope, bigger than the snake, into the water. Today, young men struggle in a tug-of-war while standing in the lake. The rope symbolizes the snake, and the tug-of-war continues until the rope is pulled apart or cut in two. The event also serves as a ritual appealing for a good fishing season.

**CONTACT:**  
Fukui Prefecture  
Mihama Industrial Commerce  
and Tourism Division  
011-81-770-32-1111  
[www.pref.fukui.jp/english/  
events3.html](http://www.pref.fukui.jp/english/events3.html)

◆ 2328 ◆ **United Arab Emirates National Day**

*December 2*

This national holiday commemorates the December 2, 1971, expiration of a British treaty that inhibited self-rule for the shaikhdoms on the Persian Gulf in the eastern Arabian peninsula, and the union of seven of the shaikhdoms in the former Trucial States to become the United Arab Emirates. The Emirates' major cities celebrate from December 2-3.

**CONTACT:**  
United Arab Emirates Embassy  
1010 Wisconsin Ave., N.W., Ste.  
700  
Washington, DC 20007  
800-889-7128 or 202-672-1050;  
fax: 202-672-1082

**SOURCES:**  
*AnniHol-2000*, p. 201

◆ 2329 ◆ **United Nations Day**

*October 24*

The international peace-keeping organization known as the United Nations was formally established on October 24, 1945, in the wake of World War II. Representatives from the United States, Great Britain, the Soviet Union, and China first met in August and September of 1944 at the Dumbarton Oaks estate in Washington, D.C., to discuss the problems involved

in creating such an agency, and the results of their talks became the basis for the United Nations Charter that was ratified the following year. Although it has not always been successful in maintaining world peace, the U.N. has served as an important international forum for the handling of conflicts in the Middle East, Korea, Somalia, the former Yugoslavia, and other troubled areas.

Each member nation observes October 24, and in some places the entire week is known as **United Nations Week**. In the United States, events taking place on this day include parades, international fairs, and dinners featuring foods from different countries. It is also common to hold debates and discussions designed to acquaint the public with the U.N.'s functions. Schools frequently observe United Nations Day by holding folk festivals that teach students the music, songs, and dances of different countries, or by organizing special programs focusing on their geography, products, government, and culture.

**CONTACT:**  
United Nations  
Global Teaching and Learning  
Project  
United Nations HQ, Rm. 931-B  
New York, NY 10017  
212-963-8589  
[cyberschoolbus@un.org](mailto:cyberschoolbus@un.org)  
[www.un.org/Pubs/CyberSchool](http://www.un.org/Pubs/CyberSchool)  
Bus/bookstor/kits/english/unin  
tro/unintro.htm

**SOURCES:**  
*AmerBkDays-2000*, p. 728  
*AnniHol-2000*, p. 177  
*BkHolWrld-1986*, Oct 24  
*DictDays-1988*, p. 124

◆ 2330 ◆ **United States Air and Trade Show**

*Third weekend in July*

Dayton, Ohio, has been a center for aeronautical research and development ever since two of its local residents, Orville and Wilbur WRIGHT, created the first successful flying machine in their bicycle shop and tested their invention just a few miles outside of town.

Dayton began celebrating its heritage as "the birthplace of aviation" by staging informal air shows shortly after the turn of the century, and by the early 1970s, the **Dayton Air Fair** was a regular annual event consisting of flying demonstrations and aircraft displays. By 1988 it was called the **Dayton Air and Trade Show**, reflecting a growing emphasis on the commercial aspects of the aviation and aerospace industry. It was renamed the United States Air and Trade Show in 1990, when it became an international exposition, and through the 1990s the trade show was held biennially. The trade show was not held in 2001-2003, however, and its future is uncertain.

Every year, the third weekend in July is devoted to the air show, which features bi-planes, gliders, helicopters, and jets flown by some of the most famous names in the field of aviation.

Visitors and participants can also visit the United States Air Force Museum, the National Aviation Hall of Fame, the restored Wright Brothers Cycle Shop, and Wright-Patterson Air Force Base, which continues to play a major role in the development of aerospace technology.

**CONTACT:**

United States Air and Trade  
Show  
3800 A Wright Dr.  
Vandalia, OH 45377  
937-898-5901; fax: 937-898-5121  
info@daytonairshow.com  
www.usats.org

**United States Constitution Day**  
*See* **Citizenship Day**

**United States Independence Day**  
*See* **Fourth of July**

◆ 2331 ◆ **United States Open Championship in Golf**  
*Four days ending the third Sunday in June*

The **U.S. Open**, conducted by the United States Golf Association, is the oldest golf tournament in North America, and was first held in 1895. More than 6,000 professional and amateur golfers vie for only 156 available places. Unlike the **MASTERS**, which is an invitational tournament, the **U.S. Open** is for anyone good enough to survive the qualifying rounds.

Rather than being played on the same course each year, its location changes. It is traditionally played on the nation's best courses, such as Merion in Philadelphia, Oakland Hills in Birmingham, Mich., Baltusrol in Union County, N.J., Winged Foot in Mamaroneck, N.Y., and Pebble Beach on the Monterey Peninsula of California. Since the 1930s, it has been the U.S.G.A.'s practice every 10 to 15 years to take the Open back to certain courses that have demonstrated they can produce a rigorous test for the world's top golfers. The tournament itself takes four days. There is a qualifying round followed by three days of 18 holes each, for a total of 72 holes.

The **U.S. Open** is one of the most difficult golf championships to win. Its list of champions includes Bobby Jones, Walter Hagen, Gene Sarazen, Ben Hogan, Arnold Palmer, Jack Nicklaus, Lee Trevino, Tom Watson, and Tiger Woods. The 1913 tournament, which was won by an unknown 20-year-old store clerk named Francis Ouimet, is considered to have marked the transformation of golf in America from an elite game to a public pastime.

**CONTACT:**

United States Golf Association  
P.O. Box 708  
Far Hills, NJ 07931  
908-234-2300; fax: 908-234-9687  
www.usga.org/

◆ 2332 ◆ **United States Open Tennis**  
*September*

The final tournament in the four events that make up the Grand Slam of tennis. (The others are the **AUSTRALIAN OPEN**, the **FRENCH OPEN** and **WIMBLEDON**.) Also known as the **U.S. Championships**, the games are played on hard courts at Flushing Meadows Park in Queens, N.Y. They had been played from 1915 to 1978 in Forest Hills, also in Queens. Separate amateur and professional open championships were held in 1968 and 1969, and the tournament became exclusively an open in 1970.

The U.S. National Lawn Tennis Association was established in 1881, and the first official U.S. National Championship was played under its auspices that year in Newport, R.I. The first women's championship was played in 1887. The golden age at Forest Hills is considered to have been the 1920s when William T. "Big Bill" Tilden II dominated the game. He was U.S. Open champion seven times: 1920-25 and 1929. Other seven-time winners were Richard Sears (1881-87) and William Larned (1901, 1902, 1907-11). Jimmy Connors took the title five times (1974, 1976, 1978, 1982, 1983). In the women's championships, Molla Bjurstedt Mallory is the all-time champ; she won eight times (1915-18, 1920-22, 1926). Helen Wills Moody won seven times (1923-25, 1927-29, 1931). "Little Poker Face," as she was called, also won eight Wimbledons and four French Opens.

Ranking near the top of the excitement scale were the wins in the U.S. Championships that sewed up the Grand Slam championship. In 1938, Don Budge was the first to win all four Grand Slam titles. The feat wasn't equaled until 1962 when Rod Laver won all four. Then he did it again in 1969. In 1953, Californian Maureen Connolly became the first woman to sweep the Grand Slam titles. Known as "Little Mo," she had won her first U.S. Championship at the age of 16 in 1951. A horse-riding accident in 1954 cut her career short, and she died in 1969. Women who have won all Grand Slam titles since then are Margaret Smith Court in 1970 and Steffi Graf in 1988.

**CONTACT:**

United States Tennis Association  
70 W. Red Oak Ln.  
White Plains, NY 80604  
914-696-7000  
www.usopen.org/

◆ 2333 ◆ **Universal Prayer Day (Dzam Ling Chi Sang)**  
*Usually June or July; 14th to 16th days of  
fifth Tibetan lunar month*

A Tibetan Buddhist festival and a time for spiritual cleansing. At this time, people hang prayer flags on tree tops, burn juniper twigs, and build bonfires to worship the Buddha and local gods. Fire in the Tibetan culture is symbolic of cleansing. Family picnics are also common during the festival.

This is also the time of the once-a-year display of the famous giant *thangkas*, scroll paintings, at Tashilhunpo (which means "heap of glory") Monastery in Shigatse, Tibet. Tashilhunpo, the seat of the Panchen Lamas, once had more than 4,000 monks, but the monastery was disbanded by the Chinese in 1960, and only a few hundred monks remain.

At this time, three huge *thangkas* with images of the Buddha are displayed for three days on a nine-story wall on the monastery grounds. *Thangkas*, which are made in all sizes, were first known in Tibet in the 10th century, and were used in monastery schools as teaching devices. Before being hung, they were always consecrated.

Panchen Lamas came into being in the 17th century when the fifth Dalai Lama gave the title *panchen*, meaning "great scholar," to his beloved tutor. The tutor was then found to be the reincarnation of Amitabha, the Buddha of infinite light, and subsequent Panchen Lamas are new incarnations.

As with Dalai Lamas, when a Panchen Lama dies, a search is made for an infant boy who is the new incarnation.

See also DALAI LAMA, BIRTHDAY OF THE

**CONTACT:**

Office of Tibet  
Tibet House  
1 Culworth St.  
London NW8 7AF United Kingdom  
011-44-20-7722-5378; fax: 011-44-20-7722-0362  
info@tibet.com  
www.tibet.com

◆ 2334 ◆ **University of Pennsylvania Relay Carnival**

*Seven days, beginning on the Sunday before the last weekend in April*

The **Penn Relays** is the oldest and largest track and field event in the United States. The first relay meet held on the campus of the University of Pennsylvania in Philadelphia was on April 21, 1895—but even back then the tents and the festival atmosphere contributed to its reputation as a carnival rather than just a series of races. Since that time, the Penn Relays have served as a springboard for athletes who later went on to win OLYMPIC medals—such as Carl Lewis, Joan Benoit, Edwin Moses, and Frank Shorter. It is also a breeding ground for rising track and field stars, with more than 700 high school teams and 180 college teams participating.

The event begins on the Sunday before the last weekend in April (unless that day is EASTER, in which case the Relays would begin a week earlier) with a 20-kilometer road race. There is a heptathlon and a decathlon on Tuesday and Wednesday, and the rest of the week is filled with walk, sprint, distance, and field events for athletes of all ages and abilities—including Special Olympians (see also SPECIAL OLYMPICS). More than 70,000 spectators are drawn to the event, which receives wide press coverage.

**CONTACT:**

University of Pennsylvania  
Athletics Department  
Franklin Field  
235 S. 33rd St.  
Philadelphia, PA 19104-6322  
215-898-6145; fax: 215-573-2797  
pennrela@pobox.upenn.edu  
www.thepennrelays.com

◆ 2335 ◆ **Up-Helly-Aa**

*Last Tuesday in January*

This ancient fire festival is observed by people of Lerwick in the Shetland Islands. In pre-Christian times their Norse ancestors welcomed the return of the sun god with YULE, a 24-day period of feasting, storytelling, and bonfires. The last night of the festival was called Up-Helly-Aa, or “End of the Holy Days.”

Today a group known as the Guizers builds a 31-foot model of a Viking longship, complete with a dragon’s head and many oars, in honor of those Viking invaders who decided to remain in Scotland. On the night of Up-Helly-Aa, the Guizers dress in Norse costumes and helmets and carry the boat to a large open field. There they throw lit torches into the ship and burn it.

**Uphaliday** originally referred to EPIPHANY, or January 6—the day when the Yuletide holidays came to an end. The shifting of the date to the end of January probably reflects the change from the Julian to the Gregorian calendar in 1752. This day is also referred to as **Uphelya**, **Up-Helly-Day**, **Uphalie Day**, or **Uphalimass**.

**CONTACT:**

Shetland Islands Tourism  
Market Cross  
Lerwick, Shetland ZE1 0LU  
United Kingdom  
011-44-1595-69-34-34; fax: 011-44-1595-69-58-07  
shetland.tourism@zetnet.co.uk  
www.visitshetland.com/events/events.html

**SOURCES:**

*AnnieHol-2000*, p. 18  
*BkHolWrld-1986*, Jan 28  
*DictDays-1988*, p. 124  
*EncyChristmas-2003*, p. 776  
*FolkWrldHol-1999*, p. 48  
*RelHolCal-2004*, p. 270

◆ 2336 ◆ **Urini Nal (Children’s Day)**

*May 5*

A national holiday in South Korea since 1975. Schools are closed and parks are packed with children. Events of the day may include wrestling and martial arts exhibitions, dancing, and the presentation of puppet shows and plays. Cake shops give away rice cake favors. The holiday is intended to forge the bonds of family life.

**SOURCES:**

*AnnieHol-2000*, p. 78

◆ 2337 ◆ **Urs Ajmer Sharif**

*First through sixth days of the Islamic month of Rajab*

This is the *urs*, death anniversary, of the Sufi saint Khwaja Muin al-Din Muhammad Chishti (or Moinuddin Muhammad Chishti, 1142-1236), who founded a major Sufi order in India. His tomb, known as the Dargah, is located in Ajmer, Rajasthan, India, considered by many South Asian Muslims to be the most important PILGRIMAGE site next to Mecca.

The saint is often referred to as Gharib Nawaz, meaning “protector of the poor,” because he spent much of his life in service to the less fortunate. He also had a great love of devotional music, believing it had the potential to enhance one’s spirituality. Such songs, called *qawwali*, are sung during his death festival. Chishti is said to have retreated into solitude six days before he died, thus his *urs* is celebrated not only on the anniversary of his death, but also on the preceding five days.

In addition to special religious services, offerings, prayers, and other ceremonies, a huge fair takes over the town of Ajmer during the *urs*. Vendors sell food and religious items, and some of the finest poets of the Urdu language gather to provide readings.

**CONTACT:**

Rajasthan Dept. of Tourism,  
Art & Culture  
Govt. Hostel Campus  
Paryatan Bhawan, M.I. Rd.  
Jaipur, Rajasthan 302001 India  
011-91-141-5110595; fax: 011-91-141-5110591  
adv@rajasthantourism.gov.in

**SOURCES:**

*EncyRel-1987*, vol. 14, p. 348  
*OxDictWrldRel-1997*, p. 213  
*WildPlanet-1995*, p. 241

www.rajasthan-tourism.gov.in/attractions/fair&festival/Urs-ajmer.htm

◆ 2338 ◆ **Uruguay Independence Day**  
*August 25*

This national holiday commemorates the declaration of independence from Portuguese rule on this day in 1825. By 1828, Uruguay was officially autonomous.

Patriotic ceremonies are held in the capital city of Montevideo, with speeches and the singing of the national anthem.

**CONTACT:**  
Uruguayan Embassy  
1913 I St., N.W.  
Washington, DC 20006  
202-331-1313; fax: 202-331-8142  
uruwashi@uruwashi.org  
www.uruwashi.org

**SOURCES:**  
*AnnivHol-2000*, p. 141  
*NatlHolWrld-1968*, p. 150

◆ 2339 ◆ **Utah Arts Festival**  
*Late June*

The Utah Arts Festival was founded in 1977 in Salt Lake City and is now a five-day event held on stages and in the streets, plazas, and galleries. Hundreds of booths are set up for regional foods and for exhibits of sculpture, painting, pottery, folk arts, and photography. In a Children's Art Yard, stories are told of Utah's mining days and natural history. Live performances of contemporary, jazz, bluegrass, folk, and salsa music as well as dance, theater, symphony, and opera performances are presented on three stages.

**CONTACT:**  
Utah Arts Festival Foundation,  
Inc.  
331 W. Pierpont Ave.  
Salt Lake City, UT 84101  
801-322-2428; fax: 801-363-8681  
www.uaf.org/

**SOURCES:**  
*GdUSFest-1984*, p. 191  
*MusFestAmer-1990*, p. 141

◆ 2340 ◆ **Utakai Hajime (Imperial Poem-Reading Ceremony)**  
*Mid-January*

Utakai Hajime, the Imperial Poem-Reading Ceremony, is a centuries-old New Year's tradition in Japan. The first historical reference to this custom is in 1267. It took place off and on over the years, but has been a regular annual event since 1879. It takes place in the Matsunoma Stateroom at the Imperial Palace in Tokyo and is attended by the emperor, empress, other members of the imperial family, judges, and guests. Many people, including people outside Japan, write poems for this annual competition and the chance to read one's winning poem in this company. In January 2000, a Japanese high school student won the honor for the second year in a row, the youngest winner ever.

The initial poetry readings are those composed by members of the public, followed by those by the royal family, ending with the poem written by the emperor, which is read five times. The poems are traditionally written in *tanka* style.

These are traditional short poems of only five lines and 31 syllables: the first line has five syllables, the second has seven, the third has five, and the last two lines each have seven.

**CONTACT:**  
*Japan Echo* (bimonthly journal)  
Nippon Press Center Bldg.  
2-2-1 Uchisaiwai-cho  
Chiyoda-ku  
Tokyo 100-0011 Japan  
011-81-3-3519-3511; fax: 011-81-3-3519-3519  
editor@japanecho.co.jp  
www.japanecho.co.jp/ (search on 'Utakai Hajime')

**SOURCES:**  
*BkFestHolWrld-1970*, p. 27

◆ 2341 ◆ **Ute Bear Dance**  
*May, Memorial Day weekend*

An ancient ceremony of the Southern Ute Indians held now on the Sunday and Monday of MEMORIAL DAY weekend in Ignacio, Colo. Originally the ritual was held in late February or early March, at the time of the bears awakening from their hibernation. It stemmed from the belief that the Utes were descended from bears, and the dance was given both to help the bears coming out of hibernation and to gain power from them, since bears were believed to cure sickness and to communicate with people in the Spirit World.

Today the dance is largely a social occasion, and is what is called a women's dance, since the women ask the men to dance. This practice is rooted in the habits of bears: supposedly the female bear wakes first and then chases the male bear. In earlier days, two bears—a man and woman wearing bearskins, with red paint around their mouths to suggest the bloody ferocity of the bears—romped around a corral, the female chasing the male, and both responding ferociously toward anyone who might laugh. In the present-day dance, lines of women and men advance toward each other, gradually dancing in pairs. The dancing goes on until sunset, when there is a feast.

**CONTACT:**  
Southern Ute Tribal Council  
P.O. Box 737  
Ignacio, CO 81137  
970-563-0100  
www.southern-ute.nsn.us/culture/bear.html

**SOURCES:**  
*EncyNatAmerRel-2001*, p. 15  
*IndianAmer-1989*, p. 121

◆ 2342 ◆ **Uzbekistan Independence Day**  
*September 1*

The Republic of Uzbekistan was one of the central Asian republics of the former Soviet Union until 1991, when it and other republics declared their independence from the U.S.S.R. Independence Day, September 1, is celebrated throughout the country with parties, music, and exhibits.

**CONTACT:**  
Uzbekistan Embassy  
1746 Massachusetts Ave., N.W.  
Washington, DC 20036  
202-887-5300; fax: 202-293-6804  
emb@uzbekistan.org  
www.uzbekistan.org

# V

## ◆ 2343 ◆ V-J Day (Victory over Japan Day)

August 14

The anniversary of Japan's surrender to the Allies in 1945, ending World War II. The atomic bombs dropped on HIROSHIMA on Aug. 6 and Nagasaki on Aug. 9, and the Soviet Union's invasion of Manchuria in the previous week made the surrender inevitable. The announcement of the surrender by President Harry S. Truman set off street celebrations from coast to coast in the United States. In New York City, Times Square was jammed with people embracing and dancing. In Naples, Italy, the Andrews Sisters had just finished singing "Don't Sit Under the Apple Tree" to U.S. troops when Maxine Andrews was given a slip of paper and read the news; joyous bedlam ensued.

The official end of the war didn't come until Sept. 2, when Gen. Douglas MACARTHUR accepted the Japanese surrender from Gen. Yoshijiro Umezu aboard the USS *Missouri* in Tokyo Bay. He said, "Today the guns are silent. A great tragedy has ended. . . . The holy mission has been completed." President Truman declared Sept. 2 as official V-J Day.

V-J Day is a legal holiday only in the state of Rhode Island, where it is called Victory Day. In Connecticut, the tiny village of Moosup (a section of the town of Plainfield) claims to have the only V-J Day parade in the country. Sponsored by the local American Legion post, it began small in 1961 and now features more than 200 units—marching bands, floats, civic groups, color guards, and Gold Star Mothers (women who lost a son or daughter in war)—and attracts some 10,000 spectators.

### CONTACT:

A People at War  
National Archives and Records  
Administration  
700 Pennsylvania Ave., N.W.  
Washington, DC 20408  
800-234-8861  
webmaster@nara.gov  
www.archives.gov/exhibit\_hall/  
a\_people\_at\_war/a\_people\_at\_  
war.html

Naval Historical Center  
805 Kidder Breese, S.E.

### SOURCES:

*AmerBkDays-2000*, p. 585  
*AnnivHol-2000*, p. 136  
*DictDays-1988*, p. 126

Washington Navy Yard, Bldg. 76  
Washington, DC 20374-5060  
202-433-4882; fax: 202-433-8200  
www.history.navy.mil/photos/  
events/wwii-pac/japansur/ja  
pansur.htm and www.history.  
navy.mil/photos/events/  
wwii-pac/japansur/js-8.htm

American Legion Post #91  
66 Prospect St.  
Moosup, CT 06354  
860-564-8005

## ◆ 2344 ◆ Vaisakh

April-May; first day of Hindu month of  
Vaisakha

The Hindu New Year and a harvest festival, celebrated primarily in northern India and Bangladesh with temple worship, ritual bathing in rivers, and a New Year's fair. For Sikhs, it is their most important holy day.

In Malaysia and India, especially in the Indian state of Punjab, where the gospel of the Sikhs began, **Baisakh** is particularly significant because on this day in 1689 GURU GOBIND SINGH chose the five leaders (called the *Panch Pyare*, or 'Beloved Five') who formed the Khalsa, the militant fraternity of the Sikhs. There the holiday is celebrated in the temples, with a 48-hour reading of the GURU GRANTH SAHIB (the Sikh holy book), prayers, hymns, and sermons. Castelessness, an important Sikh principle, is emphasized by everyone eating and sitting together. Afterwards, there is feasting and dancing of the *bhangra*, a popular and athletic folk dance for men, depicting the entire farming year.

In the Indian state of Kerala, the festival is known as **Vishu**. Activities include fireworks and what is called Vishu Kani, a display of grain, fruits, flowers, gold, new cloth, and money, which is supposed to ensure a prosperous year.

The festival is called **Bohag Bihu** in Assam, and there it is celebrated for a week with music, folk dances, and community feasting. Traditions include decorating cattle, smearing them with turmeric, and giving them brown sugar and eggplant to eat. Also during this time, there is a day on which young people look for marriage partners. The girls wear

beautiful scarves, and the boys look for the most lovely orchids; they present these to each other and then dance.

**CONTACT:**  
Punjab Tourism Development Corporation  
SCO-183-184  
Sector 8-C  
Chandigarh, Punjab, India  
011-91-172-781-138; fax: 011-91-172-548-828  
punjab@x400.nicgw.nic.in

◆ 2345 ◆ **Vaitarani**

*November-December; eleventh day of the waning half of the Hindu month of Margashirsha*

Vaitarani is the river that, according to Hindu belief, runs between the earth and the underworld, which the dead must cross to reach the realm of Yama, who is the ruler and judge of the dead. It plays much the same role in Hindu mythology that the River Styx plays in Greek mythology. Because this river is said to be filled with all kinds of filth, blood, and moral offenses, Hindus believe that it can only be crossed with the aid of a cow. It is for this reason that cows are given in charity to Brahmans where there is a death in the community.

On the day known as Vaitarani, devout Hindus observe a fast and other prescribed rituals. In the evening they worship a black cow, who is bathed in fragrant water and has sandal paste applied to her horns. Brahmans are given gifts of food, clothes, and a cow made out of gold or silver.

**SOURCES:**  
*DictHindu-1977*, p. 318  
*RelHolCal-2004*, p. 180

◆ 2346 ◆ **Valdemar Day**

*June 15*

According to legend, Danish King Valdemar II set out to conquer the pagan Estonians and convert them to Christianity. During the night of June 15, 1219, the Estonians made a surprise attack on the Danish camp. As he raised his arms toward heaven to pray for help, the Danish archbishop discovered that as long as he could hold his arms up, the Danes were able to push back the enemy. But when they dropped from weariness, the Estonians gained ground. Eventually a red banner with a white cross floated down from the sky and, as the archbishop caught it, he heard a voice from the clouds say that the Danes would win if they raised this banner before their enemies. A messenger took the banner to King Valdemar, and the Danes won the battle.

Schools, sports organizations, and Boy Scout troops in Denmark often hold pageants on June 15, also known as **Flag Day**, in which they reenact the story of the *Dannebrog* (the Danish flag) and King Valdemar. The red and white flag can be seen flying everywhere on this day in honor of its miraculous first appearance.

**CONTACT:**  
Royal Danish Embassy  
3200 Whitehaven St., N.W.  
Washington, DC 20008  
202-234-4300; fax: 202-328-1470

**SOURCES:**  
*AnnivHol-2000*, p. 101

wasamb@um.dk  
www.denmarkemb.org/flag.html

◆ 2347 ◆ **Valentine's Day**

*February 14*

St. Valentine is believed to have been a Roman priest who was martyred on this day around 270. How he became the patron saint of lovers remains a mystery, but one theory is that the Church used the day of St. Valentine's martyrdom in an attempt to Christianize the old Roman LUPERCALIA, a pagan festival held around the middle of February. Part of the ancient ceremony entailed putting girls' names in a box and letting the boys draw them out. Couples would thus be paired off until the following year. The Church substituted saints' names for girls' names, in the hope that the participant would model his life after the saint whose name he drew. But by the 16th century, it was once again girls' names that ended up in the box. Eventually the custom of sending anonymous cards or messages to those one admired became the accepted way of celebrating **St. Valentine's Day**.

Valentine's Day has been the occasion for such events as underwater weddings and "kiss-ins" and "hug-ins"—in 1999, about 3,000 couples in Belarus attempted to set a new world record for the largest kiss-in (previously held by 1,600 couples in Spain); in 2002 more than 1,000 students and teachers at a South African high school went for the world's biggest hug-in.

**SOURCES:**  
*AmerBkDays-2000*, p. 139  
*BkDays-1864*, vol. I, p. 255  
*BkFest-1937*, p. 15  
*DaysCustFaith-1957*, p. 54  
*DictFolkMyth-1984*, p. 866  
*FestSaintDays-1915*, p. 34  
*FolkAmerHol-1999*, p. 76  
*FolkWrldHol-1999*, p. 174  
*OxYear-1999*, pp. 76, 77  
*SaintFestCh-1904*, p. 103

◆ 2348 ◆ **Valley of the Moon Vintage Festival**

*Last full weekend in September*

California's oldest wine festival, held since the late 1890s in Sonoma, the cradle of the state's wine industry. Located in Sonoma Valley, which Jack London made famous as the "Valley of the Moon," the city was founded in 1835 by Gen. Mariano Guadalupe Vallejo. In 1846, the Northwest became part of the United States, and, on June 14 of that year, American settlers invaded Sonoma, captured Vallejo and his Mexican garrison, and raised an improvised Bear Flag to proclaim California a republic. On July 9, the flag was replaced by the Stars and Stripes.

In the 1850s, Hungarian nobleman Count Agoston Haraszthy planted thousands of cuttings from European grape vines to establish the Buena Vista Winery, now the state's oldest premium winery, becoming the father of California's wine industry. In 1863, a double wedding united the two prominent wine-making families—the Vallejos and the Haraszthys.

The three-day festival focuses on this history, presenting reenactments of the 1846 Bear Flag Revolt and of the double wedding. There are also wine tastings, parades, live music,



a blessing of the grapes, a firemen's water fight, and grape stomps.

**CONTACT:**

Valley of the Moon Vintage Festival  
P.O. Box 652  
Sonoma, CA 95476  
707-996-2109  
www.sonomavinfest.org/

◆ 2349 ◆ **Valmiki Jayanti**

*September-October; full moon day of the Hindu month of Ashvina*

This festival celebrates the birthday of the poet Valmiki, whom Hindus believe to be the author of the epic poem *Ramayana*. A contemporary of Rama, the hero of the *Ramayana*, Valmiki himself is represented as taking part in some of the scenes he relates. No one knows for certain when the poem was written; opinions range from 500 to 300 B.C., with portions added between 300 B.C. and 200 A.D.

On his birthday, people make processions with portraits of Valmiki through the main streets of towns and villages. Members of the disadvantaged Indian classes pay particular homage to Valmiki, from whom they claim they are descended.

**SOURCES:**

*DictHindu-1977*, p. 246  
*RelHolCal-2004*, p. 176

◆ 2350 ◆ **Vaman Dwadashi**

*August-September; twelfth day of Bhadrapada*

Hindu belief has it that the god Vishnu turned himself into a dwarf, Vamana, to trick Bali, who conquered and ruled the kingdom of Indra, into giving up some of his domain—a story that appears in the Hindu epic, the *Ramayana*. Devout Hindus worship both Vishnu and Bali with a fast beginning on the eleventh day of Bhadrapada and keeping an all-night vigil. Offerings and mantras are made to an image of Vamana. On the twelfth, Hindus rise at dawn, bathe, continue to worship the image of Vamana, then, finally, break their fast with a festive meal. It is primarily women who observe this day, and they often invite a young Brahman boy to the celebration—a boy to represent the short height of Vamana; a Brahman because it is believed that good fortune will come to those who give alms to Brahmans. Thus the boy is given such gifts as shoes and an umbrella.

**SOURCES:**

*DictHindu-1977*, p. 321  
*HinduRelCustManners-1960*, p. 149  
*HinduRelYr-1921*, p. 77

◆ 2351 ◆ **Vandalia Gathering**

*May, Memorial Day weekend*

A folk festival held on the state capitol grounds in Charleston, W. Va., to exhibit the best of the state's traditional arts, music, dance, crafts, and food. Events include music by fiddlers, banjo players, and lap-dulcimer players, clogging, craft demonstrations, liars' contests, storytelling, and an exhibition of

quilts made by West Virginia's top quilters. Held since 1976, the festival attracts about 35,000 people.

*See also* WEST VIRGINIA DAY

**CONTACT:**

West Virginia Division of Culture and History  
The Cultural Center  
Capitol Complex  
1900 Kanawha Blvd. E.  
Charleston, WV 25305-0300  
304-558-0220 or 304-558-3562  
(TDD); fax: 304-558-2779  
troy.body@wvculture.org  
www.wvculture.org/vandalia/

◆ 2352 ◆ **Vappu**

*May 1*

A national holiday and celebration of the coming of spring in Finland. This traditional festival rejoicing the end of the long northern winter is also LABOR DAY, and factories that are said to "never close" do close on May 1 and CHRISTMAS DAY.

For students (and even gray-bearded former students), the "anything goes" celebration begins at midnight on the eve of MAY DAY, called Vapunaatto, when they wear white student caps and indulge in anything not indecent or criminal. It's traditional in Helsinki for students to wade across the moat that surrounds the statue of Havis Amanda, a mermaid, and place their caps on her head. There are balloons, streamers, horns, and masks everywhere, and few get much sleep. On May Day itself, the students lead processions through the streets of Helsinki, and then enjoy carnivals and concerts. Workers in most provincial towns generally gather in more solemn fashion to celebrate with speeches and parades.

**CONTACT:**

Virtual Finland  
Ministry for Foreign Affairs  
virtual.finland.fi/ (click "Way of Life," then "Traditional Finnish Festivities")

**SOURCES:**

*BkFest-1937*, p. 113

◆ 2353 ◆ **Vaqueros, Fiesta de los**

*Last full week in February*

A week-long event in Tucson, Ariz., featuring the "world's longest non-motorized parade" and the largest outdoor mid-winter rodeo in the United States. The fiesta starts with the parade—a two-mile-long procession of more than 200 entries, including such old horse-drawn vehicles as buckboards, surreys (with or without the fringe on top), western stagecoaches, and Conestoga wagons. The first parade was in 1925; now about 200,000 people line the parade route.

The eight days of rodeo include the standard events as well as daily Mutton Bustin' contests. In these, four- to six-year-olds test their riding skills on sheep. There are also demonstrations by Appaloosa trick stallions and by the Quadrille de Mujeres, a women's precision-riding team.

**CONTACT:**

Tucson Rodeo Office  
4823 S. 6th Ave.  
Tucson, AZ 85734  
800-964-5662 or 520-741-2233  
info@tucsonrodeo.com  
www.tucsonrodeo.com/

◆ 2354 ◆ **Vasaloppet**

*Late February to first Sunday in March*

The biggest cross-country ski race in the world takes place in Sweden on the first Sunday in March each year. The course begins on the border between Norway and Sweden, in a huge frozen field outside the village of Sälen, and ends 54 miles away in the Swedish town of Mora. The race was named for a young Swedish nobleman, Gustav Vasa, who persuaded the people of Mora to help him drive out the Danes in 1520. He later ruled the country for almost 40 years as King Gustavus I.

More than 8,000 men compete in the annual race, which for even the strongest skier takes over five hours to complete. Because they consider this to be a test of their manhood, many Swedish men celebrate their 50th birthdays by entering the race. More than 325,000 have officially completed the Vasaloppet since the race became a national ski festival in 1922. Numerous other ski events take place over the last week in February leading up to the main Vasaloppet race.

**CONTACT:**

Vasaloppet Mora  
Vasaloppets Hus  
Mora, Kopparberg Province SE-792 32 Sweden  
011-46-250-392-00; fax: 011-46-250-392-50  
info@vasaloppet.se  
www.vasaloppet.se

**SOURCES:**

*BkHolWrld-1986*, Mar 7

◆ 2355 ◆ **Vasant Panchami (Basant Panchami)**

*January-February; fifth day of waxing half of Hindu month of Magha*

A festival of spring, celebrated throughout India among Hindus and Sikhs at the end of January or in early February. People wear bright yellow clothes, the color of the mustard flower that heralds the onset of spring, and mark the day with music, dancing, and kite-flying.

In Shantiniketan, West Bengal, the festival is celebrated with special lavishness in honor of Sarasvati, the Hindu goddess of learning and the arts. Her images are taken in procession to rivers to be bathed, and books and pens are placed at her shrine.

Many five-year-old Sikh children begin attending school for the first time on this day because Sikhs believe it a sacred time for children to begin their education.

In recent years, many young people observe Basant by exchanging tokens of affection, similar to VALENTINE'S DAY in the United States.

**CONTACT:**

West Bengal Tourism  
www.westbengaltourism.com/  
contact.htm

**SOURCES:**

*BkHolWrld-1986*, Feb 16  
*OxYear-1999*, p. 720  
*RelHolCal-2004*, p. 182  
*SikhFest-1989*, p. 41

◆ 2356 ◆ **Vatsa (Ho Khao Slak)**

*June-July to October-November; full moon of Asadha to the full moon of Karttika*

Vatsa, also known as **Ho Khao Slak**, is the Laotian observance of WASO or the Buddhist Rains Retreat. It begins later in the year than the traditional season observed in many other Buddhist communities, and the customs associated with it are also slightly different in Laos. But it is still a three- or four-month period when Buddhist monks must stay in one place in retreat rather than remain on the move.

People draw the name of a monk in the local monastery and bring him a gift of food, flowers, or one of the eight essential items that Buddhist monks are permitted to own (a robe, an alms bowl, a belt, a razor, a needle, a filter with which to strain water, a staff, and a toothpick). Parents often give toys and candy to their children as well. At the end of the festival, boat races are held on the rivers at Vientiane, Luang Phabang, and Savannakhet.

**SOURCES:**

*RelHolCal-2004*, p. 221  
*WrldBuddhism-1984*, p. 57

◆ 2357 ◆ **Vegetarian Festival**

*September-October; first nine days of ninth lunar month*

An annual nine-day affair observed on the island of Phuket off southwestern Thailand by residents of Chinese ancestry. During the nine days, observers eat only vegetarian foods. The festival begins with a parade in which devotees wear white, and continues with ceremonies at temples, performances of special feats by ascetics, and acts of self-mortification—walking on hot coals, piercing the skin, and so on. The festival celebrates the beginning of the month called "Taoist Lent," when devout Chinese abstain from meat. It is thought, however, that the self-mortification acts are derived from the Hindu festival of THAIPUSAM.

**CONTACT:**

Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

◆ 2358 ◆ **Vendimia, Fiesta de la**

*Second week in September*

Spain is famous for its sherry, and some of the best sherry comes from the southwestern part of the country, in a district known as Jerez de la Frontera. This is said to be one of the few remaining places where the juice of the grapes is extracted by trampling them in huge wooden vats, or *lagares*. Although most people think this is done with bare feet, the participants actually wear specially designed hobnail boots.

In mid-September Jerez de la Frontera holds its **Grape Harvest Festival**, or Fiesta de la Vendimia, which includes flamenco dancing, *cante jondo* singing (a distinctive and deeply moving variety of Spanish gypsy song), and bullfighting. There is also an official "blessing of the grapes" and the season's first wine before the statue of San Ginés de la Jara,

the patron saint of the region's wine growers. The blessing is part of a colorful pageant held at the Collegiate Church of Santa Maria. All of the events that take place during the festival pay tribute in one way or another to wine sherry, the area's most famous product.

**CONTACT:**  
Jerez Tourist Information Office  
Alameda Cristina, s/n  
Jerez de la Frontera, Cádiz,  
Spain  
011-34-956-331-150  
turismo2@aytojerez.es

**SOURCES:**  
*DictFolkMyth-1984*, p. 483  
*FestWestEur-1958*, p. 204  
*GdWrldFest-1985*, p. 161

◆ 2359 ◆ **Venezuela Independence Day**  
*July 5; April 19*

Revolutionary struggle against Spanish rule began in Venezuela in 1810. On July 5, 1811, a group of citizens in Caracas became the first in South America to proclaim a formal declaration of independence from Spain. Forces led by Simón Bolívar assured independence in 1821.

April 19 is another national holiday, known as both Declaration of Independence Day and Day of the Indian.

**CONTACT:**  
Venezuelan Embassy  
1099 30th St., N.W.  
Washington, DC 20007  
202-342-2214; fax: 202-342-6820  
apaiva@embavenez-us.org

**SOURCES:**  
*AnnioHol-2000*, pp. 64, 113  
*NatlHolWrld-1968*, p. 109

◆ 2360 ◆ **Vermont Maple Festival**  
*Last weekend in April*

Vermont is the official maple capital of the world, and the maple festival held there each spring is really a statewide celebration. Maple sugaring—the process of tapping maple trees, gathering the sap, and boiling it in the sugarhouse to produce syrup—was a main source of income for the early settlers in Vermont as well as their main source of sweets. The sugaring industry flourished until World War II, when the number of producers dropped sharply. In the 1940s, 1950s and 1960s, the growing emphasis on dairy farming resulted in the suspension of many sugaring operations. Although there has been a resurgence of interest in recent years, mild winters have taken their toll on the maple sugar crop because cold nights are needed to make the sap flow.

Since 1968 the three-day festival in St. Albans has promoted Vermont maple products through educational exhibits, sugaring equipment displays, essay contests, syrup competitions, maple cooking contests, and a parade. In addition to maple syrup, the festival gives visitors an opportunity to sample maple cream, maple candy, and maple sugar on snow.

**CONTACT:**  
Vermont Maple Festival, Inc.  
P.O. Box 255  
St. Albans, VT 05478  
802-524-5800  
info@vtmaplefestival.org  
www.vtmaplefestival.org/

**SOURCES:**  
*GdUSFest-1984*, p. 195

◆ 2361 ◆ **Vernal Equinox**  
*March 21 or 22*

The vernal equinox, Latin for “of spring” and “equal night,” is one of the two occasions during the year when the sun crosses the equator, and the days and nights everywhere are nearly of equal length. It marks the beginning of spring in the Northern Hemisphere and the beginning of autumn in the Southern Hemisphere.

See also AUTUMNAL EQUINOX; HIGAN; NYEPI; SHUNBUN-NO-HI

**CONTACT:**  
‘From Stargazers to Starships’ by  
NASA scientist David P. Stern  
www-istp.gsfc.nasa.gov/star  
gaze/Sintro.htm

**SOURCES:**  
*AmerBkDays-2000*, p. 222  
*BkDays-1864*, vol. II, p. 364  
*DictDays-1988*, p. 37  
*DictFolkMyth-1984*, p. 1105  
*FolkWrldHol-1999*, p. 215

The Royal Observatory  
Greenwich  
The National Maritime Museum  
Greenwich, London SE10 9NF  
United Kingdom  
011-44-20-8312-6565; fax: 011-44-  
20-8312-6632  
www.rog.nmm.ac.uk  
(click “Astronomy fact files,”  
then at Timekeeping, click  
“View full list,” then “Equi-  
noxes and solstices”)

◆ 2362 ◆ **Vernal Equinox at Chichén Itzá**  
*March 21*

Chichén Itzá, located on Mexico's Yucatán Peninsula, is one of the country's biggest and best preserved Mayan ruins. Every year on the VERNAL EQUINOX, the angle of the sunlight hitting the enormous El Castillo pyramid creates a shadow that gives the illusion of a snake slithering down its side. The Mayans believed that this was Kukulcán, the feathered snake god known to the Aztecs as Quetzalcoatl.

Researchers were not aware of the annual awakening of the serpent god until 30-40 years ago, but since that time tourists have converged on the site on March 21—although the serpent can be seen up to four days before or after the equinox. Visitors enjoy folk dancers, musicians, and poets while they wait for the moment of the serpent's appearance, when the hours of sunlight equal the hours of darkness. Although the serpent can also be seen at the AUTUMNAL EQUINOX in September, this is during the rainy season and cloudy weather often spoils the effect.

**CONTACT:**  
Yucatán State Tourism Office  
Calle 59, No. 514 POR 66 y 64  
Centro C.P. 97000 Mexico  
011-52-9-30-37-62  
carolina.cardenas@yucatan.gob.  
mx  
www.mayayucatan.com.mx/  
eng/chichen.htm

**SOURCES:**  
*WildPlanet-1995*, p. 536

◆ 2363 ◆ **Verrazano Day**  
*April 17*

Observed in New York state, Verrazano Day commemorates the discovery of New York Harbor by the Italian navigator Giovanni da Verrazano on April 17, 1524. With the backing of King Francis I of France, Verrazano sailed his ship *La*

Dauphine to the New World, reaching the Carolina coast in March 1524 and then sailing northward, exploring the eastern coast of North America. In addition to discovering the present-day site of New York City's harbor, he also discovered Block Island and Narragansett Bay in what is now Rhode Island, plus 32 islands off the coast of Maine, including Monhegan. Verrazano was the first European explorer to name newly discovered sites in North America after persons and places in the Old World.

In naming the Verrazano-Narrows Bridge, New York gave Verrazano official recognition. Spanning New York Harbor from Brooklyn to Staten Island, the 4,260-foot suspension bridge, built between 1959 and 1964, succeeded the Golden Gate Bridge in San Francisco as the world's longest suspension bridge until the Humber Bridge was completed in 1981 in Kingston upon Hull, England. Upon its completion in 1998, Japan's Akashi-Kaikyo Bridge took over the title with a span of over 6,500 feet.

**SOURCES:**  
*AnnivHol-2000*, p. 63

◆ 2364 ◆ **Vesak (Wesak; Buddha's Birthday)**

*April-May; full moon of Hindu month of Vaisakha; April 8*

This is the holiest of Buddhist holy days, celebrating the Buddha's birth, enlightenment, and death, or attaining of Nirvana. While these anniversaries are observed in all Buddhist countries, they are not always celebrated on the same day. In Theravada Buddhist countries, all three anniversaries are marked on the full moon of Vaisakha. In Japan and other Mahayana Buddhist countries, the three anniversaries are usually observed on separate days—the birth on April 8, the enlightenment on December 8, and the death on February 15.

Vesak is a public holiday in many countries, including Thailand, Indonesia, Korea, and Singapore.

This celebration differs from country to country, but generally activities are centered on the Buddhist temples, where people gather to listen to sermons by monks. In the evening, there are candle-lit processions around the temples. Homes are also decorated with paper lanterns and oil lamps. Because it's considered important to practice the virtues of kindness to all living things, it's traditional in some countries to free caged birds on this day. In some areas, booths are set up along streets to dispense food. In Burma (Myanmar), people water the Bodhi tree with blessed water and chant prayers around it (see *KASONE FESTIVAL OF WATERING THE BANYON TREE*).

The Buddha was born as a prince, Siddhartha Gautama, at Lumbini in present-day Nepal, an isolated spot near the border with India, and Lumbini is one of the most sacred pilgrimage destinations for Buddhists, especially on Vesak. A stone pillar erected in 250 B.C. by the Indian emperor Asoka designates the birthplace, and a brick temple contains carvings depicting the birth. Another center of celebrations in Nepal is the Swayambhunath temple, built about 2,000 years ago. On this day it is constantly circled by a procession of pilgrims. The lamas in colorful silk robes dance around the *stupa* (temple) while musicians play. On this day each

year, the stupa's collection of rare *thangkas* (embroidered religious scrolls) and mandalas (geometrical and astrological representations of the world) is shown on the southern wall of the stupa courtyard.

Sarnath, Uttar Pradesh, India, is the place where the Buddha preached his first sermon, and a big fair and a procession of relics of the Buddha highlight the day there. Bodh Gaya (or Buddh Gaya) in the state of Bihar is also the site of special celebrations. It was here that Siddhartha Gautama sat under the Bodhi tree, attained enlightenment, and became known as the Buddha, meaning the "Enlightened One."

Gautama was born about 563 B.C. into a regal family and was brought up in great luxury. At the age of 29, distressed by the misery of mankind, he renounced his princely life and his wife and infant son to become a wandering ascetic and to search for a path that would give relief from suffering. For six years he practiced severe austerities, eating little. But he realized that self-mortification wasn't leading him to what he sought. One morning, sitting in deep meditation, under a ficus tree now called the Bodhi tree, he achieved enlightenment, or awakening. This was at Bodh Gaya in about 528 B.C., when Gautama was 35 years old. In the years that followed, he laid down rules of ethics (see *MAGHA PUJA*) and condemned the caste system. He taught that the aim of religion is to free oneself of worldly fetters in order to attain enlightenment, or Nirvana, a condition of freedom from sorrow and selfish desire. The Buddha trained large numbers of disciples to continue his work. He died in about 483 B.C.

From its start in northern India, Buddhism spread throughout Asia. The religion grew especially after Asoka, the first great emperor of India, adopted it as his religion in the third century B.C. and traveled about preaching and building hospitals and monasteries. He also sent his son, Mahinda, to preach the tenets of Buddhism in Sri Lanka (see *POSON*). The Buddhism practiced in Southeast Asia is the oldest form of the religion, known as Theravada Buddhism, or "The Way of the Elders." As Buddhism went north, into Nepal, Bhutan, Tibet, China, Korea, and then Japan, it took a different form called Mahayana Buddhism, or "The Great Vehicle."

Vesak, or **Wesak**, is also known as **Waisak** (Indonesia), **Wisakha Bucha** (Thailand), **Buddha Jayanti** (Nepal and India), **Phat Dan Day** (Vietnam), **Buddha Purnima** (India), **Kambutsu-e** or **HANA MATSURI** (Japan), **Full Moon of Kason** (Myanmar), **Vixakha Bouxa** (Laos) and sometimes the **Feast of the Lanterns**.

See also *BUN BANG FAI* and *SONGKRAN*

**SOURCES:**  
*BkFestHolWrld-1970*, pp. 76, 78  
*BkHolWrld-1986*, May 26  
*DictWrldRel-1989*, pp. 121, 135  
*EncyRel-1987*, vol. 2, p. 548, vol. 3, p. 325  
*FolkAmerHol-1999*, p. 198  
*FolkWrldHol-1999*, pp. 305, 308  
*IntlThFolk-1979*, p. 345  
*RelHolCal-2004*, pp. 170, 218

◆ 2365 ◆ **Veterans Day**

November 11; second Sunday in November  
in Great Britain

On November 11, 1918, the armistice between the Allied and Central Powers that halted the fighting in World War I was signed in Marshal Ferdinand Foch's railroad car in the forest of Compiègne, France. In the United States, the name **Armistice Day** was changed to Veterans Day in 1954 to honor those who have served their country in other wars as well.

In Great Britain, Canada, and France, it is dedicated primarily to those who died in both world wars. The British, Australians, and Canadians call it **Remembrance Day**. In England it is also known as **Poppy Day** for the red paper flowers sold by the British Legion to benefit veterans. In the U.S. veterans groups sell poppies on **MEMORIAL DAY**.

An attempt in 1971 to make Veterans Day conform to the "Monday Holiday Law" by scheduling it on the fourth Monday in October triggered widespread resistance, and seven years later it was moved back to the traditional November 11 date. In many places the 11th day of the 11th month is celebrated by observing a two-minute silence at 11:00 in the morning, the hour at which the hostilities ceased.

**CONTACT:**

Veterans Day Home Page  
U.S. Department of Veterans Affairs  
1722 I St., N.W.  
Washington, DC 20421  
800-827-1000  
vetsday@mail.va.gov  
www.va.gov/pubaff/vetsday/

Australian War Memorial  
G.P.O. 345  
Canberra  
Australian Capital Territory 2601  
Australia  
011-61-2-6243-4211; fax: 011-61-2-6243-4325  
www.awm.gov.au/commemoration/index.htm

Veterans Affairs Canada  
877-604-8489  
www.vac-acc.gc.ca/remembers/

**Victoria Day**

See **Commonwealth Day**

◆ 2366 ◆ **Victory Day (Our Lady of Victories Day)**

September 8

A national holiday in Malta in celebration of the lifting of two sieges:

In 1565, the Hospitallers, or the Knights of the Order of St. John of Jerusalem, with 6,000-9,000 men, held Malta against a four-month siege by some 29,000 Ottoman Turks. The onslaught left half the knights dead, but the Turks didn't fare well either—the knights used the heads of Turkish captives as cannonballs, and the defeat of the Turks humbled the Ottoman Empire. (Malta was under the control of the knights, a religious and military order of the Roman Catholic Church dedicated to tending the sick and poor and warring against

Muslims, from 1530 until June 1798, when **NAPOLÉON** took possession of the island.)

During World War II, the island fought off Axis powers (Germany and Italy) despite three years of severe air bombardment. In April 1942, air-raid alerts averaged about 10 a day; the ruins included the Royal Opera House in Valletta, destroyed by a German bomb. British Prime Minister Winston Churchill called Malta "our only unsinkable aircraft carrier."

On April 15, 1942, England's King George VI awarded the island of Malta the George Cross, Britain's highest decoration for civilian gallantry, to "honour her brave people . . . to bear witness to a heroism and devotion which will long be famous in history." This was the first time a medal was conferred on any part of the commonwealth. At this time, Britain also declared that self-government would be restored at the end of hostilities.

The holiday is celebrated with parades, fireworks, and a colorful regatta and boat races in the Grand Harbour at Valletta. A highlight of the boat races is that of the *dgnajsas*, oared taxi boats with painted designs. They are thought to date back to Phoenician times (800 B.C.).

See also **MALTA INDEPENDENCE DAY**

**CONTACT:**

Malta National Tourist Office  
65 Broadway, Ste. 823  
New York, NY 10006  
212-430-3799; fax: 425-795-3425  
office.us@visitmalta.com

**SOURCES:**

*AnnivHol-2000*, p. 151

◆ 2367 ◆ **Victory Day in Russia**

May 9

Victory Day is a national public holiday in the Russian Federation. It celebrates the defeat of Nazism and the end of World War II on European soil. People take this day to remember the 27 million Russian civilians and soldiers who perished during the war. Each year on May 9 people crowd Moscow's Red Square for solemn rites of remembrance—one minute of silence and cannon or gun salutes—as well as traditional musical and dance performances. Veterans may attend wearing their uniforms and medals. Many leave flowers at memorials and graves. TV stations often air films about World War II.

**CONTACT:**

Russian Embassy  
2650 Wisconsin Ave., N.W.  
Washington, DC 20007  
202-298-5700; fax: 202-298-5735

**SOURCES:**

*AnnivHol-2000*, p. 79  
*FestWrld: Russia-1997*, p. 13

◆ 2368 ◆ **Vidalia Onion Festival**

Last weekend in April to early May

No tears here: a tribute to Georgia's state vegetable, the sweet Vidalia onion, said to be burp-free, good for digestion, and tearless. The festival is held in Vidalia (nearby Glennville has a rival onion festival, usually a week earlier) at the height of the harvest season, which extends from mid-April to early June.

This onion is an interesting vegetable, officially the F-1 hybrid yellow granex, a round white onion with a yellow skin. Local

folks hail it as the “world’s sweetest onion,” and, in fact, it has a sugar content of 12.5 percent, making it as sweet as a Valencia orange. If the seed is planted anywhere but Georgia, however, it becomes a normal sharp-tasting onion, probably due to the soil. Therefore, the name Vidalia may be given only to onions grown in 13 Georgia counties and parts of seven more (by act of the state legislature and federal directive).

According to a local story, Vidalia onions have been known since 1931, when a farmer discovered the onions didn’t make him cry and so got a premium price for them even during the Depression. But they didn’t become widely known until Delbert Bland of Bland Farms, a big onion producer, started a marketing campaign and mail-order onion business in 1984. In 1990, the sweet-onion business in Georgia amounted to about \$35 million.

The celebration of the onion includes standard festival fare—music, a street dance, a fishing rodeo and expo, and a fun run. It also has a competition for Miss Vidalia Onion (a beautiful high school or college woman). Other beauty pageant winners are Miss Vidalia Onion Seed (ages 3-5), Miss Vidalia Onion Sprout (ages 6-9), Miss Spring Onion (ages 10-12), and Miss Junior Vidalia Onion (ages 13-16). Finally, there are onion-eating contests, and a Vidalia Onion Cook-Off, which produces cakes, breads, and muffins made with onions.

**CONTACT:**

Vidalia Onion Festival  
www.vidaliaonionfestival.com/

◆ 2369 ◆ **Vienna Festival**

*May-June*

This six-week festival, founded in 1951, regularly attracts more than a million people to the city of Vienna, Austria. There are hundreds of performances of music, opera, ballet, and drama by some of the best-known Austrian and foreign companies in the world—including the Royal Shakespeare Company, the Merce Cunningham Dance Company, the Martha Graham Dance Company, the Noh Theater of Japan, and the Malegor Ballet of St. Petersburg.

Like the EDINBURGH FESTIVAL, the Vienna Festival also includes many “fringe” events offered by independent theater, dance, and musical groups.

**CONTACT:**

Vienna Festival Service  
Lehár-gasse 11  
A-1060 Wien Austria  
011-43-1-589-2222  
festwochen@festwochen.at  
www.festwochen.at/

**SOURCES:**

*GdWrldFest-1985*, p. 14  
*IntlThFolk-1979*, p. 42  
*MusFestEurBrit-1980*, p. 29  
*MusFestWrld-1963*, p. 87

◆ 2370 ◆ **Vietnam National Day**

*September 2*

The Socialist Republic of Vietnam observes its declaration of independence from France as a national holiday. On this day in 1945 HO CHI MINH (1890-1969) proclaimed the establishment of the Democratic Republic of Vietnam. To celebrate Vietnam’s national holiday, people gather in major cities, including Hanoi, for speeches, parades, fireworks, and other festivities.

**CONTACT:**

Vietnamese Embassy  
1233 20th St., N.W., Ste. 400  
Washington, DC 20036  
202-861-0737; fax: 202-861-0917  
info@vietnamembassy-usa.org  
www.vietnamembassy-usa.org/  
learn/gov-declaration.php3

**SOURCES:**

*AnnioHol-2000*, p. 149  
*NatlHolWrld-1968*, p. 156

◆ 2371 ◆ **Vinalia**

*April 23, August 19*

There were two ancient Roman festivals that were sacred to Venus and known as the Vinalia. The first, observed on April 23, was called the **Vinalia Priora**; the second, on August 19, was the **Vinalia Rustica**. Both festivals, it seems, were originally sacred to Jupiter. But after the worship of Venus was introduced into Rome in the second century B.C., its popularity spread so quickly that the older association with Jupiter gradually faded.

April 23 was probably the day on which the wineskins were first opened, the new wine having been brought into Rome just a few days earlier. Libations from the newly opened skins were made to Jupiter (later Venus, who was a deity of gardens and therefore of vineyards as well). After the libation, the wine was tasted. Wine-growers were warned not to bring the new wine into the city until the Vinalia had been proclaimed on the *nonas*, or the ninth day before the *Ides* of the month.

There is some confusion about what went on at the August festival. Some believe that this—not April 23—was the day on which the new wine was brought into Rome. Others say that the Vinalia Rustica was a rite designed to protect the vintage that would follow from disease, storms, and other harmful influences.

**SOURCES:**

*FestRom-1981*, pp. 106, 177  
*OxYear-1999*, pp. 166, 338  
*RomFest-1925*, p. 85

◆ 2372 ◆ **Vincy Carnival**

*Late June to early July*

Carnival festivities take place on the Caribbean island of St. Vincent from late June to early July. Touring musical groups, led by one or two “maskers” who act as leaders, are a primary feature of the celebrations. The leaders are usually dressed as traditional characters—among them the Devil, Wild Indian, Bold Robber, and the hump-backed Bruise-ee-Back. Each group may perform a song written for the occasion by its leader, and usually acts out some kind of violent argument that will amuse or scare the onlookers and persuade them to donate some money. The songs are mocking or even slanderous in nature, and usually concern an individual or event associated with a particular locale. The band members typically dress in costumes based on that of their leader, but sometimes they merely blacken their faces, dab crude slogans and faces onto their white t-shirts and pants, and wear *washikongs* (tennis shoes) and strangely constructed hats.

**CONTACT:**

St. Vincent and the Grenadines  
Tourist Information Office  
801 Second Ave., 21st Fl.

**SOURCES:**

*FolkWrldHol-1999*, p. 146

New York, NY 10017  
800-729-1726; fax: 212-949-5946  
www.svgtourism.com/

◆ 2373 ◆ **Vinegrower's Day**  
*February 14*

This pre-harvest vineyard festival in Bulgaria involves pruning the vines and sprinkling them with wine. Ritual songs and dances are performed in hopes of a plentiful grape harvest. In some areas, a "Vine King" is crowned with a wreath of twigs from the vineyards. Everyone treats him with great respect, for it is believed that fertility depends on the King's happiness.

Participation in the **Trifon Zarezan** festivities is something that both locals and foreign tourists look forward to. Visits to well-known Bulgarian vineyards are organized, the vines are pruned, and guests are given an opportunity to sample the local wine and foods.

**CONTACT:**  
National Information and Advertising Center  
1 St. Sofia Str.  
Sofia 1000 Bulgaria  
011-359-2-987-9778  
info@bulgariatravel.org

**SOURCES:**  
*AnnoHol-2000*, p. 27

◆ 2374 ◆ **Vintners' Procession**  
*Thursday after July 4*

The Worshipful Company of Vintners (Winemakers) of the city of London holds its annual procession on the Thursday following July 4, the Feast of the Translation of St. Martin. Starting at 5:30 p.m., they walk from the Vintners' Hall in Upper Thames Street to the church of St. James, Garlickhythe. Two wine porters, dressed in top hats and white smocks and carrying birch brooms, lead the procession, sweeping the road of any "foulness" so that Company officials don't slip or soil their fur and velvet robes—the type of event that occurred more often in 1205, when a court order decreed that the roads be swept first and that the Master, Wardens, and Brethren be provided with herbal nosegays to sniff so they wouldn't be offended by any "noxious flavours or other ill vapours."

The Company of Vintners was once one of the wealthiest and most influential of London's ancient guilds or livery companies. Today it has the right to export and import all spirits from and to the Port of London, or anywhere within a three-mile limit.

**CONTACT:**  
Worshipful Company of Vintners  
Vintners' Hall  
Upper Thames St.  
London EC4V 3BG United Kingdom  
011-44-20-7236-1863; fax: 011-44-20-7236-8177  
theclerk@vintnershall.co.uk

**SOURCES:**  
*EngCustUse-1941*, p. 115  
*FolkCal-1930*, p. 151  
*YrbookEngFest-1954*, p. 94  
*YrFest-1972*, p. 150

◆ 2375 ◆ **Virgin of the Pillar, Feast of the**  
*October 12*

According to an ancient legend, the Virgin Mary appeared to Santiago, or St. James the Apostle, when he was in Saragossa (Zaragoza), Aragón, Spain. She spoke to him from the top of a pillar, which he interpreted as a sign that he should build a chapel where the column stood. *Nuestra Señora del Pilar* has since become a major pilgrimage center.

The Feast of the Virgin of the Pillar is observed with special masses and processions in honor of *La Virgen*. The *Gigantes*—giant cardboard and canvas figures concealing the men who dance behind them—are brought out especially for the occasion. Often representing Spanish kings and queens or famous literary and historical figures, they can be 20- to 30-foot tall. The *cabezudos*, or "big heads," on the other hand, are grotesque puppets with huge heads which are meant to poke fun at certain professions or personalities. Also characteristic of the festival are *jota* contests in which Aragón's regional folk dance is performed to the accompaniment of guitars, mandolins, and lutes.

See also ST. JAMES'S DAY

**CONTACT:**  
Zaragoza Tourist Board  
Plaza de Ntra. Sra. Del Pilar, s/n.  
Zaragoza, Aragón Spain  
011-34-976-393-537; fax: 011-34-976-721-281  
infoturismopilar@ayto-zaragoza.es  
turismo.ayto-zaragoza.es/ingles/fiestasing.htm

**SOURCES:**  
*DictWrldRel-1989*, p. 569  
*FestWestEur-1958*, p. 205  
*IntlThFolk-1979*, p. 344  
*OxYear-1999*, p. 412

◆ 2376 ◆ **Virginia Scottish Games**  
*Fourth weekend in July*

Alexandria, Virginia, was founded by Scotsmen in 1749 and named for Scottish merchant John Alexander. The city celebrates its Scottish heritage with a two-day Celtic country fair featuring bagpipe bands, world-class athletes, Celtic dancers, a national fiddling championship, and an international harp competition.

One of the most colorful attractions is the Highland dancing, which involves hundreds of competitors ranging in age from pre-schoolers to adults. The highlight of the athletic contests is the caber toss, which is part of a seven-event competition known as the Highland Heptathlon. These contests trace their origins to the ancient HIGHLAND GAMES of northern Scotland, where military chiefs demonstrated their strength at annual clan gatherings.

See also ALMA HIGHLAND FESTIVAL AND GAMES; GRANDFATHER MOUNTAIN HIGHLAND GAMES AND GATHERING OF SCOTTISH CLANS

**CONTACT:**  
Virginia Scottish Games Association  
P.O. Box 1338  
Alexandria, VA 22313  
703-912-1943  
www.vascottishgames.org/

◆ 2377 ◆ **Visitation, Feast of the**

May 31

On this day Christian churches in the West commemorate the Virgin Mary's visit to her cousin Elizabeth. After learning that she was to be the mother of Jesus, Mary went into the mountains of Judea to see her cousin, the barren wife of Zechariah, who had conceived a son who would come to be known as John the Baptist. According to the Gospel of Luke, Elizabeth's baby "leaped in her womb" (1:41) at the sound of Mary's voice. It was at this moment, according to the belief of some Roman Catholics, that John the Baptist was cleansed from original sin and filled with heavenly grace. Mary stayed with Elizabeth for three months and returned home just before John was born.

See also ST. JOHN'S DAY

**CONTACT:**

The Mary Page  
Marian Library/International  
Marian Research Institute  
University of Dayton  
Dayton, OH 45469-1390  
www.udayton.edu/mary/

**SOURCES:**

*AnniHol-2000*, p. 90  
*BkDays-1864*, vol. II, p. 11  
*BkFest-1937*, p. 187  
*DaysCustFaith-1957*, p. 168  
*EncyChristmas-2003*, p. 471  
*RelHolCal-2004*, p. 96  
*SaintFestCh-1904*, p. 315

◆ 2378 ◆ **Visvakarma Puja**

August-September; end of Hindu month of  
Bhadrapada

Dedicated to Visvakarma, the patron god of all Hindu artisans, the **Festival of Tools** is a workers' holiday in India dedicated to each individual's most important tool or instrument. A pitcher representing the god is set in a place of honor in every home and shop, and before it the people lay their most important tool. Students might place one of their schoolbooks there, musicians would place the instrument they play, artists would put their favorite brushes before the pitcher, tailors their scissors, gardeners their rakes, fishermen their nets, etc. A candle is lit in front of the pitcher, and sometimes incense is burned or scented water is sprinkled over the tool. Workers give thanks for their tools and implore Visvakarma's help in plying their trade.

After this ceremony is over, people gather in parks or public places and spend the rest of the day in games and feasting.

**CONTACT:**

West Bengal State  
www.westbengal.com

◆ 2379 ◆ **Vlöggen**

Between March 22 and April 25; Easter  
Sunday and Monday

As practiced in the eastern Netherlands village of Ootmarsum, the Vlöggen, or **Winging Ceremony**, is believed to be the remnant of an ancient spring fertility rite. It is a ritualistic dance through the narrow cobbled streets led by eight unmarried men, linked to form a human chain that advances slowly, "like birds on the wing." The dancers enter the front doors of shops, inns, farmhouses, and barns, emerging through the back doors to the melody of an old EASTER hymn with so many verses that the dancers must read the words pinned to the back of the person in front of them. Later, the men fetch firewood for a huge bonfire that night. In recent

years, the tradition has drawn criticism from the Dutch Council of Christians and Jews, because the lyrics of the song blame the Jews for Jesus' death.

See also EASTER MONDAY IN THE NETHERLANDS

**SOURCES:**

*FestWestEur-1958*, p. 130

◆ 2380 ◆ **Vohuman, Feast of**

January, May, June; 2nd day of Vohuman,  
the 11th Zoroastrian month

The Feast of Vohuman is one of the "sacred name days" in the Zoroastrian religion, where the day and the month share the name of the same *yazata*, or spiritual being—in this case, Vohuman, who represents Good Mind (or Good Thought) and who presides over animals. Because there are actually three different Zoroastrian calendars in use by widely separated Zoroastrian communities, the Feast of Vohuman occurs either in January, May, or June.

Among the followers of Persian prophet Zoroaster (also known as Zarathushtra, believed to have lived around 1200 B.C.), a name-day feast is an occasion for religious services which can be performed in a fire temple, meeting hall, or private home.

There are about 100,000 followers of Zoroastrianism today, and most of them live in northwestern India or Iran. Smaller communities exist in Pakistan, Sri Lanka, Canada, the U.S., England, and Australia.

**SOURCES:**

*RelHolCal-2004*, p. 69

◆ 2381 ◆ **Volksfest**

First Sunday in August

Founded in 1845 by immigrants from the Swiss canton of Glarus, the town of New Glarus, Wisconsin, continued to attract Swiss immigrants over the years. Today it celebrates this cultural heritage in its yearly Volksfest and HEIDI FESTIVAL. The Volksfest Festival honors SWISS NATIONAL DAY, which takes place on August 1. The citizens of New Glarus have switched the day of their observance to the first Sunday in August, however. Festivities take place in Tell Shooting Park, one-half mile north of town. They include performances of Swiss music by various choral groups, yodeling, *thalerschwingeren* and accordion music, Swiss folk dancing, and flag throwing. Frequently a representative from the Swiss Embassy or Swiss government will attend as an honored speaker.

**CONTACT:**

New Glarus Chamber of Commerce  
26 Fifth Ave.  
New Glarus, WI 53574  
800-527-6838 or 608-527-2095  
info@swisstown.com  
www.swisstown.com/

◆ 2382 ◆ **Vulcanalia (Volcanalia)**

August 23

Vulcan was the ancient Roman god of volcanic or destructive fire—not to be confused with the Greek god Hephaestus,



who was the god of the blacksmith's forge and therefore a kindly fire god. In offering sacrifices to Vulcan, it was customary to burn the whole victim—usually a calf or a boar—rather than reserving a part of the animal, as was common when worshipping other gods.

The Vulcanalia, or festival in honor of Vulcan, was held on August 23, right at the time of year when forest fires might be expected and when the stored grain was in danger of burning. For this reason Vulcan's cult was very prominent at Ostia, where Rome's grain was stored. At the Vulcanalia, which was observed in Egypt, in Athens, and in Rome, the

priest or flamen Volcanis performed a sacrifice, and the heads of families burned small fish they had caught in the Tiber River.

It was the Emperor Augustus who divided the city of Rome into small districts to facilitate fire fighting, and who was honored as Volcanus Quietus Augustus.

**SOURCES:**

*AmerBkDays-2000*, p. 555

*ClassDict-1984*, p. 665

*DictFolkMyth-1984*, p. 1163

*DictRomRel-1996*, p. 242

*FestRom-1981*, p. 178

*OxYear-1999*, p. 342

# W

## ◆ 2383 ◆ Waitangi Day *February 6*

A national public holiday in New Zealand, February 6 commemorates the signing of the 1840 Treaty of Waitangi, in which the Maori natives agreed to co-exist peacefully with the European settlers. Although it was first declared a national day of commemoration in 1960, Waitangi Day was not observed as a public holiday outside the North Island until it became **New Zealand Day** in 1973. It was observed as such until 1976, when it again became known as Waitangi Day.

The town of Waitangi is located on the Bay of Islands at the northern end of the North Island, and the day on which the treaty was signed is observed there by the Royal New Zealand Navy and the Maoris each year.

Because of continued discrimination against them, some Maoris protested the occasion during the 1980s. In 1988 the New Zealand government cancelled the national commemoration ceremonies and has attempted to reorganize the observance in later years. But the protests continued through the 1990s and early 2000s.

**CONTACT:**  
Ministry for Culture and Heritage  
History and Heritage Units  
P.O. Box 5364  
Wellington, New Zealand  
011-61-4-471-4027; fax: 011-61-4-499-4490  
info@mch.govt.nz  
www.nzhistory.net.nz/Gallery/treaty/index.htm

Government of New Zealand  
www.govt.nz/

Waitangi Tribunal  
Level 3, 110 Featherston St.  
P.O. Box 5022  
Wellington Central, New Zealand  
011-64-4-914-3000; fax: 011-64-4-914-3001  
information@waitangi-tribunal.govt.nz  
www.waitangi-tribunal.govt.nz

**SOURCES:**  
*AnnivHol-2000*, p. 22  
*DictDays-1988*, p. 127  
*NatlHolWrld-1968*, p. 24

## ◆ 2384 ◆ Wakakusayama Yaki (Mount Wakakusa Fire Festival) *January 15*

This event, held near the Japanese city of Nara, is, along with **DAIMONJI OKURIBI**, one of the ancient capital's most thrilling spectacles. It takes place on Mt. Wakakusa, a series of three smooth, round hills just over 1,000 feet high located east of the city. Fireworks are ignited, and at six o'clock in the evening, priests from the temples of Todai-ji and Kofuku-ji set fire to the dry grass on the slopes. The whole mountain turns into a flaming beacon that lights up the night sky and can be seen for miles.

Also known as the **Mt. Wakakusa Dead Grass-Burning Event**, the festival commemorates the historic burning of the hill ten centuries ago during a friendly disagreement about the boundaries of the two major temples and a shrine in Nara. Kofuku-ji's five-story pagoda, built in the 8th century, is the second highest in all of Japan. The silhouette of this temple, seen against the fires on Mt. Wakakusa, is one of Japan's best-known images.

**CONTACT:**  
Nara Prefectural Government  
30 Nobori-oji-cho  
Nara 630-8501 Japan  
011-81-742-22-1101; fax: 011-81-742-27-4473  
shinsan@pref.nara.jp  
www.pref.nara.jp/nara/kaido/eg/ko\_nara/spot/k19.htm

**SOURCES:**  
*IllFestJapan-1993*, p. 14  
*JapanFest-1965*, p. 121

## ◆ 2385 ◆ Walking Days *May-June, Whit-Monday week*

Throughout Lancashire and Yorkshire, England, Walking Days are an important feature of community life. Each town or village has its own parade of children from schools and churches of all denominations. Traffic is held up, the shops are closed, and thousands of spectators come from all the surrounding towns to watch the procession, which can take more than three hours to pass. The children are often dressed in white, and the girls wear veils or wreaths and carry bouquets of flowers. In Manchester, the procession takes place on

WHIT-MONDAY, while other communities usually celebrate their Walking Days on the following Friday or Sunday.

This Northern English custom may have originated with the traditional "Club Walks," which were ceremonial walks to church made by various social and other groups. In Warrington, Lancashire, Walking Day is June 28—the traditional date of the Newtown and Latchford Heath Races. It was the rector of Warrington who initiated the custom in 1835 to publicize a negative aspect of the horse races: the fact that parents who lost money on the horses often brought poverty upon their children.

**SOURCES:**

*EngCustUse-1941*, p. 64  
*YrbookEngFest-1954*, p. 239  
*YrFest-1972*, p. 50

◆ 2386 ◆ **Wall Street Rat Race**

*May*

This unusual 2.5-mile race features Wall Street runners who don business suits instead of fitness gear, pump cellular phones and briefcases instead of hand weights, and follow a route that takes them through the heart of New York City's financial district. Both individual runners and teams participate, and prizes are awarded not only to the top three male and female finishers but also to the runner wearing the "zaniest costume." Since 1987 the Carey Wall Street Rat Race, coordinated by the New York Runners Club and sponsored by Carey Limousine, has raised money for Very Special Arts (VSA), an international nonprofit organization that serves children and adults with disabilities. VSA offers programs in visual arts, drama, dance, music, and creative writing through schools, cultural institutions, health and rehabilitation organizations, and associations for people with disabilities.

**CONTACT:**

New York Road Runners Club  
9 E. 89th St.  
New York, NY 10128  
212-423-2292  
[www.nyrrc.org/nyrrc/org/home.html](http://www.nyrrc.org/nyrrc/org/home.html) (click on 'Event Calendar')

◆ 2387 ◆ **Walpurgis Night (Walpurgisnacht)**

*April 30*

People who lived in the Harz Mountains of Germany believed for many centuries that witches rode across the sky on the eve of St. Walpurga's Day to hold a coven on Brocken Mountain. To frighten them off, they rang church bells, banged pots and pans, and lit torches topped with hemlock, rosemary, and juniper. The legend of Walpurgis Night is still celebrated in Germany, Austria, and Scandinavia with bonfires and other festivities designed to welcome spring by warding off demons, disaster, and darkness, particularly the towns of Schierke-am-Brocken, Blankenburg, Elend, and Bad Suderode in the German state of Saxony-Anhalt.

St. Walpurga (or Walburga) was an eighth-century English nun who later became a German abbess. She is the patron saint against dog bites and rabies. On the eve of May 1 her

remains were moved from Heidenheim to Eichstätt, Germany, where her shrine became a popular place of pilgrimage. Legend has it that the rocks at Eichstätt give off a miraculous oil possessing curative powers. She is the saint who is also associated with protection against magic.

**CONTACT:**

German National Tourist Office  
122 E. 42nd St.  
New York, NY 10168-0072  
800-651-7010 or 212-661-7200;  
fax: 212-661-7174  
gntonyc@d-z-t.com

**SOURCES:**

*AmerBkDays-2000*, p. 332  
*BkFest-1937*, p. 310  
*DaysCustFaith-1957*, p. 102  
*DictDays-1988*, p. 128  
*DictFolkMyth-1984*, pp. 114, 425, 961, 1165  
*EncyEaster-2002*, p. 631  
*FestWestEur-1958*, pp. 25, 214  
*FolkAmerHol-1999*, p. 203  
*FolkWrldHol-1999*, p. 304  
*OxYear-1999*, pp. 94, 178  
*RelHolCal-2004*, p. 271

◆ 2388 ◆ **Wampanoag Powwow**

*Weekend nearest July 4*

It was Massasoit, chief of the Wampanoag Indians, who made a peace treaty with the Pilgrims who settled at Plymouth, Massachusetts, in 1620. Most of the tribe was later wiped out in what was known as King Philip's War, but the survivors fled to Martha's Vineyard and Nantucket, or joined the Cape Cod Indians who had remained neutral in the struggle.

For centuries Wampanoag Indians have held annual powwows during the summertime, which have been opportunities for tribal members to reunite in one place for feasts and traditional ceremonies and other activities. Today, more than 1,000 Wampanoag Indians live in Mashpee, Massachusetts, and hold their annual powwow over the FOURTH OF JULY weekend. One traditional game played is known as "fireball." It is similar to soccer but is played with a flaming ball. Fireball is a "medicine game"; men who participate believe that the bruises, burns, and other wounds they suffer during the game will relieve a loved one's illness.

**CONTACT:**

Mashpee Wampanoag Tribal  
Council  
483 Great Neck Rd. S.  
P.O. Box 1048  
Mashpee, MA 02649  
508-477-0208

**SOURCES:**

*EndurHarv-1995*, p. 272

◆ 2389 ◆ **Wangala (Hundred Drums Festival)**

*November, after harvest*

A festival that lasts several days and celebrates the harvest, held in the Garo Hills of the state of Meghalaya in northeastern India. It involves a ceremony led by the village priest, climaxing in a dance to the sound of 100 drums and the music of gongs, flutes, and trumpets.

**CONTACT:**

Government of Meghalaya  
Dept. of Arts & Culture  
[megh-ac.nic.in/festivals.htm](http://megh-ac.nic.in/festivals.htm) and  
[meghalaya.nic.in/art\\_culture/festival.htm](http://meghalaya.nic.in/art_culture/festival.htm)

◆ 2390 ◆ **Waratambar**

August

Waratambar is observed by members of the Christian population of Papua New Guinea, who comprise more than half of the country's four million people. It is a day for giving thanks to the Lord for what Christianity has done for people throughout the world. Farmers and their families take time off work to participate in the celebration, which focuses on singing and dancing. The songs express an appreciation of and closeness to nature and all creatures; the dances dramatize tribal wars. Costumes worn by the dancers are traditionally handmade—of ferns, moss, leaves, flowers, and other natural materials.

Waratambar is observed on different days in August in different provinces. In New Ireland, the date is August 24.

**CONTACT:**

Papua New Guinea Embassy  
1779 Massachusetts Ave., N.W.,  
Ste. 805  
Washington, DC 20036  
202-745-3680; fax: 202-745-3679  
info@pngembassy.org

**SOURCES:**

*FolkWrldHol-1999*, p. 499

◆ 2391 ◆ **Warei Taisai**

July 22-24

This Japanese festival is held in Uwajima in late July. Hundreds of ships dock in the harbor, all decorated with flags. In town, there is the parade of the *Ushioni*, a creature that looks like a combination of a whale and a dragon that is carried through the streets by 15 to 20 young people.

Another festival highlight is the *Hashiri-komi* ceremony, a procession of young people carrying portable shrines called *mikoshi* into the sea while rockets explode all around them. The Warei Taisai festival dates back to the 18th century and is the highlight of the summer festival season in Ehime Prefecture.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**

*IllFestJapan-1993*, p. 87

◆ 2392 ◆ **Warsaw Autumn Festival**

September

Officially called the **International Festival of Contemporary Music**, the Warsaw Autumn Festival's offerings in its early years were more conservative than the name would seem to indicate. Today more experimental music and world premieres are performed along with classical standbys of the 20th century.

Established in 1956 by a group of Polish composers who wanted to bring other East European as well as West European countries together, the festival has presented the work of Luciano Berio, Michael Tippett, Krzysztof Penderecki, Witold Lutoslawski, and other 20th-century composers.

The concerts, which continue for about 10 days in September, are held in the National Philharmonic building, the Royal Castle, and other venues around the city. Orchestras that

have performed in these locations include the Scottish National Orchestra of Glasgow, the Tokyo Metropolitan Symphony Orchestra, the Polish Chamber Orchestra, and the National Philharmonic Orchestra and Choir of Warsaw.

**CONTACT:**

Warsaw Autumn Festival  
Rynek Starego Miasta 27  
Warsaw 00-272 Poland  
011-48-22-831-0607 or 011-48-22-  
635-9138; fax: 011-48-22-831-  
0607  
festival@warsaw-autumn.art.pl  
warszawska-jesien.art.pl/

**SOURCES:**

*GdWrldFest-1985*, p. 154  
*IntlThFolk-1979*, p. 298  
*MusFestEurBrit-1980*, p. 130  
*MusFestWrld-1963*, p. 254

◆ 2393 ◆ **Washington State Apple Blossom Festival**

May

The oldest blossom festival in the United States, this event has been held annually in Wenatchee, Washington, since 1920 (with the exception of the World War II years). It began with a suggestion from Mrs. E. Wagner, a Wenatchee resident who wanted to see something similar to the celebration held in her native New Zealand when the apple orchards were in bloom. Originally called **Blossom Days**, the event grew in size and popularity until it reached its current status as an 11-day festival drawing up to 100,000 spectators.

In 1947 the name of the festival was officially changed from the **Wenatchee Apple Blossom Festival** to its present name, although it continues to be held in Wenatchee, the "Apple Capital of the World." In addition to seeing the Wenatchee Valley orchards in full bloom, the events include parades, a foodfest, a marching band competition, and sporting events. In 1967 the Aomori Apple Blossom Festival in Japan became Wenatchee's "sister festival," and the two towns have exchanged visitors a number of times.

**CONTACT:**

Washington State Apple Blossom Festival  
516 Washington St.  
Wenatchee, WA 98801  
509-662-3616; fax: 509-665-0347  
festival@appleblossom.org  
www.appleblossom.org

**SOURCES:**

*AmerBkDays-2000*, p. 326  
*BkFestHolWrld-1970*, p. 89

◆ 2394 ◆ **Washington's Birthday**

February 22; observed third Monday in February

George Washington's birthday was not always celebrated in the United States as widely as it is today. The date itself was in question for a while, since the Gregorian calendar was adopted in England during Washington's lifetime and this shifted his birthday from February 11 to February 22 (see **OLD CHRISTMAS DAY**). Then there was a period when Washington's association with the Federalist party made the Antifederalists (or Jeffersonian Republicans) uncomfortable, and they put a damper on any official celebrations. It wasn't until Washington's death in 1799 that such feelings disappeared and he was regarded as a national hero.

As commander-in-chief of the Continental Army during the American Revolution and as the first president of the United States, George Washington looms large in American literature and legend. By the centennial of his birth in 1832, celebrations were firmly established, and his name had been given

not only to the nation's capital, but to a state and more than 20 cities and towns. The federal government combined Washington's birthday with that of another famous American president, Abraham LINCOLN as PRESIDENTS' DAY, observed on the third Monday in February.

At his death in 1799 Washington was a lieutenant general, then the highest military rank in the United States. That same year Congress had established the nation's highest military title, General of the Armies of the United States, intending it for him, but he didn't live to receive it. Subsequently, he was outranked by many U.S. Army officers, so in 1976 Congress finally granted it to him. He is now the senior general officer on Army rolls; General John J. Pershing is the only other officer to have been so honored—he received it in September 1919 for his work during World War I.

See also WASHINGTON'S BIRTHDAY CELEBRATION IN ALEXANDRIA, VIRGINIA and WASHINGTON'S BIRTHDAY CELEBRATION IN LOS DOS LAREDOS

**CONTACT:**

Library of Congress  
American Memory online exhibit  
memory.loc.gov/ammem/to  
day/feb22.html

**SOURCES:**

*AmerBkDays-2000*, p. 155  
*BkDays-1864*, vol. I, p. 284  
*BkHolWrld-1986*, Feb 22  
*GdUSFest-1984*, p. 198  
*OxYear-1999*, p. 87

◆ 2395 ◆ **Washington's Birthday Celebration in Alexandria, Virginia**

*Third Monday in February and preceding weekend*

An array of activities in Alexandria, Va., including the nation's largest parade honoring the Father of His Country. Alexandria calls itself Washington's hometown; he kept a townhouse there, was one of the city's original surveyors, organized the Friendship Fire Company, and was a vestryman of Christ Church Parish and Charter Master of Masonic Lodge No. 22. A reminder of the president's association with the Masons is the George Washington Masonic National Memorial, a 333-foot-tall replica of the ancient lighthouse in Alexandria, Egypt.

Celebrations of Washington's birthday have been held in Alexandria since the president's lifetime. The first parade to honor him was in 1798, when he came from his Mt. Vernon home to review the troops in front of Gadsby's Tavern.

The present-day festivities get off to an elegant start over the weekend with a banquet followed by the George Washington Birthnight Ball in Gadsby's Tavern, a duplication of the birthday-eve parties held in Washington's lifetime. People wear 18th-century dress, and the banquet toasts to Washington are usually delivered by people who are prominent in current events and who reflect Washington's military background. In 1991, former chairman of the U.S. Joint Chiefs of Staff Gen. Colin Powell (later Secretary of State under President George W. Bush) proposed the toast. His name and face became widely known during the Persian Gulf War of 1991.

On Monday is the big parade. It lasts two hours and usually draws about 75,000 spectators. George and Martha Washington are depicted, along with other colonial personages. The paraders include a number of Scottish bagpipe groups (the city was founded by Scots), Masonic units, equestrian groups,

color guards, fife and drum corps, and horse-drawn carriages.

See also WASHINGTON'S BIRTHDAY

**CONTACT:**

City of Alexandria  
Office of Historic Alexandria  
405 Cameron St.  
Alexandria, VA 22314  
703-838-4554 or 703-838-9350  
(Birthday Celebration Committee); fax: 703-838-6451  
historic.alexandria@ci.alexandria.  
va.us  
ci.alexandria.va.us/ (click 'Tour  
ism & History,' 'Historic  
Events Calendar,' 'Feb') or  
www.washingtonbirthday.net

**SOURCES:**

*GdUSFest-1984*, p. 198

◆ 2396 ◆ **Washington's Birthday Celebration in Los Dos Laredos**

*First half of February*

A two-week celebration in honor of George Washington, held since 1898 by Laredo, Tex., and its sister city on the other side of the Mexican border, Nuevo Laredo. The two Laredos (*los dos Laredos* in Spanish) are linked by history and by three bridges across the Rio Grande. Founded by the Spanish in 1755, Laredo has been under seven different national flags. Both cities also celebrate Mexico's Independence Day during Expomex in September (see also MEXICO FESTIVAL OF INDEPENDENCE).

Washington's birthday events include dances, fireworks, mariachi music, a fun run, a jalapeno-eating contest, and parades with lavishly decorated floats.

**CONTACT:**

Washington's Birthday Celebration Association  
1819 E. Hillside Rd.  
Laredo, TX 78041  
956-722-0589; fax: 956-722-5528  
wbca@icsi.net  
www.wbcalaredo.org/

◆ 2397 ◆ **Waso (Buddhist Rains Retreat)**

*June-July to September-October; full moon of Buddhist month of Waso to full moon of Buddhist month of Thadingyut*

A three-month period when monks remain in monasteries to study and meditate. At other times of the year, monks wander the countryside, but this is the time of monsoons in Southeast Asia, and the Buddha chose this period for retreat and prayer so they wouldn't walk across fields and damage young rice plants. However, even in China, Japan, and Korea—countries that don't have monsoons—the Waso is observed. It is also known as the **Buddhist Lent**. In Cambodia and India it is called **Vassa** or **Vossa**. In Burma (now Myanmar) and Thailand it is called **Phansa**, **Waso**, **Wasa**, or **Wazo Full Moon Day**; and in Laos, **VATSA**.

The months are considered a time of restraint and abstinence. Weddings are not celebrated, and people try to avoid moving to new homes. Many young men enter the priesthood just for the retreat period, and therefore many ordinations take place. The new young monks have their heads shaved and

washed with saffron, and they are given yellow robes. Many lay people attend the monasteries for instruction.

The day just prior to the retreat commemorates the Buddha's first sermon to his five disciples, 49 days after his enlightenment.

In Thailand, the start of the retreat, called Khao Phansa, is observed in the northeastern city of Ubon Ratchathani with the Candle Festival, in which beeswax candles carved in the shapes of birds and other figures, several yards high, are paraded and then presented to the temples. In many places, a beeswax candle is lit at the beginning of Waso and kept burning throughout the period. In Saraburi, people offer flowers and incense to monks who walk to the hilltop Shrine of the Holy Footprint where they present the offerings as tribute (see also PHRA BUDDHA BAT FAIR). It is traditional everywhere for people to bring food and other necessities to the monasteries.

The end of this period called **Ok-Barnsa**, or **Full Moon Day of Thadingyut**, is a time of thanksgiving to the monks, and also, according to legend, the time when the Buddha returned to earth after visiting his mother in heaven and preaching to her for three months. During the month of celebration (known as **Kathin**), lay people present monks with new robes and other items for the coming year.

Boat races are held on the rivers in Laos at Vientiane, Luang Phabang and Savannakhet, and in Thailand at numerous places. A special ceremony takes place in Bangkok when elaborate golden royal barges, rowed by oarsmen in scarlet, proceed to Wat Arun (the Temple of Dawn), where the king presents robes to the monks.

At Sakon Nakhon in northeastern Thailand, people build temples and shrines from beeswax and parade them through the streets to present them at temples. After the presentations, there are regattas and general festivities.

In Myanmar, a Festival of Lights called the **Tassaung Daing** or **TAZAUNGDAING Festival** is held at this time, when the moon is full. Homes are lit with paper lanterns, and all-night performances are staged by dancers, comedians, and musicians. A major event of the festival is an all-night weaving contest at the Shwe Dagon pagoda in Rangoon (officially called Yangon); young unmarried women spend the night weaving robes, and at dawn they are offered to images of the Buddha at the pagoda. Similar weaving competitions are held throughout the country.

See also THADINGYUT

**CONTACT:**

Tourism Authority of Thailand  
611 N. Larchmont Blvd., 1st Fl.  
Los Angeles, CA 90004  
800-THAILAND (842-4526) or  
323-461-9814; fax: 323-461-9834  
tatla@ix.netcom.com  
www.tourismthailand.org

**SOURCES:**

*BkHolWrld-1986*, Jul 23, Sep  
22, Oct 20, Oct 29  
*EncyRel-1987*, vol. 2, p. 551  
*FolkWrldHol-1999*, p. 412  
*RelHolCal-2004*, p. 220

◆ 2398 ◆ **Watch Night Service**

December 31

The custom of holding a "Watch Night" service on NEW YEAR'S EVE was started in America by St. George's Methodist Church in Philadelphia in 1770. The custom has since been

adopted by a number of denominations throughout the country. Methodists, Presbyterians, and others gather in their churches on the night of December 31. A five-minute period of silence is observed right before midnight, when a hymn of praise is sung.

Sometimes New Year's Eve is referred to as **Watch Night**, a time for people to gather and celebrate as they see the old year out and the new year in.

**CONTACT:**

St. George's Methodist Church  
and Methodist Museum  
235 N. 4th St.  
Philadelphia, PA 19106-1122  
215-925-7788; fax: 215-925-7788  
www.geocities.com/Athens/For  
um/1767/

**SOURCES:**

*DaysCustFaith-1957*, p. 325  
*DictDays-1988*, p. 129  
*EncyChristmas-2003*, p. 803

◆ 2399 ◆ **Water-Drawing Festival**

Beginning between September 20 and  
October 18; night following the first day of  
Sukkot and each night of the festival  
thereafter

The name of this ancient Jewish festival comes from Isaiah 12:3, which says, "Therefore with joy shall ye draw water out of the wells of salvation." The water-drawing ceremony, also known as **Simhat bet ha-Sho'evah**, was a matter of dispute between Pharisees, who regarded it as an oral tradition handed down from Sinai, and the Sadducees, who saw no basis for it and often showed outright contempt for the entire ritual. The more the Sadducees opposed it, the more emphasis the Pharisees placed on the water libation, which was considered a particularly joyful occasion and was performed in the temple on the night following the first day of SUKKOT and then on each remaining night of the festival. Huge bonfires were lit throughout Jerusalem and the people stayed up dancing and singing for most of the night, often dozing off on each other's shoulders.

There have been attempts to revive the water-drawing festival in a more modern form, primarily among Israel's contemporary *kibbutzim*, or agricultural communities.

**CONTACT:**

Union of Orthodox Jewish Con-  
gregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
www.ou.org/chagim/sukkot/liba  
tions.htm

◆ 2400 ◆ **Water-Splashing Festival (Dai New Year)**

Mid-April

The Dai people of southwestern Yunnan Province of China celebrate the birthday of Buddha (see VESAK) and the new year in the middle of April with the Water-Splashing Festival. In tropical Xishuangbanna, a land of elephants and golden-haired monkeys, the celebration begins with dragon-boat races and fireworks displays. On the second day, people visit Buddhist temples. The third day, which is New Year's Day, is the high point. Dressed in colorful local costumes, people carry buckets and pans of water to the temple to bathe the Buddha, and they then splash water at each other. The water

symbolizes happiness and good health. It washes away the demons of the past year and welcomes in a new year of good harvests, better livestock, and increased prosperity.

**CONTACT:**  
Yunnan Tourism Information  
Center  
4th Floor Yunnan Zhijian Bldg.  
76 E. Dongfeng Rd.  
Kunming, Yunnan Province  
650051 China  
011-86-871-3210972; fax: 011-86-  
871-3120740  
info@yunnantourism.com  
www.yunnantourism.com/  
(click on 'Water Splashing Festival')

**SOURCES:**  
*WildPlanet-1995*, p. 301

◆ 2401 ◆ **Watermelon Thump**

*Last full weekend in June*

A celebration of the watermelon harvest in Luling, Tex. The chief watermelon-related events are watermelon judging, a watermelon auction, watermelon-eating competitions, and watermelon seed-spitting contests leading to a Championship Seed Spit-Off. Among other activities are a parade, a carnival, and the coronation of the Watermelon Thump Queen.

**CONTACT:**  
Luling Watermelon Thump  
421 E. Davis St.  
P.O. Box 710  
Luling, TX 78648  
830-875-3214, ext. 2; fax: 830-875-  
2082  
www.watermelonthump.com/

◆ 2402 ◆ **Watermelon-Eating and Seed-Spitting Contest**

*Second Sunday in September*

The only event of its kind sanctioned by the United States Department of Agriculture, the Watermelon-Eating and Seed-Spitting Contest held since 1965 in Pardeeville, Wisconsin, is attended by up to 9,000 people—eaters, spitters, and spectators. It takes eight people an entire day to cut up the 4,500-5,000 watermelons used in the contest. This festival also includes a watermelon volleyball competition, watermelon carving and growing contests, a parade, and a T-shirt design contest. But it is the eating and spitting contests that most people come to see.

Tongue-in-cheek rules for the spitting contest are strictly enforced: professional tobacco spitters are not eligible; denture wearers must abide by the judge's decision if their teeth go further than the seed; and no one is allowed to propel their seeds through a pipe, tube, or other hollow object. There is a team spitting competition, a couples' spitting competition, and separate competitions for men and women.

**CONTACT:**  
Watermelon Festival  
Chandler Park  
Pardeeville, WI 53954  
608-429-3214

◆ 2403 ◆ **Wayne Chicken Show**

*Second Saturday in July*

This lighthearted one-day event takes place in Wayne, Nebraska, a town that is known primarily as a pork capital. But, as one of the festival's organizers admits, "We didn't want to make fun of pigs," and since there were some egg-processing plants and chicken farms in the area who were willing to contribute to the cause, the Wayne Chicken Show was "hatched" in 1981. Billed as an "eggszotic eggstravaganza," up to 15,000 people witness competitions in rooster crowing, chicken flying, egg dropping and catching, and a national cluck-off whose winner has appeared on the Tonight Show. There are prizes for the oddest egg, the most beautiful beak, and the best chicken legs on a human. The eggs and chefs for the free "omelette feed" are donated by egg producers in the area.

**CONTACT:**  
Wayne Chamber of Commerce  
108 W. 3rd St.  
Wayne, NE 68787  
402-375-2240  
waynechamber@hotmail.com  
www.chickenshow.com/

◆ 2404 ◆ **Wedding Festivities in Galicnik, Macedonia**

*July 12*

It was common practice at one time in the former Yugoslavia for men to leave their villages or even to emigrate in search of higher paying work. On a specific day they would all return to their villages and mass wedding celebrations would be held. Galicnik is one of the last strongholds of this ancient custom, and on St. Peter's Day each year a multiple wedding feast is held. It begins on St. Peter's Eve with a torchlight procession of brides to three fountains where water is drawn for a purification ceremony. The most interesting feature of the wedding ceremony itself is that brides, bridegrooms, and guests knock their heads together. The first night of the marriage is spent in a complicated hide-and-seek game and the newlyweds do not sleep together. There is a great feast on the second day and that night the marriages are consummated.

Because the village of Galicnik is cut off from the rest of the world by snow for much of the winter, it is transformed during the summer, when many former residents and tourists come for the July 12 wedding festivities. Similar village wedding ceremonies are held in the Slovenian towns of Ljubljana (end of July) and Bled (mid-August).

**CONTACT:**  
Macedonia Ministry of Culture  
info@culture.in.mk  
www.culture.in.mk/story.as  
p?id=7421

**SOURCES:**  
*Int'lThFolk-1979*, p. 388

◆ 2405 ◆ **Week of Solidarity with the Peoples of Non-Self-Governing Territories**

*Begins May 25*

In 1999 the General Assembly of the United Nations asked the special committee on decolonization to honor the week beginning May 25 as the Week of Solidarity with the Peoples of Non-Self-Governing Territories. In 1972 the United Nations established this same week as the Week of Solidarity

with the Colonial Peoples of Southern Africa and Guinea (Bissau) and Cape Verde Fighting For Freedom, Independence and Equal Rights. They chose May 25 as the starting date since it had already been established as AFRICAN LIBERATION DAY.

**CONTACT:**

United Nations  
Dept. of Public Information  
Room 5-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

**Wenceslas**

*See St. Vaclav's Day*

◆ 2406 ◆ **West Virginia Day**

*June 20*

A state holiday in West Virginia to celebrate its joining the Union in 1863 as the 35th state. The creation of the state was a result of the Civil War. The settlers of western Virginia defied the state's vote to secede from the Union, and President LINCOLN justified the "secession" of West Virginia from Virginia as a war act. He proclaimed its statehood in April of 1863 and on June 20 West Virginia formally entered the Union as an anti-slave state. The western Virginians' movement for independence from Virginia had actually started long before the Civil War; as early as 1776, western Virginians had the idea of establishing a separate colony called Vandalia, named for Queen Charlotte, wife of British King George III, who believed herself to be a descendant of the Vandals of early Europe.

The day is marked with ceremonies at the state capitol in Charleston and at the West Virginia Independence Hall in Wheeling. It was there that the conventions were held to declare West Virginia's independence from Virginia.

**CONTACT:**

West Virginia Division of Culture and History  
The Cultural Center  
Capitol Complex  
1900 Kanawha Blvd. E.  
Charleston, WV 25305-0300  
304-558-0220 or 304-558-3562  
(TDD); fax: 304-588-2779  
troy.body@wvculture.org  
www.wvculture.org/

West Virginia Division of Tourism  
90 MacCorkle Ave., S.W.  
South Charleston, WV 25303  
800-CALL-WVA (225-5982) or  
304-558-2200  
www.callwva.com/facts/fun  
fact1.cfm

◆ 2407 ◆ **West Virginia Italian Heritage Festival**

*September, Labor Day weekend*

A three-day street festival in Clarksburg, W. Va., celebrating Italian culture. The festival began in 1979 and attracts from 175,000 to 200,000 visitors for tastes of food, music, dance, crafts, and sports. A queen, known as Regina Maria, reigns

over the festivities. Distinctively Italian events are a bocci tournament, a homemade wine contest, a pasta cookoff (prizes for the best red sauce and best white sauce) for both professional and amateur cooks, and Italian religious observances. There are also strolling musicians, organ grinders, and puppeteers.

About 40 percent of Clarksburg's population is of Italian descent. Italians came here around the turn of the century for plentiful coal-mining jobs and it is said the mountains are reminiscent of those in northern Italy.

**CONTACT:**

West Virginia Italian Heritage Festival  
Papa Jim & Emily Larosa Home  
for the Preservation of Italian Culture  
309 Clark St.  
P.O. Box 1632  
Clarksburg, WV 26302-1632  
304-622-7314; fax: 304-622-5727  
BENVENUTO@wvihf.com  
www.wvihf.com/

◆ 2408 ◆ **West Virginia Strawberry Festival**

*Usually late May or early June*

A long-standing, good-tasting tradition in Buckhannon, W. Va., the center of a strawberry-growing region. The festival began in 1936, was suspended during World War II, and celebrated its 50th anniversary in 1991 with a block-long strawberry shortcake. Visitors, who numbered about 100,000, got free samples.

The festival focuses on what can be done culinarily to the strawberry: there are pancake breakfasts with strawberry jam, strawberry syrup, and fresh strawberries. There's a strawberry recipe contest, with recipes for such delights as strawberry cakes, pies, and cookies, kiwi-and-strawberry pizza, chicken glazed with strawberries, and strawberry stirring sticks (take drinking straws and fill with strawberries). The festival includes the coronation of a king and queen, a Strawberry Party Gras (a street festival of music and dancing), strawberry auctions, the sweetest strawberry tasting contest, an antique car show, and contests and parades.

**CONTACT:**

West Virginia Strawberry Festival  
P.O. Box 117  
Buckhannon, WV 26201-0117  
304-472-9036  
StrawberryInfo@wvstrawberryfestival.com  
www.wvstrawberryfestival.com/

**Western Samoa**

*See Samoa*

◆ 2409 ◆ **Western Stock Show, National**

*Mid-January*

The world's largest livestock exhibition and the show of shows in Denver, Colo. This is a 16-day trade show for the ranching industry, drawing visitors from throughout the U.S. as well as Mexico and Canada. On view at the stock show are more than 20,000 Hereford, Angus, Simmental, Shorthorn



and Longhorn cattle. Plus Arabian, Morgan, draft, miniature and quarter horses, and ewes, llamas, and yaks. Transactions in the millions of dollars are daily events; the livestock auctions as a matter of course can bring six figures for a single bull.

There are also daily rodeos, with more than 1,000 professional cowboys and cowgirls taking part in calf roping, bull and bronco riding, steer wrestling, and barrel racing. Sheep-shearing contests, displays for children, exhibits and sales of livestock supplies, and exhibitions of Western paintings are other features.

More than half a million people attend, among them ranchers wearing belt buckles with diamonds and boots with the value of diamonds.

**CONTACT:**

National Western Stock Show  
4655 Humboldt St.  
Denver, CO 80216  
303-297-1166, ext. 411; fax: 303-292-1708  
brade@nationalwestern.com  
www.nationalwestern.com/

**SOURCES:**

*GdUSFest-1984*, p. 26

◆ 2410 ◆ **Wexford Festival Opera**

*Late October*

The Wexford Festival Opera is best known for its staging of obscure or seldom-heard operas from the 17th to the 20th centuries. Held in a small seaport community in the southeastern corner of Ireland since 1951, the festival has based its success on its choice of rare operas and relatively unknown singers, many of whom have later become quite famous.

Three operas are staged during the two-week festival in Wexford's Georgian-style Theatre Royal, built in 1832. Some of the unusual operas presented there include Bedrich Smetana's *The Two Widows*, Joseph Haydn's *Il Monde della Luna*, and Francesco Cavalli's *Eritrea*, which had not been performed since 1652.

The festival also features choral and symphonic concerts and a fireworks display.

**CONTACT:**

Wexford Opera  
Theatre Royal  
High St.  
Wexford Ireland  
011-353-53-22400; fax: 011-353-53-24289  
info@wexfordopera.com  
www.wexfordopera.com

**SOURCES:**

*GdWrldFest-1985*, p. 115  
*MusFestEurBrit-1980*, p. 111

◆ 2411 ◆ **Whale Festivals in Alaska**

*Various*

Gray whales are native to the northern Pacific Ocean. They spend their summers in the Bering Sea but migrate every year to the waters off the coast of Mexico, where female whales give birth to their young. Since the whales prefer to hug the coast as they make their long journey, they are often visible to those living in seaside towns. Several towns along the migration route have begun to celebrate the whales' yearly appearances by hosting whale festivals. Other whale species also make this yearly migration, and are sometimes seen in coastal waters as well.

In Alaska, the towns of Sitka and Kodiak both hold whale festivals. Kodiak's Whalefest takes place in April, as the whales pass by on their way to their summer feeding grounds. Besides watching the whales—which can be done on land—festivalgoers can attend lectures, films, storytelling and children's events, radio talk shows, crafts workshops, art exhibits, and more.

The Sitka festival takes place in November. Sitka festivalgoers most commonly spot humpback whales, but also catch glimpses of gray whales, orca (killer) whales, dall, and harbor porpoises. Festival organizers coordinate a program of whale-watching tours, special presentations by marine biologists, and performances by Native and Russian dance troupes.

**CONTACT:**

Sitka Whale Fest  
P.O. Box 6004  
Sitka, AK 99835  
907-747-7964; fax: 907-747-7194  
director@sitkawhalefest.org  
www.sitkawhalefest.org/

**Kodiak Whalefest**

P.O. Box 1903  
Kodiak, AK 99615  
907-486-3737  
whalefestkodiak@att.net  
www.whalefestkodiak.org/

◆ 2412 ◆ **Whale Festivals in California**

*March*

Several whale festivals take place in the state of California. Gray whales are native to the northern Pacific Ocean. They spend their summers in the Bering Sea but migrate every year to the waters off the coast of Mexico, where female whales give birth to their young. Since the whales prefer to hug the coast as they make their long journey, they are often visible to those living in seaside towns. Several towns along the migration route have begun to celebrate the whales' yearly appearances by hosting whale festivals.

Santa Barbara's festival occurs in March, when gray whales pass by on their way north to Alaska and the Bering Sea. In addition to whale-watching opportunities, the festival also includes a street fair, complete with live music, dance, and other forms of entertainment, lectures, a rubber duck race, storytelling, displays of art and crafts, and information about whales.

Dana Point, California, also holds its Festival of Whales on two consecutive weekends in March. This event features a street fair, musical entertainment, an art show, educational events and presentations, and a parade.

The neighboring northern California towns of Mendocino and Fort Bragg hold their whale festivals on consecutive weekends in March. Their celebrations include whale-watching cruises, wine tasting, seafood chowder tasting, nature walks, and visits to the Cabrillo Point lighthouse.

**CONTACT:**

Santa Barbara Whale Festival  
P.O. Box 40834  
Santa Barbara, CA 93140  
805-897-3187  
www.sbwhalefestival.com/

Dana Point Festival of Whales  
34675 Golden Lantern  
Dana Point, CA 92629  
888-440-4309 or 949-472-7888 (fes-  
tival info) or 949-496-5794  
(whale watching info)  
www.dpfestivalofwhales.com/

Fort Bragg-Medocino Coast  
Chamber of Commerce  
332 N. Main St.  
P.O. Box 1141  
Fort Bragg, CA 95437  
800-726-2780 or 707-961-6300  
chamber@mcn.org  
www.mendocinocoast.com/

◆ 2413 ◆ **Wheat Harvest Festival in Provins, France**

*Last weekend of August*

The small village of Provins in north-central France celebrates its wheat harvest at the end of the summer. On the last Saturday and Sunday of August, villagers decorate their homes and shops with wheat and wildflowers. There are also exhibits of antique farming tools and parades featuring harvest floats pulled by tractors. The villagers reenact ancient rituals involving wheat and perform demonstrations of how the grain is separated, ground, and baked to make bread.

**CONTACT:**

Provins Office of Tourism  
Chemin de Villecran  
B.P. 44  
Provins 77 482 France  
011-33-1-6460-2626; fax: 011-33-1-  
6460-1197  
info@provins.net  
www.provins.net (click "En-  
glish," "Events," then  
"August")

◆ 2414 ◆ **Wheat Harvest in Transylvania**

*Late summer*

In Transylvania, a region of Romania that was at one time part of Hungary, the gathering of the wheat harvest in late summer reflects traditional customs that have been largely supplanted by modern agricultural methods elsewhere. Here the owner of a farm must still rely on his friends and neighbors to gather his crops. When the last sheaf is harvested, a wreath made of wheat and wild flowers is taken to the farmer's house by young girls in traditional dress. The other farm laborers lie in wait for the procession and ambush them by drenching everyone in water. When the landowner first appears in the harvest field, the harvesters tie him up and demand a ransom for his release.

When the procession arrives at the landowner's house, poems in his honor are recited. The wreath is hung in a special place where it will remain until the next harvest. There is a feast for everyone, followed by dancing to the music of a gypsy band. A special delicacy associated with the harvest feast is gingerbread cookies. In fact, elaborately shaped and decorated gingerbread cookies are considered a part of the region's folk art tradition.

**SOURCES:**

*FolkWrldHol-1999*, p. 530

◆ 2415 ◆ **Whe'wahchee (He'dewachi; Dance of Thanksgiving)**

*August*

The annual dance and celebration of the Omaha Indian tribe of Nebraska, held on the Omaha Reservation in northeastern Nebraska. The ceremonies take place near a pole, usually made out of a cottonwood or willow tree, which represents numerous sacred beliefs.

The 188th dance was held in 1991, making this the oldest powwow in the United States. LEWIS AND CLARK encountered the Omahas in 1803 and mentioned the **Omaha Dance of Thanksgiving** in their journal.

**CONTACT:**

Omaha Tribe of Nebraska  
P.O. Box 368  
Macy, NE 68039-0368  
402-837-5391  
www.omahatribe.com

**SOURCES:**

*EncyNatAmerRel-2001*, p. 119

◆ 2416 ◆ **Whistlers Convention, International**

*Third week in April*

A convocation of whistlers in Louisburg, N.C., highlighted by whistlers' contests for children, teenagers, and adults. Held since 1974, it grew out of a folk festival.

The convention features a school for whistlers and a concert in which the performer is usually someone who can both sing and whistle. On the Sunday after the contest, whistlers whistle at church services and on Monday give demonstrations in schools.

The grand champion in 1992 was Sean Lomax of Murrieta, Calif., who whistled the First Movement of Beethoven's Fifth Symphony and a selection from Bizet's *Carmen*. This is serious whistling.

This convention isn't a big event, but it is the only one in the United States, and in 1992 it attracted people from 10 states and three Canadian provinces. In addition, Masaaki Moku, a whistler from Osaka, Japan, was there; he whistled the Japanese national anthem for the contest audience.

**CONTACT:**

International Whistlers' Con-  
vention  
Franklin County Arts Council  
P.O. Box 758  
Louisburg, NC 27549  
artsfcac@nc.rr.com  
www.whistlingwc.com/

◆ 2417 ◆ **Whit-Monday (Whitmonday)**

*Between May 11 and June 14; Monday after Pentecost*

The day after Whitsunday (PENTECOST) is known as Whit-Monday, and in Great Britain it is also the **Late May Bank Holiday** (see BANK HOLIDAY). The week that includes these two holidays, beginning on Whitsunday and ending the following Saturday, is called Whitsuntide.

Until fairly recently, Whit-Monday was one of the major holidays of the year in Pennsylvania Dutch country. In the period from 1835 to just after the Civil War, Whit-Monday was referred to as the "**Dutch Fourth of July**" in Lancaster,

Pennsylvania, where rural people came to eat, drink, and be entertained. In Lenhartsville, another Pennsylvania Dutch town, Whit-Monday was known as **Battalion Day**, and it was characterized by music, dancing, and military musters. So much carousing went on that one Pennsylvania newspaper suggested that the name "Whitsuntide" be changed to "Whiskeytide."

See also WALKING DAYS

**SOURCES:**

*BkDays-1864*, vol. I, p. 643  
*BkFest-1937*, p. 98  
*BkFestHolWrld-1970*, p. 65  
*DictDays-1988*, p. 131  
*FestWestEur-1958*, pp. 12, 26  
*OxYear-1999*, p. 632

**Whit-Sunday**  
See **Pentecost**

◆ 2418 ◆ **White Nights**  
June

The time of year in St. Petersburg (formerly Leningrad), Russia, when the nights are so short that the sky appears white, or light grey, and twilight lasts only 30 or 40 minutes. The city, with its many buildings painted in pastel shades of lavender, green, pink and yellow, has a particularly beautiful charm during the white nights. The city is full of various cultural events to celebrate this summer twilight. The Mariinsky Theater presents a special program of ballets, operas, and symphonic concerts. In addition, there is a chamber music festival and an international jazz festival.

**CONTACT:**

City of St. Petersburg  
[www.eng.gov.spb.ru/culture/sights/twilight](http://www.eng.gov.spb.ru/culture/sights/twilight)

Mariinsky Theater  
1, Teatralnaya Sq.  
St. Petersburg, Russia 190000  
011-7-812-326-4141; fax: 011-7-812-314-1744  
[post@mariinsky.ru](mailto:post@mariinsky.ru)  
[www.mariinsky.ru](http://www.mariinsky.ru)

**SOURCES:**

*GdWrldFest-1985*, p. 182  
*IntlThFolk-1979*, p. 373

◆ 2419 ◆ **White Sunday**  
Second Sunday in October

This is a special day celebrated in the Christian churches of both American Samoa and the country of Samoa to honor children. Each child dresses in white and wears a crown of white frangipani blossoms. The children line up and walk to church, carrying banners and singing hymns, while their parents wait for them inside. Instead of the usual sermon, the children present short dramatizations of Bible stories such as the good Samaritan, Noah's ark, and the prodigal son. After the performance is over, the children return to their homes, where their parents serve them a feast that includes roast pig, bananas, taro, coconuts, and cakes. They are allowed to eat all they want, and in a reversal of the usual custom, **Lotu-A-Tamaiti** is the one day of the year when the adults don't sit down to eat first.

See also SUNDAY SCHOOL DAY

**SOURCES:**

*AnnioHol-2000*, p. 181  
*BkHolWrld-1986*, Oct 14  
*FolkWrldHol-1999*, p. 590

◆ 2420 ◆ **Whole Enchilada Fiesta**  
Late September

Lots of red chili, lots of corn meal, lots of cheese, and lots of people. This festival in Las Cruces, New Mexico, draws about 100,000 people who scramble to get a taste of the world's biggest enchilada. It's 10 feet long and is made of 750 pounds of stone ground corn for the dough, 75 gallons of red chili sauce, and 175 pounds of cheese. The enchilada is prepared as the climactic Sunday afternoon event: while thousands watch and cheer, giant tortillas are lifted from 175 gallons of bubbling vegetable oil and smothered with the chili sauce and cheese and served. Before this grand moment, there will have been a parade, street dances, arts and crafts exhibits, and a fun run. Las Cruces is the largest business center in southern New Mexico, but its economic foundation is agriculture, and chilis are a big crop.

See also HATCH CHILE FESTIVAL

**CONTACT:**

The Whole Enchilada Fiesta  
P.O. Box 8258  
Las Cruces, NM 88006  
[www.twefie.com/](http://www.twefie.com/)

◆ 2421 ◆ **Whuppity Scorie**  
March 1

On March 1 every year, Lanark's parish church bell rings exactly at 6 p.m., after a four-month silence. As the bell begins to ring, children in this Scottish town parade three times round the church, dangling pieces of string with paper balls attached at the other end. Then they start striking one another with the paper balls in a play fight. Pennies are then tossed to the ground, which heightens the children's enjoyment as they rush to collect them.

One explanation for the origin of this festival is that it can be traced back to pagan times, when people believed that making a great deal of noise would scare away evil spirits and protect the crops from damage. Another is that an English soldier, who once sought refuge in the church from Scottish defender William Wallace (c. 1270-1305) and his men, had to circle it three times before the doors were opened, crying "Sanctuary!" while Wallace's men pursued him, crying "Up at ye!"—the phrase from which festival's name is believed to have derived.

**CONTACT:**

Lanark Tourist Information  
Centre  
Horsemarket  
Ladyacre Rd.  
Lanark, Scotland ML11 7LQ  
United Kingdom  
011-44-1555-661-661; fax: 011-44-1555-661-143

**SOURCES:**

*FestEur-1961*, p. 77  
*YrFest-1972*, p. 129

◆ 2422 ◆ **Wianki Festival of Wreaths**

June 23

On St. John's Eve in Poland, young girls traditionally perform a ritual that can be traced back to pagan times. They weave garlands out of wild flowers, put a lit candle in the center, and set them afloat in the nearest stream. If the wreath drifts to shore, it means that the girl will never marry, but if it floats downstream, she will find a husband. If the wreath should sink, it means that the girl will die before the year is out. Since the boy who finds a wreath, according to the superstition, is destined to marry the girl who made it, boys hide in boats along the river banks and try to catch their girlfriends' wreaths as they float by.

A variation on this custom, known as the Wianki Festival of Wreaths (*wianki* means "wreath" in Polish), is observed by Polish Americans in Washington, D.C., on this same day every year. The wreaths are made out of fresh greens, the candles are lit at twilight, and they're set afloat in the reflecting pool in front of the Lincoln Memorial. Because there is no current, the wreaths don't drift much at all. But young men gather around the pool anyway, in the hope that the wind will blow their girlfriends' wreaths toward them.

See also MIDSUMMER DAY and SEMIK

**CONTACT:**

City of Krakow  
ul. Szpitalna 25  
Krakow, Poland  
011-48-12-432-0110; fax: 011-48-  
12-432-0062  
www.krakow.pl/ (click "Our  
City," then "Traditions")

Polish-American Arts Associ-  
ation  
P.O. Box 9442  
Washington, DC 20016  
www.paaa.us

**SOURCES:**

*BkFest-1937*, p. 263

◆ 2423 ◆ **Wicklow Gardens Festival**

May 1 to July 31

In County Wicklow, Ireland, more than 20 private gardens are open to the public in May and June for the Wicklow Gardens Festival. The Wicklow climate is especially conducive to gardening, and the county itself is known as the "Garden of Ireland." The gardens participating in the festival range from the grounds surrounding large, historic houses to cottage gardens. Some of the gardens date back to the 17th century, while others have been planted more recently. Some are open year round. Others are closed to the public except during the festival. Many of the gardens that charge entrance fees during the festival donate the money to local charities.

**CONTACT:**

Wicklow County Council  
Wicklow Tourist Office  
Fitzwilliam Sq.  
Wicklow Ireland  
011-353-0404-20070; fax: 011-353-  
0404-20072  
wicklowtouristoffice@eircom.net  
www.wicklow.ie (click on 'travel  
and tourism,' click on 'travel  
and tourism' again, click on

'attractions,' and then click on  
'houses and gardens' )

◆ 2424 ◆ **Wife-Carrying World Championships**

Early July

The annual Wife-Carrying World Championships have been held in Sonkajärvi, Finland, since the 1990s. The residents of Sonkajärvi trace the idea of wife carrying back to a 19th-century bandit named Rosvo-Ronkainen. In order to join his band, prospective robbers had to prove themselves by running a kind of obstacle course. In those days thieves sometimes did carry off women from rival villages, so local residents combined the two ideas, inventing wife-carrying contests.

Just as in times past, the wife you carry off does not have to be your own. Today's male contestants may carry any woman over the age of 17 who weighs at least 49 kilos (107.8 lbs.). (Lighter contestants can enter if they carry weights that bring them up to 49 kilos.) The course measures 253.5 meters in length and includes one water obstacle and two dry land obstacles. Any contestant that drops his "wife" is fined 15 seconds. The couple that completes the course in the shortest length of time wins. In addition to a medal, the winning couple receives the wife's weight in beer. The contest includes a special division for men who actually carry their own wives.

Only about 30 couples compete in these world championships. These contestants include the winners of the NORTH AMERICAN WIFE-CARRYING CHAMPIONSHIP in Bethel, Maine. The Wife-Carrying World Championship is sponsored by the Association of Sonkajärvi Entrepreneurs and the local government, and is part of the three-day long Sonkajärvi County Fair, which also includes a beer barrel-rolling contest.

**CONTACT:**

Sonkajärvi Eukonkanto Oy  
Rutakontie 21  
Sonkajärvi FIN-74300 Finland  
fax: 011-17-2727106  
eukonkanto@sonkajarvi.fi  
www.sonkajarvi.fi/ (click "Wife  
Carrying" in left-hand  
column)

◆ 2425 ◆ **Wigilia**

December 24

Christians in Poland, like Christians around the world, regard the entire period from CHRISTMAS EVE (December 24) to EPIPHANY (January 6) as part of the CHRISTMAS season. Although their customs and the timing of their specific Christmas celebrations may differ from village to village, it all occurs during these two weeks. *Wigilia* means "to watch" or "keep vigil" in Polish. It takes place on Christmas Eve and commemorates the vigil that the shepherds kept on the night of Christ's birth. But it's very possible that the celebration goes back to pre-Christian times. Showing forgiveness and sharing food were part of the Poles' ancient WINTER SOLSTICE observance, a tradition that can still be seen in what is known as the *Gody*—the days of harmony and good will that start with the Wigilia and last until Epiphany, or Three Kings Day.

Because some people still cling to the ancient belief that wandering spirits roam the land during the darkest days of

the year, it is not uncommon for Poles to make an extra effort to be hospitable at Christmas time, leaving out a pan of warm water and a bowl of nuts and fruits for any unexpected visitors.

**SOURCES:**

*BkFest-1937*, p. 256  
*BkFestHolWrld-1970*, p. 142  
*EncyChristmas-2003*, p. 621  
*FolkWrldHol-1999*, p. 749

◆ 2426 ◆ **Wilderness Woman Competition**

*First weekend in December*

In the midst of Winterfest, celebrated the entire month of December in Talkeetna, Alaska, a tongue-in-cheek competition for unmarried women takes place that pokes fun at the lack of eligible females in this northernmost state. Sponsored by the Talkeetna Bachelor Society, the Wilderness Woman Competition puts single ladies in the driver's seat—of a snowmobile—to snake through an obstacle course. After completing a number of other tasks, including the preparation of food, contestants must bring their homemade snack and a beer to a football-watching bachelor—quite a fantasy in this town at the foot of Mount McKinley where men far outnumber the women. The Bachelor Auction and Ball follow the competition.

**CONTACT:**

Talkeetna Chamber of Commerce  
P.O. Box 334  
Talkeetna, AK 99676  
907-733-2330  
info@talkeetna-chamber.com  
www.alaska.net/~tcc/tccweb.htm

**SOURCES:**

*WildPlanet-1995*, p. 621

◆ 2427 ◆ **Wildlife Film Festival, International**

*A week in mid-April*

Since 1978, the world's top wildlife filmmakers and producers have gathered in Missoula, Montana, for eight days every spring to share their ideas, techniques, and products with others in their field and with interested members of the public. Today, about 200 new films are presented for viewing, with a special showing of films for children. There is a wildlife parade as well as workshops and panel discussions at different venues in downtown Missoula, and about 10,000 people attend the annual event.

**CONTACT:**

International Wildlife Film Festival  
718 S. Higgins  
Missoula, MT 59801  
406-728-9380; fax: 406-728-2881  
iwff@wildlifefilms.org  
www.wildlifefilms.org

◆ 2428 ◆ **Wilhelm Tell Festival**

*September, Labor Day weekend*

New Glarus, Wisconsin, was settled by a group of Swiss immigrants in 1845 and is still referred to as "Little Switzerland." It is the location of several annual events designed to draw attention to the area's Swiss heritage. These include the HEIDI FESTIVAL in June and the VOLKSFEST in August.

But one of the most popular is the Wilhelm Tell Pageant that has been performed each year on LABOR DAY weekend since 1938.

The highlight of the William Tell story, of course, is the famous "apple scene" where the imprisoned patriot is given a chance at freedom if he can shoot an apple off his son's head. The play includes performances by the famous New Glarus yodelers and the costumed usherettes, who perform Swiss folk dances. The play is given in Swiss-German on Sunday afternoon and in English on Saturday and Monday. The pageant weekend includes dancing on the green, Swiss singing, and other traditional Swiss forms of entertainment.

See also WILLIAM TELL PLAY

**CONTACT:**

New Glarus Chamber of Commerce  
26 Fifth Ave.  
New Glarus, WI 53574  
800-527-6838 or 608-527-2095  
info@swisstown.com  
www.swisstown.com/

◆ 2429 ◆ **William Tell Play**

*Thursdays and Saturdays from late June to early September*

The Swiss legendary hero William Tell symbolized the struggle for individual and political freedom. When he defied the Austrian authorities, he was forced to shoot an apple off his son's head in order to gain his freedom. He was later arrested for threatening the governor's life, saved the same governor's life en route to prison, escaped, and ultimately killed the governor in an ambush. These events supposedly inspired the Swiss people to rebel against Austrian rule.

Although there is no hard evidence to support William Tell's existence, the story of his test as a marksman has passed into folklore. German dramatist J. C. Friedrich von Schiller (1759-1805) wrote a play about Tell in 1804. Set in the environs of Altdorf, the legendary site of the apple-shooting incident, Schiller's play has been performed at an open-air theater in Interlaken, Switzerland, since 1912.

See also WILHELM TELL FESTIVAL

**CONTACT:**

Tell-Freilichtspiele  
Postfach  
Interlaken, Berne CH-3800 Switzerland  
011-41-33-822-3722; fax: 011-41-33-822-5722  
info@tellspiele.ch  
www.tellspiele.ch

◆ 2430 ◆ **Williams Day, Roger**

*February 5*

Roger Williams was the founder of the American Baptist Church. Born in Wales, he arrived in the Massachusetts colony on this day in 1631 and soon found himself in profound disagreement with the local Puritans. The latter admitted no distinction between crime and sin, while Williams contended that the civil authorities only had a right to punish those who had committed a civil offense. The argument led to a court trial in 1635, and soon afterward Williams was banished

from the colony. He fled south to what is now called Providence and founded the Rhode Island colony. Under his leadership, the people of Rhode Island were the first to establish a Baptist congregation on American soil (in 1638) and the first to build a community based on this principle of religious liberty.

Baptists in the United States still celebrate the day of his arrival in America. The First Baptist Meeting House in Providence holds its annual Forefathers Service in May, honoring Williams as its founder and often using the 18th-century order of worship.

**CONTACT:**

The First Baptist Church in  
America  
75 N. Main St.  
Providence, RI 02903  
401-454-3418; fax: 401-421-4095  
info@fbcia.org  
www.fbcia.org

Roger Williams National Memorial  
National Park Service  
282 N. Main St.  
Providence, RI 02903  
401-521-7266; fax: 401-521-7239  
www.nps.gov/rowi/

**SOURCES:**

*AmerBkDays-2000*, p. 116  
*AnnivHol-2000*, p. 22  
*DaysCustFaith-1957*, p. 47  
*RelHolCal-2004*, p. 90

◆ 2431 ◆ **Williams New Orleans Literary Festival, Tennessee**  
*Late March*

Admirers of the work of American playwright Tennessee Williams (1911-1983) gather together to celebrate his work—and that of other southern writers—at the Tennessee Williams New Orleans Literary Festival. The five-day event, scheduled in late March, features performances of plays, master classes, literary tours of the city, concerts, a book fair, poetry and prose readings, and a wide variety of lectures and discussions led by scholars, writers, and performers. The festival closes with a tea party, a play, and a “Stella-Shouting Contest,” in which festivalgoers compete to imitate Stanley Kowalski’s bellowing cry of “Stella!” as performed by actor Marlon Brando in the movie version of Tennessee Williams’s play, *A Streetcar Named Desire*.

**CONTACT:**

Tennessee Williams/New Orleans Literary Festival  
938 Lafayette St., Ste. 328  
New Orleans, LA 70113  
504-581-1144; fax: 504-523-3680  
info@tennesseewilliams.net  
www.tennesseewilliams.net/

◆ 2432 ◆ **Wimbledon**

*Late June to early July; six weeks before first Monday in August*

The oldest and most prestigious tennis tournament in the world, the **Lawn Tennis Championships** at Wimbledon are held for 13 days each summer, beginning six weeks before the first Monday in August, on the manicured courts of the All England Lawn Tennis and Croquet Club. The first competition in 1877 was supposedly an attempt to raise money to purchase a new roller for the croquet lawns, and

it featured only the men’s singles event. Today the world’s best tennis players compete for both singles and doubles titles that are the most coveted in tennis. The event is watched on television by tennis fans all over the world, many of whom get up at dawn or conduct all-night vigils around their television sets so as not to miss a single match. Members of the English royal family often watch the finals from the Royal Box.

The Centre Court at Wimbledon, where the championships are held, is off-limits to members and everyone except the grounds staff. On the Saturday before the competition begins, four women members of the club play two or three sets to “bruise” the grass and make sure the courts are in good shape.

**CONTACT:**

The All England Lawn Tennis  
and Croquet Club  
Church Rd.  
Wimbledon  
London SW19 5AE United  
Kingdom  
011-44-208-944-1066; fax: 011-44-  
208-947-8752  
internet@aeltc.com  
www.wimbledon.org

◆ 2433 ◆ **Wind Festival**

*First day of second lunar month*

In the rural districts of Korea’s Kyongsang-namdo and Kyongsang-pukto provinces, a grandmother known as *Yungdeung Mama* comes down from heaven every year on the first day of the second lunar month and returns on the 20th day. If she brings her daughter with her, there is no trouble; but if she brings her daughter-in-law, who is an epileptic, it means that a stormy wind known as *Yungdeung Baram* will wreck ships and ruin the crops. To prevent such devastation, farmers, fishermen, and sailors offer special prayers and sacrifices to Yungdeung Mama and her daughter-in-law. Tempting foods and boiled rice are set out in the kitchen or garden, and little pieces of white paper containing the birthdates of family members are burned for good luck: the higher the ashes fly, the better the luck. Sometimes altars are made out of bamboo branches with pieces of cloth or paper tied to them. Sacrifices are laid under the altars, which remain standing until the 20th day of the month.

**SOURCES:**

*FolkWrldHol-1999*, p. 191

◆ 2434 ◆ **Windjammer Days**

*Tuesday and Wednesday in late June*

The annual Windjammer Days Festival in Boothbay Harbor, Maine, celebrates the U.S. Coast Guard’s 200 years of service to coastal Maine. The festival is also a salute to the large sailing merchant ships that once carried trade along the New England coast. The locals claim that this festival, which has been going on since 1963, was the original gathering of “tall ships,” although they are for the most part sailing schooners rather than the full-rigged clipper ships and barks that have gathered in New York, Boston, and other port cities for more recent celebrations.

There is an antique boat parade as well as tours of Navy and Coast Guard ships. Band concerts, seafood, and fireworks add to the merrymaking.

In the 19th century the Boothbay region played an active role in the shipping trade, carrying lumber to South America and the West Indies. There was a time when more than a hundred of these coastal vessels might have been seen in Boothbay Harbor, waiting out a spell of bad weather.

**CONTACT:**  
Boothbay Harbor Region Chamber of Commerce  
Route 27  
P.O. Box 356  
Boothbay Harbor, ME 04538  
800-266-8422 or 207-633-2353;  
fax: 207-633-7448  
seamaine@boothbayharbor.com  
www.boothbayharbor.com/

**SOURCES:**  
*GdUSFest-1984*, p. 76

◆ 2435 ◆ **Wings 'n Water Festival**

*Third weekend in September*

This two-day event celebrates the coastal environment of southern New Jersey. It is sponsored by the Wetlands Institute, an organization dedicated to conserving coastal salt marshes and educating the public about marshland ecology. Since 1983 the Institute has held the Wings 'n Water Festival in September every year to raise funds for its various educational and research projects as well as to raise public awareness of the salt marsh by offering activities that relate to its unique environment.

Salt marsh safaris and boat cruises, a decoy and decorative bird-carving show, exhibits of naturalist and maritime art, and a wildlife craft market are among the events. There is also a Black Lab retriever demonstration, musical entertainment featuring traditional American instruments, and various booths serving oysters, clams on the half shell, chowders, "shrimpwiches," Maryland hard-shelled crabs, and Maine lobster. Festival events are held along a 15-mile stretch of the South Jersey coast that includes Avalon, Stone Harbor, and Cape May Court House.

**CONTACT:**  
Wetlands Institute  
1075 Stone Harbor Blvd.  
Stone Harbor, NJ 08247-1424  
609-368-1211; fax: 609-368-3871  
education@wetlandsinstitute.org  
www.wetlandsinstitute.org/  
wings\_n\_water\_festival.htm

◆ 2436 ◆ **Winnipeg Folk Festival**

*Second weekend in July*

The largest event of its kind in North America, the Winnipeg Folk Festival is essentially a music festival featuring bluegrass, gospel, jazz, Cajun, swing, Celtic, and other performers from Canada and around the world. Held at Birds Hill Park, about 19 miles northeast of Winnipeg, the festival has seen performances by such world-renowned artists as Odetta, Bonnie Raitt, Bruce Cockburn, Pete Seeger, Eric Bogle, Lady-smith Black Mambazo, and Billy Bragg. There are concerts, jam sessions, a juried handicrafts village, children's performances, and folk dancing. The festival was started in 1974 by

Mitch Podolak, a veteran in the folk music field, and although it only lasts for three days, it also operates on a year-round basis as a folklore and music center.

**CONTACT:**  
Winnipeg Folk Festival  
#203-211 Bannatyne Ave.  
Winnipeg, Manitoba R3B 3P2  
Canada  
204-231-0096; fax: 204-231-0076  
info@winnipegfolkfestival.ca  
www.wpgfolkfest.mb.ca/

**SOURCES:**  
*GdWrldFest-1985*, p. 36  
*MusFestAmer-1990*, p. 234

◆ 2437 ◆ **Winston 500**

*April*

This 500-mile stock-car race is Alabama's biggest sporting event. It's held at the Talladega SuperSpeedway, known as the "World's Fastest Speedway." The Winston 500 is one of the Big Four NASCAR (National Association for Stock Car Auto Racing) events, the others being the DAYTONA 500, the COCA-COLA 600, and the SOUTHERN 500. The Winston is considered the fastest of the four. The winner in Talladega in 1991 was 51-year-old Harry Gant, who had never won two races in a row in his 11 years on the circuit and was the surprise of the season. He won four straight in 1991, beginning with the Southern 500 at Darlington International Raceway in South Carolina. "Age don't have nothing to do with it," Gant said about the streak. His day's work at Talladega driving an average speed of 165.62 miles an hour entitled him to \$81,950.

Talladega, which opened in 1969, has 83,200 permanent grandstand seats and each year attracts more than 350,000 spectators.

**CONTACT:**  
Talladega SuperSpeedway  
P.O. Box 777  
Talladega, AL 35161  
877-462-3342  
www.talladegasuperspeedway.com

National Association for Stock Car Auto Racing  
1801 W. International Speedway Blvd.  
Daytona Beach, FL 32115  
386-253-0611; fax: 386-681-4041  
www.nascar.com/

◆ 2438 ◆ **Winter Festival of Lights**

*Early November through late January*

A premier light show in Wheeling, W. Va., started in 1985 and now considered a rival of the light show at Niagara Falls (see LIGHTS, FESTIVAL OF). More than a million people visit each year to see two million lights on the downtown Victorian buildings, dozens of giant displays, 200 lighted trees, and about 10 miles of drive-by light displays with architectural and landscape lighting designed by world-famous lighting designers. Some 300 acres of the city's Oglebay Park (a former private estate that was left to the city) are covered with animated light displays that depict symbols of HANUKKAH and CHRISTMAS and general winter scenes. There are also nighttime parades and storefront animations.

**CONTACT:**

Wheeling Chamber of Commerce  
1310 Market St.  
Wheeling, WV 26003  
304-233-2575; fax: 304-233-1320  
www.wheelingchamber.com/  
City\_Of\_Lights/

Library of Congress  
Local Legacies page  
www.loc.gov/bicentennial/pro  
page/WV/wv-1\_h\_mollohan8.  
html

◆ 2439 ◆ **Winter Solstice**

*June 21-22 (Southern Hemisphere);  
December 21-22 (Northern Hemisphere)*

This is the shortest day of the year, respectively in each hemisphere, when the sun has reached its furthest point from the equator. It also marks the first day of winter.

The winter solstice has played an important role in art, literature, mythology, and religion. There were many pre-Christian seasonal traditions marking the winter solstice, and huge bonfires were an integral part of these ancient solar rites. Although winter was regarded as the season of dormancy, darkness, and cold, the gradual lengthening of the days after the winter solstice brought on a more festive mood. To many peoples this return of the light was cause for celebration that the cycle of nature was continuing.

See also DONGJI; HALOA; INTI RAYMI FIESTA; JUUL, FEAST OF; SOYALUNA; TOJI; YULE

**CONTACT:**

'From Stargazers to Starships' by  
NASA scientist David P. Stern  
www-istp.gsfc.nasa.gov/  
stargaze/Sintro.htm

The Royal Observatory  
Greenwich  
The National Maritime Museum  
Greenwich, London SE10 9NF  
United Kingdom  
011-44-20-8312-6565; fax: 011-44-  
20-8312-6632  
www.rog.nmm.ac.uk/ (click "As-  
tronomy fact files," then at  
Timekeeping click "View full  
list" then "Equinoxes and sol-  
stices")

**SOURCES:**

*AmerBkDays-2000*, p. 842  
*BkFest-1937*, p. 82  
*DictDays-1988*, pp. 110, 131  
*EncyChristmas-2003*, p. 828  
*FestSaintDays-1915*, p. 4  
*FolkWrldHol-1999*, p. 710  
*SaintFestCh-1904*, p. 32

◆ 2440 ◆ **Winter Solstice in China**

*December 23*

The Chinese honor the god T'ien at the WINTER SOLSTICE. According to tradition, this is the day on which the ancient emperors of China would present themselves before T'ien at the Forbidden City in the capital of Beijing to offer sacrifices. Today, people commemorate the longest night of the year by visiting temples and serving feasts in their homes to honor deceased family members.

The imperial winter solstice ceremonies were closed to all foreigners and almost all Chinese. When the monarchy ended in 1912, the imperial rites were discontinued. Nevertheless, the people of Hong Kong still observe the winter solstice by

taking a day off to feast with their families and present offerings to their ancestors.

**SOURCES:**

*FolkWrldHol-1999*, p. 710  
*RelHolCal-2004*, p. 235

◆ 2441 ◆ **Winterlude**

*Ten days in February*

A midwinter civic festival held in Ottawa, Canada, Winterlude is primarily a celebration of winter sports. The Rideau Canal, which has been referred to as "the world's longest skating rink," is nearly eight kilometers (five miles) long and provides an excellent outdoor skating facility. There is also snowshoeing, skiing, curling (a game in which thick heavy stone and iron disks are slid across the ice toward a target), speedskating, dogsled racing, barrel jumping, and tobogganing. For those who prefer not to participate in the many sporting events, there is an elaborate snow sculpture exhibit known as Ice Dream. Nearly half a million people attend the 10-day festival each year.

**CONTACT:**

National Capital Commission  
202-40 Elgin St.  
Ottawa, Ontario K1P 1C7  
Canada  
800-465-1867 or 613-239-5000  
www.canadascapital.gc.ca/  
(click "Capital Events")

**SOURCES:**

*FolkWrldHol-1999*, p. 108

◆ 2442 ◆ **Wizard of Oz Festival**

*Third weekend in September*

Since 1982 the classic 1939 film, based on L. Frank Baum's 1900 children's book *The Wonderful Wizard of Oz*, has come to life again every September in the town of Chesterton, Ind., as townspeople dress up and portray Dorothy, the Scarecrow, the Tin Man, the Cowardly Lion, Glinda the Good Witch, and other characters. A huge sculpture of the Tin Man overlooks the proceedings from the top of a downtown building. The festival also serves as a reunion site for actors who played the Munchkins in the film—many come every year to meet fans and participate in the annual hour-long Oz Fantasy Parade, Munchkin autograph parties, a Munchkin celebrity dinner and dance, and a Munchkin breakfast.

As if all this were not enough, the festival also has a town crier competition, Auntie Em's pie contest, a juried arts and crafts display, Oz memorabilia collectors' gatherings, and a teddy bear parade and tea party.

**CONTACT:**

Duneland Chamber of Commerce  
P.O. Box 2711  
Chesterton, IN 46304  
219-926-5513; fax: 219-926-7593  
www.chestertonchamber.org/Community.html

◆ 2443 ◆ **Wolf Trap Summer Festival Season**

*May-September*

Located just 30 minutes from downtown Washington, D.C., in Vienna, Virginia, Wolf Trap Farm Park for the Performing Arts hosts musical performances on a year-round basis. But



Wolf Trap is best known for the Summer Festival Season. Recent seasons have featured productions by the New York City Opera, the National Symphony Orchestra, the Kirov Ballet from Leningrad (now St. Petersburg, Russia), the Bolshoi Ballet, and the Joffrey Ballet as well as performances by Ray Charles, Johnny Cash, John Denver, Willie Nelson, Emmylou Harris, and jazz trumpeter Wynton Marsalis.

Concerts are held in the 6,900-seat Filene Center, about half of which is exposed to the open sky. Many concertgoers bring a picnic supper and dine on the grass. Smaller concerts are held during the festival as well as off-season in the pre-Revolutionary, 350-seat German Barn.

**CONTACT:**  
Wolf Trap Foundation for the  
Performing Arts  
1645 Trap Rd.  
Vienna, VA 22182  
703-255-1900 or 703-255-1868  
(tickets)  
wolftrap@wolftrap.org  
www.wolf-trap.org/

**SOURCES:**  
*MusFestAmer-1990*, p. 149

◆ 2444 ◆ **Wolfe Festival, Thomas**

October 3

A celebration of writer Thomas Wolfe's birthday in 1900 in Asheville, N.C. The celebrations usually extend several days beyond the actual birthday and include dramatizations of Wolfe's works, the performance of musical compositions based on his writings, workshops conducted by Wolfe scholars, and a walking tour of "Wolfe's Asheville." This includes a visit to Riverside Cemetery, where Wolfe and members of his family, as well as some of the people he fictionalized in his novels, are buried.

The center of the celebration is the Thomas Wolfe Memorial State Historic Site, the boarding house run by his mother, where Thomas Wolfe grew up. It still has the sign of his mother's time hanging over the porch, "Old Kentucky Home." In his famous first novel, *Look Homeward, Angel*, published in 1929, Wolfe fictionalized Asheville as Altamont and called the boarding house "Dixieland."

Other works by Wolfe include *Of Time and the River*, published in 1935, and *The Web and the Rock* and *You Can't Go Home Again*, both published after his death in 1938.

**CONTACT:**  
Thomas Wolfe Memorial State  
Historic Site  
52 N. Market St.  
Asheville, NC 28801  
828-253-8304; fax: 828-252-8171  
wolfe@ncsl.dcr.state.nc.us or  
WolfeMemorial@worldnet.att.  
net  
www.ah.dcr.state.nc.us/sec  
tions/hs/wolfe/wolfe.htm  
and www.wolfememorial.  
com/

◆ 2445 ◆ **Women's Day, International**

March 8

Not only is this day commemorating women one of the most widely observed holidays of recent origin, but it is unusual in that it began in the United States and was adopted by

many other countries, including the former U.S.S.R. and the People's Republic of China. This holiday has its roots in the March 8, 1857, revolt of American women in New York City, protesting conditions in the textile and garment industries, although it wasn't proclaimed a holiday until 1910.

In Great Britain and the United States, International Women's Day is marked by special exhibitions, films, etc., in praise of women. In the former U.S.S.R., women received honors for distinguished service in industry, aviation, agriculture, military service, and other fields of endeavor.

**CONTACT:**  
United Nations  
Global Teaching and Learning  
Project  
United Nations HQ, Rm. 931-B  
New York, NY 10017  
212-963-8589  
cyberschoolbus@un.org  
www.un.org/Pubs/CyberSchool  
Bus/days/women/

**SOURCES:**  
*AnnioHol-2000*, p. 41  
*BkFest-1937*, p. 284  
*BkFestHolWrld-1970*, p. 73  
*FolkWrldHol-1999*, p. 205  
*OxYear-1999*, p. 111

◆ 2446 ◆ **Wood Art Festival, Grant**

Second Sunday in June

American artist Grant Wood (1892-1942) is best known for his painting, *American Gothic*, of a dour-looking farmer holding a pitchfork as he stands with his daughter in front of their 19th-century Gothic revival farmhouse. The annual Grant Wood Art Festival in Stone City-Anamosa, Iowa, celebrates the area's heritage as "Grant Wood Country" with juried art exhibits, children's and adults' "Art Happenings," dramatic and musical presentations, and guided bus tours of Stone City.

Born in Anamosa, Wood traveled to Europe several times, where he was exposed to Flemish and German primitive art. But he eventually returned to Iowa to paint the scenes he knew best in the clean-cut, realistic style for which he became famous. He established an art colony in the Stone City valley in 1932-33, and replicas of the colorful ice wagons used as housing by the students and instructors serve as a backdrop for the exhibits of contemporary artists during the festival.

The original *American Gothic*—one of the most widely parodied paintings in the world—is on display at the Chicago Art Institute.

**CONTACT:**  
Grant Wood Art Festival, Inc.  
124 E. Main St.  
Anamosa, IA 52205  
800-280-0773 or 319-462-4267  
staff@grantwoodartfestival.org  
www.grantwoodartfestival.org/

◆ 2447 ◆ **Wood Promenade Concerts, Henry**

Mid-July to mid-September

Popularly known as **The Proms**, the nine-week concert series that has been held in London since 1895 presents solo recitals, operas, symphonies, chamber music, and popular music to enormous audiences. Tens of thousands of listeners tune in

to the concerts on their radios or televisions, and 7,000-8,000 crowd into the Royal Albert Hall. The series is named after Henry Wood, a pianist and singing teacher who served as conductor at the Proms for 46 years and who is credited with establishing its first permanent orchestra, introducing young and aspiring musicians to the public, and attracting the primarily youthful crowd that attends the Proms every year. The idea for the series came from France, where "promenade concerts"—in other words, concerts where strolling around and socializing took precedence over listening to the music—were popular.

A highlight of the Proms is "Last Night," which occurs on a Saturday in mid-September. *Fantasia of Sea Songs*, composed by Henry Wood, is a traditional part of the Last Night program, as is a setting of Blake's "Jerusalem" and Elgar's "Pomp and Circumstance." Many festival patrons wear party hats, throw streamers, and chant rhymes similar to those heard at football games as the festival draws to a close.

**CONTACT:**  
BBC Proms  
Box Office  
Royal Albert Hall  
Kensington Gore  
London SW7 2AP United  
Kingdom  
[www.bbc.co.uk/proms/](http://www.bbc.co.uk/proms/)

**SOURCES:**  
*DictDays-1988*, p. 66  
*MusFestEurBrit-1980*, p. 58

◆ 2448 ◆ **World AIDS Day**

December 1

In order to promote more social tolerance and a greater awareness of HIV (human immunodeficiency virus) and AIDS (acquired immune deficiency syndrome), the World Health Organization (WHO) declared December 1 as World Aids Day in 1988. Every year various global agencies, including the American Association for World Health, take the lead in coordinating this day and in educating people about HIV/AIDS, which has claimed nearly 22 million lives in the 20 years since the first AIDS cases were diagnosed.

In the United States, local communities, organizations, and schools have observed World AIDS Day by displaying sections of the NAMES Project AIDS Memorial Quilt, each square of which represents an individual who has died of AIDS; exhibiting their own artwork focusing on the AIDS crisis; disseminating education and prevention materials; collecting personal care and food items for centers that serve AIDS patients; and holding candlelight memorial services, among many other events.

**CONTACT:**  
World Health Organization  
Dept. of HIV/AIDS  
20 avenue Appia  
CH-1211 Geneva 27  
Switzerland  
011-41-22-791-4530; fax: 011-41-  
22-791-4834  
[hiv-aids@who.int](mailto:hiv-aids@who.int)  
[www.who.int/hiv/en/](http://www.who.int/hiv/en/)

◆ 2449 ◆ **World Championship Crab Races**

February

A sporting event in Crescent City, Calif., featuring races of the nine- to 11-inch Dungeness crabs that are caught off this northern California coastal city. The crabs are urged down a four-foot raceway, prizes are awarded, and the winning crab gets a trip back to the harbor for a ceremonious liberation. This is also an eating event: throughout the day about 3,000 pounds of fresh cracked crab are served.

The event began in 1976, but its origins are older. Traditionally, local fishermen returned to port after a day of crabbing and celebrated the catch by racing their liveliest crabs in a chalked circle.

**CONTACT:**  
Crescent City/Del Norte County  
Chamber of Commerce  
1001 Front St.  
Crescent City, CA 95531  
800-343-8300  
[www.northerncalifornia.net](http://www.northerncalifornia.net)

◆ 2450 ◆ **World Cup**

June-July, every four years (2002, 2006, 2010, etc.)

The world series of soccer. Since 1930 (except during World War II), the international championship games have been played every four years, sandwiched between the OLYMPIC GAMES. The series was started under the auspices of the Fédération Internationale de Football Association (FIFA) and is now the best attended sporting event in the world. It's claimed that, including television viewers, more than 30 billion people watched it in 1998.

Soccer is also called football or association football; the word soccer comes from *assoc.*, an abbreviation for "association." It originated in England in the public schools (which are actually more like American private schools), and spread to universities and then into local clubs, attracting more and more working-class players. British sailors took the game to Brazil in the 1870s, and businessmen carried it to Prague and Vienna in the 1880s and 1890s. Belgium and France began an annual series of games in 1903. In 1904, international competition was such that FIFA was formed, and by 1998, it claimed more than 200 member associations in 77 nations. In 1946, the trophy was named the Jules Rimet Cup for the president of FIFA from 1921 to 1954.

From its inception the World Cup has been played on a rotating basis between Europe and the Americas, but in 2002, Korea and Japan co-hosted the World Cup in Asia for the first time.

In 1991, the first women's World Cup Tournament was held and was won by the U.S. It was the first cup ever taken by the United States.

The first World Cup was played in Montevideo, Uruguay, and Uruguay won. Brazil has won the World Cup five times; Italy and Germany have each won three times. Brazil's wins came in 1958, 1962, 1970, 1994, and 2002; the first three happened under the leadership of Edson Arantes do Nascimento, better known as Pelé and sometimes as the *Pérola Negra*, or 'Black Pearl.' A Brazilian national hero and at the time one of

the best-known athletes in the world, the 5'8" Pelé combined kicking strength and accuracy with the knack of anticipating other players' moves. He announced his retirement in 1974 but in 1975 signed a three-year \$7 million contract with the New York Cosmos; after leading them to the North American Soccer League championship in 1977, he retired for good.

**CONTACT:**  
International Federation of Association Football  
Hitzigweg 11  
Postfach 85  
Zurich CH-8030 Switzerland  
011-41-43-222-7777; fax: 011-41-43-222-7878  
contact@fifa.org  
www.fifa.com

**SOURCES:**  
*BkHolWrld-1986*, Jul 30

◆ 2451 ◆ **World Day for Water**  
*March 22*

In 1992 the UNITED NATIONS declared March 22 World Day for Water. Programs associated with the day draw attention to the ways in which proper water resource management contributes to a nation's economic and social vitality.

**CONTACT:**  
United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 2452 ◆ **World Day of Prayer**  
*First Friday in March*

The idea of designating a day for Christians to pray together was suggested in 1887 by the Presbyterian Church in the United States. Today, the observance has spread to other denominations, all of which hold the same service—translated, of course, into the appropriate language—on the first Friday in March. In each community, one church is selected for the service, and throughout the day women of all denominations come and go, each staying as long as she wishes, to take her place in this world-wide chain of prayer.

It is the Church Women United movement that organizes the observance and selects a theme upon which women around the world focus as they join together in prayer. The praying starts as soon as the sun crosses the International Date Line and travels westward around the globe.

**CONTACT:**  
Church Women United  
475 Riverside Dr., Ste. 1629  
New York, NY 10115  
800-298-5551 or 212-870-2347;  
fax: 212-870-2338  
cwu@churchwomen.org and  
WDPIC@worlddayofprayer.net  
www.churchwomen.org and  
www.worlddayofprayer.net/

**SOURCES:**  
*BkFestHolWrld-1970*, p. 47  
*DaysCustFaith-1957*, p. 67  
*RelHolCal-2004*, p. 92

◆ 2453 ◆ **World Day to Combat Desertification and Drought**  
*June 17*

In 1994 the UNITED NATIONS established World Day to Combat Desertification and Drought on June 17. The date coincides with the June 17, 1994, signing of the Convention to Combat Desertification. Observances draw attention to the need for cooperation between nations in order to stop desertification and respond to drought.

**CONTACT:**  
United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 2454 ◆ **World Development Information Day**  
*October 24*

In 1972 the United Nations established World Development Information Day on October 24. The purpose of this observance is to raise awareness about world economic development and the programs devised by the U.N. to promote development. The date was chosen to coincide with UNITED NATIONS DAY and the adoption of the International Development Strategy for the Second United Nations Development Decade.

**CONTACT:**  
United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 2455 ◆ **World Environment Day**  
*June 5*

The UNITED NATIONS General Assembly designated June 5 World Environment Day in 1972. The date was chosen because it marked the opening day of the United Nations Conference on the Human Environment in Stockholm, Sweden, which led to the establishment of the United Nations Environment Programme, based in Nairobi, Kenya. The conference was convened again 20 years later, in the hope that nations would recapture the enthusiasm of the 1972 conference and take up the challenge of preserving and enhancing the environment.

The General Assembly urges countries and organizations to mark this day with activities that educate people about threats to the environment and encourage them to strike a balance between development and concern for the earth's future.

**CONTACT:**  
United Nations  
Global Teaching and Learning  
Project  
United Nations HQ, Rm. 931-B  
New York, NY 10017  
212-963-8589  
cyberschoolbus@un.org

www.un.org/Pubs/CyberSchool  
Bus/ and www.un.org/part  
ners/civil\_society/m-envir.  
htm

United Nations Environment Pro-  
gramme  
United Nations Ave., Gigiri  
P.O. Box 30552  
Nairobi, Kenya  
011-254-2-623-128 or 011-254-2-  
623-401; fax: 011-254-2-623-692  
eisinfo@unep.org or elisabeth.gu  
ilbaud-cox@unep.org  
www.unep.org/wed/

◆ 2456 ◆ **World Eskimo-Indian Olympics**  
*Mid-July*

A gathering in Fairbanks, Alaska, of Native people from throughout the state and Canada to participate in three days of games of strength and endurance. Events include the popular blanket toss, which originated in whaling communities as a method of tossing a hunter high enough to sight far-off whales. The tossees are sometimes bounced as high as 28 feet in the air. Also on the program are a sewing competition, a seal-skinning contest, Native dancing, and such events as the knuckle-hop contest, in which contestants get on all fours and hop on their knuckles. The winner is the one who goes the farthest.

**CONTACT:**  
World Eskimo-Indian Olympics,  
Inc.  
P.O. Box 72433  
Fairbanks, AK 99707-2433  
907-452-6646; fax: 907-456-2422  
weio@weio.org  
www.weio.org/

**SOURCES:**  
*EndurHarv-1995*, p. 288  
*GdUSFest-1984*, p. 9

◆ 2457 ◆ **World Food Day**  
*October 16*

Proclaimed in 1979 by the conference of the Food and Agriculture Organization (FAO) of the UNITED NATIONS, World Food Day is designed to heighten public awareness of the world food problem and to promote cooperation in the struggle against hunger, malnutrition, and poverty. October 16 is the anniversary of the founding of the FAO in Rome, Italy, in 1945.

**CONTACT:**  
United Nations  
Dept. of Public Information  
Room S-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/partners/civil\_soci  
ety/m-food.htm

United Nations Food and Agri-  
culture Organization  
Viale delle Terme di Caracalla  
Rome, Italy  
011-39-625-852 or 011-39-610-181  
World-Food-Day@fao.org  
www.fao.org/wfd/

◆ 2458 ◆ **World Invocation Day (Festival of Goodwill)**  
*Spring, during the full moon in Sagittarius*

World Invocation Day, also known as the **Festival of Goodwill**, is a holiday observed by the Arcane School and the churches and organizations descended from it. The Arcane School was established by Alice A. Bailey in 1923 as a training school for adult men and women in meditation techniques and the development of spiritual potential.

The focus of this observance is a prayer written by Bailey, known as the Great Invocation, which is recited by people at meetings around the world. This festival is the forerunner of recent examples of "world-wide prayer meetings," such as the Harmonic Convergence in 1988.

**CONTACT:**  
The Arcane School  
120 Wall St., 24th Fl.  
New York, NY 10005  
212-292-0707; fax: 212-292-0808  
newyork@lucitrust.org  
www.lucitrust.org/

**World of Speed**  
*See Bonneville Speed Week*

◆ 2459 ◆ **World Population Day**  
*July 11*

World Population Day was established by the Governing Council of the UNITED NATIONS Development Programme to focus public attention on the issue of population growth. Schools, businesses, and organizations around the world are urged to observe July 11 with speeches, programs, and activities that address population issues and encourage people to think of solutions to the health, social, and economic problems associated with population growth. World Population Day is an outgrowth of the Day of Five Billion, which was observed on July 11, 1987, to mark the approximate date when the world's population reached five billion.

The world's population reached 6.06 billion by 2000, and could surpass eight billion by the year 2050, according to U.N. estimates.

**CONTACT:**  
United Nations  
Population Fund  
220 E. 42nd St.  
New York, NY 10017  
212-297-5020; fax: 212-557-6416  
hetle@unfpa.org  
www.unfpa.org/index.htm

◆ 2460 ◆ **World Religion Day**  
*Third Sunday in January*

A day initiated in 1950 by the National Spiritual Assembly of the Baha'i faith in the United States. The purpose was to call attention to the harmony of the world's religions and emphasize that the aims of religion are to create unity among people, to ease suffering, and to bring about peace. The day is observed with gatherings in homes, public meetings and panel discussions, and proclamations by government officials.

**CONTACT:**

Baha'i National Center  
1233 Central St.  
Evanston, IL 60201  
800-22-UNITE (8-6483) or 847-  
869-9039  
bahai-info@usbnc.org  
www.us.bahai.org/

**SOURCES:**

*AnniHol-2000*, p. 18  
*ConEncyBahai-2000*, p. 198  
*RelHolCal-2004*, p. 157

◆ 2461 ◆ **World Series**

*October*

Also known as the **Fall Classic**, this best-of-seven-games play-off is between the championship baseball teams of the American and National Leagues. Games are played in the home parks of the participating teams, but the Series is truly a national event. For many it marks the spiritual end of summer and is a uniquely American occasion—like the **FOURTH OF JULY**. At workplaces, Series betting pools are common; in the days before night telecasts, radios droned the play-by-play broadcasts.

The first World Series was played in 1903 between the Boston Red Sox and the Pittsburgh Pirates. There was a lapse in 1904, but the Series resumed in 1905 and has been played annually ever since. The seven-game format was adopted in 1922.

Highlights of the Series mirror the symbolism of life that some see in the game itself; they include moments of athletic perfection and of human error, of drama and of scandal.

The scandal came when eight team members of the Chicago White Sox (ever afterwards to be known as the Black Sox) were accused of conspiring with gamblers to lose the 1919 World Series. Star left fielder "Shoeless" Joe Jackson admitted his part in the scandal, and on leaving court one day, heard the plea of a tearful young fan, "Say it ain't so, Joe."

Brooklyn Dodgers catcher Mickey Owen brought groans from fans with an error that has resounded in Series history. He let a ball get away from him—in 1941, in the ninth inning, on the third strike, with the Dodgers ahead of the New York Yankees by one run. The Yankee team revived and went on to win. Fifteen years later, in 1956, Yankee pitcher Don Larsen gave fans a rare thrill when he pitched a perfect game (no hits, no walks, no runners allowed on base) against the Dodgers, beating them 2-0. It remains the only perfect game pitched in a Series. Both these World Series were called Subway Series, because New York City fans could commute by subway from the Dodgers' Ebbets Field in Brooklyn to Yankee Stadium in the Bronx.

Another dramatic moment came in the 1989 Series. On Oct. 17, at 5:04 P.M., while 60,000 fans were waiting for the introduction of the players at San Francisco's Candlestick Park, an earthquake struck and the ballpark swayed. Players and fans were safely evacuated (although 67 people in other parts of the city died in the quake), and 10 days later the Series resumed in the same park. The Oakland Athletics mowed down the San Francisco Giants in four straight games.

**CONTACT:**

Office of the Baseball Commis-  
sioner  
245 Park Ave., 31st Fl.  
New York, NY 10167  
212-931-7800

**SOURCES:**

*BkHolWrld-1986*, Oct 17

www.mlb.com/NASApp/mlb/  
mlb/history/mlb\_history\_  
event.jsp?event=worldseries

◆ 2462 ◆ **World Space Week**

*October 4-10*

In 1999 the UNITED NATIONS designated October 4 through October 10 as World Space Week. The week celebrates the contributions that space science and technology have made to improving life on earth. October 4 was chosen to commemorate the former U.S.S.R.'s October 4, 1957, launch of Sputnik, the first manmade satellite in space. October 10 honors the 1967 signing of the U.N. Treaty on Principles Governing the Activities of States in the Exploration and Use of Outer Space.

**CONTACT:**

United Nations  
Dept. of Public Information  
Room 5-1070L  
New York, NY 10017  
212-963-6842; fax: 212-963-6914  
dpingo@un.org  
www.un.org/events/pap40.htm

◆ 2463 ◆ **World Wristwrestling Championships**

*Second Saturday of October*

The original world championship matches in wristwrestling, which is similar to but slightly different from armwrestling. The one-day competitions, held in Petaluma, Calif., since 1962, originated in Mike Gilardi's Saloon in 1957. A bank building has now replaced Gilardi's. The excitement generated by the first backroom bar contests led Bill Soberanes, a columnist for the *Petaluma Argus-Courier*, to transform the bar sport into an international championship.

Fifty men entered the first world championship in 1962. The final pairings that year pitted David-and-Goliath contestants Earl Hagerman, at 5'8", and Duane Benedix, 6'4". In four seconds, Hagerman won. There was only one division at that time; now there are several weight divisions for men and women. Contestants number from 250 to 300 with wrestlers coming from as far away as Australia, Germany, and Russia. The event has been viewed by a TV audience of 200 million. Sometimes there are cash prizes, sometimes not. In the past a purse of more than \$5,000 has been split among the winning contestants. But medals and trophies are always awarded.

**CONTACT:**

Petaluma Visitors Program  
800 Baywood Dr., Ste. A  
Petaluma, CA 94954  
877-2-PETALUMA (273-8258) or  
707-769-0429  
info@visitpetaluma.com  
www.visitpetaluma.com/

◆ 2464 ◆ **World's Biggest Fish Fry**

*Last full week in April*

A spring festival in Paris, Tenn., that makes use of the catfish in nearby Kentucky Lake. The fish fry began in 1954, and by the next year more than 1,600 pounds of catfish were served. Now, some 13,000 pounds of catfish are cooked, and about 100,000 people show up in this town of 10,000 to eat, fish, and look around.

Events include a car show, arts and crafts exhibits, a two-hour parade and a smaller Small Fry Parade, and the coronation of a Queen of the Tennessee Valley and a Junior King and Queen. In the Fishing Rodeo, prizes are awarded for the biggest bass and biggest crappie, which must be caught in Kentucky Lake using legal sport equipment. Besides fried fish to eat, there are hush puppies, small deep-fat fried corn meal balls; some say these were originally made and tossed to puppies to keep them from begging while meals were being prepared.

**CONTACT:**  
Paris-Henry County Chamber of  
Commerce  
P.O. Box 8  
Paris, TN 38242  
731-642-3431; fax: 731-642-3454  
pariscoc@charterbn.com  
www.paris.tn.org/ (click on 'Cal  
endar of Events')

**SOURCES:**  
*GdUSFest-1984*, p. 178

◆ 2465 ◆ **World's Championship Duck-Calling Contest and Wings Over the Prairie Festival**

*November, Thanksgiving week*

An annual sporting event in Stuttgart, Ark., the "Rice and Duck Capital of the World." The first duck-calling contest was held in 1936 and attracted 17 contestants. The winner that year was Thomas E. Walsh of Mississippi who was awarded a hunting coat valued at \$6.60. Today, there are hundreds of participants in the various calling events (including the women's, intermediate, and junior world's championships). The main World's Championship contest is limited to between 50 and 80 callers who have qualified in sanctioned state and regional calling events. These elite duck callers vie for a prize package worth \$15,000. This celebration of the waterfowl hunting season is held when the rice fields around Stuttgart have been harvested and the ducks have ample opportunity for feeding. The duck hunting here is billed as the finest in the world.

Ducks are called by blowing a "duck call," a device about the size of a cigar. Originally the callers had to demonstrate four calls—the open-water call, the woods call, the mating call, and the scare call. Now contestants are judged on the hail, or long-distance, call; the mating, or lonesome-duck, call; the feed, or chatter, call; and the comeback call. Judges sit behind a screen so they can't see the contestants. And since 1955, a "Champion of Champions" contest for former World Champions has been staged every five years.

The related events that have sprung up around the contest have been formalized as the Wings Over the Prairie Festival. Included are fun shoots, an arts and crafts fair, a sportsmen's dinner and dance, a 10K race, children's duck-call clinics, and a duck-gumbo cookoff. In 1957 the Grand Prairie Beauty Pageant debuted in which a Queen Mallard is crowned.

**CONTACT:**  
Stuttgart Chamber of Commerce  
507 S. Main  
Stuttgart, AR 72160  
870-673-1602  
www.stuttgarktarkansas.com/

◆ 2466 ◆ **World's Largest Salmon Barbecue**

*Late June or early July*

Some 5,000 pounds of salmon are barbecued for close to 5,000 visitors in the city of Fort Bragg on the northern coast of California. Besides salmon freshly caught in local waters and freshly barbecued, the menu offers corn on the cob, salad, hot bread and ice cream. The feasting is followed by fireworks and dancing. The event is sponsored by the Salmon Restoration Association of California, and proceeds from it help restore the once abundant salmon runs on the rivers of the area.

**CONTACT:**  
Salmon Restoration Association  
brad@salmonrestoration.com  
www.salmonrestoration.com/  
bbqmain.html

◆ 2467 ◆ **Wright Brothers Day**

*December 17*

It was on the morning of December 17, 1903, that Wilbur and Orville Wright became the first men to fly and control a powered heavier-than-air machine. Orville Wright took his turn at piloting on this particular day and his historic 12-second flight (120 feet) near Kitty Hawk, North Carolina, was witnessed by only a handful of observers. It wasn't until the brothers went on to set additional flight records that they received widespread acclaim for their achievements. Their original plane (patented in 1906) can be seen today at the National Air and Space Museum in Washington, D.C.

Although Wright Brothers Day has been observed in one way or another and under various names throughout the United States almost since the flight took place, the more notable observations include the annual Wright Brothers Dinner held in Washington, D.C., by the National Aeronautic Association. Celebrations are also held in North Carolina at Kitty Hawk and in Dayton, Ohio, where the brothers were born and where they opened their first bicycle shop in 1892.

Events on December 17 traditionally include a "flyover" by military aircraft and a special ceremony held at the Wright Brothers National Memorial, a 425-acre area that features a 60-foot granite pylon on top of Kill Devil Hill, where the Wright Brothers' camp was located. The flyover takes place at precisely 10:35 A.M., the time of the original flight in 1903.

A week of special events in 2003 marked the 100th anniversary of the Wright brothers' flight. There were aviation exhibits and programs, air shows and fly-bys, and visiting astronauts. An attempted re-enactment of the original flight, however, was thwarted by bad weather.

**CONTACT:**  
Wright Brothers National Memorial  
National Park Service  
1401 National Park Dr.  
Manteo, NC 27954  
252-441-7430; fax: 252-441-7730  
www.nps.gov/wrbr/

**SOURCES:**  
*AmerBkDays-2000*, p. 834  
*AnnioHol-2000*, p. 210

National Air and Space Museum  
Smithsonian Institution  
Independence Ave. at 4th St.,  
S.W.  
Washington, DC 20560

202-357-2700  
www.nasm.si.edu/

First Flight Centennial Foundation  
info@firstflightcentennial.org  
www.firstflightcentennial.org/

◆ 2468 ◆ **Wurstfest (Sausage Festival)**

*Begins the Friday before the first Monday in November*

A festival billed as “The Best of the Wurst,” held in the town of New Braunfels, Tex., to celebrate the sausage-making season and recall the town’s German heritage. New Braunfels was settled in 1845 by German immigrants led by Prince Carl of Solms-Braunfels, a cousin of Queen Victoria. The prince chose lands along the Comal and Guadalupe rivers, envisioning a castle on the riverbanks. But the rigors of the wilderness proved too much, and he abandoned his castle plans and went home, while those who had followed him were left behind. They were decimated by starvation and disease, but the survivors eventually prospered, finding abundant water and rich soil.

The ten-day “salute to sausage” features polka music, German singing and dancing, arts and crafts, sporting events, a biergarten, and German food—especially sausage.

**CONTACT:**

Wurstfest Association  
P.O. Box 310309  
New Braunfels, TX 78131-0309  
800-221-4369 or 830-625-9167  
www.wurstfest.com/

◆ 2469 ◆ **Wuwuchim**

*November*

The new year for the Hopi Indians, observed in northeastern Arizona. This is thought to be the time when *Katchina* spirits emerge from *Shipap*, the underworld, to stay a short time on earth. It is the most important of Hopi rituals because it establishes the rhythms for the year to come. For several days, prayers, songs, and dances for a prosperous and safe new year are led by the priests in the *kivas*, or ceremonial chambers. The men of the tribe dance, wearing embroidered kilts, and priests from the Bear Clan chant about the time of creation. It may also serve as an initiation rite for boys.

**CONTACT:**

Hopi Cultural Center  
P.O. Box 67  
Second Mesa, AZ 86043  
520-734-2401; fax: 520-734-6651  
info@hopiculturalcenter.com

**SOURCES:**

*DictFolkMyth-1984*, p. 1185  
*EncyNatAmerRel-2001*, p. 339  
*IndianAmer-1989*, p. 265  
*RelHolCal-2004*, p. 253

# X

## ◆ 2470 ◆ Xilonen, Festival of

*Eight days beginning on June 22*

This ancient Aztec festival was held in honor of Xilonen, the goddess of maize (corn); she is also known as Chicomecoatl. Like many other Aztec ceremonies, this one involved human sacrifice. Each night unmarried girls formed a procession to a temple carrying young green corn as an offering to the goddess. They wore their hair long and loose, which represented their unmarried status and also may have been suggestive of the long tassles of ripe corn. A slave girl was chosen to represent the goddess and dressed to resemble her. On the last night she was sacrificed in a ceremony for Xilonen.

### SOURCES:

*CelebNature-1969*, p. 137  
*DictFolkMyth-1984*, p. 216  
*GodsSymbAncMex-1993*, p. 60

## ◆ 2471 ◆ Xipe Totec, Festival of

*March*

Among the Aztec Indians of Mexico, Xipe Totec was a god of war. The observance of his festival, also known as **Tlacaxipehualiztli**, took place in March according to the Gregorian calendar. Xipe Totec was often referred to as “Our Lord the Flayed One” (or, “the Flayer”), and statues and other images of him show the god wearing a human skin.

The Festival of Xipe Totec was an occasion for Aztec warriors to mimic the god. They killed their prisoners of war, often cutting their hearts out, and removed their skins from their bodies. They would then wear these skins for the entire 20-day month and hold mock battles, after which they would discard the now-rotting skins into caves or bury them.

Many scholars have noticed an agricultural metaphor in this practice—likening the wearing of human skin to the process by which a seed grows inside a rotting hull before emerging as a fresh shoot—but more recent scholarship has tended to discredit any connection between Xipe Totec, the donning of skins, and Aztec agricultural rituals.

### SOURCES:

*CelebNature-1969*, p. 136  
*GodsSymbAncMex-1993*, p. 188



# Y

## ◆ 2472 ◆ Yale-Harvard Regatta

*Usually during first weekend in June*

This famous college crew race has been held since 1865 between arch-rivals Yale and Harvard on the Thames River (pronounced THAYMZ) in New London, Connecticut. The event, which claims to be the oldest crew competition in the country, is timed to coincide with the turning of the tide, either upriver or downriver. It begins with a two-mile freshman race, followed by a two-mile combination race featuring the best rowers from all classes. Then there is a three-mile junior varsity race. But the highlight is the four-mile varsity race.

Prior to World War II, crowds of up to 60,000 used to line the banks of the Thames to watch the race, but nowadays only a third as many come to watch—many of them by boat.

**CONTACT:**  
Harvard Crew Team website  
Box 208216  
New Haven, CT 96520-8216  
harvcrew@hcs.harvard.edu  
hcs.harvard.edu/~harvcrew/Web  
site/History/HY/

**SOURCES:**  
*GdUSFest-1984*, p. 30

## ◆ 2473 ◆ Yam Festival at Aburi

*September or October*

This is an annual harvest festival celebrating the new yam crop and Ntoa, god of the harvest, observed in the town of Aburi in Ghana's Eastern Region. The festival is preceded by a 40-day period of somberness to encourage farmers to continue overseeing the gathering of the harvest. Even funerals are considered inappropriate, although if someone does die during this time, it is customary to sacrifice a sheep to appease the god and then to hold as brief a funeral as possible. It is also forbidden for any new yam to be brought to town before the festival, since no one should enjoy the new crop until it has been presented and offered to Ntoa.

The festival begins in the morning with a purification procession: one man goes to the spring to fill a pot of water; as he carries it through the streets, another man carries a sapling and periodically dips the sapling into the water and sprinkles water along the path while saying a ritual prayer. Later in

the day a priest in a white robe emerges from the fetish house, where he has been confined throughout the 40 days, and leads a procession through the town, stopping at certain points to slice three chips off a new yam tuber he carries. It is believed that if two or more of these peelings fall with the skin side down, the year will be full of good fortune. If, however, the peelings fall with the skin side up, it bodes ill for the coming year. An attendant usually makes sure this doesn't happen, though. Then prayers and an offering of palm wine, drinking water, eggs, new yam, and a sheep are made to Ntoa, and a ceremonial feast follows.

*See also* NEW YAM FESTIVAL

**CONTACT:**  
Ghana Embassy  
3512 International Dr., N.W.  
Washington, DC 20008  
202-686-4520; fax: 202-686-4527

**SOURCES:**  
*FestGhana-1970*, p. 28

## ◆ 2474 ◆ Yancunú, Fiesta del

*December 25-January 6*

The *Baile del Yancunú* takes place in the northern coastal towns of Honduras around CHRISTMAS and EPIPHANY. Its roots lie in African folk traditions rather than in Christianity, however. It is said that performing the dance insures abundance in the coming year. This area of the country is inhabited mainly by Caribs, people who trace their ancestors back to African slaves imported from St. Vincent during the colonial era.

The dancers, all men, wear brightly colored long-sleeved shirts, skirts that resemble kilts, knee-high stockings, and masks made from metallic cloth and paint. Strings of seashells hang from various parts of their bodies, which make a rustling sound as they dance. There are six to twelve dancers in each group and four drummers who strike their instruments with their palms. Members of these groups speak in different dialects, which becomes apparent when they begin to dance, a performance they accompany by singing and yelling. Sometimes the dancers form a circle, with pairs in the center dancing the principal role.

*See also* JUNKANOO FESTIVAL

**CONTACT:**

Honduran Embassy  
3007 Tilden St., N.W.  
Washington, DC 20008  
202-966-7702; fax: 202-966-9751  
embassy@hondurasemb.org

**SOURCES:**

*FiestaTime-1965*, p. 187

◆ 2475 ◆ **Yaya Matsuri (Shouting Festival)**

*February 1-8*

Like the **KENKA MATSURI** (Quarrel Festival) held in Himeji, the Yaya Matsuri held in Owase, Japan, during the first week in February features *mikoshi*, portable shrines, carried through the streets by groups of young men who meet and deliberately crash into each other. The festival takes its name from their shouts—"Yaya! Yaya!"—as they run into one another. Although the origin of this unusual custom is not known, houses located along the route of the procession usually have to put up protective fences to ensure that their property is not damaged.

Several special events, including dances, are held during the week-long festival. On the last night, there is a ceremony at the Owase Shrine to determine who will participate in the festival the next year.

**CONTACT:**

Japan National Tourist Organization  
1 Rockefeller Pl., Ste. 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
visitjapan@jntonyc.org

**SOURCES:**

*JapanFest-1965*, p. 122

◆ 2476 ◆ **Yellow Daisy Festival**

*Second weekend in September*

A tribute to a rare flower, the yellow daisy, or *Viguiera porteri*, that blooms on Stone Mountain near Atlanta, Ga. The flowers, two and one-half feet tall, grow in granite crevices, sprouting in April and not blooming until September, when they give the mountain a golden blanket. They wilt if they are picked and seem to thrive only in the crevices. They were first discovered in 1846 by Pennsylvania missionary Thomas Porter, who sent a specimen to noted botanist Asa Gray for identification. Gray decided it was the *Viguiera* genus, comprising about 60 other species that grow largely in Central America and Mexico. The only other place in the United States the yellow daisy has been identified is California, but there the plant is larger and woodier.

The festival, held since 1969 at Georgia's Stone Mountain Park, offers tours to view the daisy and much more: one of the South's largest arts and crafts shows, live music, and children's activities.

**CONTACT:**

Stone Mountain Park  
P.O. Box 778  
Stone Mountain, GA 30086  
800-317-2006 or 770-498-5690  
www.stonemountainpark.com/

**SOURCES:**

*GdUSFest-1984*, p. 40

◆ 2477 ◆ **Yemanjá Festival**

*February 2*

A major festival of the Candomblé religion in the Rio Vermelho district of Salvador, Bahia state, Brazil. *Maes-de-santo* and *filhas-de-santo* (men and women mediums, or followers of the saints) sing and dance from daybreak on, summoning *Yemanjá*, or *Iemanjá* (the goddess of the ocean), to the festival. Offerings are placed in boats and carried down to the sea, where they are set afloat. Thousands of people flock to the coast for the festivities.

See also **NEW YEAR'S EVE IN BRAZIL**

**CONTACT:**

Bahia Tourism Authority  
Av. Simon Bolivar S/N  
Centro de Convenções da Bahia-  
1°Pisa  
CEP 41750-230  
Salvador, Bahia, Brazil  
011-5571-370-8400; fax: 011-5571-  
370-0110  
bahiatursa@bahiatursa.ba.gov.br

**SOURCES:**

*EncyRel-1987*, vol. 1, p. 104

◆ 2478 ◆ **Yemen Independence and National Days**

*May 22; November 30*

Independence Day in Yemen is November 30, a national holiday to commemorate Yemen's independence from the British. It was won on that day in 1967, when evacuation of British soldiers was complete and the leading political group, the National Liberation Front, declared the formation of the independent state of the People's Republic of South Yemen. The British had occupied key portions of the country since the 1830s.

National Day observes the official proclamation of the unification of the Yemen Arab Republic (North Yemen) and the People's Democratic Republic of Yemen (South Yemen) on May 22, 1990. An agreement to a common constitution, government, and economy between both had been signed the day before.

**CONTACT:**

Yemen Embassy  
2600 Virginia Ave., N.W., Ste.  
705  
Washington, DC 20037  
202-965-4760; fax: 202-337-2017  
information@yemenembassy.org  
www.yemenembassy.org/

**SOURCES:**

*AnnisHol-2000*, pp. 85, 198

◆ 2479 ◆ **Yemen Revolution Days**

*September 26; October 14*

Yemen observes two Revolution Days: one commemorates the revolutionary movement that overthrew the monarchy of Imam Muhammad al-Badr on September 26, 1962, and helped pave the way for the creation of the Yemen Arab Republic. Before that could occur, however, British occupation of the area remained another force impeding independence. Revolts against the British then ensued in 1962-63, and by 1967, the British granted Yemen its sovereignty (see **YEMEN INDEPENDENCE AND NATIONAL DAYS**). These revolts are commemorated on October 14.

**CONTACT:**  
Yemen Embassy  
2600 Virginia Ave., N.W., Ste.  
705  
Washington, DC 20037  
202-965-4760; fax: 202-337-2017  
information@yemenembassy.org  
www.yemenembassy.org/

**SOURCES:**  
*AnniHol-2000*, pp. 160, 172

**Yodeling Festivals**  
*See Jodlerfests*

◆ 2480 ◆ **Yom ha-Zikkaron**  
*Between April 15 and May 13; Iyyar 4*

In Israel, the **Day of Remembrance** honors those who died fighting for the establishment of the Israeli state. It is observed on the day preceding Yom ha-Atzma'ut, or ISRAEL INDEPENDENCE DAY. During Shahavit (the morning service), a candle is lit in memory of fallen soldiers, the ark is opened, and Psalm 9, "Over the death of the son," is recited. This is followed by a prayer for the war dead and other prayers for lost relatives. The service concludes with a reading of Psalm 114.

At the end of the day, sirens are sounded and a few minutes of silence are observed throughout Israel. At sundown, Yom ha-Atzma'ut begins and the mood shifts to one of celebration.

**CONTACT:**  
Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/yerushalayim/yomhazikaron/default.htm

◆ 2481 ◆ **Yom Kippur**  
*Between September 15 and October 13; Tishri 10*

Also known as the **Day of Atonement** or **Yom ha-Din**, the **Day of Judgment**, Yom Kippur is the holiest and most solemn day in the Jewish calendar, and the last of the 10 High Holy Days, or Days of Penitence (*see* TESHUVAH), that begin with ROSH HASHANAH, the Jewish New Year. It is on this day that Jews acknowledge transgressions, repent through confession, then make atonement to God to obtain his forgiveness, with the hope of being inscribed in the Book of Life. It is not uncommon for Jews to spend the entire 24 hours at the synagogue, where five services are held.

Yom Kippur is a strict day of fast; not even water may be taken from sundown to sundown. It is also a day of reconciliation for those who have done each other harm during the past year and a day of charity toward the less fortunate. It is the only fast day that is not postponed if it falls on the Sabbath.

**CONTACT:**  
Union for Reform Judaism  
Dept. of Lifelong Jewish Learning  
633 Third Ave.  
New York, NY 10017-6778  
212-650-4000

**SOURCES:**  
*AmerBkDays-2000*, p. 699  
*BkFest-1937*, p. 203  
*BkFestHolWrld-1970*, p. 6  
*BkHolWrld-1986*, Sep 28  
*DaysCustFaith-1957*, p. 246  
*DictFolkMyth-1984*, p. 1009

urj.org (click "Learning," then "Jewish Holiday")  
Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/yomkipur/default.htm

*DictWrldRel-1989*, pp. 65, 155, 390, 817  
*FolkAmerHol-1999*, p. 401  
*FolkWrldHol-1999*, p. 559  
*OxYear-1999*, p. 726  
*RelHolCal-2004*, p. 55

◆ 2482 ◆ **Yom Yerushalayim**  
*Between May 9 and June 6; Iyyar 28*

**Jerusalem Day** commemorates the capture and reunification of Jerusalem during the Six-Day War (on 28 Iyyar 5727 on the Jewish calendar—June 7, 1967), after which Israel gained possession of the Old City of Jerusalem, which had been under Jordanian rule, and other Arab lands. It is the most recent addition to the Jewish calendar and is observed primarily in Israel.

Although there are no specific rituals connected with this relatively new holiday, it is common to recite the Hallel (Psalms 115-118), Psalm 107, and the Aleinu, or concluding prayer. Because this day falls during the LAG BA-OMER period—which begins on the second night of PASSOVER and continues through SHAVUOT—the mourning customs traditionally observed during this time are suspended for the day.

**CONTACT:**  
Union of Orthodox Jewish Congregations of America  
11 Broadway  
New York, NY 10004  
212-563-4000; fax: 212-564-9058  
info@ou.org  
www.ou.org/chagim/yomyerushalayim/default.htm

◆ 2483 ◆ **York Festival and Mystery Plays**  
*July during even-numbered years*

From 1350 until 1570, a series of "mystery plays"—dramas recounting the story of mankind from the Creation to the Last Judgment—were produced in the city of York, England, on CORPUS CHRISTI by the medieval craft guilds. The event was revived in 1951. Since 1998 the plays have been staged on wagons, as they were in medieval times, which move to different sites within the city as they are performed. The York Early Music Festival, which takes place annually, incorporates the mystery plays into its program during even-numbered years.

**CONTACT:**  
York Early Music Foundation  
The National Centre for Early Music  
St. Margaret's Church  
Off Walmage  
York YO1 9TL United Kingdom  
011-44-1904-632220  
info@yorkmysteryplays.org  
www.yorkmysteryplays.org

**SOURCES:**  
*GdWrldFest-1985*, p. 97  
*IntlThFolk-1979*, p. 181  
*MusFestEurBrit-1980*, p. 64

◆ 2484 ◆ **Yorktown Day**

*October 19*

On October 19, 1781, Lord Cornwallis surrendered his British and German troops to General George WASHINGTON'S Allied American and French troops at Yorktown, Virginia. Although the peace treaty recognizing American independence was not ratified until January 14, 1784, the fighting was only sporadic in the intervening two years, and the Battle of Yorktown is widely considered to mark the end of the Revolutionary War.

There has been some sort of patriotic observance of this day since its first anniversary in 1782. But since 1949, Yorktown Day activities have been planned and sponsored by the Yorktown Day Association, composed of representatives from 13 different patriotic and government organizations.

Events held at the Colonial National Historical Park in Yorktown include a commemorative ceremony at the French Cemetery and the placing of a wreath at both the French Monument and the Monument to Alliance and Victory. There are other patriotic exercises, 18th-century tactical demonstrations, a parade of military and civilian units, and musical presentations by fife and drum units from all over the eastern United States. The events are often attended by visiting French dignitaries.

**CONTACT:**

Colonial National Historic Park  
National Park Service  
P.O. Box 210  
Yorktown, VA 23690  
757-898-2410; fax: 757-898-6346  
www.nps.gov/colo/index.htm

Liberty! Chronicle of the Revolution

Public Broadcasting Service  
1320 Braddock Pl.  
Alexandria, VA 22314  
703-739-5000

www.pbs.org/ktca/liberty/chronicle/episode5.html

**SOURCES:**

*AmerBkDays-2000*, pp. 60, 722

◆ 2485 ◆ **Young's Birthday, Brigham**

*June 1*

Often referred to as "the American Moses," Brigham Young led thousands of his religious followers across 1,000 miles of wilderness from their Illinois settlement to find refuge in what is now Salt Lake City, Utah. He became the second president of the Church of Jesus Christ of the Latter Day Saints, whose members are also known as Mormons. The anniversary of Young's birth on June 1, 1801, is observed by Mormon churches worldwide, as is July 24, the date on which he arrived in the Salt Lake Valley in 1847 (see MORMON PIONEER DAY).

**CONTACT:**

Church of Jesus Christ of Latter-Day Saints  
50 E. North Temple St.  
Salt Lake City, UT 84150  
801-240-1000  
www.lds.org

**SOURCES:**

*EncyRel-1987*, vol. 15, p. 539  
*RelHolCal-2004*, p. 126

◆ 2486 ◆ **Ysyakh**

*June 21-22*

This is a celebration of the midnight sun, observed in the Yakut region in the northeastern part of Russia on the SUMMER SOLSTICE. In 1992 the Yakut Autonomous Soviet Republic became the Republic of Sakha (the Yakut people's name for themselves) within the Russian Federation.

The festivities include foot races, horse races, and often sled dog and reindeer races. Folk dancing and feasting—primarily on boiled beef and *kumiss*, or fermented mare's milk—complete the celebration, which often goes on all night.

**CONTACT:**

Tourist Agency of the Republic of Sakha  
contact@yakutiatravel.com  
www.yakutiatravel.com/eng/interests/ysyakh.htm

Republic of Sakha web site  
www.sakha.ru/Eversion/HTMLs/ysyakh.htm

**SOURCES:**

*FolkWrldHol-1999*, p. 707

◆ 2487 ◆ **Yudu Nal**

*Fifteenth day of the sixth lunar month*

*Yudu*, which means "washing one's hair in flowing water," is a tradition that goes back to the Silla period (7th-9th centuries) in Korean history. It has been the custom on this day to go on picnics near a moving body of water, a stream, river, or waterfall, and to bathe and wash one's hair. Folklore has it that doing so will ward off fever and other heat-related ills. In any case, swimming in a cool stream is a refreshing way to beat hot summer weather. In modern times people also call this activity *mulmaji*, "greeting the water."

**SOURCES:**

*AnnCustKorea-1983*, p. 117  
*FolkWrldHol-1999*, p. 416

◆ 2488 ◆ **Yukigassen Festivals**

*February and March*

Yukigassen contests are organized snowball fights. They take place in several countries, including Japan and Finland. The Mt. ShowaShinzan International Yukigassen takes place in Sobetsu, Hokkaido Prefecture, Japan, each February. The event began in 1988, and consists of matches between two teams of seven players, each armed with ninety snowballs. Teams compete in rounds of plays until one emerges as the overall winner and is awarded a cup.

In 1995 the town of Kemijärvi, Lappi Province, Finland, inspired by its sister city of Sobetsu, began to host its own Yukigassen competition. Its festival, held in March, also attracts competitors from around the world.

**CONTACT:**

ShowaShinzan International Yukigassen Executive Committee  
Sobetsu Town Office  
Aza Takinomachi 245  
Sobetsu-cho, Usu-gun, Hokkaido  
052-0101 Japan  
011-81-142-66-2244; fax: 011-81-142-66-7001  
www.town.sobetsu.hokkaido.jp/

City of Kemijärvi  
Tourist Information  
Kuumaniemenkatu 2 A  
Kemijärvi 98100 Finland  
011-358-16-878-394; fax: 011-358-  
16-878-291  
matkailu.toimisto@kemijarvi.fi  
www.kemijarvi.fi/tapahtumat/  
yukigassen/kilpailu/uk/info/  
info.html

◆ 2489 ◆ **Yukon International Storytelling Festival**

*First weekend in June*

Storytellers have come from all over the world to regale audiences at the Yukon International Storytelling Festival in Whitehorse, Yukon, though a great many come from the polar regions. Located north of the Arctic Circle, the Yukon Territory in northwestern Canada has hosted the festival since 1988. Storytellers and other entertainers perform in three tents over the three-day event. There are also drum dances and other musical and dance performers.

*See also* STORYTELLING FESTIVAL, NATIONAL and TELLABRATION

**CONTACT:**

Yukon International Storytelling  
Festival  
P.O. Box 31722  
Whitehorse, Yukon Y1A-6L3  
Canada  
867-633-7550; fax: 867-633-3883  
yukonstory@yknet.yk.ca  
www.yukonstory.com/

**SOURCES:**

*EndurHarv-1995*, p. 261

◆ 2490 ◆ **Yule**

*December 22; December 25*

Also known as **Alban Arthan**, Yule is one of the "Lesser Sabbats" of the Wiccan year, thought to be a time when ancient believers celebrated the re-birth of the sun god and the lengthening of the days. This took place annually around the time of the WINTER SOLSTICE and lasted for 12 days.

The SABBATS are the eight holy days generally observed in modern witchcraft (Wicca) and Neopaganism. They revolve around the changing of the seasons and agricultural events, and have been celebrated outdoors with feasting, dancing, and performances of poetry, drama, and music. There are four "Greater Sabbats," falling on February 2 (*see* IMBOLC), April 30, July 31, and October 31 (*see* SAMHAIN). The Lesser Sabbats fall on the solstices and equinoxes.

Yule, or **Yule Day**, is also an old Scottish expression for CHRISTMAS day, "Yule," deriving from the old Norse word *jól*, referring to a pre-Christian winter solstice festival. CHRISTMAS EVE is sometimes referred to as "Yule-Even."

*See also* JUUL, FEAST OF

**SOURCES:**

*BkDays-1864*, vol. II, pp. 735,  
745  
*DaysCustFaith-1957*, p. 352  
*EncyChristmas-2003*, p. 843  
*FestSaintDays-1915*, pp. 9, 232  
*OxYear-1999*, p. 516  
*RelHolCal-2004*, p. 269  
*SaintFestCh-1904*, p. 40

# Z

## Zaire

See **Democratic Republic of Congo**

### ◆ 2491 ◆ **Zambia Independence Day**

*October 24*

On this day in 1964, the British colony of Northern Rhodesia became the independent Republic of Zambia, after decades of nationalist struggle.

For two days, including October 24, celebrations and parades are held all over Zambia, but the most elaborate are in the capital city of Lusaka. Labor and youth organizations march along with the armed forces with dancing and music. Various tribal dances from all over the country are performed in Independence Stadium, and there are gymnastics performances by children. October 24 is also the occasion for the final game of the annual Independence Soccer Trophy.

#### CONTACT:

Zambia Embassy  
2419 Massachusetts Ave., N.W.  
Washington, DC 20008  
202-265-9717; fax: 202-332-0826

#### SOURCES:

*AnnivHol-2000*, p. 177  
*GdWrldFest-1985*, p. 188  
*NatlHolWrld-1968*, p. 190

### ◆ 2492 ◆ **Zarthastno Diso**

*April, May, June; 11th day of Dae, the 10th Zoroastrian month*

This is the day on which the followers of Zoroaster (or Zarathustra), the Persian prophet and religious reformer, commemorate their founder's death, at one time believed to have occurred in 551 B.C. He is now believed to have lived around 1200 B.C. Zoroaster was a figure associated with occult knowledge and the practice of magic on the one hand, and on the other, with the monotheistic concept of God familiar in modern-day Christianity and Judaism. The largest group of his followers are the Parsis of India, although they can also be found in isolated areas of Iran, and elsewhere around the world.

Zoroaster's death is observed in April by the Fasli sect of Zoroastrians, in May by the Kadmi sect, and in June by the Shahenshai sect.

#### SOURCES:

*RelHolCal-2004*, p. 69

### ◆ 2493 ◆ **Zimbabwe Independence Day**

*April 18*

The major holiday in Zimbabwe, which means "stone dwelling" in Bantu. An independent constitution was written for Zimbabwe in London in 1979. The country was then known as Southern Rhodesia. Independence followed on April 18, 1980, with the first national budget adopted in July 1980. Robert Mugabe was the first prime minister.

Cecil Rhodes formed the British South Africa Company in 1889 to colonize the region, and European settlers began arriving in the 1890s. Rhodes's company governed the country until 1922 when the 34,000 European settlers chose to become a self-governing British colony. In 1923, Southern Rhodesia was annexed by the British Crown. In the fight for independence in the 1970s, black guerrilla organizations launched sporadic attacks, and thousands died in the warfare. The white minority finally consented to multiracial elections in 1980, which Mugabe won in a landslide.

Independence Day is celebrated in every city and district of the nation with political rallies, parades, traditional dances, singing, and fireworks.

#### CONTACT:

Zimbabwe Embassy  
1608 New Hampshire Ave.,  
N.W.  
Washington, DC 20009  
202-332-7100; fax: 202-438-9326  
[www.zimembassy-usa.org](http://www.zimembassy-usa.org)

#### SOURCES:

*AnnivHol-2000*, p. 63

### ◆ 2494 ◆ **Zurich Festival**

*June-July*

Originally called the Zurich May Festival, this international music, dance, and theater festival in Switzerland was founded in 1909 by Alfred Reucker, director at the time of the Zurich Opera House, because the opera season usually ended in April, and singers and actors needed more work. It was patterned after the BAYREUTH FESTIVAL, with the primary emphasis on opera, but since that time it has expanded

to include orchestral and chamber music, vocal and instrumental recitals, ballet, and art exhibits.

Past performers at the festival have included the Royal Shakespeare Company, Tokyo's Red Buddha Theatre, the Netherlands Dance Theatre, Belgium's Ballet of the 20th Century, and the Abafumi Company of Uganda. Exhibits in city museums are set up to coincide with the festival, and there are master classes for young musicians.

**CONTACT:**

Zurich Tourism  
Bahnhofbrücke 1  
Postfach  
Zurich CH-8023 Switzerland  
011-41-1-215-4000; fax: 011-41-1-215-4044  
information@zurichtourism.ch  
www.zurichtourism.ch

Zurich Festival  
c/o Opernhaus Zurich  
Matthias v. Bauszern  
Falkenstrasse 1, CH-8008 Switzerland  
011-41-1-269-9090; fax: 011-41-1-260-7025  
info-office@zuercher-festspiele.ch  
www.zuercher-festspiele.ch

◆ 2495 ◆ **Zwiebelmarkt (Onion Market)**

*Fourth Monday in November*

A great celebration of onions and the principal festival of Bern, the capital of Switzerland, known for its bear pit and mechanical clock that displays a parade of wonderful mechanical figures every hour. The onion market is said to date back to the great fire of 1405, after which farmers of the lake region of Canton Fribourg were given the right to sell their products in Bern because they helped rebuild the city. This story is probably a made-up one, since the first documented mention of onions came in the middle of the 19th century.

Farmers at hundreds of stalls offer for sale more than 100 tons of strings of onions, as well as other winter vegetables and nuts. There is a carnival spirit, with confetti battles, people dressed in disguises, and jesters doing satires of the year's events.

**CONTACT:**

Official Tourist Office of Bern  
Laupenstrasse 20/Postfach  
Bern CH-3001 Switzerland  
011-41-31-328-1228  
info-res@bernetourism.ch

**SOURCES:**

*AnnioHol-2000*, p. 199  
*FestWestEur-1958*, p. 238

◆ 2496 ◆ **Zydeco Music Festival, Southwest Louisiana**

*Early September*

The American music known as Zydeco was originally called "La La," which is Creole French for "house dance." The Creoles are the descendants of the original French and Spanish settlers of the Gulf States, particularly Louisiana. It was traditional at one time for the Creole community to help each other with harvest-related work. Once the tasks were completed, the fun would begin when they celebrated with a La La, using such instruments as the scrubboard (*frottoir*), spoons, fiddle, triangles, and an accordion to create a musical accompaniment.

Later, during hard times, a family might hold a La La on a Saturday night at their home. They would move all the furniture out of a room, charge a small fee to get in, and sell gumbo and beverages. The music played at these informal gatherings was later called "Zydeco"—from *les haricots*, the French word for snapbeans—by Clifton Chenier, a well-known Zydeco musician.

In 1981 a group of Louisiana citizens, concerned that Creole and Zydeco music was disappearing, organized the Southwest Louisiana Zydeco Music Festival. The first Zydeco Festival was held the following year in a farmer's field on the outskirts of Opelousas. Today the festival is sponsored by the Southern Development Foundation and features Creole food along with performances by well-known Zydeco bands.

**CONTACT:**

Original Southwest Louisiana Zydeco Music Festival  
457 Zydeco Rd.  
Opelousas, LA 70577  
337-942-2392

Opelousas Museum and Interpretive Center  
(contains festival archives)  
315 N. Main St.  
Opelousas, LA 70570-6201  
337-948-2589; fax: 337-948-2592

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## APPENDIX 1

## Admission Days and Facts about the States and Territories

This section lists for each of the fifty states: the date and order of admission to the Union; information about current or past admission day observances, if applicable; state nicknames, mottoes, animals, flowers, and other symbols; reference sources noting the admission day; and web sites and offices to contact for further information. This last item includes governor's offices, secretaries of state, and state libraries. For territories, listed are year of association with the U.S.; nicknames, mottoes, flowers, and other symbols; and web sites and offices to contact.

### Alabama

*Twenty-second state; admitted on December 14, 1819 (seceded from the Union on January 11, 1861, and was readmitted on June 25, 1868)*

Alabama does not observe the anniversary of its admission day, but did hold festivities in 1969 in honor of the 150th, or sesquicentennial, anniversary of statehood. There were historical pageants, a boat parade, formal balls, music, fireworks, and the issuance of a commemorative stamp. The state was named for a southern Indian tribe, possibly a subdivision of the Chickasaws.

**State capital:** Montgomery

**Nicknames:** The Heart of Dixie; The Yellowhammer State; The Camellia State

**State motto:** *Audemus jura nostra defendere* (Latin "We dare defend our rights")

**State amphibian:** Red Hills Salamander (*Phaeognathus hubrichti* Highton)

**State barbecue championship:** Demopolis Christmas on the River Barbecue Cook-Off

**State bird:** Yellowhammer or Common Flicker (*Colaptes auratus*)

**State butterfly and mascot:** Easter tiger swallowtail

**State championship horse show:** Alabama State Championship Horse Show

**State dance:** Square dance

**State fish:** **saltwater:** Tarpon (*Tarpon atlanticus*); **freshwater:** Largemouth bass (*Micropterus salmoides*)

**State flower:** Camellia (*Camellia japonica* L.)

**State fossil:** *Basilosaurus cetoides*

**State gemstone:** Star blue quartz

**State horse:** Racking horse

**State insect:** Monarch butterfly (*Danaus plexipuss*)

**State mineral:** Hematite

**State nut:** Pecan

**State reptile:** Red-bellied turtle (*Pseudemys alabamensis*)

**State rock:** Marble

**State shell:** Johnstone's Junonia (*Scaphella junonia johnstoneae*)

**State song:** "Alabama"

**State stone:** Marble

**State tree:** Southern Longleaf Pine (*Pinus palustris* Miller)

**State wildflower:** Oak-leaf Hydrangea (*Hydrangea quercifolia* Bartr.)

**More information about state symbols at:**

<http://www.archives.state.al.us/emblems/emblems.html>

**SOURCES:**

*AmerBkDays-2000*, p. 829

*AnnioHol-2000*, p. 208

**STATE OFFICES:**

State web site:

<http://www.alabama.gov/default.aspx?s=1>

[webmaster@isd.state.al.us](mailto:webmaster@isd.state.al.us)

Office of the Governor

State Capitol

600 Dexter Ave., Rm. N-104

Montgomery, 36130

334-242-7100

fax: 334-242-0937

<http://www.governor.state.al.us>

Secretary of State

P.O. Box 5616

Montgomery, 36103-5616

334-242-7200

<http://www.sos.state.al.us/>

State Library

6030 Monticello Dr.

Montgomery, 36117

334-213-3900

fax: 334-213-3993

Department of Archives and History

624 Washington Ave.

Montgomery, 36130-0100

334-242-4435

fax: 334-240-3433

<http://www.archives.state.al.us/who.html>

[dpendlet@archives.state.al.us](mailto:dpendlet@archives.state.al.us)

## Alaska

Forty-ninth state; admitted on January 3, 1959

See ALASKA DAY

**State capital:** Juneau

**Nickname:** The Last Frontier

**State motto:** North to the Future

**State bird:** Willow ptarmigan (*Lagopus lagopus*)

**State fish:** Chinook (king) salmon (*Oncorhynchus tshawytscha*)

**State flower:** Forget-me-not (*Myosotis sylvatica* or *M. scorpioides*)

**State fossil:** Woolly mammoth (*Mammuthus primigenius*)

**State gem:** Jade

**State insect:** Four spot skimmer dragonfly

**State land mammal:** Moose

**State marine mammal:** Bowhead whale (*Balaena mysticetus*)

**State mineral:** Gold

**State song:** "Alaska's Flag"

**State sport:** Dogteam racing (mushing)

**State tree:** Sitka spruce (*Picea sitchensis*)

**More information about state symbols at:**

<http://www.dced.state.ak.us/tourism/learn/statesymbols.htm>

### SOURCES:

*AmerBkDays-2000*, p. 16

*AnnivHol-2000*, p. 3

### STATE OFFICES:

State web site:

<http://www.state.ak.us/>

Office of the Governor

P.O. Box 110001

Juneau, 99811-0001

907-465-3500

fax: 907-465-3532

<http://www.gov.state.ak.us/>

Lieutenant Governor

P.O. Box 110015

Juneau, 99811-0015

907-465-3520

fax: 907-465-5400

<http://www.gov.state.ak.us/lgtgov/>

State Library

P.O. Box 110571

Juneau, 99811

907-465-2920

<http://www.library.state.ak.us/>

asl@eed.state.ak.us

## Arizona

Forty-eighth state; admitted on February 14, 1912

**State capital:** Phoenix

**Nickname:** Grand Canyon State

**State motto:** *Ditat Deus* (Latin "God Enriches")

**State amphibian:** Arizona tree frog (*Hyla eximia*)

**State bird:** Cactus wren (*Campylorhynchus brunneicapillus*)

**State colors:** Blue and gold

**State fish:** Arizona trout (*Salmo apache*)

**State flower:** Blossom of the saguaro cactus (*Carnegiea gigantea*)

**State fossil:** Petrified wood

**State gem:** Turquoise

**State mammal:** Ringtail (*Bassariscus astutus*)

**State neckwear:** Bola tie

**State reptile:** Arizona ridgenose rattlesnake (*Crotalus willardi*)

**State songs:** "Arizona March Song" and "Arizona"

**State tree:** Palo Verde (*Cercidium floridum*)

**More information about state symbols at:**

<http://www.governor.state.az.us/kids/facts.cfm>

<http://www.lib.az.us/museum/symbols.htm>

### SOURCES:

*AmerBkDays-2000*, p. 141

*AnnivHol-2000*, p. 27

### STATE OFFICES:

State web site:

<http://www.az.gov/webapp/portal/>

Office of the Governor

1700 W. Washington

Phoenix, 85007

602-542-4331

fax: 602-542-1381

<http://www.governor.state.az.us/>

Secretary of State

1700 W. Washington, 7th Fl.

Phoenix, 85007-2888

602-542-4285

<http://www.sosaz.com/>

[sosadmin@mail.sosaz.com](mailto:sosadmin@mail.sosaz.com)

State Library

1700 W. Washington, Ste. 200

Phoenix, 85007

602-542-4035

fax: 602-542-4972

<http://www.lib.az.us/index.html>

## Arkansas

Twenty-fifth state; admitted on June 15, 1836 (seceded from the Union on May 6, 1861, and was readmitted in June 1868)

The state was named for Ohio Valley Indians' name for the Quapaw Indians who lived in northern Arkansas.

**State capital:** Little Rock

**Nickname:** The Natural State

**State motto:** *Regnat populus* (Latin "The people rule")

**State beverage:** Milk

**State bird:** Mockingbird (*Mimus polyglottos*)

**State flower:** Apple blossom (*Malus sylvestris*)

**State folk dance:** Square dance

**State fruit and vegetable:** South Arkansas vine-ripe pink tomato

**State gem:** Diamond

**State insect:** Honeybee (*Apis mellifera*)

**State mammal:** White-tail deer

**State mineral:** Quartz crystal

**State musical instrument:** Fiddle

**State rock:** Bauxite

**State songs:** "Arkansas," "Arkansas (You Run Deep in Me)," "Oh Arkansas," and "The Arkansas Traveler"

**State tree:** Pine (*Pinus palustris*)

**More information about state symbols at:**

[http://www.sosweb.state.ar.us/about\\_ark.html](http://www.sosweb.state.ar.us/about_ark.html)

### SOURCES:

*AmerBkDays-2000*, p. 448

*AnnivHol-2000*, p. 101

**STATE OFFICES:**

State web site:  
<http://www.state.ar.us/>

Office of the Governor  
 State Capitol  
 Little Rock, 72201  
 501-682-2345  
 fax: 501-682-3597  
<http://www.accessarkansas.org/governor/>

Secretary of State  
 State Capitol, Rm. 256  
 Little Rock, 72201  
 501-682-1010  
<http://www.sosweb.state.ar.us/>

State Library  
 1 Capitol Mall, 5th Fl.  
 Little Rock, 72201-1085  
 501-682-2053  
 TDD: 501-682-2073  
<http://www.asl.lib.ar.us/>

**California**

*Thirty-first state; admitted on September 9, 1850*

City and state offices, banks, and public schools close in California to mark this legal holiday on the first Monday in September. Two organizations—the Native Sons of the Golden West and the Native Daughters of the Golden West—have sponsored annual programs in different locations throughout the state each year. In addition, many communities hold festivities of their own, including parades, music, food, and dancing.

- State capital:** Sacramento
- Nickname:** The Golden State
- State motto:** *Eureka* (Greek “I Have Found It”)
- State animal:** California grizzly bear (*Ursus arctos horribilis*)
- State bird:** California valley quail (*Callipepla californica*)
- State dance:** West Coast swing dance
- State fish:** South Fork golden trout (*Salmo aguabonita*)
- State folk dance:** Square dance
- State fossil:** California saber-toothed cat (*Smilodon californicus*)
- State flower:** California poppy (*Eschscholtzia californica*)
- State gemstone:** Benitoite
- State insect:** California dog-face butterfly (flying pansy)
- State marine mammal:** California gray whale (*Eschrichtius robustus*)
- State mineral:** Native gold
- State prehistoric artifact:** Chipped stone bear
- State reptile:** California desert tortoise (*Gopherus agassizii*)
- State rock:** Serpentine
- State song:** “I Love You, California”
- State trees:** Two species of California redwoods (*Sequoia sempervirens* and *Sequoia gigantea*)

**More about California’s statehood at:**  
<http://www.LearnCalifornia.org/doc.asp?ID=58>

**SOURCES:**  
*AmerBkDays-2000*, p. 636  
*AnnivHol-2000*, p. 152

**CONTACT:**  
 Native Daughters of the Golden West  
 543 Baker St.  
 San Francisco, CA 94117-1405  
 800-994-NDGW (6349)  
 415-563-9091

fax: 415-563-5230  
<http://www.ndgw.org>  
[ndgwgpo@mindspring.com](mailto:ndgwgpo@mindspring.com)  
 Native Sons of the Golden West  
 414 Mason St.  
 San Francisco, CA 94102  
 415-392-1223  
 fax: 415-392-1224  
<http://www.nsgw.org/sesqui.html>  
[nsgwgp@pacbell.net](mailto:nsgwgp@pacbell.net)

**STATE OFFICES:**  
 State web site:  
[http://www.ca.gov/state/portal/myca\\_homepage.jsp](http://www.ca.gov/state/portal/myca_homepage.jsp)

Office of the Governor  
 State Capitol Bldg.  
 Sacramento, 95814  
 916-445-2841  
 fax: 916-445-4633  
[http://www.governor.ca.gov/state/govsite/gov\\_homepage.jsp](http://www.governor.ca.gov/state/govsite/gov_homepage.jsp)  
[governor@governor.ca.gov](mailto:governor@governor.ca.gov)

Secretary of State  
 1500 11th St.  
 Sacramento, 95814  
 916-653-6814  
<http://www.ss.ca.gov/>

State Archives  
 1020 O St.  
 Sacramento, 95814  
 916-653-7715  
<http://www.ss.ca.gov/archives/archives.htm>  
[Archiveswedo@ss.ca.gov](mailto:Archiveswedo@ss.ca.gov)

State Library  
 914 Capitol Mall  
 Sacramento, 95814  
 916-654-0261  
<http://www.library.ca.gov/>  
[clsirc@library.ca.gov](mailto:clsirc@library.ca.gov)

**Colorado**

*Thirty-eighth state; admitted on August 1, 1876*

- State capital:** Denver
- Nickname:** Centennial State
- State motto:** *Nil sine Numine* (Latin “Nothing without Providence”)
- State animal:** Bighorn sheep (*Ovis canadensis*)
- State bird:** Lark bunting (*Calamospiza melanocoryus Stejneger*)
- State fish:** Greenback cutthroat trout (*Oncorhynchus clarki somias*)
- State flower:** Columbine (*Aquilegia caerulea*)
- State folk dance:** Square dance
- State fossil:** Stegosaurus
- State gem:** Aquamarine
- State grass:** Blue Gama
- State insect:** Colorado Hairstreak Butterfly (*Hypaurotis cysalus*)
- State song:** “Where the Columbines Grow”
- State tree:** Blue spruce (*Picea pungens*)

**More about state symbols at:**  
<http://www.archives.state.co.us/arcembla.html>

**SOURCES:**  
*AmerBkDays-2000*, p. 555  
*AnnivHol-2000*, p. 128  
*DictDays-1988*, p. 22

**STATE OFFICES:**

State web site:  
<http://www.state.co.us/>

Office of the Governor  
State Capitol Bldg., Rm. 136  
Denver, 80203-1792  
303-866-2471  
[http://www.state.co.us/gov\\_dir/governor\\_office.html](http://www.state.co.us/gov_dir/governor_office.html)

Secretary of State  
1560 Broadway, Ste. 200  
Denver, 80202  
303-894-2200  
fax: 303-894-2212  
TDD: 303-894-2389  
<http://www.sos.state.co.us/>  
sos.admin1@state.co.us

State Library  
201 E. Colfax Ave., Rm. 309  
Denver, 80203  
303-866-6900  
fax: 303-866-6940  
[http://www.cde.state.co.us/index\\_library.htm](http://www.cde.state.co.us/index_library.htm)

**Connecticut**

*Fifth state; adopted the U.S. Constitution on January 9, 1788*

**State capital:** Hartford  
**Nickname:** The Constitution State  
**State motto:** *Qui Transtulit Sustinet* (Latin "He Who Transplanted Still Sustains")  
**State animal:** Sperm whale (*Physeter macrocephalus*)  
**State bird:** American robin (*Turdus migratorius*)  
**State composer:** Charles Edward Ives (1874-1954)  
**State flower:** Mountain laurel (*Kalmia latifolia*)  
**State folk dance:** Square dance  
**State fossil:** *Eubrontes giganteus*  
**State hero:** Nathan Hale (1755-1776)  
**State heroine:** Prudence Crandall (1803-1890)  
**State insect:** Praying mantis (*Mantis religiosa*)  
**State mineral:** Garnet  
**State shellfish:** Eastern oyster (*Crassostrea virginica*)  
**State ship:** *USS Nautilus* (first nuclear-powered submarine)  
**State song:** "Yankee Doodle"  
**State tree:** Charter oak or white oak (*Quercus alba*)

**More about state symbols at:**  
<http://www.kids.state.ct.us/symbols.htm>

**SOURCES:**  
*AmerBkDays-2000*, p. 41  
*AnnivHol-2000*, p. 7

**STATE OFFICES:**  
State web site:  
<http://www.state.ct.us/>

Office of the Governor  
State Capitol  
210 Capitol Ave.  
Hartford, 06106  
860-566-4840  
<http://www.state.ct.us/governor/>

Secretary of State  
210 Capitol Ave., Ste. 104  
Hartford, 06106  
860-509-6200  
fax: 860-509-6209  
<http://www.sots.state.ct.us/>

State Library  
231 Capitol Ave.  
Hartford, 06106  
860-757-6500  
<http://www.cslib.org/>  
isref@cslib.org

**Delaware**

*First state; adopted the U.S. Constitution on December 7, 1787*

December 7 is Delaware Day, commemorating the day it became the first state to ratify the Constitution. In 1939 the state legislature decreed that a commission be set up to organize the annual celebration. Since then, the observance has consisted mainly of the singing of patriotic songs, recitations of the Pledge of Allegiance and "Our Heritage," a poem by Herman Hanson, and speeches and readings on the state's history.

**State capital:** Dover  
**Nicknames:** The First State; The Diamond State; The Blue Hen State  
**State motto:** Liberty and Independence  
**State bird:** Blue Hen chicken  
**State fish:** Weakfish (*Cynoscion regalis*)  
**State flower:** Peach blossom (*Prunus persica*)  
**State insect:** Ladybug (*Hippodamia convergens*)  
**State rock:** Sillimanite  
**State song:** "Our Delaware"  
**State tree:** American holly (*Ilex opaca*)

**More about state symbols at:**  
<http://www.destatemuseums.org/vc/homeworkhelp.html>

**SOURCES:**  
*AmerBkDays-2000*, p. 815  
*AnnivHol-2000*, p. 203

**STATE OFFICES:**  
State web site:  
<http://www.delaware.gov/gic@state.de.us>

Office of the Governor  
Carvel State Office Bldg.  
820 N. French St.  
Wilmington, 19801  
302-577-3210  
fax: 302-577-3118  
<http://www.state.de.us/governor/index.htm>

Secretary of State  
Carvel State Office Bldg.  
820 N. French St., 4th Fl.  
Wilmington, 19801  
302-577-8767  
fax: 302-577-2694  
<http://www.state.de.us/sos/sos.htm>

State Library  
43 S. DuPont Hwy.  
Dover, 19901  
302-739-4748  
fax: 302-739-6787  
<http://www.state.de.us/sos/library.htm>

**District of Columbia**

*Established as a municipal corporation on February 21, 1871*

**Motto:** *Justitia omnibus* (Latin, "Justice to all")  
**Flower:** American Beauty rose

**Tree:** Scarlet oak  
**Bird:** Wood thrush

**DISTRICT OFFICE:**

Government web site:  
<http://www.dc.gov/>

Mayor's Office  
John A. Wilson Bldg.  
1350 Pennsylvania Ave., N.W.  
Washington, DC 20004  
202-727-1000

**Florida**

*Twenty-seventh state; admitted on March 3, 1845 (seceded from the Union on January 10, 1861, and was readmitted on June 25, 1868)*

Florida does not hold regular admission day celebrations, but a centennial observance did occur in 1945. A three-cent stamp was issued, schools gave presentations, and there were local exhibits and commemorations. The Library of Congress hosted an exhibit on Florida from March 3 through May 31.

See also PASCUA FLORIDA DAY

**State capital:** Tallahassee

**Nicknames:** The Sunshine State; Alligator State; Everglades State; Southernmost State; Orange State

**State motto:** In God We Trust

**State animal:** Florida panther (*Felis concolor*)

**State beverage:** Orange juice

**State bird:** Mockingbird (*Mimus polyglottos*)

**State butterfly:** Zebra longwing

**State fish: freshwater:** Largemouth bass (*Micropterus salmoides*); **saltwater:** Atlantic sailfish (*Istiophorus platypterus*)

**State flower:** Orange blossom; **wildflower:** Coreopsis

**State gem:** Moonstone

**State marine mammals:** Manatee (*Trichechus manatus*) and dolphin (*Tursiops truncatus*)

**State reptile:** American alligator (*alligator mississippiensis*)

**State shell:** Horse conch (*Pleuroploca gigantea*)

**State soil:** Myakka fine sand

**State song:** "Old Folks at Home" (also known as "Swanee River")

**State stone:** Agatized coral

**State tree:** Sabal palm (*Sabal palmetto*)

**More about state symbols at:**

<http://dhr.dos.state.fl.us/symbols/>

**SOURCES:**

*AmerBkDays-2000*, p. 181

*AnnivHol-2000*, p. 38

**STATE OFFICES:**

State web site:  
<http://www.myflorida.com/>

Office of the Governor  
PL-05 The Capitol  
400 S. Monroe St.  
Tallahassee, 32399-0001  
850-488-4441  
fax: 850-487-0801

[http://www.myflorida.com/b\\_eog/owa/b\\_eog\\_www.html](http://www.myflorida.com/b_eog/owa/b_eog_www.html)

main\_page  
[fl\\_governor@myflorida.com](mailto:fl_governor@myflorida.com)

Secretary of State  
PL-02 The Capitol  
Tallahassee, 32399-0250

850-414-5500  
<http://www.dos.state.fl.us/>  
[secretary@mail.dos.state.fl.us](mailto:secretary@mail.dos.state.fl.us)

State Library  
500 S. Bronough St.  
Tallahassee, 32399  
850-487-2651  
<http://dliis.dos.state.fl.us/stlib/>

**Georgia**

*Fourth state; adopted the U.S. Constitution on January 2, 1788 (seceded from the Union on January 19, 1861, and was readmitted on July 15, 1870)*

**State capital:** Atlanta

**Nicknames:** The Empire State of the South; The Peach State; The Goober State; The Peachtree State

**State motto:** Wisdom, Justice, Moderation

**State bird:** Brown thrasher (*Toxostoma rufum*)

**State butterfly:** Tiger swallowtail (*Papilio glaucus*)

**State crop:** Peanut

**State fish:** Largemouth bass (*Micropterus salmoides*)

**State flower:** Cherokee rose (*Rosa laevigata*); **wildflower:** Azalea (*Rhododendron*)

**State folk dance:** Square dance

**State folk festival:** Georgia Folk Festival

**State folk life play:** *Swamp Gravy*

**State fossil:** Shark tooth

**State fruit:** Peach

**State game bird:** Bobwhite quail

**State gem:** Quartz

**State historic drama:** *The Reach of Song*

**State insect:** Honeybee (*Apis mellifera*)

**State marine mammal:** Right whale (*Baleana glacialis*)

**State mineral:** Staurolite

**State musical theater:** Jekyll Island Musical Theater Festival

**State 'possum:** Pogo 'possum

**State prepared food:** Grits

**State railroad museum:** Historic Railroad Shops

**State reptile:** Gopher tortoise

**State seashell:** Knobbed whelk (*Busycon carica*)

**State song:** "Georgia on My Mind"

**State tartan:** Georgia tartan

**State theater:** Springer Opera House

**State tree:** Live oak (*Quercus virginiana*)

**State vegetable:** Vidalia sweet onion

**State waltz:** "Our Georgia"

**More about state symbols at:**

[http://www.sos.state.ga.us/state\\_capitol/education\\_corner/state\\_symbols.html](http://www.sos.state.ga.us/state_capitol/education_corner/state_symbols.html)

**More about the state at:**

<http://www.sos.state.ga.us/archives/rs/ghfaq.htm>

**SOURCES:**

*AmerBkDays-2000*, p. 14

*AnnivHol-2000*, p. 3

**STATE OFFICES:**

State web site:  
<http://www.state.ga.us/>

Office of the Governor  
State Capitol Bldg., Rm. 111  
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<http://www.gagovernor.org>

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<http://www.sos.state.ga.us/>  
[sosweb@sos.state.ga.us](mailto:sosweb@sos.state.ga.us)

Dept. of Archives and History  
330 Capitol Ave., S.E.  
Atlanta, 30334  
404-656-2393  
<http://www.sos.state.ga.us/archives/>

## Hawaii

*Fiftieth state; admitted on August 21, 1959*

Hawaii's admission day anniversary is observed as a state holiday on the third Friday in August every year.

**State capital:** Honolulu

**Nicknames:** Aloha State; Paradise of the Pacific;  
Pineapple State

**State motto:** *Ua mau ke ea o ka aina i ka pono* (Hawaiian  
"The Life of the Land Is Perpetuated in Righteousness")

**State bird:** Nene (pronounced nay-nay) or Hawaiian goose  
(*Nesochen sandvicensis*)

**State fish:** Humuhumunukunuku apua'a (rectangular  
trigger fish, *Rhinecantus aculeatus*)

**State flower:** Pua aloalo (Yellow hibiscus, *Hibiscus  
brackenridgei*)

**State gem:** Black coral

**State marine mammal:** Humpback whale

**State song:** "Hawaii Pono!"

**State tree:** Kukui (Candlenut, *Aleurites moluccana*)

**More about state symbols at:**

<http://www.state.hi.us/about/symbolsandmonuments.htm>

<http://www.gohawaii.com/hoeko/school/report.html>

**About the state's history at:**

<http://www.state.hi.us/about/history.htm>

**SOURCES:**

*AmerBkDays-2000*, p. 600

*AnnivHol-2000*, p. 146

**STATE OFFICES:**

State web site:

<http://www.hawaii.gov/>

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<http://www.state.hi.us/ltgov/>

State Library

478 S. King

Honolulu, 96813-2901

808-586-3500

<http://www.hcc.hawaii.edu/hspls/hsplshp.html> (Hawaii State  
Public Library System)

## Idaho

*Forty-third state; admitted on July 3, 1890*

In 1963, Idaho held a centennial celebration marking the anniversary of its becoming a territory of the United States. From June 27 to July 6, numerous activities were sponsored by more than 165 organizations in the Boise area, including "Old Fashioned Bargain Days," balls, parades, singing, street dancing, fireworks, a rifle shoot, sports events, an art exhibit, rodeo, picnics, a poetry reading, an air show, and a historical pageant presenting memorable episodes from the state's history.

**State capital:** Boise

**Nickname:** Gem State

**State motto:** *Esto perpetua* (Latin "May it endure forever")

**State bird:** Mountain bluebird (*Sialia arctica*)

**State fish:** Cutthroat trout (*Salmo clarki*)

**State flower:** Syringa (*Philadelphus lewisii*)

**State folk dance:** Square dance

**State fossil:** Hagerman horse (*Equus simplicidens*)

**State gem:** Star garnet

**State horse:** Appaloosa

**State insect:** Monarch butterfly (*Danaus plexippus*)

**State song:** "Here We Have Idaho"

**State tree:** Western white pine (*Pinus monticola pinaceae*)

**More about state symbols at:**

<http://www2.state.id.us/gov/fyi/symbols/index.htm>

**SOURCES:**

*AmerBkDays-2000*, p. 498

*AnnivHol-2000*, p. 111

**STATE OFFICES:**

State web site:

<http://www.state.id.us/>

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State Library

325 W. State St.

Boise, 83702

208-334-2150

fax: 208-334-4016

<http://www.lili.org/isl/index.htm>

## Illinois

*Twenty-first state; admitted on December 3, 1818*

The 150th, or sesquicentennial, anniversary of Illinois' statehood was celebrated throughout the state during 1968. In December 1967, a year-long exhibit on Illinois history opened at Chicago's Field Museum of Natural History. Miniature replicas of historic rooms — Carl Sandburg's birthplace, Jane Addams's Hull House office, and the Palmer House Hotel's Silver Dollar Barber Shop of 1875 — were on display in Carson Pirie Scott

department stores. Lincoln's birthday on February 12 was observed with programs commemorating his career in Illinois. On July 4, there was a parade, drama, musical events, fireworks, and speeches at Steeleville. As part of the year-long celebration, the Old State House in Springfield was restored.

**State capital:** Springfield  
**Nicknames:** Prairie State; Land of Lincoln; Corn State  
**State motto:** State Sovereignty, National Unity  
**State animal:** White-tailed deer (*Odocoileus virginianus*)  
**State bird:** Cardinal (*Cardinalis cardinalis*)  
**State dance:** Square dance  
**State fish:** Bluegill (*Lepomis macrochirus*)  
**State flower:** Violet (*Viola*)  
**State fossil:** Tully Monster (*Tullimonstrum gregarium*)  
**State insect:** Monarch butterfly (*Danaus plexippus*)  
**State mineral:** Fluorite  
**State prairie grass:** Big bluestem (*Andropogon furcatus*)  
**State song:** "Illinois"  
**State tree:** White oak (*Quercus alba*)

**More about state symbols at:**  
<http://www100.state.il.us/facts/symbols.cfm>  
<http://www.state.il.us/kids/learn/symbols/default.htm>

**About the state's history at:**  
<http://WWW.STATE.il.us/state/facts/history.htm>

**SOURCES:**  
*AmerBkDays-2000*, p. 809  
*AnnivHol-2000*, p. 201

**STATE OFFICES:**  
 State web site:  
<http://www.state.il.us/>  
 Office of the Governor  
 207 State House  
 Springfield, 62706  
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<http://WWW.STATE.il.us/gov/>  
[governor@state.il.us](mailto:governor@state.il.us)

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 Capitol Bldg., Rm. 213  
 Springfield, 62706  
 800-252-8980 (IL only)  
 217-782-2201  
 fax: 217-785-0358  
<http://www.cyberdriveillinois.com/>

State Library  
 300 S. Second St.  
 Springfield, 62701-1796  
 800-665-5576 (IL only)  
 217-785-5600  
 TDD: 800-665-5576 (IL only)  
<http://www.cyberdriveillinois.com/library/isl/isl.html>

## Indiana

*Nineteenth state; admitted on December 11, 1816*

Indiana Day, December 11, is not a legal holiday, but has been observed sporadically since Indiana's General Assembly proclaimed the holiday in February 1925. Schools often hold commemorative programs. The sesquicentennial anniversary in 1966, however, was marked throughout that year with historical pageants and recreations of such notable events as the signing of the state's constitution.

**State capital:** Indianapolis  
**Nickname:** Hoosier State  
**State motto:** The Crossroads of America  
**State bird:** Cardinal (*Cardinalis cardinalis*)  
**State flower:** Peony (*Paeonia*)  
**State poem:** "Indiana"  
**State river:** Wabash  
**State song:** "On the Banks of the Wabash, Far Away"  
**State stone:** Indiana limestone  
**State tree:** Tulip tree (yellow poplar; *Liriodendron tulipifera*)

**More about state symbols at:**  
<http://www.IN.gov/sic/about/emblems/index.html>

**About the state's history at:**  
<http://www.IN.gov/ai/state/history.html>

**SOURCES:**  
*AmerBkDays-2000*, p. 825  
*AnnivHol-2000*, p. 206  
*DictDays-1988*, p. 59

**STATE OFFICES:**  
 State web site:  
<http://www.state.in.us/>  
 Office of the Governor  
 206 State House  
 Indianapolis, 46204  
 317-232-4567  
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<http://www.IN.gov/gov/>

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 317-232-6531  
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<http://www.IN.gov/sos/>

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 140 N. Senate Ave.  
 Indianapolis, 46204  
 317-232-3675  
 fax: 317-232-3728  
 TDD: 317-232-7763  
<http://www.statelib.lib.in.us/>

## Iowa

*Twenty-ninth state; admitted on December 28, 1846*

**State capital:** Des Moines  
**Nicknames:** The Hawkeye State; The Corn State  
**State motto:** Our Liberties We Prize, and Our Rights We Will Maintain  
**State bird:** Eastern goldfinch (*Carduelis tristis*)  
**State flower:** Wild rose (*Rosa pratincola*)  
**State song:** "The Song of Iowa"  
**State stone:** Geode  
**State tree:** Oak (*Quercus*)

**More about state symbols at:**  
<http://www.legis.state.ia.us/Pubinfo/StateSymbols/>  
[http://www.state.ia.us/governor/bios/song/iowa\\_song.html](http://www.state.ia.us/governor/bios/song/iowa_song.html)

**SOURCES:**  
*AmerBkDays-2000*, p. 859  
*AnnivHol-2000*, p. 214

**STATE OFFICES:**  
 State web site:  
<http://www.state.ia.us/>

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<http://www.state.ia.us/governor/>

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<http://www.sos.state.ia.us>

State Library  
1112 E. Grand Ave.  
Des Moines, 50319  
515-281-4105  
fax: 515-281-6191  
<http://www.silo.lib.ia.us/>

## Kansas

*Thirty-fourth state; admitted on January 29, 1861*

Kansas Day has been observed since 1877, most often in school programs about the state. The Kansas State Historical Society sponsors celebrations at the Kansas History Center in Topeka.

**State capital:** Topeka

**Nicknames:** Sunflower State; Wheat State; Jayhawk State

**State motto:** *Ad Astra per Aspera* (Latin "To the Stars Through Difficulties")

**State amphibian:** Barred tiger salamander

**State animal:** American buffalo or bison (*Bison bison*)

**State bird:** Western meadowlark (*Sturnella neglecta*)

**State flower:** Sunflower (*Helianthus annuus*)

**State insect:** Honeybee (*Apis mellifera*)

**State march:** "The Kansas March"

**State reptile:** Ornate box turtle

**State song:** "Home on the Range"

**State tree:** Cottonwood (*Populus deltoides*)

**More about state symbols at:**

<http://www.accesskansas.org/facts-history/index.html>

<http://www.accesskansas.org/governor/ksfacts.html>

### CONTACT:

Kansas State Historical Society  
6425 S.W. Sixth Ave.  
Topeka, 66615-1099  
785-272-8681  
fax: 785-272-8682  
TTY: 785-272-8683  
<http://www.kshs.org/you/ksday.htm>

### SOURCES:

*AmerBkDays-2000*, p. 95

*AnnivHol-2000*, p. 16

### STATE OFFICES:

State web site:  
<http://www.accesskansas.org/>

Office of the Governor  
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785-296-4564  
<http://www.kssos.org/>

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300 S.W. 10th Ave., Rm. 343-N  
Topeka, 66612  
800-432-3919  
785-296-3296  
fax: 785-296-6650  
<http://skyways.lib.ks.us/kansas/KSL/>

## Kentucky

*Fifteenth state; admitted on June 1, 1792*

Admission Day is not regularly observed in Kentucky, although festivities were held on the 100th, 150th, and 175th anniversaries of statehood.

**State capital:** Frankfort

**Nicknames:** The Bluegrass State; The Hemp State;

The Tobacco State; The Dark and Bloody Ground

**State motto:** United We Stand, Divided We Fall

**State bird:** Cardinal (*Cardinalis cardinalis*)

**State bluegrass song:** "Blue Moon of Kentucky"

**State butterfly:** Viceroy

**State fish:** Kentucky bass

**State flower:** Goldenrod (*Solidago nemoralis*)

**State fossil:** Brachiopod

**State gemstone:** Fresh water pearl

**State horse:** Thoroughbred

**State song:** "My Old Kentucky Home"

**State tree:** Tulip tree

**State wild animal:** Gray squirrel (*Sciurus carolinensis*)

**More about state symbols at:**

<http://gov.state.ky.us/symbols.htm>

### SOURCES:

*AmerBkDays-2000*, p. 411

*AnnivHol-2000*, p. 94

*DictDays-1988*, p. 113

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State web site:  
<http://www.kydirect.net/>

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fax: 502-564-5687  
<http://www.sos.state.ky.us/>

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300 Coffee Tree Rd.  
P.O. Box 537  
Frankfort, 40602-0537  
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fax: 502-564-5773  
<http://www.kdla.state.ky.us/>



## Louisiana

*Eighteenth state; admitted on April 30, 1812 (seceded in 1861 and was readmitted on June 25, 1868)*

**State capital:** Baton Rouge

**Nicknames:** The Pelican State; The Bayou State; Fisherman's Paradise; Child of the Mississippi; Sugar State

**State motto:** Union, Justice, and Confidence

**State amphibian:** Green tree frog (*Hyla cinerea*)

**State bird:** Eastern brown pelican (*Pelecanus erythrorhynchos*)

**State colors:** Blue, white, and gold

**State crustacean:** Crawfish

**State dog:** Louisiana Catahoula leopard dog

**State drink:** Milk

**State environmental song:** "The Gifts of Earth"

**State flower:** Magnolia; **wildflower:** Louisiana iris (*Giganticaerulea*)

**State fossil:** Petrified palm wood

**State freshwater fish:** White perch (*pomoxis annularis*)

**State gem:** Agate

**State insect:** Honeybee (*Apis mellifera*)

**State mammal:** Black bear

**State march song:** "Louisiana My Home Sweet Home"

**State musical instrument:** Diatonic ("Cajun") accordion

**State painting:** "Louisiana"

**State reptile:** Alligator

**State songs:** "Give Me Louisiana"; "You Are My Sunshine"

**State tree:** Bald cypress (*Taxodium distichum*)

**More about state symbols at:**

<http://www.sec.state.la.us/around/facts/facts-index.htm>

**More about the state at:**

<http://www.state.la.us/about.htm>

[HTTP://www.LouisianaPurchase2003.com/](http://www.LouisianaPurchase2003.com/)

### SOURCES:

*AmerBkDays-2000*, p. 329

*AnnivHol-2000*, p. 71

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State web site:

<http://www.state.la.us/>

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fax: 225-219-4804

<http://www.state.lib.la.us/>

## Maine

*Twenty-third state; admitted on March 15, 1820*

**State capital:** Augusta

**Nicknames:** The Pine Tree State; The Lumber State; The Border State; The Old Dirigo State

**State motto:** *Dirigo* (Latin "I lead")

**State animal:** Moose (*Alces alces*)

**State berry:** Wild blueberry

**State bird:** Chickadee (*Parus atricapillus*)

**State cat:** Maine coon cat

**State fish:** Landlocked salmon (*Salmo salar*)

**State flower:** White pine cone and tassel (*Pinus strobus*)

**State fossil:** *Pertica quadrifaria*

**State gemstone:** Tourmaline

**State herb:** Wintergreen (*Gaulthoria procumbens*)

**State insect:** Honeybee (*Apis mellifera*)

**State soil:** Chesuncook Soil Series

**State song:** "State of Maine Song"

**State tree:** Eastern white pine (*Pinus strobus*)

**More about state symbols at:**

<http://www.state.me.us/sos/kids/allabout/symbols/symbols.htm>

### SOURCES:

*AmerBkDays-2000*, p. 204

*AnnivHol-2000*, p. 44

### STATE OFFICES:

State web site:

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TTY: 207-287-5622

<http://www.state.me.us/msl/>

## Maryland

*Seventh state; adopted the U.S. Constitution on April 28, 1788*

See MARYLAND DAY

**State capital:** Annapolis

**Nicknames:** The Old Line State; Free State

**State motto:** *Fatti maschii, parole femine* (Latin "Strong deeds, gentle words")

**State bird:** Baltimore oriole (*Icterus galbula*)

**State boat:** Skipjack

**State cat:** Calico

**State crustacean:** Maryland blue crab (*Callinectes sapidus*)

**State dinosaur:** *Astrodon johnstoni*

**State dog:** Chesapeake Bay retriever

**State drink:** Milk

**State fish:** Rockfish or striped bass (*Morone saxatilis*)

**State flower:** Black-eyed Susan (*Rudbeckia hirta*)  
**State folk dance:** Square dance  
**State fossil shell:** *Ecphora gardnerae gardnerae*  
**State insect:** Baltimore checkerspot butterfly (*Euphydryas phaeton*)  
**State reptile:** Diamondback terrapin turtle (*Malaclemys terrapin*)  
**State song:** "Maryland, My Maryland"  
**State sport:** Jousting  
**State summer theater:** Olney Theatre (Montgomery County)  
**State theater:** Center State (Baltimore)  
**State tree:** White oak (*Quercus alba*)

**More about state symbols at:**

<http://www.mdarchives.state.md.us/msa/mdmanual/01glance/html/symbols/00list.html>  
<http://www.sos.state.md.us/sos/kids/html/kidhome.html>

**SOURCES:**

*AmerBkDays-2000*, p. 324  
*AnnivHol-2000*, p. 70

**STATE OFFICES:**

State web site:  
<http://www.state.md.us/>

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 Baltimore, 21201  
 410-396-5430  
 fax: 410-396-1441  
<http://www.pratt.lib.md.us/slrc/GenInfo@mail.pratt.lib.md.us>

**Massachusetts**

*Sixth state; adopted the U.S. Constitution on February 6, 1788*

**State capital:** Boston  
**Nicknames:** The (Old) Bay State; The Old Colony State; The Puritan State; The Baked Bean State; The Pilgrim State  
**State motto:** *Ense petit placidam sub libertate quietem* (Latin "By the sword we seek peace, but peace only under liberty")  
**Ode of the Commonwealth:** "Ode to Massachusetts"  
**State bean:** Baked navy bean  
**State berry:** Cranberry (*Vaccinium macrocarpon*)  
**State beverage:** Cranberry juice  
**State bird:** Black-capped chickadee (*Penthestes atricapillus*)  
**State building and monument stone:** Granite  
**State cat:** Tabby cat (*Felis familiaris*)  
**State ceremonial march:** "The Road to Boston"  
**State cookie:** Chocolate chip  
**State designation of citizens:** Bay Staters  
**State dessert:** Boston cream pie

**State dog:** Boston terrier (*Canis familiaris bostenensis*)  
**State explorer rock:** Dighton Rock  
**State fish:** Cod (*Gadus morrhua*)  
**State flower:** Mayflower (also called ground laurel or trailing arbutus, *Epigaea regens*)  
**State folk dance:** Square dance  
**State glee club song:** "The Great State of Massachusetts"  
**State folk hero:** Johnny Appleseed  
**State folk song:** "Massachusetts"  
**State fossil:** Theropod dinosaur tracks  
**State game bird:** Wild turkey (*Meleagris gallopavo*)  
**State gem:** Rhodonite  
**State heroine:** Deborah Sampson (1760-1827; while disguised as a man under the name of Robert Shurtleff, she fought with the Continental Army against the British)  
**State historical rock:** Plymouth Rock  
**State horse:** Morgan horse (*Equus caballus morganensis*)  
**State insect:** Ladybug (*Hippodamia convergens*)  
**State marine mammal:** Right whale (*Eubabalena glacialis*)  
**State mineral:** Babingtonite  
**State muffin:** Corn muffin  
**State patriotic song:** "Massachusetts (Because of You Our Land Is Free)"  
**State poem:** "Blue Hills of Massachusetts"  
**State polka song:** "Say Hello to Someone from Massachusetts"  
**State rock:** Roxbury pudding stone (Roxbury conglomerate)  
**State shell:** New England neptune (*Neptuna lyrata decemcostata*)  
**State soil:** Paxton soil series  
**State song:** "All Hail to Massachusetts"  
**State tree:** American elm (*Ulmus americana*)

**More about state symbols at:**

<http://www.state.ma.us/sec/cis/cismaf/mafidx.htm>

**SOURCES:**

*AmerBkDays-2000*, p. 121  
*AnnivHol-2000*, p. 23

**STATE OFFICES:**

State web site:  
<http://www.state.ma.us/>  
<http://www.mass.gov/>

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 TDD/TTY: 617-727-0917  
<http://www.state.ma.us:80/lib/homepage.htm>

## Michigan

*Twenty-sixth state; admitted on January 26, 1837*

The anniversary of Michigan's statehood was previously observed as Michigan Day, but is no longer a holiday.

**State capital:** Lansing

**Nicknames:** The Great Lakes State; The Wolverine State; Winter Wonderland; the Upper Peninsula is often referred to as the Land of Hiawatha

**State motto:** *Si quaeris peninsulam amoenam, circumspice* (Latin "If you seek a pleasant peninsula, look about you")

**State bird:** Robin (*Turdus migratorius*)

**State fish:** Brook trout (*Salvelinus fontinalis*)

**State flower:** Apple blossom (*Malus sylvestris*); **wildflower:** Dwarf lake iris (*Iris lacustris*)

**State game mammal:** Whitetailed deer (*Odocoileus virginianus*)

**State gem:** Chlorastrolite

**State reptile:** Painted turtle (*Chrysemys picta*)

**State soil:** Kalkaska Soil Series

**State song:** "Michigan, My Michigan" (unofficial)

**State stone:** Petosky stone (*Hexagonaria pericarnata*)

**State tree:** White pine (*Pinus strobus*)

### More about state symbols at:

<http://www.state.mi.us/AboutMichigan.asp?ref=home>  
[http://www.michigan.gov/emi/0,1303,7-102-116\\_356\\_366-2722—CI,00.html](http://www.michigan.gov/emi/0,1303,7-102-116_356_366-2722—CI,00.html)

### SOURCES:

*AmerBkDays-2000*, p. 90  
*AnnivHol-2000*, p. 15

### STATE OFFICES:

State web site:  
<http://www.michigan.gov/>

Office of the Governor  
 P.O. Box 30013  
 Lansing, 48909  
 517-335-7858  
 fax: 517-335-6863  
<http://www.michigan.gov/gov>

Secretary of State  
 Dept. of State  
 Lansing, 48918  
<http://www.michigan.gov/sos/>  
[secretary@michigan.gov](mailto:secretary@michigan.gov)

State Library  
 717 W. Allegan  
 P.O. Box 30007  
 Lansing, 48909-7507  
 517-373-1580  
 fax: 517-373-5700  
<http://www.libofmich.lib.mi.us/index.html>

## Minnesota

*Thirty-second state; admitted on May 11, 1858*

**State capital:** St. Paul

**Nicknames:** North Star State; Gopher State; Bread and Butter State; The Land of 10,000 Lakes

**State motto:** *L'Etoile du Nord* (French "The North Star")

**State bird:** Common loon (*Gavia immer*)

**State butterfly:** Monarch (*Danaus plexippus*)

**State drink:** Milk

**State fish:** Walleye (*Stizostedion v. vitreum*)

**State flower:** Pink and white lady's slipper (*Cypripedium reginae*)

**State gem:** Lake Superior agate

**State grain:** Wild rice or manomin (*Zizania aquatica*)

**State muffin:** Blueberry muffin

**State mushroom:** Morel or sponge mushroom (*Morchella esculenta*)

**State song:** "Hail! Minnesota"

**State tree:** Norway (red) pine (*Pinus resinosa*)

### More about state symbols at:

<http://www.state.mn.us/aam/>  
<http://www.sos.state.mn.us/student/symbols.html>

### SOURCES:

*AmerBkDays-2000*, p. 357  
*AnnivHol-2000*, p. 80

### STATE OFFICES:

State web site:  
<http://www.state.mn.us/>

Office of the Governor  
 State Capitol, Rm. 130  
 St. Paul, 55155  
 800-657-3717  
 651-296-3391  
 fax: 651-296-2089  
 TDD: 800-657-3598 or 651-296-0075  
<http://www.mainserver.state.mn.us/governor/>

Secretary of State  
 180 State Office Bldg.  
 St. Paul, 55155  
 651-296-2803 or 877-551-6767  
 fax: 612-296-9073  
 TTY: 800-627-3529  
<http://www.sos.state.mn.us/>  
[secretary.state@state.mn.us](mailto:secretary.state@state.mn.us)

State Library System  
 500 Centennial Bldg.  
 St. Paul, 55155  
<http://www.state.mn.us/libraries/calco.html>

## Mississippi

*Twentieth state; admitted on December 10, 1817 (seceded on January 9, 1861, and was readmitted on February 23, 1870)*

No admission day celebrations occur, but in 1917 the state held centennial ceremonies including speeches and music. On the sesquicentennial, or 150th, anniversary in 1967, there were exhibits at the Old Capitol Building museum, and efforts got underway to preserve state historical documents (including appropriating \$1,120,000 for building a new archives center).

**State capital:** Jackson

**Nicknames:** The Magnolia State; Eagle State; Border-Eagle State; Bayou State; Mud-cat State

**State motto:** *Virtute et armis* (Latin "By valor and arms")

**State beverage:** Milk

**State bird:** Mockingbird (*Mimus polyglottos*)

**State butterfly:** Spicebush swallowtail (*Papilio troilus*)

**State fish:** Largemouth or black bass (*Micropterus salmoides*)

**State flower:** Magnolia blossom (*Magnolia grandiflora*)

**State fossil:** Prehistoric whale

**State insect:** Honeybee (*Apis mellifera*)

**State mammal:** land: White-tailed deer (*Odocoileus virginianus*); water: Bottle-nosed dolphin (*Tursiops truncatus*)

**State shell:** Oyster shell (*Crassostrea virginica*)

**State song:** "Go, Mississippi"

**State stone:** Petrified wood

**State toy:** Teddy bear

**State tree:** Magnolia (*Magnolia grandiflora*)

**State waterfowl:** Wood duck (*Aix sponsa*)

**More about state symbols at:**

[http://www.mlc.lib.ms.us/about\\_mississippi/mississippi\\_facts/symbols.htm](http://www.mlc.lib.ms.us/about_mississippi/mississippi_facts/symbols.htm)

**More about the state at:**

[http://www.mlc.lib.ms.us/about\\_mississippi/](http://www.mlc.lib.ms.us/about_mississippi/)

**SOURCES:**

*AmerBkDays-2000*, p. 822

*AnnivHol-2000*, p. 205

**STATE OFFICES:**

State web site:

<http://www.state.ms.us/>

Office of the Governor

P.O. Box 139

Jackson, 39205

877-405-0733

601-359-3100

fax: 601-359-3741

<http://www.governor.state.ms.us/>

Secretary of State

P.O. Box 136

Jackson, 39205-0136

601-359-1350

fax: 601-359-1499

<http://www.sos.state.ms.us/>

State Library Commission

1221 Ellis Ave.

Jackson, 39209

800-MISS-LIB (647-7542)

601-359-3672

<http://www.mlc.lib.ms.us/>

[mslib@mail.mlc.lib.ms.us](mailto:mslib@mail.mlc.lib.ms.us)

## Missouri

*Twenty-fourth state; admitted on August 10, 1821*

**State capital:** Jefferson City

**Nickname:** Show Me State

**State motto:** *Salus populi suprema lex esto* (Latin "The welfare of the people shall be the supreme law")

**State bird:** Bluebird (*Sialia sialis*)

**State fish:** Channel catfish (*Ictalurus punctatus*)

**State flower:** Hawthorn blossom (*Crataegus*)

**State folk dance:** Square dance

**State fossil:** Crinoid

**State insect:** Honeybee (*Apis mellifera*)

**State land animal:** Missouri mule; **aquatic animal:** Paddlefish

**State mineral:** Galena

**State musical instrument:** Fiddle

**State rock:** Mozarkite (chert or flint rock)

**State song:** "Missouri Waltz"

**State tree:** Flowering dogwood (*Cornus florida*)

**State tree nut:** Eastern black walnut (*Juglans nigra*)

**More about state symbols at:**

<http://www.sos.state.mo.us/symbols/default.asp>

**SOURCES:**

*AmerBkDays-2000*, p. 579

*AnnivHol-2000*, p. 134

**STATE OFFICES:**

State web site:

<http://www.state.mo.us/>

Office of the Governor

Capitol Bldg., Rm. 216

P.O. Box 720

Jefferson City, 65102-0720

573-751-3222

fax: 573-751-1491

<http://www.gov.state.mo.us/index.htm>

Secretary of State

State Capitol, Rm. 208

Jefferson City, 65102

573-751-4936

<http://www.sos.state.mo.us/>

[SOSmain@sosmail.state.mo.us](mailto:SOSmain@sosmail.state.mo.us)

State Library

P.O. Box 387

Jefferson City, 65102-0387

fax: 573-751-3612

<http://www.sos.state.mo.us/library/default.asp>

## Montana

*Forty-first state; admitted on November 8, 1889*

**State capital:** Helena

**Nicknames:** Treasure State; Big Sky Country; Bonanza State;

Land of Shining Mountains; Mountain State

**State motto:** *Oro y Plata* (Spanish "Gold and Silver")

**State animal:** Grizzly bear (*Ursus arctos horribilis*)

**State ballad:** "Montana Melody"

**State bird:** Western meadowlark (*Sturnella neglecta*)

**State fish:** Black-spotted cutthroat trout (*Salmo clarki*)

**State flower:** Bitterroot (*Lewisia rediviva*)

**State fossil:** Duck-billed dinosaur (*Maiasaura peeblesorum*)

**State gems:** Yogo sapphire; Montana agate

**State grass:** Bluebunch wheatgrass (*Agropyron spicatum*)

**State song:** "Montana"

**State tree:** Ponderosa pine (*Pinus ponderosa*)

**More about state symbols at:**

<http://www.discoveringmontana.com/css/discover/history.asp>

[http://www.montanakids.com/db\\_engine/presentations/presentation.asp?pid=85&sub=Montana+State+Symbols+%28Overview%29](http://www.montanakids.com/db_engine/presentations/presentation.asp?pid=85&sub=Montana+State+Symbols+%28Overview%29)

**SOURCES:**

*AmerBkDays-2000*, p. 762

*AnnivHol-2000*, p. 187

**STATE OFFICES:**

State web site:

<http://www.discoveringmontana.com/css/default.asp>

Office of the Governor

State Capitol

Helena, 59620-0801

406-444-3111

<http://www.discoveringmontana.com/gov2/>

Secretary of State

P.O. Box 202801

Helena, 59620-2801

406-444-2034

<http://www.state.mt.us/sos/index.htm>

[sos@state.mt.us](mailto:sos@state.mt.us)

State Library

1515 Sixth Ave.

P.O. Box 201800

Helena, 59620-1800  
406-444-3115  
fax: 406-444-5612  
<http://msl.state.mt.us/>

## Nebraska

*Thirty-seventh state; admitted on March 1, 1867*

Nebraska's admission day anniversary is marked as State Day. On March 1 every year, state law requires the governor to issue a proclamation about the anniversary and call on citizens to celebrate. Schools may mark the occasion with programs about the state's history. The centennial celebration was held during much of 1967 with festivals, rodeos, pageants, and exhibits.

**State capital:** Lincoln

**Nicknames:** Cornhusker State; Tree Planters' State

**State motto:** Equality Before the Law

**State ballad:** "A Place Like Nebraska"

**State bird:** Western meadowlark (*Sturnella neglecta*)

**State fish:** Channel cutfish (*Ictalurus punctatus*)

**State flower:** Goldenrod (*Solidago serotina*)

**State folk dance:** Square dance

**State fossil:** Mammoth

**State gem:** Blue agate (blue chalcedony)

**State grass:** Little bluestem (*Schizachyrium scoparium*), also called "bunch grass" or "beard grass"

**State insect:** Honeybee (*Apis mellifera*)

**State mammal:** Whitetail deer (*Odocoileus virginianus*)

**State rock:** Prairie agate

**State soil:** Holdrege series (*Typic arguistolls*)

**State song:** "Beautiful Nebraska"

**State tree:** Cottonwood (*Populus deltoides*)

**More about state symbols at:**

<http://www.unicam.state.ne.us/bluebook/intro.htm>

**More about State Day at:**

<http://gov.nol.org/Johanns/stateday01/>

### SOURCES:

*AmerBkDays-2000*, p. 174

*AnnivHol-2000*, p. 36

### STATE OFFICES:

State web site:

<http://www.state.ne.us/>

Office of the Governor

P.O. Box 94848

Lincoln, 68509-4848

402-471-2244

fax: 402-471-6031

<http://gov.nol.org/>

Secretary of State

State Capitol Bldg., Ste. 2300

Lincoln, 68509

402-471-2554

fax: 402-471-3237

<http://www.nol.org/home/SOS/>

[sos04@nol.org](mailto:sos04@nol.org)

State Library

1200 N St., Ste. 120

Lincoln, 68508-2023

800-307-2665

402-471-2045

fax: 402-471-2083

<http://www.nlc.state.ne.us/>

## Nevada

*Thirty-sixth state; admitted on October 31, 1864*

Nevada Day is a legal holiday throughout the state observed the last Friday in October, but the most festive celebrations take place in Carson City, where the Admission Day parade has been held since 1938. There are historical Indian pageants, a costume ball, a Miss Nevada crowning, dancing, picnicking, games, and other events. Students have entered a historical essay contest since 1959, and the winners are awarded during the festivities.

**State capital:** Carson City

**Nicknames:** Silver State; Sagebrush State; Battle-Born State

**State motto:** All for Our Country

**State animal:** Desert bighorn sheep (*Ovis canadensis*)

**State artifact:** Tule duck

**State bird:** Mountain bluebird (*Sialia currucoides*)

**State colors:** Silver and blue

**State fish:** Lahontan cutthroat trout (*Salmo clarki henshawi*)

**State flower:** Sagebrush (*Artemisia tridentata*)

**State fossil:** Ichthyosaur (*Shonisaurus*)

**State grass:** Indian ricegrass (*Oryzopsis hymenoides*)

**State metal:** Silver

**State precious gemstone:** Virgin Valley Black Fire opal

**State reptile:** Desert tortoise (*Gopherus agassizii*)

**State rock:** Sandstone

**State semi-precious gemstone:** Turquoise

**State song:** "Home Means Nevada"

**State trees:** Single-leaf piñon (*Pinus monophylla*) and Bristlecone pine (*Pinus aristata*)

**More about state symbols at:**

<http://www.leg.state.nv.us/General/FACTS.cfm>

<http://dmla.clan.lib.nv.us/docs/nsla/services/nvfacts.htm>

### SOURCES:

*AmerBkDays-2000*, p. 743

*AnnivHol-2000*, p. 180

*DictDays-1988*, p. 81

### STATE OFFICES:

State web site:

<http://silver.state.nv.us/>

Office of the Governor

Capitol Bldg.

Carson City, 89701

775-684-5670

fax: 775-684-5683

<http://gov.state.nv.us/>

Secretary of State

101 N. Carson St.

Carson City, 89701

775-684-5708

<http://sos.state.nv.us/>

[sosmail@govmail.state.nv.us](mailto:sosmail@govmail.state.nv.us)

State Library

100 N. Stewart St.

Carson City, 89701-4285

800-922-2880 (Nev. only)

775-684-3360

fax: 775-684-3330

TDD: 775-687-8338

<http://dmla.clan.lib.nv.us/docs/nsla/>

## New Hampshire

*Ninth state; adopted the U.S. Constitution on June 21, 1788*

**State capital:** Concord

**Nicknames:** The Granite State; The Mother of Rivers;  
Switzerland of America; White Mountain State

**State motto:** Live Free or Die

**State amphibian:** Spotted newt (*Notophthalmus viridescens*)

**State animal:** White-tailed deer (*Odocoileus virginianus*)

**State bird:** Purple finch (*Carpodacus purpureus*)

**State butterfly:** Karner blue (*Lycaeides melissa*, subspecies *samuelis*)

**State flower:** Purple lilac (*Syringa vulgaris*);

**wildflower:** Pink lady's slipper (*Cypripedium acaule*)

**State freshwater fish:** Brook trout (*Salvelinus fontinalis*);

**saltwater game fish:** Striped bass (*Roccus saxatilis*)

**State gem:** Smoky quartz

**State insect:** Ladybug (*Hippodamia convergens*)

**State mineral:** Beryl

**State rock:** Granite

**State song:** "Old New Hampshire"

**State sport:** Skiing

**State tartan:** New Hampshire tartan

**State tree:** White birch (*Betula papyrifera*)

**More about state symbols at:**

<http://webster.state.nh.us/nhinfo/>

**SOURCES:**

*AmerBkDays-2000*, p. 466

*AnnivHol-2000*, p. 103

**STATE OFFICES:**

State web site:

<http://www.state.nh.us/>

Office of the Governor

State House, Rm. 208-214

Concord, 03301-4990

800-852-3456 (NH only)

603-271-2121

fax: 603-271-5686

<http://www.state.nh.us/governor/index.html>

Secretary of State

107 N. Main St.

Concord, 03301-4989

603-271-3242

<http://webster.state.nh.us/sos/>

State Library

20 Park St.

Concord, 03301

603-271-2144

fax: 603-271-6826

<http://webster.state.nh.us/nhsl/>

## New Jersey

*Third state; adopted the U.S. Constitution on December 18, 1787*

**State capital:** Trenton

**Nickname:** The Garden State

**State motto:** Liberty and Prosperity

**State animal:** Horse (*Equus caballus*)

**State bird:** Eastern goldfinch (*Carduelis tristis*)

**State dance:** Square dance

**State dinosaur:** *Hadrosaurus foulki*

**State fish:** Brook trout (*Salvelinus fontinalis*)

**State flower:** Purple violet (*Viola sororia*)

**State fruit:** Blueberry (*Vaccinium corymbosum*)

**State insect:** Honeybee (*Apis mellifera*)

**State memorial tree:** Dogwood (*Cornus florida*)

**State shell:** Knobbed whelk (*Busycon Caricagmelin*)

**State ship:** *A.J. Meerwald*

**State tree:** Red oak (*Quercus borealis maxima*)

**More about state symbols at:**

<http://www.njleg.state.nj.us/kids/njsym.asp>

<http://www.state.nj.us/hangout/yourworld.html>

**SOURCES:**

*AmerBkDays-2000*, p. 837

*AnnivHol-2000*, p. 210

**STATE OFFICES:**

State web site:

<http://www.state.nj.us/>

Office of the Governor

State House

P.O. Box 001

Trenton, 08625

609-292-6000

<http://www.state.nj.us/governor/>

Secretary of State

P.O. Box 300

Trenton, 08625-0300

609-984-1900

fax: 609-292-7665

<http://www.state.nj.us/state/>

State Library

185 W. State St.

P.O. Box 520

Trenton, 08625-0520

609-292-6200

fax: 609-292-2746

<http://www.njstatelib.org/>

## New Mexico

*Forty-seventh state; admitted on January 6, 1912*

New Mexico does not regularly observe the anniversary of its statehood, but in 1972, the 60th anniversary of its admission to the U.S., a commemoration was held in Santa Fe. There was a reception at the Palace of Governors, where members of the Sociedad Folklórica dressed in costumes of the 1910s.

**State capital:** Santa Fe

**Nickname:** Land of Enchantment

**State motto:** *Crescit Eundo* (Latin "It Grows as It Goes")

**State animal:** Black bear (*Ursus americanus*)

**State ballad:** "Land of Enchantment—New Mexico"

**State balloon museum:** Anderson-Abruzzo International Balloon Museum

**State bilingual song:** "New Mexico—Mi Lindo Nuevo Mexico"

**State bird:** Chaparral bird or roadrunner (*Geococcyx californianus*)

**State cookie:** Bizcochito

**State fish:** Cutthroat trout (*Salmo clarki*)

**State flower:** Yucca flower (*Yucca glauca*)

**State fossil:** Coelophysis dinosaur

**State gem:** Turquoise

**State grass:** Blue grama (*Bouteloua gracilis*)

**State insect:** Tarantula hawk wasp (*Pepsis formosa*)

**State poem:** "A Nuevo Mexico"

**State songs:** "O, Fair New Mexico" and "Asi es Nuevo Mejico"

**State tree:** Piñon or nut pine (*Pinus edulis*)  
**State vegetables:** Chile (*Capsicum annuum*) and frijol or pinto bean (*Phaseolus vulgaris*)

**More about state symbols at:**  
<http://www.state.nm.us/category/aboutnm/fastfacts.html>

**More about the state at:**  
<http://www.sos.state.nm.us/BLUEBOOK/BLUEHOME.HTM>

**SOURCES:**  
*AmerBkDays-2000*, p. 29  
*AnnivHol-2000*, p. 5

**STATE OFFICES:**  
 State web site:  
<http://www.state.nm.us/>

Office of the Governor  
 State Capitol  
 Santa Fe, 87503  
 505-827-3000  
 fax: 505-827-3026  
<http://www.governor.state.nm.us/>

Secretary of State  
 State Capitol, North Annex, Ste. 300  
 Santa Fe, 87503  
 800-477-3632  
 505-827-3600  
 fax: 505-827-3634  
<http://www.sos.state.nm.us/secstate@state.nm.us>

State Library  
 1209 Camino Carlos Rey  
 Santa Fe, 87505-9860  
 505-476-9700  
 fax: 505-476-9701  
<http://www.stlib.state.nm.us/>

## New York

*Eleventh state; adopted the U.S. Constitution on July 26, 1788*

**Capital:** Albany  
**Nickname:** The Empire State  
**State motto:** *Excelsior* (Latin "Ever upward")  
**State animal:** Beaver (*Castor canadensis*)  
**State beverage:** Milk  
**State bird:** Bluebird (*Sialia sialis*)  
**State fish:** Brook or speckled trout (*Salvelinus fontinalis*)  
**State flower:** Rose  
**State fossil:** Sea scorpion  
**State fruit:** Apple (*Malus sylvestris*)  
**State gem:** Garnet  
**State insect:** Ladybug (*Hippodamia convergens*)  
**State muffin:** Apple muffin  
**State shell:** Bay scallop (*Argopecten irradians*)  
**State tree:** Sugar maple (*Acer saccharum*)

**More about state symbols at:**  
<http://www.dos.state.ny.us/kidsroom/nysfacts/factmenu.html>

**SOURCES:**  
*AmerBkDays-2000*, p. 545  
*AnnivHol-2000*, p. 123

**STATE OFFICES:**  
 State web site:  
<http://www.state.ny.us/>

Office of the Governor  
 State Capitol

Albany, 12224  
 518-474-8390  
<http://www.state.ny.us/governor/>

Secretary of State  
 41 State St.  
 Albany, 12231-0001  
 518-474-0050  
 TTY: 518-473-7121  
<http://www.dos.state.ny.us/>  
[info@dos.state.ny.us](mailto:info@dos.state.ny.us)

State Library  
 Cultural Education Center  
 Empire State Pl.  
 Albany, 12230  
 518-474-5355  
 fax: 518-474-2718  
<http://www.nysl.nysed.gov/>

## North Carolina

*Twelfth state; adopted the U.S. Constitution on November 21, 1789 (joined the Confederacy on May 20, 1861, and was readmitted to the Union on June 25, 1868)*

**State capital:** Raleigh  
**Nicknames:** The Tarheel State; Old North State; Turpentine State  
**State motto:** *Esse quam videri* (Latin "To be rather than to seem")  
**State beverage:** Milk  
**State bird:** Cardinal (*Cardinalis cardinalis*)  
**State boat:** Shad boat  
**State colors:** Red and blue  
**State dog:** Plattsound  
**State fish:** Channel bass (*Sciaenops ocellatus*)  
**State flower:** Dogwood blossom (*Cornus florida*)  
**State gemstone:** Emerald  
**State insect:** Honeybee (*Apis mellifera*)  
**State mammal:** Gray squirrel (*Sciurus carolinensis*)  
**State reptile:** Eastern box turtle (*Terrapene carolina*)  
**State rock:** Granite  
**State shell:** Scotch bonnet (*Phalium granulatum*)  
**State song:** "The Old North State"  
**State tartan:** Carolina tartan  
**State toast:** "A Toast (to North Carolina)"  
**State tree:** Pine (*Pinus palustris*)  
**State vegetable:** Sweet potato (*Ipomoea batatas*)

**More about state symbols at:**  
<http://www.naturalsciences.org/funstuff/ncsymbols/symbols.html>  
<http://www.secretary.state.nc.us/kidspg/homepage.asp>

**SOURCES:**  
*AmerBkDays-2000*, p. 782  
*AnnivHol-2000*, p. 194

**STATE OFFICES:**  
 State web site:  
<http://www.ncgov.com/>

Office of the Governor  
 20301 Mail Service Center  
 Raleigh, 27699-0301  
 800-662-7952 (NC only)  
 919-733-5811  
 fax: 919-733-2120  
<http://www.governor.state.nc.us/>

Secretary of State  
P.O. Box 29622  
Raleigh, 27626-0622  
<http://www.secstate.state.nc.us/>

State Library  
109 E. Jones St.  
Raleigh, 27601  
919-733-3270  
fax: 919-733-5679  
<http://statelibrary.dcr.state.nc.us/ncslhome.htm>

## North Dakota

*Thirty-ninth state; admitted on November 2, 1889*

**State capital:** Bismarck  
**Nicknames:** Flickertail State; Peace Garden State; Roughrider State  
**State motto:** Liberty and Union, Now and Forever, One and Inseparable  
**State beverage:** Milk  
**State bird:** Western meadowlark (*Sturnella neglecta*)  
**State dance:** Square dance  
**State fish:** Northern pike (*Esox lucius*)  
**State flower:** Wild prairie rose (*Rosa blanda* or *R. arkansana*)  
**State fossil:** Teredo petrified wood  
**State grass:** Western wheatgrass (*Agropyron smithii*)  
**State honorary equine:** Nokota horse  
**State language:** English  
**State march:** "Flickertail March"  
**State song:** "North Dakota Hymn"  
**State tree:** American elm (*Ulmus americana*)

**More about state symbols at:**  
<http://discovernd.com/about/symbols.html>

**SOURCES:**  
*AmerBkDays-2000*, p. 748  
*AnnivHol-2000*, p. 184

**STATE OFFICES:**  
State web site:  
<http://discovernd.com/>

Office of the Governor  
600 E. Boulevard Ave.  
Bismarck, 58505-0001  
701-328-2200  
fax: 701-328-2205  
TTY-Relay ND: 800-366-6888  
TTY-Relay ND: 800-366-6889 voice  
<http://www.governor.state.nd.us/governor@state.nd.us>

Secretary of State  
600 E. Boulevard Ave., Dept. 108  
Bismarck, 58505-0500  
701-328-2900  
fax: 701-328-2992  
<http://www.state.nd.us/sec/sos@state.nd.us>

State Library  
604 E. Boulevard Ave., Dept. 250  
Bismarck, 58505-0800  
800-472-2104  
701-328-4622  
fax: 701-328-2040  
TDD: 701-328-4923 or 800-892-8622  
<http://ndsl.lib.state.nd.us/>

## Ohio

*Seventeenth state; admitted on March 1, 1803*

**State capital:** Columbus  
**Nicknames:** Buckeye State; Mother of Presidents; Gateway State  
**State motto:** With God All Things Are Possible  
**State animal:** White-tailed deer (*Odocoileus virginianus*)  
**State beverage:** Tomato juice  
**State bird:** Cardinal (*Cardinalis cardinalis*)  
**State flower:** Scarlet carnation (*Dianthus caryophyllus*);  
**wildflower:** Large white trillium (*Trillium grandiflorum*)  
**State fossil:** Trilobite  
**State gemstone:** Ohio flint  
**State insect:** Ladybird beetle (ladybug, *Hippodamia convergens*)  
**State reptile:** Black racer snake (*Coluber constrictor constrictor*)  
**State rock song:** "Hang on Sloopy"  
**State song:** "Beautiful Ohio"  
**State tree:** Buckeye (*Aesculus glabra*)

**More about state symbols at:**  
<http://www.oplin.lib.oh.us/products/ohiodefined/message.html>

**SOURCES:**  
*AmerBkDays-2000*, p. 175  
*AnnivHol-2000*, p. 36

**STATE OFFICES:**  
State web site:  
<http://www.state.oh.us/>  
  
Office of the Governor  
77 S. High St., 30th Fl.  
Columbus, 43215-6117  
614-644-3555  
<http://www.state.oh.us/gov/>

Secretary of State  
180 E. Broad St., 16th Fl.  
Columbus, 43215  
877-SOS-FILE (767-3453)  
614-466-3910  
<http://www.state.oh.us/sos/>

State Library  
274 E. First Ave.  
Columbus, 43201  
614-644-7061  
fax: 614-466-3584  
<http://winslo.state.oh.us/>

## Oklahoma

*Forty-sixth state; admitted on November 16, 1907*

Since 1921, November 16 has been designated Oklahoma Statehood Day. It has also been Oklahoma State Flag Day since 1968. In 1957, in honor of the 50th anniversary of statehood, the state legislature decreed the week of November 11-16 to be Oklahoma Week. And, in 1965, the lawmakers mandated public schools to conduct programs on the state's history and achievements on November 16.

Annual observance of the day began in 1921 under the sponsorship of the Oklahoma Heritage Association, which continues to hold a dinner at the state capital at which notable Oklahomans are inducted into the Oklahoma Hall of Fame.



Oklahoma Statehood Day is also observed annually with a ceremony at the Washington Cathedral in the nation's capital.

See also OKLAHOMA DAY

**State capital:** Oklahoma City

**Nickname:** The Sooner State

**State motto:** *Labor omnia vincit* (Latin "Labor conquers all things")

**State animal:** American buffalo (*Bison bison*)

**State beverage:** Milk

**State bird:** Scissor-tailed flycatcher (*Muscivora forficatus*)

**State butterfly:** Black swallowtail

**State children's song:** "Oklahoma, My Native Land"

**State colors:** Green and white

**State country and western song:** "Faded Love"

**State fish:** White (sand) bass (*Morone chrysops*)

**State floral emblem:** Mistletoe (*Phoradendron serotinum*)

**State folk dance:** Square dance

**State furbearer:** Raccoon

**State game animal:** White-tailed deer

**State game bird:** Wild turkey

**State grass:** Indian grass (*Sorghastrum nutans*)

**State insect:** Honey bee (*Apis mellifera*)

**State musical instrument:** Fiddle

**State percussive musical instrument:** Drum

**State poem:** "Howdy Folks"

**State reptile:** Collared lizard (mountain boomer, *Crotaphytus collaris*)

**State soil:** Port Silt Loam (*Cumulic haplustolls*)

**State song:** "Oklahoma!"

**State stone:** Barite rose (rose rock)

**State theater:** Lynn Riggs Players of Oklahoma, Inc.

**State tree:** Redbud (*Cercis canadensis*)

**State waltz:** "Oklahoma Wind"

**State wildflower:** Indian blanket (*Gaillardia pulchella*)

**More about state symbols at:**

<http://www.state.ok.us/history.html>

**SOURCES:**

*AmerBkDays-2000*, p. 773

*AnnivHol-2000*, p. 192

**CONTACT:**

Oklahoma Heritage Association

201 N.W. 14th St.

Oklahoma City, 73103

888-501-2059

405-235-4458

<http://www.oklahomaheritage.com/>

oha@telepath.com

**STATE OFFICES:**

State web site:

<http://www.youroklahoma.com/>

Office of the Governor

State Capitol Bldg., Rm. 212

Oklahoma City, 73105

405-521-2342

fax: 405-521-3353

<http://www.governor.state.ok.us/>

[governor@gov.state.ok.us](mailto:governor@gov.state.ok.us)

Secretary of State

101 State Capitol

2300 N. Lincoln Blvd.

Oklahoma City, 73105-4897

405-521-3912

fax: 405-521-3771

<http://www.sos.state.ok.us/>

State Library

200 N.E. 18th St.

Oklahoma City, 73105-3298

405-521-2502

fax: 405-525-7804

<http://www.odl.state.ok.us/>

**Oregon**

*Thirty-third state; admitted on February 14, 1859*

While Admission Day is often commemorated by programs in schools, it is not a legal holiday in Oregon.

**State capital:** Salem

**Nicknames:** Beaver State; Pacific Wonderland; Webfoot State

**State motto:** *Alis volat propriis* (Latin "She flies with her own wings"; motto since 1987); The Union (motto from 1859 to 1987)

**State animal:** Beaver (*Castor canadensis*)

**State beverage:** Milk

**State bird:** Western meadowlark (*Sturnella neglecta*)

**State colors:** Navy blue and gold

**State dance:** Square dance

**State fish:** Chinook salmon (*Oncorhynchus tshawytscha*)

**State flower:** Oregon grape (*Mahonia aquifolium*)

**State gemstone:** Oregon sunstone

**State insect:** Swallowtail butterfly (*Papilio oregonius*)

**State mushroom:** Pacific golden chanterelle (*Cantharellus formosus*)

**State nut:** Hazelnut (*Corylus avellana*)

**State rock:** Thunderegg (geode)

**State seashell:** Oregon hairy triton (*Fusitriton oregonensis*)

**State song:** "Oregon, My Oregon"

**State tree:** Douglas fir (*Pseudotsuga menziesii*)

**More about state symbols at:**

<http://bluebook.state.or.us/kids/symbols/symbols.htm>

**SOURCES:**

*AmerBkDays-2000*, p. 142

*AnnivHol-2000*, p. 27

**STATE OFFICES:**

State web site:

<http://www.oregon.gov/>

Office of the Governor

State Capitol

900 Court St., N.E.

Salem, 97301-4047

503-378-4582 (24 hours)

fax: 503-378-4863

TTY: 503-378-4859

<http://www.governor.state.or.us/>

Secretary of State

136 State Capitol

Salem, 97310-0722

503-986-1523

fax: 503-986-1616

<http://www.sos.state.or.us/>

[executive-office@sosinet.sos.state.or.us](mailto:executive-office@sosinet.sos.state.or.us)

State Library

250 Winter St., N.E.

State Library Bldg.

Salem, 97310

503-378-4243

<http://www.osl.state.or.us/home/>

## Pennsylvania

Second state; adopted the U.S. Constitution on December 12, 1787

**State capital:** Harrisburg  
**Nicknames:** Keystone State; Quaker State  
**State motto:** Virtue, Liberty, and Independence  
**State animal:** White-tailed deer (*Odocoileus virginianus*)  
**State beverage:** Milk  
**State dog:** Great Dane  
**State fish:** Brook trout (*Salvelinus fontinalis*)  
**State flagship:** U.S. Brig Niagara  
**State flower:** Mountain laurel (*Kalmia latifolia*)  
**State fossil:** *Phacops rana*  
**State game bird:** Ruffed grouse or partridge (*Bonasa umbellus*)  
**State insect:** Firefly (*Poturis pennsylvanica*)  
**State plant:** Penngift crownvetch (*Coronilla varia*)  
**State song:** "Pennsylvania"  
**State tree:** Eastern hemlock (*Tsuga canadensis*)

### More about state symbols at:

<http://www.phmc.state.pa.us/bah/pahist/symbols.asp?secid=31> (Pennsylvania Historical and Museum Commission)

### SOURCES:

*AmerBkDays-2000*, p. 827  
*AnnivHol-2000*, p. 207

### STATE OFFICES:

State web site:  
<http://www.state.pa.us/PAPower/>

Office of the Governor  
 225 Main Capitol Bldg.  
 Harrisburg, 17120  
 717-787-2500  
[http://sites.state.pa.us/PA\\_Exec/Governor/overview.html](http://sites.state.pa.us/PA_Exec/Governor/overview.html)

Secretary of Commonwealth  
 302 North Office Bldg.  
 Harrisburg, 17120  
 717-787-6458  
<http://www.dos.state.pa.us/state@pados.dos.state.pa.us>

State Library  
 Walnut St. and Commonwealth Ave.  
 P.O. Box 1601  
 Harrisburg, 17105-1601  
 717-783-5950  
 TDD: 717-772-2863  
<http://www.statelibrary.state.pa.us/libraries/site/default.asp>

## Rhode Island

Thirteenth state; adopted the U.S. Constitution on May 29, 1790

**State capital:** Providence  
**Nicknames:** The Ocean State; Little Rhody; Plantation State  
**State motto:** Hope  
**State bird:** Rhode Island red chicken  
**State flower:** Violet (*Viola palmata*)  
**State fruit:** Rhode Island greening apple  
**State mineral:** Bowenite  
**State rock:** Cumberlandite  
**State shell:** Quahaug (*Mercenaria mercenaria*)  
**State song:** "Rhode Island, It's for Me"  
**State tree:** Red maple (*Acer rubrum*)

### More about state symbols at:

<http://www.state.ri.us/rihist/riemb.htm>  
<http://www.visitrhodeisland.com/history/symbols.html>  
[http://www.state.ri.us/rhode\\_island\\_song.htm](http://www.state.ri.us/rhode_island_song.htm)

### SOURCES:

*AmerBkDays-2000*, p. 401  
*AnnivHol-2000*, p. 89

### STATE OFFICES:

State web site:  
<http://www.state.ri.us/>  
 Office of the Governor  
 222 State House  
 Providence, 02903-1196  
 401-222-2080  
 fax: 401-861-5894  
<http://www.governor.state.ri.us/>

Secretary of State  
 State House, Rm. 216  
 Providence, 02903  
 401-222-2357  
 fax: 401-222-1356  
 TDD: 401-222-2311  
[comments@sec.state.ri.us](mailto:comments@sec.state.ri.us)

State Library  
 State House, Rm. 208  
 Providence, 02903  
 401-222-2473  
 fax: 401-222-3034  
<http://www.state.ri.us/library/web.htm>

## South Carolina

Eighth state; adopted the U.S. Constitution on May 23, 1788 (seceded from the Union in December 1860, and was readmitted on June 25, 1868)

**State capital:** Columbia  
**Nicknames:** The Palmetto State; The Rice State; The Swamp State; The Iodine State  
**State mottoes:** *Animis opibusque parati* (Latin "Prepared in mind and resources"); *Dum spiro spero* (Latin "While I breathe, I hope")  
**State American folk dance:** Square dance  
**State amphibian:** Spotted salamander (*Ambystoma maculatum*)  
**State animal:** White-tailed deer (*Odocoileus virginianus*)  
**State beverage:** Milk  
**State bird:** Carolina wren (*Thryothorus ludovicianus*)  
**State botanical garden:** Botanical Garden at Clemson University  
**State butterfly:** Eastern tiger swallowtail (*Pterourus glaucus*)  
**State dance:** The shag  
**State dog:** Boykin spaniel  
**State fish:** Striped bass (*Morone saxatilis*)  
**State flower:** Yellow jessamine (*Gelsemium sempervirens*)  
**State fruit:** Peach  
**State gem:** Amethyst  
**State hospitality beverage:** South Carolina-grown tea  
**State insect:** Carolina mantid, or praying mantis (*Mantis religiosa*)  
**State music:** The spiritual  
**State railroad museum:** South Carolina Railroad Museum in Fairfield County  
**State reptile:** Loggerhead turtle (*Caretta caretta*)  
**State shell:** Lettered olive (*Oliva sayana*)  
**State songs:** "Carolina"; "South Carolina on My Mind"  
**State stone:** Blue granite  
**State tree:** Palmetto  
**State wild game bird:** Wild turkey (*Meleagris gallopavo*)

### More about state symbols at:

<http://www.leginfo.state.sc.us/scinfo/info.html>

**SOURCES:**

*AmerBkDays-2000*, p. 383  
*AnnivHol-2000*, p. 86

**STATE OFFICES:**

State web site:  
[http://www.myscgv.com/SCSGPortal/static/home\\_tem1.html](http://www.myscgv.com/SCSGPortal/static/home_tem1.html)

Office of the Governor  
 P.O. Box 11829  
 Columbia, 29211  
 803-734-9400  
 fax: 803-734-9413  
<http://www.state.sc.us/governor/>  
 governor@govoepp.state.sc.us

Secretary of State  
 P.O. Box 11350  
 Columbia, 29211  
 803-734-2170  
 fax: 803-734-1661  
<http://www.scsos.com/>

State Library  
 P.O. Box 11469  
 Columbia, 29211  
 803-734-8666  
 fax: 803-734-8676  
 TDD: 803-734-7298  
<http://www.state.sc.us/scsl/>

**South Dakota**

*Fortieth state; admitted on November 2, 1889*

- State capital:** Pierre
- Nickname:** Mount Rushmore State
- State motto:** Under God the People Rule
- State animal:** Coyote (*Canis latrans*)
- State bird:** Ring-necked pheasant (*Phasianus colchicus*)
- State fish:** Walleye (*Stizostedion vitreum*)
- State flower:** American pasque or May Day flower (*Pulsatilla hisutissima*)
- State fossil:** Triceratops
- State gem:** Fairburn agate
- State insect:** Honeybee (*Apis mellifera*)
- State jewelry:** Black Hills gold
- State mineral:** Rose quartz
- State soil:** Houdek soil
- State song:** "Hail, South Dakota"
- State tree:** Black Hills spruce (*Picea glauca densata*)

**More about state symbols at:**  
<http://www.state.sd.us/state/sdsym.htm>

**SOURCES:**

*AmerBkDays-2000*, p. 750  
*AnnivHol-2000*, p. 184

**STATE OFFICES:**

State web site:  
<http://www.state.sd.us/>

Office of the Governor  
 500 E. Capitol  
 Pierre, 57501-5070  
 605-773-3212  
<http://www.state.sd.us/governor/>  
 sdgov@state.sd.us

Secretary of State  
 500 E. Capitol, Ste. 204  
 Pierre, 57501-5070

605-773-3537  
 fax: 605-773-6580  
<http://www.state.sd.us/sos/sos.htm>  
 sdsos@state.sd.us

State Library  
 Mercedes MacKay Bldg.  
 800 Governors Dr.  
 Pierre, 57501-2294  
 800-423-6665  
 605-773-3131  
 fax: 605-773-4950  
<http://www.sdstatelibrary.com/>  
 library@state.sd.us

**Tennessee**

*Sixteenth state; admitted on June 1, 1796 (seceded on June 8, 1861, and was readmitted on July 24, 1866)*

In 1929, the state legislature designated June 1 as Statehood Day in Tennessee.

- State capital:** Nashville
- Nicknames:** The Volunteer State; The Big Bend State; The Mother of Southwestern Statesmen
- State motto:** Agriculture and Commerce
- State agricultural insect:** Honeybee (*Apis mellifera*)
- State amphibian:** Tennessee cave salamander (*Gyrinophilu palleucus*)
- State animal:** Raccoon (*Procyon lotor*)
- State bird:** Mockingbird (*Mimus polyglottos*)
- State butterfly:** Zebra swallowtail (*Eurytides marcellus*)
- State commercial fish:** Channel catfish (*Ictalurus lacustris*)
- game fish:** Largemouth bass (*Micropterus salmoides*)
- State flower:** cultivated: Purple iris (Genus *Iridaceae*)  
 wild: Passion flower (*Passiflora incarnata*)
- State folk dance:** Square dance
- State game bird:** Bobwhite quail (*Colinus virginianus*)
- State gem:** Tennessee pearl
- State insects:** Ladybug (*Hippodamia convergens*); firefly (*Photinus pyralis*)
- State poem:** "Oh Tennessee, My Tennessee"
- State reptile:** Box turtle (*Terrapene carolina*)
- State rocks:** Limestone; agate
- State slogan:** Tennessee—America at Its Best
- State songs:** "When It's Iris Time in Tennessee"; "The Tennessee Waltz"; "My Homeland, Tennessee"; "My Tennessee"; "Rocky Top"
- State tree:** Tulip poplar (*Liriodendron tulipifera*)

**More about state symbols at:**  
<http://www.tennesseeanyttime.org/main/facts/facts.html>  
<http://www.state.tn.us/sos/bluebook/online/bbonline.htm>

**SOURCES:**

*AmerBkDays-2000*, p. 413  
*AnnivHol-2000*, p. 94  
*DictDays-1988*, p. 113

**STATE OFFICES:**

State web site:  
<http://www.state.tn.us/>

Office of the Governor  
 State Capitol  
 Nashville, 37243  
 615-741-2001  
 fax: 615-532-1353  
<http://www.state.tn.us/governor/>

Secretary of State  
312 Eighth Ave. N.  
William R. Snodgrass Tower, 6th Fl.  
Nashville, 37243  
615-741-2819  
fax: 615-741-5962  
<http://www.state.tn.us/sos/>

State Library  
403 Seventh Ave. N.  
Nashville, 37243-0312  
615-741-2764  
fax: 615-741-6471  
<http://www.state.tn.us/sos/statelib/tslahome.htm>

## Texas

*Twenty-eighth state; admitted on December 29, 1845 (seceded from the Union on February 1, 1861, and was readmitted on March 30, 1870)*

**State capital:** Austin  
**Nickname:** The Lone Star State  
**State motto:** Friendship  
**State air force:** Confederate Air Force  
**State bird:** Mockingbird (*Mimus polyglottos*)  
**State dinosaurs:** Brachiosaur sauropod and pleurocoelus  
**State dish:** Chili  
**State fish:** Guadalupe bass  
**State flower:** Bluebonnet (*Lupinus subcarneus*)  
**State flower song:** "Bluebonnets"  
**State flying mammal:** Mexican free-tailed bat  
**State folk dance:** Square dance  
**State fruit:** Texas red grapefruit  
**State gem:** Blue topaz  
**State grass:** Sideoats Grama  
**State insect:** Monarch butterfly  
**State large mammal:** Longhorn  
**State musical instrument:** Guitar  
**State native pepper:** Chiltepin  
**State pepper:** Jalapeno  
**State petrified stone:** Palmwood  
**State plant:** Prickly pear cactus  
**State plays:** *The Lone Star; Texas; Beyond the Sundown; Fandangle*  
**State reptile:** Horned lizard  
**State small mammal:** Armadillo  
**State song:** "Texas, Our Texas"  
**State sport:** Rodeo  
**State shell:** Lightning whelk  
**State ship:** *USS Texas*  
**State shrub:** Crape myrtle  
**State tartan:** Texas Bluebonnet  
**State tree:** Pecan (*Carya illinoensis*)  
**State vegetable:** Sweet onion

**More about state symbols at:**  
<http://castor.tsl.state.tx.us/ref/abouttx/>

**More information about the state at:**  
<http://castor.tsl.state.tx.us/ref/abouttx/>

**SOURCES:**  
*AmerBkDays-2000*, p. 867  
*AnnivHol-2000*, p. 215

**STATE OFFICES:**  
State web site:  
<http://www.state.tx.us/>

Office of the Governor  
State Capitol  
P.O. Box 12428  
Austin, 78711-2428  
800-843-5789 (TX only)  
512-463-2000  
fax: 512-463-1849  
<http://www.governor.state.tx.us/>

Secretary of State  
P.O. Box 12697  
Austin, 78711-2697  
512-463-5701  
fax: 512-475-2761  
<http://www.sos.state.tx.us/>

State Library  
P.O. Box 12927  
Austin, 78711  
512-463-5460  
fax: 512-463-5436  
<http://www.tsl.state.tx.us/index.html>

## Utah

*Forty-fifth state; admitted on January 4, 1896*

**State capital:** Salt Lake City  
**Nicknames:** Beehive State; Salt Lake State  
**State motto:** Industry  
**State animal:** Rocky Mountain elk (*Cervus canadensis*)  
**State bird:** California gull (*Larus californicus*)  
**State cooking pot:** Dutch oven  
**State emblem:** Beehive  
**State fish:** Bonneville cutthroat trout (*Salmo clarki*)  
**State flower:** Segoe lily (*Calochortus nuttallii*)  
**State folk dance:** Square dance  
**State fossil:** Allosaurus  
**State fruit:** Cherry  
**State gem:** Topaz  
**State grass:** Indian ricegrass (*Oryzopsis hymenoides*)  
**State insect:** Honeybee (*Apis mellifera*)  
**State mineral:** Copper  
**State rock:** Coal  
**State song:** "Utah, We Love Thee"  
**State tree:** Blue spruce (*Picea pungens*)

**More about state symbols at:**  
<http://www.utah.gov/about/symbols.html>

**More about the state at:**  
<http://www.utah.gov/about.html>

**SOURCES:**  
*AmerBkDays-2000*, p. 21  
*AnnivHol-2000*, p. 4

**STATE OFFICES:**  
State web site:  
<http://www.utah.gov/>

Office of the Governor  
210 State Capitol  
Salt Lake City, 84114  
801-538-1000  
fax: 801-538-1528  
<http://www.governor.state.ut.us/>  
governor@state.ut.us

Lieutenant Governor  
210 State Capitol  
Salt Lake City, 84114  
801-538-1000

fax: 801-538-1557  
[http://governor.state.ut.us/lt\\_gover/home.html](http://governor.state.ut.us/lt_gover/home.html)

State Library  
 50 N. 1950 W., Ste. A  
 Salt Lake City, 84116-7901  
 801-715-6777  
<http://www.state.lib.ut.us/>

## Vermont

*Fourteenth state; admitted on March 4, 1791*

Town meetings held all over the state on the first Tuesday in March serve in part to commemorate Vermont's Admission Day (see TOWN MEETING DAY).

**State capital:** Montpelier  
**Nickname:** The Green Mountain State  
**State motto:** Freedom and Unity  
**State animal:** Morgan horse  
**State beverage:** Milk  
**State bird:** Hermit thrush (*Hylocichla guttata*)  
**State butterfly:** Monarch butterfly (*Danaus plexippus*)  
**State fish:** cold water: Brook trout (*Salvelinus fontinalis*);  
 warm water: Walleye pike (*Stizostedion vitreum vitreum*)  
**State flower:** Red clover (*Trifolium pratense*)  
**State fossil:** White whale (*Delphinapterus leucus*)  
**State fruit and pie:** Apple  
**State gem:** Grossular garnet  
**State insect:** Honeybee (*Apis mellifera*)  
**State mineral:** Talc  
**State rocks:** Marble, granite, and slate  
**State soil:** Tunbridge soil series  
**State song:** "These Green Mountains" designated new state song in 2000; old state song was "Hail, Vermont"  
**State tree:** Sugar maple (*Acer saccharum*)

### More about state symbols at:

[http://dol.state.vt.us/www\\_root/000000/html/emblems.html](http://dol.state.vt.us/www_root/000000/html/emblems.html)  
<http://www.sec.state.vt.us/Kids/vtsymbols.html>

### SOURCES:

*AmerBkDays-2000*, p. 182  
*AnnivHol-2000*, p. 39

### STATE OFFICES:

State web site:  
<http://www.state.vt.us/>

Office of the Governor  
 109 State St., Pavilion  
 Montpelier, 05609-0101  
 800-649-6825  
 802-828-3333  
 fax: 802-828-3339  
<http://www.gov.state.vt.us/>

Secretary of State  
 Redstone Bldg.  
 26 Terrace St.  
 Drawer 09  
 Montpelier, 05609-1101  
 802-828-2363  
<http://www.sec.state.vt.us/>

State Library  
 109 State St.  
 Montpelier, 05609-0601  
 802-828-3265  
 fax: 802-828-2199  
<http://dol.state.vt.us/>

## Virginia

*Tenth state; adopted the U.S. Constitution on June 25, 1788 (seceded from the Union in April 1861, and was readmitted on January 26, 1870)*

**State capital:** Richmond  
**Nicknames:** Old Dominion; Mother of Presidents;  
 Mother of Statesmen  
**State motto:** *Sic semper tyrannis* (Latin "Thus ever to tyrants")  
**State beverage:** Milk  
**State bird:** Cardinal (*Cardinalis cardinalis*)  
**State boat:** Chesapeake Bay Deadrise  
**State dog:** American foxhound  
**State fish:** Brook trout (*salvelinus fontinalis*)  
**State flower:** American dogwood (*Cornus florida*)  
**State folk dance:** Square dance  
**State fossil:** *Chesapeakeu jeffersonius*  
**State insect:** Tiger swallowtail butterfly (*Papilio glaucus Linne*)  
**State shell:** Oyster shell (*Crassostrea virginica*)  
**State song:** "Carry Me Back to Old Virginia" had been state song since 1940; the state held a contest to choose a new song in 1998, but none has been selected  
**State tree:** American dogwood (*Cornus florida*)

### More about state symbols at:

<http://legis.state.va.us/CapitolClassroom/9-12/9-12Emblems.htm>

### SOURCES:

*AmerBkDays-2000*, p. 476  
*AnnivHol-2000*, p. 106

### STATE OFFICES:

State web site:  
<http://www.myvirginia.org/>

Office of the Governor  
 State Capitol, 3rd Fl.  
 Richmond, 23219  
 804-786-2211  
 fax: 804-371-6351  
<http://www.governor.state.va.us/>

Secretary of Commonwealth  
 830 E. Main St., 14th Fl.  
 P.O. Box 2454  
 Richmond, 23218-2454  
 804-786-2441  
 fax: 804-371-0017  
<http://www.soc.state.va.us/>

State Library  
 800 E. Broad St.  
 Richmond, 23219-8000  
 804-692-3500  
 fax: 804-786-5855  
<http://www.lva.lib.va.us/>

## Washington

*Forty-second state; admitted on November 11, 1889*

Admission Day is observed in Washington by closing public schools (however, schools are expected to hold special patriotic and historic programs on the preceding Friday). Former significant anniversaries of statehood—the 25th, 50th, and 75th—were commemorated with speeches (by President Franklin D. Roosevelt in 1939) and ceremonies.

**State capital:** Olympia  
**Nickname:** Evergreen State

**State motto:** *Alki* (unspecified American Indian language "By and By")

**State bird:** Willow goldfinch or wild canary (*Spinus tristis salicamans*)

**State colors:** Green and gold

**State dance:** Square dance

**State fish:** Steelhead trout (*Salmo gairdnerii*)

**State flower:** Coast or pink rhododendron (*Rhododendron macrophyllum*)

**State folk song:** "Roll on, Columbia, Roll on"

**State fossil:** Columbian mammoth

**State fruit:** Apple (*Malus sylvestris*)

**State gem:** Petrified wood

**State grass:** Bluebunch wheatgrass (*Agropyron spicatum*)

**State insect:** Green darner dragonfly (*Anax junius Drury*)

**State ship:** Container ship *President Washington*

**State song:** "Washington, My Home"

**State tartan:** A sett made up of a green background with blue, white, yellow, red, and black stripes

**State tree:** Western hemlock (*Tsuga heterophylla*)

**More about state symbols at:**

<http://www.leg.wa.gov/legis/symbols/symbols.htm>

**More about the state at:**

<http://access.wa.gov/government/awgeneral.asp>

**SOURCES:**

*AmerBkDays-2000*, p. 766

*AnnivHol-2000*, p. 189

**STATE OFFICES:**

State web site:

<http://access.wa.gov/>

Office of the Governor

P.O. Box 40002

Olympia, 98504-0002

360-902-4111

fax: 360-753-4110

TTY/TDD 360-753-6466

<http://www.governor.wa.gov/>

Secretary of State

Legislative Bldg.

Olympia, 98504

360-902-4151

<http://www.secstate.wa.gov/>

[mail@secstate.wa.gov](mailto:mail@secstate.wa.gov)

State Library

Joel M. Pritchard Library

415 15th Ave., S.W.

P.O. Box 42460

Olympia, 98504-2460

360-753-5592

fax: 360-586-7575

<http://www.statelib.wa.gov/>

**West Virginia**

*Thirty-fifth state; admitted on June 20, 1863*

The centennial celebration took place throughout the state during the year of 1963 with parades, pageants, sporting events, historical exhibits and reenactments, various arts contests, musical events, fireworks, and, on June 20 at the capitol in Charleston, a speech by President John F. Kennedy.

See also WEST VIRGINIA DAY

**State capital:** Charleston

**Nickname:** The Mountain State

**State motto:** *Montani Semper Liberi* (Latin "Mountaineers are always free")

**State animal:** Black bear (*Ursus (Euarctos) americanus*)

**State bird:** Cardinal (*Cardinalis cardinalis*)

**State butterfly:** Monarch

**State colors:** Old gold and blue

**State fish:** Brook trout (*Salvelinus fontinalis*)

**State flower:** Big laurel (*Rhododendron maximum*)

**State fruit:** Golden delicious apple

**State soil:** Monongahela Silt Loam

**State songs:** "The West Virginia Hills"; "West Virginia, My Home Sweet Home"; "This Is My West Virginia"

**State tree:** Sugar maple (*Acer saccharum*)

**More about state symbols at:**

<http://www.callwva.com/facts/emblems.cfm>

**More about the state at:**

<http://www.callwva.com/facts/wvfacts.cfm>

**SOURCES:**

*AmerBkDays-2000*, p. 460

*AnnivHol-2000*, p. 103

*DictDays-1988*, p. 130

**STATE OFFICES:**

State web site:

<http://www.state.wv.us/>

Office of the Governor

State Capitol

1900 Kanawha Blvd. E.

Charleston, 25305

304-558-2000

fax: 304-342-7025

<http://www.state.wv.us/governor/>

Secretary of State

1900 Kanawha Blvd. E.

Bldg. 1, Ste. 157-K

Charleston, 25305-0770

304-558-6000

fax: 304-558-0900

<http://www.wvsos.com/>

State Library

Cultural Center

1900 Kanawha Blvd. E.

Charleston, 25305

800-642-9021

304-558-2041

fax: 304-558-2044

<http://129.71.160.4/>

**Wisconsin**

*Thirtieth state; admitted on May 29, 1848*

**State capital:** Madison

**Nicknames:** Badger State; America's Dairyland;

Copper State

**State motto:** Forward

**State animal:** Badger (*Taxidea taxus*)

**wildlife animal:** White-tailed deer (*Odocoileus virginianus*)

**domestic animal:** Dairy cow (*Bos taurus*)

**State beverage:** Milk

**State bird:** Robin (*Turdus migratorius*)

**State dance:** Polka

**State dog:** American water spaniel

**State fish:** Muskellunge (muskie, *Esox masquinongy Mitchell*)

**State flower:** Wood violet (*Viola papilionacea*)

**State fossil:** Trilobite (*Calymene celebra*)

**State grain:** Corn (*Zea mays*)  
**State insect:** Honeybee (*Apis mellifera*)  
**State mineral:** Galena  
**State rock:** Red granite  
**State soil:** Antigo silt loam  
**State song:** "On, Wisconsin!"  
**State symbol of peace:** Mourning dove (*Zenaidura macroura corolinensis linnaus*)  
**State tree:** Sugar maple (*Acer saccharum*)

**More about state symbols at:**  
[http://www.wisconsin.gov/state/core/wisconsin\\_state\\_symbols.html](http://www.wisconsin.gov/state/core/wisconsin_state_symbols.html)

**SOURCES:**  
*AmerBkDays-2000*, p. 400  
*AnnivHol-2000*, p. 89

**STATE OFFICES:**  
 State web site:  
<http://www.wisconsin.gov/state/home>

Office of the Governor  
 115 E. State Capitol  
 Madison, 53702  
 608-266-1212  
<http://www.wisconsin.gov/state/governor/wisgov@gov.state.wi.us>

Secretary of State  
 P.O. Box 7848  
 Madison, 53707-7848  
 608-266-8888  
 fax: 608-266-3159  
<http://www.state.wi.us/agencies/sos/>

State Division for Libraries  
 125 S. Webster St.  
 P.O. Box 7841  
 Madison, 53707-7841  
 608-267-9219  
 fax: 608-267-1052  
<http://www.dpi.state.wi.us/dpi/dltcl/index.html>

## Wyoming

*Forty-fourth state; admitted on July 10, 1890*

**State capital:** Cheyenne  
**Nicknames:** Equality State; Cowboy State; Big Wyoming  
**State motto:** Equal Rights  
**State bird:** Meadowlark (*Sturnella neglecta*)  
**State dinosaur:** Triceratops  
**State fish:** Cutthroat trout (*Salmo clarki*)  
**State flower:** Indian paintbrush (*Castilleja linariaefolia*)  
**State fossil:** Knightia  
**State gemstone:** Jade (nephrite)  
**State icon:** Bucking horse  
**State mammal:** Bison (*Bison bison*)  
**State reptile:** Horned toad (*Douglasi brevirostre*)  
**State song:** "Wyoming"  
**State tree:** Plains cottonwood (*Populus sargentii*)

**More about state symbols at:**  
<http://www.state.wy.us/wyoinfo.asp>

**More about the state at:**  
<http://www.state.wy.us/about.asp>

**SOURCES:**  
*AmerBkDays-2000*, p. 519  
*AnnivHol-2000*, p. 115

**STATE OFFICES:**  
 State web site:  
<http://www.state.wy.us/>  
 Office of the Governor  
 State Capitol  
 Cheyenne, 82002  
 307-777-7434  
 fax: 307-632-3909  
[http://www.state.wy.us/governor/governor\\_home.html](http://www.state.wy.us/governor/governor_home.html)  
 governor@missc.state.wy.us

Secretary of State  
 State Capitol  
 Cheyenne, 82002  
 307-777-7378  
 fax: 307-777-6217  
<http://soswy.state.wy.us/>

State Library  
 Supreme Court and Wyoming State Library Bldg.  
 Cheyenne, 82002-0060  
 307-777-7283  
 fax: 307-777-6289  
<http://www-wsl.state.wy.us/>

## American Samoa

*American Samoa has been a U.S. territory since 1899; its inhabitants are considered U.S. nationals.*

**Capital:** Pago Pago  
**Motto:** Samoa — Muamua le Atua (Samoan "Samoa — Let God Be First")

**Flower:** Paogo (Ula-fala)

**Plant:** Kava

**Song:** "Amerika Samoa"

**Tree:** Paogo or pandanus

## GOVERNMENT OFFICES:

Government web site:  
<http://www.asg-gov.com/>

Office of the Governor  
 Executive Office Bldg., 3rd Fl.  
 Utulei, Pago Pago, 96799  
 011-684-633-4116  
 fax: 011-684-633-2269  
 governorsoffice@asg-gov.com

Department of Local Government  
 fax: 011-684-633-5590

Office of Library Services  
 P.O. Box 1329  
 Pago Pago, 96799  
 011-684-633-1181

## Guam

*Guam has been a territory of the U.S. since 1898, but has been allowed autonomy in local affairs since 1950; native inhabitants are citizens of the U.S. but cannot vote in U.S. elections.*

**Capital:** Hagatna (Agana)

**Nicknames:** Where America's Day Begins; America's Paradise in the Pacific

**Bird:** Totot (also known as the Mariana fruit dove or love bird; *Ptilinopus roseicapilla*)

**Flower:** Puti tai nobio (*bougainvillea*)

**Hymn:** "Guam Hymn"

**Languages:** Chamorro; English

**March:** "Guam March"

**Tree:** Ifit (*Intsia bijuga*)

**GOVERNMENT OFFICES:**

Government web site:  
<http://www.gov.gu/>  
Office of the Governor  
Executive Chamber  
P.O. Box 2950  
Agana, 96910  
011-671-472-8931  
<http://www.gov.gu/webtax/govoff.html>  
governor@mail.gov.gu

Lieutenant Governor  
P.O. Box 2950  
Agana, 96910  
011-671-472-8931  
<http://www.gov.gu/webtax/govoff.html>  
ltgov@mail.gov.gu

Memorial Library  
254 Martyr St.  
Agana, 96910  
011-671-477-6913

**Northern Mariana Islands**

*In 1947 the U.N. assigned the Islands to the U.S. to administer; in 1978 the Islands became a self-governing commonwealth under U.S. sovereignty; inhabitants became U.S. citizens in 1986 but cannot vote in U.S. elections.*

**Capital:** Saipan (Capitol Hill)  
**Bird:** Kingfisher  
**Flower:** Flametree

**GOVERNMENT OFFICES:**

Government web site:  
<http://www.mariana-islands.gov.mp/>

Office of the Governor  
Caller Box 10007  
Saipan, 96950  
670-664-2276  
fax: 670-664-2290

Joeten Kiyu Public Library  
670-235-4758  
fax: 670-235-7550

**Puerto Rico**

*Puerto Rico became a territory of the U.S. in 1917, and, on July 25, 1952, a commonwealth with autonomous local governmental units; inhabitants have been U.S. citizens since 1917.*

See PUERTO RICO CONSTITUTION DAY

**Capital:** San Juan  
**Nickname:** Island of Enchantment  
**Motto:** *Joannes est nomen ejus* (Spanish "John Is His Name")  
**Animal:** Coqui (*Francoelinus coqui*)  
**Bird:** Reinita

**Languages:** English; Spanish  
**Mother's Day flower:** Honeysuckle  
**Song:** "La Borinquena"  
**Tree:** Ceiba (*Ceiba pentandra*)

**GOVERNMENT OFFICES:**

Office of the Governor  
La Fortaleza  
P.O. Box 9020082  
San Juan, 00902-0082  
787-721-7000  
<http://www.fortaleza.gobierno.pr/> (Spanish only)

State Department  
P.O. Box 3271  
San Juan, 00902  
809-723-4343  
<http://www.estado.prstar.net/> (Spanish only)

University of Puerto Rico Library System  
Rio Piedras Campus  
P.O. Box 23302  
San Juan, 00931-3302  
809-764-0000  
fax: 809-764-0270

**U.S. Virgin Islands**

*The U.S. Virgin Islands were purchased by the U.S. on March 31, 1917; in 1927 native inhabitants were made U.S. citizens.*

See TRANSFER DAY

**Capital:** Charlotte Amalie  
**Nickname:** The American Paradise  
**Motto:** United in Pride and Hope  
**Bird:** Yellow breast (bananaquit; *Coereba flaveola*)  
**Flower:** Yellow elder or yellow cedar (*Tecoma stans*)  
**March:** "Virgin Islands March"

**More about symbols at:**  
<http://www.gov.vi/html/other.html>

**More about the territory at:**  
<http://www.usvi.net/>

**GOVERNMENT OFFICES:**

Government web site:  
<http://www.usvi.org/>  
<http://www.gov.vi/>

Office of the Governor  
21-22 Kogens Glade  
Charlotte Amalie, 00802  
340-774-0001  
fax: 340-774-1361  
<http://www.gov.vi/html/gov.html>

Division of Libraries, Archives and Museums  
23 Dronningens Gade  
St. Thomas, 00802  
340-774-3407; 340-775-1887



## APPENDIX 2

## United States Presidents

This section lists all U.S. presidents in the order in which they held office, their birth dates and places, spouses, death dates and places, burial sites, political parties, nicknames, career highlights, and notable landmarks commemorating them. The diamond symbol (◆) indicates that an entry on a festival celebrating the president appears in the main text.

◆ **George Washington**

First president (1789-97)  
Born Feb 22, 1732, Pope's Creek (now Wakefield),  
Westmoreland County, VA  
Married Martha Dandridge Custis, 1759  
Died Dec 14, 1799, Mt. Vernon, VA  
Buried in family vault, Mt. Vernon, VA 22121, 703-780-2000

Federalist. "Father of His Country." Fought in French and Indian War. Served in Continental Congress. Commander-in-Chief during Revolutionary War. Bill of Rights passed. Laid cornerstone of Capitol in Washington, DC.

**LANDMARKS:**

Birth site: George Washington Birthplace National Monument, Pope's Creek Rd., Washington's Birthplace, VA 22443-5115, 804-224-1732; fax: 804-224-2142  
<http://www.nps.gov/gewa/>  
GEWA\_Superintendent@nps.gov

Anderson House Museum, 2118 Massachusetts Ave., N.W., Washington, DC 20008, 202-785-2040

Brandywine Battlefield Park, Box 202, Chadds Ford, PA 19317, 610-459-3342  
<http://www.ushistory.org/brandywine/brandywine.htm>

Deshler-Morris House, 5442 Germantown Ave., Philadelphia, PA 19144, 215-596-1748  
<http://www.nps.gov/inde/deshler-morris-house.html>  
<http://www.nps.gov/edal/dmhouse.htm>

Dey Mansion, 199 Totowa Rd., Wayne, NJ 07470, 973-696-1776

1815 Masonic Lodge, Princess Anne and Hanover Sts., Fredericksburg, VA 22404, 540-373-5885

Federal Hall National Memorial, 26 Wall St., New York, NY 10005, 212-825-6888; fax: 212-825-6874  
<http://www.nps.gov/feha/>  
MASI\_Superintendent@nps.gov

Gadsby's Tavern Museum, 134 N. Royal St., Alexandria, VA 22314, 703-838-4242; fax: 703-838-4270  
<http://oha.ci.alexandria.va.us/gadsby/>

George Washington Masonic National Memorial, 101 Callahan Dr., Alexandria, VA 22301, 703-683-2007; fax: 703-683-2163  
<http://www.gwmemorial.org/>

Grist Mill Historical State Park, 5514 Mount Vernon Memorial Hwy., Alexandria, VA 22309-4010, 703-550-0960  
<http://www.dcr.state.va.us/parks/georgewa.htm>

Mary Washington House, 1200 Charles St., Fredericksburg, VA 22401, 800-678-4748 or 540-373-1776  
<http://www.apva.org/apva/mwash.html>

Military Headquarters State Historic Site, 84 Liberty St., Newburgh, NY 12550, 845-562-1195

Military Office Museum, Braddock and Cork Sts., Winchester, VA 22601, 540-662-4412

Morristown National Historical Park, 30 Washington Place, Morristown, NJ 07960-4299, 973-539-2085; fax: 973-539-8361  
<http://www.nps.gov/morr/>  
MORR\_Administration@nps.gov

Mount Vernon, P.O. Box 110, Mount Vernon, VA 22121, 703-780-2000  
<http://www.mountvernon.org/>  
mvinfo@mountvernon.org

Museum of the Valley Forge Historical Society, Valley Forge National Historical Park, Box 122, Valley Forge, PA 19481, 610-783-0535  
<http://www.ushistory.org/valleyforge/index.html>

Rockingham State Historic Site, 108 CR 518, Rocky Hill, NJ 08540, 609-921-8835  
<http://www.rockingham.net/>

Valley Forge National Historical Park, P.O. Box 953, Valley Forge, PA 19482-0953, 610-783-1077; fax: 610-783-1053; TDD: 610-783-1099

◆ Indicates that an entry on a festival celebrating the president appears in the main text

<http://www.nps.gov/vafo/>  
VAFO\_Superintendent@nps.gov  
Wallace House, 38 Washington Place, Somerville, NJ 08878,  
908-725-1015  
<http://www.somervillenj.org/bdhist.html>  
Washington Monument, National Mall, 900 Ohio Dr., S.W.,  
Washington, DC 20024-2000, 202-426-6841; fax: 202-724-0764  
<http://www.nps.gov/wamo/>  
National\_Mall@nps.gov  
Washington's Headquarters Museum, 140 Virginia Rd.,  
North White Plains, NY 10601, 914-949-1236

## John Adams

Second president (1797-1801)  
Born Oct 30, 1735, Braintree (now Quincy), MA  
Married Abigail Smith, 1764  
Died Jul 4, 1826, Quincy, MA  
Buried at United First Parish Church (Church of the Presi-  
dents), 1306 Hancock St., Quincy, MA 02169, 617-773-1290  
or 617-773-7499  
<http://www.ufpc.org/>  
ufpc@ufpc.org

Federalist. "Father of American Independence." Served in  
Continental Congress. Helped draft and signed Declaration  
of Independence. Secretary of War. Minister to Great Britain,  
Netherlands. Vice President. First occupant of White House.  
Son was sixth president (*see* John Quincy Adams).

### LANDMARKS:

Birth site: Adams National Historic Site, 135 Adams St.,  
Quincy, MA 02169, 617-770-1175; fax: 617-472-7562  
<http://www.nps.gov/adam/>  
ADAM\_Visitor\_Center@nps.gov  
Peacefield-Adams Mansion, 135 Adams St., Quincy, MA  
02169, 617-773-1177  
<http://www.nps.gov/adam/>  
ADAM\_Visitor\_Center@nps.gov

## ◆ Thomas Jefferson

Third president (1801-09)  
Born Apr 13, 1743, Shadwell, Charlottesville, Goochland  
County (now Albemarle County), VA  
Married Martha Wayles Skelton, 1772  
Died Jul 4, 1826, Charlottesville, VA  
Buried at Monticello, Charlottesville, VA 22902, 804-984-9800

Democratic-Republican. "Father of the Declaration of Inde-  
pendence." Served in Continental Congress. Drafted Decla-  
ration of Independence. Governor of Virginia. Minister to  
France. Secretary of State. Vice President. Completed Louisi-  
ana Purchase.

### LANDMARKS:

Birth site: Shadwell, Charlottesville, VA 22902  
Jefferson Memorial, 900 Ohio Dr., S.W., Washington, DC  
20024-2000, 202-426-6841; fax: 202-426-1844  
<http://www.nps.gov/thje/>  
National\_Mall@nps.gov

Jefferson National Expansion Memorial (Gateway Arch),  
11 N. 4th St., St. Louis, MO 63102, 314-655-1700  
<http://www.nps.gov/jeff/>  
JEFF\_Superintendent@nps.gov  
Monticello, P.O. Box 316, Charlottesville, VA 22902, 434-984-  
9800 or 434-984-9822; TDD: 434-984-9822  
<http://www.monticello.org/>  
Poplar Forest, P.O. Box 419, Forest, VA 24551-0419, 434-525-  
1806; fax: 434-525-7252  
<http://www.poplarforest.org/>  
Tuckahoe Plantation, 12601 River Rd., Richmond, VA 23233,  
804-784-5736

## James Madison

Fourth president (1809-17)  
Born Mar 16, 1751, Port Conway, VA  
Married Dolley Dandridge Payne Todd, 1794  
Died Jun 28, 1836, Orange County, VA  
Buried at Montpelier, Orange County, VA 22957,  
703-672-2728

Democratic-Republican. "Father of the Constitution." Served  
in Continental Congress. Signed Constitution. U.S. Represent-  
ative. Secretary of State. Participated in War of 1812. Forced  
to flee White House when British invaded Washington, DC.

### LANDMARKS:

Birth site (marker): Belle Grove, Port Conway, VA  
James Madison Museum, 129 Caroline St., Orange, VA 22960-  
1532, 540-672-1776  
<http://www.jamesmadisonmus.org/>  
info@jamesmadisonmus.org  
Montpelier, 11407 Constitution Hwy., Montpelier Station,  
VA 22957, 540-672-2728  
<http://www.montpelier.org/>  
The Octagon, 1799 New York Ave., N.W., Washington, DC  
20006, 202-626-7318; fax: 202-626-7420 (houses the Ameri-  
can Architectural Foundation)  
[http://www.archfoundation.org/octagon/about/](http://www.archfoundation.org/octagon/about/history.htm)  
history.htm  
info@archfoundation.org

## James Monroe

Fifth president (1817-25)  
Born Apr 28, 1758, Westmoreland County, VA  
Married Elizabeth Kortright, 1786  
Died Jul 4, 1831, New York, NY  
Buried at Marble Cemetery, New York, NY; removed 1858 to  
Hollywood Cemetery, 412 S. Cherry St., Richmond, VA  
23220, 804-648-8501  
<http://www.hollywoodcemetery.org/>  
Info@hollywoodcemetery.org

Democratic-Republican. "Era of Good Feeling President."  
Fought in Revolutionary War. Served in Continental Cong-  
ress. Governor of Virginia. U.S. Senator. Secretary of State.  
Secretary of War. First inauguration held outdoors. Author of  
the Monroe Doctrine.

◆ Indicates that an entry on a festival celebrating the president appears in the main text

**LANDMARKS:**

Birth site (marker): Monrovia, State Hwy. V.A. 205 between Oak Grove and Colonial Beach, VA

Ash Lawn-Highland residence, 1000 James Monroe Pkwy., Charlottesville, VA 22902, 804-293-9539; fax: 804-293-8000  
<http://monticello.avenue.org/ashlawn/>  
 AshlawnJM@aol.com

James Monroe Museum and Memorial Library, 908 Charles St., Fredericksburg, VA 22401-5810, 540-654-1043; fax: 540-654-1106; TTY: 540-654-1103  
<http://departments.mwc.edu/jmmu/www/jmmuseum@mwc.edu>

Oak Hill residence, Aldie, Loudoun County, VA 22001 (private residence)  
<http://www.cr.nps.gov/nr/travel/journey/oak.htm>

**John Quincy Adams**

Sixth president (1825-29)  
 Born Jul 11, 1767, Braintree (now Quincy), MA  
 Married Louisa Catherine Johnson, 1797  
 Died Feb 23, 1848, Washington, DC  
 Buried at United First Parish Church, 1306 Hancock St., Quincy, MA 02269, 617-773-0062  
<http://www.ufpc.org/ufpc@ufpc.org>

Democratic-Republican. "Old Man Eloquent." Minister to Great Britain, Netherlands, Russia. U.S. Senator. Secretary of State. U.S. Representative. Father was second president (*see* John Adams).

**LANDMARKS:**

Birth site: 141 Franklin St., Quincy, MA 02269, 617-773-1177  
 Peacefield-Adams Mansion, 135 Adams St., Quincy, MA 02269, 617-773-1177  
<http://www.nps.gov/adam/>

◆ **Andrew Jackson**

Seventh president (1829-37)  
 Born Mar 15, 1767, Waxhaw, SC  
 Married Rachael Donelson Robards, 1791  
 Died Jun 8, 1845, Nashville, TN  
 Buried at the Hermitage estate, 4580 Rachael's Lane, Hermitage, TN 37076, 615-889-2941; fax: 615-889-9909  
<http://www.thehermitage.com/>

Democrat (Democratic-Republican). "Old Hickory." Governor of Florida. U.S. Representative and Senator. Fought against Indians and in War of 1812. First president born in a log cabin.

**LANDMARKS:**

Birth site (disputed): Andrew Jackson State Park and Museum, 196 Andrew Jackson Park Rd., Lancaster, SC 29720, 803-285-3344  
<http://www.discoverouthcarolina.com/sp/spproduct.asp?PID=1797>

Birth site (disputed): Andrew Jackson Birthplace Marker, NC 25 (S. Main) at Rehobeth Rd., Waxhaw, NC 28173  
 McCamie Cabin site marker, Mecklenburg County, NC  
 Springfield Plantation, Route 1, Box 201, Fayette, MS 39069, 601-437-4351  
<http://ncvb.natchez.ms.us/Historic%20Houses.htm>  
 (Natchez Convention and Visitors Bureau)

**Martin Van Buren**

Eighth president (1837-41)  
 Born Dec 5, 1782, Kinderhook, NY  
 Married Hannah Hoes, 1807  
 Died Jul 24, 1862, Kinderhook, NY  
 Buried at Kinderhook Cemetery, Albany Ave., Kinderhook, NY

Democrat (Democratic-Republican). "Sage of Kinderhook." U.S. Senator. Governor of New York. Secretary of State. Vice President. First president born a U.S. citizen.

**LANDMARKS:**

Birth site (marker): 46 Hudson St., Kinderhook, NY 12106  
 Lindenwald residence, 1013 Old Post Rd., Kinderhook, NY 12106, 518-758-9689; fax: 518-758-6986  
[http://www.nps.gov/mava/MAVA\\_info@nps.gov](http://www.nps.gov/mava/MAVA_info@nps.gov)

**William Henry Harrison**

Ninth president (1841)  
 Born Feb 9, 1773, Berkeley, Charles City County, VA  
 Married Anna Tuthill Symmes, 1795  
 Died Apr 4, 1841, Washington, DC  
 Buried at Harrison Tomb State Memorial, Loop Ave., North Bend, OH, 614-297-2630 or 800-686-1535; fax: 614-297-2233  
<http://www.ohiohistory.org/places/harrison/>

Whig. "Old Tippecanoe." Fought against Indians and in War of 1812. U.S. Representative. U.S. Senator. Died in office, serving shortest term of a president. Grandson was twenty-third president (*see* Benjamin Harrison).

**LANDMARKS:**

Birth site: Berkeley Plantation, 12602 Harrison Landing Rd., Charles City, VA 23030, 804-829-6018  
<http://www.berkeleyplantation.com/>  
 Grouseland, 3 West Scott St., Vincennes, IN 47591, 812-882-2096  
<http://www.vincennes.com/History/Grouseland/grouseland.html> (*Vincennes Sun-Commercial* newspaper web site)

**John Tyler**

Tenth president (1841-45)  
 Born Mar 29, 1790, Greenway, Charles City County, VA  
 Married Letitia Christian, 1813; Julia Gardiner, 1844  
 Died Jan 18, 1862, Richmond, VA  
 Buried at Hollywood Cemetery, 412 S. Cherry St., Richmond, VA 23220, 804-648-8501

◆ Indicates that an entry on a festival celebrating the president appears in the main text

<http://www.hollywoodcemetery.org/>  
Info@hollywoodcemetery.org

Whig. "Accidental president." U.S. Representative. Governor of Virginia. U.S. Senator. Succeeded presidency upon death of William Henry Harrison. Elected representative to Confederate Congress.

**LANDMARKS:**

Birth site: Greenway, Charles City County, VA (private residence)

Sherwood Forest Plantation, Charles City, VA 23030, 804-829-5377; fax: 804-829-2947

<http://www.sherwoodforest.org/>

## James Knox Polk

Eleventh president (1845-49)

Born Nov 2, 1795, near Pineville, Mecklenburg County, NC

Married Sarah Childress, 1824

Died Jun 15, 1849, Nashville, TN

Buried at Polk Place, Nashville, TN; removed 1893 to State Capitol Grounds, Nashville, TN 37243, 615-741-0830

Democrat. "Napoleon of the Stump." U.S. Representative. Speaker of the House. Governor of Tennessee. First inauguration ceremony relayed by telegraph. Acquired much of western and southwestern U.S.

**LANDMARKS:**

Birth site: Polk Memorial, Box 475, Pineville, NC 28134, 704-889-7145

<http://www.ah.dcr.state.nc.us/sections/hs/polk/polk.htm>

[polk@ncsl.dcr.state.nc.us](mailto:polk@ncsl.dcr.state.nc.us)

Polk home, 301 W. Seventh St., P.O. Box 741, Columbia, TN 38402, 931-388-2354

<http://www.jameskpolk.com/>  
[jkpolk@usit.net](mailto:jkpolk@usit.net)

## Zachary Taylor

Twelfth president (1849-50)

Born Nov 24, 1784, Montebello, Gordonsville, VA

Married Margaret Mackall Smith, 1810

Died Jul 9, 1850, Washington, DC

Buried at Zachary Taylor National Cemetery, 4701 Brownboro Rd., Louisville, KY 40207, 502-893-3852

Whig. "Old Rough and Ready." Fought against Indians and in War of 1812 and Mexican War. Son-in-law was Jefferson Davis. Died in office.

**LANDMARKS:**

Birth site (marker): Montebello, Gordonsville, VA

Springfield, 5608 Apache Rd., Louisville, KY 40207, 502-897-9990

## Millard Fillmore

Thirteenth president (1850-53)

Born Jan 7, 1800, Summerhill, Cayuga County, NY  
Married Abigail Powers, 1826; Caroline Carmichael McIntosh, 1858

Died Mar 8, 1874, Buffalo, NY

Buried at Forrest Lawn Cemetery, 1411 Delaware Ave., Buffalo, NY 14209, 716-885-1600

Whig. "His Accidency." U.S. Representative. Succeeded presidency upon death of Zachary Taylor.

**LANDMARKS:**

Birth site (marker): Fillmore Rd., Summerhill, NY

Birth site (replica): Fillmore Glen State Park, Rd. 3, Box 26, Moravia, NY 13118, 315-497-0130; fax: 315-497-0128

Childhood home (marker): Carver Rd., New Hope, NY

Millard Fillmore House Museum, 24 Shearer Ave., East Aurora, NY 14052, 716-652-8875

[http://rin.buffalo.edu/c\\_erie/comm/cult/muse/agen/mfh.html](http://rin.buffalo.edu/c_erie/comm/cult/muse/agen/mfh.html) (Western New York Regional Information Network web site)

## Franklin Pierce

Fourteenth president (1853-57)

Born Nov 23, 1804, Hillsborough (now Hillsboro), NH

Married Jane Means Appleton, 1834

Died Oct 8, 1869, Concord, NH

Buried at Old North Cemetery, North State St., Concord, NH 03301, 603-225-3911

Democrat. "Young Hickory of the Granite Hills." U.S. Representative. U.S. Senator. Fought in Mexican War.

**LANDMARKS:**

Birth site: Hillsboro, NH

Pierce Homestead, State Hwy. 31, Box 896, Hillsboro, NH 03244, 603-478-3165

<http://www.conknet.com/~hillsboro/historic/homestead.html>

Pierce House (marker), 52 South Main St., Concord, NH

Pierce Manse, 14 Penacook St., Box 425, Concord, NH 00302, 603-224-9620

<http://www.state.nh.us/markers/me125.html>  
(State of New Hampshire web site)

## James Buchanan

Fifteenth president (1857-61)

Born Apr 23, 1791, Cove Gap, PA

Died Jun 1, 1868, Lancaster, PA

Buried at Woodward Hill Cemetery, 538 East Strawberry St., Lancaster, PA

Democrat. "Bachelor president." Fought in War of 1812. U.S. Representative. Minister to Russia. U.S. Senator. Secretary of State. Minister to Great Britain.

◆ Indicates that an entry on a festival celebrating the president appears in the main text

**LANDMARKS:**

Birth site (marker): Buchanan's Birthplace Historical State Park, c/o Cowans Gap State Park, 6235 Aughwick Rd., Fort Loudon, PA 17224-9801, 717-485-3948  
<http://www.dcnr.state.pa.us/stateparks/parks/buchanan.htm>  
 cowansgap@dcnr.state.pa.us

Birth site (cabin): Mercersburg Academy, Mercersburg, PA 17236, 717-328-2151

James Buchanan Hotel (marker), 17 N. Main St., Mercersburg, PA 17236, 717-328-3008

Wheatland, 1120 Marietta Ave., Lancaster, PA 17603, 717-392-8721; fax: 717-295-8825  
<http://www.wheatland.org/wheatland@wheatland.org>

◆ **Abraham Lincoln**

Sixteenth president (1861-65)  
 Born Feb 12, 1809, Hodgenville, Hardin County (now Larue County), KY  
 Married Mary Todd, 1842  
 Died Apr 15, 1865, Washington, DC  
 Buried at Oak Ridge Cemetery, 1441 Monument Ave., Springfield, IL 62702, 217-782-2717  
<http://www.state.il.us/HPA/Sites/lincolntomb.htm>

Republican. "Honest Abe." Fought in Blackhawk War. U.S. Representative. U.S. divided by Civil War while president. Issued Emancipation Proclamation. Author of Gettysburg Address. First president assassinated.

**LANDMARKS:**

Birth site: Lincoln Birthplace National Historic Site, 2995 Lincoln Farm Rd., Hodgenville, KY 42748, 270-358-3137; fax: 270-358-3874  
<http://www.nps.gov/abli/>  
 ABLI\_Adminstration@nps.gov

Childhood home: Knob Creek Farm, 7120 Bardstown Rd., Hodgenville, KY 42748, 270-549-3741

Abraham Lincoln Library and Museum, Lincoln Memorial University, Cumberland Gap Pkwy., Harrogate, TN 37752, 423-869-6235  
<http://www.lmunet.edu/Museum/>

Chicago Historical Society Museum, Clark St. at North Ave., Chicago, IL 60614, 312-642-4600; fax: 312-266-2077  
<http://www.chicagohistory.org/info@chicagohistory.org>

Civil War Library and Museum, 1805 Pine St., Philadelphia, PA 19103, 215-735-8196  
<http://www.netreach.net/~cwlml/>

Ford's Theatre National Historic Site, Petersen House, 516 Tenth St., N.W., Washington, DC 20004, 202-426-6924; fax: 202-426-1845  
[http://www.nps.gov/foth/NACC\\_FOTH\\_Interpretation@nps.gov](http://www.nps.gov/foth/NACC_FOTH_Interpretation@nps.gov)

Lincoln Boyhood National Memorial, P.O. Box 1816, Lincoln City, IN 47552-1816, 812-937-4541; fax: 812-937-9929

[http://www.nps.gov/libo/LIBO\\_Superintendent@nps.gov](http://www.nps.gov/libo/LIBO_Superintendent@nps.gov)

Lincoln College Museum, Lincoln College, 300 Keokuk St., Lincoln, IL 62656, 217-732-3155 or 800-569-0556  
<http://www.lincolncollege.com/museum/index.html>

Lincoln Depot, Monroe St. between Ninth and Tenth Sts., Springfield, IL 62704, 217-492-4241, ext. 221; fax: 217-492-4673  
<http://www.nps.gov/liho/depot/depot.htm>  
 lincolnhome@nps.gov

Lincoln-Herndon Law Offices State Historic Site, 6th and Adams Sts., Springfield, IL 62701, 217-785-7289  
<http://www.state.il.us/hpa/Sites/LincolnHerndon.htm>

Lincoln Home National Historic Site, 413 S. Eighth St., Springfield, IL 62701-1905, 217-492-4241, ext. 221; fax: 217-492-4673  
<http://www.nps.gov/liho/index.htm>  
 lincolnhome@nps.gov

Lincoln Homestead State Park, 5079 Lincoln Park Rd., Springfield, KY 40069, 859-336-7461  
<http://www.kystateparks.com/agencies/parks/linchome.htm>

Lincoln Log Cabin Courthouse, 5580 N. Fork, Decatur, IL 62521, 217-422-4919; fax: 217-422-4773

Lincoln Memorial, 23rd St., N.W., Washington, DC 20242, 202-426-6841; fax: 202-724-0764  
[http://www.nps.gov/linc/National\\_Mall@nps.gov](http://www.nps.gov/linc/National_Mall@nps.gov)

Lincoln Memorial Shrine, 125 W. Vine St., Redlands, CA 92373, 909-798-7632; fax: 909-798-7566  
<http://www.akspl.org/lincoln/archives@akspl.org>

Lincoln Monument, Sherman Hill, Laramie, WY, 307-721-7345 (Albany County Tourism Board)  
<http://www.laramie-tourism.org/Attractions.aspx?ID=14>

Lincoln Monument, Lafayette and Oakland Ave., Council Bluffs, IA, 800-228-6878 (Council Bluffs Chamber of Commerce)

Lincoln Museum, 66 Lincoln Sq., Hodgenville, KY 42748, 270-358-3163  
<http://www.lincolnmuseumky.org/>

Lincoln Museum, 200 E. Berry St., Fort Wayne, IN 46802, 260-455-3864; fax: 260-455-6922  
<http://www.thelincolnmuseum.org/index.asp>  
 thelincolnmuseum@lnc.com

Lincoln Room Museum, 12 Lincoln Sq., Gettysburg, PA 17325, 717-334-8188  
<http://www.gettysburg.com/lincolnbedroom/welcome.html> (Gettysburg Convention and Visitors Bureau)

Mount Pulaski Courthouse State Historic Site, Washington St., P.O. Box 355, Mount Pulaski, IL 62556, 217-732-8930  
<http://www.state.il.us/hpa/Sites/MtPulaskiCourthouse.htm>

New Salem State Historic Site, State Rte. 97, Box 244-A, Petersburg, IL 62675, 217-632-4000  
<http://www.lincolnsnewsalem.com/>

◆ Indicates that an entry on a festival celebrating the president appears in the main text

Old State Capitol State Historic Site, 1 Old State Capitol Pl., Springfield, IL 62701, 217-785-7960

<http://www.state.il.us/hpa/Sites/OldStateCapitol.htm>

Postville Courthouse (replica) State Historic Site, 914 Fifth St., Lincoln, IL 62656, 217-732-8930

<http://www.state.il.us/HPA/Sites/PostvilleCourtHouse.htm>

Postville Courthouse, Greenfield Village, 20900 Oakwood Blvd., Dearborn, MI 48124-4088, 313-271-1620; TDD: 313-271-2455

<http://www.hfmgv.org/village/center/logan.html>

## Andrew Johnson

Seventeenth president (1865-69)

Born Dec 29, 1808, Raleigh, NC

Married Eliza McARDLE, 1826

Died Jul 31, 1875, Carter's Station, TN

Buried at Andrew Johnson National Cemetery, P.O. Box 1088, Greeneville, TN 37744, 615-638-3551

Democrat. "Tennessee Tailor." U.S. Representative. Governor of Tennessee. U.S. Senator. Succeeded presidency upon assassination of Abraham Lincoln. First president to be impeached (acquitted).

### LANDMARKS:

Birth site: Mordecai Historic Park, 1 Mimosa St., Raleigh, NC 27604, 919-834-4844

<http://capitalareapreservation.org/park.html>

Andrew Johnson National Site and Cemetery, P.O. Box 1088, Greeneville, TN 37744, 423-638-3551; fax: 423-638-9194

<http://www.nps.gov/anj/>

ANJO\_Superintendent@nps.gov

President Andrew Johnson Museum and Library, 423-636-7348 or 800-729-0256, ext. 348

<http://www.tusculum.edu/pages/ajmuseum/index.html>

or <http://ajmuseum.tusculum.edu/>

## Ulysses Simpson Grant

Eighteenth president (1869-77)

Born Apr 27, 1822, Point Pleasant, OH

Married Julia Boggs Dent, 1848

Died Jul 23, 1885, Mt. McGregor, NY

Buried at General Grant National Memorial, Riverside Dr. and W. 122nd St., New York, NY 10003, 212-666-1640; fax: 212-932-9631

<http://www.nps.gov/gegr/>

MASI\_Superintendent@nps.gov

Republican. "United States Grant." Fought in Mexican War. General in Civil War. Fifteenth Amendment (right of suffrage) ratified.

### LANDMARKS:

Birth site: Grant Birthplace Historic Site, 1591 State Rt. 232, Point Pleasant, OH 45153, 513-553-4911

<http://www.ohiohistory.org/places/grantbir/>

Childhood home: 219 E. Grant Ave., Georgetown, OH 45121 (private residence)

City Point Unit residence, Petersburg National Battlefield, 1539 Hickory Hill Rd., Petersburg, VA 23803-4721, 804-732-3531; fax: 804-732-3615

<http://www.nps.gov/pete/>

Grant Cottage State Historic Site, Mt. McGregor, P.O. Box 990, Saratoga Springs, NY 12866, 518-587-8277

<http://nysparks.state.ny.us/cgi-bin/cgiwrap/nysparks/historic.cgi?p+8>

Grant's "Hardscrabble" Farm, 10501 Gravois Rd., St. Louis, MO 63123, 314-843-1700

<http://www.grantsfarm.com/>

grants.farm@anheuser-busch.com

Grant's Home at White Haven, 7400 Grant Rd., St. Louis, MO 63123, 314-842-3298; fax: 314-842-1659

<http://www.nps.gov/ulsg/>

ULSG\_Site\_Manager@nps.gov

U.S. Grant Home, 511 Bouthillier St., P.O. Box 333, Galena, IL 61036, 815-777-3310

<http://www.state.il.us/HPA/sites/galena01.htm>

U.S. Grant House, Michigan State Fair Grounds, 1120 W. State Fair, Detroit, MI 48203, 313-369-8250

## Rutherford Birchard Hayes

Nineteenth president (1877-81)

Born Oct 4, 1822, Delaware, OH

Married Lucy Ware Webb, 1852

Died Jan 17, 1893, Fremont, OH

Buried at Spiegel Grove National Historic Landmark, Rutherford B. Hayes Presidential Center

Republican. "Dark Horse President." Fought in Civil War. U.S. Representative. Governor of Ohio. Some electoral votes in dispute; election decided by special electoral commission.

### LANDMARKS:

Birth site (marker): E. William and Winter St., Delaware, OH

Spiegel Grove National Historic Landmark, Rutherford B. Hayes Presidential Center, 1337 Hayes Ave., Fremont, OH 43420, 800-998-7737

<http://www.rbhayes.org/>

## James Abram Garfield

Twentieth president (1881)

Born Nov 19, 1831, Orange (now Moreland Hills), OH

Married Lucretia Rudolph, 1858

Died Sep 19, 1881, Elberon, NJ

Buried at Lake View Cemetery, 12316 Euclid Ave., Cleveland, OH 44106, 216-421-2665

<http://www.lakeviewcemetery.com/>

Republican. "Martyr President." Fought in Civil War. U.S. Representative. Died of wounds 2½ months after being shot by assassin.

**LANDMARKS:**

Birth site (marker): James A. Garfield Memorial Cabin, Moreland Hills, OH, 440-247-7282 or 440-248-2691  
<http://www.morelandhills.com/historical.html>

Garfield House, 6825 Hinsdale St., Hiram, OH (private residence; closed to the public)

Lawnfield, President Garfield National Historic Site, 8095 Mentor Ave., Mentor, OH 44060, 440-255-8722; fax: 440-255-8545

[http://www.nps.gov/jaga/jaga\\_interpretation@nps.gov](http://www.nps.gov/jaga/jaga_interpretation@nps.gov)

**Chester Alan Arthur**

Twenty-first president (1881-85)

Born Oct 5, 1829, Fairfield, VT

Married Ellen Lewis Herndon, 1859

Died Nov 18, 1886, New York, NY

Buried at Albany Rural Cemetery, Cemetery Ave., Menands, NY

Republican. "Elegant Arthur." Succeeded presidency upon death of James Garfield.

**LANDMARKS:**

Childhood home (replica): North Fairfield, VT 05450, 802-933-8362

Arthur House, 123 Lexington Ave., New York, NY (private residence; closed to the public)

**Grover Cleveland**

Twenty-second and twenty-fourth president (1885-89; 1893-97)

Born Mar 18, 1837, Caldwell, NJ

Married Francis Folsom, 1886

Died Jun 24, 1908, Princeton, NJ

Buried at Princeton Cemetery, 29 Greenview Ave., Princeton, NJ 08542, 609-924-1639

Democrat. "Sage of Princeton." Governor of New York. Only president to serve two non-consecutive terms. Only president married in White House.

**LANDMARKS:**

Birth site: 207 Bloomfield Ave., Caldwell, NJ 07006, 201-226-1810

<http://www.caldwellnj.com/grover.htm>

Childhood home: 109 Academy St., Fayetteville, NY (private residence; closed to the public)

Cleveland House, Cleveland Hill Rd., Tamworth, NH (private residence; closed to the public)

Grover Cleveland Cottage, Deer Park Hotel Rd., Deer Park, MD (private residence; closed to the public)

Oak View, 3536 Newark St., N.W., Washington, DC 20016

Westland, 15 Hodge Rd., Princeton, NJ (private residence; closed to the public)

**Benjamin Harrison**

Twenty-third president (1889-93)

Born Aug 20, 1833, North Bend, OH

Married Caroline Lavinia Scott, 1853; Mary Scott Lord Dimmick, 1896

Died Mar 13, 1901, Indianapolis, IN

Buried at Crown Hill Cemetery, 700 W. 38th St., Indianapolis, IN 46208, 317-925-8231

Republican. "Centennial President." Served in Civil War. U.S. Senator. Grandfather was ninth president (see William Henry Harrison).

**LANDMARKS:**

Birth site (location): grounds of Harrison Tomb State Memorial, Loop Ave., North Bend, OH

Benjamin Harrison Home, 1230 N. Delaware St., Indianapolis, IN 46202, 317-631-1898

**William McKinley**

Twenty-fifth president (1897-1901)

Born Jan 29, 1843, Niles, OH

Married Ida Saxton, 1871

Died Sep 14, 1901, Buffalo, NY

Buried at McKinley National Memorial, 800 McKinley Monument Dr., N.W., Canton, OH 44708, 330-455-7043

Republican. "Idol of Ohio." Served in Civil War. U.S. Representative. Governor of Ohio. Died of wounds almost two weeks after being shot by assassin.

**LANDMARKS:**

Birth site (marker): 36 S. Main St., Niles, OH (replica of McKinley birthplace to be built on site)

McKinley Museum and National Memorial, 800 McKinley Monument Dr., N.W., Canton, OH 44708, 330-455-7043

<http://www.mckinleymuseum.org/>

National McKinley Birthplace Memorial and Library, 46 N. Main St., Niles, OH 44446, 330-652-1704; fax: 330-652-5788

<http://www.mckinley.lib.oh.us/memorial.htm>

[mckinley@oplin.lib.oh.us](mailto:mckinley@oplin.lib.oh.us)

Saxton-Barber House, 331 Market Ave. S., Canton, OH 44702

◆ **Theodore Roosevelt**

Twenty-sixth president (1901-09)

Born Oct 27, 1858, New York, NY

Married Alice Hathaway Lee, 1880; Edith Kermit Carow, 1886

Died Jan 6, 1919, Oyster Bay, NY

Buried at Youngs Memorial Cemetery, Cove Neck Rd. and East Main St., Oyster Bay, NY

<http://www.nps.gov/sahi/youngs.htm>

Republican. "Hero of San Juan Hill." Fought in Spanish-American War. Governor of New York. Succeeded presidency upon assassination of William McKinley. Youngest man to become president. Awarded Nobel Peace Prize.

◆ Indicates that an entry on a festival celebrating the president appears in the main text

**LANDMARKS:**

Birth site: 28 E. 20th St., New York, NY 10003, 212-260-1616;  
fax: 212-677-3587  
<http://www.nps.gov/thrb/>  
MASI\_Superintendent@nps.gov

Sagamore Hill National Historic Site, 20 Sagamore Hill Rd.,  
Oyster Bay, NY 11771-1809, 516-922-4447/4788; fax: 516-  
922-4792  
<http://www.nps.gov/sahi/>  
sahi\_information@nps.gov

Theodore Roosevelt Inaugural National Historic Site, 641  
Delaware Ave., Buffalo, NY 14202, 716-884-0095; fax: 716-  
884-0330  
<http://www.nps.gov/thri/>  
THRI\_Administration@nps.gov

Theodore Roosevelt Island Park, George Washington  
Memorial Pkwy., McLean, VA 22101, 703-289-2500  
<http://www.nps.gov/this/>  
gwmp\_superintendent@nps.gov

Theodore Roosevelt National Park, Maltese Cross Cabin,  
Box 7, Medora, ND 58645-0007, 701-623-4466; fax: 701-623-  
4840  
<http://www.nps.gov/thro/>  
susan\_reece@nps.gov

**William Howard Taft**

Twenty-seventh president (1909-13)  
Born Sep 15, 1857, Cincinnati, OH  
Married Helen Herron, 1886  
Died Mar 8, 1930, Washington, DC  
Buried at Arlington National Cemetery, Arlington, VA 22211,  
703-697-2131  
[http://www.arlingtoncemetery.org/historical\\_](http://www.arlingtoncemetery.org/historical_information/william_taft.html)  
information/william\_taft.html

Republican. Solicitor General. Governor-General of Philip-  
pines. Secretary of War. First president to throw out baseball  
on opening day. Sixteenth amendment enacted. Chief Justice  
of the Supreme Court.

**LANDMARKS:**

Birth site: 2038 Auburn Ave., Cincinnati, OH 45219, 513-684-  
3262; fax: 513-684-3627  
<http://www.nps.gov/wiho/>  
WIHO\_Superintendent@nps.gov

The Quarry, 1763 E. McMillan St., Cincinnati, OH (private  
residence)

**Woodrow Wilson**

Twenty-eighth president (1913-21)  
Born Dec 29, 1856, Staunton, VA  
Married Ellen Louise Axson, 1885; Edith Bolling Galt,  
1915  
Died Feb 3, 1924, Washington, DC  
Buried at National Cathedral, Massachusetts and Wisconsin  
Aves., N.W., Washington, DC 20016, 202-537-6200

Democrat. "Professor." Governor of New Jersey. Held first  
presidential press conference. Author of Fourteen Points  
plan. Eighteenth and Nineteenth Amendments enacted.  
Awarded Nobel Peace Prize.

**LANDMARKS:**

Birth site: Woodrow Wilson Birthplace and Museum, 18-24  
N. Coalter St., P.O. Box 24, Staunton, VA 24402-0024, 540-  
885-0897; fax: 540-886-9874  
<http://www.woodrowwilson.org/>  
woodrow@woodrowwilson.org

Early childhood home: 419 Seventh St., Augusta, GA 30901,  
706-724-0436 (Historic Augusta, Inc.)  
[http://www.downtownaugusta.com/historicaugusta/](http://www.downtownaugusta.com/historicaugusta/site19a.htm)  
site19a.htm

Childhood home: 1705 Hampton St., Columbia, SC 29201,  
803-252-1770 (Historic Columbia Foundation)  
<http://www.historiccolumbia.org/houses/woodrow.htm>

Woodrow Wilson House Museum, 2340 S St., N.W., Wash-  
ington, DC 20008, 202-387-4062; fax: 202-483-1466  
<http://www.woodrowwilsonhouse.org/>  
faucella@woodrowwilsonhouse.org

**Warren Gamaliel Harding**

Twenty-ninth president (1921-23)  
Born Nov 2, 1865, Blooming Grove (now Corsica), OH  
Married Florence Kling De Wolfe, 1891  
Died Aug 2, 1923, San Francisco, CA  
Buried at Harding Memorial, Vernon Heights Blvd., Marion,  
OH

Republican. U.S. Senator. First presidential election returns  
broadcast on radio. Teapot Dome Scandal. Died in office.

**LANDMARKS:**

Birth site (marker): State Hwy. 97, east of County Rd. 20, Cor-  
sica, OH

Harding Home and Museum, 380 Mt. Vernon Ave., Marion,  
OH 43302, 740-387-9630 or 800-600-6894  
<http://www.ohiohistory.org/places/harding/>  
hardinghome@marion.net

◆ **Calvin Coolidge**

Thirtieth president (1923-29)  
Born Jul 4, 1872, Plymouth Notch, VT  
Married Grace Anna Goodhue, 1905  
Died Jan 5, 1933, Northampton, MA  
Buried at Plymouth Notch Cemetery, Plymouth Notch, VT

Republican. "Silent Cal." Governor of Massachusetts. Suc-  
ceeded presidency upon death of Warren Harding. First  
inaugural speech broadcast on radio.

**LANDMARKS:**

Birth site: P.O. Box 247, Plymouth Notch, VT 05056, 802-672-  
3773  
<http://www.historicvermont.org/html/coolidge.html>

◆ Indicates that an entry on a festival celebrating the president appears in the main text



The Beeches, 16 Hampton Terrace, Northampton, MA (private residence; closed to the public)

Calvin Coolidge Memorial Room, Forbes Library, 20 West St., Northampton, MA 01060, 413-587-1011  
<http://www.forbeslibrary.org/coolidge.html>

Coolidge Homestead, P.O. Box 247, Plymouth Notch, VT 05056, 802-672-3773  
<http://www.historicvermont.org/html/coolidge.html>

Memorial Foundation, P.O. Box 97, Plymouth, VT 05056, 802-672-3389; fax: 802-672-3369  
<http://www.calvin-coolidge.org/info@calvin-coolidge.org>

Northampton Home, 21 Massasoit St., Northampton, MA (private residence; closed to the public)

### ◆ Herbert Clark Hoover

Thirty-first president (1929-33)  
 Born Aug 10, 1874, West Branch, IA  
 Married Lou Henry, 1899  
 Died Oct 20, 1964, New York, NY  
 Buried at Herbert Hoover National Historic Site

Republican. "Grand Old Man." Involved in Boxer Rebellion in China. Chairman of Commission for Relief in Belgium. Secretary of Commerce. Wall Street crash (Black Tuesday), 1929.

#### LANDMARKS:

Birth site: Herbert Hoover National Historic Site, 110 Parkside Dr., P.O. Box 607, West Branch, IA 52358-0607, 319-643-2541; fax: 319-643-5367  
[http://www.nps.gov/heho/HEHO\\_Interpretation@nps.gov](http://www.nps.gov/heho/HEHO_Interpretation@nps.gov)

Herbert Hoover Academic Bldg., George Fox University, Newberg, OR 97132, 503-538-8383

Herbert Hoover Presidential Library and Museum, 210 Parkside Dr., Box 488, West Branch, IA 52358, 319-643-5301  
<http://www.hoover.nara.gov/library@hoover.nara.gov>

Hoover Institution on War, Revolution and Peace, Stanford University, Palo Alto, CA 94305-6010, 650-723-1754 or 877-HOOVERI (466-8374); fax: 650-723-1687  
[http://www-hoover.stanford.edu/main/about\\_hoover.html](http://www-hoover.stanford.edu/main/about_hoover.html)

Hoover-Minthorn House Museum, 115 S. River St., Newberg, OR 97132, 503-538-6629

Lou Henry Hoover House, Stanford University, 623 Miranda Ave., Palo Alto, CA 94305 (official residence of university president; closed to the public)

Presidential Library Association, P.O. Box 696, West Branch, IA 52358, 319-643-5327; fax: 319-643-2391  
<http://www.hooverassoc.org/info@hooverassoc.org>

Shenandoah Camp Hoover, Shenandoah National Park, VA (Park: 3655 U.S. Highway 211 E., Luray, VA 22835-9036, 540-999-3500; fax: 540-999-3601)  
[http://www.nps.gov/shen/SHEN\\_Superintendent@nps.gov](http://www.nps.gov/shen/SHEN_Superintendent@nps.gov)

### Franklin Delano Roosevelt

Thirty-second president (1933-45)  
 Born Jan 30, 1882, Hyde Park, NY  
 Married Eleanor Roosevelt, 1905  
 Died Apr 12, 1945, Warm Springs, GA  
 Buried at Franklin D. Roosevelt National Historic Site

Democrat. "F.D.R." Governor of New York. Author of the New Deal. Only four-term president. Died in office.

#### LANDMARKS:

Birth site: Franklin D. Roosevelt National Historic Site, 519 Albany Post Rd., Hyde Park, NY 12538, 845-229-9115; fax: 845-229-0739  
[http://www.nps.gov/hofr/ROVA\\_webmaster@nps.gov](http://www.nps.gov/hofr/ROVA_webmaster@nps.gov)

Franklin D. Roosevelt Library and Museum, 511 Albany Post Rd., Hyde Park, NY 12538, 845-229-8114; fax: 845-229-0872  
<http://www.fdrlibrary.marist.edu/roosevelt.library@nara.gov>

Little White House State Historic Site, 401 Little White House Rd., Georgia Hwy. 85 Alt., Warm Springs, GA 31830, 706-655-5870  
<http://www.gastateparks.org/dnr/parks/ppage2.cgi?linkval=littlewhite>

Roosevelt Campobello International Park, Campobello Island, New Brunswick, Canada E0G 3H0, 506-752-2922; fax: 506-752-6000  
<http://www.nps.gov/roca/info@fdr.net>

### Harry S. Truman

Thirty-third president (1945-53)  
 Born May 10, 1884, Lamar, MO  
 Married Elizabeth "Bess" Virginia Wallace, 1919  
 Died Dec 26, 1972, Kansas City, MO  
 Buried at Harry S. Truman Library and Museum, Independence, MO

Democrat. "Give 'Em Hell Harry." Fought in World War I. U.S. Senator. Succeeded presidency upon death of Franklin D. Roosevelt. Authorized use of atomic bomb against Japan. Implemented the Fair Deal.

#### LANDMARKS:

Birth site: Harry S. Truman Birthplace State Historic Site, 1009 Truman Ave., Lamar, MO 64759, 800-334-6946 (Missouri Division of State Parks)  
<http://www.mostateparks.com/trumansite.htm>

Childhood home: 909 West Waldo St., Independence, MO (private residence; closed to the public)  
<http://www.trumanlibrary.org/places/in2.htm>

Harry S. Truman Courtroom and Office, Independence Square Courthouse, 111 E. Maple, Rm. 109, Independence, MO 64050, 816-881-4431  
<http://www.trumanlibrary.org/places/in21-22.htm>

Harry S. Truman Key West Little White House Museum, 111 Front St., Key West, FL 33040, 305-294-9911

◆ Indicates that an entry on a festival celebrating the president appears in the main text

<http://www.trumanlittlewhitehouse.com/>  
[littlewhitehouse@historictours.com](mailto:littlewhitehouse@historictours.com)

Harry S. Truman Library and Museum, 500 W. U.S. Highway 24, Independence, MO 64050, 816-833-1400 or 800-833-1225; fax: 816-833-4368  
<http://www.trumanlibrary.org/>  
[truman.library@nara.gov](mailto:truman.library@nara.gov)

Harry S. Truman National Historic Site, 223 N. Main St., Independence, MO 64050, 816-254-7199; fax: 816-254-4491  
<http://www.nps.gov/hstr/>  
[HSTR\\_Superintendent@nps.gov](mailto:HSTR_Superintendent@nps.gov)

Truman Farm Home, 12301 Blue Ridge Blvd., Grandview, MO 64030, 816-254-2720  
<http://www.trumanlibrary.org/places/gv31.htm>

## Dwight David Eisenhower

Thirty-fourth president (1953-61)  
Born Oct 14, 1890, Denison, TX  
Married Marie "Mamie" Geneva Doud, 1916  
Died Mar 28, 1969, Washington, DC  
Buried at Eisenhower Center

Republican. "Ike." General in World War II. Commander of NATO. First televised press conference.

### LANDMARKS:

Eisenhower Birthplace State Historical Park, 208 E. Day St., Denison, TX 75020, 903-465-8908; fax: 903-465-8988  
<http://www.eisenhowerbirthplace.org/>  
[eisenhower@texoma.net](mailto:eisenhower@texoma.net)

Eisenhower Center, Dwight D. Eisenhower Library, Eisenhower Museum, 200 S.E. 4th St., Abilene, KS 67410, 785-263-4751 or 877-RING-IKE (746-4453); fax: 785-263-4218  
<http://www.eisenhower.utexas.edu/>  
[library@eisenhower.nara.gov](mailto:library@eisenhower.nara.gov)

Eisenhower National Historic Site, 97 Taneytown, Gettysburg, PA 17325, 717-338-9114; fax: 717-338-0821  
<http://www.nps.gov/eise/>  
[eise\\_site\\_manager@nps.gov](mailto:eise_site_manager@nps.gov)

## John Fitzgerald Kennedy

Thirty-fifth president (1961-63)  
Born May 29, 1917, Brookline, MA  
Married Jacqueline Lee Bouvier, 1953  
Died Nov 22, 1963, Dallas, TX  
Buried at Arlington National Cemetery, Arlington, VA 22211, 703-697-2131

Democrat. "J.F.K." Served in World War II. U.S. Representative. U.S. Senator. First president born in twentieth century. Youngest elected president. Fourth president assassinated.

### LANDMARKS:

Birth site: John F. Kennedy National Historic Site, 83 Beals St., Brookline, MA 02446, 617-566-7937; fax: 617-730-9884  
<http://www.nps.gov/jofi/>  
[FRLA\\_Kennedy@nps.gov](mailto:FRLA_Kennedy@nps.gov)

Hammersmith Farm, Ocean Dr., Newport, RI 02840, 401-846-7346

<http://www.ritourism.com/Pic%20Newport%20Hammersmith.htm>

John F. Kennedy Library and Museum, Columbia Point, Boston, MA 02125, 617-929-4500 or 877-616-4599; fax: 617-929-4538; TDD: 617-929-1221  
<http://www.cs.umb.edu/jfklibrary/index.htm>  
[library@kennedy.nara.gov](mailto:library@kennedy.nara.gov)

John F. Kennedy Memorial Plaza, 411 Elm St., Dallas, TX 75202-3308, 214-747-6660; fax: 214-747-6662  
<http://www.jfk.org/home.htm>

Kennedy Compound, Irving and Merchant Ave., Hyannis Port, MA (private residence; closed to the public)

Sixth Floor Museum at Dealey Plaza (formerly Texas School Book Depository), 411 Elm St., Dallas, TX 75202-3308, 214-747-6660; fax: 214-747-6662  
<http://www.jfk.org/>  
[jfk@jfk.org](mailto:jfk@jfk.org)

## Lyndon Baines Johnson

Thirty-sixth president (1963-69)  
Born Aug 27, 1908, near Stonewall, TX  
Married Claudia Alta "Lady Bird" Taylor, 1934  
Died Jan 22, 1973, San Antonio, TX

Buried at Johnson Family Cemetery, LBJ Ranch Unit, Box 329, Lyndon B. Johnson National Historic Park, Stonewall, TX 78636, 210-868-7128  
<http://www.nps.gov/lyjo/cem.htm>

Democrat. "L.B.J." U.S. Representative. Served in World War II. U.S. Senator. Succeeded presidency upon assassination of John F. Kennedy. Author of the "Great Society."

### LANDMARKS:

Birth site: Junction School, LBJ Ranch, LBJ Ranch Unit, Lyndon B. Johnson National Historical Park, Stonewall, TX 78636, 210-868-7128  
<http://www.nps.gov/lyjo/>  
<http://www.nps.gov/lyjo/bp.htm>  
<http://www.nps.gov/lyjo/junct.htm>  
[LYJO\\_Superintendent@nps.gov](mailto:LYJO_Superintendent@nps.gov)

Childhood home: 9th St. between "F" and "G" Sts., Johnson City, TX 78636  
<http://www.nps.gov/lyjo/boyhood.htm>

Johnson Settlement, Johnson City Unit, Lyndon B. Johnson Historical Park, Johnson City, TX 78636, 210-868-7128  
<http://www.nps.gov/lyjo/settle.htm>

Lyndon Baines Johnson Library and Museum, University of Texas at Austin, 2313 Red River St., Austin, TX 78705, 512-482-5137  
<http://www.lbjlib.utexas.edu>

Lyndon Baines Johnson Memorial Grove on the Potomac, Lady Bird Johnson Park, George Washington Memorial Pkwy., McLean, VA 22101, 703-289-2553; fax: 703-289-2598  
<http://www.nps.gov/lyba/>  
[gwmp\\_superintendent@nps.gov](mailto:gwmp_superintendent@nps.gov)

◆ Indicates that an entry on a festival celebrating the president appears in the main text

Lyndon Baines Johnson National Historical Park Visitor Center, 9th and "G" Sts., P.O. Box 329, Johnson City, TX 78636, 830-868-7128; fax: 830-868-7863

Lyndon B. Johnson State Historical Park, U.S. 290, P.O. Box 238, Stonewall, TX 78671, 830-644-2252  
<http://www.tpwd.state.tx.us/park/lbj/lbj.htm>

## Richard Milhous Nixon

Thirty-seventh president (1969-74)  
 Born Jan 9, 1913, Yorba Linda, CA  
 Married Patricia Ryan, 1940  
 Died Apr 22, 1994, New York, NY  
 Buried at Richard Nixon birthplace, 18001 Yorba Linda Blvd., Yorba Linda, CA 92886, 714-993-5075; fax: 714-528-0544

Republican. Served in World War II. U.S. Representative. U.S. Senator. Vice President. First president to visit communist China. First and only president to resign (Watergate scandal).

### LANDMARKS:

Birth site: Nixon Library and Birthplace, 18001 Yorba Linda Blvd., Yorba Linda, CA 92886, 714-993-5075; fax: 714-528-0544  
<http://www.nixonfoundation.org/>  
 California White House, Del Presidente Ave., San Clemente, CA (private residence; closed to the public)  
 Florida White House, 500 & 516 Bay Lane, Key Biscayne, FL (private residence; closed to the public)  
 Nixon Presidential Materials, Staff National Archives at College Park, 8601 Adelphi Rd., College Park, MD 20740, 301-713-6950; fax: 301-713-6916  
<http://www.ilibio.org/lia/president/nixon.html>  
[nixon@arch2.nara.gov](mailto:nixon@arch2.nara.gov)

## Gerald Rudolph Ford

Thirty-eighth president (1974-77)  
 Born Jul 14, 1913, Omaha, NE  
 Married Betty Bloomer Warren, 1948

Republican. Served in World War II. U.S. Representative. First vice president to take office under Twenty-fifth Amendment. Succeeded presidency upon resignation of Richard Nixon. Only president to serve in office without being elected.

### LANDMARKS:

Birth site park: 32nd and Woolworth Ave., Omaha, NE 68105, 402-444-5955  
[http://www.visitomaha.com/visitor\\_info/historic\\_sights/historic\\_indiv.asp?inid=458](http://www.visitomaha.com/visitor_info/historic_sights/historic_indiv.asp?inid=458) (Greater Omaha Convention and Visitors Bureau)  
 Childhood home: 649 Union Ave, S.E., Grand Rapids, MI (private residence; closed to the public)  
 Family home: 514 Crown View Dr., Alexandria, VA (private residence; closed to the public)

Gerald R. Ford Library, University of Michigan at Ann Arbor, 1000 Beal Ave., Ann Arbor, MI 48109, 734-741-2218; fax: 734-741-2341  
<http://www.ford.utexas.edu/library/aboutlib.htm>

Gerald R. Ford Museum, 303 Pearl St., N.W., Grand Rapids, MI 49504, 616-451-9263; fax: 616-451-9570  
<http://www.ford.utexas.edu/museum/aboutmus.htm>

Retirement home: Thunderbird Country Club, 40-471 Sand Dune Rd., Rancho Mirage, CA 92270 (private residence; closed to the public)

## James Earl Carter

Thirty-ninth president (1977-81)  
 Born Oct 1, 1924, Plains, GA  
 Married Rosalynn Smith, 1946

Democrat. "Jimmy." Governor of Georgia. First president to walk from Capitol to White House after inauguration. Camp David accords signed between Israel and Egypt. U.S. embassy staff held hostage in Tehran, Iran.

### LANDMARKS:

Birth site: Plains Nursing Center (now the Lillian G. Carter Nursing Center), 225 Hospital St., Plains, GA 31780  
 Childhood home: Jimmy Carter National Historic Site, P.O. Box 392, Plains, GA 31780, 912-824-3413  
<http://www.nps.gov/jica/>  
 Carter Center and Jimmy Carter Library, 453 Freedom Pkwy., Atlanta, GA 30307, 404-331-3900  
<http://www.jimmycarter.com/>  
[carterweb@emory.edu](mailto:carterweb@emory.edu)  
<http://www.cartercenter.org/>  
 Carter Library, 441 Freedom Pkwy., Atlanta, GA 30307; 404-331-3942  
<http://www.jimmycarterlibrary.org/>  
[carter.library@nara.gov](mailto:carter.library@nara.gov)  
 City of Plains, Georgia: <http://www.plainsgeorgia.com/>  
 Retirement home: Woodland Dr., Plains, GA (private residence; closed to the public)

## Ronald Wilson Reagan

Fortieth president (1981-89)  
 Born Feb 6, 1911, Tampico, IL  
 Married Jane Wyman, 1940, divorced 1949; Nancy Davis, 1952  
 Died Jun 5, 2004, Los Angeles, CA  
 Buried at the Ronald Reagan Presidential Library, 40 Presidential Dr., Simi Valley, CA 93065, 800-410-8354

Republican. "Great Communicator." Movie actor. Non-combat duty in World War II. Governor of California. Oldest president. Only president to be wounded in assassination attempt and survive. Iran-contra affair.

### LANDMARKS:

Birth site: 111 Main St., Tampico, IL 61283, 815-438-2815

◆ Indicates that an entry on a festival celebrating the president appears in the main text

Childhood home: 816 S. Hennepin Ave., Dixon, IL 61021, 815-288-3404

<http://www.dixonil.com/attractions.htm>

California White House, Rancho del Cielo, 3333 Refugio Canyon, Santa Barbara, CA (private residence; closed to the public)

Ronald Reagan official web site:

<http://www.ronaldreagan.com/info@ronaldreagan.com>

Ronald Reagan Presidential Library, 40 Presidential Dr., Simi Valley, CA 93065, 805-522-2977 or 800-410-8354; fax: 805-520-9702

<http://www.reagan.utexas.edu/library@reagan.nara.gov>

## George Herbert Walker Bush

Forty-first president (1989-93)

Born Jun 12, 1924, Milton, MA

Married Barbara Pierce, 1945

Republican. Served in World War II. U.S. Representative. U.N. Ambassador. C.I.A. Director. Vice President. First acting president under Twenty-fifth amendment. Fall of Berlin Wall. Dissolution of Soviet Union. Persian Gulf War.

### LANDMARKS:

Birth site: 173 Adams St., Milton, MA 02187 (private residence; closed to the public)

Childhood home: Grove Lane, Greenwich, CT (private residence; closed to the public)

Family summer home: Walker's Point, Kennebunkport, ME (private residence; closed to the public)

George Bush Library, 1000 George Bush Dr. W., Texas A&M University, College Station, TX 77845, 979-260-9552; fax: 979-260-9557

<http://bushlibrary.tamu.edu/library@bush.nara.gov>

## Bill Clinton

Forty-second president (1993-2001)

Born Aug 19, 1946, Hope, AR

Married Hillary Rodham, 1975

Democrat. Rhodes Scholar. Governor of Arkansas. Proposed national health care plan. North American Free Trade Agreement. Middle East peace accord. Dayton Agreement for peace in Bosnia and Herzegovina. Second president to be impeached (acquitted). First first lady to be elected to the U.S. Senate.

### LANDMARKS:

Childhood home: 117 S. Hervey St., Hope, AR

Childhood home: 321 E. 13th St., Hope, AR (private residence; closed to the public)

Childhood home (marker): 1011 Park Ave., Hot Springs, AR (private residence; closed to the public)

Clinton Birthplace Foundation, P.O. Box 1925, Hope, AR 71801, 870-777-4455; fax: 870-722-6929  
<http://www.clintonbirthplace.com/>

Clinton Presidential Center, P.O. Box 1104, Little Rock, AR 72203, 501-370-8000; fax: 501-375-0512  
<http://www.clintonpresidentialcenter.com/info@clintonpresidentialcenter.com>

## George Walker Bush

Forty-third president (2001- )

Born Jul 6, 1946, New Haven, CT

Married Laura Welch, 1977

Republican. "George W." Governor of Texas. Son of forty-first president (*see* George Herbert Walker Bush). Presided over historic shift in Senate just after first 100 days. War against terrorism in response to the September 11, 2001, attacks in the United States. Invaded Iraq in 2003.

## APPENDIX 3

# Legal Holidays by State

The following federal public holidays are observed throughout the United States:

<b>Jan 1</b> .....	New Year's Day
<b>Jan, third Mon</b> .....	Martin Luther King, Jr. Birthday
<b>Feb, third Mon</b> .....	Presidents' Day
<b>May, last Mon</b> .....	Memorial Day
<b>Jul 4</b> .....	Independence Day
<b>Sep, first Mon</b> .....	Labor Day
<b>Oct, second Mon</b> .....	Columbus Day
<b>Nov 11</b> .....	Veterans Day
<b>Nov, fourth Thurs</b> .....	Thanksgiving Day
<b>Dec 25</b> .....	Christmas

Listed below are additional legal holidays observed by the various states, the District of Columbia, the Commonwealth of Puerto Rico, and the territories of American Samoa, Guam, Northern Mariana Islands, and the U.S. Virgin Islands. For Christian movable holidays, the range of months during which the day may fall is provided.

### Alabama

<b>Jan, third Mon</b> .....	Martin Luther King, Jr. Birthday and Robert E. Lee's Birthday
<b>Feb, third Mon</b> .....	Washington and Jefferson's Birthdays
<b>Apr, fourth Mon</b> .....	Confederate Memorial Day
<b>Jun, first Mon</b> .....	Jefferson Davis's Birthday
<b>Oct, second Mon</b> .....	Columbus Day and American Indian Heritage Day

### Alaska

<b>Mar 25</b> .....	Seward's Day
<b>Oct 18</b> .....	Alaska Day

### Arizona

<b>Jan, third Mon</b> .....	Martin Luther King, Jr. Birthday and Civil Rights Day
<b>Sep 17</b> .....	Constitution Commemoration Day

### Arkansas

<b>Jan, third Mon</b> .....	Martin Luther King, Jr. Birthday and Robert E. Lee's Birthday
<b>Dec 24</b> .....	Christmas Eve

### California

<b>Feb 12</b> .....	Lincoln's Birthday
<b>Feb, third Mon</b> .....	Washington's Birthday

<b>Mar 31 (or next Mon)</b> .....	Cesar Chavez Day
<b>Nov, Fri after Thanksgiving</b> .....	Day after Thanksgiving

### Colorado

*None in addition to the standard holidays*

### Connecticut

<b>Feb 12</b> .....	Lincoln Day
<b>Feb, third Mon</b> .....	Washington's Birthday

### Delaware

<b>Nov, Fri after Thanksgiving</b> .....	Day after Thanksgiving
<b>Nov, every two years</b> .....	General Election Day as it occurs

### District of Columbia

<b>Jan 20</b> .....	Inauguration Day (in years when a new president is elected)
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### Florida

<b>Nov, Fri after Thanksgiving</b> .....	Day after Thanksgiving
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### Georgia

<b>Jan 19</b> .....	Robert E. Lee's Birthday (but legal day off is Fri after Thanksgiving)
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**Feb, third Mon** ..... Presidents' Day  
 (but legal day off is the day after Christmas)  
**Apr 26** ..... Confederate Memorial Day

**Hawaii**

**Mar 26** ..... Prince Jonah Kuhio Kalaniana'ole Day  
**Mar-Apr: Fri before Easter** ..... Good Friday  
**Jun 11** ..... King Kamehameha I Day  
**Aug, third Fri** ..... Statehood Day  
**Nov** ..... Election Day

**Idaho**

*None in addition to the standard holidays*

**Illinois**

**Feb 12** ..... Lincoln's Birthday  
**Feb, third Mon** ..... Washington's Birthday  
**Nov** ..... General Election Day  
**Dec 24** ..... Christmas Eve

**Indiana**

**Feb 12** ..... Lincoln's Birthday  
**Feb, third Mon** ..... Washington's Birthday  
**Mar-Apr: Fri before Easter** ..... Good Friday  
**Nov** ..... Election Day

**Iowa**

**Feb 12** ..... Lincoln's Birthday  
**Feb, third Mon** ..... Washington's Birthday

**Kansas**

*Presidents' Day not observed*

**Kentucky**

**Nov** ..... General Presidential Election

**Louisiana**

**Feb, day before Ash Wednesday** ..... Mardi Gras Day  
**Mar-Apr: Fri before Easter** ..... Good Friday  
**Nov** ..... Election Day

**Maine**

**Apr, third Mon** ..... Patriots' Day  
**Nov, Fri after Thanksgiving** ..... Day after Thanksgiving

**Maryland**

**Nov** ..... Election Day  
**Nov, Fri after Thanksgiving** ..... Day after Thanksgiving

**Massachusetts**

**Apr, third Mon** ..... Patriots' Day

**Michigan**

**Feb 12** ..... Lincoln's Birthday  
**Feb, third Mon** ..... Washington's Birthday

**Minnesota**

*None in addition to the standard holidays*

**Mississippi**

**Jan, third Mon** ..... Martin Luther King, Jr. Birthday and  
 Robert E. Lee's Birthday  
**Apr, last Mon** ..... Confederate Memorial Day  
**May, last Mon** ..... Memorial Day and  
 Jefferson Davis's Birthday

**Missouri**

**Feb 12** ..... Lincoln Day  
**May 8** ..... Harry S. Truman Day

**Montana**

*None in addition to the standard holidays*

**Nebraska**

**Apr, last Fri** ..... Arbor Day  
**Nov, Fri. after Thanksgiving** ..... Day after Thanksgiving

**Nevada**

**Oct, last Fri** ..... Nevada Day  
**Nov, Fri after Thanksgiving** ..... Family Day

**New Hampshire**

*None in addition to the standard holidays*

**New Jersey**

**Feb 12** ..... Lincoln's Birthday  
**Feb, third Mon** ..... Washington's Birthday  
**Mar-Apr: Fri before Easter** ..... Good Friday  
**Nov** ..... Election Day

**New Mexico**

*None in addition to the standard holidays*

**New York**

**Feb 12** ..... Lincoln's Birthday  
**Feb, third Mon** ..... Washington's Birthday  
**Nov** ..... Election Day

**North Carolina**

*Presidents' Day not a legal holiday*

**Mar-Apr: Fri before Easter** ..... Good Friday

**North Dakota**

**Mar-Apr: Fri before Easter** ..... Good Friday

**Ohio**

*None in addition to the standard holidays*

**Oklahoma**

**Nov, Fri after Thanksgiving** ..... Day after Thanksgiving

**Oregon**

*None in addition to the standard holidays*

**Pennsylvania**

Nov, Fri after Thanksgiving . . . . . Day after Thanksgiving

**Rhode Island**

*Presidents' Day not a legal holiday*

Aug, second Mon . . . . . Victory Day (V-J Day)  
Nov . . . . . Election Day

**South Carolina**

May 10 . . . . . Confederate Memorial Day  
Nov, Fri after Thanksgiving . . . . . Day after Thanksgiving  
Dec 26 . . . . . Day after Christmas

**South Dakota**

Oct, second Mon . . . . . Native Americans' Day

**Tennessee**

Mar-Apr: Fri before Easter . . . . . Good Friday

**Texas**

Jan 19 . . . . . Confederate Heroes Day  
Mar 2 . . . . . Texas Independence Day  
Apr 21 . . . . . San Jacinto Day  
Jun 19 . . . . . Emancipation Day (Juneteenth)  
Aug 24 . . . . . Lyndon Baines Johnson Day  
Nov . . . . . Election Day  
Nov, Fri after Thanksgiving . . . . . Day after Thanksgiving  
Dec 24 . . . . . Christmas Eve  
Dec 26 . . . . . Day after Christmas

**Utah**

Jul 24 . . . . . Mormon Pioneer Day

**Vermont**

Mar, first Tues . . . . . Town Meeting Day  
Aug 16 . . . . . Bennington Battle Day

**Virginia**

Jan, Fri before third Mon . . . . . Lee-Jackson Day  
Oct, second Mon . . . . . Columbus Day and  
Yorktown Victory Day  
Nov, Fri after Thanksgiving . . . . . Day after Thanksgiving

**Washington**

Nov, Fri after Thanksgiving . . . . . Day after Thanksgiving

**West Virginia**

Feb 12 . . . . . Lincoln's Birthday  
Feb, third Mon . . . . . Washington's Birthday  
Jun 20 . . . . . West Virginia Day

**Wisconsin**

Nov . . . . . Election Day

**Wyoming**

*None in addition to the standard holidays*

**TERRITORIES**

**American Samoa**

Apr 17 . . . . . American Samoa Flag Day  
Jul 17 . . . . . Manu'a Day  
Dec 31 . . . . . New Year's Eve

**Guam**

Mar, first Mon . . . . . Guam Discovery Day  
Mar-Apr: Fri before Easter . . . . . Good Friday  
Jul 21 . . . . . Liberation Day  
Dec 8 . . . . . Our Lady of Camarin Day

**Northern Mariana Islands**

Jan 9 . . . . . Commonwealth Day  
Mar 24 . . . . . Covenant Day  
Mar-Apr: Fri before Easter . . . . . Good Friday  
Nov 4 . . . . . Citizenship Day  
Dec 8 . . . . . Constitution Day

**Puerto Rico**

Jan 6 . . . . . Three Kings' Day  
Jan, second Mon . . . . . Eugenio María de Hostos Day  
Mar 22 . . . . . Emancipation Day  
Mar-Apr: Fri before Easter . . . . . Good Friday  
Apr, third Mon . . . . . José de Diego Day  
Jul 17 . . . . . Luis Muñoz Rivera Day  
Jul 25 . . . . . Constitution Day  
Jul 27 . . . . . José Celso Barbosa's Birthday  
Nov 19 . . . . . Discovery Day

**U.S. Virgin Islands**

Jan 6 . . . . . Three Kings' Day  
Mar 31 . . . . . Transfer Day  
Mar-Apr: Thurs before Easter . . . . . Holy Thursday  
Mar-Apr: Fri before Easter . . . . . Good Friday  
Jun, third Mon . . . . . Organic Act Day  
Jul 3 . . . . . Virgin Islands Emancipation Day/  
Danish West Indies Emancipation  
Jul, fourth Mon . . . . . Hurricane Supplication Day  
Oct, third Mon . . . . . Hurricane Thanksgiving Day  
Nov 1 . . . . . Liberty Day  
Dec 26 . . . . . Day after Christmas

## APPENDIX 4

# Legal Holidays by Country

Legal holidays in the following countries are listed in Gregorian calendar order. Jewish holidays and Christian movable holidays are listed according to the range of months in which the day may fall. Muslim holidays appear at the bottom of the list for each country, since their dates are determined by the Muslim lunar calendar.

### Afghanistan

Mar 21 ..... Nawruz  
 Apr 28 ..... Victory for the Muslim Nation  
 Aug 19 ..... Jeshn (Independence Day)

#### *Muslim holidays:*

Muharram ..... Ashura  
 Rabi al-Awwal ..... Mellad Nabi (Mawlid al-Nabi)  
 1 Ramadan ..... Ramadan  
 Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

### Albania

Jan 1 ..... New Year's Day  
 Mar-Apr ..... Catholic Easter  
 Apr-May ..... Orthodox Easter  
 Nov 28 ..... Independence Day  
 Dec 25 ..... Christmas

#### *Muslim holidays:*

Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

### Algeria

Jan 1 ..... New Year's Day  
 May 1 ..... Labor Day  
 Jun 19 ..... Anniversary of June 19  
 Jul 5 ..... Independence Day  
 Nov 1 ..... Anniversary of the Revolution (1954)

#### *Muslim holidays:*

Muharram ..... Islamic New Year  
 Muharram ..... Achoura (Ashura)  
 Rabi al-Nabi ..... Mawlid al-Nabi  
 Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

### Andorra

Jan 1 ..... New Year's Day  
 Jan 6 ..... Twelfth Night

Feb-Mar ..... Carnival  
 Mar 14 ..... Day of the Constitution  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labour Day  
 Apr-Jun ..... Ascension Day  
 May-Jun: Mon after Pentecost ..... Whitsun Monday  
 Jun 24 ..... St. John's Day  
 Aug 4 ..... Festival of Andorra La Vella  
 Aug 15 ..... Assumption  
 Sep 8 ..... National Day (Our Lady of Meritxell)  
 Nov 1 ..... All Saints' Day  
 Dec 8 ..... Immaculate Conception  
 Dec 21 ..... St. Thomas's Day  
 Dec 24 ..... Christmas Eve (afternoon)  
 Dec 25 ..... Christmas  
 Dec 26 ..... St. Etienne's Day (Patron of the Capital)  
 Dec 31 ..... New Year's Eve (afternoon)

### Angola

Jan 1 ..... New Year's Day  
 Jan 4 ..... Martyrs of Colonial Repression Day  
 Feb 4 ..... Inicio de Luta Armada  
 (Commencement of Armed Struggle Day)  
 Mar 8 ..... International Women's Day  
 May 1 ..... Workers' Day  
 Jun 1 ..... International Children's Day  
 Sep 17 ..... National Hero's Day (Birthday of President Neto)  
 Nov 2 ..... All Souls' Day  
 Nov 11 ..... Independence Day  
 Dec 10 ..... Foundation of the MPLA Workers' Party Day  
 Dec 25 ..... Family Day (Christmas Day)

### Antigua and Barbuda

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May, first Mon ..... Labour Day  
 May-Jun: Mon after Pentecost ..... Whit Monday  
 Jul, first Mon ..... Caricom Day  
 Aug, first Mon and Tues ..... Carnival



Nov 1 ..... Independence Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Argentina**

Jan 1 ..... New Year's Day  
 Mar-Apr: Thurs before Easter ..... Holy Thursday  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Apr 2 ..... Day of the Veterans  
 May 1 ..... Labor Day  
 May 25 ..... 1810 Revolution Anniversary  
 Jun 10 ..... Islas Malvinas Day  
 Jun 20 ..... Flag Day  
 Jul 9 ..... Independence Day  
 Aug 17 ..... San Martín Day  
 Sep-Oct (three days) ..... Rosh Hashanah  
 Sep-Oct ..... Yom Kippur  
 Oct 12 ..... Columbus Day  
 Dec 8 ..... Immaculate Conception  
 Dec 25 ..... Christmas Day

*Muslim holidays:*

Muharram ..... Islamic New Year  
 Shawwal ..... Ending of the Fast (Id al-Fitr)  
 Dhu al-Hijjah ..... Feast of Sacrifice (Id al-Adha)

**Armenia**

Jan 1-2 ..... New Year's holiday  
 Jan 6 ..... Christmas Day  
 Mar 8 ..... International Women's Day  
 Apr 7 ..... Motherhood and Beauty Day  
 Apr 24 ..... Genocide Memorial Day  
 May 9 ..... Victory and Peace Day  
 May 28 ..... First Republic Day  
 Jul 5 ..... Constitution Day  
 Sep 21 ..... Independence Day  
 Dec 7 ..... Earthquake Memorial Day

**Australia**

Jan 1 ..... New Year's Day  
 Jan 26 or following Mon ..... Australia Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 25 ..... Anzac Day  
 Jun 15 ..... Queen Elizabeth II Birthday  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day  
 (date varies according to state) ..... Labour Day

**Austria**

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr-Jun ..... Ascension Day  
 May 1 ..... Labor Day  
 May-Jun ..... Corpus Christi  
 May-Jun: Mon after Pentecost ..... Whit Monday  
 Aug 15 ..... Assumption  
 Oct 26 ..... National Day  
 Nov 1 ..... All Saints' Day

Nov 2 ..... All Souls' Day (only schools close)  
 Dec 8 ..... Immaculate Conception  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... St. Stephen's Day

**Azerbaijan**

Jan 1 ..... New Year's Day  
 Jan 20 ..... Day of the Martyrs  
 Mar 8 ..... International Women's Day  
 Mar 21 ..... Novruz Bayrami  
 May 9 ..... Victory in World War II Day  
 May 28 ..... Republic Day  
 Jun 15 ..... National Salvation Day  
 Jun 26 ..... Army and Navy Day  
 Oct 18 ..... National Independence Day  
 Nov 12 ..... Constitution Day  
 Nov 17 ..... Day of National Revival  
 Dec 31 ..... Day of Solidarity of Azerbaijanis  
 throughout the World

**Bahamas**

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May-Jun: Mon after Pentecost ..... Whit Monday  
 Jun, first Fri ..... Labour Day  
 Jul 10 ..... Independence Day  
 Aug, first Mon ..... Emancipation Day  
 Oct 12 ..... Discovery Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Bahrain**

Jan 1 ..... New Year's Day  
 Dec 16 ..... National Day

*Muslim holidays:*

1 Muharram ..... Hijra New Year  
 10 Muharram ..... Ashoora  
 12 Rabi al-Awwal ..... Prophet's Birthday (Mawlid al-Nabi)  
 1-3 Shawwal ..... Eid al Fitr (Id al-Fitr)  
 10-12 Dhu al-Hijjah ..... Eid al Adha (Id al-Adha)

**Bangladesh**

Apr, mid- ..... Baisakh (New Year's Day)  
 Feb 21 ..... Shaheed Day  
 Mar 17 ..... Birthday of Founder of Bangladesh  
 Mar 26 ..... Independence Day  
 Apr-May ..... Buddha Purnima  
 Aug 15 ..... National Mourning Day  
 Aug-Sep ..... Janmashanti  
 Sep-Oct ..... Durga Purga  
 Nov 7 ..... National Solidarity and Revolution Day  
 Dec 16 ..... Victory Day  
 Dec 25 ..... Christmas

*Muslim holidays:*

Muharram ..... Ashura  
 Rabi al-Awwal ..... Mawlid al-Nabi  
 15 Shaban ..... Shab-e-Barat

Ramadan, last Fri ..... Jumat-al-wida  
 Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

**Barbados**

Jan 1 ..... New Year's Day  
 Jan 21 ..... Errol Barrow Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 28 ..... National Heroes Day  
 May 1 ..... Labour Day  
 May-Jun: Mon after Pentecost ..... Whit Monday  
 Aug 1 ..... Emancipation Day  
 Aug 5 ..... Kadooment Day  
 Nov 30 ..... Independence Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Belarus**

Jan 1-2 ..... New Year's Day holiday  
 Jan 7 ..... Orthodox Christmas  
 Mar-Apr ..... Catholic Easter  
 Mar 8 ..... Women's Day  
 Apr-May ..... Orthodox Easter  
 Apr 23 ..... Radunitsa (All Saints' Day)  
 May 1 ..... Labor Day  
 May 9 ..... Victory Day  
 Jul 2-3 ..... Independence Day holiday (Day of the Republic)  
 Nov 7 ..... October Revolution Day  
 Dec 24 ..... Christmas Eve  
 Dec 25 ..... Catholic Christmas  
 Dec 31 ..... New Year's Eve

**Belgium**

Jan 1 ..... New Year's Day  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May-Jun ..... Ascension Day  
 May-Jun ..... Whit Monday  
 Jul 21 ..... Independence Day  
 Aug 15 ..... Assumption Day  
 Nov 1 ..... All Saints' Day  
 Nov 11 ..... Armistice Day  
 Dec 25 ..... Christmas Day

**Belize**

Jan 1 ..... New Year's Day  
 Mar 9 ..... Baron Bliss Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Sat before Easter ..... Holy Saturday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labour Day  
 May 24 ..... Commonwealth Day  
 Sep 10 ..... National Day  
 Sep 21 ..... Independence Day  
 Oct 12 ..... Pan American Day  
 Nov 19 ..... Garifuna Settlement Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Benin**

Jan 1 ..... New Year's Day  
 Jan 10 ..... National Vodoun Day (Traditional Religions Day)  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May-Jun ..... Ascension Day  
 May-Jun ..... Whit Monday  
 Aug 1 ..... Independence Day  
 Aug 15 ..... Assumption  
 Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas

*Muslim holidays:*

Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

**Bermuda**

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 May 24 ..... Bermuda Day  
 Jun, second Mon ..... Queen Elizabeth II Birthday  
 Aug 2 ..... Emancipation Day  
 Aug 3 ..... Somer's Day  
 Sep, first Mon ..... Labour Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Bhutan**

Jan 2 ..... Coronation Anniversary  
 Nov 11 ..... Birthday of HM King Jigme Singye Wangchuck  
 Dec 17 ..... National Day  
 Dec-Jan ..... Losar

**Bolivia**

Jan 1 ..... New Year's Day  
 Feb-Mar: Mon and Tues before Ash Wednesday ..... Carnival  
 Mar-Apr: Fri before Easter ..... Good Friday  
 May 1 ..... Labor Day  
 May-Jun ..... Corpus Christi  
 Aug 6 ..... Independence Day  
 Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas Day

**Bosnia and Herzegovina**

Jan 1 ..... New Year's Day  
 May 1 ..... Labor Day  
 Nov 25 ..... Statehood Day

**Botswana**

Jan 1 ..... New Year's Day  
 Jan 2 ..... Public Holiday  
 Mar-Apr ..... Good Friday through Easter Monday  
 May 1 ..... Labor Day  
 May-Jun ..... Ascension Day  
 Jul 1 ..... Sir Seretse Khama Day  
 Jul 16 ..... President's Day  
 Jul 17 ..... Public Holiday  
 Sep 30 ..... Independence Day  
 Oct 1 ..... Public Holiday

Dec 25 ..... Christmas  
 Dec 26 ..... Boxing Day

**Brazil**

Jan 1 ..... New Year's Day  
 Feb-Mar ..... Carnival  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Apr 21 ..... Tiradentes Day  
 May 1 ..... Labor Day  
 May-Jun ..... Corpus Christi  
 Sep 7 ..... Independence Day  
 Oct 12 ..... Our Lady of Aparacida Day  
 Nov 2 ..... All Souls' Day  
 Nov 15 ..... Proclamation of the Republic  
 Dec 25 ..... Christmas Day

**Brunei**

Jan 1 ..... New Year's Day  
 Jan-Feb ..... Chinese New Year  
 Feb 23 ..... National Day  
 May 31 ..... Royal Brunei Armed Forces Day  
 Jul 15 ..... Birthday of His Majesty Sultan Haji Hassanah  
 Bolkiah Mu'izzaddin Waddaulah, Sultan and  
 Yang Di-Pertuan of Brunei  
 Dec 25 ..... Christmas Day

*Muslim holidays:*

1 Muharram ..... First day of Islamic New Year  
 12 Rabi al-Awwal Muhammad's Birthday (Mawlid al-Nabi)  
 27 Rajab ..... Israk Mikraf (Laylat al-Miraj)  
 1 Ramadan ..... First day of fasting month  
 During Ramadan ..... Anniversary of the Revelation of the  
 Quran (Laylat al-Qadr)  
 1 Shawwal ..... Hari Raya (Id al-Fitr)  
 10-12 Dhu al-Hijjah ..... (Id al-Adha)

**Bulgaria**

Jan 1 ..... New Year's Day  
 Mar 3 ..... Day of liberation from Ottoman domination  
 Apr-May: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May 6 ..... Day of the Bulgarian Army/St. George's Day  
 May 24 ..... Day of Bulgarian Culture  
 Sep 6 ..... National Unification Day  
 Sep 22 ..... Independence Day  
 Nov 1 ..... Leaders of the Bulgarian National Revival Day  
 Dec 24-26 ..... Christmas

**Burkina Faso**

Jan 1 ..... New Year's Day  
 Jan 3 ..... Anniversary of the 1966 uprising  
 Mar 8 ..... Women's Day  
 Apr-Jun ..... Ascension Day  
 May 1 ..... Labor Day  
 Aug 5 ..... Independence Day  
 Aug 15 ..... Assumption  
 Nov 1 ..... All Saints' Day  
 Dec 11 ..... National Day  
 Dec 25 ..... Christmas Day

*Muslim holidays:*

Rabi al-Awwal ..... Mouloud (Mawlid al-Nabi)  
 Shawwal ..... Aid El Segheir (Id al-Fitr)  
 Dhu al-Hijjah ..... Tabaski or Aid El Kebir (Id al-Adha)

**Burma. See Myanmar**

**Burundi**

Jan 1 ..... New Year's Day  
 Feb 5 ..... Unity Day  
 May 1 ..... Labor Day  
 May-Jun ..... Ascension Day  
 Jul 1 ..... Independence Day  
 Aug 15 ..... Assumption  
 Oct 13 ..... Anniversary of Assassination of Prince Rwagasore  
 Oct 21 ..... Anniversary of Assassination of Prince Ndadaye  
 Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas

**Cambodia**

Jan 1 ..... New Year's Day  
 Jan 7 ..... Victory Day (Liberation Day over  
 Genocidal Regime)  
 Mar 8 ..... International Women's Day  
 Apr 13-15 ..... Cambodian New Year  
 Apr-May ..... Visaka Bochea  
 (Birth, Enlightenment, and Death of Buddha)  
 May 1 ..... Labor Day  
 May ..... Royal Ploughing Ceremony  
 Jun 1 ..... International Children's Day  
 Jun 18 ..... Queen's Birthday  
 Sep 24 ..... Constitution Day  
 Sep-Oct ..... Phchum Ben  
 Oct 23 ..... Paris Peace Agreement on Cambodia  
 Oct 30-Nov 1 ..... Birthday of His Majesty Preah Bat  
 Norodom Sihanouk, King of Cambodia  
 Oct-Nov ..... Water Festival  
 Nov 9 ..... Independence Day  
 Dec 10 ..... Human Rights Day (U.N.)

**Cameroon**

Jan 1 ..... New Year's Day  
 Feb 11 ..... Youth Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 May 1 ..... Labor Day  
 May 20 ..... National Day  
 May-Jun ..... Ascension Day  
 Aug 15 ..... Assumption  
 Dec 25 ..... Christmas Day

*Muslim holidays:*

Shawwal ..... End of Ramadan (Id al-Fitr)  
 Dhu al-Hijjah ..... Tabaski (Id al-Adha)

**Canada**

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 25, Mon before Victoria Day ..... (Queen Elizabeth II  
 Birthday observed)  
 Jul 1 ..... Canada Day  
 Sep, first Mon ..... Labour Day

Oct, second Mon ..... Thanksgiving Day  
 Nov 11 ..... Remembrance Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Cape Verde**

Jan 1 ..... New Year's Day  
 Jan 20 ..... National Heroes Day  
 May 1 ..... Labor Day  
 Jul 5 ..... Independence Day  
 Aug 15 ..... Assumption  
 Sep 12 ..... Nationality Day  
 Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas Day

**Central African Republic**

Jan 1 ..... New Year's Day  
 Mar 29 ..... Death Anniversary of President  
 Barthelemy Boganda  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May-Jun ..... Ascension Day  
 May-Jun ..... Monday after Pentecost  
 Aug 13 ..... Independence Day  
 Nov 1 ..... All Saints' Day  
 Dec 1 ..... Proclamation of the Republic  
 Dec 25 ..... Christmas Day

**Chad**

Jan 1 ..... New Year's Day  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May 25 ..... African Liberation Day  
 Aug 11 ..... Independence Day  
 Nov 1 ..... All Saints' Day  
 Nov 28 ..... Proclamation of the Republic  
 Dec 1 ..... Freedom and Democracy Day  
 Dec 25 ..... Christmas Day

*Muslim holidays:*

Rabi al-Awwal ..... Maouloud Al Nebi (Mawlid al-Nabi)  
 Shawwal ..... Aid al-Fitr (end of Ramadan)  
 Dhu al-Hijjah ..... Tabaski (Id al-Adha)

**Chile**

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr ..... Easter Sunday  
 May 1 ..... Labor Day  
 May 21 ..... Battle of Iquique Day  
 May-Jun ..... Corpus Christi  
 Jun 29 (varies) ..... Sts. Peter and Paul Day  
 Aug 15 ..... Assumption  
 Sep 3 (varies) ..... National Day of Reconciliation  
 (National Unity Day)  
 Sep 18 ..... Independence Day  
 Sep 19 ..... Army Day  
 Oct 12 (varies) ..... Dia de la Raza (Columbus Day)  
 Nov 1 ..... All Saints' Day  
 Dec 8 ..... Immaculate Conception  
 Dec 25 ..... Christmas Day

**China**

Jan 1 ..... New Year's Day  
 Jan-Feb ..... Lunar New Year  
 May 1 ..... Labor Day  
 Oct 1-2 ..... National Days

**Colombia**

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Mar 19 ..... St. Joseph's Day  
 Mar-Apr: Thurs before Easter ..... Holy Thursday  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Apr-Jun ..... Ascension Day  
 May-Jun ..... Corpus Christi  
 May-Jun: Fri after Corpus Christi ..... Sacred Heart of Jesus  
 May 1 ..... Labor Day  
 Jun 29 ..... Sts. Peter and Paul Day  
 Jul 20 ..... Independence Day  
 Aug 7 ..... Battle of Boyacá Day  
 Aug 15 ..... Assumption  
 Oct 12 ..... Columbus Day  
 Nov 1 ..... All Saints' Day  
 Nov 11 ..... Independence of Cartagena City Day  
 Dec 8 ..... Immaculate Conception  
 Dec 25 ..... Christmas Day

**Comoros**

Jan 1 ..... New Year's Day  
 May 1 ..... Labor Day  
 May 25 ..... Africa Unity Day  
 Jul 6 ..... Independence Day

*Muslim holidays:*

Muharram ..... Islamic New Year  
 Rabi al-Awwal ..... Mawlid al-Nabi  
 Rajab ..... Laylat al-Miraj  
 Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

**Congo, Democratic Republic of**

Jan 1 ..... New Year's Day  
 Jan 4 ..... Day of the Martyrs for Independence  
 May 1 ..... Labor Day  
 May 17 ..... Liberation of Kinshasa  
 Jun 30 ..... Independence Day  
 Dec 25 ..... Christmas Day

**Congo, Republic of**

Jan 1 ..... New Year's Day  
 Mar 18 ..... Anniversary of the Assassination of  
 President Marien Ngouabi  
 May 1 ..... Labor Day  
 Jun 5 ..... Civil War Anniversary  
 Aug 13-15 ..... Independence Day holidays  
 Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas

**Costa Rica**

Jan 1 ..... New Year's Day  
 Mar-Apr ..... Holy Week  
 Apr 11 ..... Anniversary of Rivas Battle  
 May 1 ..... Labor Day  
 Aug 2 ..... Virgen de Los Angeles  
 Aug 15 ..... Assumption (Mother's Day)  
 Sep 15 ..... Independence Day  
 Oct 12 ..... Culture Day  
 Dec 25 ..... Christmas

**Côte d'Ivoire**

Jan 1 ..... New Year's Day  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May-Jun ..... Ascension Day  
 Aug 7 ..... National Day  
 Nov 1 ..... All Saints' Day  
 Nov 15 ..... National Peace Day  
 Dec 25 ..... Christmas

*Muslim holidays:*

Rabi al-Awwal ..... Mawlid al-Nabi  
 Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Tabaski (Id al-Adha)

**Croatia**

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May 30 ..... Statehood Day (National Day)  
 Jun 22 ..... Anti-Fascism Day  
 Aug 5 ..... Thanksgiving Day  
 Aug 15 ..... Assumption  
 Nov 1 ..... All Saints' Day  
 Dec 25-26 ..... Christmas

**Cuba**

Jan 1 ..... Liberation Day  
 Mar 8 ..... International Women's Day  
 May 1 ..... Labor Day  
 Jul 6 ..... National Revolution Day  
 Oct 10 ..... Anniversary of the beginning of the War of Independence (1868)

**Cyprus**

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany Day  
 Feb-Mar: 50 days before Orthodox Easter . . Green Monday  
 Mar 25 ..... Greek National Day  
 Apr 1 ..... Greek Cypriot National Day  
 Apr-May: Fri before Orthodox Easter ..... Good Friday  
 Apr-May: Mon after Orthodox Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May-Jun ..... Pentecost (Kataklysmos Festival)  
 Aug 15 ..... Assumption  
 Oct 1 ..... Cyprus Independence Day  
 Oct 28 ..... Ochi Day

Dec 24 ..... Christmas Eve  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Czech Republic**

Jan 1 ..... New Year's Day and Independent Czech State Renewal Day  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May 9 ..... Liberation Day  
 Jul 5 ..... Cyril and Methodius Day  
 Jul 6 ..... Jan Hus Day  
 Sep 28 ..... Czech Statehood Day  
 Oct 28 ..... Independent Czechoslovak State Proclamation Day  
 Nov 17 ..... Freedom and Democracy Day  
 Dec 24 ..... Christmas Eve  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... St. Stephen's Day

**Denmark**

Jan 1 ..... New Year's Day  
 Mar-Apr: Thurs before Easter ..... Maundy Thursday  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr-May: fourth Fri after Easter ..... Store Bededag  
 Apr-Jun ..... Ascension Day  
 May-Jun: Mon after Pentecost ..... Whit Monday  
 Dec 24 ..... Christmas Eve  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Second Christmas Day

*Semi-holidays:*

May 1 ..... Workers' Day (Labor Day)  
 Jun 5 ..... Constitution Day

**Djibouti**

Jan 1 ..... New Year's Day  
 May 1 ..... Labor Day  
 Jun 27 ..... Independence Day  
 Aug 15 ..... Assumption  
 Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas

*Muslim holidays:*

Dhu al-Hijjah ..... Id al-Adha

**Dominica**

Jan 1 ..... New Year's Day  
 Feb (two days) ..... Carnival  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May, first Mon ..... Labor Day  
 May-Jun ..... Whit Monday  
 Aug 5 ..... Emancipation Day  
 Nov 3 ..... Independence Day  
 Nov 4 ..... Community Day of Service  
 Dec 25 ..... Christmas  
 Dec 26 ..... Boxing Day

**Dominican Republic**

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Jan 21 ..... Day of the Virgin of Altagracia (High Grace)  
 Jan 26 ..... Birthday of Juan Pablo Duarte  
 Feb 27 ..... Independence Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 May 1 ..... Labor Day  
 May-Jun ..... Corpus Christi  
 Aug 16 ..... Independence Restoration Day  
 Sep 24 ..... Day of the Virgin of Mercedes  
 Nov 6 ..... Constitution Day  
 Dec 25 ..... Christmas Day

**East Timor**

Jan 1 ..... New Year's Day  
 May 1 ..... Labor Day  
 May 20 ..... Independence Day  
 Aug 30 ..... Consultation Day (Election Day)  
 Nov 12 ..... Santa Cruz Massacre Day  
 Dec 25 ..... Christmas

**Ecuador**

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 May 1 ..... Labor Day  
 Aug 10 ..... National Day  
 Oct 9 ..... Guayaquil Independence Day  
 Nov 2 ..... All Souls' Day  
 Nov 3 ..... Cuenca Independence Day  
 Dec 25 ..... Christmas Day

**Egypt**

Jan 7 ..... Christmas  
 Apr 25 ..... Sinai Liberation Day  
 Apr-May: Mon after Coptic Easter ..... Sham El-Nassem  
 May 1 ..... Labor Day  
 Jun 18 ..... Evacuation Day  
 Jul 23 ..... Revolution Day  
 Aug, second half ..... Wafaa El Nil  
 Oct 6 ..... Armed Forces Day  
 Oct 24 ..... Suez City and Nation Liberation Day  
 Dec 23 ..... Victory Day

*Muslim holidays:*

1 Muharram ..... Hejri New Year  
 12 Rabi al-Awwal ..... Muhammad's Birthday  
 Shawwal (four days) ..... Lesser Bairam (Id al-Fitr)  
 Dhu al-Hijjah (five days) ..... Great Bairam (Id al-Adha)

**El Salvador**

Jan 1 ..... New Year's Day  
 Mar-Apr: Thur, Fri, and Sat before Easter ..... Maundy Thursday - Holy Saturday  
 May 1 ..... Labor Day  
 Aug 1-7 ... Festival of El Salvador del Mundo (Savior of the World) or Fiestas Agostinas (August Feasts)  
 Sep 15 ..... Independence Day  
 Oct 12 ..... Día de la Raza (Columbus Day)  
 Nov 1 (varies) ..... Cry of Independence Day

Nov 2 ..... Día de los Difuntos (Day of the Dead or All Souls' Day)  
 Dec 24 ..... Christmas Eve  
 Dec 25 ..... Christmas Day  
 Dec 31 ..... New Year's Eve

**England. See United Kingdom**

**Equatorial Guinea**

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Mar 19 ..... St. Joseph's Day  
 Mar-Apr: Sun before Easter ..... Palm Sunday  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr ..... Easter Sunday  
 Jun 5 ..... President's Day  
 Aug 3 ..... Armed Forces Day  
 Oct 12 ..... Independence Day  
 Dec 8 ..... Immaculate Conception  
 Dec 25 ..... Christmas Day

**Eritrea**

Jan 1 ..... New Year's Day  
 Jan 7 ..... Eritrean Christmas  
 Jan 19 ..... Timkat (Epiphany)  
 Mar 8 ..... International Women's Day  
 Apr-May: Fri before Easter ..... Orthodox Good Friday  
 Apr-May ..... Orthodox Easter  
 May 1 ..... Labor Day  
 May 24 ..... Liberation Day  
 Jun 20 ..... Martyrs Day  
 Sep 1 ..... Start of the Armed Struggle  
 Sep 11 ..... Orthodox New Year  
 Dec 25 ..... Christmas

*Muslim holidays:*

12 Rabi al-Awwal . Muhammad's Birthday (Mawlid al-Nabi)  
 1 Shawwal ..... Id al-Fitr  
 10-12 Dhu al-Hijjah ..... Id al-Adha

**Estonia**

Jan 1 ..... New Year's Day  
 Feb 24 ..... Independence Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr ..... Easter  
 May 1 ..... Spring Day  
 May-Jun ..... Whitsunday (Pentecost)  
 Jun 23 ..... Victory Day  
 Jun 24 ..... Midsummer Day  
 Aug 20 ..... Restoration of Independence Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Ethiopia**

Jan 7 ..... Ethiopian Christmas (Gena)  
 Jan 19 ..... Ethiopian Epiphany (Timket)  
 Mar 2 ..... Victory of Adwa Commemoration Day  
 Apr-May: Fri before Easter ..... Good Friday  
 Apr-May ..... Easter

May 1 ..... International Labor Day  
 May 5 ..... Patriots' Victory Day  
 May 28 ..... Overthrow of the Derg Regime  
 Sep 11 ..... Ethiopian New Year  
 Sep 27 ..... Meskel (Finding of the True Cross)

*Muslim holidays:*

12 Rabi al-Awwal . . . Muhammad's Birthday (Mawlid al-Nabi)  
 1 Shawwal ..... Id Al Feter (Id al-Fitr)  
 10-12 Dhu al-Hijjah ..... Id Al Adaha (Id al-Adha)

**Fiji**

Jan 1 ..... New Year's Day  
 Feb 16 ..... National Youth Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Sat before Easter ..... Easter Saturday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 28 ..... Ratu Sir Lala Sukuna Day  
 Jun, third Mon. .... Queen Elizabeth II Birthday  
 Jul 23 ..... Constitution Day  
 Oct-Nov ..... Diwali  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

*Muslim holiday:*

12 Rabi al-Awwal . . . Muhammad's Birthday (Mawlid al-Nabi)

**Finland**

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr ..... Easter  
 Apr 30 ..... May Day Eve  
 May 1 ..... May Day  
 May-Jun ..... Ascension Day  
 May-Jun ..... Whitsun (Pentecost)  
 Jun ..... Midsummer  
 Nov, first Sat ..... All Saints' Day  
 Dec 6 ..... Independence Day  
 Dec 24 ..... Christmas Eve  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**France**

Jan 1 ..... New Year's Day  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May 8 ..... Victory Day 1945  
 May-Jun ..... Ascension Day  
 May-Jun: Mon after Pentecost ..... Whit Monday  
 Jul 14 ..... Bastille Day  
 Aug 15 ..... Assumption  
 Nov 1 ..... All Saints' Day  
 Nov 11 ..... Armistice Day  
 Dec 25 ..... Christmas Day

**Gabon**

Jan 1 ..... New Year's Day  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May-Jun ..... Whit Monday

Aug 15 ..... Assumption  
 Aug 16-17 ..... Independence holiday  
 Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas

*Muslim holidays:*

Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha (Aid El-Kebir)

**Gambia**

Jan 1 ..... New Year's Day  
 Feb 18 ..... Independence Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Aug 15 ..... St. Mary's Day (Assumption)  
 Dec 25 ..... Christmas

*Muslim holidays:*

Rabi al-Awwal ..... Mawlid al-Nabi  
 Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha (Tabaski)

**Georgia, Republic of**

Jan 1 ..... New Year's Day  
 Jan 7 ..... Orthodox Christmas  
 Jan 19 ..... Epiphany  
 Mar 3 ..... Mother's Day  
 Apr-May ..... Easter  
 Apr-May: Mon after Easter ..... Easter Monday  
 May 26 ..... Independence Day  
 Aug 28 ..... Mariamoba (Assumption)  
 Oct 14 ..... Svetitskhovloba  
 Nov 23 ..... Giorgoba (St. George's Day)

**Germany**

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr ..... Easter  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... May Day  
 May-Jun ..... Ascension Day  
 May-Jun ..... Pentecost  
 May-Jun: Mon after Pentecost ..... Pentecost Monday  
 Oct 3 ..... Day of German Unity  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Second Day of Christmas

**Ghana**

Jan 1 ..... New Year's Day  
 Mar 6 ..... Independence Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labour Day  
 Jul 1 ..... Republic Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

*Muslim holidays:*

1 Shawwal ..... Eid El Fitr (Id al-Fitr)  
 10-12 Dhu al-Hijjah ..... Eid Ul Adha (Id al-Adha)

**Gibraltar**

Jan 1 ..... New Year's Day  
 Mar 8 ..... Commonwealth Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 3 ..... May Day  
 May, last Mon ..... Spring Bank Holiday  
 Jun, third Mon ..... Queen Elizabeth II Birthday  
 Aug, last Mon ..... Late Summer Bank Holiday  
 Sep 10 ..... Gibraltar National Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Greece**

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Mar-Apr: Mon before Ash Wednesday ..... Clean Monday  
 (beginning of Lent)  
 Mar 25 . . . Independence Day and Feast of the Annunciation  
 Apr-May: Fri before Easter ..... Good Friday  
 Apr-May: Mon after Easter ..... Easter Monday  
 May 1 ..... Labour Day  
 May-Jun: Mon after Pentecost ..... Whit Monday  
 Aug 15 ..... Assumption  
 Oct 28 ..... Ochi Day  
 Dec 25-26 ..... Christmas

**Grenada**

Jan 1 ..... New Year's Day  
 Feb 7 ..... Independence Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 May 1 ..... Labour Day  
 Aug (two days) ..... Carnival  
 Oct 25 ..... Thanksgiving Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Guatemala**

Jan 1 ..... New Year's Day  
 Mar-Apr: Wed, Thurs, and Fri before Easter ..... Holy  
 Wednesday, Maundy Thursday, Good Friday  
 May 1 ..... Labor Day  
 Jun 30 ..... Army Day  
 Sep 15 ..... Independence Day  
 Oct 20 ..... Celebration of the 1944 Revolution  
 Nov 1 ..... All Saints' Day  
 Dec 24 ..... Christmas Eve (afternoon only)  
 Dec 25 ..... Christmas Day  
 Dec 31 ..... New Year's Eve (afternoon only)

**Guinea**

Jan 1 ..... New Year's Day  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 3 ..... Declaration of the Second Republic  
 May 1 ..... Labor Day  
 May 26 ..... Organization of African Unity Day  
 Aug 15 ..... Assumption  
 Oct 2 ..... Independence Day  
 Dec 25 ..... Christmas Day

*Muslim holidays:*

Rabi al-Awwal ..... Maoloud (Mawlid al-Nabi)  
 Shawwal ..... End of Ramadan (Id al-Fitr)  
 Dhu al-Hijjah ..... Tabaski (Id al-Adha)

**Guinea-Bissau**

Jan 1 ..... New Year's Day  
 Jan (date varies) ..... National Heroes' Day  
 Jan (date varies) ..... Veterans Day  
 Mar 8 ..... International Women's Day  
 Mar-Apr ..... Good Friday through Easter Sunday  
 May 1 ..... Labor Day  
 Aug 3 ..... Martyrs of Colonialism Day  
 Sep 24 ..... Independence Day  
 Nov 14 ..... Readjustment Movement Day  
 Dec 24 ..... Christmas Eve  
 Dec 25 ..... Christmas

*Muslim holidays:*

Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Tabaski (Id al-Adha)

**Guyana**

Jan 1 ..... New Year's Day  
 Feb 23 ..... Mashramani (Republic Day)  
 Mar, full moon day ..... Phagwah  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... May Day (Labour Day)  
 May 26 ..... Independence Day  
 Jul, first Mon ..... Caricom Day  
 Aug 1 ..... Emancipation Day  
 Oct-Nov ..... Diwali  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

*Muslim holidays:*

12 Rabi al-Awwal ..... Youmon-Nabi (Mawlid al-Nabi)  
 10-12 Dhu al-Hijjah ..... Eid-ul-Azah (Id al-Adha)

**Haiti**

Jan 1 ..... New Year's Day and Independence Day  
 Jan 2 ..... Ancestors' Day  
 Feb-Mar: Mon through Ash Wednesday ..... Carnival  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Apr 14 ..... Pan-American Day  
 May 1 ..... Agriculture and Labor Day  
 May 18 ..... Flag and University Day  
 May-Jun ..... Ascension Day  
 May-Jun ..... Corpus Christi  
 Aug 15 ..... Assumption  
 Oct 17 . . . Anniversary of the death of Jean-Jacques Dessalines  
 Oct 24 ..... United Nations Day  
 Nov 1 ..... All Saints' Day  
 Nov 2 ..... All Souls' Day  
 Nov 18 ..... Battle of Vertières' Day  
 Dec 25 ..... Christmas Day

**Honduras**

Jan 1 ..... New Year's Day  
 Mar-Apr ..... Easter



**Apr 14** ..... Day of the Americas (Pan-American Day)  
**May 1** ..... Labor Day  
**Sep 15** ..... Independence Day  
**Oct 3** ..... Day of the Soldier  
**Oct 12** ..... Columbus Day  
**Oct 21** ..... Armed Forces Day  
**Dec 25** ..... Christmas Day

**Hong Kong**

**Jan 1** ..... New Year's Day  
**Jan-Feb** ..... Lunar New Year (first three days)  
**Mar-Apr** ..... Ching Ming (Qing Ming)  
**Mar-Apr: Fri before Easter** ..... Good Friday  
**Mar-Apr: Sat before Easter** ..... Holy Saturday  
**Mar-Apr: Mon after Easter** ..... Easter Monday  
**Apr-May** ..... Buddha's Birthday  
**May 1** ..... Labour Day  
**May-Jun** ..... Tuen Ng Festival (Dragon Boat Festival)  
**Jul 1** ..... Hong Kong Special Administrative Region Establishment Day  
**Oct 1** ..... National Day  
**Sep-Oct** ..... Day following Mid-Autumn Festival  
**Sep-Oct** ..... Chung Yeung Festival  
**Dec 25 and first following weekday** ..... Christmas

**Hungary**

**Jan 1** ..... New Year's Day  
**Mar 15** ..... Revolution and Independence Day  
**Mar-Apr: Mon after Easter** ..... Easter Monday  
**May 1** ..... Labor Day  
**Aug 20** ..... St. Stephen's Day  
**Oct 23** ..... Republic Day  
**Nov 1** ..... Day of the Dead (All Saints' Day)  
**Dec 25-26** ..... Christmas

**Iceland**

**Jan 1** ..... New Year's Day  
**Mar-Apr: Thurs before Easter** ..... Maundy Thursday  
**Mar-Apr: Mon after Easter** ..... Easter Monday  
**Apr 19-25, Thurs between** ..... First Day of Summer  
**May 1** ..... Labour Day  
**May-Jun** ..... Ascension Day  
**May-Jun: Mon after Pentecost** ..... Whit Monday  
**Jun 17** ..... Independence Day  
**Aug, first Mon** ..... Commerce Day (bank holiday)  
**Dec 24** ..... Christmas Eve (after noon)  
**Dec 25** ..... Christmas Day  
**Dec 26** ..... Boxing Day  
**Dec 31** ..... New Year's Eve (after noon)

**India**

**Jan 26** ..... Republic Day  
**Feb-Mar** ..... Holi  
**Mar-Apr** ..... Ram Navami  
**Mar-Apr** ..... Mahavir Jayanti  
**Mar-Apr: Fri before Easter** ..... Good Friday  
**Apr-May** ..... Buddha Purnima  
**Aug 15** ..... Independence Day  
**Aug-Sep** ..... Janmashtami  
**Sep-Oct** ..... Dussehra

**Oct 2** ..... Gandhi's Birthday  
**Oct-Nov** ..... Diwali  
**Oct-Nov** ..... Guru Nanak's Birthday  
**Dec 25** ..... Christmas Day

*Muslim holidays:*

**1 Muharram** ..... Islamic New Year  
**12 Rabi al-Awwal** ..... Milad-un-Nabi (Mawlid al-Nabi)  
**1 Shawwal** ..... Id al-Fitr  
**10-12 Dhu al-Hijjah** ..... Id ul-Zuha (Bakr-id or Id al-Adha)

**Indonesia**

**Jan 1** ..... New Year's Day  
**Mar, around the 21st** ..... Balinese Hindu New Year (Hari Raya Nyepi)  
**Mar-Apr: Fri before Easter** ..... Wafat Isa Almasih (Good Friday)  
**Apr-May** ..... Waisak Day (Vesak; Buddha's Birthday)  
**May-Jun** ..... Ascension (Kenaikan Isa Almasih)  
**Aug 17** ..... Independence Day  
**Dec 25** ..... Christmas Day

*Muslim holidays:*

**1 Muharram** ..... Islamic New Year  
**12 Rabi al-Awwal** ..... Milad-un-Nabi (Mawlid al-Nabi)  
**27 Rajab** ..... Isra and Miraj of Prophet Muhammad (Laylat al-Miraj)  
**1 Shawwal** ..... Id al-Fitr  
**10-12 Dhu al-Hijjah** ..... Id ul-Zuha (Bakr-id or Id al-Adha)

**Iran**

**Feb** ..... Victory of Islamic Revolution  
**Mar** ..... Esfand Oil Industry Nationalization Anniversary  
**Mar 21, around (five days)** ..... Nowruz (New Year)  
**Mar-Apr** ..... Islamic Republic Day  
**Apr 2, around** ..... Sizdah be-dar (Thirteenth Day Out)  
**Apr** ..... Islamic Republic Day  
**Jun** ..... Death of Imam Khomeini  
**Jun** ..... National Uprising Day (1963)

*Muslim holidays:*

**9 Muharram** ..... Taasou'a  
**10 Muharram** ..... Ashura  
**20 Safar** ..... Arba'in-e Hosseini  
**28 Safar** ..... Demise of Holy Prophet and Martyrdom of Imam Hassan  
**17 Rabi al-Awwal** ..... Birth of Prophet and Imam Saadeq (Mawlid al-Nabi)  
**13 Rajab** ..... Imam Ali's Birthday  
**27 Rajab** ..... Mission of the Holy Prophet (Laylat al-Miraj)  
**15 Shaban** ..... Birthday of Twelfth Imam  
**21 Ramadan** ..... Imam Ali's Martyrdom  
**1 Shawwal** ..... End of Fasting Month (Id al-Fitr)  
**25 Shawwal** ..... Martyrdom of Imam Saadeq  
**11 Dhu al-Qadah** ..... Birthday of Imam Reza  
**10 Dhu al-Hijjah** ..... Festival of Sacrifices (Qadir or Id al-Adha)

**Iraq**

**Jan 1** ..... New Year's Day  
**Jan 6** ..... Anniversary of Founding of the Iraqi Army

Feb 8 ..... Anniversary of 14th Ramadan Revolution  
 Mar 21 ..... Spring Day  
 Apr 7 ..... Anniversary of Founding the Arab  
                     Baath Socialist Party  
 Apr 9 ..... National Day  
 Apr 17 ..... Fao Liberation Day  
 May 1 ..... May Day  
 Jun 1 ..... Oil Nationalization Day  
 Jul 30 ..... Liquidation of Anti-Revolution  
 Aug 8 ... Day of Victory and Peace over Iranian Aggression  
 Dec 25 ..... Christmas Day

*Muslim holidays:*

1 Muharram ..... Hijra New Year  
 10 Muharram ..... Aashuraa Day (Ashura)  
 12 Rabi al-Awwal ..... Prophet Muhammad's Birthday  
                     (Mawlid al-Nabi)  
 27 Rajab ..... Isra'a and Mi'raj Day (Laylat al-Miraj)  
 17 Ramadan ..... Badder Conquest Day  
 1-3 Shawwal ..... Eid al-Fitr (Id al-Fitr)  
 10-13 Dhu al-Hijjah ..... Eid al-Adha (Id al-Adha)

**Ireland**

Jan 1 ..... New Year's Day  
 Mar 17 ..... St. Patrick's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May, first Mon ..... May Day Holiday  
 Jun, first Mon ..... June Holiday  
 Aug, first Mon ..... August Holiday  
 Oct, last Mon ..... October Holiday  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... St. Stephen's Day

**Israel**

Sep-Oct ..... Rosh Hashana  
 Sep-Oct ..... Yom Kippur  
 Sep-Oct ..... Sukkot  
 Sep-Oct ..... Simchat Torah  
 Nov-Dec ..... Hanukkah  
 Feb-Mar ..... Purim  
 Mar-Apr ..... Passover  
 Apr-May ..... Holocaust Memorial Day  
 Apr-May ..... Fallen Soldiers Memorial Day  
                     (Yom ha-Zikkaron)  
 Apr-May ..... Independence Day  
 Apr-May ..... Lag B'Omer  
 May-Jun ..... Jerusalem Day (Yom Yerushalayim)  
 May-Jun ..... Shavuot  
 Jul-Aug ..... Tisha B'Av

**Italy**

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 25 ..... Liberation Day  
 May 1 ..... Labor Day  
 Aug 15 ..... Assumption  
 Nov 1 ..... All Saints' Day  
 Dec 8 ..... Immaculate Conception  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... St. Stephen's Day

**Ivory Coast. See Côte d'Ivoire**

**Jamaica**

Jan 1 ..... New Year's Day  
 Feb-Mar ..... Ash Wednesday  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 23 ..... Labour Day  
 Aug 1 ..... Emancipation Day  
 Aug 6 ..... Independence Day  
 Oct 16 ..... National Heroes Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Japan**

Jan 1 ..... New Year's Day  
 Jan 15 ..... Coming-of-Age Day  
 Feb 11 ..... National Foundation Day  
 c. Mar 21 ..... Vernal Equinox Day  
 Apr 29 ..... Greenery Day  
 May 3 ..... Constitution Memorial Day  
 May 5 ..... Children's Day  
 Jul 20 ..... Marine Day  
 Sep 15 ..... Respect-for-the-Aged Day  
 c. Sep 23 ..... Autumnal Equinox Day  
 Oct 10 ..... Health-Sports Day  
 Nov 3 ..... Culture Day  
 Nov 23 ..... Labor-Thanksgiving Day  
 Dec 23 ..... Emperor's Birthday

**Jordan**

Jan 1 ..... New Year's Day  
 May 1 ..... Labor Day  
 May 25 ..... Independence Day  
 Jun 9 ..... King Abdullah's Accession to the Throne  
 Jun 10 ..... Great Arab Revolt  
 Nov 14 ..... Birthday of late King Hussein

*Muslim holidays:*

1 Muharram ..... Hijri New Year  
 12 Rabi al-Awwal ..... Prophet Muhammad's Birthday  
                     (Mawlid al-Nabi)  
 27 Rajab ..... Al-Isra'wal Mi'raj (Laylat al-Miraj)  
 1 Ramadan ..... Ramadan begins  
 1 Shawwal ..... Eid al-Fitr (Id al-Fitr)  
 10-12 Dhu al-Hijjah ..... Eid al-Adha (Id al-Adha)

**Kazakhstan**

Jan 1-2 ..... New Year's holiday  
 Mar 8 ..... International Women's Day  
 c. Mar 21 ..... Nauryz Meiramy (Spring New Year)  
 May 1 ..... Kazakhstan Peoples Unity Day  
 May 9 ..... Victory Day  
 Aug 30 ..... Constitution Day  
 Oct 25 ..... Republic Day  
 Dec 16 ..... Independence Day

**Kenya**

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday

**Mar-Apr: Mon after Easter** ..... Easter Monday  
**May 1** ..... Labour Day  
**Jun 1** ..... Madaraka Day  
**Oct 10** ..... Moi Day  
**Oct 20** ..... Kenyatta Day  
**Dec 12** ..... Jamhuri Day  
**Dec 25** ..... Christmas Day  
**Dec 26** ..... Boxing Day

*Muslim holiday:*

**1 Shawwal** ..... Id ul-Fitr

**Kiribati**

**Jan 1** ..... New Year's Day  
**Mar-Apr: Fri before Easter** ..... Good Friday  
**Mar-Apr: Mon after Easter** ..... Easter Monday  
**Apr 18-19** ..... Health Day holiday  
**Jul 11** ..... National Church Day  
**Jul 12** ..... Independence Day  
**Oct 3** ..... Youth Day  
**Dec 10** ..... Human Rights Day  
**Dec 24** ..... Christmas Eve  
**Dec 25** ..... Christmas  
**Dec 26** ..... Boxing Day

**Korea, North**

**Jan 1** ..... New Year's Day  
**Feb 16** ..... Birthday of Kim Jong-il  
**Apr 15** ..... Birthday of Kim Il-sung  
**Apr 25** ..... Founding of the People's Army  
**May 1** ..... May Day  
**Jul 27** ..... Victory Day  
**Aug 15** ..... Liberation Day  
**Aug-Sep** ..... Chusok  
**Oct 10** ..... Founding of the Workers' Party  
**Dec 27** ..... Constitution Day

**Korea, South**

**Jan 1** ..... New Year's Day  
**Jan-Feb** ..... Sol  
**Mar 1** ..... Independence Movement Day (Samil-Jol)  
**Apr 5** ..... Arbor Day  
**Apr-May** ..... Buddha's Birthday  
**May 5** ..... Children's Day  
**Jun 6** ..... Memorial Day  
**Jul 17** ..... Constitution Day  
**Aug 15** ..... Liberation Day  
**Aug-Sep** ..... Chuseok  
**Oct 3** ..... National Foundation Day  
**Dec 25** ..... Christmas Day

**Kuwait**

**Jan 1** ..... New Year's Day  
**Feb 25** ..... National Day  
**Feb 26** ..... Liberation Day

*Muslim holidays:*

**1 Muharram** ..... Hijri New Year  
**12 Rabi al-Awwal** ..... Prophet Muhammad's Birthday  
 (Mawlid al-Nabi)  
**27 Rajab** ..... Ascension of the Prophet (Laylat al-Miraj)

**1 Shawwal** ..... Eid al-Fitr (Id al-Fitr)  
**10-12 Dhu al-Hijjah** ..... Eid al-Adha (Id al-Adha)

**Kyrgyz Republic**

**Jan 1** ..... New Year's Day  
**Jan 7** ..... Orthodox Christmas  
**Mar 8** ..... International Women's Day  
**Mar 21** ..... Nooruz (New Year)  
**May 1** ..... International Labor Day  
**May 5** ..... Constitution Day  
**May 9** ..... Victory Day  
**Aug 31** ..... Independence Day

*Muslim holidays:*

**1 Shawwal** ..... Orozo Ait (Id al-Fitr)  
**Dhu al-Hijjah** ..... Kurban Ait (Id al-Adha)

**Laos**

**Jan 1** ..... New Year's Day  
**Apr, three days in mid** ..... Lao New Year (Water Festival)  
**May 1** ..... Labor Day  
**Oct** ..... Last day of Buddhist Lent  
**Oct, day after Buddhist Lent ends** ..... Boat Racing Festival  
**Nov** ..... That Luang  
**Dec 2** ..... National Day

**Latvia**

**Jan 1** ..... New Year's Day  
**Mar-Apr: Fri before Easter** ..... Good Friday  
**Mar-Apr: Mon after Easter** ..... Easter Monday  
**May 1** ..... Labor Day  
**Jun 23** ..... Midsummer's Eve (Ligo Day)  
**Jun 24** ..... St. John's Day  
**Nov 18** ..... Independence Day  
**Dec 25** ..... Christmas Day  
**Dec 26** ..... Second Christmas Day  
**Dec 31** ..... New Year's Eve

**Lebanon**

**Jan 1** ..... New Year's Day  
**Feb 9** ..... St. Maroun's Day  
**Mar-Apr: Fri before Catholic Easter** ..... Good Friday  
**Mar-Apr: Mon after Catholic Easter** ..... Easter Monday  
**Apr-May: Fri before Orthodox Easter** ..... Good Friday  
**Apr-May: Mon after Orthodox Easter** ..... Easter Monday  
**May 1** ..... Labor Day  
**May 6** ..... Martyrs' Day  
**May 25** ..... Resistance and Liberation Day  
**Aug 15** ..... Assumption  
**Nov 1** ..... All Saints' Day  
**Nov 22** ..... Independence Day  
**Dec 25** ..... Christmas Day

*Muslim holidays:*

**1 Muharram** ..... Hijra New Year  
**10 Muharram** ..... Aashuraa Day (Ashura)  
**12 Rabi al-Awwal** ..... Prophet Muhammad's Birthday  
 (Mawlid al-Nabi)  
**1 Shawwal** ..... Eid al-Fitr (Id al-Fitr)  
**10-13 Dhu al-Hijjah** ..... Eid al-Adha (Id al-Adha)

**Lesotho**

Jan 1 ..... New Year's Day  
 Mar 11 ..... Moshoeshoe's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 4 ..... Heroes' Day  
 May 1 ..... Workers' Day  
 May-Jun ..... Ascension Day  
 Jul 17 ..... King's Birthday  
 Oct 4 ..... Independence Day  
 Dec 25 ..... Christmas Day

**Liberia**

Jan 1 ..... New Year's Day  
 Feb 11 ..... Armed Forces Day  
 Mar, second Wed ..... Decoration Day  
 Mar 15 ..... J. J. Robert's Birthday  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Apr 11 ..... Fast and Prayer Day  
 Apr 12 ..... National Redemption Day  
 May 14 ..... National Unification Day  
 Jul 6 ..... Independence Day  
 Aug 24 ..... Flag Day  
 Nov, first Thurs ..... Thanksgiving Day  
 Nov 12 ..... National Memorial Day  
 Nov 29 ..... President Tubman's Birthday  
 Dec 25 ..... Christmas Day

**Libya**

Mar 2 ..... Declaration of Jamahiriya Day (1977)  
 Jun 11 ..... Evacuation of Foreign Bases Day  
 Sep 1 ..... Revolution Day  
 Oct 26 ..... Day of Mourning

*Muslim holidays:*

Muharram ..... Islamic New Year  
 Rabi al-Awwal ..... Mawlid al-Nabi  
 Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

**Liechtenstein**

Jan 1 ..... New Year's Day  
 Jan 2 ..... Bank Holiday  
 Jan 6 ..... Epiphany  
 Feb 2 ..... Candlemas  
 Feb-Mar ..... Shrove Tuesday  
 Mar 19 ..... Feast of St. Joseph  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 May-Jun ..... Ascension Day  
 May-Jun ..... Whit Monday  
 May-Jun ..... Corpus Christi  
 Aug 15 ..... Assumption (National Holiday)  
 Sep 8 ..... Nativity of Our Lady  
 Nov 1 ..... All Saints' Day  
 Dec 8 ..... Immaculate Conception  
 Dec 24 ..... Christmas Eve  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... St. Stephen's Day  
 Dec 31 ..... Silvester (New Year's Eve)

**Lithuania**

Jan 1 ..... New Year's Day  
 Feb 16 ..... Independence Day  
 Mar 11 ..... Restoration of Lithuania's Statehood  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May, first Sun ..... Mother's Day  
 Jul 6 ..... State Day (Crowning of King Mindaugas)  
 Nov 1 ..... All Saints' Day  
 Dec 25-26 ..... Christmas

**Luxembourg**

Jan 1 ..... New Year's Day  
 Feb-Mar ..... Carnival Monday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... May Day  
 May-Jun ..... Ascension Day  
 May-Jun ..... Whit Monday  
 Jun 23 ..... National Day  
 Aug 15 ..... Assumption  
 Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... St. Stephen's Day

**Macedonia**

Jan 1 ..... New Year's Day  
 Jan 6-7 ..... Orthodox Christmas  
 Mar 8 ..... International Women's Day  
 May 1 ..... May Day  
 May 24 ..... Sts. Cyril and Methodius Day  
 Aug 2 ..... Ilinden (St. Elijah's Uprising Day)  
 Sep 8 ..... Independence Day  
 Dec 25-26 ..... Christmas

**Madagascar**

Jan 1 ..... New Year's Day  
 Mar 29 ..... Martyrs' Day  
 May 1 ..... Labor Day  
 Jun 26 ..... Independence Day  
 Nov 1 ..... All Saints' Day  
 Dec 30 ..... Anniversary of the Republic

**Malawi**

Jan 1 ..... New Year's Day  
 Jan 17 ..... John Chilembwe Day  
 Mar 3 ..... Martyrs' Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labour Day  
 Jun 14 ..... Freedom Day  
 Jul 6 ..... Republic Day  
 Oct 9 ..... Mothers Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Malaysia**

Jan-Feb ..... Chinese New Year  
 Apr-May ..... Wesak Day  
 May 1 ..... Labour Day  
 Jun 2 ..... Birthday Celebration of SPB Yang di Pertuan Agong

Aug 31..... National Day  
 Oct-Nov ..... Deepavali  
 Dec 25..... Christmas Day

*Muslim holidays:*

1 Muharram ..... Maal Hijrah (Hijra New Year)  
 12 Rabi al-Awwal ..... Maulidur Rasul  
 (Muhammad's Birthday or Mawlid al-Nabi)  
 1 Shawwal ..... Hari Raya Qurban (Id al-Fitr)  
 10-12 Dhu al-Hijjah ..... Hari Raya Aidil Adha (Id al-Adha)

**Maldives**

Jan 1 ..... New Year's Day  
 May 24..... National Day  
 Jun 24 ..... Maldives Embraced Islam  
 Jul 26-27 ..... Independence Day holiday  
 Nov 3 ..... Victory Day  
 Nov 11..... Republic Day

*Muslim holidays:*

1 Muharram ..... Islamic New Year  
 12 Rabi al-Awwal .. Muhammad's Birthday (Mawlid al-Nabi)  
 1 Ramadan ..... Ramadan begins  
 1 Shawwal ..... Id al-Fitr  
 10-12 Dhu al-Hijjah ..... Id al-Adha

**Mali**

Jan 1 ..... New Year's Day  
 Jan 20..... Memorial Day  
 Mar 26..... Day of the Martyrs  
 May 1 ..... Labor Day  
 May 25 ..... African Unity Day  
 Sep 22 ..... Independence Day  
 Dec 25..... Christmas Day

*Muslim holidays:*

12 Rabi al-Awwal ..... Mawlid (Mawlid al-Nabi or  
 Muhammad's Birthday)  
 1 Ramadan ..... Ramadan begins  
 1 Shawwal ..... Aid el-Fitr (Id al-Fitr)  
 10-12 Dhu al-Hijjah ..... Tabaski (Aid el-Kebir; Id al-Adha)

**Malta**

Jan 1 ..... New Year's Day  
 Feb 10..... Feast of St. Paul's Shipwreck  
 Mar 19..... Feast of St. Joseph  
 Mar 31..... Freedom Day  
 Mar-Apr: Fri before Easter..... Good Friday  
 May 1 ..... Workers' Day  
 Jun 7 ..... Commemoration of Uprising of June 7, 1919  
 Jun 29 ..... Feast of Sts. Peter and Paul (Mnarja)  
 Aug 15..... Assumption  
 Sep 8 ..... Feast of Our Lady of Victories  
 Sep 21 ..... Independence Day  
 Dec 8..... Immaculate Conception  
 Dec 13..... Republic Day  
 Dec 25..... Christmas Day

**Marshall Islands**

Jan 1 ..... New Year's Day  
 Mar 1..... Memorial and Nuclear Victims' Day

May 1 ..... Constitution Day  
 Jul 4 ..... Fishermen's Day  
 Sep 1 ..... Workers' Day  
 Sep 30 ..... Customs Day  
 Nov 17..... President's Day  
 Dec 4 ..... Kamolol (Thanksgiving Day)  
 Dec 25..... Christmas Day

**Mauritania**

Jan 1 ..... New Year's Day  
 May 1 ..... Labor Day  
 May 25..... Journée de l'OUA  
 Nov 28..... Independence Day  
 Dec 25..... Christmas Day

*Muslim holidays:*

1 Muharram ..... Islamic New Year  
 12 Rabi al-Awwal ..... Id al Maouloud  
 (Muhammad's Birthday or Mawlid al-Nabi)  
 1 Shawwal ..... Id al-Fitr  
 10-12 Dhu al-Hijjah ..... Id al-Adha

**Mauritius**

Jan 1-2 ..... New Year holiday  
 Jan-Feb ..... Thaipoosam Cavadee  
 Jan-Feb ..... Chinese New Year  
 Feb-Mar..... Maha Shivaratree  
 Mar ..... Ougadi (Telugu New Year)  
 Mar 12..... National Day  
 May 1 ..... Labour Day  
 Aug-Sep ..... Ganesh Chaturti  
 Nov 1 ..... All Saints' Day  
 Oct-Nov ..... Divali  
 Dec 25..... Christmas Day

*Muslim holiday:*

1 Shawwal ..... Id al-Fitr

**Mexico**

Jan 1 ..... New Year's Day  
 Feb 5 ..... Constitution Day  
 Mar 21 ..... Birthday of Benito Juarez  
 Mar-Apr: Thurs before Easter..... Holy Thursday  
 Mar-Apr: Fri before Easter..... Good Friday  
 May 1 ..... Labor Day  
 May 5 ..... Battle of Puebla (Cinco de Mayo)  
 Sep 16 ..... Independence Day  
 Oct 12 ..... Día de la Raza  
 Nov 2 ..... Día de los Fieles Difuntos  
 (Day of the Dead; All Souls' Day)  
 Nov 20..... Anniversary of the Revolution  
 Dec 12..... Our Lady of Guadalupe  
 Dec 25..... Christmas Day

**Micronesia**

Jan 1 ..... New Year's Day  
 Mar 1 ..... Yap Day  
 May 10 ..... FSM Day  
 Sep 8 ..... Kosrae Liberation Day  
 Sep 11 ..... Pohnpei Liberation Day

Sep 23 ..... Chuuk Liberation Day  
 Nov 3 ..... FSM Independence Day  
 Dec 25 ..... Christmas Day

**Moldova**

Jan 1 ..... New Year's Day  
 Jan 7-8 ..... Orthodox Christmas  
 Mar 8 ..... International Women's Day  
 Apr-May ..... Easter  
 Apr-May, **Mon one week after Easter** ... Grave-visiting day  
 May 1 ..... Labor Day  
 May 9 ..... Victory Day  
 Aug 27 ..... Independence Day  
 Aug 31 ..... Limba Noastra (Our Language) Day

**Monaco**

Jan 1 ..... New Year's Day  
 Jan 27 ..... St. Dévôte  
 Feb-Mar ..... Mardi Gras (afternoon)  
 Feb-Mar ..... First Day of Lent (Ash Wednesday)  
 Mar-Apr: **Thurs before Easter** ..... Holy Thursday  
 Mar-Apr: **Fri before Easter** ..... Good Friday (afternoon)  
 Mar-Apr: **Mon after Easter** ..... Easter Monday  
 May 1 ..... Labor Day  
 May-Jun ..... Ascension Day  
 May-Jun ..... Whit Monday  
 May-Jun ..... Fête Dieu (Corpus Christi)  
 Aug 15 ..... Assumption  
 Nov 1 ..... All Saints' Day  
 Nov 19 ..... Fête du Prince (St. Rainier's Day)  
 Dec 8 ..... Immaculate Conception  
 Dec 24 ..... Christmas Eve (afternoon)  
 Dec 25 ..... Christmas Day  
 Dec 31 ..... New Year's Eve (afternoon)

**Mongolia**

Dec 31-Jan 1 ..... New Year  
 Jan-Feb ..... Lunar New Year  
 Jun 1 ..... Mother and Child Day  
 Jul 11-13 ..... National Holiday (Naadam)  
 Nov 26 ..... Republic Day

**Montenegro.** *See Yugoslavia*

**Morocco**

Jan 1 ..... New Year's Day  
 Jan 11 ..... Presentation of Independence Proclamation  
 May 1 ..... Labor Day  
 May 23 ..... National Day  
 Jul 30 ..... Feast of the Throne  
 Aug 14 ..... Oued Eddahab Allegiance  
 Aug 20 ..... Anniversary of the Revolution of the King and the People  
 Aug 21 ..... King's Birthday  
 Nov 6 ..... Green March Day  
 Nov 18 ..... Independence Day

*Muslim holidays:*

1 Muharram ..... Islamic New Year  
 Rabi al-Awwal ..... Muhammad's Birthday (Mawlid al-Nabi)

Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

**Mozambique**

Jan 1 ..... New Year's Day  
 Feb 3 ..... Heroes' Day  
 Apr 7 ..... Women's Day  
 May 1 ..... Workers' Day  
 Jun 25 ..... Independence Day  
 Sep 7 ..... Victory Day  
 Sep 25 ..... Revolution Day  
 Dec 25 ..... Family/Christmas Day

**Myanmar**

Jan 4 ..... Independence Day  
 Feb 12 ..... Union Day  
 Feb-Mar ..... Full Moon Day of Tabaung  
 Mar 2 ..... Peasants' Day  
 Mar 27 ..... Armed Forces Day  
 Apr, mid ..... Thingyan (Water Festival)  
 Apr, mid ..... Myanmar New Year Day  
 Apr-May ..... Full Moon Day of Kason  
 May 1 ..... May Day (Workers' Day)  
 Jun-Jul ..... Full Moon Day of Waso (Beginning of Buddhist Lent)  
 Jul 19 ..... Martyrs' Day  
 Sep-Oct ..... End of Buddhist Lent (Thadingyut Festival of Lights)  
 Oct-Nov ..... Dewali (Depali Festival Day)  
 Oct-Nov ..... Tazaungdaing Festival  
 Nov (movable) ..... National Day  
 Dec 25 ..... Christmas Day  
 Dec-Jan ..... Karen New Year Day (Kayin New Year)  
 Movable ..... Idul Athwaha Day

**Namibia**

Jan 1 ..... New Year's Day  
 Mar 21 ..... Independence Day  
 Mar-Apr: **Fri before Easter** ..... Good Friday  
 Mar-Apr: **Mon after Easter** ..... Easter Monday  
 May 1 ..... Workers Day  
 May 4 ..... Cassinga Day  
 May 25 ..... Africa Day  
 May-Jun ..... Ascension Day  
 Aug 26 ..... Heroes Day  
 Dec 10 ..... International Human Rights Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Family Day

**Nauru**

Jan 1 ..... New Year's Day  
 Jan 31 ..... Independence Day  
 Mar-Apr: **Fri before Easter** ..... Good Friday  
 Mar-Apr: **Mon after Easter** ..... Easter Monday  
 Mar-Apr: **Tues after Easter** ..... Easter Tuesday  
 May 17 ..... Constitution Day  
 Sep 25 ..... National Youth Day  
 Oct 26 ..... Angam Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

### Nepal

Jan 11	Prithvi Jayanti (Unity Day)
Jan 30	Martyrs' Day
Feb 19	Democracy Day
Feb-Mar	Mahashivrati
Feb-Mar	Holi
Mar 8	International Women's Day
Mar-Apr	Ramnavmi
Apr, mid	Nepalese New Year
Apr-May	Buddha Jayanti
Jul 7	King's Birthday
Aug-Sep	Krishnasthami
Sep-Oct	Indra Jatra
Sep-Oct	Dashain (six days)
Oct-Nov	Tihar (three days)
Nov 9	Constitution Day

### Netherlands

Jan 1	New Year's Day
Mar-Apr: Fri before Easter	Good Friday
Mar-Apr: Mon after Easter	Easter Monday
Apr 29	Queen's Birthday
May 5	Liberation Day
May-Jun	Ascension Day
May-Jun	Whit Sunday (Pentecost)
May-Jun	Whit Monday
Dec 25	Christmas Day
Dec 26	Boxing Day

### New Zealand

Jan 1	New Year's Day
Feb 6	Waitangi Day
Mar-Apr: Fri before Easter	Good Friday
Mar-Apr: Mon after Easter	Easter Monday
Apr 25	ANZAC Day
Jun, first Mon	Queen Elizabeth II Birthday
Oct, first Mon	Labour Day
Dec 25	Christmas Day
Dec 26	Boxing Day

### Nicaragua

Jan 1	New Year's Day
Mar-Apr: Thurs before Easter	Holy Thursday
Mar-Apr: Fri before Easter	Good Friday
May 1	Labor Day
Jul 19	Sandinista Revolution Day
Sep 14	Battle of San Jacinto
Sep 15	Independence Day
Dec 8	Immaculate Conception Day
Dec 25	Christmas Day

### Niger

Jan 1	New Year's Day
Mar-Apr: Mon after Easter	Easter Monday
Apr 24	Concord Day
May 1	Labor Day
Aug 3	Independence Day
Dec 18	Republic Day
Dec 25	Christmas Day

### Muslim holidays:

Rabi al-Awwal	Mouloud (Muhammad's Birthday or Mawlid al-Nabi)
27 Ramadan	Leilat-ul-Kadr (Laylat al-Qadr)
Shawwal	Id al-Fitr
Dhu al-Hijjah	Tabaski (Id al-Adha)

### Nigeria

Jan 1	New Year's Day
Mar-Apr: Fri before Easter	Good Friday
Mar-Apr: Mon after Easter	Easter Monday
May 1	Labor Day
May 29	Democracy Day
Oct 1	Independence Day
Dec 25	Christmas
Dec 26	Boxing Day

### Muslim holidays:

Shawwal	Id el-Fitr
Dhu al-Hijjah	Id el-Kabir (Id al-Adha)

### Niue

Feb 10	Waitangi Day
Mar-Apr: Fri before Easter	Good Friday
Mar-Apr: Mon after Easter	Easter Monday
Apr 25	ANZAC Day
Jun, first Mon	Queen Elizabeth II Birthday
Jun 11	Aho Niue Nukututaha Mo Niu Silani
Oct 23	Peniamina Gospel Day
Dec 25	Christmas Day
Dec 26	Boxing Day
Dec 27	Commission Holiday

### Northern Ireland. See United Kingdom

### Norway

Jan 1	New Year's Day
Mar-Apr: Sun before Easter	Palm Sunday
Mar-Apr: Thurs before Easter	Maundy Thursday
Mar-Apr: Fri before Easter	Good Friday
Mar-Apr	Easter Sunday
Mar-Apr: Mon after Easter	Easter Monday
May 1	Labor Day
May 17	Constitution Day
May-Jun	Ascension Day
May-Jun	Whitsun (Pentecost)
May-Jun	Whit Monday
Dec 25	Christmas Day
Dec 26	Boxing Day

### Oman

Nov 18-19	National Day holiday
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### Muslim holidays:

1 Muharram	Hijri New Year
12 Rabi al-Awwal	Prophet Muhammad's Birthday (Mawlid al-Nabi)
27 Rajab	Isra and Meiraj (Laylat al-Miraj)
Shawwal (four days)	Id al-Fitr
Dhu al-Hijjah (five days)	Id al-Adha

**Pakistan**

Mar 23 . . . . . Pakistan Day  
 Aug 14 . . . . . Independence Day  
 Nov 9 . . . . . Birthday of Muhammad Iqbal  
 Dec 25 . . . . . Christmas Day and Birthday of Quaid-e-Azam

*Muslim holidays:*

12 Rabi al-Awwal . . . . . Eid-e-Milad-un-Nabi (Mawlid al-Nabi)  
 14 Shaaban . . . . . Shab-e-Barat  
 1 Shawwal . . . . . Id al-Fitr  
 10 Dhu al-Hijjah . . . . . Id-ul-Azha (Id al-Adha)

**Palau**

Jan 1 . . . . . New Year's Day  
 Mar 15 . . . . . Youth Day  
 May 5 . . . . . Senior Citizens Day  
 Jun 1 . . . . . President's Day  
 Jul 9 . . . . . Constitution Day  
 Sep, first Mon. . . . . Labor Day  
 Oct 1 . . . . . Independence Day  
 Oct 24 . . . . . United Nations Day  
 Nov, last Thurs. . . . . Thanksgiving Day  
 Dec 25 . . . . . Christmas Day

**Palestine**

Jan 1 . . . . . New Year's Day  
 Jan 6 . . . . . Epiphany  
 Mar 25 . . . . . Annunciation  
 Mar 30 . . . . . Land Day  
 Mar-Apr: Sun before Easter . . . . . Palm Sunday  
 Mar-Apr: Fri before Easter . . . . . Good Friday  
 Mar-Apr . . . . . Easter Sunday  
 May 1 . . . . . Labor Day  
 May-Jun . . . . . Ascension Day  
 May-Jun . . . . . Whitsunday (Pentecost)  
 Nov 15 . . . . . Independence Day  
 Dec 25 . . . . . Christmas Day

*Muslim holidays:*

1 Muharram . . . . . Islamic New Year  
 12 Rabi al-Awwal . . . . . Prophet Muhammad's Birthday  
 (Mawlid al-Nabi)  
 27 Rajab . . . . . Isra and Miraj Day (Laylat al-Miraj)  
 Shawwal (three days) . . . . . Id al-Fitr  
 Dhu al-Hijjah (three days) . . . . . Id al-Adha

**Panama**

Jan 1 . . . . . New Year's Day  
 Jan 9 . . . . . National Mourning Day  
 Feb-Mar: Sat through Ash Wednesday . . . . . Carnival  
 Mar-Apr: Fri before Easter . . . . . Good Friday  
 May 1 . . . . . Labor Day  
 Aug 15 . . . . . Foundation of Panama  
 Nov 2 . . . . . All Souls' Day  
 Nov 3 . . . . . Independence from Colombia Day  
 Nov 4 . . . . . Flag Day  
 Nov 10 . . . . . Independence Proclamation/  
 Uprising of Los Santos  
 Nov 28 . . . . . Independence from Spain Day  
 Dec 8 . . . . . Mother's Day  
 Dec 25 . . . . . Christmas Day  
 Dec 31 . . . . . New Year's Eve

**Papua New Guinea**

Jan 1 . . . . . New Year's Day  
 Mar-Apr: Fri before Easter . . . . . Good Friday  
 Mar-Apr: Sat before Easter . . . . . Easter Saturday  
 Mar-Apr . . . . . Easter Sunday  
 Mar-Apr: Mon after Easter . . . . . Easter Monday  
 Jun, second Mon . . . . . Queen Elizabeth II Birthday  
 Jul 23 . . . . . Remembrance Day  
 Sep 16 . . . . . Independence Day  
 Dec 25 . . . . . Christmas Day  
 Dec 26 . . . . . Boxing Day

**Paraguay**

Jan 1 . . . . . New Year's Day  
 Mar-Apr: Thurs before Easter . . . . . Holy Thursday  
 Mar-Apr: Fri before Easter . . . . . Good Friday  
 May 1 . . . . . Labor Day  
 May 15 . . . . . Independence Day  
 Jun 12 . . . . . End of the Chaco War  
 Aug 15 . . . . . Founding of Asuncion  
 Sep 29 . . . . . Victory Day  
 Dec 8 . . . . . Immaculate Conception  
 Dec 25 . . . . . Christmas Day

**Peru**

Jan 1 . . . . . New Year's Day  
 Mar-Apr: Thurs before Easter . . . . . Holy Thursday  
 Mar-Apr: Fri before Easter . . . . . Good Friday  
 May 1 . . . . . Labor Day  
 Jun 29 . . . . . Sts. Peter and Paul Day  
 Jul 28-29 . . . . . Independence Day Holiday  
 Aug 30 . . . . . St. Rose of Lima Day  
 Oct 8 . . . . . Battle of Angamos  
 Nov 1 . . . . . All Saints' Day  
 Dec 8 . . . . . Immaculate Conception  
 Dec 25 . . . . . Christmas Day

**Philippines**

Jan 1 . . . . . New Year's Day  
 Mar-Apr: Thurs before Easter . . . . . Maundy Thursday  
 Mar-Apr: Fri before Easter . . . . . Good Friday  
 Apr 9 . . . . . Araw ng Kagitingan (Bataan Day)  
 May 1 . . . . . Labor Day  
 Jun 12 . . . . . Independence Day  
 Aug, last Sun . . . . . National Heroes Day  
 Nov 1 . . . . . All Saints' Day  
 Nov 30 . . . . . Bonifacio Day  
 Dec 25 . . . . . Christmas Day  
 Dec 30 . . . . . Rizal Day  
 Dec 31 . . . . . New Year's Eve

**Poland**

Jan 1 . . . . . New Year's Day  
 Mar-Apr: Mon after Easter . . . . . Easter Monday  
 May 1 . . . . . Labor Day  
 May 3 . . . . . Constitution Day  
 May-Jun . . . . . Corpus Christi  
 Aug 15 . . . . . Assumption  
 Nov 1 . . . . . All Saints' Day



Nov 11 ..... Independence Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Day after Christmas

**Portugal**

Jan 1 ..... New Year's Day  
 Feb-Mar ..... Shrove Tuesday  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Apr 25 ..... Liberty Day  
 May 1 ..... Labor Day  
 May-Jun ..... Corpus Christi  
 Jun 10 ..... National Day  
 Aug 15 ..... Assumption  
 Oct 5 ..... Republic Day  
 Nov 1 ..... All Saints' Day  
 Dec 1 ..... Independence Day  
 Dec 8 ..... Immaculate Conception  
 Dec 25 ..... Christmas Day

**Qatar**

Sep 3 ..... National Day (Independence Day)

*Muslim holidays:*

Shawwal (four days) ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

**Romania**

Jan 1-2 ..... New Year's holiday  
 Apr-May: Mon after Orthodox Easter ..... Orthodox Easter  
 Monday  
 May 1 ..... Labor Day  
 Dec 1 ..... National Day  
 Dec 25-26 ..... Christmas holiday

**Russian Federation**

Jan 1 ..... New Year's Day  
 Jan 7 ..... Russian Orthodox Christmas  
 Mar 8 ..... International Women's Day  
 May 1-2 ..... Spring and Labor Day Holiday  
 May 9 ..... Victory Day (Over German Nazism in WW2)  
 Jun 12 ..... Independence Day  
 Aug 22 ..... Day of the Russian Federation State Flag  
 Nov 7 ..... Day of Accord and Conciliation  
 (1917 Revolution Anniversary)  
 Dec 12 ..... Constitution Day

**Rwanda**

Jan 1 ..... New Year's Day  
 Jan 28 ..... Democracy Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 7 ..... Genocide Memorial Day  
 May 1 ..... Labor Day  
 Jul 1 ..... Independence Day  
 Jul 4 ..... National Liberation Day  
 Aug 1 ..... Harvest Festival  
 Aug 15 ..... Assumption  
 Sep 8 ..... Culture Day  
 Sep 25 ..... Republic Day  
 Oct 1 ..... Heroes Day

Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas  
 Dec 26 ..... Boxing Day

**St. Kitts and Nevis**

Jan 1 ..... New Year's Day  
 Jan 2 ..... Carnival Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May, first Mon ..... Labour Day  
 May-Jun ..... Whit Monday  
 Aug, first Mon ..... August Monday Holiday  
 Sep 19 ..... Independence Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**St. Lucia**

Jan 1-2 ..... New Year's Holiday  
 Feb 22 ..... Independence Day  
 May 1 ..... Labor Day  
 Aug 1 ..... Emancipation Day  
 Dec 13 ..... National Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**St. Vincent and the Grenadines**

Jan 1 ..... New Year's Day  
 Mar 14 ..... National Heroes' Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... May Day/Labor Day  
 May-Jun ..... Whit Monday  
 Jul, second Mon ..... CARICOM Day and Carnival Monday  
 Jul, second Tues ..... Carnival Tuesday  
 Aug, first Mon ..... August Monday (Emancipation Day)  
 Oct 27 ..... Independence Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Samoa**

Jan 1-2 ..... New Year's Holiday  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Sat before Easter ..... Easter Saturday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 25 ..... Anzac Day  
 May, second Mon ..... Mothers of Samoa Day  
 Jun 1 ..... Independence Day  
 Aug, first Mon ..... Labor Day  
 Oct, Mon after second Sun ..... Lotu-a-Tamaiti  
 Nov 1 ..... Arbor Day  
 Dec 25 ..... Christmas  
 Dec 26 ..... Boxing Day

**San Marino**

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Feb 5 ..... Anniversary of the Liberation of the Republic  
 and St. Agatha's Day  
 Mar 25 ..... Anniversary of the Arengo (National Assembly)

**Mar-Apr: Fri before Easter - Mon after Easter** . . . . . Good Friday - Easter Monday  
**Apr 1** . . . . . Investiture of the Regent Captains  
**May 1** . . . . . Labor Day  
**May-Jun** . . . . . Corpus Christi  
**Jul 28** . . . . . Anniversary of the Fall of Fascism  
**Aug 15** . . . . . Assumption  
**Sep 3** . . . . . San Marino Foundation Day  
**Oct 1** . . . . . Investiture of the Regent Captains  
**Nov 1** . . . . . All Saints' Day  
**Nov 2** . . . . . All Souls' Day  
**Dec 8** . . . . . Immaculate Conception  
**Dec 24** . . . . . Christmas Eve  
**Dec 25** . . . . . Christmas  
**Dec 26** . . . . . St. Stephen's Day/Boxing Day

**São Tomé and Príncipe**

**Jan 1** . . . . . New Year's Day  
**Feb 3** . . . . . Martyrs' Day  
**May 1** . . . . . Labor Day  
**Jul 12** . . . . . Independence Day  
**Sep 6** . . . . . Armed Forces Day  
**Sep 30** . . . . . Agricultural Reform Day  
**Dec 21** . . . . . São Tomé Day  
**Dec 25** . . . . . Christmas Day

**Saudi Arabia**

*Muslim holidays:*  
**1 Shawwal** . . . . . Id al-Fitr  
**10 Dhu al-Hijjah** . . . . . Id al-Adha

**Scotland.** *See* United Kingdom

**Senegal**

**Jan 1** . . . . . New Year's Day  
**Mar-Apr: Mon after Easter** . . . . . Easter Monday  
**Apr 4** . . . . . Independence Day  
**May 1** . . . . . Labor Day  
**May-Jun** . . . . . Ascension Day  
**May-Jun** . . . . . Pentecost  
**Aug 15** . . . . . Assumption Day  
**Nov 1** . . . . . All Saints' Day  
**Dec 25** . . . . . Christmas Day

*Muslim holidays:*  
**1 Muharram** . . . . . Tamkharit (Islamic New Year)  
**Rabi al-Awwal** . . . . . Maulud (Muhammad's Birthday or Mawlid al-Nabi)  
**1 Shawwal** . . . . . Korite (Id al-Fitr)  
**10 Dhu al-Hijjah** . . . . . Tabaski (Id al-Adha)

**Serbia - Montenegro**

**Jan 1** . . . . . New Year's Day  
**Apr 27** . . . . . Constitution Day of the Socialist Republic of Yugoslavia  
**May 1** . . . . . International Labor Day  
**Nov 29** . . . . . Republic Day

**Republic of Montenegro**

**Jul 13** . . . . . Uprising Day in Montenegro

**Seychelles**

**Jan 1-2** . . . . . New Year Holiday  
**Mar-Apr: Fri before Easter** . . . . . Good Friday  
**Mar-Apr: Sat before Easter** . . . . . Holy Saturday  
**May 1** . . . . . Labour Day  
**May-Jun** . . . . . Corpus Christi  
**Jun 5** . . . . . Liberation Day  
**Jun 15** . . . . . National Day  
**Jun 29** . . . . . Independence Day  
**Aug 15** . . . . . Assumption  
**Nov 1** . . . . . All Saints' Day  
**Dec 8** . . . . . Immaculate Conception  
**Dec 25** . . . . . Christmas Day

**Sierra Leone**

**Jan 1** . . . . . New Year's Day  
**Mar-Apr: Fri before Easter** . . . . . Good Friday  
**Mar-Apr: Mon after Easter** . . . . . Easter Monday  
**Apr 27** . . . . . Independence Day  
**Dec 25** . . . . . Christmas  
**Dec 26** . . . . . Boxing Day

*Muslim holidays:*  
**Rabi al-Awwal** . . . . . Maoulid-Un-Nabi (Mawlid al-Nabi)  
**Shawwal** . . . . . Id al-Fitr  
**Dhu al-Hijjah** . . . . . Tabaski (Id al-Adha)

**Singapore**

**Jan 1** . . . . . New Year's Day  
**Jan-Feb** . . . . . Chinese New Year  
**Mar-Apr: Fri before Easter** . . . . . Good Friday  
**Apr-May** . . . . . Vesak Day  
**May 1** . . . . . Labour Day  
**Aug 9** . . . . . National Day  
**Oct-Nov** . . . . . Deepavali  
**Dec 25** . . . . . Christmas Day

*Muslim holidays:*  
**1 Shawwal** . . . . . Hari Raya Pausa (Id al-Fitr)  
**10 Dhu al-Hijjah** . . . . . Hari Raya Hajj (Id al-Adha)

**Slovak Republic**

**Jan 1** . . . . . Founding of the independent Slovak Republic  
**Jan 6** . . . . . God's Revelation and Orthodox Christmas Day  
**Mar-Apr: Fri before Easter** . . . . . Good Friday  
**Mar-Apr: Mon after Easter** . . . . . Easter Monday  
**May 1** . . . . . Labor Day  
**Jul 5** . . . . . Sts. Cyril and Methodius Day  
**Aug 29** . . . . . Slovak National Uprising Day  
**Sep 1** . . . . . Constitution Day  
**Sep 15** . . . . . Lady Mary of Sorrows, Patron of Slovakia  
**Nov 1** . . . . . All Saints' Day  
**Nov 17** . . . . . Day of the Fight for Freedom and Democracy  
**Dec 24** . . . . . Christmas Eve  
**Dec 25** . . . . . Christmas Day  
**Dec 26** . . . . . Boxing Day

**Slovenia**

**Jan 1-2** . . . . . New Year's holiday  
**Feb 8** . . . . . Preseren Day

Mar-Apr ..... Easter Sunday  
 Mar-Apr: **Mon after Easter** ..... Easter Monday  
 Apr 27 ..... Day of Uprising against Nazi Occupation  
 May 1-2 ..... Labor Day holiday  
 May-Jun ..... Whitsunday (Pentecost)  
 Jun 25 ..... National Day  
 Aug 15 ..... Assumption  
 Oct 31 ..... Reformation Day  
 Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Independence Day

### Solomon Islands

Jan 1 ..... New Year's Day  
 Mar-Apr: **Fri before Easter - Mon after Easter** ..... Good Friday - Easter Monday  
 May-Jun ..... Whit Monday  
 Jun, third Fri ..... Queen's Birthday  
 Jul 7 ..... Independence Day  
 Dec 25 ..... Christmas  
 Dec 26 ..... Boxing Day

### South Africa

Jan 1 ..... New Year's Day  
 Mar 21 ..... Human Rights Day  
 Mar-Apr: **Fri before Easter** ..... Good Friday  
 Mar-Apr: **Mon after Easter** ..... Family Day  
 Apr 27 ..... Freedom Day  
 May 1 ..... Workers Day  
 Jun 16 ..... Youth Day  
 Aug 9 ..... National Women's Day  
 Sep 24 ..... Heritage Day  
 Dec 16 ..... Day of Reconciliation  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Day of Goodwill

### Spain

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Mar-Apr: **Fri before Easter** ..... Good Friday  
 May 1 ..... Labor Day  
 Aug 15 ..... Assumption  
 Oct 12 ..... National Day  
 Nov 1 ..... All Saints' Day  
 Dec 6 ..... Constitution Day  
 Dec 8 ..... Immaculate Conception  
 Dec 25 ..... Christmas

### Sri Lanka

Jan 14 ..... Tamil Thai Pongal Day  
 Feb 4 ..... National Day  
 Feb 21 ..... Maha Sivarathri Day  
 Mar-Apr: **Fri before Easter** ..... Good Friday  
 Apr 13 ..... Day prior to Sinhala and Tamil New Year  
 Apr 14 ..... Sinhala and Tamil New Year  
 Apr-May, day following Vesak Full Moon ..... Poya Day  
 May 1 ..... May Day  
 Nov 14 ..... Deepavali Festival Day  
 Dec 25 ..... Christmas Day  
 Full moon days of each month

### Muslim holidays:

**Rabi al-Nabi** ..... Milad-Un-Nabi  
 (Holy Prophet's Birthday or Mawlid al-Nabi)  
**Shawwal** ..... Id-UI-Fitr (Ramazan Festival Day or Id al-Fitr)  
**Dhu al-Hijjah** .. Id-UI-Allah (Hajji Festival Day or Id al-Adha)

### Sudan

Jan 1 ..... Independence Day  
 Jan 7 ..... Coptic Orthodox Christmas  
 Apr 27 ..... Shamm an-Nasim  
 Jun 30 ..... Revolution Day

### Muslim holidays:

**1 Muharram** ..... Islamic New Year  
**12 Rabi al-Awwal** ..... Mawlid al-Nabi  
**1 Shawwal** ..... Id al-Fitr  
**10 Dhu al-Hijjah** ..... Id al-Adha

### Suriname

Jan 1 ..... New Year's Day  
 Mar, full moon day ..... Phagwa  
 Mar-Apr: **Fri before Easter - Mon after Easter** ..... Good Friday - Easter Monday  
 May 1 ..... Labor Day  
 Jul 1 ..... Emancipation Day (Keti Koti)  
 Nov 25 ..... Independence Day  
 Dec 25 ..... Christmas  
 Dec 26 ..... Boxing Day

### Muslim holiday:

**Shawwal** ..... Id al-Fitr

### Swaziland

Jan 1 ..... New Year's Day  
 Mar-Apr: **Fri before Easter** ..... Good Friday  
 Mar-Apr: **Mon after Easter** ..... Easter Monday  
 Apr 19 ..... King's Birthday  
 Apr 25 ..... National Flag Day  
 May-Jun ..... Ascension Day  
 Aug-Sep ..... Umhlanga Reed Dance  
 Sep 6 ..... Somhlolo Day (Independence Day)  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day  
 Dec-Jan ..... Ncwala Day

### Sweden

Jan 1 ..... New Year's Day  
 Jan 6 ..... Epiphany  
 Mar-Apr: **Fri before Easter** ..... Good Friday  
 Mar-Apr: **Sat before Easter** ..... Holy Saturday  
 Mar-Apr ..... Easter Sunday  
 Mar-Apr: **Mon after Easter** ..... Easter Monday  
 May 1 ..... Labor Day  
 May-Jun ..... Whit Saturday  
 May-Jun ..... Whit Sunday (Pentecost)  
 May-Jun ..... Whit Monday  
 Jun 24 ..... Midsummer Day  
 Nov 1 ..... All Saints' Day  
 Dec 24 ..... Christmas Eve  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Second Christmas Day

**Switzerland**

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May-Jun ..... Whit Monday  
 Aug 1 ..... Swiss National Day  
 Dec 25 ..... Christmas Day

**Syria**

Jan 1 ..... New Year's Day  
 Mar 8 ..... Commemoration of the Revolution  
 Mar 21 ..... Mothers' Day  
 Apr 17 ..... Commemoration of the Evacuation  
 May 1 ..... May Day (Workers' Holiday)  
 May 6 ..... Martyrs' Day  
 Dec 25 ..... Christmas Day

**Taiwan (Republic of China)**

Jan 1 ..... Founding Day of the Republic of China  
 Jan-Feb ..... Chinese New Year  
 Feb 28 ..... Peace Memorial Day  
 Apr 3 ..... Women's and Children's Day  
 Apr 4 ..... Tomb-Sweeping Day and Death Anniversary of Chiang Kai-shek  
 May-Jun ..... Dragon Boat Festival  
 Aug-Sep ..... Mid-Autumn Festival  
 Oct 10 ..... Double Tenth National Day  
 Nov 12 ..... Sun Yat-sen's Birthday  
 Dec 25 ..... Constitution Day

**Tajikistan**

Jan 1 ..... New Year's Day  
 Mar 8 ..... International Mothers Day  
 May 9 ..... Victory Day  
 Jul 22 ..... Tajik Language Day  
 Sep 9 ..... Independence Day  
 Sep 22-23 ..... Idi Mehrگون (Autumnal Equinox)  
 Nov 6 ..... Constitution Day

**Tanzania**

Jan 1 ..... New Year's Day  
 Jan 12 ..... Zanzibar Revolution Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 26 ..... Union Day  
 May 1 ..... Workers Day  
 Jul 7 ..... Saba Saba Day  
 Aug 8 ..... Farmers' Day  
 Dec 9 ..... Independence Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

*Muslim holidays:*

12 Rabi al-Awwal ..... Maulid (Mawlid al-Nabi)  
 1 Shawwal ..... Idd el Fitr  
 10 Dhu al-Hijjah ..... Idd el Haf (Id al-Adha)

**Thailand**

Jan 1 ..... New Year's Day  
 Feb-Mar ..... Makha Bucha Day

Apr 6 ..... Chakri Day  
 Apr, two days in mid- ..... Songkran Festival Day  
 Apr-May ..... Wisakha Bucha Day (Buddha's Birthday)  
 May ..... Royal Ploughing Ceremony  
 May 5 ..... Coronation Day  
 Aug 12 ..... Her Majesty the Queen's Birthday  
 Oct 23 ..... Chulalongkorn Day  
 Dec 5 ..... His Majesty the King's Birthday  
 Dec 31 ..... New Year's Eve

**Togo**

Jan 1 ..... New Year's Day  
 Jan 13 ..... National Liberation Day  
 Jan 24 ..... Economic Liberation Day  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 27 ..... Independence Day  
 May 1 ..... Labor Day  
 May-Jun ..... Ascension Day  
 May-Jun ..... Pentecost  
 Jun 21 ..... Martyrs' Day  
 Aug 15 ..... Assumption  
 Nov 1 ..... All Saints' Day  
 Dec 25 ..... Christmas Day

*Muslim holidays:*

Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Tabaski (Id al-Adha)

**Tonga**

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 25 ..... Anzac Day  
 May 4 ..... Birthday of Crown Prince Tupouto'a  
 Jun 4 ..... Emancipation Day  
 Jul 4 ..... His Majesty King Taufa'ahau Tupou IV Birthday Celebrations  
 Nov 4 ..... Constitution Day  
 Dec 4 ..... King Tupou I Day  
 Dec 25 ..... Christmas  
 Dec 26 ..... Boxing Day

**Trinidad and Tobago**

Jan 1 ..... New Year's Day  
 Mar 30 ..... Spiritual Baptist Liberation Shouter Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 30 ..... Indian Arrival Day  
 May-Jun ..... Corpus Christi  
 Jun 19 ..... Labour Day  
 Aug 1 ..... Emancipation Day  
 Aug 31 ..... Independence Day  
 Oct-Nov ..... Divali  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

*Muslim holiday:*

1 Shawwal ..... Id-il-Fitr

**Tunisia**

Jan 1 ..... New Year's Day  
 Mar 20 ..... Independence Day  
 Mar 21 ..... Youth Day  
 Apr 9 ..... Martyrs' Day  
 May 1 ..... Labor Day  
 Jul 25 ..... Republic Day  
 Aug 13 ..... Women's Day  
 Nov 7 ..... Anniversary of Ben Ali's Accession to Power

*Muslim holidays:*

Muharram ..... Ras el am el Hijra (Islamic New Year)  
 Rabi al-Awwal ..... Moulded (Mawlid al-Nabi)  
 Shawwal ..... Aid Esseghir (Id al-Fitr)  
 Dhu al-Hijjah ..... Aid el Kebir (Id al-Adha)

**Turkey**

Jan 1 ..... New Year's Day  
 Apr 23 ..... National Sovereignty and Children's Day  
 May 19. . Atatürk Commemoration and Youth & Sports Day  
 Aug 30 ..... Victory Day  
 Oct 29 ..... Republic Day

*Muslim holidays:*

1 Shawwal (three days) ..... Seker Bayrami (Eid al-Fitr)  
 10 Dhu al-Hijjah (four days) . . Kurban Bayrami (Id al-Adha)

**Turkmenistan**

Jan 1 ..... New Year's Day  
 Jan 12 ..... Memory Day  
 Feb 19 ..... National Flag Day  
 Mar 8 ..... International Women's Day  
 Mar 21 ..... Novruz-Bairam  
 Apr 6 ..... Drop of Water Is a Grain of Gold Holiday  
 Apr 27 ..... Horse Day  
 May 9 ..... Victory Day  
 May 18 ..... Revival and Unity Day  
 May 19 ..... Holiday of the Poetry of Magtymguli  
 May 25 ..... Carpet Day  
 Jun 21 ..... Day of Election of First President  
 Jul 10 ..... Turkmen Melon Holiday  
 Jul 14 ..... Turkmen Bakhsi Holiday  
 Oct 6 ..... Remembrance Day  
 Oct 27-28 ..... Independence Day Holiday  
 Nov 17 ..... Student Youth Day  
 Nov 30 ..... Harvest Holiday/Bread Day  
 Dec 1 ..... Day of Neutrality  
 Dec 7 ..... Good Neighborliness Day

*Muslim holidays:*

Shawwal ..... Ramadan-Bairam (Id al-Fitr)  
 Dhu al-Hijjah ..... Kurban-Bairam (Id al-Adha)

**Tuvalu**

Jan 1 ..... New Year's Day  
 Mar 11 ..... Commonwealth Day  
 Mar-Apr: Fri before Easter - Mon after Easter ..... Good Friday - Easter Monday  
 May 13 ..... Gospel Day (Te Aso o te Tala 'Lei)  
 Jun, Mon after third Sat ..... Queen's Birthday  
 Aug 5 ..... National Children's Day

Oct 1 ..... Independence Day  
 Dec 25 ..... Christmas  
 Dec 26 ..... Boxing Day

**Uganda**

Jan 1 ..... New Year's Day  
 Jan 26 ..... NRM Anniversary Day  
 Mar 8 ..... International Women's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labor Day  
 Jun 3 ..... Uganda Martyrs' Day  
 Jun 9 ..... National Heroes Day  
 Oct 9 ..... Independence Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

*Muslim holidays:*

Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

**Ukraine**

Jan 1 ..... New Year's Day  
 Jan 7 ..... Orthodox Christmas  
 Apr-May ..... Easter  
 Jun 28 ..... Constitution Day  
 Aug 24 ..... Independence Day

**United Arab Emirates**

Dec 2-3 ..... National Day Holiday

*Muslim holidays:*

1 Muharram ..... Islamic New Year  
 Rabi al-Awwal ..... Muhammad's Birthday (Mawlid al-Nabi)  
 Shawwal ..... Id al-Fitr  
 Dhu al-Hijjah ..... Id al-Adha

**United Kingdom**

*England and Wales*

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May, first Mon ..... Early May Bank Holiday  
 May, last Mon ..... Spring Bank Holiday  
 Aug, last Mon ..... Summer Bank Holiday  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

*Northern Ireland*

Jan 1 ..... New Year's Day  
 Mar, third Mon ..... St. Patrick's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May, first Mon ..... Early May Bank Holiday  
 May, last Mon ..... Spring Bank Holiday  
 Jul 12 ..... Battle of the Boyne (Orangemen's Day)  
 Aug, last Mon ..... Summer Bank Holiday  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

**Scotland**

Jan 1-2 ..... New Year's Holiday  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day  
*Other public holidays vary according to city*

**Uruguay**

Jan 1 ..... New Year's Day  
 May 1 ..... Labor Day  
 Jul 18 ..... Constitution Day  
 Aug 25 ..... Independence Day  
 Dec 25 ..... Christmas

*Official holidays that are paid if worked:*

Jan 6 ..... Epiphany  
 Feb ..... Carnival (two days)  
 Mar-Apr: Thurs before Easter ..... Holy Thursday  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Apr 19 ..... Desembarco de los 33 Orientales  
 May 18 ..... Batalla de las Piedras  
 Jun 19 ..... Birthday of Artigas  
 Oct 12 ..... Día de los Américas  
 Nov 2 ..... Día de los Difuntos (All Souls' Day)

**Uzbekistan**

Jan 1 ..... New Year's Day  
 Mar 8 ..... Women's Day  
 Mar 21 ..... Nawruz  
 May 9 ..... Victory Day  
 Sep 1 ..... Independence Day  
 Dec 10 ..... Constitution Day

*Muslim holidays:*

Shawwal ..... Id-Al Fitr  
 Dhu al-Hijjah ..... Id-Al Zuha (Id al-Adha)

**Vanuatu**

Jan 1 ..... New Year's Day  
 Feb 21 ..... Fr. Walter Lini Day  
 Mar 6 ..... Custom Chiefs Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labour Day  
 May-Jun ..... Ascension Day  
 Jul 24 ..... Children's Day  
 Jul 31 ..... Independence Day  
 Aug 15 ..... Assumption  
 Oct 5 ..... Constitution Day  
 Nov 29 ..... Unity Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Family Day

**Venezuela**

Jan 1 ..... New Year's Day  
 Feb-Mar ..... Carnival Monday and Tuesday  
 Mar-Apr: Thurs before Easter ..... Maundy Thursday  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Apr 19 ..... Declaration of Independence Day  
 May 1 ..... Labor Day  
 Jun 24 ..... Battle of Carabobo Day

Jul 5 ..... National Day (Independence Day)  
 Jul 24 ..... Simón Bolívar's Birthday  
 Oct 12 ..... Discovery Day  
 Dec 25 ..... Christmas Day

**Vietnam**

Jan 1 ..... New Year's Day  
 Jan-Feb (four days) ..... Lunar New Year (Tet Nguyen Dan)  
 Apr 30 ..... Saigon Liberation Day  
 May 1 ..... International Labor Day  
 Sep 2 ..... National Day

**Wales.** *See United Kingdom*

**Western Samoa.** *See Samoa*

**Yemen**

May 1 ..... Labor Day  
 May 22 ..... National Day  
 Sep 26 ..... Revolution of 26th of September  
 Oct 14 ..... Revolution of 14th of October  
 Nov 30 ..... Independence Day

*Muslim holidays:*

1 Muharram ..... Memory of Prophet's Immigration  
 (Islamic New Year)  
 29 Ramadan-3 Shawwal ..... Id Al Fitr  
 9-14 Dhu al-Hijjah ..... Id Al Adha

**Yugoslavia.** *See Serbia - Montenegro*

**Zaire.** *See Congo, Democratic Republic of*

**Zambia**

Jan 1 ..... New Year's Day  
 Mar 11 ..... Youth Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 May 1 ..... Labour Day  
 May 25 ..... African Freedom Day  
 (Anniversary of OAU's Foundation)  
 Jul 3 ..... Heroes' Day  
 Jul 4 ..... Unity Day  
 Aug 7 ..... Farmers' Day  
 Oct 24 ..... Independence Day  
 Dec 25 ..... Christmas Day

**Zimbabwe**

Jan 1 ..... New Year's Day  
 Mar-Apr: Fri before Easter ..... Good Friday  
 Mar-Apr: Sat before Easter ..... Easter Saturday  
 Mar-Apr ..... Easter Sunday  
 Mar-Apr: Mon after Easter ..... Easter Monday  
 Apr 18 ..... Independence Day  
 May 1 ..... Labour Day  
 May 25 ..... Africa Day  
 Aug 11 ..... Heroes Day  
 Aug 12 ..... Defense Forces Day  
 Dec 25 ..... Christmas Day  
 Dec 26 ..... Boxing Day

## APPENDIX 5

# Domestic Tourism Information Sources

The following list includes, in alphabetical order by state, then by territory, contact information for travel and tourism offices and selected convention and visitors bureaus and chambers of commerce in all 50 states and the District of Columbia.

State travel and tourism offices publish visitor guides that include information on lodging, dining, festivals and other recreational opportunities, and other travel resources. Many also publish calendars of events, state maps, and trip-planning tips. Most state travel and tourism offices in the United States maintain web pages on the Internet to provide up-to-date information on a variety of travel-related topics.

City convention and visitors bureaus (CVBs) and tourism offices provide a wealth of travel-related material, including information on lodging and dining, local attractions and festivals, transportation, and calendars of events. Visitors guides for cities are usually available free of charge for the asking. Many CVBs maintain web sites providing the same kind of information. Local chambers of commerce can provide information on businesses, including restaurants, accommodations, and attractions, and many chambers also maintain a web presence.

### Alabama

Alabama-Tourism & Travel Bureau  
401 Adams Ave  
Montgomery, AL 36104  
800-252-2262 or 334-242-4169  
fax: 334-242-4554  
<http://www.touralabama.org>

Alabama Business Council  
PO Box 76  
Montgomery, AL 36101  
800-665-9647 or 334-834-6000  
fax: 334-262-7371  
<http://www.bcatoday.org>

Greater Birmingham Convention & Visitors Bureau  
2200 9th Ave N  
Birmingham, AL 35203  
800-458-8085 or 205-458-8000  
fax: 205-458-8086  
<http://www.sweetbirmingham.com>

Birmingham Area Chamber of Commerce  
505 N 20th St  
Suite 200  
Birmingham, AL 35203  
205-324-2100; fax: 205-324-2560  
<http://www.birminghamchamber.com>

Huntsville/Madison County Convention & Visitor's Bureau  
500 Church St  
Huntsville, AL 35801  
256-551-2230; fax: 256-551-2324  
<http://www.huntsville.org>

Chamber of Commerce of Huntsville/Madison County  
PO Box 408  
Huntsville, AL 35804  
256-535-2000; fax: 256-535-2015  
<http://www.hsvchamber.org>

Mobile Convention & Visitors Corp  
1 S Water St  
Mobile, AL 36602  
800-566-2453 or 251-208-2000  
fax: 251-208-2060  
<http://www.mobile.org>

Mobile Area Chamber of Commerce  
451 Government St  
Mobile, AL 36602  
251-433-6951; fax: 251-432-1143  
<http://www.mobilechamber.com>

Montgomery Chamber Convention & Visitors Bureau  
300 Water St  
Montgomery, AL 36104  
800-240-9452 or 334-261-1100  
fax: 334-261-1111  
<http://www.montgomerychamber.com>

Montgomery Area Chamber of Commerce  
41 Commerce St  
Montgomery, AL 36101  
334-834-5200; fax: 334-265-4745  
<http://www.montgomerychamber.org>

Tuscaloosa Convention & Visitors Bureau  
1305 Greensboro Ave  
Tuscaloosa, AL 35401  
800-538-8696 or 205-391-9200  
fax: 205-391-2125  
<http://www.tcvb.org>

Chamber of Commerce of West Alabama  
PO Box 020410  
Tuscaloosa, AL 35402  
205-758-7588; fax: 205-391-0565  
<http://www.tuscaloosachamber.com>

## Alaska

Alaska-Tourism Div  
PO Box 11801  
Juneau, AK 99811  
907-465-2012; fax: 907-465-3767  
<http://www.dced.state.ak.us/cbd/toubus>

Alaska State Chamber of Commerce  
217 2nd St  
Suite 201  
Juneau, AK 99801  
907-586-2323; fax: 907-463-5515  
<http://www.alaskachamber.com>

Anchorage Convention & Visitors Bureau  
524 W 4th Ave  
Anchorage, AK 99501  
800-478-1255 or 907-276-4118  
fax: 907-278-5559  
<http://www.anchorage.net>

Anchorage Chamber of Commerce  
441 W 5th Ave  
Suite 300  
Anchorage, AK 99501  
907-272-2401; fax: 907-272-4117  
<http://www.anchoragechamber.org>

Fairbanks Convention & Visitors Bureau  
550 1st Ave  
Fairbanks, AK 99701  
800-327-5774 or 907-456-5774  
fax: 907-452-2867  
<http://www.explorefairbanks.com>

Fairbanks Chamber of Commerce  
800 Cushman St  
Suite 114  
Fairbanks, AK 99701  
907-452-1105; fax: 907-456-6968  
<http://www.fairbankschamber.org>

Juneau Convention & Visitors Bureau  
101 Egan Dr  
Juneau, AK 99801  
888-581-2201 or 907-586-2201  
fax: 907-586-6304  
<http://www.traveljuneau.com>

Juneau Chamber of Commerce  
3100 Channel Dr  
Suite 300  
Juneau, AK 99801  
907-463-3488; fax: 907-463-3489  
<http://www.juneauchamber.org>

Nome Convention & Visitors Bureau  
PO Box 240 HP-N  
Nome, AK 99762  
907-443-6624; fax: 907-443-5832  
<http://www.nomealaska.org>

## Arizona

Arizona-Tourism Office  
2702 N 3rd St  
Suite 4015  
Phoenix, AZ 85004  
888-520-3434 or 602-230-7733  
fax: 602-240-5475  
<http://www.arizonaguide.com>

Arizona Chamber of Commerce  
1221 E Osborne Rd  
Suite 100  
Phoenix, AZ 85014  
800-498-6973 or 602-248-9172  
fax: 602-265-1262  
<http://www.azchamber.com>

Flagstaff Convention & Visitors Bureau  
323 W Aspen Ave  
Flagstaff, AZ 86001  
800-217-2367 or 928-779-7611  
fax: 928-556-1305  
<http://www.flagstaffarizona.org>

Flagstaff Chamber of Commerce  
101 W Rt 66  
Flagstaff, AZ 86001  
928-774-4505; fax: 928-779-1209  
<http://www.flagstaffchamber.com>

Mesa Convention & Visitors Bureau  
120 N Center St  
Mesa, AZ 85201  
800-283-6372 or 480-827-4700  
fax: 480-827-4704  
<http://www.mesacvb.com>

Mesa Chamber of Commerce  
120 N Center St  
Mesa, AZ 85201  
480-969-1307; fax: 480-827-0727  
<http://www.mesachamber.org>

Greater Phoenix Convention & Visitors Bureau  
400 E Van Buren St  
1 Arizona Ctr Suite 600  
Phoenix, AZ 85004  
877-225-5749 or 602-254-6500  
fax: 602-253-4415  
<http://www.visitphoenix.com>

Greater Phoenix Chamber of Commerce  
201 N Central Ave  
Suite 2700  
Phoenix, AZ 85073  
602-254-5521; fax: 602-495-8913  
<http://www.phoenixchamber.com>



Metropolitan Tucson Convention & Visitors Bureau  
100 S Church Ave  
Tucson, AZ 85701  
800-638-8350 or 520-624-1817  
fax: 520-884-7804  
<http://www.visittucson.org>

Tucson Metropolitan Chamber of Commerce  
465 W St Mary's Rd  
Tucson, AZ 85701  
520-792-2250; fax: 520-882-5704  
<http://www.tucsonchamber.org>

## Arkansas

Arkansas-Parks & Tourism Dept  
1 Capitol Mall  
Little Rock, AR 72201  
800-628-8725 or 501-682-7777  
fax: 501-682-1364  
<http://www.arkansas.com>

Arkansas State Chamber of Commerce  
PO Box 3645  
Little Rock, AR 72203  
501-374-9225; fax: 501-372-2722  
<http://www.statechamber-aia.dina.org>

Fort Smith Convention & Visitors Bureau  
2 N 'B' St  
Fort Smith, AR 72901  
800-637-1477 or 479-783-8888  
fax: 479-784-2421  
<http://www.fortsmith.org>

Fort Smith Chamber of Commerce  
612 Garrison Ave  
Fort Smith, AR 72901  
479-783-6118; fax: 479-783-6110  
<http://www.fschamber.com>

Hot Springs Convention & Visitors Bureau  
134 Convention Blvd  
Hot Springs, AR 71901  
800-543-2284 or 501-321-2277  
fax: 501-321-2136  
<http://www.hotsprings.org>

Greater Hot Springs Chamber of Commerce  
659 Ouachita Ave  
Hot Springs, AR 71901  
800-467-4636 or 501-321-1700  
fax: 501-321-3551

Little Rock Convention & Visitors Bureau  
PO Box 3232  
Little Rock, AR 72203  
800-844-4781 or 501-376-4781  
fax: 501-374-2255  
<http://www.littlerock.com>

Greater Little Rock Chamber of Commerce  
1 Chamber Plaza  
Little Rock, AR 72201  
501-374-2001; fax: 501-374-6018  
<http://www.littlerockchamber.com>

## California

California-Tourism Div  
801 K St  
Suite 1600  
Sacramento, CA 95814  
800-862-2543 or 916-322-2881  
fax: 916-322-3402  
<http://www.visitcalifornia.com>

California Chamber of Commerce  
PO Box 1736  
Sacramento, CA 95812  
800-772-2399 or 916-444-6670  
fax: 916-444-6685  
<http://www.calchamber.com>

Fresno Convention & Visitors Bureau  
848 M St  
3rd Fl  
Fresno, CA 93721  
800-788-0836 or 559-233-0836  
fax: 559-445-0122  
<http://www.fresnocvb.org>

Fresno Chamber of Commerce  
2331 Fresno St  
Fresno, CA 93721  
559-495-4800; fax: 559-495-4811  
<http://www.fresnochamber.com>

Long Beach Convention & Visitors Bureau  
1 World Trade Ctr  
Suite 300  
Long Beach, CA 90831  
800-452-7829 or 562-436-3645  
fax: 562-435-5653  
<http://www.visitlongbeach.com>

Long Beach Area Chamber of Commerce  
1 World Trade Ctr  
Suite 206  
Long Beach, CA 90831  
562-436-1251; fax: 562-436-7099  
<http://www.lbchamber.com>

Los Angeles Convention & Visitors Bureau  
333 S Hope St  
18th Fl  
Los Angeles, CA 90071  
800-228-2452 or 213-624-7300  
fax: 213-624-9746  
<http://www.lacvb.com>

Los Angeles Area Chamber of Commerce  
350 S Bixel St  
Los Angeles, CA 90017  
213-580-7500; fax: 213-580-7511  
<http://www.lachamber.org>

Oakland Convention & Visitors Bureau  
475 14th St  
Suite 120  
Oakland, CA 94612  
510-839-9000; fax: 510-839-5924  
<http://www.oaklandcvb.com>

Oakland Metropolitan Chamber of Commerce  
475 14th St  
Oakland, CA 94612  
510-874-4800; fax: 510-839-8817  
<http://www.oaklandchamber.com>

Sacramento Convention & Visitors Bureau  
1303 J St  
Suite 600  
Sacramento, CA 95814  
800-292-2334 or 916-264-7777  
fax: 916-264-7788  
<http://www.sacramentocvb.org>

Sacramento Metro Chamber of Commerce  
917 7th St  
Sacramento, CA 95814  
916-552-6800; fax: 916-443-2672  
<http://www.metrochamber.org>

San Diego Convention & Visitors Bureau  
401 B St  
Suite 1400  
San Diego, CA 92101  
619-232-3101; fax: 619-696-9371  
<http://www.sandiego.org>

I-15 Diamond Gateway Chamber of Commerce  
12778 Rancho Penasquitos Blvd  
Suite B  
San Diego, CA 92129  
858-484-2800; fax: 858-484-2155  
<http://www.dgchamber.org>

San Francisco Convention & Visitors Bureau  
900 Market St  
Suite 900  
San Francisco, CA 94103  
415-974-6900; fax: 415-227-2602  
<http://www.sfvisitor.org>

San Francisco Chamber of Commerce  
235 Montgomery St  
12th Fl  
San Francisco, CA 94104  
415-392-4520; fax: 415-392-0485  
<http://www.sfchamber.com>

San Francisco Hispanic Chamber of Commerce  
35 Gilbert St  
San Francisco, CA 94103  
415-731-8139  
<http://www.sfhcc.com>

San Jose Convention & Visitors Bureau  
125 S Market St  
Suite 300  
San Jose, CA 95113  
800-726-5673 or 408-295-9600  
fax: 408-295-3937  
<http://www.sanjose.org>

San Jose Silicon Valley Chamber of Commerce  
310 S 1st St  
San Jose, CA 95113  
408-291-5250; fax: 408-286-5019  
<http://www.sjchamber.com>

## **Colorado**

Colorado-Tourism Office  
1625 Broadway  
Suite 1700  
Denver, CO 80202  
800-265-6723 or 303-892-3885  
<http://www.colorado.com>

Colorado Assn of Commerce & Industry  
1600 Broadway  
Suite 1000  
Denver, CO 80202  
303-831-7411; fax: 303-860-1439  
<http://www.businesscolorado.com>

Boulder Convention & Visitors Bureau  
2440 Pearl St  
Boulder, CO 80302  
800-444-0447 or 303-442-2911  
fax: 303-938-2098  
<http://www.bouldercoloradousa.com>

Boulder Chamber of Commerce  
2440 Pearl St  
Boulder, CO 80302  
303-442-1044; fax: 303-938-8837  
<http://www.boulderchamber.com>

Colorado Springs Convention & Visitors Bureau  
515 S Cascade Ave  
Colorado Springs, CO 80903  
800-368-4748 or 719-635-7506  
fax: 719-635-4968  
<http://www.coloradosprings-travel.com>

Colorado Springs Chamber of Commerce  
2 N Cascade Ave  
Suite 110  
Colorado Springs, CO 80903  
719-635-1551; fax: 719-635-1571  
<http://www.coloradospringschamber.org>

Denver Metro Convention & Visitors Bureau  
918 16th St  
Denver, CO 80202  
800-645-3446 or 303-892-1112  
fax: 303-892-1636  
<http://www.denver.org>

Denver Metro Chamber of Commerce  
1445 Market St  
Denver, CO 80202  
303-534-8500; fax: 303-534-3200  
<http://www.denverchamber.org>

## **Connecticut**

Connecticut-Tourism Div  
505 Hudson St  
Hartford, CT 06106  
860-270-8080; fax: 860-270-8077  
<http://www.ctbound.org>

Connecticut Business & Industry Assn  
350 Church St  
Hartford, CT 06103  
860-244-1900; fax: 860-278-8562  
<http://www.cbia.com>

Bridgeport Regional Business Council  
10 Middle St  
14th Fl  
Bridgeport, CT 06604  
203-335-3800; fax: 203-366-0105  
<http://www.brbc.org>

Greater Hartford Convention & Visitors Bureau  
31 Pratt St  
4th Fl  
Hartford, CT 06103  
800-446-7811 or 860-728-6789  
fax: 860-293-2365  
<http://www.enjoyhartford.com>

Metro Hartford Chamber of Commerce  
31 Pratt St  
Suite 5  
Hartford, CT 06103  
860-525-4451; fax: 860-293-2592  
<http://www.metrohartford.com>

Greater New Haven Convention & Visitors Bureau  
59 Elm St  
New Haven, CT 06510  
800-332-7829 or 203-777-8550  
fax: 203-782-7755  
<http://www.newhavencvb.org>

Greater New Haven Chamber of Commerce  
900 Chapel St  
10th Fl  
New Haven, CT 06510  
203-787-6735; fax: 203-782-4329  
<http://www.newhavenchamber.com>

Stamford Chamber of Commerce  
733 Summer St  
Suite 104  
Stamford, CT 06901  
203-359-4761; fax: 203-363-5069  
<http://www.stamfordchamber.com>

## Delaware

Delaware-Tourism Office  
99 Kings Hwy  
Dover, DE 19901  
866-284-7483 or 302-739-4271  
fax: 302-739-5749  
<http://www.visitdelaware.net>

Delaware State Chamber of Commerce  
PO Box 671  
Wilmington, DE 19899  
302-655-7221; fax: 302-654-0691  
<http://www.dscc.com>

Central Delaware Economic Development Council  
Treadway Towers  
Suite 2-B  
Dover, DE 19903  
800-624-2522 or 302-678-3028  
fax: 302-678-0189  
<http://www.cdcdc.org>

Kent County Tourism Corp  
435 N DuPont Hwy  
Dover, DE 19901  
800-233-5368 or 302-734-1736  
fax: 302-734-0167  
<http://www.visitdover.com>

Greater Wilmington Convention & Visitors Bureau  
100 W 10th St  
Suite 20  
Wilmington, DE 19801  
800-422-1181 or 302-652-4088  
fax: 302-652-4726  
<http://www.wilmcvb.org>

## District of Columbia

District of Columbia-Convention & Tourism Corp  
1212 New York Ave  
Suite 200  
Washington, DC 20005  
800-422-8644 or 202-724-5644  
fax: 202-724-2445  
<http://www.washington.org>

District of Columbia Chamber of Commerce  
1213 'K' St NW  
Washington, DC 20005  
202-347-7201; fax: 202-638-6764  
<http://www.dcchamber.org>

Washington DC Convention & Tourism Corp  
1212 New York Ave NW  
Suite 600  
Washington, DC 20005  
800-635-6338 or 202-789-7000  
fax: 202-789-7037  
<http://www.washington.org>

## Florida

Florida-Tourism Industry Marketing Corp  
PO Box 1100  
Tallahassee, FL 32302  
888-735-2872 or 850-488-5607  
fax: 850-224-2938  
<http://www.flausa.com>

Florida Chamber of Commerce  
136 S Bruno St  
Tallahassee, FL 32301  
877-521-1200 or 850-521-1200  
fax: 850-521-1219  
<http://www.flchamber.com>

Greater Fort Lauderdale Convention & Visitors Bureau  
1850 Eller Dr  
Suite 303  
Fort Lauderdale, FL 33316  
800-356-1662 or 954-765-4466  
fax: 954-765-4467  
<http://sunny.org>

Greater Fort Lauderdale Chamber of Commerce  
512 NE 3rd Ave  
Fort Lauderdale, FL 33301  
954-462-6000; fax: 954-527-8766  
<http://www.ftlchamber.com>

Jacksonville Convention & Visitors Bureau  
550 Water St  
Suite 1000  
Jacksonville, FL 32202  
800-733-2668 or 904-798-9111  
fax: 904-798-9103  
<http://www.visitjacksonville.com>

Jacksonville Chamber of Commerce  
3 Independent Dr  
Jacksonville, FL 32202  
904-366-6600; fax: 904-632-0617  
<http://www.myjaxchamber.com>

Greater Miami Convention & Visitors Bureau  
701 Brickell Ave  
Suite 2700  
Miami, FL 33131  
800-933-8448 or 305-539-3000  
fax: 305-530-5859  
<http://www.gmcvb.com>

Greater Miami Chamber of Commerce  
1601 Biscayne Blvd  
Miami, FL 33132  
888-660-5955 or 305-350-7700  
fax: 305-374-6902  
<http://www.greatermiami.com>

Orlando/Orange County Convention & Visitors Bureau  
6700 Forum Dr  
Suite 100  
Orlando, FL 32821  
800-551-0181 or 407-363-5872  
fax: 407-370-5022  
<http://www.orlandoinfo.com>

Orlando Regional Chamber of Commerce  
PO Box 1234  
Orlando, FL 32802  
407-425-1234; fax: 407-835-2500  
<http://www.orlando.org>

Saint Petersburg/Clearwater Area Convention & Visitors Bureau  
14450 46th St N  
Suite 108  
Clearwater, FL 33762  
800-345-6710 or 727-464-7200  
fax: 727-464-7222  
<http://www.floridasbeach.com>

Saint Petersburg Area Chamber of Commerce  
100 2nd Ave N  
Suite 150  
Saint Petersburg, FL 33701  
727-821-4069; fax: 727-895-6326  
<http://www.stpete.com>

Tallahassee Area Convention & Visitors Bureau  
106 E Jefferson St  
Tallahassee, FL 32301  
800-628-2866 or 850-413-9200  
fax: 850-487-4621  
<http://www.seetallahassee.com>

Tallahassee Chamber of Commerce  
PO Box 1639  
Tallahassee, FL 32302  
850-224-8116; fax: 850-561-3860  
<http://www.talchamber.com/>

Tampa Bay Convention & Visitors Bureau  
400 N Tampa St  
Suite 2800  
Tampa, FL 33602  
800-826-8358 or 813-223-1111  
fax: 813-229-6616  
<http://www.visittampabay.com>

Greater Tampa Chamber of Commerce  
615 Channelside Dr  
Suite 108  
Tampa, FL 33602  
800-298-2672 or 813-228-7777  
fax: 813-223-7899  
<http://www.tampachamber.com>

## Georgia

Georgia-Tourism Div  
285 Peachtree Center Ave NE  
Suite 1000  
Atlanta, GA 30303  
800-847-4842 or 404-656-3589  
fax: 404-651-9063  
<http://www.georgiaonmymind.org>

Georgia Chamber of Commerce  
235 Peachtree St NE  
Suite 900  
Atlanta, GA 30303  
800-241-2286 or 404-223-2264  
fax: 404-223-2290  
<http://www.gachamber.com>

Athens Convention & Visitors Bureau  
300 N Thomas St  
Athens, GA 30601  
800-653-0603 or 706-357-4430  
fax: 706-546-8040  
<http://www.visitathensga.com>

Athens Area Chamber of Commerce  
220 College Ave  
Suite 7  
Athens, GA 30601  
706-549-6800; fax: 706-549-5636  
<http://www.athenschamber.net>

Atlanta Convention & Visitors Bureau  
233 Peachtree St NE  
Suite 100  
Atlanta, GA 30303  
800-285-2682 or 404-521-6600  
fax: 404-584-6331  
<http://www.atlanta.net>

Metro Atlanta Chamber of Commerce  
235 Andrew Young International Blvd NW  
Atlanta, GA 30303  
404-880-9000; fax: 404-586-8464  
<http://www.metroatlantachamber.com>

Augusta Metropolitan Convention & Visitors Bureau  
1450 Greene St  
Suite 110  
Augusta, GA 30901  
800-726-243 or 706-823-6600  
fax: 706-823-6609  
<http://www.augustaga.org>

Augusta Metro Chamber of Commerce  
PO Box 1837  
Augusta, GA 30903  
706-821-1300; fax: 706-821-1330  
<http://www.augustagausa.com>

## Domestic Tourism Information Sources

Savannah Area Convention & Visitors Bureau  
101 E Bay St  
Savannah, GA 31401  
877-728-2662 or 912-644-6401  
fax: 912-644-6499  
<http://www.savcvb.com>

Savannah Area Chamber of Commerce  
101 E Bay St  
Savannah, GA 31401  
877-728-2662 or 912-644-6400  
fax: 912-644-6499  
<http://www.savannahchamber.com>

### Hawaii

Hawaii-Tourism Authority  
1801 Kalakaua Ave  
Honolulu, HI 96815  
808-973-2255; fax: 808-973-2253  
<http://www.hawaii.gov/tourism>

Hawaii Chamber of Commerce  
1132 Bishop St  
Suite 402  
Honolulu, HI 96813  
808-545-4300; fax: 808-545-4369  
<http://www.cochawaii.com>

Hawaii Visitors & Convention Bureau  
2270 Kalakaua Ave  
Suite 801  
Honolulu, HI 96815  
800-464-2924 or 808-923-1811  
fax: 808-924-0290  
<http://www.gohawaii.com>

### Idaho

Idaho-Tourism Div  
PO Box 83720  
Boise, ID 83720  
800-842-5858 or 208-334-2470  
fax: 208-334-2631  
<http://www.visitid.org>

Idaho Assn of Commerce & Industry  
PO Box 389  
Boise, ID 83701  
208-343-1849; fax: 208-338-5623  
<http://www.iaci.org>

Boise Convention & Visitors Bureau  
312 S 9th St  
Suite 100  
Boise, ID 83702  
800-635-5240 or 208-344-7777  
fax: 208-344-6236  
<http://www.boise.org>

Boise Metro Chamber of Commerce  
PO Box 2368  
Boise, ID 83701  
208-472-5205; fax: 208-472-5201  
<http://www.boisechamber.org>

Greater Pocatello Chamber of Commerce  
343 W Center St  
Pocatello, ID 83204  
208-233-1525; fax: 208-233-1527  
<http://www.pocatelloidaho.com>

### Illinois

Illinois-Tourism Bureau  
100 W Randolph St  
Suite 3-400  
Chicago, IL 60601  
800-226-6632 or 312-814-4732  
fax: 312-814-6175  
<http://www.enjoyillinois.com>

Illinois State Chamber of Commerce  
311 S Wacker Dr  
Suite 1500  
Chicago, IL 60606  
312-983-7100; fax: 312-983-7101  
<http://www.ilchamber.org>

Chicago Convention & Tourism Bureau  
2301 S Lake Shore Dr  
McCormick Complex Lakeside Ctr  
Chicago, IL 60616  
312-567-8500; fax: 312-567-8533  
<http://www.choosechicago.com>

Chicago Office of Tourism  
78 E Washington St  
Chicago, IL 60602  
877-244-2246 or 312-744-2400  
fax: 312-744-2359  
<http://www.ci.chi.il.us/Tourism/>

Rockford Area Convention & Visitors Bureau  
211 N Main St  
Rockford, IL 61101  
800-521-849 or 815-963-8111  
fax: 815-963-4298  
<http://www.gorockford.com>

Rockford Area Chamber of Commerce  
515 N Court St  
Rockford, IL 61103  
815-987-8100; fax: 815-987-8122  
<http://www.rockfordchamber.com>

Springfield Convention & Visitors Bureau  
109 N 7th St  
Springfield, IL 62701  
800-545-7300 or 217-789-2360  
fax: 217-544-8711  
<http://www.visitspringfieldillinois.com>

Greater Springfield Chamber of Commerce  
3 S Old State Capitol Plaza  
Springfield, IL 62701  
217-525-1173; fax: 217-525-8768  
<http://www.gscc.org>

## Indiana

Indiana-Tourism Div  
1 N Capitol Ave  
Suite 700  
Indianapolis, IN 46204  
888-365-6946 or 317-232-8860  
fax: 317-233-6887  
<http://www.in.gov/enjoyindiana>

Indiana State Chamber of Commerce  
115 W Washington St  
Suite 850 S  
Indianapolis, IN 46204  
317-264-3110; fax: 317-264-6855  
<http://www.indianachamber.com>

Evansville Convention & Visitors Bureau  
401 SE Riverside Dr  
Evansville, IN 47713  
800-433-3025 or 812-425-5402  
fax: 812-421-2207  
<http://www.evansvillecvb.org>

Metropolitan Evansville Chamber of Commerce  
100 NW 2nd St  
Suite 100  
Evansville, IN 47708  
812-425-8147; fax: 812-421-5883  
<http://www.evansvillechamber.com>

Fort Wayne/Allen County Convention & Visitors Bureau  
1021 S Calhoun St  
Fort Wayne, IN 46802  
800-767-7752 or 260-424-3700  
fax: 260-424-3914  
<http://www.visitfortwayne.com>

Greater Fort Wayne Chamber of Commerce  
826 Ewing St  
Fort Wayne, IN 46802  
260-424-1435; fax: 260-426-7232  
<http://www.fwchamber.org>

Indianapolis Convention & Visitors Assn  
200 S Capitol Ave  
1 RCA Dome Suite 100  
Indianapolis, IN 46225  
800-323-4639 or 317-639-4282  
fax: 317-639-5273  
<http://www.indy.org>

Indianapolis Chamber of Commerce  
111 Monument Cir  
Suite 1950  
Indianapolis, IN 46204  
317-464-2200; fax: 317-464-2217  
<http://www.indychamber.com>

Lawrence Township Chamber of Commerce  
9120 Otis Ave  
Suite 100  
Indianapolis, IN 46216  
317-541-9876; fax: 317-546-5106

South Bend/Mishawaka Convention & Visitors Bureau  
401 E Colfax Ave  
Suite 310  
South Bend, IN 46617  
800-828-7881 or 574-234-0051  
fax: 574-289-0358  
<http://www.livethelegends.org>

Chamber of Commerce of Saint Joseph County  
PO Box 1677  
South Bend, IN 46634  
574-234-0051; fax: 574-289-0358  
<http://www.sjchamber.org>

## Iowa

Iowa-Tourism Office  
200 E Grand Ave  
Des Moines, IA 50309  
888-472-6035 or 515-242-4705  
fax: 515-242-4718  
<http://www.traveliowa.com>

Iowa Assn of Business & Industry  
904 Walnut St  
Suite 100  
Des Moines, IA 50309  
800-383-4224 or 515-280-8000  
fax: 515-282-8085  
<http://www.iowaabi.org>

Cedar Rapids Area Convention & Visitors Bureau  
PO Box 5339  
Cedar Rapids, IA 52406  
800-735-5557 or 319-398-5009  
fax: 319-398-5089  
<http://www.cedar-rapids.com>

Cedar Rapids Area Chamber of Commerce  
424 1st Ave NE  
Cedar Rapids, IA 52401  
319-398-5317; fax: 319-398-5228  
<http://www.cedarrapids.org>

Greater Des Moines Convention & Visitors Bureau  
405 6th Ave  
Suite 201  
Des Moines, IA 50309  
800-451-2625 or 515-286-4960  
fax: 515-244-9757  
<http://www.seedesmoines.com>

Greater Des Moines Partnership  
700 Locust St  
Suite 100  
Des Moines, IA 50309  
800-376-9059 or 515-286-4950  
fax: 515-286-4974  
<http://www.desmoinesmetro.com>

## Kansas

Kansas-Travel & Tourism Development Div  
1000 SW Jackson St  
Suite 100  
Topeka, KS 66612  
800-252-6727 or 785-296-5403  
fax: 785-296-6988  
<http://www.travelks.org>

Kansas Chamber of Commerce & Industry  
835 SW Topeka Blvd  
Topeka, KS 66612  
785-357-6321; fax: 785-357-4732  
<http://www.kansaschamber.org>

## Domestic Tourism Information Sources

Kansas City Kansas/Wyandotte County Convention & Visitors Bureau  
727 Minnesota Ave  
PO Box 171517  
Kansas City, KS 66117  
800-264-1563 or 913-321-5800  
fax: 913-371-3732  
<http://www.kckcvb.org>

Kansas City Kansas Area Chamber of Commerce  
PO Box 171337  
Kansas City, KS 66117  
913-371-3070; fax: 913-371-3732  
<http://www.kckchamber.com>

Topeka Convention & Visitors Bureau  
1275 SW Topeka Blvd  
Topeka, KS 66612  
800-235-1030 or 785-234-1030  
fax: 785-234-8282  
<http://tcvb.accessstopeka.com>

Travel Industry Assn of Kansas  
300 SW 8th St  
3rd Fl  
Topeka, KS 66603  
785-233-9465; fax: 785-233-2206  
<http://www.tiak.org>

Greater Topeka Chamber of Commerce  
120 SE 6th St  
Suite 110  
Topeka, KS 66603  
785-234-2644; fax: 785-234-8656  
<http://www.topekachamber.org>

Wichita Convention & Visitors Bureau  
100 S Main St  
Suite 100  
Wichita, KS 67202  
800-288-9424 or 316-265-2800  
fax: 316-265-0162  
<http://www.visitwichita.com>

Wichita Area Chamber of Commerce  
350 W Douglas Ave  
Wichita, KS 67202  
316-265-7771; fax: 316-265-7502  
<http://www.wichitakansas.org>

### Kentucky

Kentucky-Travel Dept  
500 Mero St  
Suite 2200  
Frankfort, KY 40601  
800-225-8747 or 502-564-4930  
fax: 502-564-5695  
<http://www.kentuckytourism.com>

Kentucky Chamber of Commerce  
464 Chenault Rd  
Frankfort, KY 40601  
502-695-4700; fax: 502-695-6824  
<http://www.kychamber.com>

Frankfort/Franklin County Tourist & Convention Commission  
100 Capital Ave  
Frankfort, KY 40601  
800-960-7200 or 502-875-8687  
fax: 502-227-2604  
<http://www.frankfortky.org>

Frankfort Area Chamber of Commerce  
100 Capitol Ave  
Frankfort, KY 40601  
502-223-8261; fax: 502-223-5942  
<http://www.frankfortky.org>

Lexington Convention & Visitors Bureau  
301 E Vine St  
Lexington, KY 40507  
800-845-3959 or 859-233-7299  
fax: 859-254-4555  
<http://www.visitlex.com>

Greater Lexington Chamber of Commerce  
330 E Main St  
Suite 100  
Lexington, KY 40507  
859-254-4447; fax: 859-233-3304  
<http://www.lexchamber.com>

Louisville & Jefferson County Convention & Visitors Bureau  
400 S 1st St  
Louisville, KY 40202  
800-792-5595 or 502-584-2121  
fax: 502-584-6697  
<http://www.gotolouisville.com>

Greater Louisville Inc  
614 W Main St  
Louisville, KY 40202  
800-500-1066 or 502-625-0000  
fax: 502-625-0010  
<http://www.greaterlouisville.com>

### Louisiana

Louisiana-Tourism Office  
PO Box 94291  
Baton Rouge, LA 70804  
225-342-8100; fax: 225-342-8390  
<http://www.louisianatravel.com>

Louisiana Assn of Business & Industry  
3113 Valley Creek Dr  
Baton Rouge, LA 70808  
225-928-5388; fax: 225-929-6054  
<http://www.labi.org>

Baton Rouge Convention & Visitors Bureau  
730 North Blvd  
Baton Rouge, LA 70802  
800-527-6843 or 225-383-1825  
fax: 225-346-1253  
<http://www.visitbatonrouge.com>

Greater Baton Rouge Chamber of Commerce  
564 Laurel St  
Baton Rouge, LA 70801  
225-381-7125; fax: 225-336-4306  
<http://www.brchamber.org>

Bossier Chamber of Commerce  
710 Benton Rd  
Bossier City, LA 71111  
318-746-0252; fax: 318-746-0357  
<http://www.bossierchamber.com>

New Orleans Metropolitan Convention & Visitors Bureau  
2020 St Charles Ave  
New Orleans, LA 70130  
800-672-6124 or 504-566-5011  
fax: 504-566-5046  
<http://www.neworleanscvb.com>

New Orleans Regional Chamber of Commerce  
601 Poydras St  
Suite 1700  
New Orleans, LA 70130  
504-527-6900; fax: 504-527-6950  
<http://www.norcc.org>

Shreveport-Bossier Convention & Tourist Bureau  
629 Spring St  
Shreveport, LA 71101  
800-551-8682 or 318-222-9391  
fax: 318-222-0056  
<http://www.shreveport-bossier.org>

Greater Shreveport Chamber of Commerce  
400 Edwards St  
Shreveport, LA 71101  
800-448-5432 or 318-677-2500  
fax: 318-677-2541  
<http://www.shreveportchamber.org>

## **Maine**

Maine-Tourism Office  
59 State House Stn  
Augusta, ME 04333  
888-624-6345 or 207-287-5711  
fax: 207-287-8070  
<http://www.visitmaine.com>

Maine State Chamber of Commerce  
7 University Dr  
Augusta, ME 04330  
207-623-4568; fax: 207-622-7723  
<http://www.mainechamber.org>

Bangor Convention & Visitors Bureau  
115 Main St  
Bangor, ME 04401  
800-916-6673 or 207-947-5205  
fax: 207-942-2146  
<http://www.bangorcvb.org>

Bangor Region Chamber of Commerce  
PO Box 1443  
Bangor, ME 04402  
207-947-0307; fax: 207-990-1427  
<http://www.bangorregion.com>

Convention & Visitors Bureau of Greater Portland  
245 Commercial St  
Portland, ME 04101  
207-772-5800; fax: 207-874-9043  
<http://www.visitportland.com>

Greater Portland Chambers of Commerce  
60 Pearl St  
Portland, ME 04101  
207-772-2811; fax: 207-772-1179  
<http://www.portlandregion.com>

## **Massachusetts**

Massachusetts-Travel & Tourism Office  
10 Park Plaza  
Suite 4510  
Boston, MA 02116  
800-227-6277 or 617-973-8500  
fax: 617-973-8525  
<http://www.mass-vacation.com>

New England Council Inc  
98 N Washington St  
Suite 201  
Boston, MA 02114  
617-723-4009; fax: 617-723-3943  
<http://www.newenglandcouncil.com>

Greater Boston Convention & Visitors Bureau  
2 Copley Pl  
Suite 105  
Boston, MA 02116  
888-733-2678 or 617-536-4100  
fax: 617-424-7664  
<http://www.bostonusa.com>

Greater Boston Chamber of Commerce  
75 State St  
2nd Fl  
Boston, MA 02109  
617-227-4500; fax: 617-227-7505  
<http://www.bostonchamber.com>

Greater Springfield Convention & Visitors Bureau  
1441 Main St  
Springfield, MA 01103  
800-723-1548 or 413-787-1548  
fax: 413-781-4607  
<http://www.valleyvisitor.com>

Greater Springfield Chamber of Commerce  
1441 Main St  
Suite 136  
Springfield, MA 01103  
413-787-1555; fax: 413-731-8530

Worcester County Convention & Visitors Bureau  
30 Worcester Center Blvd  
Worcester, MA 01608  
800-231-7557 or 508-755-7400  
fax: 508-754-2703  
<http://www.worcester.org>

Worcester Regional Chamber of Commerce  
339 Main St  
Worcester, MA 01608  
508-753-2924; fax: 508-754-8560  
<http://www.worcesterchamber.org>

## **Maryland**

Maryland-Tourism Development Office  
217 E Redwood St  
9th Fl  
Baltimore, MD 21202  
800-543-1036 or 410-767-3400  
fax: 410-333-6643  
<http://www.mdifun.org>



## Domestic Tourism Information Sources

Maryland Chamber of Commerce  
60 West St  
Suite 100  
Annapolis, MD 21401  
410-269-0642; fax: 410-269-5247  
<http://www.mdchamber.org>

Annapolis & Anne Arundel County Conference & Visitors Bureau  
26 West St  
Annapolis, MD 21401  
410-268-8687; fax: 410-263-9591  
<http://www.visit-annapolis.org>

Annapolis & Anne Arundel County Chamber of Commerce  
151 West St  
Suite 101  
Annapolis, MD 21401  
410-268-7676; fax: 410-268-2317  
<http://www.annapolischamber.com>

Baltimore Area Convention & Visitors Assn  
100 Light St  
12th Fl  
Baltimore, MD 21202  
800-343-3468 or 410-659-7300  
fax: 410-727-2308  
<http://www.baltimore.org>

Baltimore City Chamber of Commerce  
3 W Baltimore St  
Baltimore, MD 21201  
410-837-7101; fax: 410-837-7104  
<http://www.pe.net/rksnow/mdcountybaltimorecha.htm>

### Michigan

Michigan-Travel Michigan  
PO Box 26128  
Lansing, MI 48909  
888-784-7328 or 517-373-670  
fax: 517-373-0059  
<http://travel.michigan.org>

Michigan Chamber of Commerce  
600 S Walnut St  
Lansing, MI 48933  
800-748-0266 or 517-371-2100  
fax: 517-371-7224  
<http://www.michamber.com>

Ann Arbor Area Convention & Visitors Bureau  
120 W Huron St  
Ann Arbor, MI 48104  
800-888-9487 or 734-995-7281  
fax: 734-995-7283  
<http://www.annarbor.org>

Ann Arbor Area Chamber of Commerce  
425 S Main St  
Suite 103  
Ann Arbor, MI 48104  
734-665-4433; fax: 734-665-4191  
<http://www.annarborchamber.org>

Detroit Metropolitan Convention & Visitors Bureau  
211 W Fort St  
Suite 1000  
Detroit, MI 48226  
800-225-5389 or 313-202-1800  
fax: 313-202-1808  
<http://www.visitdetroit.com>

Detroit Regional Chamber  
PO Box 33840 1 Woodward Ave  
Suite 1900  
Detroit, MI 48232  
313-964-4000; fax: 313-964-0531  
<http://www.detroitchamber.com>

Grand Rapids/Kent County Convention & Visitors Bureau  
140 Monroe Ctr  
Suite 300  
Grand Rapids, MI 49503  
800-678-9859 or 616-459-8287  
fax: 616-459-7291  
<http://www.visitgrandrapids.org>

Grand Rapids Area Chamber of Commerce  
111 Pearl St NW  
Grand Rapids, MI 49503  
616-771-0300; fax: 616-771-0318  
<http://www.grandrapids.org>

Greater Lansing Convention & Visitors Bureau  
1223 Turner St  
Suite 200  
Lansing, MI 48906  
800-648-6630 or 517-487-0077  
fax: 517-487-5151  
<http://www.lansing.org>

Lansing Regional Chamber of Commerce  
300 E Michigan Ave  
Suite 300  
Lansing, MI 48933  
517-487-6340; fax: 517-484-6910  
<http://www.lansingchamber.org>

### Minnesota

Minnesota-Tourism Office  
121 7th Pl E  
Suite 100  
Saint Paul, MN 55101  
800-657-3700 or 651-296-5029  
fax: 651-296-2800  
<http://www.exploreminnesota.com>

Minnesota State Chamber of Commerce  
30 E 7th St  
Suite 1700  
Saint Paul, MN 55101  
800-821-2230 or 651-292-4650  
fax: 651-292-4656  
<http://www.mnchamber.com>

Duluth Convention & Visitors Bureau  
100 Lake Place Dr  
Duluth, MN 55802  
800-438-5884 or 218-722-4011  
fax: 218-722-1322  
<http://www.visitduluth.com>

Duluth Area Chamber of Commerce  
5 W 1st St  
Suite 101  
Duluth, MN 55802  
218-722-5501; fax: 218-722-3223  
<http://www.duluthchamber.com>

Greater Minneapolis Convention & Visitors Assn  
33 S 6th St  
4000 Multifoods Tower  
Minneapolis, MN 55402  
800-445-7412 or 612-661-4700  
fax: 612-335-5839  
<http://www.minneapolis.org>

Minneapolis Regional Chamber of Commerce  
81 S 9th St  
Suite 200  
Minneapolis, MN 55402  
612-370-9132; fax: 612-370-9195  
<http://www.minneapolischamber.org>

Rochester Convention & Visitors Bureau  
111 S Broadway  
Suite 301  
Rochester, MN 55904  
800-634-8277 or 507-288-4331  
fax: 507-288-9144  
<http://www.rochestercvb.org>

Rochester Area Chamber of Commerce  
220 S Broadway  
Suite 100  
Rochester, MN 55904  
507-288-1122; fax: 507-282-8960  
<http://www.rochesteramchamber.com>

Saint Paul Convention & Visitors Bureau  
175 W Kellogg Blvd  
RiverCentre Suite 502  
Saint Paul, MN 55102  
800-627-6101 or 651-265-4900  
fax: 651-265-4999  
<http://www.stpaulcvb.org>

Saint Paul Area Chamber of Commerce  
401 N Robert St  
Suite 150  
Saint Paul, MN 55101  
651-223-5000; fax: 651-223-5119  
<http://www.saintpaulchamber.com>

## Mississippi

Mississippi-Tourism Development Div  
PO Box 849  
Jackson, MS 39205  
866-733-6477 or 601-359-3297  
fax: 601-359-5757  
<http://www.visitmississippi.org>

Mississippi Economic Council  
PO Box 23276  
Jackson, MS 39225  
800-748-7626 or 601-969-0022  
fax: 601-353-0247  
<http://www.msmec.com>

Biloxi Bay Chamber of Commerce  
PO Box 889  
Biloxi, MS 39533  
228-435-6149; fax: 228-435-6334  
<http://www.biloxibaychamber.com>

Biloxi Chamber of Commerce  
1048 Beach Blvd  
Biloxi, MS 39530  
228-374-2717; fax: 228-374-2764  
<http://www.biloxi.org>

Mississippi Gulf Coast Convention & Visitors Bureau  
942 Beach Dr  
Gulfport, MS 39507  
888-467-4853 or 228-896-6699  
fax: 228-896-6788  
<http://www.gulfcoast.org>

Mississippi Gulf Coast Chamber of Commerce  
1401 20th Ave  
Gulfport, MS 39501  
228-863-2933; fax: 228-863-3080  
<http://www.mscoastchamber.com>

Metro Jackson Convention & Visitors Bureau  
921 N President St  
Jackson, MS 39202  
800-354-7695 or 601-960-1891  
fax: 601-960-1827  
<http://www.visitjackson.com>

MetroJackson Chamber of Commerce  
PO Box 22548  
Jackson, MS 39225  
601-948-7575; fax: 601-352-5539  
<http://www.metrochamber.com>

## Missouri

Missouri-Tourism Div  
PO Box 1055  
Jefferson City, MO 65102  
800-877-1234 or 573-526-5900  
fax: 573-751-5160  
<http://www.missouritourism.org>

Missouri Chamber of Commerce  
PO Box 149  
Jefferson City, MO 65102  
573-634-3511; fax: 573-634-8855  
<http://www.mochamber.org>

Jefferson City Convention & Visitors Bureau  
213 Adams St  
Jefferson City, MO 65101  
800-769-4183 or 573-632-2820  
fax: 573-638-4892  
<http://www.visitjeffersoncity.com>

Jefferson City Area Chamber of Commerce  
213 Adams St  
Jefferson City, MO 65101  
573-634-3616; fax: 573-634-3805  
<http://www.jchamber.org>

Convention & Visitors Bureau of Greater Kansas City  
1100 Main St  
Suite 2200  
Kansas City, MO 64105  
800-767-7700 or 816-221-5242  
fax: 816-691-3805  
<http://www.visitkc.com>

Greater Kansas City Chamber of Commerce  
911 Main St  
Suite 2600  
Kansas City, MO 64105  
816-221-2424; fax: 816-221-7440  
<http://www.kcchamber.com>

## Domestic Tourism Information Sources

Saint Louis Convention & Visitors Commission  
1 Metropolitan Sq  
Suite 1100  
Saint Louis, MO 63102  
800-325-7962 or 314-421-1023  
fax: 314-421-0039  
<http://www.st-louis-cvc.com>

Saint Louis Regional Commerce & Growth Assn  
1 Metropolitan Sq  
Suite 1300  
Saint Louis, MO 63102  
877-785-7242 or 314-231-5555  
fax: 314-444-1122  
<http://www.stlrca.org>

Springfield Missouri Convention & Visitors Bureau  
3315 E Battlefield Rd  
Springfield, MO 65804  
800-678-8767 or 417-881-5300  
fax: 417-881-2231  
<http://www.springfieldmo.org>

Springfield Area Chamber of Commerce  
202 S John Q Hammons Pkwy  
Springfield, MO 65806  
800-879-7504 or 417-862-5567  
fax: 417-862-1611  
<http://www.springfieldchamber.com>

### Montana

Montana-Promotion Div (Travel Montana)  
PO Box 200533  
Helena, MT 59620  
800-847-4868 or 406-444-2654  
<http://www.visitmt.com>

Montana Chamber of Commerce  
PO Box 1730  
Helena, MT 59624  
406-442-2405; fax: 406-442-2409  
<http://www.montanachamber.com>

Billings Convention & Visitors Bureau  
PO Box 31177  
Billings, MT 59107  
800-735-2635 or 406-245-4111  
fax: 406-245-7333

Billings Area Chamber of Commerce  
815 S 27th St  
Billings, MT 59101  
800-735-2635 or 406-245-4111  
fax: 406-245-7333  
<http://www.billingschamber.com>

Great Falls Area Chamber of Commerce  
710 1st Ave N  
Great Falls, MT 59401  
800-735-8535 or 406-761-4434  
fax: 406-761-6129  
<http://www.greatfallschamber.org>

Helena Area Chamber of Commerce  
225 Cruse Ave  
Helena, MT 59601  
800-743-5362 or 406-442-4120  
fax: 406-447-1532  
<http://www.helenachamber.com>

### Nebraska

Nebraska-Travel & Tourism Div  
PO Box 98907  
Lincoln, NE 68509  
877-632-7275 or 402-471-3796  
fax: 402-471-3026  
<http://www.visitnebraska.org>

Nebraska Chamber of Commerce & Industry  
PO Box 95128  
Lincoln, NE 68509  
402-474-4422; fax: 402-474-5681  
<http://www.nechamber.com>

Lincoln Convention & Visitors Bureau  
1135 M St  
Suite 200  
Lincoln, NE 68508  
800-423-8212 or 402-434-5335  
fax: 402-434-5628  
<http://www.lincoln.org/cvb/>

Lincoln Chamber of Commerce  
PO Box 83006  
Lincoln, NE 68501  
402-436-2350; fax: 402-436-2360  
<http://www.lcoc.com>

Greater Omaha Convention & Visitors Bureau  
1001 Farnam St  
Suite 200  
Omaha, NE 68102  
800-332-1819 or 402-444-4660  
fax: 402-444-4511  
<http://www.visitomaha.com>

Greater Omaha Chamber of Commerce  
1301 Harney St  
Omaha, NE 68102  
402-346-5000; fax: 402-346-7050  
<http://www.omahachamber.net>

### Nevada

Nevada-Tourism Commission  
401 N Carson St  
Carson City, NV 89701  
800-237-0774 or 775-687-4322  
fax: 775-687-6779  
<http://www.travelnevada.com>

Nevada State Chamber of Commerce  
1 E 1st St  
16th Fl  
Reno, NV 89501  
775-686-3030  
<http://www.reno-sparkschamber.org>

Carson City Convention & Visitors Bureau  
1900 S Carson St  
Suite 100  
Carson City, NV 89701  
800-638-2321 or 775-687-7410  
fax: 775-687-7416  
<http://www.carson-city.org>

Carson City Area Chamber of Commerce  
1900 S Carson St  
Suite 100  
Carson City, NV 89701  
775-882-1565; fax: 775-882-4179  
<http://www.carsoncitychamber.com>

Las Vegas Convention & Visitors Authority  
3150 Paradise Rd  
Las Vegas, NV 89109  
800-332-5333 or 702-892-0711  
fax: 702-892-2824  
<http://www.lvcva.com>

Las Vegas Chamber of Commerce  
3720 Howard Hughes Pkwy  
Las Vegas, NV 89109  
702-735-1616; fax: 702-735-0320  
<http://www.lvchamber.com>

Reno-Sparks Convention & Visitors Authority  
PO Box 837  
Reno, NV 89504  
800-443-1482 or 775-827-7600  
fax: 775-827-7686  
<http://www.renolaketahoe.com>

## **New Hampshire**

New Hampshire-Travel & Tourism Development Office  
PO Box 1856  
Concord, NH 03302  
800-386-4664 or 603-271-2665  
fax: 603-271-6870  
<http://www.visitnh.gov>

New Hampshire Business & Industry Assn  
122 N Main St  
3rd Fl  
Concord, NH 03301  
800-540-5388 or 603-224-5388  
fax: 603-224-2872  
<http://www.nhbia.org>

New Hampshire Office of Travel & Tourism  
PO Box 1856  
Concord, NH 03302  
800-386-4664 or 603-271-2666  
fax: 603-271-6784  
<http://www.visitnh.gov>

Greater Concord Chamber of Commerce  
40 Commercial St  
Concord, NH 03301  
603-224-2508; fax: 603-224-8128  
<http://www.concordnhchamber.com>

Greater Manchester Chamber of Commerce  
889 Elm St  
Manchester, NH 03101  
603-666-6600; fax: 603-626-0910  
<http://www.manchester-chamber.org>

## **New Jersey**

New Jersey-Travel & Tourism Div  
PO Box 820  
Trenton, NJ 08625  
800-847-4865 or 609-777-885  
fax: 609-633-7418  
<http://www.state.nj.us/travel>

New Jersey State Chamber of Commerce  
216 W State St  
Trenton, NJ 08608  
609-989-7888; fax: 609-989-9696  
<http://www.njchamber.com>

Atlantic City Convention & Visitors Authority  
2314 Pacific Ave  
Atlantic City, NJ 08401  
888-228-4748 or 609-449-7130  
fax: 609-348-3426  
<http://www.atlanticcitynj.com>

Atlantic City Regional Chamber of Commerce  
1125 Atlantic Ave  
Suite 105  
Atlantic City, NJ 08401  
609-345-5600; fax: 609-345-1666  
<http://www.atlanticcitychamber.com>

Trenton Convention & Visitors Bureau  
PO Box 206  
Trenton, NJ 08625  
609-777-1770; fax: 609-292-3771

Mercer County Chamber of Commerce  
214 W State St  
Trenton, NJ 08608  
609-393-4143; fax: 609-393-1032  
<http://www.mercerchamber.org>

## **New Mexico**

New Mexico-Tourism Dept  
491 Old Santa Fe Trail  
Santa Fe, NM 87503  
800-545-2070 or 505-827-7400  
fax: 505-827-7402  
<http://www.newmexico.org>

New Mexico Assn of Commerce & Industry  
PO Box 9706  
Albuquerque, NM 87119  
505-842-0644; fax: 505-842-0734  
<http://www.aci.nm.org>

Albuquerque Convention & Visitors Bureau  
20 First Plaza  
Suite 601  
Albuquerque, NM 87102  
800-733-9918 or 505-842-9918  
fax: 505-247-9101  
<http://www.abqcvb.org>

Greater Albuquerque Chamber of Commerce  
PO Box 25100  
Albuquerque, NM 87125  
505-764-3700; fax: 505-764-3714  
<http://www.gacc.org>

## Domestic Tourism Information Sources

Santa Fe Convention & Visitors Bureau  
201 W Marcy St  
Santa Fe, NM 87501  
800-777-2489 or 505-955-6200  
fax: 505-955-6222  
<http://www.santafe.org>

Santa Fe Chamber of Commerce  
PO Box 1928  
Santa Fe, NM 87504  
505-988-3279; fax: 505-984-2205  
<http://www.santafechamber.com>

### New York

New York (State)-Tourism Div  
PO Box 2603  
Albany, NY 12220  
800-225-5697 or 518-474-4116  
fax: 518-486-6416  
<http://www.iloveny.com>

New York State Business Council  
152 Washington Ave  
Albany, NY 12210  
800-358-1202 or 518-465-7511  
fax: 518-465-4389  
<http://www.bcnys.org>

Albany County Convention & Visitors Bureau  
25 Quackenbush Sq  
Albany, NY 12207  
800-258-3582 or 518-434-1217  
fax: 518-434-0887  
<http://www.albany.org>

Albany-Colonie Regional Chamber of Commerce  
107 Washington Ave  
Albany, NY 12210  
518-434-1214; fax: 518-434-1339  
<http://www.ac-chamber.org>

Greater Buffalo Convention & Visitors Bureau  
617 Main St  
Suite 400  
Buffalo, NY 14203  
800-283-3256 or 716-852-2356  
fax: 716-852-0131  
<http://www.buffalocvb.org>

Buffalo Niagara Partnership  
300 Main Pl Tower  
Buffalo, NY 14202  
800-241-474 or 716-852-7100  
fax: 716-852-2761  
<http://www.thepartnership.org>

NYC & Co [Convention and Visitors Bureau]  
810 7th Ave  
3rd Fl  
New York, NY 10019  
800-692-8474 or 212-484-1200  
fax: 212-484-1222  
<http://www.nycvisit.com>

Greater New York Chamber of Commerce  
172 Madison Ave  
New York, NY 10016  
212-244-0003  
<http://nyc.chamber.com>

Manhattan Chamber of Commerce  
1555 3rd Ave  
Rm 202  
New York, NY 10128  
212-479-7772; fax: 212-831-4244  
<http://www.manhattancc.org>

Greater Rochester Visitors Assn  
45 East Ave  
Suite 400  
Rochester, NY 14604  
800-677-7282 or 585-546-3070  
fax: 585-232-4822  
<http://www.visitrochester.com>

Rochester Business Alliance  
55 Saint Paul St  
Rochester, NY 14604  
585-454-2220; fax: 585-263-3679  
<http://www.rnychamber.com>

### North Carolina

North Carolina-Tourism Div  
301 N Wilmington St  
Raleigh, NC 27601  
800-847-4862 or 919-733-4171  
fax: 919-733-8582  
<http://www.visitnc.com>

North Carolina Citizens for Business & Industry  
225 Hillsborough St  
Suite 460  
Raleigh, NC 27603  
919-836-1400; fax: 919-836-1425  
<http://www.nccbi.org>

Asheville Area Convention & Visitors Bureau  
PO Box 1010  
Asheville, NC 28802  
800-257-5583 or 828-258-6102  
fax: 828-254-6054  
<http://www.exploreasheville.com>

Asheville Area Chamber of Commerce  
151 Haywood St  
Asheville, NC 28801  
800-257-1300 or 828-258-6101  
fax: 828-251-0926  
<http://www.ashevillechamber.org>

Charlotte Convention & Visitors Bureau  
500 S College St  
Charlotte, NC 28202  
800-722-1994 or 704-334-2282  
fax: 704-342-3972  
<http://www.visitcharlotte.org>

Charlotte Chamber of Commerce  
PO Box 32785  
Charlotte, NC 28232  
704-378-1300; fax: 704-374-1903  
<http://www.charlottechamber.com>

Durham Convention & Visitors Bureau  
101 E Morgan St  
Durham, NC 27701  
800-446-8604 or 919-687-0288  
fax: 919-683-9555  
<http://dcvb.durham.nc.us>

Greater Durham Chamber of Commerce  
300 W Morgan St  
Suite 1400  
Durham, NC 27701  
919-682-2133; fax: 919-688-8351  
<http://www.durhamchamber.org>

Greensboro Area Convention & Visitors Bureau  
317 S Greene St  
Greensboro, NC 27401  
800-344-2282 or 336-274-2282  
fax: 336-230-1183  
<http://www.visitgreensboro.com>

Greensboro Area Chamber of Commerce  
342 N Elm St  
Greensboro, NC 27401  
336-275-8675; fax: 336-230-1867  
<http://www.greensborochamber.com>

Greater Raleigh Convention & Visitors Bureau  
421 Fayetteville St Mall  
Suite 1505  
Raleigh, NC 27601  
800-849-8499 or 919-834-5900  
fax: 919-831-2887  
<http://www.visitraleigh.com>

Greater Raleigh Chamber of Commerce  
PO Box 2978  
Raleigh, NC 27602  
919-664-7000; fax: 919-664-7099  
<http://www.raleighchamber.org>

Winston-Salem Convention & Visitors Bureau  
200 Brookston Ave  
Winston-Salem, NC 27101  
800-331-7018 or 336-728-4200  
fax: 336-728-4220  
<http://www.wscvb.com>

Greater Winston-Salem Chamber of Commerce  
PO Box 1408  
Winston-Salem, NC 27102  
336-725-2361; fax: 336-721-2209  
<http://www.winstonsalem.com>

## North Dakota

North Dakota-Tourism Div  
604 E Boulevard Ave  
Bismarck, ND 58505  
800-435-5663 or 701-328-2525  
fax: 701-328-4878  
<http://www.ndtourism.com>

Greater North Dakota Assn  
PO Box 2639  
Bismarck, ND 58502  
800-382-1405 or 701-222-0929  
fax: 701-222-1611  
<http://www.gnda.com>

Bismarck-Mandan Convention & Visitors Bureau  
1600 Burnt Boat Dr  
Bismarck, ND 58503  
800-767-3555 or 701-222-4308  
fax: 701-222-0647  
<http://www.bismarck-mandan.com>

Bismarck-Mandan Chamber of Commerce  
2000 Schafer St  
Bismarck, ND 58502  
701-223-5660; fax: 701-255-6125  
<http://www.chmbr.org>

Fargo-Moorhead Convention & Visitors Bureau  
2001 44th St SW  
Fargo, ND 58103  
800-235-7654 or 701-282-3653  
fax: 701-282-4366  
<http://www.fargomoorhead.org>

Greater Grand Forks Convention & Visitors Bureau  
4251 Gateway Dr  
Grand Forks, ND 58203  
800-866-4566 or 701-746-0444  
fax: 701-746-0775  
<http://www.grandforkscvb.org>

Grand Forks Chamber of Commerce  
202 N 3rd St  
Grand Forks, ND 58203  
701-772-7271; fax: 701-772-9238  
<http://www.gfchamber.com>

## Ohio

Ohio-Travel & Tourism Div  
PO Box 1001  
Columbus, OH 43215  
800-282-5393 or 614-466-8844  
fax: 614-466-6744  
<http://www.ohiotourism.com>

Ohio Chamber of Commerce  
230 E Town St  
Columbus, OH 43215  
800-622-1893 or 614-228-4201  
fax: 614-228-6403  
<http://www.ohiochamber.com>

Akron/Summit County Convention & Visitors Bureau  
77 E Mill St  
Akron, OH 44308  
800-245-4254 or 330-374-7560  
fax: 330-374-7626  
<http://www.visitakron-summit.org>

Greater Akron Chamber  
1 Cascade Plaza  
17th Fl  
Akron, OH 44308  
800-621-8001 or 330-376-5550  
fax: 330-379-3164  
<http://www.greaterakronchamber.org>

Greater Cincinnati Convention & Visitors Bureau  
300 W 6th St  
Cincinnati, OH 45202  
800-246-2987 or 513-621-2142  
fax: 513-621-5020  
<http://www.cincyusa.com>

Greater Cincinnati Chamber of Commerce  
441 Vine St  
Carew Tower Suite 300  
Cincinnati, OH 45202  
513-579-3100; fax: 513-579-3102  
<http://www.gccc.com>

## Domestic Tourism Information Sources

Convention & Visitors Bureau of Greater Cleveland  
50 Public Sq  
Terminal Tower Suite 3100  
Cleveland, OH 44113  
800-321-1001 or 216-621-4110  
fax: 216-621-5967  
<http://www.travelcleveland.com>

Greater Cleveland Growth Assn  
50 Public Sq  
Suite 200  
Cleveland, OH 44113  
800-562-7121 or 216-621-3300  
fax: 216-621-6013  
<http://www.clevelandgrowth.com>

Greater Columbus Convention & Visitors Bureau  
90 N High St  
Columbus, OH 43215  
800-354-2657 or 614-221-6623  
fax: 614-221-5618  
<http://www.experiencecolumbus.com>

Dayton/Montgomery County Convention & Visitors Bureau  
1 Chamber Plaza  
Suite A  
Dayton, OH 45402  
800-221-8235 or 937-226-8211  
fax: 937-226-8294  
<http://www.daytoncvb.com>

Dayton Area Chamber of Commerce  
1 Chamber Plaza  
Suite 200  
Dayton, OH 45402  
937-226-1444; fax: 937-226-8254  
<http://www.daytonchamber.org>

Greater Toledo Convention & Visitors Bureau  
401 Jefferson Ave  
Toledo, OH 43604  
800-243-4667 or 419-321-6404  
fax: 419-255-7731  
<http://www.toledocvb.com>

Toledo Area Chamber of Commerce  
300 Madison Ave  
Suite 200  
Toledo, OH 43604  
419-243-8191; fax: 419-241-8302  
<http://www.toledochamber.com>

### Oklahoma

Oklahoma-Tourism & Recreation Dept  
15 N Robinson St  
Suite 801  
Oklahoma City, OK 73105  
800-652-6552 or 405-521-2409  
fax: 405-521-3992  
<http://tourism.state.ok.us>

Oklahoma State Chamber  
330 NE 10th St  
Oklahoma City, OK 73104  
405-235-3669; fax: 405-235-3670  
<http://www.okstatechamber.com>

Oklahoma City Convention & Visitors Bureau  
189 W Sheridan St  
Oklahoma City, OK 73102  
800-225-5652 or 405-297-8912  
fax: 405-297-8888  
<http://www.visitokc.com>

Greater Oklahoma City Chamber of Commerce  
123 Park Ave  
Oklahoma City, OK 73102  
800-616-1114 or 405-297-8900  
fax: 405-297-8916  
<http://www.okcchamber.com>

Tulsa Convention & Visitors Bureau  
2 W 2nd St  
Suite 150  
Tulsa, OK 74119  
800-558-3311 or 918-585-1201  
fax: 918-592-6244  
<http://www.visittulsa.com>

Tulsa Metro Chamber  
2 W 2nd St Suite 150  
Williams Ctr Tower II  
Tulsa, OK 74103  
918-585-1201; fax: 918-585-8016  
<http://www.tulsachamber.com>

### Oregon

Oregon-Tourism Commission  
775 Summer St NE  
Salem, OR 97301  
800-547-7842 or 503-986-0000  
fax: 503-986-0001  
<http://www.traveloregon.com>

Convention & Visitors Assn of Lane County Oregon  
PO Box 10286  
Eugene, OR 97440  
800-547-5445 or 541-484-5307  
fax: 541-343-6335  
<http://www.visitlanecounty.org>

Eugene Chamber of Commerce  
1401 Willamette St  
Eugene, OR 97401  
541-484-1314; fax: 541-484-4942  
<http://www.eugenechamber.com>

Portland Oregon Visitors Assn  
1000 SW Broadway  
Suite 2300  
Portland, OR 97204  
800-962-3700 or 503-275-9750  
fax: 503-275-9774  
<http://www.travelportland.com>

Portland Business Alliance  
520 SW Yamhill St  
Suite 1000  
Portland, OR 97204  
503-224-8684; fax: 503-323-9186  
<http://www.portlandalliance.com>

Salem Convention & Visitors Assn  
1313 Mill St SE  
Salem, OR 97301  
800-874-7012 or 503-581-4325  
fax: 503-581-4540  
<http://www.travelsalem.com>

Salem Area Chamber of Commerce  
1110 Commercial St NE  
Salem, OR 97301  
503-581-1466; fax: 503-581-0972  
<http://www.salemchamber.org>

Springfield Chamber of Commerce  
101 S 'A' St  
Springfield, OR 97477  
541-746-1651; fax: 541-726-4727  
<http://www.springfield-chamber.org>

## **Pennsylvania**

Pennsylvania-Travel & Tourism Office  
404 North St  
4th Fl  
Harrisburg, PA 17120  
800-237-4363 or 717-720-1306  
fax: 717-787-0687  
<http://www.experiencepa.com>

Pennsylvania Chamber of Business & Industry  
417 Walnut St  
Harrisburg, PA 17101  
800-225-7224 or 717-255-3252  
fax: 717-255-3298  
<http://www.pachamber.org>

Erie Area Convention & Visitors Bureau  
208 E Bayfront Pkwy  
Suite 103  
Erie, PA 16507  
800-524-3743 or 814-454-7191  
fax: 814-459-0241  
<http://www.eriepa.com>

Erie Area Chamber of Commerce  
109 Boston Store Pl  
Erie, PA 16501  
800-524-3743 or 814-454-7191  
fax: 814-459-0241  
<http://www.eriechamber.com>

Pennsylvania Capital Region Visitors Bureau  
4th & Chestnut Sts Suite 208  
Harrisburg Transportation Ctr  
Harrisburg, PA 17101  
800-995-0969 or 717-231-7788  
fax: 717-731-5500  
<http://www.pacapitalregions.com>

Harrisburg Regional Chamber of Commerce  
3211 N Front St  
Suite 201  
Harrisburg, PA 17110  
717-232-4099; fax: 717-232-5184  
<http://www.harrisburgregionalchamber.org>

Philadelphia Convention & Visitors Bureau  
1515 Market St  
Suite 2020  
Philadelphia, PA 19102  
800-225-5745 or 215-636-3300  
fax: 215-636-3327  
<http://www.pcvb.org>

Greater Philadelphia Chamber of Commerce  
200 S Broad St  
Suite 700  
Philadelphia, PA 19102  
215-545-1234; fax: 215-790-3600  
<http://www.gpcc.com>

Greater Pittsburgh Convention & Visitors Bureau  
425 6th Ave  
30th Fl  
Pittsburgh, PA 15219  
800-359-0758 or 412-281-7711  
fax: 412-644-5512  
<http://www.visitpittsburgh.com>

Greater Pittsburgh Chamber of Commerce  
425 6th Ave  
6th Fl  
Pittsburgh, PA 15219  
800-843-8772 or 412-392-4500  
fax: 412-392-4520  
<http://www.pittsburghchamber.com>

Northeast Pennsylvania Convention & Visitors Bureau  
99 Glenmaura Blvd  
Scranton, PA 18507  
800-229-3526 or 570-963-6363  
fax: 570-963-6852  
<http://www.visitnepa.org>

Greater Scranton Chamber of Commerce  
222 Mulberry St  
Scranton, PA 18503  
570-342-7711; fax: 570-347-6262  
<http://www.scrantonchamber.com>

## **Rhode Island**

Rhode Island-Tourism Div  
1 West Exchange St  
Providence, RI 02903  
800-556-2484 or 401-222-2601  
fax: 401-273-8270  
<http://visitrhodeisland.com>

Rhode Island Economic Development Corp  
1 W Exchange St  
Providence, RI 02903  
401-222-2601; fax: 401-222-2102  
<http://www.riedc.com>

Newport County Chamber of Commerce  
45 Valley Rd  
Middletown, RI 02842  
401-847-1600; fax: 401-849-5848  
<http://www.newportchamber.com>

Newport County Convention & Visitors Bureau  
23 America's Cup Ave  
Newport, RI 02840  
800-326-6030 or 401-849-8048  
fax: 401-849-0291  
<http://www.gonewport.com>

Providence Warwick Convention & Visitors Bureau  
1 W Exchange St  
Providence, RI 02903  
800-233-1636 or 401-274-1636  
fax: 401-351-2090  
<http://www.goprovidence.com>



## Domestic Tourism Information Sources

Greater Providence Chamber of Commerce  
30 Exchange Terr  
Providence, RI 02903  
401-521-5000; fax: 401-751-2434  
<http://www.provchamber.com>

### South Carolina

South Carolina-Tourism Div  
1205 Pendleton St  
Columbia, SC 29201  
800-346-3634 or 803-734-1700  
fax: 803-734-0133  
<http://www.discoversouthcarolina.com>

South Carolina Chamber of Commerce  
1201 Main St  
AT & T Bldg Suite 1810  
Columbia, SC 29201  
800-799-4601 or 803-799-4601  
fax: 803-779-6043  
<http://www.sccc.org>

Charleston Area Convention & Visitors Bureau  
PO Box 975  
Charleston, SC 29402  
800-868-8118 or 843-853-8000  
fax: 843-853-0444  
<http://www.charlestoncvb.com>

Charleston Metro Chamber of Commerce  
81 Mary St  
Charleston, SC 29403  
843-577-2510; fax: 843-723-4853  
<http://www.charlestonchamber.net>

Columbia Metropolitan Convention & Visitors Bureau  
PO Box 15  
Columbia, SC 29202  
800-264-4884 or 803-545-0000  
fax: 803-545-0013  
<http://www.columbiacvb.com>

Greater Columbia Chamber of Commerce  
930 Richland St  
Columbia, SC 29201  
803-733-1110; fax: 803-733-1149  
<http://www.columbiachamber.com>

Greater Greenville Convention & Visitors Bureau  
631 S Main St  
Greenville, SC 29601  
800-351-7180 or 864-421-0000  
fax: 864-421-0005  
<http://www.greatergreenville.com>

Greater Greenville Chamber of Commerce  
24 Cleveland St  
Greenville, SC 29601  
864-242-1050; fax: 864-282-8509  
<http://www.greenvillechamber.org>

### South Dakota

South Dakota-Tourism Dept  
711 E Wells Ave  
Pierre, SD 57501  
800-732-5682 or 605-773-3301  
fax: 605-773-3256  
<http://www.travelsd.com>

South Dakota Chamber of Commerce & Industry  
108 N Euclid Ave  
Pierre, SD 57501  
605-224-6161; fax: 605-224-7198

Pierre Convention & Visitors Bureau  
PO Box 548  
Pierre, SD 57501  
800-962-2034 or 605-224-7361  
fax: 605-224-6485

Pierre Area Chamber of Commerce  
PO Box 548  
Pierre, SD 57501  
800-962-2034 or 605-224-7361  
fax: 605-224-6485  
<http://www.pierrechamber.com>

Rapid City Convention & Visitors Bureau  
PO Box 747  
Rapid City, SD 57709  
800-487-3223 or 605-343-1744  
fax: 605-348-9217  
<http://www.rapidcitycvb.com>

Rapid City Area Chamber of Commerce  
PO Box 747  
Rapid City, SD 57709  
605-343-1744; fax: 605-343-6550  
<http://www.rapidcitychamber.com>

Sioux Falls Convention & Visitors Bureau  
200 N Phillips Ave  
Suite 102  
Sioux Falls, SD 57104  
800-333-2072 or 605-336-1620  
fax: 605-336-6499  
<http://www.siouxfallscvb.com>

Sioux Falls Area Chamber of Commerce  
200 N Phillips Ave  
Suite 102  
Sioux Falls, SD 57104  
605-336-1620; fax: 605-336-6499  
<http://www.siouxfalls.com>

### Tennessee

Tennessee-Tourist Development Dept  
320 6th Ave N  
5th Fl  
Nashville, TN 37243  
615-741-2159; fax: 615-741-7225  
<http://www.state.tn.us/tourdev>

Tennessee Chamber of Commerce & Industry  
611 Commerce St  
Suite 3030  
Nashville, TN 37203  
615-256-5141; fax: 615-256-6726  
<http://www.tennbiz.org>

Chattanooga Area Convention & Visitors Bureau  
2 Broad St  
Chattanooga, TN 37402  
800-322-3344 or 423-756-8687  
fax: 423-265-1630  
<http://www.chattanoogaofun.com>

Chattanooga Area Chamber of Commerce  
811 Broad St  
Chattanooga, TN 37402  
423-756-2121; fax: 423-267-7242  
<http://www.chattanoogachamber.com>

Knoxville Tourism & Sports Corp  
601 W Summit Hill Dr  
Suite 200B  
Knoxville, TN 37902  
866-790-5373 or 865-523-7263  
fax: 865-673-4400  
<http://www.knoxville.org>

Knoxville Area Chamber Partnership  
601 W Summit Hill Dr  
Suite 300  
Knoxville, TN 37902  
865-637-4550; fax: 865-523-2071  
<http://www.knoxvillechamber.com>

Memphis Convention & Visitors Bureau  
47 Union Ave  
Memphis, TN 38103  
800-873-6282 or 901-543-5300  
fax: 901-543-5350  
<http://www.memphistravel.com>

Memphis Regional Chamber of Commerce  
22 N Front St  
Suite 200  
Memphis, TN 38103  
901-543-3500; fax: 901-543-3510  
<http://www.memphischamber.com>

Nashville Convention & Visitors Bureau  
211 Commerce St  
Suite 100  
Nashville, TN 37201  
800-657-6910 or 615-259-4730  
fax: 615-259-4126  
<http://www.nashvillecvb.com>

Nashville Chamber of Commerce  
211 Commerce St  
Suite 100  
Nashville, TN 37201  
800-657-6910 or 615-743-3012  
fax: 615-256-3074  
<http://www.nashvillechamber.com>

## Texas

Texas-Tourism Div  
PO Box 12728  
Austin, TX 78711  
800-452-9292 or 512-462-9191  
fax: 512-936-0089  
<http://www.traveltex.com>

Texas Assn of Business & Chamber of Commerce  
1209 Nueces St  
Austin, TX 78701  
800-856-6721 or 512-477-6721  
fax: 512-477-0836  
<http://www.tabcc.org>

Amarillo Convention & Visitor Council  
PO Box 9480  
Amarillo, TX 79105  
800-692-1338 or 806-374-1497  
fax: 806-373-3909  
<http://www.amarillo-cvb.org>

Amarillo Chamber of Commerce  
1000 S Polk St  
Amarillo, TX 79101  
806-373-7800; fax: 806-373-3909  
<http://www.amarillo-chamber.org>

Austin Convention & Visitors Bureau  
201 E 2nd St  
Austin, TX 78701  
800-926-2282 or 512-474-5171  
fax: 512-583-7282  
<http://www.austintexas.org>

Greater Austin Chamber of Commerce  
210 Barton Springs Rd  
Austin, TX 78704  
800-856-5602 or 512-478-9383  
fax: 512-478-6389  
<http://www.austinchamber.org>

Corpus Christi Convention & Visitors Bureau  
1201 N Shoreline Blvd  
Corpus Christi, TX 78401  
800-766-2322 or 361-881-1888  
fax: 361-241-6312  
<http://www.corpuschristi-tx-cvb.org>

Corpus Christi Chamber of Commerce  
1201 N Shoreline Blvd  
Corpus Christi, TX 78401  
877-385-3437 or 361-881-1800  
fax: 361-888-5627  
<http://www.corpuschristichamber.org>

Dallas Convention & Visitors Bureau  
325 N Saint Paul St  
Suite 700  
Dallas, TX 75201  
800-232-5527 or 214-571-1000  
fax: 214-571-1008  
<http://www.dallascvb.com>

Greater Dallas Chamber of Commerce  
700 N Pearl St  
Suite 1200  
Dallas, TX 75201  
214-746-6600; fax: 214-746-6799  
<http://www.dallaschamber.org>

El Paso Convention & Visitors Bureau  
1 Civic Center Plaza  
El Paso, TX 79901  
800-351-6024 or 915-534-0696  
fax: 915-534-0687  
<http://www.elpasocvb.com>

Greater El Paso Chamber of Commerce  
10 Civic Ctr Plaza  
El Paso, TX 79901  
800-651-8065 or 915-534-0500  
fax: 915-534-0513  
<http://www.elpaso.org>

## Domestic Tourism Information Sources

Fort Worth Convention & Visitors Bureau  
415 Throckmorton St  
Fort Worth, TX 76102  
800-433-5747 or 817-336-8791  
fax: 817-336-3282  
<http://www.fortworth.com>

Fort Worth Chamber of Commerce  
777 Taylor St  
Suite 900  
Fort Worth, TX 76102  
817-336-2491; fax: 817-877-4034  
<http://www.fortworthcoc.org>

Greater Houston Convention & Visitors Bureau  
901 Bagby St  
Suite 100  
Houston, TX 77002  
800-446-8786 or 713-437-5200  
fax: 713-227-6336  
<http://www.houston-guide.com>

Greater Houston Partnership  
1200 Smith St  
Suite 700  
Houston, TX 77002  
713-844-3600; fax: 713-844-0200  
<http://www.houston.org>

Lubbock Convention & Tourism Bureau  
1301 Broadway St  
Suite 200  
Lubbock, TX 79401  
800-692-4035 or 806-747-5232  
fax: 806-747-1419  
<http://www.lubbocklegends.com>

Lubbock Chamber of Commerce  
1301 Broadway  
Suite 101  
Lubbock, TX 79401  
800-321-5822 or 806-761-7000  
fax: 806-761-7010  
<http://lubbock.org>

San Antonio Convention & Visitors Bureau  
203 S Saint Marys St  
2nd Fl  
San Antonio, TX 78205  
800-447-3372 or 210-207-6700  
fax: 210-207-6768  
<http://www.sanantoniocvb.com>

Greater San Antonio Chamber of Commerce  
PO Box 1628  
San Antonio, TX 78296  
210-229-2100; fax: 210-229-1600  
<http://www.sachamber.org>

### Utah

Utah-Travel Development Div  
300 N State St  
Salt Lake City, UT 84114  
800-200-1160 or 801-538-1900  
fax: 801-538-1399  
<http://travel.utah.gov>

Ogden/Weber Convention & Visitors Bureau  
2501 Wall Ave  
Union Stn Suite 201  
Ogden, UT 84401  
800-255-8824 or 801-627-8288  
fax: 801-399-0783  
<http://www.ogdencvb.org/>

Chamber Ogden/Weber  
2484 Washington Blvd  
Suite 400  
Ogden, UT 84401  
888-621-8306 or 801-621-8300  
fax: 801-392-7609  
<http://www.echamber.cc/>

Utah County Convention & Visitors Bureau  
51 S University Ave  
Suite 111  
Provo, UT 84601  
800-222-8824 or 801-370-8393  
fax: 801-370-8050  
<http://www.utahvalley.org/cvb>

Provo/Orem Chamber of Commerce  
51 S University Ave  
Suite 215  
Provo, UT 84601  
801-379-2555; fax: 801-379-2557  
<http://www.thechamber.org>

Salt Lake Convention & Visitors Bureau  
90 S West Temple  
Salt Lake City, UT 84101  
800-541-4955 or 801-521-2822  
fax: 801-355-9323  
<http://www.visitsaltlake.com>

Salt Lake City Area Chamber of Commerce  
175 E 400 South  
Suite 600  
Salt Lake City, UT 84111  
801-364-3631; fax: 801-328-5098  
<http://www.saltlakechamber.org>

### Vermont

Vermont-Tourism & Marketing Dept  
134 State St  
Montpelier, VT 05602  
800-837-6668 or 802-828-3236  
fax: 802-828-3233  
<http://www.vermontvacation.com>

Vermont Chamber of Commerce  
PO Box 37  
Montpelier, VT 05601  
802-223-3443; fax: 802-229-4581  
<http://www.vtchamber.com>

Central Vermont Chamber of Commerce  
33 Stewart Rd  
Barre, VT 05641  
877-887-3678 or 802-229-5711  
fax: 802-229-5713  
<http://www.central-vt.com/chamber/index.html>

Burlington Convention & Visitors Bureau  
60 Main St  
Suite 100  
Burlington, VT 05401  
877-264-3503 or 802-863-3489  
fax: 802-863-1538

Lake Champlain Regional Chamber of Commerce  
60 Main St  
Suite 100  
Burlington, VT 05401  
877-686-5253 or 802-863-3489  
fax: 802-863-1538  
<http://www.vermont.org>

## Virginia

Virginia-Tourism Corp  
901 E Byrd St  
Richmond, VA 23219  
800-847-4882 or 804-786-2051  
fax: 804-786-1919  
<http://www.vatc.org>

Virginia Chamber of Commerce  
9 S 5th St  
Richmond, VA 23219  
800-477-7682 or 804-644-1607  
fax: 804-783-6112  
<http://www.vachamber.com>

Norfolk Convention & Visitors Bureau  
232 E Main St  
Norfolk, VA 23510  
800-368-3097 or 757-664-6620  
fax: 757-622-3663  
<http://www.norfolkcvb.com>

Hampton Roads Chamber of Commerce  
420 Bank St  
Norfolk, VA 23510  
757-622-2312; fax: 757-622-5563  
<http://www.hrccva.com>

Metropolitan Richmond Convention & Visitors Bureau  
401 N 3rd St  
Richmond, VA 23219  
800-370-9004 or 804-782-2777  
fax: 804-780-2577  
<http://www.richmondva.org>

Greater Richmond Chamber of Commerce  
201 E Franklin St  
Richmond, VA 23219  
804-648-1234; fax: 804-783-9366  
<http://www.grcc.com>

Roanoke Valley Convention & Visitors Bureau  
114 Market St  
Roanoke, VA 24011  
800-635-5535 or 540-342-6025  
fax: 540-342-7119  
<http://www.visitroanokeva.com>

Roanoke Regional Chamber of Commerce  
212 S Jefferson St  
Roanoke, VA 24011  
540-983-0700; fax: 540-983-0723  
<http://www.rrcc.org>

Salem/Roanoke County Chamber of Commerce  
PO Box 832  
Salem, VA 24153  
540-387-0267; fax: 540-387-4110

Virginia Beach Convention & Visitor Bureau  
2101 Parks Ave  
Suite 500  
Virginia Beach, VA 23451  
800-700-7702 or 757-437-4700  
fax: 757-437-4747  
<http://www.vbfun.com>

Williamsburg Area Convention & Visitors Bureau  
421 N Boundary St  
Williamsburg, VA 23185  
800-368-6511 or 757-253-0192  
fax: 757-229-2047  
<http://www.visitwilliamsburg.com>

Williamsburg Area Chamber of Commerce  
PO Box 3620  
Williamsburg, VA 23187  
757-229-6511; fax: 757-229-2047  
<http://www.williamsburgcc.com>

## Washington

Washington-Tourism Div  
PO Box 42500  
Olympia, WA 98504  
800-544-1800 or 360-753-5600  
fax: 360-753-4470  
<http://www.tourism.wa.gov>

Association of Washington Business  
PO Box 658  
Olympia, WA 98507  
800-521-9325 or 360-943-1600  
fax: 360-943-5811  
<http://www.awb.org>

Olympia/Thurston County Visitor & Convention Bureau  
PO Box 7338  
Olympia, WA 98507  
877-704-7500 or 360-704-7544  
fax: 360-704-7533  
<http://www.visitolympia.com>

Olympia/Thurston County Chamber of Commerce  
PO Box 1427  
Olympia, WA 98507  
360-357-3362; fax: 360-357-3376  
<http://www.thurstonchamber.com>

Seattle's Convention & Visitors Bureau  
1 Convention Pl  
701 Pike St Suite 800  
Seattle, WA 98101  
206-461-5800; fax: 206-461-5855  
<http://www.seeseattle.org>

Greater Seattle Chamber of Commerce  
1301 5th Ave  
Suite 2400  
Seattle, WA 98101  
206-389-7200; fax: 206-389-7288  
<http://www.seattlechamber.com>

## Domestic Tourism Information Sources

Spokane Convention & Visitors Bureau  
801 W Riverside Ave  
Suite 301  
Spokane, WA 99201  
888-776-5263 or 509-624-1341  
fax: 509-623-1297  
<http://www.visitspokane.com>

Spokane Regional Chamber of Commerce  
801 W Riverside Ave  
Suite 100  
Spokane, WA 99201  
509-624-1393; fax: 509-747-0077  
<http://www.spokanechamber.org>

Tacoma Regional Convention & Visitor Bureau  
1119 Pacific Ave  
5th Fl  
Tacoma, WA 98402  
800-272-2662 or 253-627-2836  
fax: 253-627-8783  
<http://www.traveltacoma.com>

Tacoma-Pierce County Chamber of Commerce  
950 Pacific Ave  
Suite 300  
Tacoma, WA 98401  
253-627-2175; fax: 253-597-7305

### West Virginia

West Virginia-Tourism Div  
2101 Washington St E  
Charleston, WV 25305  
800-225-5982 or 304-558-2200  
fax: 304-558-2956  
<http://www.state.wv.us/tourism>

West Virginia Chamber of Commerce  
PO Box 2789  
Charleston, WV 25330  
304-342-1115; fax: 304-342-1130  
<http://www.wvchamber.com>

Charleston Convention & Visitors Bureau  
200 Civic Center Dr  
Charleston, WV 25301  
800-733-5469 or 304-344-5075  
fax: 304-344-1241  
<http://www.charlestonwv.com>

Charleston Regional Chamber of Commerce  
106 Capitol St  
Suite 100  
Charleston, WV 25301  
304-345-0770; fax: 304-345-0776  
<http://www.charlestonwvchamber.org>

Greater Morgantown Convention & Visitors Bureau  
709 Beechurst Ave  
Suite 29  
Morgantown, WV 26505  
800-458-7373 or 304-292-5081  
fax: 304-291-1354  
<http://www.tourmorgantown.com>

Morgantown Area Chamber of Commerce  
1009 University Ave  
Morgantown, WV 26507  
800-618-2525 or 304-292-3311  
fax: 304-296-6619  
<http://www.mgnchamber.org>

Wheeling Convention & Visitors Bureau  
1401 Main St  
Wheeling, WV 26003  
800-828-3097 or 304-233-7709  
fax: 304-233-1470  
<http://www.wheelingcvb.com>

Wheeling Area Chamber of Commerce  
1310 Market St  
Wheeling, WV 26003  
304-233-2575; fax: 304-233-1320  
<http://www.wheelingchamber.com>

### Wisconsin

Wisconsin-Tourism Dept  
201 W Washington Ave  
2nd Fl  
Madison, WI 53707  
800-432-8747 or 608-266-2161  
fax: 608-266-3403  
<http://www.travelwisconsin.com>

Wisconsin Manufacturers & Commerce  
PO Box 352  
Madison, WI 53701  
608-258-3400; fax: 608-258-3413  
<http://www.wmc.org>

Green Bay Area Visitor & Convention Bureau  
PO Box 10596  
Green Bay, WI 54307  
888-867-3342 or 920-494-9507  
fax: 920-494-9229  
<http://www.greenbay.com>

Green Bay Area Chamber of Commerce  
400 S Washington St  
Green Bay, WI 54301  
920-437-8704; fax: 920-437-1024  
<http://www.titletown.org>

Greater Madison Convention & Visitors Bureau  
615 E Washington Ave  
Madison, WI 53703  
800-373-6376 or 608-255-2537  
fax: 608-258-4950  
<http://www.visitmadison.com>

Greater Madison Chamber of Commerce  
615 E Washington Ave  
Madison, WI 53703  
608-256-8348; fax: 608-256-0333  
<http://www.greatermadisonchamber.com>

Greater Milwaukee Convention & Visitors Bureau  
101 W Wisconsin Ave  
Suite 425  
Milwaukee, WI 53203  
800-231-903 or 414-273-3950  
fax: 414-273-5596  
<http://www.milwaukee.org>

Metropolitan Milwaukee Assn of Commerce  
756 N Milwaukee St  
Milwaukee, WI 53202  
414-287-4100; fax: 414-271-7753  
<http://www.mmac.org>

**Wyoming**

Wyoming-Tourism Div  
214 W 15th St  
Cheyenne, WY 82002  
800-225-5996 or 307-777-2828  
fax: 307-777-2877  
<http://www.wyomingtourism.org>

Casper Area Convention & Visitors Bureau  
330 S Center St  
Suite 420  
Casper, WY 82601  
800-852-1889 or 307-234-5362  
fax: 307-261-9928  
<http://www.casperwyoming.info>

Casper Area Chamber of Commerce  
500 N Center St  
Casper, WY 82602  
866-234-5311 or 307-234-5311  
fax: 307-265-2643  
<http://www.casperwyoming.org>

Cheyenne Area Convention & Visitors Bureau  
309 W Lincolnway  
Cheyenne, WY 82001  
800-426-5009 or 307-778-3133  
fax: 307-778-3190  
<http://www.cheyenne.org>

Greater Cheyenne Chamber of Commerce  
301 W 16th St  
Cheyenne, WY 82001  
307-638-3388; fax: 307-778-1407  
<http://www.cheyennechamber.org>

## APPENDIX 6

# International Tourism Information Sources

The following list contains, in alphabetical order by country, contact information for tourism offices for more than 110 countries and embassies, consulate offices or missions to the United Nations for more than 180 countries around the world.

Many foreign countries maintain tourism offices in the United States that can provide information on a wide range of travel-related subjects, including the country's history and culture, geography and climate, local customs, holidays and festivals, lodging and dining, places of interest, and transportation. Some of these offices maintain web sites geared toward American travelers, in addition to the country's primary tourism web site.

Foreign embassies located in Washington, D.C., are not only responsible for maintaining diplomatic relations with the United States, but may provide information on passport and visa requirements as well as general tourism information about their countries. Foreign consulates located in major American cities may also perform these functions.

### Afghanistan

Afghanistan-Embassy  
2341 Wyoming Ave NW  
Washington, DC 20008  
202-483-6410; fax: 202-483-6488  
<http://www.embassyofafghanistan.org>

### Albania

Albania-Embassy  
2100 'S' St NW  
Washington, DC 20008  
202-223-4942; fax: 202-628-7342

### Algeria

Algeria-Embassy  
2118 Kalorama Rd NW  
Washington, DC 20008  
202-265-2800; fax: 202-667-2174  
<http://www.algeria-us.org>

### Andorra

Andorra-Embassy  
2 United Nations Plaza  
25th Fl  
New York, NY 10017  
212-750-8064; fax: 212-750-6630

### Angola

Angola-Embassy  
2108 16th St NW  
Washington, DC 20009  
202-785-1156; fax: 202-785-1258  
<http://www.angola.org>

### Anguilla

Anguilla Tourist Marketing Office  
111 Decatur St  
Doylestown, PA 18901  
800-553-4939 or 267-880-3511  
fax: 267-880-3507  
<http://www.anguilla-vacation.com>

### Antigua and Barbuda

Antigua & Barbuda Dept of Tourism  
610 5th Ave  
Suite 311  
New York, NY 10020  
888-268-4227 or 212-541-4117  
fax: 212-541-4789  
<http://www.antigua-barbuda.org>

Antigua & Barbuda-Embassy  
3216 New Mexico Ave NW  
Washington, DC 20016  
202-362-5122; fax: 202-362-5225

## **Argentina**

Argentina National Tourist Office  
2655 Le Jeune Rd  
Penthouse 1 Suite F  
Coral Gables, FL 33134  
305-442-1366; fax: 305-441-7029  
<http://www.sectur.gov.ar>

Argentina National Tourist Office  
12 W 56th St  
New York, NY 10019  
212-603-0443; fax: 212-586-1786  
<http://www.sectur.gov.ar>

Argentina-Embassy  
1600 New Hampshire Ave NW  
Washington, DC 20009  
202-238-6400; fax: 202-332-3171

## **Armenia**

Armenia-Embassy  
2225 R St NW  
Washington, DC 20008  
202-319-1976; fax: 202-319-2982  
<http://www.armeniaemb.org>

## **Aruba**

Aruba Tourism Authority  
1000 Harbor Blvd  
Weehawken, NJ 07086  
800-862-7822 or 201-330-0800  
fax: 201-330-8757  
<http://www.arubatourism.com>

## **Australia**

Australian Tourist Commission  
2049 Century Pk E  
19th Fl  
Los Angeles, CA 90067  
800-369-6863 or 310-229-4842  
fax: 310-277-5620  
<http://www.aussie.net.au>

Australia-Embassy  
1601 Massachusetts Ave NW  
Washington, DC 20036  
202-797-3000; fax: 202-797-3168  
<http://www.austemb.org>

## **Austria**

Austrian National Tourist Office  
500 N Michigan Ave  
Suite 1950  
Chicago, IL 60611  
312-644-8029; fax: 312-644-5556

Austrian National Tourist Office  
PO Box 1142  
New York, NY 10108  
212-944-6880; fax: 212-730-4568  
<http://www.austria-tourism.at/us>

Austria-Embassy  
3524 International Ct NW  
Washington, DC 20008  
202-895-6700; fax: 202-895-6750  
<http://www.austria.org>

## **Azerbaijan**

Azerbaijan-Embassy  
2741 34th St NW  
Washington, DC 20008  
202-337-3500; fax: 202-337-5911  
<http://www.azembassy.com>

## **Bahamas**

Bahamas Tourism Center  
3450 Wilshire Blvd  
Suite 1204  
Los Angeles, CA 90010  
800-439-6993 or 213-385-0033  
fax: 213-383-3966  
<http://www.bahamas.com>

Bahamas Tourism Center  
150 E 52nd St  
28th Fl N  
New York, NY 10022  
800-823-3136 or 212-758-2777  
fax: 212-753-6531  
<http://www.bahamas.com>

Bahamas Tourist Office  
1200 S Pine Island Rd  
Suite 750  
Plantation, FL 33324  
800-224-3681 or 954-236-9292  
fax: 954-236-9282  
<http://www.bahamas.com>

Bahamas-Embassy  
2220 Massachusetts Ave NW  
Washington, DC 20008  
202-319-2660; fax: 202-319-2668

## **Bahrain**

Bahrain-Embassy  
3502 International Dr NW  
Washington, DC 20008  
202-342-1111; fax: 202-362-2192  
<http://www.bahrainembassy.org>

## **Bangladesh**

Bangladesh-Embassy  
3510 International Dr NW  
Washington, DC 20008  
202-244-0183; fax: 202-244-5366  
<http://www.bangladoot.org>

## **Barbados**

Barbados Tourism Authority  
3440 Wilshire Blvd  
Suite 1207  
Los Angeles, CA 90010  
800-221-9831 or 213-380-2198  
fax: 213-384-2763  
<http://www.barbados.org>



Barbados Tourism Authority  
800 2nd Ave  
2nd Fl  
New York, NY 10017  
800-221-9831 or 212-986-6516  
fax: 212-573-9850  
<http://www.barbados.org>

Barbados-Embassy  
2144 Wyoming Ave NW  
Washington, DC 20008  
202-939-9200; fax: 202-332-7467

### Belarus

Belarus-Embassy  
1619 New Hampshire Ave NW  
Washington, DC 20009  
202-986-1606; fax: 202-986-1805  
<http://www.belarusembassy.org>

### Belgium

Belgian National Tourist Office  
780 3rd Ave  
Suite 1501  
New York, NY 10017  
212-758-8130; fax: 212-355-7675  
<http://www.visitbelgium.com>

Belgium-Embassy  
3330 Garfield St NW  
Washington, DC 20008  
202-333-6900; fax: 202-333-3079  
<http://www.diplobel.us>

### Belize

Belize-Embassy  
2535 Massachusetts Ave NW  
Washington, DC 20008  
202-332-9636; fax: 202-332-6888  
<http://www.embassyofbelize.org>

### Benin

Benin-Embassy  
2124 Kalorama Rd NW  
Washington, DC 20008  
202-232-6656; fax: 202-265-1996

### Bermuda

Bermuda Dept of Tourism  
245 Peachtree Ctr Ave NE  
Suite 803  
Atlanta, GA 30303  
800-223-6106 or 404-524-1541  
fax: 404-586-9933  
<http://www.bermudatourism.com>

Bermuda Dept of Tourism  
205 E 42nd St  
16th Fl  
New York, NY 10017  
800-223-6106 or 212-818-9800  
fax: 212-983-5289  
<http://www.bermudatourism.com>

### Bhutan

Bhutan-Permanent Mission to the UN  
2 UN Plaza  
27th Fl  
New York, NY 10017  
212-826-1919; fax: 212-826-2998

### Bolivia

Bolivia-Embassy  
3014 Massachusetts Ave NW  
Washington, DC 20008  
202-483-4410; fax: 202-328-3712  
<http://www.boliviaweb.com/embassies.htm>

### Bonaire

Bonaire Government Tourist Office  
10 Rockefeller Plaza  
Suite 900  
New York, NY 10020  
800-266-2473 or 212-956-5911  
fax: 212-956-5913  
<http://www.infobonaire.com>

### Bosnia and Herzegovina

Bosnia & Herzegovina-Embassy  
2109 'E' St NW  
Washington, DC 20037  
202-337-1500; fax: 202-337-1502  
<http://www.bhembassy.org>

### Botswana

Botswana-Embassy  
1531 New Hampshire Ave NW  
Washington, DC 20036  
202-244-4990; fax: 202-244-4164

### Brazil

Brazil-Embassy  
3006 Massachusetts Ave NW  
Washington, DC 20008  
202-238-2700; fax: 202-238-2827  
<http://www.brasilemb.org>

### Britain. *See* United Kingdom

### British Virgin Islands

British Virgin Islands Tourist Board  
3450 Wilshire Blvd  
Suite 1202  
Los Angeles, CA 90010  
800-835-8530 or 213-736-8931  
fax: 213-736-8935  
<http://www.bviwelcome.com>

British Virgin Islands Tourist Board  
1270 Broadway  
Suite 705  
New York, NY 10017  
800-835-8530 or 212-696-0400  
fax: 212-563-2263  
<http://www.bviwelcome.com>

### **Brunei**

Brunei Darussalam-Embassy  
3520 International Ct NW  
Washington, DC 20008  
202-237-1838; fax: 202-885-0560  
<http://www.bruneiembassy.org>

### **Bulgaria**

Bulgaria-Embassy  
1621 22nd St NW  
Washington, DC 20008  
202-387-0174; fax: 202-234-7973  
<http://www.bulgaria-embassy.org>

### **Burkina Faso**

Burkina Faso-Embassy  
2340 Massachusetts Ave NW  
Washington, DC 20008  
202-332-5577; fax: 202-667-1882  
<http://www.burkinaembassy-usa.org>

**Burma.** *See* Myanmar

### **Burundi**

Burundi-Embassy  
2233 Wisconsin Ave NW  
Suite 212  
Washington, DC 20007  
202-342-2574; fax: 202-342-2578

### **Cambodia**

Cambodia-Embassy  
4530 16th St NW  
Washington, DC 20011  
202-726-7742; fax: 202-726-8381  
<http://www.embassy.org/cambodia>

### **Cameroon**

Cameroon-Embassy  
2349 Massachusetts Ave NW  
Washington, DC 20008  
202-265-8790; fax: 202-387-3826

### **Canada**

Canadian Tourism Commission  
55 Metcalfe St  
Suite 600  
Ottawa, ON K1A6L5  
613-946-1000  
<http://www.canadatourism.com>

Canada-Embassy  
501 Pennsylvania Ave NW  
Washington, DC 20001  
202-682-1740; fax: 202-682-7726  
<http://www.canadianembassy.org>

### **Cape Verde**

Cape Verde-Embassy  
3415 Massachusetts Ave NW  
Washington, DC 20007  
202-965-6820; fax: 202-965-1207  
<http://www.capeverdeusa.org>

### **Cayman Islands**

Cayman Islands Dept of Tourism  
8300 NW 63rd St  
Suite 103  
Miami, FL 33166  
800-346-3313 or 305-599-9033  
fax: 305-599-3766  
<http://www.caymanislands.ky>

Cayman Islands Dept of Tourism  
820 Gessner Rd  
Suite 1335  
Houston, TX 77024  
713-461-1317; fax: 713-461-7409  
<http://www.caymanislands.ky>

### **Central African Republic**

Central African Republic-Embassy  
1618 22nd St NW  
Washington, DC 20008  
202-483-7800; fax: 202-332-9893

### **Chad**

Chad-Embassy  
2002 R St NW  
Washington, DC 20009  
202-462-4009; fax: 202-265-1937  
<http://www.chadembassy.org>

### **Chile**

Chile-Embassy  
1732 Massachusetts Ave NW  
Washington, DC 20036  
202-785-1746; fax: 202-887-5579  
<http://www.chile-usa.org>

### **China**

China National Tourist Office  
600 W Broadway  
Suite 320  
Glendale, CA 91204  
818-545-7507; fax: 818-545-7506

China National Tourist Office  
350 5th Ave  
Suite 6413  
New York, NY 10118  
212-760-8218; fax: 212-760-8809  
<http://www.cnto.org>

China People's Republic of-Embassy  
2300 Connecticut Ave NW  
Washington, DC 20008  
202-328-2500; fax: 202-588-0032  
<http://www.china-embassy.org>

## Columbia

Colombia-Embassy  
2118 Leroy Pl NW  
Washington, DC 20008  
202-387-8338; fax: 202-232-8643  
<http://www.colombiaemb.org>

## Comoros

Comoros-Embassy  
866 United Nations Plaza  
New York, NY 10017  
212-750-1637; fax: 212-750-1657

## Congo

Congo Republic of-Embassy  
4891 Colorado Ave NW  
Washington, DC 20011  
202-726-0825; fax: 202-726-1860

## Costa Rica

Costa Rica-Embassy  
2114 'S' St NW  
Washington, DC 20008  
202-234-2945; fax: 202-265-4795  
<http://www.costarica-embassy.org>

## Cote D'Ivoire (Ivory Coast)

Cote D'Ivoire-Embassy  
3421 Massachusetts Ave NW  
Washington, DC 20007  
202-797-0300; fax: 202-462-9444

## Croatia

Croatian National Tourist Office  
350 5th Ave  
Suite 4003  
New York, NY 10118  
800-829-4416 or 212-279-8672  
fax: 212-279-8683

Croatia-Embassy  
2343 Massachusetts Ave NW  
Washington, DC 20008  
202-588-5899; fax: 202-588-8936  
<http://www.croatiaemb.org>

## Curacao

Curacao Tourist Board  
7951 SW 6th St  
Suite 216  
Plantation, FL 33324  
800-328-7222 or 954-370-5887  
fax: 954-723-7949  
<http://www.curacao-tourism.com>

## Cyprus

Cyprus Tourism Organization  
13 E 40th St  
New York, NY 10016  
212-683-5280; fax: 212-683-5282  
<http://www.cyprustourism.org>

Cyprus-Embassy  
2211 R St NW  
Washington, DC 20008  
202-462-5772; fax: 202-483-6710  
<http://cyprusembassy.org>

## Czech Republic

Czech Center & Tourist Authority  
1109 Madison Ave  
New York, NY 10028  
212-288-0830; fax: 212-288-0971  
<http://www.czechcenter.com>

Czech Republic-Embassy  
3900 Spring of Freedom St NW  
Washington, DC 20008  
202-274-9100; fax: 202-966-8540  
<http://www.mzv.cz/washington>

## Denmark

Danish Tourist Board  
PO Box 4649  
Grand Central Station  
New York, NY 10163  
212-885-9700; fax: 212-885-9710  
<http://www.visitdenmark.com>

Denmark-Embassy  
3200 Whitehaven St NW  
Washington, DC 20008  
202-234-4300; fax: 202-328-1470  
<http://www.denmarkemb.org>

## Djibouti

Djibouti-Embassy  
1156 15th St NW  
Suite 515  
Washington, DC 20005  
202-331-0270; fax: 202-331-0302

## Dominica

Dominica Tourist Office  
110-64 Queens Blvd  
Box 427  
Forest Hills, NY 11375  
888-645-5637 or 212-949-1711  
fax: 212-949-1714  
<http://www.ndcdominica.dm>

Dominica-Embassy  
3216 New Mexico Ave NW  
Washington, DC 20016  
202-364-6781; fax: 202-364-6791

## **Dominican Republic**

Dominican Republic Tourist Board  
248 NW 42nd Ave  
Miami, FL 33126  
888-358-9594 or 305-444-4592  
fax: 305-444-4845  
<http://www.dominicanrepublic.com>

Dominican Republic Tourist Board  
136 E 57th St  
Suite 803  
New York, NY 10022  
888-374-6361 or 212-588-1012  
fax: 212-588-1015  
<http://www.dominicanrepublic.com>

Dominican Republic-Embassy  
1715 22nd St NW  
Washington, DC 20008  
202-332-6280; fax: 202-265-8057  
<http://www.domrep.org>

## **Ecuador**

Ecuador-Embassy  
2535 15th St NW  
Washington, DC 20009  
202-234-7200; fax: 202-265-3482  
<http://www.ecuador.org>

## **Egypt**

Egyptian Tourist Authority  
630 5th Ave  
Suite 2305  
New York, NY 10111  
877-773-4978 or 212-332-2570  
fax: 212-956-6439  
<http://www.egypttourism.org>

Egypt-Embassy  
3521 International Ct NW  
Washington, DC 20008  
202-895-5400; fax: 202-244-4319  
<http://www.embassyofegyptwashingtondc.org>

## **El Salvador**

El Salvador-Embassy  
2308 California St NW  
Washington, DC 20008  
202-265-9671; fax: 202-234-3834  
<http://www.elsalvador.org>

## **Equatorial Guinea**

Equatorial Guinea-Embassy  
2020 16th St NW  
Washington, DC 20009  
202-518-5700; fax: 202-518-5252

## **Eritrea**

Eritrea-Embassy  
1708 New Hampshire Ave NW  
Washington, DC 20009  
202-319-1991; fax: 202-319-1304

## **Estonia**

Estonia-Embassy  
1730 M St NW  
Suite 503  
Washington, DC 20036  
202-588-0101; fax: 202-588-0108  
<http://www.estemb.org>

## **Ethiopia**

Ethiopia-Embassy  
3506 International Dr NW  
Washington, DC 20008  
202-364-1200; fax: 202-686-9551  
<http://www.ethiopianembassy.org>

## **European Commission**

European Commission  
2300 M St NW  
Washington, DC 20037  
202-862-9500; fax: 202-429-1766  
<http://www.eurunion.org/>

## **Fiji**

Fiji Visitors Bureau  
5777 W Century Blvd  
Suite 220  
Los Angeles, CA 90045  
800-932-3454 or 310-568-1616  
fax: 310-670-2318  
<http://www.bulafiji.com>

Fiji-Embassy  
2233 Wisconsin Ave NW  
Suite 240  
Washington, DC 20007  
202-337-8320; fax: 202-337-1996  
<http://www.fijiembassy.org>

## Finland

Finnish Tourist Board  
655 3rd Ave  
18th Fl  
New York, NY 10017  
212-885-9700; fax: 212-885-9710  
<http://www.goscandinavia.com>

Finland-Embassy  
3301 Massachusetts Ave NW  
Washington, DC 20008  
202-298-5800; fax: 202-298-6030  
<http://www.finland.org>

## France

French Government Tourist Office  
9454 Wilshire Blvd  
Suite 210  
Beverly Hills, CA 90212  
310-271-6665; fax: 310-276-2835  
<http://www.franceguide.com>

French Government Tourist Office  
875 N Michigan Ave  
Suite 3214  
Chicago, IL 60611  
312-751-7800; fax: 312-337-6339  
<http://www.franceguide.com>

French Government Tourist Office  
444 Madison Ave  
16th Fl  
New York, NY 10022  
212-838-7800; fax: 212-838-7855  
<http://www.francetourism.com>

France-Embassy  
4101 Reservoir Rd NW  
Washington, DC 20007  
202-944-6000; fax: 202-944-6166  
<http://www.ambafrance-us.org>

## French West Indies

French West Indies Tourist Board  
444 Madison Ave  
16th Fl  
New York, NY 10022  
212-838-7800; fax: 212-838-7855

## Gabon

Gabon Tourist Information Office  
347 5th Ave  
Suite 805  
New York, NY 10016  
212-447-6701; fax: 212-447-1532

Gabon-Embassy  
2034 20th St NW  
Washington, DC 20009  
202-797-1000; fax: 202-332-0668

## Gambia

Gambia-Embassy  
1156 15th St NW  
Suite 905  
Washington, DC 20005  
202-785-1399; fax: 202-785-1430

## Georgia

Georgia-Embassy  
1615 New Hampshire Ave NW  
Suite 300  
Washington, DC 20009  
202-387-2390; fax: 202-393-4537  
<http://www.georgiaemb.org>

## Germany

German National Tourist Office  
122 E 42nd St  
52nd Fl  
New York, NY 10168  
212-661-7200; fax: 212-661-7174  
<http://www.visits-to-germany.com>

Germany-Embassy  
4645 Reservoir Rd NW  
Washington, DC 20007  
202-298-4000; fax: 202-298-4249  
<http://www.germany-info.org>

## Ghana

Ghana-Embassy  
3512 International Dr NW  
Washington, DC 20008  
202-686-4520; fax: 202-686-4527  
<http://www.ghanaembassy.org>

## Greece

Greek National Tourist Organization  
645 5th Ave  
Suite 903  
New York, NY 10022  
212-421-5777; fax: 212-826-6940  
<http://www.greektourism.com>

Greece-Embassy  
2221 Massachusetts Ave NW  
Washington, DC 20008  
202-939-1300; fax: 202-939-1324  
<http://www.greekembassy.org>

## Grenada

Grenada Office of Tourism  
PO Box 1668  
Lake Worth, FL 33460  
800-927-9554 or 561-588-8176  
fax: 561-588-7267  
<http://www.grenada.org>

Grenada-Embassy  
1701 New Hampshire Ave NW  
Washington, DC 20009  
202-265-2561; fax: 202-265-2468

### **Guatemala**

Guatemala-Embassy  
2220 R St NW  
Washington, DC 20008  
202-745-4952; fax: 202-745-1908  
<http://www.guatemala-embassy.org>

### **Guinea**

Guinea-Embassy  
2112 Leroy Pl NW  
Washington, DC 20008  
202-986-4300; fax: 202-986-3800

### **Guinea-Bissau**

Guinea-Bissau-Embassy  
15929 Yukon Ln  
Rockville, MD 20855  
301-947-3958

### **Guyana**

Guyana-Embassy  
2490 Tracy Pl NW  
Washington, DC 20008  
202-265-6900; fax: 202-232-1297  
<http://www.guyana.org/govt/embassy.html>

### **Haiti**

Haiti-Embassy  
2311 Massachusetts Ave NW  
Washington, DC 20008  
202-332-4090; fax: 202-745-7215  
<http://www.haiti.org>

### **Honduras**

Honduras-Embassy  
3007 Tilden St NW  
Suite 4M  
Washington, DC 20008  
202-966-7702; fax: 202-966-9751  
<http://www.hondurasemb.org>

### **Hong Kong**

Hong Kong Tourism Board  
10940 Wilshire Blvd  
Suite 2050  
Los Angeles, CA 90024  
800-282-4582 or 310-208-4582  
fax: 310-208-1869  
<http://webserv2.discoverhongkong.com>

Hong Kong Tourism Board  
115 E 54th St  
2nd Fl  
New York, NY 10022  
212-421-3382; fax: 212-421-8428  
<http://webserv2.discoverhongkong.com>

### **Hungary**

Hungarian National Tourist Office  
150 E 58th St  
33rd Fl  
New York, NY 10155  
212-355-0240; fax: 212-207-4103  
<http://www.gotohungary.com>

Hungary-Embassy  
3910 Shoemaker St NW  
Washington, DC 20008  
202-362-6730; fax: 202-966-8135  
<http://www.huembwas.org>

### **Iceland**

Icelandic Tourist Board  
PO Box 4649  
Grand Central Station  
New York, NY 10163  
212-885-9700; fax: 212-885-9710  
<http://www.goscandinavia.com>

Iceland-Embassy  
1156 15th St NW  
Suite 1200  
Washington, DC 20005  
202-265-6653; fax: 202-265-6656  
<http://www.iceland.org/us>

### **India**

India Tourist Office  
3550 Wilshire Blvd  
Suite 204  
Los Angeles, CA 90010  
800-422-4634 or 213-380-8855  
fax: 213-380-6111  
<http://www.tourismofindia.com>

India Tourist Office  
1270 Ave of the Americas  
Suite 1808  
New York, NY 10020  
800-953-9399 or 212-586-4901  
fax: 212-582-3274  
<http://www.tourismofindia.com>

India-Embassy  
2107 Massachusetts Ave NW  
Washington, DC 20008  
202-939-7000; fax: 202-265-4351  
<http://www.indianembassy.org>

## Indonesia

Indonesia-Embassy  
2020 Massachusetts Ave NW  
Washington, DC 20036  
202-775-5200; fax: 202-775-5365  
<http://www.embassyofindonesia.org>

## Ireland

Irish Tourist Board  
345 Park Ave  
17th Fl  
New York, NY 10154  
800-669-9967 or 212-418-0800  
fax: 212-371-9052  
<http://www.tourismireland.com>

Ireland-Embassy  
2234 Massachusetts Ave NW  
Washington, DC 20008  
202-462-3939; fax: 202-232-5993  
<http://www.irelandemb.org>

## Israel

Israel Ministry of Tourism  
6380 Wilshire Blvd  
Suite 1700  
Los Angeles, CA 90048  
888-774-7723 or 323-658-7463  
fax: 323-658-6543  
<http://www.goisrael.com>

Israel Tourist Office  
800 2nd Ave  
New York, NY 10017  
888-774-7723 or 212-499-5600  
fax: 212-499-5645  
<http://www.goisrael.com>

Israel-Embassy  
3514 International Dr NW  
Washington, DC 20008  
202-364-5500; fax: 202-364-5429  
<http://www.israelemb.org>

## Italy

Italian Government Travel Office  
12400 Wilshire Blvd  
Suite 550  
Los Angeles, CA 90025  
310-820-1898; fax: 310-820-6357  
<http://www.italiantourism.com>

Italian Government Travel Office  
630 5th Ave  
Suite 1565  
New York, NY 10111  
212-245-5027; fax: 212-586-9249  
<http://www.italiantourism.com>

Italy-Embassy  
3000 Whitehaven St NW  
Washington, DC 20008  
202-612-4400; fax: 202-518-2154  
<http://www.italyemb.org>

## Ivory Coast. See Cote D'Ivoire

## Jamaica

Jamaica Tourist Board  
1320 S Dixie Hwy  
Suite 1101  
Coral Gables, FL 33146  
800-233-4582 or 305-665-0557  
fax: 305-666-7239  
<http://www.jamaicatravel.com>

Jamaica Tourist Board  
801 2nd Ave  
20th Fl  
New York, NY 10017  
800-233-4582 or 212-856-9727  
fax: 212-856-9730  
<http://www.jamaicatravel.com>

Jamaica-Embassy  
1520 New Hampshire Ave NW  
Washington, DC 20036  
202-452-0660; fax: 202-452-0081  
<http://www.emjamusa.org>

## Japan

Japan National Tourist Organization  
515 S Figueroa St  
Suite 1470  
Los Angeles, CA 90071  
213-623-1952; fax: 213-623-6301  
<http://www.jnto.go.jp>

Japan National Tourist Organization  
401 N Michigan Ave  
Suite 770  
Chicago, IL 60611  
312-222-0874; fax: 312-222-0876  
<http://www.jnto.go.jp>

Japan National Tourist Organization  
1 Rockefeller Plaza  
Suite 1250  
New York, NY 10020  
212-757-5640; fax: 212-307-6754  
<http://www.jnto.go.jp>

Japan-Embassy  
2520 Massachusetts Ave NW  
Washington, DC 20008  
202-238-6700; fax: 202-328-2187  
<http://www.embjapan.org>

## Jordan

Jordan Information Bureau  
3504 International Dr NW  
Washington, DC 20008  
877-805-4232 or 202-265-1606  
fax: 202-667-0777  
<http://www.jordanembassyus.org>

Jordan-Embassy  
3504 International Dr NW  
Washington, DC 20008  
202-966-2664; fax: 202-966-3110  
<http://www.jordanembassyus.org>

## **Kazakhstan**

Kazakhstan-Embassy  
1401 16th St NW  
Washington, DC 20036  
202-232-5488; fax: 202-232-5845  
<http://www.kazakhembus.com>

## **Kenya**

Kenya Tourist Office  
2249 'R' St NW  
Washington, DC 20008  
202-387-6101; fax: 202-462-3829  
<http://www.magicalkenya.com>

Kenya-Embassy  
2249 R St NW  
Washington, DC 20008  
202-387-6101; fax: 202-462-3829

## **Kiribati**

Republic of Kiribati Honorary Consulate  
850 Richards St SW  
Suite 503  
Honolulu, HI 96813  
808-521-7703

## **Korea**

Korea National Tourism Organization  
737 N Michigan Ave  
Suite 910  
Chicago, IL 60611  
800-868-7567 or 312-981-1717  
fax: 312-981-1721  
<http://english.tour2korea.com>

Korea Republic of-Embassy  
2450 Massachusetts Ave NW  
Washington, DC 20008  
202-939-5600; fax: 202-797-0595  
<http://www.koreaembassyusa.org>

## **Kuwait**

Kuwait-Embassy  
2940 Tilden St NW  
Washington, DC 20008  
202-966-0702; fax: 202-966-0517

## **Kyrgyzstan**

Kyrgyzstan-Embassy  
1732 Wisconsin Ave NW  
Washington, DC 20007  
202-338-5141; fax: 202-338-5139  
<http://www.kyrgyzstan.org>

## **Laos**

Lao People's Democratic Republic-Embassy  
2222 'S' St NW  
Washington, DC 20008  
202-332-6416; fax: 202-332-4923  
<http://www.laoembassy.com>

## **Latvia**

Latvia-Embassy  
4325 17th St NW  
Washington, DC 20011  
202-726-8213; fax: 202-726-6785  
<http://www.latvia-usa.org>

## **Lebanon**

Lebanon-Embassy  
2560 28th St NW  
Washington, DC 20008  
202-939-6300; fax: 202-939-6324  
<http://www.lebanonembassyus.org>

## **Lesotho**

Lesotho-Embassy  
2511 Massachusetts Ave NW  
Washington, DC 20008  
202-797-5533; fax: 202-234-6815

## **Liberia**

Liberia Tourist Information  
5201 16th St NW  
Washington, DC 20011  
202-723-0437; fax: 202-723-0436

Liberia-Embassy  
5201 16th St NW  
Washington, DC 20011  
202-723-0437; fax: 202-723-0436

## **Liechtenstein**

Liechtenstein-Embassy  
1300 'I' St NW  
Suite 550W  
Washington, DC 20005  
202-216-0460; fax: 202-216-0459

## **Lithuania**

Lithuania-Embassy  
2622 16th St NW  
Washington, DC 20009  
202-234-5860; fax: 202-328-0466  
<http://www.ltembassyus.org>



## Luxembourg

Luxembourg National Tourist Office  
17 Beekman Pl  
New York, NY 10022  
212-935-8888; fax: 212-935-5896  
<http://www.visitluxembourg.com>

Luxembourg-Embassy  
2200 Massachusetts Ave NW  
Washington, DC 20008  
202-265-4171; fax: 202-328-8270  
<http://www.luxembourg-usa.org>

## Macau

Macau Tourist Information Bureau  
5757 W Century Blvd  
Suite 660  
Los Angeles, CA 90045  
877-622-2800 or 310-670-2234  
fax: 310-338-0708  
<http://www.macaotourism.gov.mo>

## Macedonia

Macedonia-Embassy  
1101 30th St NW  
Suite 302  
Washington, DC 20007  
202-337-3063; fax: 202-337-3093

## Madagascar

Madagascar-Embassy  
2374 Massachusetts Ave NW  
Washington, DC 20008  
202-265-5525; fax: 202-265-3034

## Malawi

Malawi-Embassy  
2408 Massachusetts Ave NW  
Washington, DC 20008  
202-797-1007; fax: 202-265-0976

## Malaysia

Malaysian Tourism Promotion Board  
818 W 7th St  
Suite 970  
Los Angeles, CA 90017  
800-336-6842 or 213-689-9702  
fax: 213-689-1530  
<http://www.tourism.gov.my>

Malaysia-Embassy  
3516 International Ct NW  
Washington, DC 20008  
202-572-9700; fax: 202-572-9882

## Mali

Mali-Embassy  
2130 R St NW  
Washington, DC 20008  
202-332-2249; fax: 202-332-6603  
<http://www.maliembassy-usa.org>

## Malta

Malta National Tourist Office  
65 Broadway  
Suite 823  
New York, NY 10006  
212-430-3799; fax: 425-795-3425  
<http://www.visitmalta.com>

Malta-Embassy  
2017 Connecticut Ave NW  
Washington, DC 20008  
202-462-3611; fax: 202-387-5470

## Marshall Islands

Marshall Islands-Embassy  
2433 Massachusetts Ave NW  
Washington, DC 20008  
202-234-5414; fax: 202-232-3236  
<http://www.rmiembassyus.org>

## Martinique. *See* French West Indies

## Mauritania

Mauritania-Embassy  
2129 Leroy Pl NW  
Washington, DC 20008  
202-232-5700; fax: 202-319-2623  
<http://www.mauritaniembassy-usa.org>

## Mauritius

Mauritius-Embassy  
4301 Connecticut Ave NW  
Suite 441  
Washington, DC 20008  
202-244-1491; fax: 202-966-0983  
<http://www.maurinet.com/embasydc.html>

## Mexico

Mexico Tourism Board  
5975 Sunset Dr  
Suite 305  
Miami, FL 33143  
800-446-3942 or 786-621-2909  
fax: 786-621-2907  
<http://www.visitmexico.com>

Mexico Tourism Board  
300 N Michigan Ave  
4th Fl  
Chicago, IL 60601  
800-446-3942 or 312-606-9015  
fax: 312-606-9012  
<http://www.visitmexico.com>

Mexico Tourism Board  
375 Park Ave  
New York, NY 10152  
800-446-3942 or 212-308-2110  
fax: 212-308-9060  
<http://www.visitmexico.com>

Mexico Tourism Board  
4507 San Jacinto  
Suite 308  
Houston, TX 77004  
713-772-2581; fax: 713-772-6058  
<http://www.visitmexico.com>

Mexico-Embassy  
1911 Pennsylvania Ave NW  
Washington, DC 20006  
202-728-1600; fax: 202-728-1766  
<http://www.embassyofmexico.org>

## **Micronesia**

Micronesia Federated States of-Embassy  
1725 'N' St NW  
Washington, DC 20036  
202-223-4383; fax: 202-223-4391  
<http://www.fsmembassy.org>

## **Moldova**

Moldova-Embassy  
2101 'S' St NW  
Washington, DC 20008  
202-667-1130; fax: 202-667-1204  
<http://www.moldovaembassy.org>

## **Monaco**

Monaco Government Tourist Office of New York  
565 5th Ave  
New York, NY 10017  
800-753-9696 or 212-286-3330  
fax: 212-286-9890  
<http://www.visitmonaco.com>

## **Mongolia**

Mongolia-Embassy  
2833 M St NW  
Washington, DC 20007  
202-333-7117; fax: 202-298-9227  
<http://www.mongolianembassy.us>

## **Morocco**

Moroccan National Tourist Office  
20 E 46th St  
Suite 1201  
New York, NY 10017  
212-557-2520; fax: 212-949-8148

Morocco-Embassy  
1601 21st St NW  
Washington, DC 20009  
202-462-7980; fax: 202-462-7643

## **Mozambique**

Mozambique-Embassy  
1990 M St NW  
Suite 570  
Washington, DC 20036  
202-293-7146; fax: 202-835-0245  
<http://www.embamoc-usa.org>

## **Myanmar (Burma)**

Myanmar-Embassy  
2300 'S' St NW  
Washington, DC 20008  
202-332-9044; fax: 202-332-9046

## **Namibia**

Namibia-Embassy  
1605 New Hampshire Ave NW  
Washington, DC 20009  
202-986-0540; fax: 202-986-0443

## **Nauru**

Nauru-Permanent Mission to the UN  
800 2nd Ave  
Suite 400D  
New York, NY 10017  
212-937-0074; fax: 212-937-0079

## **Nepal**

Nepal-Embassy  
2131 Leroy Pl NW  
Washington, DC 20008  
202-667-4550; fax: 202-667-5534  
<http://www.nepalembassyusa.org>

## **Netherlands**

Netherlands Board of Tourism  
355 Lexington Ave  
19th Fl  
New York, NY 10017  
888-464-6552 or 212-370-7360  
fax: 212-370-9507  
<http://www.holland.com>

Netherlands-Embassy  
4200 Linnean Ave NW  
Washington, DC 20008  
202-244-5300; fax: 202-362-3430  
<http://www.netherlands-embassy.org>

### **New Zealand**

New Zealand Tourism Board  
501 Santa Monica Blvd  
Suite 300  
Santa Monica, CA 90401  
866-639-9325 or 310-395-7480  
fax: 310-395-5453  
<http://www.purenz.com>

New Zealand-Embassy  
37 Observatory Cir NW  
Washington, DC 20008  
202-328-4800; fax: 202-667-5227  
<http://www.nzembassy.com>

### **Nicaragua**

Nicaragua-Embassy  
1627 New Hampshire Ave NW  
Washington, DC 20009  
202-939-6570; fax: 202-939-6542

### **Niger**

Niger-Embassy  
2204 R St NW  
Washington, DC 20008  
202-483-4224; fax: 202-483-3169  
<http://www.nigerembassyusa.org>

### **Nigeria**

Nigeria-Embassy  
3519 International Ct NW  
Washington, DC 20036  
202-986-8400; fax: 202-775-1385  
<http://www.nigeriaembassyusa.org>

### **Norther Ireland**

Norther Ireland Tourist Board  
551 Fifth Ave  
Suite 701  
New York, NY 10176  
800-326-0036 or 212-922-0101  
fax: 212-922-0099

### **Norway**

Norwegian Tourist Board  
PO Box 4649  
Grand Central Stn  
New York, NY 10163  
212-885-9700; fax: 212-885-9710  
<http://www.visitnorway.com>

Norway-Embassy  
2720 34th St NW  
Washington, DC 20008  
202-333-6000; fax: 202-337-0870  
<http://www.norway.org/embassy>

### **Oman**

Oman-Embassy  
2535 Belmont Rd NW  
Washington, DC 20008  
202-387-1980; fax: 202-745-4933

### **Pakistan**

Pakistan-Embassy  
2315 Massachusetts Ave NW  
Washington, DC 20008  
202-939-6200; fax: 202-387-0484  
<http://www.pakistan-embassy.com>

### **Palau**

Palau-Embassy  
1800 K St NW  
Suite 714  
Washington, DC 20006  
202-452-6814; fax: 202-452-6281  
<http://www.palauembassy.com>

### **Panama**

Panama-Embassy  
2862 McGill Terr NW  
Washington, DC 20008  
202-483-1407; fax: 202-483-8413

### **Papua New Guinea**

Papua New Guinea-Embassy  
1779 Massachusetts Ave NW  
Suite 805  
Washington, DC 20036  
202-745-3680; fax: 202-745-3679  
<http://www.pngembassy.org>

### **Paraguay**

Paraguay-Embassy  
2400 Massachusetts Ave NW  
Washington, DC 20008  
202-483-6960; fax: 202-234-4508

### **Peru**

Peru-Embassy  
1700 Massachusetts Ave NW  
Washington, DC 20036  
202-833-9860; fax: 202-659-8124  
<http://www.peruemb.org>

## **Philippines**

Philippine Dept of Tourism  
556 5th Ave  
1st Fl Mezzanine  
New York, NY 10036  
212-575-7915; fax: 212-302-6759  
<http://www.tourism.gov.ph>

Philippines-Embassy  
1600 Massachusetts Ave NW  
Washington, DC 20036  
202-467-9300; fax: 202-328-9417  
<http://www.philippineembassy-usa.org>

## **Poland**

Polish National Tourist Office  
5 Marine View Plaza  
Suite 208  
Hoboken, NJ 07030  
201-420-9910; fax: 201-584-9153  
<http://www.polandtour.org>

Poland-Embassy  
2640 16th St NW  
Washington, DC 20009  
202-234-3800; fax: 202-328-6271  
<http://www.polandembassy.org>

## **Portugal**

Portugal-Embassy  
2125 Kalorama Rd NW  
Washington, DC 20008  
202-328-8610; fax: 202-462-3726

Portuguese National Tourist Office  
590 5th Ave  
4th Fl  
New York, NY 10036  
800-767-8842 or 646-723-0200  
fax: 212-764-6137  
<http://www.portugal.org>

## **Qatar**

Qatar-Embassy  
4200 Wisconsin Ave NW  
Suite 200  
Washington, DC 20016  
202-274-1600; fax: 202-237-0061

## **Romania**

Romanian National Tourist Office  
14 E 38th St  
12th Fl  
New York, NY 10016  
212-545-8484; fax: 212-251-0429  
<http://www.romaniatourism.com>

Romania-Embassy  
1607 23rd St NW  
Washington, DC 20008  
202-332-4846; fax: 202-232-4748  
<http://www.roembus.org>

## **Russia**

Russian National Tourist Office  
130 W 42nd St  
Suite 412  
New York, NY 10036  
877-221-7120 or 212-575-3431  
fax: 212-575-3434  
<http://www.russia-travel.com>

Russian Federation-Embassy  
2650 Wisconsin Ave NW  
Washington, DC 20007  
202-298-5700; fax: 202-298-5735  
<http://www.russianembassy.org>

## **Rwanda**

Rwanda-Embassy  
1714 New Hampshire Ave NW  
Washington, DC 20009  
202-232-2882; fax: 202-232-4544  
<http://www.rwandemb.org>

## **Saint Barthelemy**

Saint Barthelemy Tourist Office  
444 Madison Ave  
16th Fl  
New York, NY 10022  
212-838-7800; fax: 212-838-7855  
<http://www.francetourism.com>

## **Saint Kitts and Nevis**

Saint Kitts & Nevis Dept of Tourism  
414 E 75th St  
5th Fl  
New York, NY 10021  
800-582-6208 or 212-535-1234  
fax: 212-734-6511  
<http://www.stkitts-tourism.com>

Saint Kitts & Nevis-Embassy  
3216 New Mexico Ave NW  
Washington, DC 20016  
202-686-2636; fax: 202-686-5740  
<http://www.stkittsnevis.org>

## **Saint Lucia**

Saint Lucia Tourist Board  
800 2nd Ave  
9th Fl  
New York, NY 10017  
800-456-3984 or 212-867-2950  
fax: 212-867-2795  
<http://www.stlucia.org>

Saint Lucia-Embassy  
3216 New Mexico Ave NW  
Washington, DC 20016  
202-364-6792; fax: 202-364-6723

### Saint Vincent and the Grenadines

Saint Vincent & the Grenadines Tourist Information Office  
801 2nd Ave  
21st Fl  
New York, NY 10017  
800-729-1726 or 212-687-4981  
fax: 212-949-5946  
<http://www.svgtourism.com>

Saint Vincent & the Grenadines-Embassy  
3216 New Mexico Ave NW  
Washington, DC 20016  
202-364-6730; fax: 202-364-6736  
<http://www.embsvg.com>

### San Marino

San Marino-Permanent Mission to the UN  
327 E 50th St  
New York, NY 10022  
212-751-1234; fax: 212-751-1436

### Sao Tome and Principe

Sao Tome & Principe-Permanent Mission to the UN  
400 Park Ave  
7th Fl  
New York, NY 10022  
212-317-0533; fax: 212-317-0580

Saudi Arabia-Embassy  
601 New Hampshire Ave NW  
Washington, DC 20037  
202-342-3800; fax: 202-944-5983  
<http://www.saudiembassy.net>

### Scandinavia

Scandinavian Tourist Board  
655 3rd Ave  
New York, NY 10017  
212-885-9700; fax: 212-885-9710  
<http://www.goscandinavia.com>

### Senegal

Senegal Tourism Office  
350 5th Ave  
Suite 3118  
New York, NY 10118  
212-279-1953; fax: 212-279-1958  
<http://www.senegal-tourism.com>

Senegal-Embassy  
2112 Wyoming Ave NW  
Washington, DC 20008  
202-234-0540; fax: 202-332-6315

### Serbia and Montenegro

Serbia & Montenegro-Embassy  
2134 Kalorama Rd NW  
Washington, DC 20008  
202-332-0333; fax: 202-332-3933  
<http://www.yuembusa.org>

### Seychelles

Seychelles Tourist Office  
800 2nd Ave  
Suite 400-C  
New York, NY 10017  
212-972-1785; fax: 212-972-1786

Seychelles-Embassy  
800 2nd Ave  
Suite 400C  
New York, NY 10017  
212-972-1785; fax: 212-972-1786

### Sierra Leone

Sierra Leone-Embassy  
1701 19th St NW  
Washington, DC 20009  
202-939-9261; fax: 202-483-1793

### Singapore

Singapore Tourism Board  
590 5th Ave  
12th Fl  
New York, NY 10036  
212-302-4861; fax: 212-302-4801  
<http://www.visitsingapore.com>

Singapore-Embassy  
3501 International Pl NW  
Washington, DC 20008  
202-537-3100; fax: 202-537-0876  
<http://www.mfa.gov.sg/washington>

### Slovakia

Slovakia-Embassy  
3523 International Ct NW  
Washington, DC 20008  
202-237-1054; fax: 202-237-6438  
<http://www.slovakembassy-us.org>

### Slovenia

Slovenia-Embassy  
1525 New Hampshire Ave NW  
Washington, DC 20036  
202-667-5363; fax: 202-667-4563  
<http://www.embassy.org/slovenia>

## **Solomon Islands**

Solomon Islands-Embassy  
800 2nd Ave  
Suite 400L  
New York, NY 10017  
212-599-6192; fax: 212-661-8925

## **Somalia**

Somalia-Permanent Mission to the UN  
425 E 62nd St  
Suite 702  
New York, NY 10021  
212-688-9410; fax: 212-759-0651

## **South Africa**

South African Tourism Board  
500 5th Ave  
Suite 2040  
New York, NY 10110  
800-822-5368 or 212-730-2929  
fax: 212-764-1980  
<http://www.southafrica.net/index.cfm>

South Africa-Embassy  
3051 Massachusetts Ave NW  
Washington, DC 20008  
202-232-4400; fax: 202-265-1607  
<http://www.saembassy.org>

## **Spain**

Tourist Office of Spain  
8383 Wilshire Blvd  
Suite 960  
Beverly Hills, CA 90211  
323-658-7188; fax: 323-658-1061  
<http://www.okspain.org>

Tourist Office of Spain  
1221 Brickell Ave  
Suite 1850  
Miami, FL 33131  
305-358-1992; fax: 305-358-8223  
<http://www.okspain.org>

Tourist Office of Spain  
666 5th Ave  
35th Fl  
New York, NY 10103  
212-265-8822; fax: 212-265-8864  
<http://www.okspain.org>

Spain-Embassy  
2375 Pennsylvania Ave NW  
Washington, DC 20037  
202-452-0100; fax: 202-833-5670  
<http://www.spainemb.org>

## **Sri Lanka**

Sri Lanka-Embassy  
2148 Wyoming Ave NW  
Washington, DC 20008  
202-483-4025; fax: 202-232-7181  
<http://www.slembassyusa.org>

## **Sudan**

Sudan-Embassy  
2210 Massachusetts Ave NW  
Washington, DC 20008  
202-338-8565; fax: 202-667-2406

## **Suriname**

Suriname-Embassy  
4301 Connecticut Ave NW  
Suite 460  
Washington, DC 20008  
202-244-7488; fax: 202-244-5878  
<http://www.surinameembassy.org>

## **Swaziland**

Swaziland-Embassy  
1712 New Hampshire Ave NW  
Washington, DC 20009  
202-234-5002; fax: 202-234-8254

## **Sweden**

Swedish Travel & Tourism Council  
655 3rd Ave  
New York, NY 10017  
212-885-9700; fax: 212-885-9764  
<http://www.visit-sweden.com>

Sweden-Embassy  
1501 M St NW  
Suite 900  
Washington, DC 20005  
202-467-2600; fax: 202-467-2699  
<http://www.swedish-embassy.org>

## **Switzerland**

Swiss National Tourist Office  
608 5th Ave  
Suite 202  
New York, NY 10020  
800-794-7795 or 212-757-5944  
fax: 212-262-6116  
<http://www.myswitzerland.com>

Switzerland-Embassy  
2900 Cathedral Ave NW  
Washington, DC 20008  
202-745-7900; fax: 202-387-2564  
<http://www.swissemb.org>

## Syria

Syrian Arab Republic-Embassy  
2215 Wyoming Ave NW  
Washington, DC 20008  
202-232-6313; fax: 202-234-9548

## Tahiti

Tahiti Tourism Board  
300 Continental Blvd  
Suite 160  
El Segundo, CA 90245  
310-414-8484; fax: 310-414-8490  
<http://www.gototahiti.com>

## Taiwan

Taiwan Visitors Assn  
555 Montgomery St  
Suite 505  
San Francisco, CA 94111  
415-989-8677; fax: 415-989-7242  
<http://www.tbroc.gov.tw>

Taiwan Visitors Assn  
405 Lexington Ave  
37th Fl  
New York, NY 10174  
212-867-1632; fax: 212-867-1635  
<http://www.tbroc.gov.tw>

## Tajikistan

Tajikistan-Embassy  
1725 K St NW  
Suite 409  
Washington, DC 20006  
202-223-6090; fax: 202-223-6091

## Tanzania

Tanzania United Republic of-Embassy  
2139 R St NW  
Washington, DC 20008  
202-939-6125; fax: 202-797-7408  
<http://www.tanzaniaembassy-us.org>

## Thailand

Thailand Tourism Authority  
611 N Larchmont Blvd  
1st Fl  
Los Angeles, CA 90004  
800-842-4526 or 323-461-9814  
fax: 323-461-9834  
<http://www.tourismthailand.org>

Thailand Tourism Authority  
61 Broadway  
Suite 2810  
New York, NY 10006  
212-432-0433; fax: 212-269-2588  
<http://www.tourismthailand.org>

Thailand-Embassy  
1024 Wisconsin Ave NW  
Suite 401  
Washington, DC 20007  
202-944-3600; fax: 202-944-3611  
<http://www.thaiembdc.org>

## Timor-Leste

Timor-Leste-Embassy  
3415 Massachusetts Ave NW  
Washington, DC 20007  
202-965-1515; fax: 202-965-1517

Timor-Leste-Permanent Mission to the UN  
866 2nd Ave  
9th Fl  
New York, NY 10017  
212-759-3675; fax: 212-759-4196  
<http://www.un.int/timor-leste>

## Togo

Togo Tourist Information  
112 E 40th St  
New York, NY 10016  
212-490-3455; fax: 212-983-6684

## Tonga

Tonga-Embassy  
250 E 51st St  
New York, NY 10022  
917-369-1025; fax: 917-369-1024

## Trinidad and Tobago

Trinidad & Tobago-Embassy  
1708 Massachusetts Ave NW  
Washington, DC 20036  
202-467-6490; fax: 202-785-3130

## Tunisia

Tunisia-Embassy  
1515 Massachusetts Ave NW  
Washington, DC 20005  
202-862-1850; fax: 202-862-1858

## Turkey

Turkish Tourist Office  
2525 Massachusetts Ave NW  
Washington, DC 20008  
877-367-8875 or 202-612-6800  
fax: 202-319-7446  
<http://www.tourismturkey.org>

Turkey-Embassy  
2525 Massachusetts Ave NW  
Washington, DC 20008  
202-612-6700; fax: 202-612-6744  
<http://www.turkey.org>

### **Turkmenistan**

Turkmenistan-Embassy  
2207 Massachusetts Ave NW  
Washington, DC 20008  
202-588-1500; fax: 202-588-0697  
<http://www.turkmenistanembassy.org>

### **Turks and Caicos Islands**

Turks & Caicos Islands Tourism Office  
2715 E Oakland Pk Blvd  
Suite 101  
Fort Lauderdale, FL 33306  
800-241-0824 or 954-568-6588  
fax: 954-568-6586  
<http://www.turksandcaicostourism.com>

### **Uganda**

Uganda-Embassy  
5911 16th St NW  
Washington, DC 20011  
202-726-7100; fax: 202-726-1727  
<http://www.ugandaembassy.com>

### **Ukraine**

Ukraine Tourist Information  
Diaspora Enterprises  
1914 Pine St  
Philadelphia, PA 19103  
800-487-5324 or 215-732-3732  
fax: 215-732-3735

Ukraine-Embassy  
3350 M St NW  
Washington, DC 20007  
202-333-0606; fax: 202-333-0817  
<http://www.ukremb.com>

### **United Arab Emirates**

United Arab Emirates-Embassy  
3522 International Ct NW  
Washington, DC 20008  
202-243-2400; fax: 202-243-2432

### **United Kingdom**

British Tourist Authority  
551 5th Ave  
Suite 701  
New York, NY 10176  
800-462-2748 or 212-986-2200  
fax: 212-986-1188  
<http://www.travelbritain.org>

United Kingdom of Great Britain & Northern Ireland-Embassy  
3100 Massachusetts Ave NW  
Washington, DC 20008  
202-588-6500; fax: 202-588-7870  
<http://www.britainusa.com/embassy>

### **Uruguay**

Uruguay-Embassy  
1913 'I' St NW  
3rd Fl  
Washington, DC 20006  
202-331-1313; fax: 202-331-8142

### **Uzbekistan**

Uzbekistan-Embassy  
1746 Massachusetts Ave NW  
Washington, DC 20036  
202-887-5300; fax: 202-293-6804  
<http://www.uzbekistan.org>

### **Vanuatu**

Vanuatu-Permanent Mission to the UN  
42 Broadway  
12th Fl  
New York, NY 10004  
212-425-9600; fax: 212-422-3427

### **Vatican City**

The Holy See Embassy  
3339 Massachusetts Ave NW  
Washington, DC 20008  
202-333-7121; fax: 202-337-4036

### **Venezuela**

Venezuelan Tourism Dept  
Consulate General  
7 E 51st St  
New York, NY 10022  
212-826-1660; fax: 212-644-7471

Venezuela-Embassy  
1099 30th St NW  
Washington, DC 20007  
202-342-2214; fax: 202-342-6820  
<http://www.embavenez-us.org>

### **Vietnam**

Vietnam-Embassy  
1233 20th St NW  
Suite 400  
Washington, DC 20036  
202-861-0737; fax: 202-861-0917  
<http://www.vietnamembassy-usa.org>



### **Virgin Islands, US**

US Virgin Islands Dept of Tourism  
444 N Capitol St NW  
Suite 305  
Washington, DC 20001  
800-372-8784 or 202-624-3590  
fax: 202-624-3594  
<http://www.usvitourism.vi>

US Virgin Islands Dept of Tourism  
2655 S Lejeune Rd  
Suite 907  
Coral Gables, FL 33134  
800-372-8784 or 305-442-7200  
fax: 305-445-9044  
<http://www.usvitourism.vi>

US Virgin Islands Dept of Tourism  
PO Box 6400  
Saint Thomas, VI 00804  
800-372-8784 or 340-774-8784  
fax: 340-774-9695  
<http://www.usvitourism.vi>

### **Western Samoa**

Independent State of Western Samoa Embassy  
820 Second Ave  
Suite 800  
New York, NY 10017  
212-599-6196; fax: 212-599-0797

### **Yemen**

Yemen-Embassy  
2600 Virginia Ave NW  
Suite 705  
Washington, DC 20037  
202-965-4760; fax: 202-337-2017  
<http://www.yemenembassy.org>

### **Zambia**

Zambia-Embassy  
2419 Massachusetts Ave NW  
Washington, DC 20008  
202-265-9717; fax: 202-332-0826

### **Zimbabwe**

Zimbabwe Tourist Office  
128 E 56th St  
New York, NY 10022  
212-486-3444; fax: 212-486-3888

Zimbabwe-Embassy  
1608 New Hampshire Ave NW  
Washington, DC 20009  
202-332-7100; fax: 202-483-9326  
<http://www.zimembassy-usa.org>

## APPENDIX 7

# Bibliography

This annotated bibliography contains sources cited or consulted in *HFCWD*, as well as other sources for further reading. Sources are listed under the following categories: Reference and Other Background Works on Holidays (including Calendars and Time-Reckoning Systems; Festival Organization; Philosophy, Theory, and Analysis of Festivity; and Teaching Aids); Holidays of Major Religious Traditions; Holidays of Ethnic Groups and Geographic Regions; Individual Holidays; and Journals. Sources marked with the diamond symbol (◆) are cited in the entries in the main text.

### Reference and Other Background Works on Holidays

#### General Works

- ◆ Augur, Helen. *The Book of Fairs*. Introduction by Hendrik Willem Van Loon. Illustrated by James MacDonald. 1939. Reprint. Detroit, MI: Omnigraphics, Inc., 1992. 308 pp. Index.

Traces the development of trade, customs, and social life in connection with fairs in history up to the 1939 World's Fair. Includes discussion of fairs and festivals in ancient Tyre, Athens and Rome, the Kinsai Fairs in 13th-century Cathay, festivals in 13th-century France, 15th-century Belgium and Germany, medieval England, Ireland and Scotland, Russia, and the modern expositions. [Cited in the text as *BkFairs-1939*.]

- ◆ Blackburn, Bonnie, and Leofranc Holford-Strevens. *The Oxford Companion to the Year: An Exploration of Calendar Customs and Time-Reckoning*. New York: Oxford University Press, 1999. 937 pp. Appendices. Glossary. Bibliography. Index.

This day-by-day guide presents idiosyncratic inclusion of mostly English holidays. It claims Chambers's *Book of Days* (see below) as its predecessor and includes much the same kind of material. Part I is arranged by month. Each month opens with a brief history of the month's name, concentrating on ancient Rome and ancient Britain, followed with a brief list of some important holidays around the world. Part I also includes essays on the seasons; Oxford, Cambridge, and law terms; the months; the week; days; the Western Church year and its feasts; the Orthodox Church year and its feasts; and other holidays. Part II provides essays on days and times, calendar systems, and dating. [Cited in the text as *OxYear-1999*]

- ◆ Chambers, Robert, ed. *The Book of Days: A Miscellany of Popular Antiquities in connection with the Calendar, including Anecdote, Biography, & History, Curiosities of Literature, and Oddities of Human Life and Character*. New introduction by Tristram Potter Coffin. 1862-64. Reprint. Detroit, MI:

Omnigraphics, Inc., 1990. Vol. I, 832 pp.; Vol. II, 840 pp. Illustrated. Index (Vol. II).

British tome organized chronologically and covering popular Christian festivals and saints' days; seasonal phenomena; folklore of the British Isles, especially that connected with the passing of time and seasons of the year; "Notable Events, Biographies, and Anecdotes connected with the Days of the Year"; "Articles of Popular Archaeology, of an entertaining character, tending to illustrate the progress of Civilization, Manners, Literature, and Ideas in these kingdoms"; and other miscellaneous items. [Cited in the text as *BkDays-1864*]

- ◆ Cirlot, J. E. *A Dictionary of Symbols*. Second edition. Translated by Jack Sage. Foreword by Herbert Read. New York: Philosophical Library, 1971. 419 pp. Illustrated. Bibliography. Index.

Hundreds of entries on symbols and their significance. Symbols include animals, objects, natural phenomena, places, and mythological and other characters. [Cited in the text as *DictSymb-1971*]

- ◆ Clynes, Tom. *Wild Planet: 1,001 Extraordinary Events for the Inspired Traveler*. Detroit, MI: Gale Research Inc., 1995. 669 pp. Illustrated. Indexes.

Light-hearted look at 1,001 festivals around the world, arranged by geographical region. Entries also provide brief notes on transport, accommodations, and other local festivals, as well as contact information. Festival theme index, chronological index, and festival name index. [Cited in the text as *WildPlanet-1995*]

- ◆ Corwin, Judith Hoffman. *Harvest Festivals around the World*. Illustrated by the author. Parsippany, NJ: Silver Burdett Press, 1995. 48 pp.

Introduction to selected harvest festivals in Barbados, Switzerland, England, Nigeria, Ghana, Israel, Japan, China, India, ancient Egypt, Canada, and among Incans and the Hopi Indians for young readers. Includes craft activities and recipes. [Cited in the text as *HarvFestWrld-1995*]

◆ Indicates a book cited in the main text

Deems, Edward M., comp. *Holy-Days and Holidays*. 1902. Reprint. Detroit, MI: Gale Research Company, 1968. 768 pp. Bibliography. Index.

Divided into two major sections—religious and secular holidays—both arranged chronologically. Covers events observed in the United States, Canada, and United Kingdom. For each holiday, the compiler presents an introductory essay, a selection of prose essays, sermons and speeches, an alphabetical list of “suggestive thoughts,” and poetry pertaining to the occasion.

- ◆ Dobler, Lavinia. *Customs and Holidays around the World*. Illustrated and designed by Josephine Little. New York: Fleet Publishing Corporation, 1962. Bibliography. Index.

Written for children under the supervision of the Rev. Howard V. Harper, this volume describes secular and religious holidays and festivals around the world by season. [Cited in the text as *CustHolWrld-1962*]

- ◆ Dobler, Lavinia. *National Holidays around the World*. Illustrated and designed by Vivian Browne. New York: Fleet Press Corporation, 1968. 233 pp. Bibliography. Index.

Covers national and independence days from more than 130 countries. Written for a young audience. Entries are chronologically arranged and provide brief recounting of historical and political circumstances leading up to the observance of the day and a description of the nation’s flag. [Cited in the text as *NatHolWrld-1968*]

Dossey, Donald E. *Holiday Folklore, Phobias and Fun: Mythical Origins, Scientific Treatments and Superstitious “Cures.”* Los Angeles: Outcomes Unlimited Press, Inc., 1992. 231 pp. Appendices. Bibliography. Index.

An expert on phobias and anxiety and stress disorders conducts informal survey of origins of various holiday customs—New Year’s, St. Valentine’s Day, St. Patrick’s Day, Friday the 13th, Easter, April Fools’ Day, Halloween, Thanksgiving, Christmas—while offering advice on dealing with holiday stress and anxiety. Appendices include some folklore recipes, tips for cognitive refoocusing and keying, and list of phobias and symptoms.

- ◆ Dunkling, Leslie. *Dictionary of Days*. New York: Facts on File, 1988. 156 pp.

Alphabetical listing of more than 700 named days: local days, fictional days (such as The Day of the Jackal and Lewis Carroll’s “unbirthday”), expressions (such as “hey-day” and “turkey day”), generic (e.g., Friday) and technical terms (e.g., sidereal day) as well as names of holidays and other observed events. Much cross-referencing. Emphasis is on providing general-interest etymological information on the name itself in addition to giving basic definition of the day’s significance. Often gives Scottish and northern English dialectal forms. Many entries include relevant literary quotations. A special feature is a calendar that chronologically maps the days discussed. [Cited in the text as *DictDays-1988*]

Frazer, James George. *The Golden Bough: A Study in Magic and Religion*. One volume, abridged edition. New York: Collier Books, 1950. 864 pp. Index.

Numerous festivals are discussed in this classic work on legends, mythology, and religions throughout the world, abridged in one volume.

- ◆ Griffin, Robert H., and Ann H. Shurgin, eds. *The Folklore of World Holidays*. Second edition. Detroit, MI: Gale Research Inc., 1999. 841 pp. Index.

Chronologically arranged collection of customs, legends, songs, food, superstitions, games, pageants, etc., associated with more than 340 festivals and holidays in over 150 countries. The United States and, for the most part, Canada, are not included. The editor provides a brief explanation of the holiday, followed by excerpts from written material describing actual observances of the event. Bibliographic information for each source follow the excerpts. [Cited in the text as *FolkWrldHol-1999*]

- ◆ Heinberg, Richard. *Celebrate the Solstice: Honoring the Earth’s Seasonal Rhythms Through Festival and Ceremony*. Foreword by Dolores LaChapelle. Wheaton, IL: Quest Books, The Theosophical Publishing House, 1993. 199 pp. Illustrated. Notes. Bibliography. Index.

Discusses the celebration of winter and summer solstices and world renewal rites and myths throughout history around the world. Suggests activities for contemporary observance. [Cited in the text as *CelebSols-1993*]

- ◆ Helfman, Elizabeth S. *Celebrating Nature: Rites and Ceremonies Around the World*. Illustrated by Carolyn Cather. New York: The Seabury Press, 1969. 165 pp. Index.

Describes for young readers celebrations associated with the seasons from ancient times among Egyptians, Hebrews, Babylonians, Greeks, Romans, Ashanti, Yoruba, Ga and Kikuyu peoples in Africa, New Guinea peoples, Thai people, Chinese, Japanese, Hindus, Saora people, Muslims, Incans, Mapuche Indians, Aztecs, and North American Indians, as well as observance of Christian holidays throughout the world. Pronunciation guide. Further reading list. [Cited in the text as *CelebNature-1969*]

Hone, William. *The Every-Day Book; or, Everlasting Calendar of Popular Amusements, Sports, Pastimes, Ceremonies, Manners, Customs, and Events, Incident to Each of the Three Hundred and Sixty-Five Days, in Past and Present Times; Forming a Complete History of the Year, Months, & Seasons, and a Perpetual Key to the Almanack; Including Accounts of the Weather, Rules for Health and Conduct, Remarkable and Important Anecdotes, Facts, and Notices, in Chronology, Antiquities, Topography, Biography, Natural History, Art, Science, and General Literature; Derived from the Most Authentic Sources, and Valuable Original Communications, with Poetical Elucidations, for Daily Use and Diversion*. Introduction by Leslie Shepard. 2 vols. 1827. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. Vol. 1, 1720 pp.; vol. 2, 1711 pp. Illustrated. Indexes.

Each volume presents a different collection of miscellany on holy days, festivals, and anniversaries from January 1 through December 31. Indexes of general subjects, Christian saints, poetry, flowers and plants, and engravings are found in both volumes. Bibliography of works by William Hone.

- ◆ Humphrey, Grace. *Stories of the World’s Holidays*. 1924. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 335 pp. Index.

Twenty stories for young readers describing the origins of commemorated historical events in the United States, England, France, Italy, China, Japan, Poland, Ireland, Czechoslovakia, and South America, arranged in chronological order. Suggested reading list. [Cited in the text as *StoryWrldHol-1924*]

- ◆ Ickis, Marguerite. *The Book of Festivals and Holidays the World Over*. Drawings by Richard E. Howard. New York: Dodd, Mead & Co., 1970. 164 pp. Index.

◆ Indicates a book cited in the main text

A selection of "holidays and festivals that are current and give promise of continuing indefinitely," twelve chapters in chronological order cover customs and legends associated with New Year's, Epiphany, Lent, Holy Week, Easter, Advent, and Christmas, as well as more than 80 winter, spring, summer, and fall festivals in nearly 50 countries. [Cited in the text as *BkFestHolWrld-1970*]

- ◆ Ingpen, Robert, and Philip Wilkinson. *A Celebration of Customs & Rituals of the World*. New York: Facts on File, 1996. 224 pp. Illustrated. Bibliography. Index.

The first part of the book discusses calendar customs around the world in chronological order by month. Subsequent sections describe life-cycle ceremonies, agricultural customs, social and worship rituals, and art. [Cited in the text as *CelebCustRitWrld-1996*]

- ◆ James, E. O. *Seasonal Feasts and Festivals*. 1961. Reprint. Detroit, MI: Omnigraphics, Inc., 1993. 336 pp. Bibliography. Index.

Covers more than 100 season-based rituals, dances, plays, and festivals of the Paleolithic era, vegetation cults, Egypt, Mesopotamia, Palestine, Hebrew, Asia Minor and Greece, Rome, Christianity, and medieval to eighteenth-century Europe. Examines Egyptian, Babylonian, Greek, Roman, Julian, and Christian calendars. [Cited in the text as *SeasFeast-1961*]

- ◆ Kindersley, Barnabas, and Annabel Kindersley. *Celebrations! Festivals, Carnivals, and Feast Days from around the World (Children Just Like Me)*. New York: DK Publishing, 1997. 64 pp. Illustrated. Index.

This husband (photographer) and wife (author) traveled around the world collecting photos and stories from children about festivals. Published in association with the United Nations Children's Fund (UNICEF). For young readers. [Cited in the text as *CelebFestCarnFeast-1997*]

- ◆ Leach, Maria, ed. *Folk & Wagnalls Standard Dictionary of Folklore, Mythology & Legend*. New York: Harper & Row, 1984. 1236 pp. Index.

This first one-volume edition contains "a representative sampling," contributions from 34 anthropologists and folklorists of more than 4,500 entries on animals, minerals, vegetables and objects, rituals, festivals and practices, songs, legends and games, and gods, monsters and other entities associated with the folklore and mythology of over 2,000 cultures, peoples, and countries and other geographical regions in the world. More than 50 longer essays surveying the folklore of various cultures and folkloric methodologies, themes and elements conclude with bibliographies. In addition, sources are occasionally inserted throughout in individual entries. [Cited in the text as *DictFolkMyth-1984*]

- Long, Kim. *The Almanac of Anniversaries*. Santa Barbara, CA: ABC-CLIO, 1992. 270 pp. Bibliography. Index.

Timeline-like structure provides 25th, 50th, ... 500th anniversaries relating to notable events and people that will take place between 1993 and 2001. Within each year, anniversaries are given chronologically. Calendar Locator chart provides cross-reference of years and milestones.

- ◆ McFarland, Jeanne. *Festivals*. Morristown, NJ: Silver Burdett Company, 1981. 46 pp. Illustrated. Bibliography. Glossary. Index.

Brief discussion of some major ancient and modern festivals and holidays throughout the world for younger readers. [Cited in the text as *Festivals-1981*]

- ◆ Merin, Jennifer, with Elizabeth B. Burdick. *International Directory of Theatre, Dance, and Folklore Festivals*. Westport, CT: Greenwood Press, 1979. 480 pp. Bibliography. Appendix.

More than 850 festivals involving theater, dance or folklore in over 50 countries are covered. The United States is not included. Entries are organized by country and often contain mailing addresses, phone numbers, contact names, and dates of occurrence. Length of festival description varies from a few lines to a few paragraphs. Festival entries are followed by a country-by-country chronological listing of festivals, bibliography, an appendix listing the number of festivals in each country, and index of festivals by festival name. [Cited in the text as *IntlThFolk-1979*]

- Nickerson, Betty. *Celebrate the Sun: A Heritage of Festivals Interpreted through the Art of Children from Many Lands*. New York: J. B. Lippincott Company, 1969. 128 pp. Illustrated. Bibliography. Index.

Covers more than 30 holidays worldwide, as well as provides descriptions of such events as spring festivals, weddings, parades, processions, fairs, circuses, and side shows—all accompanied by over 40 paintings by children around the world.

- ◆ Shemanski, Frances. *A Guide to World Fairs and Festivals*. Westport, CT: Greenwood Press, 1985. 309 pp. Appendix. Index.

Following the format of *A Guide to Fairs and Festivals in the United States* by the same author, this volume includes entries on more than 280 fairs and festivals held in 75 countries. A country-by-country chronological listing of festivals follows the main text. Appendix lists festivals by type. [Cited in the text as *GdWrldFest-1985*]

- ◆ Spicer, Dorothy Gladys. *Book of Festivals*. Foreword by John H. Finley. 1937. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 429 pp. Appendix. Bibliography. Index of festivals.

The main part of the book is broken down into 35 chapters, each covering an ethnic or major religious (Hindu, Jew, and Muslim or Mohammedan) group or nationality. Groups were chosen on the basis of their representation in the United States. Geographic areas covered include Asia, eastern and western Europe, India, the Middle East, and the United States. Within each chapter, holidays and festivals are listed and described in chronological order. Part II of the book is devoted to discussions of the Armenian, Chinese, Gregorian, Hindu, Jewish, Julian, and Mohammedan calendars. Topics include rate of variation between the Julian and Gregorian calendars, dates of Easter computed between 1938 and 1950, and dates of major Jewish holidays computed between 1936 and 1951. The appendix is a glossary of religious and festival terms. The bibliography, with notes, organizes sources by ethnic group or nationality. [Cited in the text as *BkFest-1937*]

- Spielgelman, Judith. *UNICEF's Festival Book*. Illustrated by Audrey Preissler. New York: U.S. Committee for UNICEF, 1966. 26 pp.

For young readers. Presents New Year (Enkutatash) in Ethiopia, Divali in India, Now-ruz (Nawruz) in Iran, Hanukkah in Israel, Doll Festival (Hina Matsuri) in Japan, Posadas in Mexico, Sinterklaas (St. Nicholas's Day) in the Netherlands, end of Ramadan (Id al-Fitr) in Pakistan, Easter in Poland, Lucia Day (St. Lucy's Day) in Sweden, Songkran in Thailand, and Halloween in Canada and the United States.

- ◆ Stoll, Dennis Gray. *Music Festivals of the World: A Guide to Leading Festivals of Music, Opera and Ballet*. London: Pergamon Press, Ltd., 1963. 310 pp. Illustrated.

Describes more than 50 music festivals in over 20 countries that run for at least eight days, feature performers known around the world, and show signs of continuing indefinitely. Book is orga-

nized into thematic chapters containing essays discussing each event's special features and background and addresses for obtaining tickets. Index of festivals. [Cited in the text as *MusFestWrld-1963*]

- ◆ Trawicky, Bernard. *Anniversaries and Holidays*. Fifth edition. Chicago: American Library Association, 2000. 311 pp. Bibliography. Index.

Organized chronologically, this book offers more than 3,000 short entries on religious and civic holidays and anniversaries marking notable people and events. The first and longest part of the book covers fixed days according to the Gregorian calendar. Months begin with an introductory note covering how the month was named, notable historical events or festivals occurring in the month, and flowers and birthstones associated with it. Entries are grouped together under each date by "Holy Days and Feast Days," "Holidays and Civic Days," and "Anniversaries and Special Events Days." Movable days are listed in the second part of the book and are organized by the Christian, Jewish, Islamic, and Chinese calendars. The annotated bibliography describes more than 400 books and web sites related to primarily U.S. holidays and anniversaries and is broken down by subject. [Cited in the text as *AnnioHol-2000*]

- ◆ Van Straalen, Alice. *Book of Holidays around the World*. New York: E. P. Dutton, 1986. Illustrated. Appendices. Index.

Brief datebook-style entries provide at least one observance or anniversary for each day of the year. Photographs and reproductions of literary illustrations and artwork punctuate nearly every page. Appendices offer brief descriptions of Buddhist, Chinese, Christian, Hindu, Islamic, and Jewish calendars, followed by alphabetical listing of movable festivals and holidays. [Cited in the text as *BkHolWrld-1986*]

Walsh, William S. *Curiosities of Popular Customs and of Rites, Ceremonies, Observances, and Miscellaneous Antiquities*. 1914. Reprint. Detroit, MI: Gale Research Company, 1966. 1018 pp. Illustrated.

Dictionary-style coverage of Christian, Jewish, Islamic, Buddhist, Japanese, Chinese, Hindu, ancient, and secular holidays and feasts including entries on people, places, customs, and relics associated with them. Also contains entries on birthdays, the months, and various calendars.

Webster, Hutton. *Rest Days; The Christian Sunday, the Jewish Sabbath, and Their Historical and Anthropological Prototypes*. 1916. Reprint. Detroit, MI: Omnigraphics, Inc., 1992. 325 pp. Index.

The standard work on the origin of holy days and their religious and sociological development. Among topics covered are the tabooed days at critical epochs, the holy days, lunar superstitions and festivals, lunar calendars and the week, market days, unlucky days, the Babylonian "evil days," and the Shabbatum.

### Calendars and Time-Reckoning Systems

Achelis, Elisabeth. *The Calendar for Everybody*. 1943. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 141 pp. Index.

Traces the calendar from its beginning, relating little-known facts about our present calendar and proposes a new calendar system and presents advantages to be gained by using it. Discusses the earth's time, the Egyptian, Julian, Gregorian, and world calendars.

Asimov, Isaac. *The Clock We Live On*. Revised edition. Illustrated by John Bradford. New York: Abelard-Schuman, 1965. 172 pp. Diagrams. Index.

The scientist-science fiction writer explains the solar and lunar systems by which humans have learned to tell time. Surveys devices for keeping time, from ancient to modern clocks and calendars. Discussion of solar, lunar, Egyptian, Hebrew, Christian, Julian, Gregorian, and French Revolutionary calendars, and chronological eras.

Aveni, Anthony F. *Empires of Time: Calendars, Clocks, and Cultures*. New York: Kodansha International, 1995. 371 pp. Illustrated. Index.

A far-reaching examination of concepts of time and calendar systems across cultures and throughout history. Discusses historical development and workings of various calendar and time-reckoning schemes, pointing out their contribution to cultural systems as well as illustrating the connection between political power and control over the calendar. Explores the evidence for the earliest known calendar systems, including Neolithic time-reckoning systems, calendar systems of the ancient Greeks, and the Stonehenge controversy. Detailed coverage of the Western (Gregorian), Mayan, Aztec, Incan, and Chinese calendars, as well as discussion of the calendar systems of two tribal groups, the Nuer of East Africa, and the Trobriand Islanders of the Pacific.

Coleman, Lesley. *A Book of Time*. Camden, NJ: Thomas Nelson, Inc., 1971. 144 pp. Illustrated. Bibliography. Index.

Survey of Sumerian, Babylonian, Muslim, Christian, Jewish, Egyptian, Roman, Julian, Gregorian, and French Revolutionary calendars and the proposed World Calendar. Includes discussion of timepieces, clockmakers, navigation, and some theories and literature dealing with time.

Couzens, Reginald C. *The Stories of the Months and Days*. 1923. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 160 pp. Illustrated.

Explains how the months and days were named, telling stories about the Greek, Roman, Anglo and Saxon gods, goddesses, and emperors with whom they are associated.

Irwin, Keith Gordon. *The 365 Days*. Illustrated by Guy Fleming. New York: Thomas Y. Crowell Company, 1963. 182 pp. Maps. Index.

Discusses solar, lunar, and astronomical cycles, ancient calendars of Egypt, Babylon, Chaldea, Rome, and the Mayas. Traces origins and development from the Julian to the Gregorian calendars. Note on various calendars proposed in recent history. Section on dating the observance of Easter and Christmas. Discussion of carbon-dating and tree rings.

Krythe, Maymie R. *All About the Months*. New York: Harper & Row, Publishers, 1966. 222 pp. Bibliography. Index.

Discussion, in chronological order, of how each month was named, anniversaries occurring within each month, lore and literature associated with the month, mention of ancient holidays and festivals, and each month's gem and flower.

O'Neil, W. M. *Time and the Calendars*. Sydney, Australia: Sydney University Press, 1975. 138 pp. Appendix. Bibliography. Index.

Examines Egyptian, Roman, Babylonian, Indian, Chinese, Meso-American, and Gregorian calendars, and the day, week, month, and year. Appendix gives names of the days in various languages.

Parise, Frank, ed. *The Book of Calendars*. New York: Facts on File, Inc., 1982. 387 pp. Index.

Summarizes the history and organization of the Babylonian, Macedonian, Hebrew, Seleucid, Olympiad, Roman, Armenian, Is-

◆ Indicates a book cited in the main text

lamic, Fasli, Zoroastrian, Yezdezred, Jelali, Egyptian, Coptic, Ethiopian, Iranian, Afghanistan, Akbar, Fasli Deccan, Parasuram, Burmese and Arakanse, Chinese, Tibetan, Mayan, Julian, Gregorian, and Christian eras and calendars. Tables throughout convert the various ancient and other calendars to Julian or Gregorian dates or years. Dates of Easter provided from the year 1 through 1999. Calendar of Christian saints. Explanations of the French Revolutionary calendar and the Soviet calendar. Table depicts dates various regions in Europe celebrated New Year's Day.

Richard, E. G. *Mapping Time: The Calendar and Its History*. Oxford: Oxford University Press, 1998. 438 pp. Illustrated. Tables. Glossary. Bibliography. Index.

Parts I and II present a history of calendar systems from ancient times, including Babylonian and Near Eastern, Egyptian, Chinese and east Asian, Indian, Mayan and Aztec, Greek, Celtic, Teutonic, Icelandic, Roman and Julian, Jewish, Islamic and Baha'i, Gregorian, and French Republican calendars. Part III provides mathematical formulas for calendar conversions. Part IV contains essays giving brief history of Easter and its dating.

Tannenbaum, Beulah, and Myra Stillman. *Understanding Time: The Science of Clocks and Calendars*. Illustrated by William D. Hayes. New York: Whittlesey House, 1958. 143 pp. Index.

Explanation for young readers of time and clocks, calendars, and other measuring systems used throughout history. Each chapter includes suggested experiments.

### Festival Organization

Goldblatt, Joe Jeff. *Special Events: The Art and Science of Celebration*. Foreword by Linda Faulkner, Social Secretary to the White House during the Reagan Administration. New York: Van Nostrand Reinhold, 1990. 386 pp. Illustrated. Appendices. References. Glossary. Index.

Guide to the special events industry, including social, retail, corporate and government events, meetings, and conventions. Provides techniques for budgeting, planning, and creating events such as theme parties, awards ceremonies, holidays, fairs, festivals, sporting events, and more. Appendices list related books and organizations and provide the text of the Flag Code.

Wilson, Joe, and Lee Udall. *Folk Festivals: A Handbook for Organization and Management*. Knoxville, TN: The University of Tennessee Press, 1982. 278 pp. Illustrations. Tables. Bibliography. Index.

Guide for folklore festival organizers covering such topics as administration, programming concepts, planning, publicity, and production. Part Two describes three folk festivals produced in the United States (Tucson Meet Yourself Festival, Mississippi Valley Folk Festival, and Open Fiddlers' Contest), including an interview with a festival performer and samples of media releases and public service announcements.

### Philosophy, Theory, and Analysis of Festivity

Browne, Ray B., and Michael T. Marsden, eds. *The Cultures of Celebrations*. Bowling Green, OH: Bowling Green State University Popular Press, 1994. 244 pp.

Collection of 15 case studies from scholars working in areas relating to popular culture studies. Essays analyze various celebrations and forms of entertainment, including Shi'ite rituals, folk festivals in Australia, Lord Mayor's Procession, Columbus celebrations from the 18th to the 20th centuries, and seasonal festivals in Manitoba.

Cantwell, Robert. *Ethnomimesis: Folklife and the Representation of Culture*. Chapel Hill, NC: The University of North Carolina Press, 1993. 323 pp. Notes. Bibliography. Index.

Describes the Festival of American Folklife, held annually on the Mall in Washington, D.C., and discusses it as a cultural artifact that can yield insights on "festivity, identity, and memory."

Cox, Harvey. *The Feast of Fools: A Theological Essay on Festivity and Fantasy*. Cambridge, MA: Harvard University Press, 1969. 204 pp. Appendix. Notes. Index.

Adapted from the William Belden Noble Lectures given by the author in 1968 at Harvard University. Theological examination of spiritual aspects of festivity and fantasy as practiced in Western cultures. Uses the medieval Feast of Fools and its eventual disappearance as a symbol for thesis that Western civilization needs a rebirth of "the spirit represented by the Feast of Fools."

Falassi, Alessandro, ed. *Time Out of Time: Essays on the Festival*. Albuquerque, NM: University of New Mexico Press, 1987. 311 pp.

Collection of essays by Goethe, Hemingway and Aldous Huxley, and Victor Turner, Vladimir Propp, and other folklorists describing and analyzing festivals celebrated in Europe, North and South America, Africa, Asia, and Oceania such as the Palio at Siena, the Roman Carnival, bullfighting, Olojo Festival, Carnival at Rio de Janeiro, the Holy Ghost Festival in the Azores, and more.

Handelman, Don. *Models and Mirrors: Towards an Anthropology of Public Events*. Cambridge, England: Cambridge University Press, 1990. Figures. Notes. Bibliography. Index.

Analyses of such festivals as the Palio of Siena, Christmas mumming in Newfoundland, observance of Jewish and state holidays in Israel and in Israeli kindergartens, and katchina dancers as well as other forms of public ritual play.

MacAloon, John J., ed. *Rite, Drama, Festival, Spectacle: Rehearsals Toward a Theory of Cultural Performance*. Philadelphia, PA: Institute for the Study of Human Issues, Inc., 1984. 280 pp. Notes.

Papers from 10 scholars in the humanities delivered at the 76th Burg Wartenstein Symposium, sponsored by the Wenner-Gren Foundation for Anthropological Research. Academic essays concerned with various cultural and performative implications of festival and ritual in literature and in actuality: "Liminality and the Performative Genres," Victor Turner; "Charivari, Honor, and the Community in Seventeenth-Century Lyon and Geneva," Natalie Zemon Davis; "'Rough Music' in The Duchess of Malfi: Webster's Dance of Madmen and Charivari Tradition," Frank W. Wadsworth; "Borges's 'Immortal': Metaritual, Metaliterature, Metaperformance," Sophia S. Morgan; "Arrange Me into Disorder: Fragments and Reflections on Ritual Clowning," Barbara A. Babcock; "The Diviner and the Detective," Hilda Kuper; "A Death in Due Time: Construction of Self and Culture in Ritual Drama," Barbara G. Myerhoff; "The Ritual Process and the Problem of Reflexivity in Sinhalese Demon Exorcisms," Bruce Kapferer; "Carnival in Multiple Planes," Roberto Da Matta; and "Olympic Games and the Theory of Spectacle in Modern Societies," John J. MacAloon.

Pieper, Josef. *In Tune with the World: A Theory of Festivity*. Translated by Richard and Clara Winston. New York: Harcourt, Brace & World, Inc., 1965. 81 pp.

Philosophical essay discusses what festivity means from a predominantly Western and Christian orientation. Includes consideration of festivity in relation to art, labor, and modern commercialization of history.

◆ Indicates a book cited in the main text

Thompson, E. P. *Customs in Common: Studies in Traditional Popular Culture*. New York: The New Press, 1993. 547 pp. Illustrated. Index.

Scholarly study of English working-class culture in the 18th and early 19th centuries. Includes examination of the historical contexts of such events as beating the bounds, the Horn Fair, and others.

Turner, Victor, ed. *Celebration: Studies in Festivity and Ritual*. Washington, DC: Smithsonian Institution Press, 1982. 318 pp. Illustrated.

This companion volume to the Smithsonian Institution's exhibition of celebratory objects is a collection of essays exploring such topics as objects used in festivals, celebrations as rites of passage, and political, economic and religious festivals. Events included within the discussions are Juneteenth, Penitentes, Trinidad Carnival, Incwala, Juggernaut (Rath Yatra), Dragon Boat Festival in China, Rama festivals in India, German-American Passion Plays in the United States, and more.

### Teaching Aids

Bauer, Caroline Feller. *Celebrations: Read-Aloud Holiday and Theme Book Programs*. Drawings by Lynn Gates Bredeson. New York: H. W. Wilson Company, 1985. 301 pp. Index.

Education specialist offers 16 theme book programs dealing with holidays and such invented celebrations as National Nothing Day and Pigmania for teachers and other professionals working with primarily middle-grade children. Each program includes some prose and poetry selections, ideas for bulletin boards, recipes, activities and jokes, and lists of related books marked for various age groups.

Dupuy, Trevor Nevitt, ed. *Holidays; Days of Significance for All Americans*. New York: Franklin Watts, Inc., 1965. 162 pp. Index.

Intended for elementary-school teachers. Brief essays from contributors to, and members of, the Historical Evaluation and Research Organization cover 27 patriotic holidays and commemorative days observed in the United States. Further reading list.

Green, Victor J. *Festivals and Saints Days: A Calendar of Festivals for School and Home*. Poole, Dorset, England: Blandford Press Ltd., 1978. 161 pp. Index.

Beginning with New Year's Day and following the calendar, the book covers more than 30 secular, Christian, Jewish, Hindu and Muslim holidays observed in Britain. Also includes Independence Day and Thanksgiving in the United States. Further reading list.

Hopkins, Lee Bennett, and Misha Arenstein. *Do You Know What Day Tomorrow Is? A Teacher's Almanac*. New York: Citation Press, 1975. Appendices.

Guide intended to integrate chronologically presented information about people, places, and events with elementary-school curriculum. Provided for each month are a brief explanation of its name, flower and birthstone, representative poem, and descriptive listings in chronological order of events in history, anniversaries associated with notable people, holidays, admission days, and other events that occur on each day of the year. Appendices include a reference bibliography for teachers and list of sources cited.

## Holidays of Major Religious Traditions

### General Works

- ◆ Bowker, John, ed. *The Oxford Dictionary of World Religions*. Oxford, England: Oxford University Press, 1997. 1111 pp. Indexes.

More than 80 contributors provide over 8,200 cross-referenced entries on major religions, movements, sects, people, texts, sacred sites, customs, festivals, and ethics. Topic index and index of Chinese headwords. [Cited in the text as *OxDictWrldRel-1997*]

- ◆ Crim, Keith, ed. *Perennial Dictionary of World Religions* (originally published as *Abingdon Dictionary of Living Religions*). San Francisco, CA: Harper & Row, 1989. 830 pp. Illustrations. Maps. Charts.

One hundred sixty-one scholars contributed more than 1,600 entries on the world's major living systems of faith: deities, saints and other holy figures, religious sites, art and architecture, movements, sects and societies, authors and texts, creeds, prayers, mantras, and spiritual practices. Some bibliography provided throughout in individual entries. Long survey article on each major religion. Good cross-referencing. Guide to abbreviations and pronunciation table. Listing of key entries pertaining to major religions. [Cited in the text as *DictWrldRel-1989*]

- ◆ Eliade, Mircea, ed. *The Encyclopedia of Religion*. New York: Macmillan, 1987. 16 vols. About 8,000 pp. Index in Volume 16.

A comprehensive collection of articles by leading scholars and religious figures touching on all aspects of religion. Reflects the significant increase in knowledge and changing interpretive frameworks which have marked the study of religion in the last 60 years. Treats religious ideologies and practices, as well as sociological aspects of religions from Paleolithic times to the present. Generates broad view of topics through composite entries joining several articles under a common heading. Articles list works cited and give suggestions for further reading. Ample coverage of non-Western religions. Extensively cross-referenced. [Cited in the text as *EncyRel-1987*]

- ◆ Gross, Ernie. *This Day in Religion*. New York: Neal-Schuman Publishers, Inc., 1990. 294 pp. Bibliography. Glossary. Index.

Offers a day-by-day listing of significant events in the world of religion from biblical times to the present. Focuses on Christianity, but some coverage of Judaism and Eastern religions. Includes saints' days, the birth or death of religious leaders or notable figures in the world of religion, appointments, canonizations, feast days, founding dates of organizations and associations, and other important events. [Cited in the text as *DayRel-1990*]

- ◆ Harper, Howard V. *Days and Customs of All Faiths*. 1957. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 399 pp. Index.

Part One contains more than 300 entries in chronological order that cover Roman, Jewish, and Christian religious festivals, saints' days and major secular holidays observed, especially in the United States. Part Two consists of chapters covering Jewish customs, major Christian holiday customs, including New Year's, words and expressions associated with various lore, and wedding customs. [Cited in the text as *DaysCustFaith-1957*]

Hinnells, John R., ed. *The Penguin Dictionary of Religions*. Harmondsworth, Middlesex, England: Penguin Books, 1984. 550 pp. Maps. Bibliography. Indexes.

◆ Indicates a book cited in the main text

More than 1,000 entries contributed by 29 scholars cover deities, beliefs, people, places, texts, institutions, practices, rituals, and festivals associated with the world's religions, past and present. List of contents by subject area and contributor. Maps of Europe, ancient Near East and west Asia, Africa, the Indian sub-continent, Southeast Asia, Japan, China, Southwest Pacific and Australasia, North America, Mesoamerica, and Latin America. Substantial bibliography by subject area, cross-referenced with the entries. Synoptic index. General index.

- ◆ Bellenir, Karen. *Religious Holidays and Calendars: An Encyclopedic Handbook*. Foreword by Martin E. Marty. Third edition. Detroit, MI: Omnigraphics, Inc., 2004. 406 pp. Illustrated. Appendices. Bibliography. Indexes.

This third edition contains more than 100 new entries and is organized into three sections. Part One consists of chapters explaining the history of calendars around the world: Babylonian, Greek, Jewish, Indian, Chinese, Egyptian, Mayan and Aztec, Islamic, Roman, Julian, Gregorian, British, Teutonic, Icelandic, and modern calendar reform movements. Part Two consists of chapters on 17 religious groups. Each chapter provides background of the religion, overview of the religion's calendar, and descriptions of the religion's holidays. Listing of Internet resources. Appendices include: contact information and web sites for sources and organizations offering more information, a bibliography arranged by topic, and a five-year chronological list of holidays. Holiday Index, Calendar Index, and Master Index. [Cited in the text as *RelHolCal-2004*]

- Magida, Arthur J., ed. *How to Be a Perfect Stranger: A Guide to Etiquette in Other People's Religious Ceremonies*. Woodstock, VT: Jewish Lights Publishing, 1996. 417 pp. Glossary.

Provides an overview of the content of and the expected dress and behavior at the services of 20 religious and denominational groups. Covers the Assemblies of God, Baptist, Buddhist, Christian Scientist, Disciples of Christ, Episcopalian, Greek Orthodox, Hindu, Islamic, Jehovah's Witnesses, Jewish, Lutheran, Methodist, Mormon, Presbyterian, Quaker, Catholic, Seventh-day Adventist, and United Church of Christ ceremonies. Lists each group's major religious holidays and their significance. Reviews the calendar systems of the major religions, and furnishes a calendar listing of their holidays for the years 1996 to 1998.

- Parrinder, Geoffrey. *A Dictionary of Non-Christian Religions*. Philadelphia, PA: The Westminster Press, 1971. 320 pp. Illustrated.

More than 2,400 entries provide A to Z coverage of people, deities, rites, locations, festivals, texts, philosophies, etc., associated with ancient and living non-Christian religions, including various African religions, Aztec, Baha'i, Buddhism, Confucianism, Hinduism, Islam, Jainism, Judaism, Maori religion, Native American religions, Shinto, Sikhism, Taoism, Theosophy, Yoruba, Zoroastrianism, religions of ancient Rome, Greece, Babylon, and of the Celts, Egyptians, Incans, Mayans, Scandinavians, and others. Cross-referencing. Lists of Egyptian, Chinese, and Islamic dates and dynasties. Further reading list.

- ◆ Pike, Royston. *Round the Year with the World's Religions*. 1950. Reprint. Detroit, MI: Omnigraphics, Inc., 1993. 208 pp. Illustrated. Index.

Chronologically arranged chapters covering customs, legends, and stories behind religious observances in ancient Rome and Greece, Europe, India, Tibet, China, Japan, and Ceylon (Sri Lanka), and among ancient Romans, Greeks and Egyptians, Jews, Christians, Hindus, Jains, Muslims, Buddhists, Incans, and Aztecs. [Cited in the text as *RoundYr-1950*]

## African

- King, Noel Q. *Religions of Africa: A Pilgrimage into Traditional Religions*. New York: Harper & Row, Publishers, 1970. 116 pp. Glossary. Index.

Discusses Ashanti, Yoruba, and others' religious festivals, ceremonies, and customs, such as the Egungun Festival and ceremonies for Yoruba deities, as well as birth, initiation, marriage, and death customs among various African ethnic groups. Notes on pronunciation. Good further reading list, including many works in English.

- Lawson, E. Thomas. *Religions of Africa: Traditions in Transformation*. Religious Traditions of the World Series. San Francisco, CA: Harper & Row, 1984. 106 pp. Illustrated. Glossary. Notes.

Surveys history and religious traditions of the Zulu and Yoruba peoples. Covers customs, legends, and ceremonies associated with birth, puberty, marriage, and death. Festivals described include the Zulu (or Shembe) Festival, New Year's, and the New Yam Festival. Further reading list.

- Murphy, Joseph M. *Working the Spirit: Ceremonies of the African Diaspora*. Boston, MA: Beacon Press, 1994. 263 pp. Notes. Glossary. Bibliography. Index.

Describes history, significance, and performance of religious ceremonies, practices, music, and dances observed through Voodoo in Haiti, Candomblé in Brazil, Santería in Cuba and among Cuban Americans, Revival Zion in Jamaica, and "the Black Church" in the United States, in attempt to show how all are connected to a common spiritual foundation.

## Baha'i

- ◆ Smith, Peter. *A Concise Encyclopedia of the Baha'i Faith*. Oxford: OneWorld, 2000. 396 pp. Illustrated. Maps. Chronology. Bibliography. Index.

More than 600 entries introduce people, history, places, sacred texts, beliefs, and tenets of the faith. Cross references. [Cited in the text as *ConEncyBahai-2000*]

- Gaver, Jessyca Russell. *The Baha'i Faith: Dawn of a New Day*. New York: Hawthorn Books, Inc., 1967. 223 pp. Index.

Surveys the development of the Baha'i faith and its major prophets, beliefs, and laws and obligations. Discussion of observance of the Nineteen-Day Feast, New Year (Nawruz), and the Ridvan Festival.

## Buddhism

- ◆ Bechert, Heinz, and Richard Gombrich, eds. *The World of Buddhism: Buddhist Monks and Nuns in Society and Culture*. London: Thames and Hudson, 1984. 308 pp. Illustrated. Glossary. Bibliography. Index.

Covers the spread of Buddhism and describes tenets and practices. [Cited in the text as *WrldBuddhism-1984*]

- Snelling, John. *Buddhist Festivals*. Holidays and Festivals Series. Vero Beach, FL: Rourke Enterprises, Inc., 1987. 48 pp. Illustrated. Maps. Glossary. Index.

For young readers. Provides historical background on Buddha and discusses Buddhist festivals in Thailand, Sri Lanka, Tibet, and Japan, as well as brief notes on Buddhist observances in Asia, the United States, and Britain. Further reading list.

◆ Indicates a book cited in the main text



## Christianity

Attwater, Donald. *The Penguin Dictionary of Saints*. Second edition revised and updated by Catherine Rachel John. London: Penguin Books, 1983. 352 pp. Bibliography. Glossary.

Covers, in alphabetical order, more than 750 saints. Scope is international. Includes obscure and early, as well as more popular and recent saints. List of emblems associated with saints. Chronological list of feast days.

Bentley, James. *A Calendar of Saints: The Lives of the Principal Saints of the Christian Year*. New York: Facts on File Publications, 1986. 256 pp. Illustrated. Index.

Brief biographies of more than 300 saints are provided. Inspirational quotes from saints preface each month and also appear throughout. Richly illustrated, over 300 paintings are reproduced.

- ◆ Brewster, H. Pomeroy. *Saints and Festivals of the Christian Church*. 1904. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 558 pp. Index.

Much of the book originally appeared as a series of articles published in the *Union and Advertiser* in Rochester, New York, which the author subsequently revised, adding more material to be published in the form reprinted in 1990. A yearbook of sorts of the Christian calendar, entries are arranged in chronological order, beginning with Advent. At least one saint or church feast is discussed for nearly every day of the year. Chronological list of the bishops and popes of the Christian church since St. Peter. Alphabetical list of canonized saints and others. General Index. [Cited in the text as *SaintFestCh-1904*]

Cowie, L. W., and John Selwyn Gummer. *The Christian Calendar: A Complete Guide to the Seasons of the Christian Year Telling the Story of Christ and the Saints from Advent to Pentecost*. Springfield, MA: G & C Merriam Company, Publishers, 1974. 256 pp. Illustrated. Index.

Introduction gives historical background on the development of the Christian calendar. Part one discusses each Christian holiday and Sunday of the liturgical year, from Advent to the 24th Sunday after Pentecost, discussing the scripture and/or festival associated with each day covered. Part two provides entries, in chronological order, on saints' days and feasts for every day of the Gregorian year. List of patron saints, in alphabetical order by saint. Glossarial index.

Denis-Boulet, Noële M. *The Christian Calendar*. Vol. 113 of the *Twentieth-Century Encyclopedia of Catholicism*. Translated by P. Hepburne-Scott. New York: Hawthorn Books, 1960. 126 pp. Bibliography.

Provides historical background on how the Christian calendar evolved from earlier calendars. Discussion of the observance of Sunday, Easter, and other feasts. History of martyrologies. Calendar reforms through history and contemporary reform proposal of a world calendar.

- ◆ Farmer, David Hugh. *The Oxford Dictionary of Saints*. Second edition. Oxford, England: Oxford University Press, 1987. 478 pp. Appendices.

Covers, in alphabetical order, more than 1,000 saints venerated in the Christian church—mainly in Great Britain, but this edition also includes some Greek and Russian saints from Eastern Orthodoxy. Bibliographical sources conclude the entries. Appendices

include a list of English people who have been candidates for canonization and are associated with a popular cult, a list of patronages of saints, iconographical emblems of saints, places in Great Britain and Ireland associated with saints, and a calendar of feast days for saints. [Cited in the text as *OxDictSaints-1987*]

Gwynne, Rev. Walker. *The Christian Year: Its Purpose and Its History*. 1917. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 143 pp. Appendix. Index.

Beginning chapters address the purpose and development of the Christian liturgical year. Discussion of Jewish holidays, as well as early Christians' observance of Jewish feasts and transformation of these into Christian feasts. Church calendar is explained, along with technical terms associated with it. History and description of observances of holidays and saints' days. Appendix includes liturgical colors and questions for review or examination.

Hamilton, Mary. *Greek Saints and Their Festivals*. London: William Blackwood and Sons, 1910. 211 pp. Index.

Describes the observance of saints' days and other religious, as well as a few secular, holidays as celebrated in Greece, by the Greek Orthodox Church, and in Italy, Sicily, and Sardinia.

Holweck, Frederick George. *A Biographical Dictionary of the Saints, with a General Introduction on Hagiology*. 1924. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 1053 pp.

Covers thousands of saints—all those venerated in any Christian church, including those not officially canonized but with popular cult following. Brief bibliographical notices.

- ◆ Metford, J.C.J. *The Christian Year*. London: Thames and Hudson, 1991. 144 pp. Notes. Glossary. Bibliography. Index.

Explanation of the Christian liturgical year and its feasts, fasts, and other special days. [Cited in the text as *ChristYr-1991*]

Monks, James L. *Great Catholic Festivals*. Great Religious Festivals Series. New York: Henry Schuman, 1951. 110 pp. Illustrated. Index.

Discusses origins and Catholic observance of Christmas, Epiphany, Easter, Pentecost, Corpus Christi, and Assumption.

Rodgers, Edith Cooperrider. *Discussion of Holidays in the Later Middle Ages*. New York: Columbia University Press, 1940. Reprinted by AMS Press, 1967. 147 pp. Bibliography. Index.

Examines holy days observed (or not observed), the Church's position on feasts, rules of observance, and nature of actual observance of religious holidays between 1200 and the Reformation.

Secretariat, Bishops' Committee on the Liturgy, National Conference of Catholic Bishops [Gurrieri, John A.]. *Holy Days in the United States*. Washington, DC: United States Catholic Conference, 1984. 100 pp. Notes.

Description of history, meaning, and liturgical and popular observance of the six holy days of obligation, as well as saints' days, with discussion of American saints, and other special days for Roman Catholics in the United States. Questions for discussion and suggested reading list conclude each chapter.

- ◆ Urlin, Ethel L. *Festivals, Holy Days, and Saints' Days: A Study in Origins and Survivals in Church Ceremonies & Secular Customs*. 1915. Reprint. Detroit, MI: Omnigraphics, Inc., 1992. 272 pp. Illustrated. Bibliography. Index.

Entries cover, in chronological order, major Christian festivals and saints' days in England and Europe. Some mention of ancient Roman and Greek festivals where they figure in the origins of current Christian feasts. Listing of liturgical colors and the festivals during which they are worn by clergy. English calendar of Christian festivals and saints' days. [Cited in the text as *Fest-SaintDays-1915*]

Walsh, Michael, ed. *Butler's Lives of the Saints*. Concise edition. Foreword by Cardinal Basil Hume. San Francisco, CA: Harper & Row, Publishers, 1985. Index.

Abridgement of the four-volume *Lives of the Saints, or The Lives of the Fathers, Martyrs and other Principal Saints: Compiled from Original Monuments and other authentick records: Illustrated with the Remarks of judicious modern critics and historians*, by Alban Butler, originally published in London between 1756 and 1759. The original contained nearly 1,500 entries. Later editions expanded to include 2,500. This edition provides biographical sketches and legends associated with one saint for each day of the year, in chronological order. List of patron saints.

Weiser, Francis X. *Handbook of Christian Feasts and Customs: The Year of the Lord in Liturgy and Folklore*. New York: Harcourt, Brace & World, Inc., 1958. 366 pp. Glossary. Index.

Part I discusses Christian significance of Sunday and other days of the week, ember days, and rogation days. Part II is organized according to the Christian calendar and presents descriptions of major Christian feasts. Part III deals with the veneration of saints and Mary and provides some background on a few of the most popular saints.

## Hinduism

Gupte, Rai Bahadur B. A. *Hindu Holidays and Ceremonials with Dissertations on Origin, Folklore and Symbols*. Calcutta and Simla, India: Thacker, Spink & Co., 1919. 285 pp. Illustrated.

The main text contains dictionary-style entries on Hindu festivals, days and places of worship and ceremony, and mythological and historical persons along with constellations associated with them. Brief glossary precedes main text with entries on animals and plants with folkloric significance.

Mitter, Swasti. *Hindu Festivals*. Holidays and Festivals Series. Vero Beach, FL: Rourke Enterprises, Inc., 1989. 48 pp. Illustrated. Glossary. Index.

Background for young readers on Hindu beliefs, history, and festivals inside and outside India. Note on the Hindu calendar and chronological table of Hindu holidays by month.

Sivananda, Sri Swami. *Hindu Fasts and Festivals*. India: The Yoga-Vedanta Forest Academy Press, 1983. 176 pp. Illustrated.

Explains religious significance and customs and observances of 27 popular Hindu festivals. Also discusses folklore surrounding eclipses and special days. Includes some Hindu prayers. Concludes with an essay on the "Philosophy of Idol Worship."

- ◆ Stutley, Margaret, and James Stutley. *Harper's Dictionary of Hinduism: Its Mythology, Folklore, Philosophy, Literature, and History*. San Francisco: Harper & Row, 1977. 372 pp. Map. Bibliography. Glossary.

Contains 2,500 entries on Hindu history, people, deities, texts, rituals, and other subjects. [Cited in the text as *DictHinduism-1977*]

- ◆ Thomas, Paul. *Hindu Religion, Customs and Manners, Describing the Customs and Manners, Religious, Social and Domestic Life, Arts and Sciences of the Hindus*. Fourth revised edition. Bombay, India: D. B. Taraporevala Sons & Co., Ltd., 1960. 161 pp. Illustrated. Glossary and Index.

Covers Hindu history and creation theories, the caste system, religious sects, beliefs and practices, philosophy, social and domestic life, superstitions, etiquette, dress and ornamentation, literature and languages, ceremonies, music, dance, the calendar and holidays, architecture, the fine arts, and courtship and love. [Cited in the text as *HinduRelCustManners-1960*]

- ◆ Underhill, M. M. *The Hindu Religious Year*. London: Oxford University Press, 1921. 194 pp. Index.

Discussion of festivals celebrated in India, including one chapter devoted to those in the state of Maharashtra. [Cited in the text as *HinduRelYr-1921*]

## Islam

- ◆ Ahsan, M. M. *Muslim Festivals*. Holidays and Festivals Series. Vero Beach, FL: Rourke Enterprises, Inc., 1987. 48 pp. Illustrated. Glossary. Index.

Presents Islamic beliefs, holidays, and rites for young readers. Note on Islamic calendar. Chronological table of Muslim holidays by Islamic month. Further reading list. [Cited in the text as *MusFest-1987*]

- ◆ Glassé, Cyril. *The Concise Encyclopedia of Islam*. Introduction by Huston Smith. San Francisco, CA: Harper & Row, 1991. 472 pp. Illustrated. Maps. Appendices. Bibliography.

More than 1,100 entries cover people, places, texts, beliefs, rituals, festivals, and practices associated with the Islamic faith and its branches. Appendices include historical synopsis of the Islamic world, maps of Mecca and description of the Hajj, schematic representation of branches of Islam, genealogical tables, and chronology. [Cited in the text as *ConEncyIslam-1991*]

Sanders, Paula. *Ritual, Politics, and the City in Fatimid Cairo*. Albany, NY: State University of New York Press, 1994. 231 pp. Maps. Notes. Bibliography. Index.

Examines court ritual practices, ceremonial processions, and such festivals as Nawruz, Ramadan, and the Festival of Breaking the Fast (Id al-Fitr) in fourth- and fifth-century Cairo in terms of social and political culture.

Trimingham, J. Spencer. *Islam in West Africa*. London: Oxford University Press, 1959. 262 pp. Map. Appendices. Glossary. Indexes.

Describes history, beliefs, practices, and observances of Muslim West Africans. Explanation of Islamic calendar, saints, social customs. Glossary-Index of Arabic and African terms. General index.

- ◆ Von Grunebaum, Gustave E. *Muhammadan Festivals*. Introduction by C. E. Bosworth. New York: Olive Branch Press, 1988. 107 pp. Illustrated. Bibliographical notes and references. Index.

Provides historical background on Islam, as well as discussion of beliefs, prayers, saints, and worship services. Festivals covered are the pilgrimage to Mecca, Ramadan, Nawruz, Muhammad's birthday (Mawlid al-Nabi), feasts of saints, and the death anniversary of Husain (Ashura). [Cited in the text as *MuhFest-1988*]

◆ Indicates a book cited in the main text

## Judaism

Cashman, Greer Fay. *Jewish Days and Holidays*. Illustrated by Alona Frankel. New York: SBS Publishing, Inc., 1979. 64 pp.

Describes for young readers the history of, and traditions and customs associated with, major Jewish holidays, including the Sabbath. Sidebars depict foods and other items used during celebrations. Concludes with quiz on matching sidebar items with appropriate holiday.

Edidin, Ben M. *Jewish Customs and Ceremonies*. Illustrated by H. Norman Tress. New York: Hebrew Publishing Company, 1941. 178 pp. Bibliography. Index and Glossary.

A companion to *Jewish Holidays and Festivals* (see below), intended as an educational supplemental text, describes everyday customs as well as those associated with holidays and other important events, such as birth, bar and bat mitzvah, marriage, burial, and worship.

Edidin, Ben M. *Jewish Holidays and Festivals*. Illustrated by Kyra Markham. 1940. Reprint. Detroit, MI: Omnigraphics, Inc., 1993. 66 pp. Bibliography. Index and Glossary.

Discusses history, significance, and customs associated with Jewish holidays and anniversaries.

Eisenberg, Azriel. *The Story of the Jewish Calendar*. Wood engravings by Elisabeth Friedlander. New York: Abelard-Schuman, 1958. 62 pp.

A short story of two teenaged boys watching for the new moon prefaces a brief history of the Jewish calendar. Explanation of Jewish holidays and names of months and Sabbaths and their significance. Glossary of Hebrew terms and place-names.

Gaster, Theodor H. *Festivals of the Jewish Year*. New York: William Sloane Associates Publishers, 1953. 308 pp. Bibliography.

Presents origins of Jewish festivals and holy days, draws comparisons to other religious and ethnic holidays, and describes evolving nature of their observance throughout history.

Goldin, Hyman E. *A Treasury of Jewish Holidays: History, Legends, Traditions*. New York: Twayne Publishers, 1952. 308 pp. Illustrated. Index.

Examines Jewish festivals, explaining their meanings, describing customs and traditional beliefs associated with them, and telling the stories of their historical origins. Calendar of Jewish festivals from 1951 to 1971.

Hacohen, Devorah, and Menahem Hacohen. *One People; The Story of the Eastern Jews: Twenty Centuries of Jewish Life in North Africa, Asia and Southeastern Europe*. Introduction by Yigal Allon. Translated by Israel I. Taslitt. New York: Sabra Books, 1969. 195 pp. Illustrated. Glossary. Bibliography.

Discusses history, folklore, beliefs and customs, ceremonies, and observance of holidays among Jews in Iraq and Kurdistan, Persia, the Caucasus, Bukhara, Morocco, Algeria, Tunisia and Jreba, Libya, Cyrenaica, Egypt, Syria, Yemen, Hadramaut, Aden, Turkey, Salonika, Bulgaria, and India.

Rockland, Mae Shafter. *The Jewish Party Book: A Contemporary Guide to Customs, Crafts, and Foods*. New York: Schocken Books, 1978. 264 pp. Illustrated. Appendix. Index.

Traditional customs, foods, and activities associated with birth, bar and bat mitzvah, marriage, reunions, housewarmings, and

holidays. Appendix provides explanation of Jewish calendar and table of holiday dates from 1978 to 2000.

Rosenau, William. *Jewish Ceremonial Institutions*. Third and revised edition. 1925. Reprint. Detroit, MI: Omnigraphics, Inc., 1992. 190 pp. Illustrated. Index.

Adapted from a series of lectures given by the author at the Oriental Seminary of the Johns Hopkins University in 1901. Origin and purpose of the synagogue and explanatory commentary on its worship services and customs. Discussion of the Jewish calendar and observance of holidays and festivals at home and at the synagogue. Practices associated with birth, marriage, bar and bat mitzvah, divorce, mourning, and related laws and practices.

Strassfeld, Michael. *The Jewish Holidays: A Guide and Commentary*. Illustrated by Betsy Platkin Teutsch. New York: Harper & Row, 1985. 248 pp. Appendices. Index.

Each of 11 chapters deals with a holiday and its specific practices in depth. Appendices on the Jewish calendar, laws pertaining to holidays, Torah reading list for the holidays, glossary of Hebrew blessings, glossary of Hebrew terms, and dates of holidays to the years 1999-2000.

Trepp, Leo. *The Complete Book of Jewish Observance: A Practical Manual for the Modern Jew*. New York: Behrman House, Inc./Simon & Schuster, 1980. 370 pp. Illustrated. Index.

Covers Jewish prayers, practices, customs, and laws in addition to festivals and fasts.

Turck, Mary. *Jewish Holidays*. New York: Crestwood House, 1990. 48 pp. Illustrated. Index.

Explanations for young readers of reasons for celebrating the holidays, ways in which they are observed, and food, blessings, and prayers associated with them. Brief further reading list.

Turner, Reuben. *Jewish Festivals*. Holidays and Festivals Series. Vero Beach, FL: Rourke Enterprises, Inc., 1987. 48 pp. Illustrated. Map. Glossary. Index.

Presents scriptural background for young readers on the Jewish feasts, along with customs and traditions, recipes and food, and activities associated with them. Sections explaining the Jewish calendar, including a calendar of festivals, and the Hebrew alphabet. Further reading list.

Wigoder, Geoffrey, ed. *The Encyclopedia of Judaism*. New York: Macmillan, 1989. 768 pp. Illustrated. Glossary. Index.

Several hundred cross-referenced entries cover religious life and development, from the major and minor prophets to dietary laws, from festivals and ceremonies to definitions of concepts and terms.

## Sikhism

Cole, William Owen, and Piara Singh Sambhi. *The Sikhs: Their Religious Beliefs and Practices*. Boston, MA: Routledge & Kegan Paul, 1978. 210 pp. Illustrated. Maps. Glossary. Bibliography. Appendices. Index.

Covers historical background, beliefs, and practices of the Sikh faith, including discussion of founder Guru Nanak and others, scripture, places and style of worship, ethics, ceremonies, birth, marriage and death rites, and calendar of festivals. Appendices cover the Rehat Maryada, or guide to the Sikh way of life; prayers and meditations; population statistics; and explanation of the structure of the Guru Granth Sahib — the scriptural hymns.

- ◆ Kapoor, Sukhbir Singh. *Sikh Festivals*. Holidays and Festivals Series. Vero Beach, FL: Rourke Enterprises, Inc., 1989. 48 pp. Illustrated. Glossary. Index.

Background for young readers on Sikh religious beliefs, history, and ceremonies and festivals. Chronological table of holidays by Hindu month. List of Sikh gurus. Further reading list. [Cited in the text as *SikhFest-1989*]

### Taoism

- Saso, Michael R. *Taoism and the Rite of Cosmic Renewal*. Second edition. Pullman, WA.: Washington State University Press, 1990. 152 pp. Illustrated. Notes. Bibliography.

Religious studies professor details his observations of the Chiao Festival at a temple in Taiwan in 1970, and also provides descriptions of other annual events in the Chinese religious calendar.

### Zoroastrianism

- Boyce, Mary. *Zoroastrians: Their Religious Beliefs and Practices*. London: Routledge, 1979. 252 pp. Bibliography. Index.

Noted Zoroastrian scholar gives history of the religion and describes beliefs and rituals.

## Holidays of Ethnic Groups and Geographic Regions

### Africa

- Beier, Ulli. *Yoruba Myths*. Cambridge, England: Cambridge University Press, 1980. 82 pp. Illustrated.

The author and contributors present 41 myths from Nigeria about Yoruba deities, including Ogun and Oranmiyan.

- ◆ Ellis, Royston, and John R. Jones. *Festivals of the World: Madagascar*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1999. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: Madag-1999*]

- Levine, Donald N. *Wax & Gold: Tradition and Innovation in Ethiopian Culture*. Chicago: The University of Chicago Press, 1965. 315 pp. Illustrations. Maps. Glossary. Index.

Social scientist examines history, traditions, lifestyles, literature, art, and religion of Amhara people in Ethiopia. Festivals discussed include Maskal (Exaltation of the Cross), St. Michael's Day and other saints' days, Christmas (Ganna), and Timqat (Epiphany).

- ◆ Opoku, A. A. *Festivals of Ghana*. Accra, Ghana: Ghana Publishing Corporation, 1970. 79 pp. Illustrated.

Twelve chapters describe traditional festivals in Ghana. The final section presents photographs of additional festivals celebrated in Ghana. [Cited in the text as *FestGhana-1970*]

- Westermarck, Edward. *Ritual and Belief in Morocco*. 2 vols. London: Macmillan and Co., Ltd., 1926. Vol. 1: 608 pp.; Vol. 2: 629 pp. Map. Illustrations. Index (Vol. 2).

Author presents results of on-site research, discussing peoples living in Morocco and their religions, beliefs and practices, saints, charms, and superstitions. Calendar and agricultural rites and festivals are covered in vol. 2. List of tribes and locales.

### Ancient World (Western)

- ◆ Adkins, Lesley, and Roy Adkins. *Dictionary of Roman Religion*. Oxford: Oxford University Press, 1996. 288 pp. Illustrated. Glossary. Bibliography. Index.

More than 1,400 entries discuss Roman mythology, gods, people, temples, and festivals. There is also some coverage of Christianity, Judaism, Mithraism, and ancient Celtic religion. Most entries include bibliographic references. [Cited in the text as *DictRomRel-1996*]

- ◆ Avery, Catherine B., ed. *The New Century Classical Handbook*. New York: Appleton-Century-Crofts, Inc., 1962. 1162 pp. Illustrated.

This book has more than 6,000 dictionary-style entries, with pronunciations, covering mythological and historical figures, texts, places, festivals, legends, and artifacts in ancient Greece and Rome. Some cross-referencing. [Cited in the text as *NewCentClassHandbk-1962*]

- ◆ Brumfield, Allaire Chandor. *The Attic Festivals of Demeter and Their Relation to the Agricultural Year*. Salem, NH: Ayer Company, 1981. 257 pp. Appendix. Bibliography. Glossary. Indexes.

Scholarly investigation of the various Attic (ancient Greek) festivals of Demeter. Covers Proerosia, Thesmophoria, Haloa, Cloiaia, the Lesser Mysteries, various harvest festivals, Skira, and the Eleusinian Mysteries. Argues that these festivals attempted to ritually ensure a good harvest and to consolidate community attention on important moments of the agricultural cycle. List of Athenian months. Appendix provides a glossary of Greek agricultural words. General index and index of Greek words. [Cited in the text as *AtticFest-1981*]

- ◆ Fowler, W. Warde. *The Roman Festivals of the Period of the Republic: An Introduction to the Study of the Religion of the Romans*. London, England: Macmillan and Co., Ltd., 1899. Reprinted in 1925. 373 pp. Indexes.

Describes the Roman calendar and Roman festivals of the Republican era in chronological order, from Mensis Martius, or March, to Mensis Februarius, or February. Chronological table of calendar festivals, according to the Republican calendar. Indexes of subjects, Latin words, Latin authors quoted, and Greek authors quoted. [Cited in the text as *RomFest-1925*]

- ◆ Grant, Michael. *A Guide to the Ancient World: A Dictionary of Classical Place Names*. New York: H. W. Wilson Company, 1986. 728 pp. Bibliography. Maps.

Covers place names throughout the Mediterranean world and Europe. Gives location, history of settlement, major historical events, incorporation into states or empires, and current remains. Furnishes 15 maps of various European and Mediterranean regions, with ancient place names marked. Provides a bibliography of sources in the following ancient and modern languages: Greek, Latin, Aramaic, Armenian, Coptic, German, Hebrew, Syriac, and English. Also lists relevant journals and archeological reports. [Cited in the text as *GdAnctWrld-1986*]

- ◆ Hammond, N.G.L., and H. H. Scullard. *The Oxford Classical Dictionary*. Second edition. Oxford, England: Clarendon Press, 1970. 1176 pp. Bibliography. Index.

◆ Indicates a book cited in the main text

Covers the ancient Greek and Roman worlds. Treats place names, mythological figures, legends, notable individuals, institutions, customs, natural features, political and administrative units, festivals, cults, and more. Entries are substantial; most list sources. Offers bibliography of books in many languages. Index includes people, places, and things mentioned throughout, but not titles of entries. [Cited in the text as *OxClassDict-1970*]

- ◆ *Lemprière's Classical Dictionary of Proper Names mentioned in Ancient Authors Writ Large*. Third edition. Introduction by R. Willets. London, England: Routledge & Kegan Paul, 1984. 675 pp. Table.

More than 10,000 dictionary-style entries cover historical and mythological figures, places, festivals, and other terms relevant to the classical world from the 12th century B.C. to the 15th century A.D. Chronological table of events, from the Trojan War to the fall of Trebizond in 1461, precedes the text of the Dictionary. Originally published in 1788, this source had particular influence on 19th-century English literature. [Cited in the text as *ClassDict-1984*]

- ◆ Parke, H. W. *Festivals of the Athenians*. Ithaca, NY: Cornell University Press, 1977. 208 pp. Illustrated. Notes. Bibliography. Index.

Describes festivals celebrated in ancient Athens. Part one presents, in chronological order, the festivals associated with a specific calendar date. Part two covers local and movable festivals. Gives background information on Athenian religion and daily life. Includes a calendar of Athenian festivals and a map of Athens showing principal sanctuaries. [Cited in the text as *FestAth-1977*]

- ◆ Scullard, H. H. *Festivals and Ceremonies of the Roman Republic*. Ithaca, NY: Cornell University Press, 1981. 288 pp. Illustrated.

Describes numerous holidays and ceremonies of the Republic. Part one provides introduction to Roman religion. Part two gives historical background of festivals and identifies (when possible) deity or event celebrated, manner of observance, legends and temple sites associated with the celebration, and references made to the festival in ancient texts. Part three covers other ceremonies, such as those connected with triumphs, ovations, and meetings of the Senate. Provides a map of Rome identifying sites of temples and buildings, a further reading list, a list of Roman calendars and festivals, a complete Roman calendar, and a list of temples and their dates of consecration. [Cited in the text as *FestRom-1981*]

## Asia and the Middle East

### GENERAL WORKS

*Festivals in Asia*. Asian Copublication Programme Series Two. Sponsored by the Asian Cultural Centre for UNESCO. Tokyo, Japan: Kodansha International Ltd., 1975. 66 pp. Illustrated.

For young readers. Describes, in chronological order, the New Year in Singapore, Festival of Fire (New Year) in Iran, Dolls' Day and Boys' Day in Japan, Bengali New Year in Bangladesh, the Water Festival in Burma, New Year in Cambodia, New Year in Laos, Sinhala and Tamil New Year in Sri Lanka, and Maytime in the Philippines, often through storytelling.

Jettmar, Karl, ed. *Cultures of the Hindukush: Selected Papers from the Hindu-Kush Cultural Conference Held at Moesgård 1970*. Wiesbaden, Germany: Franz Steiner Verlag, 1974. Illustrated. Maps. Bibliography. Index.

These papers and notes by more than a dozen scholars were compiled from the conference in 1970 on cultures of peoples in the valley regions of the Hindukush mountain range in Central Asia, including the Kafirs, Kalasha, and Kom. Topics covered include languages, history, festivals, religion, cosmology, mythology, customs, and political organization.

*More Festivals in Asia*. Asian Copublication Programme Series Two. Sponsored by the Asian Cultural Centre for UNESCO. Tokyo, Japan: Kodansha International Ltd., 1975. 66 pp. Illustrated.

For young readers. Describes, in chronological order, Tano Day in Korea, Eid-ul-Fitr in Pakistan, Lebaran in Indonesia, Hari Raya Puasa in Malaysia, Mid-Autumn Festival in Vietnam, Dasain in Nepal, Diwali Festival of Lights in India, Loy Krathong in Thailand, and the Buzkashi Game in Afghanistan, often through storytelling.

- ◆ Viesti, Joe, and Diane Hall. *Celebrate! In South Asia*. New York: Lothrop, Lee & Shepard Books, 1996. [n.p.] Illustrated. Map.

Photos and descriptions of nine festivals in Bangladesh, Bhutan, Burma (Myanmar), India, Nepal, Pakistan, and Sri Lanka. [Cited in the text as *CelebSouthAsia-1996*]

### CHINA

Bredon, Juliet, and Igor Mitrophanow. *The Moon Year: A Record of Chinese Customs and Festivals*. Shanghai, China: Kelly & Walsh, Ltd., 1927. 522 pp. Illustrated. Bibliography. Index.

Chapters on the Chinese calendar, imperial ceremonies, and the many Chinese gods and cults associated with them, including a discussion of the rise of Confucianism, Taoism, and Buddhism. A chapter is then devoted to each month of the Chinese year, describing the observance of festivals within each month.

Burkhardt, V. R. *Chinese Creeds & Customs*. 2 vols. Hong Kong: The South China Morning Post, Ltd., 1953. Vol. 1: 181 pp. + index, i-v; Vol. 2: 201 pp. + index, i-ix. Illustrated. Appendices. Bibliography.

Author describes customs and observance of more than 20 festivals and ceremonies in China, as well as legends, foods, objects, symbols, and fine arts, and discussion of the calendar. Appendices include list of the 24 segments of the Chinese year, the 10 celestial stems and 12 earthly branches, and a table of Chinese temples that lists each temple's locale, god(s) worshipped, and date founded.

Eberhard, Wolfram. *Chinese Festivals*. Great Religious Festivals Series. New York: Henry Schuman, 1952. 152 pp. Illustrated. Index.

Essays on observance and folklore associated with the New Year, Dragon Boat Festival, Mid-Autumn Festival, Spring Festival, Feast of the Souls, Sending the Winter Dress Festival, and the Weaving Maid and the Cowherd Festival.

Hodous, Lewis. *Folkways in China*. London: Arthur Probsthain, 1929. 248 pp. Illustrated. Bibliography. Index.

Author relates his travels to more than 20 festivals in China, covering history, lore, superstitions, customs, and foods. List of Chinese names.

Latsch, Marie-Luise. *Chinese Traditional Festivals*. Beijing, China: New World Press, 1984. 107 pp.

◆ Indicates a book cited in the main text

Discusses seven major Chinese festivals and their changing significance through history. Festivals covered are New Year Lantern Festival, Pure Brightness Festival (Qing Ming), Dragon Boat Festival, Mid-Autumn Festival, Honoring the Kitchen God, and the Lunar New Year's Eve.

Qi Xing, comp. *Folk Customs at Traditional Chinese Festivals*. Translated by Ren Jiazhen. Illustrated by Yang Guanghua. Beijing, China: Foreign Languages Press, 1988. 125 pp. Appendices.

Describes customary festivities for 13 traditional Chinese festivals, including the Spring Festival, Lantern Festival, Spring Dragon Day, Clear and Bright Festival, Dragon Boat Festival, Heaven's Gift Day, Double Seventh Night, Middle of the Year Festival, Mid-Autumn Festival, Double Ninth Day, Eighth Day of the Twelfth Month, Kitchen God's Day, and New Year's Eve. Also gives brief descriptions of 10 minor festivals. Covers major festivals of 15 ethnic minority groups, for example Tibetans and Mongolians, as well as 20 minor ethnic festivals. Appendices explain various elements of the traditional Chinese calendar systems, including the 24 solar terms, the 10 heavenly stems and 12 earthly branches, list modern China's commemorative days, and provide a brief chronology of periods in Chinese history.

Stepanchuk, Carol, and Charles Wong. *Mooncakes and Hungry Ghosts: Festivals of China*. San Francisco, CA: China Books & Periodicals, 1991. 145 pp. Illustrated. Maps. Appendices. Glossary. Notes. Bibliography.

Covers legends, history, foods, superstitions, poems, objects, and customs associated with such major Chinese holidays as New Year, Dragon Boat Festival, Mid-Autumn Festival, Clear Brightness Festival, Feast of the Hungry Ghosts, Festival of the Cowherd and the Weaving Maiden, Tian Hou, Protectress of Seafarers, and Double Yang Day, as well as 12 holidays observed by national minorities in China. Appendices include explanation of the Chinese calendar, listing of major festivals by the calendar, table of related symbols, notes on arranging food, pictorial glossary of symbols, Chinese character glossary, and chronology of dynasties.

Tun Li-Ch'en. *Annual Customs and Festivals in Peking*. Translated by Derk Bodde. Second edition (revised). Hong Kong: Hong Kong University Press, 1965 (first edition, 1936). 147 pp. Illustrated. Bibliography. Appendices. Index.

Originally written in 1900, this book describes more than 100 annual events in Peking, arranged chronologically by Chinese month. Appendices discuss the Chinese calendar and list units of measure, English equivalents of Chinese names, dynasties and emperors, and concordance of Chinese and Gregorian calendars from 1957-1984.

## HONG KONG

Ward, Barbara E., and Joan Law. *Chinese Festivals in Hong Kong*. The Guidebook Company, Ltd., 1993. 95 pp. Illustrated. Map. Glossary. Index.

Presents 30 Chinese festivals and ceremonies as they are observed in contemporary Hong Kong. Explanation of solar calendar and chart. Map of festival locations. Festival calendar, including table converting solar dates from 1992 to 2004.

## INDIA AND SRI LANKA

- ◆ Patil, Vimla. *Celebrations: Festive Days of India*. Bombay, India: India Book House Pvt. Ltd., 1994. Illustrated. Glossary. Index.

Month-by-month discussion of Hindu, Buddhist, Islamic, Christian, and Jain festivals in India, as well as explanation of Hindu, Islamic, and Zoroastrian calendars. Other chapters deal with women's festivals, life-cycle customs, worship, and symbols of religions practiced in India. [Cited in the text as *CelebFestIndia-1994*]

- ◆ Sanon, Arun. *Festive India*. Photographs by Gurmeet Thukral. New Delhi: Frank Bros. & Co., 1987. 126 pp. Appendix.

Text and photos present a portrait of 26 major festivals celebrated in India. The appendix provides a chronological listing of festivals and their locations within the country. [Cited in the text as *FestIndia-1987*]

- ◆ Welbon, Guy R., and Glenn E. Yocum, eds. *Religious Festivals in South India and Sri Lanka*. New Delhi, India: Manohar, 1982. 341 pp. Index.

Scholars in anthropology, religious studies, and history of Indian art contribute 12 essays that derive from a workshop at the Conference on Religion in South India, held in 1971 at Haverford College. Essays are entitled: "The Hindu Festival Calendar," Karen L. Merrey; "Festivals in Pancaratra Literature," H. Daniel Smith; "The Cycle of Festivals at Parthasarathi Temple," James L. Martin; "The Candala's Song," Guy R. Welbon; "Two Citra Festivals in Madurai," D. Dennis Hudson; "Chronometry, Cosmology, and the Festival Calendar in the Murukan Cult," Fred W. Clothey; "Mahasivaratri: The Saiva Festival of Repentance," J. Bruce Long; "The Festival Interlude: Some Anthropological Observations," Suzanne Hanchett; "The End Is the Beginning: A Festival Chain in Andhra Pradesh," Jane M. Christian; "Kalam Eluttu: Art and Ritual in Kerala," Clifford R. Jones; "The Kataragama and Kandy Asala Peraharas: Juxtaposing Religious Elements in Sri Lanka," Donald K. Swearer; and "An-keliya: A Literary-Historical Approach," Glenn E. Yocum. [Cited in the text as *RelFestSriLank-1982*]

## INDONESIA

- ◆ Berg, Elizabeth. *Festivals of the World: Indonesia*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1997. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrlld: Indonesia-1997*]

## JAPAN

- ◆ Ashkenazi, Michael. *Matsuri: Festivals of a Japanese Town*. Honolulu: University of Hawaii Press, 1993. 192 pp. Notes. Glossary. Bibliography. Index.

Scholarly examination of festivals in the town of Yuzawa in Akita Prefecture. [Cited in the text as *Matsuri-1993*]

- ◆ Bauer, Helen, and Sherwin Carlquist. *Japanese Festivals*. Garden City, NY: Doubleday & Company, Inc., 1965. 224 pp. Illustrated. Index.

Essays on 11 major festivals. Chapters on food and flower festivals. Second half of book is a chronological arrangement of Japanese festivals. Back matter includes a pronunciation guide and summary of Japan's history. [Cited in the text as *JapanFest-1965*]

Casal, U. A. *The Five Sacred Festivals of Ancient Japan: Their Symbolism & Historical Development*. Tokyo, Japan: Charles E. Tuttle Company, Inc., and Sophia University, 1967. 114 pp. Illustrated. Index.

◆ Indicates a book cited in the main text

Covers historical background, traditions, legends and myths, food, customs, and current observance of the New Year Festival, the Girls' Festival, the Boys' Festival, the Star Festival, and the Chrysanthemum Festival in Japan.

- ◆ Epstein, Sam, and Beryl Epstein. *A Year of Japanese Festivals*. Illustrated by Gordon Laite. Champaign, IL: Garrard Publishing Company, 1974. 96 pp. Index.

Descriptions of more than 15 festivals celebrated in Japan. For young readers. [Cited in the text as *YrJapanFest-1974*]

- ◆ *Illustrated Festivals of Japan*. N.p.: Japan Travel Bureau, 1993. 191 pp. Map. Glossary.

Provides brief information about 271 festivals in Japan and a festival calendar. [Cited in the text as *IllFestJapan-1993*]

- ◆ Zabilka, Gladys, comp. *Customs and Culture of Okinawa*. Revised edition. Tokyo, Japan: Bridgeway Press Books/Charles E. Tuttle Company, 1959. 200 pp.

Written for American students whose parents lived on the U.S. military base in Okinawa after World War II, the book contains chapters on the geography, people, schools, arts, industry, religions, festivals, customs, health, fairy tales, and songs (including scores) of Okinawa. [Cited in the text as *CustCultOkinawa-1959*]

## KOREA

- ◆ Choe Sang-su. *Annual Customs of Korea: Notes on the Rites and Ceremonies of the Year*. Seoul, Korea: Seomun-dang Publishing Company, 1983. 168 pp. Illustrated. Indexes.

Prominent Korean folklorist describes holiday-related customs, games, foods, and celebrations of the year in chronological order by lunar month. [Cited in the text as *AnnCustKorea-1983*]

Chun Shin-yong, ed. *Customs and Manners in Korea*. Part of the 10-volume Korean Culture Series. Seoul, Korea: International Cultural Foundation and Si-sa-yong-o-sa, Inc., 1982. 132 pp. Illustrated.

Scholars from various academic specialties contribute 10 essays on Korean traditions and values, rituals and rites, mental health, literature and mythology. The essay, "Annual Ceremonies and Rituals," by Choi Gil-sung, discusses the timing, significance, and observance of various festivals throughout Korea. Kim Yol-kyu's "Several Forms of Korean Folk Rituals, Including Shaman Rituals" examines folk dance and festivals.

- ◆ Ho Siow Yen. *Festivals of the World: South Korea*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1998. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: SouthKorea-1998*]

## MONGOLIA

- ◆ Fisher, Frederick. *Festivals of the World: Mongolia*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1999. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: Mongolia-1999*]

## NEPAL

- Anderson, Mary M. *The Festivals of Nepal*. London: George Allen & Unwin Ltd., 1971. 288 pp. Illustrated. Bibliography. Index.

Author describes, in chronological order of occurrence, more than 30 Hindu, Buddhist, and Nepalese festivals attended in Nepal, as well as legends and customs associated with them.

## PHILIPPINES

- ◆ Mendoza, Lunita. *Festivals of the World: Philippines*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1999. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: Phil-1999*]

## SAUDI ARABIA

- ◆ O'Shea, Maria. *Festivals of the World: Saudi Arabia*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1999. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: Saudi-1999*]

## THAILAND

- ◆ Whyte, Harlinah. *Festivals of the World: Thailand*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1998. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: Thailand-1998*]

## TURKEY

- ◆ O'Shea, Maria. *Festivals of the World: Turkey*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1999. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: Turkey-1999*]

## VIETNAM

- Crawford, Ann Caddell. *Customs and Culture of Vietnam*. Foreword by Henry Cabot Lodge. Illustrations by Hau Dinh Cam. Rutland, VT: Charles E. Tuttle Co., Publishers, 1966. 259 pp. Map. Bibliography.

In addition to providing a calendar and description of festivals and holidays, this book is a survey of mainly South Vietnamese geography, history, culture, religion, education, media, arts, medicine, agriculture, and industry against the backdrop of the Vietnam War. Customs, ceremonies, legends, and points of interest are also included.

- ◆ McKay, Susan. *Festivals of the World: Vietnam*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1997. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading,

ing, and a recipe for young readers. [Cited in the text as *FestWrld: Viet-1997*]

### Caribbean and Latin America

Bettelheim, Judith, ed. *Cuban Festivals: An Illustrated Anthology*. New York: Garland Publishing, Inc., 1993. 261 pp. Illustrated. Index.

Scholars from various academic disciplines present essays on Cuban festivals: "The Afro-Cuban Festival 'Day of the Kings,'" Fernando Ortiz; "Annotated Glossary for Fernando Ortiz's The Afro-Cuban Festival 'Day of the Kings,'" David H. Brown; "Glossary of Popular Festivals," Rafael Brea and José Millet; "Carnival in Santiago de Cuba" and "Appendix: The Tumba Francesa and Tajona of Santiago de Cuba," Judith Bettelheim; and "Flashback on Carnival, a Personal Memoir," Pedro Pérez Sarduy.

Dunham, Katherine. *Dance of Haiti*. Foreword by Claude Lévi-Strauss. Photographs by Patricia Cummings. Los Angeles: University of California, 1983. 78 pp. Glossary.

In a revised version of her thesis, the dancer-anthropologist surveys religious, social, and festive uses of dance in Haiti, including some commentary on dance and Lent, Mardi Gras, Holy Week, and Easter.

Hill, Errol. *The Trinidad Carnival: Mandate for a National Theatre*. Austin, TX: University of Texas Press, 1972. 139 pp. Illustrations. Appendices. Bibliography. Index.

Historical survey of Trinidad and the Carnival, calypso, and masquerades, including descriptions of observances from the 19th century. Argues that elements of the Carnival and its related traditions should be harnessed toward producing a national theater. Appendices provide an example of calypso drama as well as a list of 50 renowned calypsos.

- ◆ Milne, Jean. *Fiesta Time in Latin America*. Los Angeles: The Ward Ritchie Press, 1965. 236 pp.

Organized chronologically, this book discusses more than 80 festivals celebrated in Mexico and Central and South America. Concludes with list of festivals by country. [Cited in the text as *FiestaTime-1965*]

- ◆ Ngcheong-Lum, Roseline. *Festivals of the World: Haiti*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1999. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: Haiti-1999*]

### MEXICO

Beezley, William H., Cheryl English Martin, and William E. French, eds. *Rituals of Rule, Rituals of Resistance: Public Celebrations and Popular Culture in Mexico*. Wilmington, DE: Scholarly Resources, Inc., 1994. 374 pp.

Fifteen papers presented by scholars at the Eighth Conference of Mexican and North American Historians in San Diego, 1990. Essays analyze popular culture, rituals, customs, and festivals in Mexico in the context of political power and colonial domination.

Burland, C. A. *The Gods of Mexico*. New York: G. P. Putnam's Sons, 1967. 219 pp. Illustrated. Maps. Appendices. Bibliography. Index.

Alphabetical listing of Aztec gods. Guide to pronunciation. Covers Aztec, Mayan, Toltec, and Olmec cultures, cities, calendar systems, deities, and religions. Aztec ceremonies and festivals described. Appendices discuss Mayan, Aztec, and other Mexican codices and tlachtli, a ball game.

Fergusson, Erna. *Fiesta in Mexico*. Illustrated by Valentín Vidaurreta. New York: Alfred A. Knopf, 1934. 267 pp. + i-iv, index.

Account of travel to festivals throughout Mexico, including Pilgrimage to Chalma, Moors and Christians in Tuxpan, La Fiesta de Nuestra Señora de la Soledad in Oaxaca, Passion Play in Tzintzuntzan, Los Voladores in Coxquihui, a Yaqui Indian Pascola, Deer Dance, Coyote Dance, Los Matachines, Holy Week, Good Friday and Holy Saturday in Tlaxcala, Day of the Dead, All Saints' Day and All Souls' Day, Lent, Fiesta of Nuestra Señora de la Santa Vera Cruz, El Viernes de Dolores (fifth Friday in Lent) in Santa Anita, Christmas, and Posadas. Also includes historical discussion of ancient Aztec, Christian, and secular celebrations.

Marcus, Rebecca B., and Judith Marcus. *Fiesta Time in Mexico*. Champaign, IL: Garrard Publishing Company, 1974. 95 pp. Index.

Intended for young readers, this book describes the following holidays and festivals observed in Mexico: Day of the Dead, Our Lady of Guadalupe, Christmas, New Year's, Day of the Three Kings, St. Anthony the Abbot's Day, Holy Week and Easter, St. John's Day, Mexican Independence Day, Fifth of May, and the Twentieth of November. Pronunciation guide.

- ◆ Miller, Mary, and Karl Taube. *An Illustrated Dictionary of the Gods and Symbols of Ancient Mexico and the Maya*. New York: Thames and Hudson Ltd., 1993. 216 pp. Illustrated. Bibliography. Subject index.

Nearly 300 entries on religion in ancient Mesoamerica include coverage of gods, symbols, sacred sites, practices, and concepts. Two essays precede the entries: one on Mesoamerican cultural history, the other on Mesoamerican religion. [Cited in the text as *GodsSymbAncMex-1993*]

Toor, Frances. *A Treasury of Mexican Folkways: The Customs, Myths, Folklore, Traditions, Beliefs, Fiestas, Dances, and Songs of the Mexican People*. New York: Bonanza Books, 1985. 566 pp. Illustrated. Map. Notes. Bibliography. Glossary. Index.

Covers agricultural, religious, and folk festivals and ceremonies celebrated by the various peoples in Mexico, including dances, songs, folk arts, legends, riddles, and idiomatic expressions.

### South America

Buechler, Hans C. *The Masked Media: Aymara Fiestas and Social Interaction in the Bolivian Highlands*. The Hague, Netherlands: Mouton Publishers, 1980. 399 pp. Illustrated. Appendices. Glossary. References. Indexes.

Anthropologist presents results of fieldwork on festivals, saints' fiestas, and other rituals among the Aymara people in Bolivia. Appendices offer notes on musical instruments employed during different festivals throughout the year; a description of the Fiesta of the Skulls at the main cemetery in La Paz; comparative table of food and drink expenditures for sponsors of rural and urban festivals during the 1960s and 1970s; a fiesta sponsor's list of participants' contributions to and involvement with a fiesta held in Lamacachi; and a note on recent use of brass bands in Compi fiestas. Index of authors referenced. Index of subjects.

◆ Indicates a book cited in the main text



- ◆ Jermyn, Leslie. *Festivals of the World: Peru*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1998. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: Peru-1998*]

- ◆ Roraff, Susan. *Festivals of the World: Chile*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1998. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and recipes for young readers. [Cited in the text as *FestWrld: Chile-1998*]

## Europe

### GENERAL WORKS

- ◆ Cooper, Gordon. *Festivals of Europe*. 1961. Reprint. Detroit, MI: Omnigraphics, Inc., 1994. 172 pp. Illustrated. Appendix. Index.

Tourist-oriented guide provides brief mentions or descriptions of more than 1,000 festivals in 25 Western and Eastern European countries. Arranged alphabetically by country, festivals are discussed by type of event: agricultural, carnival, cultural, national, religious, sporting, trade, wine and food. Chapter offering travel hints. [Cited in the text as *FestEur-1961*]

- Cosman, Madeleine Perner. *Medieval Holidays and Festivals: A Calendar of Celebrations*. New York: Charles Scribner's Sons, 1981. 136 pp. Illustrated. Index.

Describes customs, activities, food and recipes, music, costume and decoration associated with 12 holidays from the 12th through the 16th centuries, mainly in England, France, Italy, and Germany: Twelfth Night, Valentine's Day, Easter, All Fool's Day, May Day, Midsummer Eve, St. Swithin's Day, Lammas, Michaelmas, Halloween, St. Catherine's Day, and Christmas. Further reading list.

- Hanawalt, Barbara A., and Kathryn L. Reyerson, eds. *City and Spectacle in Medieval Europe*. Minneapolis, MN: University of Minnesota Press, 1994. 331 pp. Index.

Twelve papers from a conference at the University of Minnesota in 1991 explore various kinds of ritual and ceremony observed in medieval Europe, including liturgical rites in France, Holy Thursday in Spain, Midsummer in London, accounts of several festivals in medieval Castile, and more.

- Johnson, Margaret M. *Festival Europe! Fairs & Celebrations throughout Europe*. Memphis, TN: Mustang Publishing Co., 1992. 236 pp. Maps.

Tourist-oriented guide organized by region. Entries on more than 700 festivals in 21 countries are in chronological order, from May to October. Includes descriptions of types of events held in each country. Addresses of tourist boards are provided.

- Madden, Daniel M. *A Religious Guide to Europe*. New York: Macmillan Publishing Co., Inc., 1975. 529 pp. Index.

Describes making pilgrimages to hundreds of shrines, sanctuaries, and other holy places in more than 15 European countries, from Ireland to Turkey. Travel and accommodation information, as well as descriptions of secular points of interest are provided.

- ◆ Perl, Lila. *Foods and Festivals of the Danube Lands: Germany, Austria, Czechoslovakia, Hungary, Yugoslavia, Bulgaria, Romania, Russia*. Illustrated by Leo Glueckselig. Cleveland, OH: The World Publishing Company, 1969. 287 pp. Index.

Discusses foods, festivals, and traditions in countries bordering the Danube River. Provides historical overview on the region and on each country's people and lifestyles, often stretching back to prehistoric times. Heavy coverage of foods prepared and consumed in each country, including recipes. [Cited in the text as *FoodFestDanube-1969*]

- ◆ Rabin, Carol Price. *Music Festivals in Europe and Britain*. Stockbridge, MA: Berkshire Traveller Press, 1980. 163 pp. Index.

More than 90 music festivals in 21 European countries are described, arranged by country. Entries provide historical background, type of music offered, notable features and performers from past festivals, contact names, addresses and phone numbers for obtaining tickets and accommodation, and recommended attire. Listing of addresses and phone numbers of government tourist offices. Suggested reading list. [Cited in the text as *MusFestEurBrit-1980*]

- ◆ Spicer, Dorothy Gladys. *Festivals of Western Europe*. 1958. Reprint. Detroit, MI: Omnigraphics, Inc., 1994. 275 pp. Index.

Major festivals in 12 western European countries described in more than 250 entries. Some material duplicates or is revised from that found in the author's *Book of Festivals*. Table of dates for Easter and other Christian movable days from 1958 to 1988. Glossary of festival terms. Suggested reading list. Indexes of festivals by country and by names of festivals. [Cited in the text as *FestWestEur-1958*]

### EASTERN EUROPE AND FORMER SOVIET UNION

- ◆ Bassis, Vladimir. *Festivals of the World: Ukraine*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1998. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: Ukraine-1998*]

- Dömötör, Tekla. *Hungarian Folk Customs*. Translated by Judith Elliott. Corvina, Budapest, Hungary: Corvina Press, 1972. 86 pp. + plates. Illustrated. Map. Bibliography.

Brief survey of folk customs and beliefs, and their study in Hungary. Discussion of history and observance of seasonal, religious, and secular festivals, as well as birth, marriage, and burial practices.

- Kurdika, Juozas. *The Lithuanians: An Ethnic Portrait*. Vilnius: Lithuanian Folk Culture Centre, 1996. Bibliography. <http://www.lfcc.lt/publ/thelt/node1.html>

This online book provides an introduction to the country of Lithuania, its people, everyday life, calendar customs, life-cycle customs, folklore, and folk art.

- Martin, Pat, comp. *Czechoslovak Culture: Recipes, History and Folk Arts*. Iowa City, IA: Penfield Press, 1989. 176 pp. Illustrated.

Focus is on Czech-American culture, including traditions and stories carried over from Czechoslovakia. Essays on pioneer experi-

◆ Indicates a book cited in the main text

ences, observance of holidays, including lengthy treatment of decorating Easter eggs, folk art, foods and recipes. Profiles of famous Czechs and Czech Americans. A partial list of Czech festivals throughout the United States and tips on planning Czech festivals.

Petrone, Karen. *Life Has Become More Joyous, Comrades: Celebrations in the Time of Stalin*. Bloomington, IN: Indiana University Press, 2000. 266 pp. Notes. Bibliography. Index.

A social history of such celebrations in the Soviet era as New Year's Day, the anniversary of the 1917 revolution, and other historical and socialist commemorations, and analysis of the role such celebrations played in Soviet life.

Watson, Jane Werner. *A Parade of Soviet Holidays*. Illustrated by Ben Stahl. Champaign, IL: Garrard Publishing Company, 1974. 96 pp. Pronunciation guide. Index.

Aimed at a young audience, discussion of significance and celebration of more than 20 holidays and festivals observed throughout the former Soviet Union.

- ◆ Whyte, Harlinah. *Festivals of the World: Russia*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1997. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: Russia-1997*]

## FRANCE

Janvier, Thomas A. *The Christmas Kalends of Provence*. 1902. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 262 pp. Illustrated.

Relates tales about rites and celebrations of ancient feasts and festivals practiced in France.

- ◆ McKay, Susan. *Festivals of the World: France*. (Festivals of the World Series) Milwaukee, WI: Gareth Stevens Publishing, 1998. 32 pp. Illustrated. Glossary. Index.

Provides brief introduction to the country, calendar of selected festivals, description of five festivals, craft activities, further reading, and a recipe for young readers. [Cited in the text as *FestWrld: France-1998*]

Ozouf, Mona. *Festivals and the French Revolution*. Translated by Alan Sheridan. Cambridge, MA: Harvard University Press, 1988. 378 pp. Notes. Bibliography. Index.

Historian examines the Revolutionary festivals observed between 1789 and 1799, and their role in the French Revolution. Discussion of Revolutionary calendar. Brief chronology of the Revolution.

## GERMANY

Russ, Jennifer M. *German Festivals & Customs*. London: Oswald Wolff, 1982. 166 pp. Illustrated. Appendices. Bibliography. Indexes.

Origins and observance of more than 50 religious, historical, and food festivals, pageants, and social customs and ceremonies. Includes rhymes, food, legends, and songs associated with events. Appendices include list of legal holidays in the Federal Republic of Germany. Subject index. Index of names and places.

## GREECE

Megas, George A. *Greek Calendar Customs*. Athens, Greece: Press and Information Department, 1958. 159 pp. Illustrated.

Covers customs, beliefs, legends, food, and songs associated with more than 60 saints' days, holidays, festivals, and agricultural activities in Greece (especially rural traditions), according to the seasons of the year.

## ITALY

Ashby, Thomas. *Some Italian Scenes and Festivals*. New York: E. P. Dutton and Company, Inc., c1928. 179 pp. Illustrated. Index.

Describes several religious and folk festivals observed in Italy, while providing impressions of the landscape and peoples, as well as some historical background.

Toor, Frances. *Festivals and Folkways of Italy*. New York: Crown Publishers, Inc., 1953. 312 pp. Illustrated. Appendix. Bibliography. Index.

Describes the author's observations of holidays, festivals, and folk customs in Sicily, southern Italy and Sardinia, and Rome and its outskirts. Appendix includes notes on Italian festas, beliefs, folk arts, and folklore bibliography.

## SCANDINAVIA

Wyndham, Lee. *Holidays in Scandinavia*. Illustrated by Gordon Laite. Champaign, IL: Garrard Publishing Company, 1975. 95 pp. Index.

Discusses 10 holidays and festivals in Sweden, Norway, and Denmark for young readers. Pronunciation guide.

## SPAIN

- ◆ Epton, Nina. *Spanish Fiestas (Including Romerías, Excluding Bull-Fights)*. New York: A. S. Barnes and Company, 1968. 250 pp. Illustrated. Map. Index.

Descriptions of Easter, Corpus Christi, midsummer, Christmas, New Year's, and Carnival celebrations throughout Spain, as well as Moors and Christians fiestas, and more than 30 other festivals, holy days, and romerías (pilgrimages) observed in Spain. [Cited in the text as *SpanFiestas-1968*]

## UNITED KINGDOM

Brand, John. *Observations on Popular Antiquities, Chiefly Illustrating the Origin of Our Vulgar Customs, Ceremonies, and Superstitions; with the Additions of Sir Henry Ellis*. London: Chatto and Windus, 1877. 807 pp. Illustrated.

Chronologically arranged discussion, with historical background, of more than 60 holidays and festivals as observed in western Europe, especially England. Collection of lore on hundreds of items falling under such headings as sports and games, charms and omens, witchcraft and mythology, marriage, child-bearing, death, and drinking customs.

Cameron, David Kerr. *The English Fair*. Thrupp, Stroud, Gloucestershire: Sutton, 1998. 240 pp. Illustrated. Index.

Beautifully illustrated history of fairs in England from ancient times to the present, based on local sources, interviews, and museum and library archives.

◆ Indicates a book cited in the main text

Drake-Carnell, F. J. *Old English Customs and Ceremonies*. New York: Charles Scribner's Sons; London: B. T. Batsford Ltd., 1938. 120 pp. Illustrated. Index.

Survey of religious, municipal (London), legal, commercial, military, school, marine, and royal ceremonies, customs and protocol relating to the House of Parliament, and rural festivals and traditions—such as the Furry Dance, Beating the Bounds, and Plough Monday—observed in England.

- ◆ Hole, Christina. *English Custom & Usage*. 1941-42. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 152 pp. Illustrated. Index.

Discusses the celebration of various holidays in England and examines the transformation of pre-Christian observances and rituals into Christian holy days. [Cited in the text as *EngCustUse-1941*]

- ◆ Howard, Alexander. *Endless Cavalcade: A Diary of British Festivals and Customs*. London: Arthur Barker Limited, 1964. 300 pp. Illustrations. Bibliography. Index.

Arranged in chronological order, over 360 entries describe at least one holiday, festival, civic event or custom for every day of the year, as observed in Britain. [Cited in the text as *EndlessCaval-1964*]

Jones, T. Gwynn. *Welsh Folklore and Folk-Custom*. 1930. Reprint. Suffolk, England: D. S. Brewer, 1979. 255 pp. Bibliography. Glossary. Index.

Collection of Welsh folklore regarding gods, ghosts, fairies, monsters, caves, lakes, magic, marriage, birth, and death. Recounting of some folk tales. Chapters 9-10 deal with customs concerning such holidays as May Day, Midsummer, Christmas, New Year's, Easter, Mari Lwyd, and others.

Kightly, Charles. *The Customs and Ceremonies of Britain: An Encyclopaedia of Living Traditions*. London: Thames & Hudson Ltd., 1986. 248 pp. Illustrated. Bibliography.

Book opens with a Calendar of Customs, listing events and holidays in chronological order. Next, in alphabetical order, more than 200 entries describe the observance and historical background of religious holidays, secular festivals, and other elements of social life. Practices associated with other types of events are discussed under such general headings as "Bells and Bellingring Customs," "Birth," "Civic Customs," "Coronations," "Fairs," and "Harvest Customs." Regional listing of events.

Le Vay, Benedict. *Eccentric Britain: The Bradt Guide to Britain's Follies and Foibles*. Guilford, CT: The Globe Pequot Press, 2000. Illustrated. Maps. Bibliography. Indexes.

Describes quirky events, practices, customs, people, and places in the United Kingdom. Includes travel and contact information.

- ◆ Long, George. *The Folklore Calendar*. 1930. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 240 pp. Illustrations. Index.

Arranged in chronological order, entries provide historical background for, and cover observance of, more than 40 holidays, festivals, ceremonies, and other events in Great Britain. [Cited in the text as *FolkCal-1930*]

Owen, Trefor M. *A Pocket Guide: The Customs and Traditions of Wales*. Cardiff, Wales: University of Wales Press, 1991. 136 pp. Illustrated. Notes. Index.

Discusses agricultural traditions, customs associated with the home and domestic life, Mari Lwyd, St. Thomas's Day, Twelfth Night, Candlemas, St. David's Day, religious and communal observances and events, and eisteddfod from the 19th century to the present day. Historical survey of the study of folk customs in Wales. Selected reading list by chapter.

- ◆ Palmer, Geoffrey, and Noel Lloyd. *A Year of Festivals: A Guide to British Calendar Customs*. London: Frederick Warne, 1972. 192 pp. Illustrated. Index.

Discusses the history and current practice of numerous calendar customs in the United Kingdom in chronological order. Also includes chapters on customs in London and fairs and a list of customs according to county. [Cited in the text as *YrFest-1972*]

- ◆ Spicer, Dorothy Gladys. *Yearbook of English Festivals*. 1954. Reprint. Detroit, MI: Omnigraphics, Inc., 1993. 298 pp. Glossary. Map. Indexes.

Chronologically arranged descriptions of more than 200 English holidays, ceremonies, anniversaries, and local festivals and traditions. Map of England depicting regions and counties. Explanation of Julian and Gregorian calendars and their coexistence in parts of the country. List of movable Christian feasts dependent upon the date of Easter. List of liturgical colors, what they symbolize and when they are used. Table of dates of Easter for 1954 to 1984. Suggested reading list. Indexes by name of event, county, and region. [Cited in the text as *YrbookEngFest-1954*]

Wright, A. R. *British Calendar Customs*. 3 vols. Preface by S. H. Hooke. London: William Glaisher Ltd., 1936. Vol. I: 212 pp.; Vol. II: 272 pp.; Vol. III: 333 pp. Illustrated. Index in Volumes I and III.

Volumes I through III cover popular customs, lore, superstitions, weather omens, and songs associated with holidays and festivals observed in England. Volume I deals with Christian movable holidays from Shrovetide to Corpus Christi, as well as other movable festivals and harvest customs. Volumes II and III survey nearly 100 secular and religious festivals occurring on fixed dates, presented in chronological order.

## North America

- ◆ Davis, Alan. *The Fun Also Rises: Travel Guide North America*. San Francisco, CA: Greenline Publications, 1998. 256 pp.

Travel guide focusing on "the most fun places to be at the right time." For each of 92 events the author provides description of the event, day-by-day plans for attending, travel-related information about accommodations, restaurants, local sights, and nightlife, including contact information. Events and cities are rated for "fun." [Cited in the text as *FunAlsoRises-1998*]

## CANADA

Parry, Caroline. *Let's Celebrate! Canada's Special Days*. Toronto, Ontario, Canada: Kids Can Press Ltd., 1987. 256 pp. Illustrated. Index.

For young readers. Entries cover more than 250 secular and religious holidays and festivals celebrated in Canada, including Muslim, Hindu, Chinese, Jewish, Baha'i, Sikh, Jaina, Buddhist, and Christian holy days. Entries are organized by season of the year and, in addition to discussion of the holiday's background, include riddles, games, poems, crafts, and other activities. Explanation of the calendar, as well as sidebars providing brief background notes on various religious and ethnic groups.

## NATIVE NORTH AMERICA

- ◆ Eagle/Walking Turtle. *Indian America: A Traveller's Companion*. Santa Fe, NM: John Muir Publications, 1989. 413 pp. Illustrated. Glossary. Bibliography. Appendix. Index.  
More than 300 Indian tribes in the United States are listed and arranged by geographical region. Entries provide mailing address and location, phone numbers, public ceremony or powwow dates, visitor information, and historical background. The appendix offers chronological listing of Indian Moons according to tribe; powwow calendar for North America; Indian arts and crafts shows; Navajo rug auctions; museums with major American Indian collections; Indian-owned and -operated museums and cultural centers, stores, rodeos, and community colleges; populations by state as of April 1980; reservations, rancherias and pueblos with population figures; and urban Indian centers in major metropolitan areas. [Cited in the text as *IndianAmer-1989*]
  
- Faris, James C. *The Nightway: A History and a History of Documentation of a Navajo Ceremonial*. Albuquerque, NM: University of New Mexico Press, 1990. 288 pp. Charts and figures. Notes. Bibliography. Index.  
Anthropologist presents a study of recordings of the Navajo Nightway Ceremony and its stories, songs, beliefs, prayers and practices, including sandpainting. Charts and figures detail genealogies of medicine men who have led the Nightway, as well as specific elements of Nightways observed over the last 100 years.
  
- ◆ Fergusson, Erna. *Dancing Gods: Indian Ceremonials of New Mexico and Arizona*. Foreword by Tony Hillerman. Albuquerque, NM: University of New Mexico Press, 1931. Sixth paperback printing, 1991. 286 pp. Illustrated. Index.  
Describes history, meaning, and performance of religious and social dances and ceremonies observed among the Pueblo, Hopi, Navajo, and Apache peoples, including prayers, customs, and some historical background on each. [Cited in the text as *DancingGods-1931*]
  
- Fewkes, Jesse Walter. *Hopi Snake Ceremonies; An Eyewitness Account*. Selections from Bureau of American Ethnology, Annual Reports Nos. 16 and 19 for the years 1894-95 and 1897-98. Albuquerque, NM: Avanyu Publishing, Inc., 1986. Illustrated.  
Reprint of two papers published in annual reports. Author describes ceremonies performed by the Hopi Snake Society during the 1890s.
  
- Fewkes, Jesse Walter. *Tusayan Katchinas and Hopi Altars*. Introduction by Barton Wright. Albuquerque, NM: Avanyu Publishing, Inc., 1990. Illustrated.  
Reprint of two texts by Fewkes, one an article, "The Katchina Altars in Hopi Worship," that appeared in the Annual Report of the Board of Regents of The Smithsonian Institution for 1926. Both represent author's late 19th-century endeavor to describe and analyze katchina ceremonials among the Hopis, including the Powamú ceremony.
  
- ◆ Hirschfelder, Arlene, and Paulette Molin. *Encyclopedia of Native American Religions*. Updated edition. Foreword by Walter R. Echo-Hawk. New York: Checkmark Books/Facts on File, 2001. 390 pp. Illustrated. Bibliography. Indexes.  
More than 1,200 cross-referenced entries cover religious beliefs, practices, ceremonies, sacred sites, and symbols of more than 80 North American Indian tribes. There are also entries on Native

religion-related court cases and legislation. A subject index and a standard index are provided. [Cited in the text as *EncyNatAmer-Rel-2001*]

- ◆ Kavasch, E. Barrie. *Enduring Harvests: Native American Foods and Festivals for Every Season*. Illustrated by Mitzi Rawls. Old Saybrook, CT: The Globe Pequot Press, 1995. 333 pp. Map. Bibliography. Index.

The author profiles, in chronological order from September to August, 75 Native festivals in North and South America and provides more than 150 recipes related to the events. Includes a directory of sellers of Native foods. [Cited in the text as *EndurHarv-1995*]

- Tiller, Veronica E., ed. *Discover Indian Reservations USA: A Visitors' Welcome Guide*. Foreword by Ben Nighthorse Campbell. Denver, CO: Council Publications, 1992. 402 pp. Illustrated. Maps. Appendices. Index.

Travel-oriented information provided on more than 350 federal and state Indian reservations in 33 states, listed in alphabetical order by state. Entries include a brief profile on the reservation's land, population, and structure, its location and address, cultural institutes, special events (festivals, powwows, rodeos, etc.), businesses and organizations, accommodations, and special restrictions. Appendix I lists tribes alphabetically and gives their location. Appendix II is a powwow directory by state, then month.

## UNITED STATES — General Works and Background on Holidays

- ◆ Anyike, James C. *African American Holidays: A Historical Research and Resource Guide to Cultural Celebrations*. Chicago: Popular Truth, Inc., 1991. 102 pp. Appendices. Bibliography.

Covers holidays celebrated by slaves between the 17th and 19th centuries as well as Martin Luther King, Jr. birthday observances, Black History Month, African Liberation Day, Juneteenth, Umoja Karamu (Unity Feast), and Kwanzaa. Appendices include timeline of important dates in history and brief historical background on major holidays observed in the United States. List of related sources and organizations. [Cited in the text as *AfrAmerHol-1991*]

- Bailey, Carolyn Sherwin. *Stories for Every Holiday*. 1919. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 277 pp.

Twenty-seven stories for young readers about 19 Christian and secular holidays observed in the United States. Arranged in chronological order, beginning with Labor Day.

- ◆ Coates, Helen R. *The American Festival Guide: A Handbook of More Than 200 Colonial, Homesteading, Western, Spanish, Folk, Rodeo, Sports, Cultural and Other Annual Festivals and Celebrations in the United States and Canada, with a Calendar and a Gazetteer of Festivals for Ready Reference*. 1956. Reprint. Detroit, MI: Omnigraphics, Inc., 1998. 299 pp.

Part One of the book contains detailed descriptions of 10 representative festivals. Part Two covers nearly 200 festivals, arranged by type, in detail. Completing the book are a calendar of festivals, arranged by month, and a gazetteer of festivals, arranged by state. [Cited in the text as *AmerFestGuide-1956*]

- Coffin, Tristram P., and Hennig Cohen, eds. *Folklore in America: Tales, Songs, Superstitions, Proverbs, Riddles, Games, Folk Drama, and Folk Festivals with 17 Folk Melodies*. 1966. Reprinted by University Press of America, Inc., 1986. 256 pp. Source notes.

◆ Indicates a book cited in the main text

Presents numerous examples of folk tradition among more than 30 ethnic groups in the United States. Index of ethnic groups and geographic locations. Index of titles and first lines of songs. List of tale types and motifs.

Cohen, Hennig, and Tristram Potter Coffin. *America Celebrates! A Patchwork of Weird & Wonderful Holiday Lore*. Detroit, MI: Visible Ink Press, 1991. 355 pp. Illustrated.

Drawing from oral history and newspaper and journal accounts, this book collects more than 200 traditions, legends, beliefs, superstitions, recipes, food, games, dances, poems, riddles, and music associated with over 60 religious, patriotic, commemorative, agricultural, ethnic, and folk holidays and festivals observed among various ethnic, regional, and occupational groups in North America.

- ◆ Cohen, Hennig, and Tristram Potter Coffin, eds. *The Folklore of American Holidays: A Compilation of More Than 600 Beliefs, Legends, Superstitions, Proverbs, Riddles, Poems, Songs, Dances, Games, Plays, Pageants, Fairs, Foods, and Processions Associated with Over 140 American Calendar Customs and Festivals*. Third edition. Detroit, MI: Gale Research Inc., 1999. 573 pp. Indexes.

Chronologically arranged collection of lore associated with more than 140 holidays and festivals in the United States. Various ethnic, occupational, and religious groups living in the United States are represented. The editors provide brief background information on the event's history, followed by excerpts from written material describing actual observances of the event, as well as accompanying customs, legends, games, recipes, music, etc. Bibliographic information for each source follows the excerpts. Subject Index; Ethnic and Geographic Index; Collectors, Informants, and Translators Index; Song Titles and First Significant Lines Index; and Motif and Tale Types Index. [Cited in the text as *FolkAmerHol-1999*]

- ◆ Christianson, Stephen G., comp. and ed. *The American Book of Days*. Fourth ed. New York: H. W. Wilson, 2000. 945 pp. Appendices. Index.

Contains more than 800 entries pertaining to American holidays, festivals, and anniversaries organized by month. Selections reflect events in American history, including entries on each U.S. president and chief justice. There is at least one entry for every day of the year. Entries tend to be lengthy, averaging about 1,300 words. Each month begins with an essay recounting the origin of the month, ancient festivals observed, and the month's birthstone. Nine appendices include essays on "The Calendar," "The Era," "The Days of the Week," "Signs of the Zodiac," a list of "Important Public Holidays and Events," and reprints of the U.S. Constitution, the Declaration of Independence, the Articles of Confederation, and the Mayflower Compact of 1620. [Cited in the text as *AmerBkDays-2000*]

Dillon, Philip Robert. *American Anniversaries; Every Day of the Year; Presenting Seven Hundred and Fifty Events in United States History, from the Discovery of America to the Present Day*. c1918. Reprint. Detroit, MI: Omnigraphics, Inc., 1991. 349 pp. + index, pp. i-xv.

Opens with a chronology of principal events during World War I and summary of armistice. Book is organized chronologically. At least one anniversary is given for each day of the year. Entries cover anniversaries of historical events and people in politics and legislation, commerce and invention, arts and letters.

- ◆ Goring, Ruth. *Latino Life: Holidays and Celebrations*. Vero Beach, FL: Rourke Publications, 1995. 48 pp. Illustrated. Glossary. Bibliography. Index.

Describes family celebrations, religious and patriotic holidays, and folk festivals observed by Hispanic Americans. Includes a calendar of holidays and festivals. For young readers. [Cited in the text as *LatinoLife-1995*]

Greif, Martin. *The Holiday Book: America's Festivals and Celebrations*. New York: The Main Street Press, 1978. 255 pp. Illustrated. Bibliography.

Lengthy entries cover, in chronological order, traditions, customs, and poetry associated with 20 major patriotic, religious, and commemorative holidays observed in the United States. Shorter entries discuss background and observance of 20 more special days.

Gutiérrez, Ramón, and Geneviève Fabre, eds. *Feasts and Celebrations in North American Ethnic Communities*. Albuquerque, NM: University of New Mexico Press, 1995. 200 pp.

Twelve essays analyze celebrations and practices surrounding such events as funerals, holidays such as Halloween and Easter, folk festivals, and harvest rites among African Americans, Hispanics, Filipinos, West Indians, urban and rural Americans, and gays throughout North and South America.

Hobbie, Margaret, comp. *Italian American Material Culture: A Directory of Collections, Sites, and Festivals in the United States and Canada*. Westport, CT: Greenwood Press, 1992. 173 pp. Bibliography. Indexes.

Lists nearly 100 museum collections related to Italian-American culture, more than 40 sites around the U.S. significant in Italian-American history, and more than 100 religious, folk, agricultural, art, music, food, and commemorative festivals associated with Italian-American material culture. Festival entries provide information on event's location, sponsor address and phone number, dates observed, estimated annual attendance and date first observed, and brief description of festival activities. Sponsor name index. Subject index.

Litwicky, Ellen M. *America's Public Holidays, 1865-1920*. Washington, D.C.: Smithsonian Institution Press, 2000. 293 pp. Illustrated. Notes. Index.

Examines the influence of the end of the Civil War, the wave of immigration, and the labor movement on the creation and observance of public holidays in the U.S. from 1865 to 1920.

Murphy, Joseph M. *Santería: African Spirits in America*. Boston, MA: Beacon Press, 1988. 189 pp. Notes. Glossary. References. Index.

Traces origins and presents beliefs, rituals, ceremonies, songs, gestures, foods, and herbs associated with the practice of the Santería ("the way of the saints") religion, an Afro-Cuban outgrowth of the Yoruba religion in Nigeria, as observed by African Americans in New York.

Olcott, Frances Jenkins. *Good Stories for Anniversaries*. Illustrated by Hattie Longstreet Price. 1937. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 237 pp. Index.

More than 120 stories for children relating to holidays and events in the history of the United States, such as Inauguration Day, Bunker Hill Day, and pioneer days. Arranged chronologically by the school year.

◆ Indicates a book cited in the main text

- ◆ Rabin, Carol Price. *The Complete Guide to Music Festivals in America: Classical, Opera, Jazz, Pops, Country, Folk, Bluegrass, Old-Time Fiddlers, Cajun*. Fourth edition. Illustrated by Celia Elke. Great Barrington, MA: Berkshire Traveller Press, 1990. 271 pp. Index.

Covers more than 150 music festivals in 40 of the United States and territories, as well as Canada, arranged by type of music. Within each section, festivals are listed by the state in which they take place. Entries include a description of the event and addresses and phone numbers to obtain information on purchasing tickets and finding accommodations. Listing of music festivals by location, with maps. Suggested reading list. Index by name of festival. [Cited in the text as *MusFestAmer-1990*]

- Sandak, Cass R. *Patriotic Holidays*. New York: Crestwood House, 1990. 48 pp. Index.

Covers 16 patriotic holidays in the United States, and a handful of others elsewhere, for young readers. Further reading list.

- Santino, Jack. *All Around the Year: Holidays and Celebrations in American Life*. Urbana and Chicago: University of Illinois Press, 1994. 227 pp. Notes. Bibliography. Index.

Discusses origins and meanings of holidays observed in the United States, and customs, ephemera, and symbols associated with them.

- Schaun, George, and Virginia Schaun. *American Holidays and Special Days*. Illustrations by David Wisniewski. Lanham, MD: Maryland Historical Press, 1986. 194 pp. Bibliography. Index.

Alphabetical and chronological listings of holidays. List of dates on which states were admitted to the United States. Part I discusses the various calendars, names of the months and days of the week, movable days, and reasons for observance of special days. Part II consists of more than 60 entries on holidays, festivals, and commemorative days observed in the United States in chronological order.

- Schibsby, Marian, and Hanny Cohrsen. *Foreign Festival Customs*. Revised edition. New York: American Council for Nationalities Service, 1974. 74 pp.

Describes Christmas, New Year's, and Easter customs, traditions, and recipes from more than 30 immigrant groups to the United States. Discusses Thanksgiving and harvest traditions from Europe.

- ◆ Shapiro, Larry. *A Book of Days in American History*. New York: Charles Scribner's Sons, 1987. [150 pp.] Illustrated. Index.

Brief entries are arranged in calendar order and cover at least one event in U.S. history. Focus is on European settlement and history from pre-Revolutionary days through the 1970s. [Cited in the text as *BkDaysAmerHist-1987*]

- ◆ Shemanski, Frances. *A Guide to Fairs and Festivals in the United States*. Westport, CT: Greenwood Press, 1984. 339 pp. Appendix. Index.

Following the format of *A Guide to World Fairs and Festivals* by the same author, this volume covers more than 260 fairs and festivals in the United States, American Samoa, Puerto Rico, and the U.S. Virgin Islands. Entries are arranged alphabetically by state and city, then by territory. Each entry provides a description of the festival's history, purpose, and idiosyncrasies of observance. A state-by-state chronological listing of festivals follows the main text. Appendix lists festivals by type. [Cited in the text as *GdUSFest-1984*]

- Spicer, Dorothy Gladys. *Folk Festivals and the Foreign Community*. 1923. Reprint. Detroit, MI: Omnigraphics, Inc., Detroit, 1990. 152 pp. Bibliography.

Offers advice on administration and production gleaned from folk festivals organized during the 1920s that were attempts to bond recent immigrants with those born in the United States by fostering understanding and appreciation of cultural diversity.

- Thornton, Willis. *Almanac for Americans*. 1941. Reprint. Detroit, MI: Gale Research Company, 1973. 418 pp. Illustrated. Index.

A "Book of Days of the Republic," arranged chronologically, focuses on patriotic holidays and historical events in the United States.

- Tuleja, Tad. *Curious Customs: The Stories Behind 296 Popular American Rituals*. New York: Harmony Books, 1987. 210 pp. Bibliography.

Provides historical information and occasionally tongue-in-cheek observations on major American holidays as well as customs and superstitions surrounding various social activities including gestures, apparel, etiquette, eating, and courtship.

## UNITED STATES — Works on the Presidents

- Benbow, Nancy D. Myers, and Christopher H. Benbow. *Cabins, Cottages and Mansions: Homes of the Presidents of the United States*. Gettysburg, PA: Thomas Publications, 1993. 234 pp. Illustrated. Bibliography.

A foreword by Pres. James A. Garfield's great-grandson leads off detailed entries on each president as well as the featured sites. Black-and-white photos and addresses, telephone numbers and traveling directions are included, as is an entry describing the White House.

- Haas, Irvin. *Historic Homes of the American Presidents*. New York: Dover Publications, Inc., 1991. 184 pp. Illustrated. Index.

Entries on the homes or birthplaces of thirty-five U.S. presidents include excellent black-and-white photos (some exterior, some interior) and many detailed descriptions of the residences, though length of the entries varies. Addresses, telephone numbers, and traveling directions are included. The White House is also listed.

- Kane, Joseph Nathan. *Facts About the Presidents*. New York: H. W. Wilson Company, 1993. 433 pp. Illustrated. Index.

This is a detailed and exhaustive source for "facts about the presidents." Biographical information on immediate family is included, with selected events of the president's life and administration highlighted. Comparative data (religion, military service and so on) is included along with election information and a section on the vice presidents.

- Kern, Ellyn R. *Where the American Presidents Lived, Including a Guide to the Homes that Are Open*. Indianapolis, IN: Cotton-tail Publications, 1982. 120 pp. Illustrated. Bibliography.

Presidential lives broken down by years, with black-and-white photos and line drawings, followed by brief descriptions and history of sites with addresses, telephone numbers, and locations on line maps organized geographically.

- Kochmann, Rachel M. *Presidents' Birthplaces, Homes and Burial Sites*. Osage, MN: Osage Publications, 1999. 162 pp. Illustrated.

◆ Indicates a book cited in the main text

Black-and-white photographs accompany the brief text which includes basic facts, dates and a quote from each president. Addresses and traveling directions are listed along with locations on line maps.

Kruh, David, and Louis Kruh. *Presidential Landmarks*. New York: Hippocrene Books, 1992. 480 pp. Illustrated. Indexes.

Each entry opens with a two- to three-page overview of each president and his administration, followed by descriptions of sites and addresses, telephone numbers, and traveling directions. An entry on "multi-presidential" sites is also included. Photos are black-and-white.

## UNITED STATES — Works on the States

Abate, Frank, ed. *American Places Dictionary: A Guide to 45,000 Populated Places, Natural Features, and Other Places in the United States*. Four volumes. Detroit, MI: Omnigraphics, Inc., 1994. Maps. Bibliography. Appendix. Indexes.

Organized first by state, then by county, this reference work provides coverage of the following places throughout the U.S.: states, counties and county equivalents, incorporated places (cities, towns, etc.), unincorporated places (certain townships, villages, Census Designated Places, etc.), American Indian reservations, major military installations, and geographic features. Place entries for each state are preceded by various geographic and demographic data on the state, including symbols and name origin information, a description of the local government, and an essay on the state's history and boundaries. Place entries provide legal place name and status, latitude and longitude, population, land and water areas, notable background information, and name origin. Miscellany on American Places and American Names — Curiosities and Peculiarities. State indexes. Complete index in volume 4.

Kane, Joseph Nathan, Janet Podell, and Steven Anzovin. *Facts about the States*. 2nd edition. New York: H. W. Wilson Company, 1993. 624 pp. Tables.

This reference book presents the following information about each state, organized alphabetically by state: admission date and rank; explanations of state name, nicknames, seal and flag; motto, song, and symbols; geographic and climatic data; national sites; chronology of significant dates in the state's history; demographic data; local government, political history, finances, economy, environment, ethnic groups, educational and cultural facilities; miscellaneous state facts; and bibliography containing fiction and nonfiction works about the state. The District of Columbia and Puerto Rico are also covered. Comparative tables on land areas and shorelines, population, settlement by non-native Americans, geography, finances, transportation, military installations, and educational facilities.

## Individual Holidays

### Christmas

Auld, William Muir. *Christmas Tidings*. 1933. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 156 pp. Illustrated.

Describes legends, verse, and such historic liturgies as the Roman Breviary and the Missal.

Auld, William Muir. *Christmas Traditions*. 1931. Reprint. Detroit, MI: Omnigraphics, Inc., 1992. 179 pp. Index.

This history of Christmas surveys origins, antecedents, changes, and developments of the traditions through the ages. Covers

ancient English carols, the yule log, the tree, bells, and more. Excerpts from literature, legends, and historical accounts.

Ballam, Harry, and Phyllis Digby Morton, eds. *The Christmas Book*. 1947. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 260 pp. Illustrated. Appendices.

Collection of articles and stories by such writers as Charles Dickens, Aldous Huxley, Washington Irving, Bram Stoker, and others on the subject of Christmas. Several holiday quizzes are included, for which the Appendices provide the answers.

Bauer, John E. *Christmas on the American Frontier, 1800-1900*. 1961. Reprint. Detroit, MI: Omnigraphics, Inc., 1993. 320 pp. Illustrated.

Seventeen chapters cover such topics as "A California Festival of Good Will," "Down a Prairie Chimney," "Giving Christmas to the Indians," and more. Contains eyewitness accounts of frontier holidays.

Buday, George. *The History of the Christmas Card*. 1954. Reprint. Detroit, MI: Omnigraphics, Inc., 1992. 304 pp. Illustrated. Bibliography. Appendices. Index.

Traces the rise of the Christmas card and discusses its forerunners, old Christmas card creators, children's cards, religious cards, and wartime Christmas cards. Appendices list artists and designers, old Christmas card sentiment writers, and Christmas card publishers.

Carucci, Laurence Marshall. *Nuclear Nativity: Rituals of Renewal and Empowerment in the Marshall Islands*. Dekalb, Ill.: Northern Illinois University Press, 1997. 217 pp. Illustrated. Notes. Glossary. Bibliography. Index.

Anthropologist describes the history, context, and elements of the Kurijmoj festival, the four-month Christmas celebration of the Enewetak people, who, from 1947 to 1980, were forced to live away from their home atoll in the Marshall Islands so the U.S. government could conduct nuclear weapons tests.

Crippen, Thomas G. *Christmas and Christmas Lore*. 1923. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 223 pp. Illustrated. Index.

Collection of customs, traditions, and legends relating to Christmas, drawn from chapbooks and pamphlets of the 17th and 18th centuries and from various books dealing with antiquities and legends.

Dawson, W. F. *Christmas: Its Origins and Associations*. 1902. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 366 pp. Illustrated. Index.

Arranged chronologically, this book covers the holiday's origin, its historical events, and festive celebrations during the course of 19 centuries. Considers the evolving tradition in Britain and includes information on the celebration of Christmas in various lands.

Duncan, Edmondstone. *The Story of the Carol*. 1911. Reprint. Detroit, MI: Omnigraphics, Inc., 1992. 253 pp. Illustrated. Appendices. Bibliography. Index.

Surveys development of the forms and purposes of carols, as well as the days, feasts, pageants, and religious rites associated with them. Includes words and music to traditional carols. Appendices include brief biographical notes on relevant individuals, glossary, chronological table of development of carols, and list of manuscript carols held in the British Museum.

◆ Indicates a book cited in the main text

Foley, Daniel J. *Christmas the World Over: How the Season of Joy and Good Will Is Observed and Enjoyed by Peoples Here and Everywhere*. Illustrated by Charlotte Edwards Bowden. Philadelphia and New York: Chilton Books, 1963. 128 pp. Index.

Customs and traditions associated with Christmas in more than 30 countries around the world. Heavy coverage of Europe and Latin America.

Foley, Daniel J., ed. *Christmas in the Good Old Days: A Victorian Album of Stories, Poems, and Pictures of the Personalities Who Rediscovered Christmas*. 1961. Reprint. Detroit, MI: Omnigraphics, Inc., 1994. 224 pp. Illustrated. Bibliography. Index.

Anthology of stories and poems written during the Victorian era by such authors as Louisa May Alcott, Washington Irving, Bret Harte, O. Henry, Charles Dickens, Hans Christian Andersen, Herman Melville, and others. Includes brief sketches on the authors.

- ◆ Gulevich, Tanya. *Encyclopedia of Christmas and New Year's Celebrations: Over 240 Alphabetically Arranged Entries Covering Christmas, New Year's, and Related Days of Observance, Including Folk and Religious Customs, History, Legends, and Symbols from Around the World. Supplemented by a Bibliography and Lists of Christmas Web Sites and Associations, as well as an Index*. Illustrated by Mary Ann Stavros-Lanning. Detroit, MI: Omnigraphics, Inc., 2003. 977 pp. Appendices. Index.

Cross-referenced entries discuss Christmas and New Year's folklore, history, customs, foods, and more. Thirty-nine entries deal with Christmas in Europe, Asia, North Africa, the Middle East, and Latin America. Twenty-one entries treat New Year's Day and Eve. Other holidays discussed include Advent, the Assumption, Candlemas, Epiphany, Feast of the Circumcision, Hanukkah, Holy Innocents' Day, Kwanzaa, and numerous saints' days. Appendices include a bibliography, web sites, and information about associations whose missions relate to the holidays. [Cited in the text as *EncyChristmas-2003*]

Hole, Christina. *Christmas and Its Customs: A Brief Study*. Illustrated by T. Every-Clayton. New York: M. Barrows and Company, Inc., 1957. 95 pp. Bibliography. Index.

Discusses origins of the holiday, as well as garlands, gift giving, carols, food, and legends and superstitions. Also covers Twelfth Night and the New Year.

Hottes, Alfred Carl. *1001 Christmas Facts and Fancies*. 1946. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 308 pp. Illustrated.

Facts and fancies, stories and legends gathered from author's personal experiences and obscure literature.

Miles, Clement A. *Christmas in Ritual and Tradition; Christian and Pagan*. 1912. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. Illustrated. Notes. Bibliography. Index.

Part I deals with the Christian observance, examining Latin and European hymns and poetry, liturgy, popular customs, and dramas, pageants, and plays. Part II covers pre-Christian winter festivals and their surviving customs. Includes discussion of the Christmas tree, gifts, cards, and mumming, as well as more than 20 saints' days and other holidays and festivals observed throughout the year in Europe.

Miller, Daniel, ed. *Unwrapping Christmas*. Oxford, England: Clarendon Press, 1993. 239 pp. Index.

Ten anthropological essays by scholars in various academic fields on contemporary, and international, observance and meaning of Christmas: "A Theory of Christmas" and "Christmas against Materialism in Thailand," Daniel Miller; "Father Christmas Executed," Claude Lévi-Strauss; "The Rituals of Christmas Giving," James Carrier; "Materialism and the Making of the Modern American Christmas," Russell Belk; "Cinderella Christmas: Kitsch, Consumerism, and Youth in Japan," Brian Moeran and Lise Skov; "The English Christmas and the Family: Time out and Alternative Realities," Adam Kuper; "Christmas Cards and the Construction of Social Relations in Britain Today," Mary Searle-Chatterjee; "Christmas Present: Christmas Public," Barbara Bodenhorn; and "The Great Christmas Quarrel and Other Swedish Traditions," Orvar Löfgren.

Schauffler, Robert, ed. *Christmas: Its Origin, Celebration and Significance as Related in Prose and Verse*. New foreword by Tristram Potter Coffin. 1907. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 354 pp. Index.

Collection of prose and poetry, hymns and carols divided into sections on origins, celebration, and the significance and spirit of Christmas.

Sechrist, Elizabeth Hough. *Christmas Everywhere: A Book of Christmas Customs of Many Lands*. New revised and enlarged edition. Philadelphia, PA: Macrae Smith Company, 1962. 186 pp. Illustrated.

For young readers. Stories and customs associated with Christmas in 20 locales around the world.

Silverthorne, Elizabeth. *Christmas in Texas*. College Station, TX: Texas A & M University Press, 1990. 188 pp. Illustrated. Notes. Bibliography. Index.

Examines Christmas customs, traditions, including recipes, and folklore of different ethnic groups in Texas, including Hispanic, Chinese, German, French, African American, Scandinavian, Italian, Polish, British, Czech, Wendish, and Orthodox.

Walsh, William S. *The Story of Santa Klaus: Told for Children of All Ages from Six to Sixty*. 1909. Reprint. Detroit, MI: Omnigraphics, Inc., 1991. 231 pp. Illustrated.

Discusses the origin and development of the Klaus legend, mythological concepts absorbed by Christianity, the Three Kings, Twelfth Night customs, Father Christmas, and Christmas traditions and observances in various countries. Illustrations by artists of all times from Fra Angelico to Henry Hutt.

Weiser, Francis X. *The Christmas Book*. Illustrated by Robert Frankenberg. 1952. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 188 pp. Reference notes. Index.

Relates the story of the celebration of Christmas, from the beginning with its gospel and history, through the festivities of the Middle Ages, to the decline and eventual revival of Christmas customs in Europe and the United States. Ancient and familiar hymns are included, as well as a section on holiday breads and pastries.

Wernecke, Herbert H. *Christmas Customs Around the World*. Philadelphia, PA: The Westminster Press, c1959. 188 pp. Bibliography. Indexes.

Covers historical background, customs and legends, holiday recipes, and pageants and programs. Describes observance of the holiday in more than 60 countries on all continents.

◆ Indicates a book cited in the main text



## Easter

*The Book of Easter*. Introduction by William C. Doane. 1910. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 246 pp. Illustrated.

Collection of Easter poems, stories, hymns, and essays from various sources including the Bible, and by such writers as Elizabeth Barrett Browning, Walter Pater, Robert Browning, Alfred Tennyson, George Herbert, Thomas Hardy, and others. Reproductions of famous paintings relating to Easter by such artists as Rembrandt, Rubens, and Fra Angelico. Provides historic accounts and descriptions of customs and legends associated with Good Friday, Easter, and the Ascension.

- ◆ Gulevich, Tanya. *Encyclopedia of Easter, Carnival, and Lent: A Guide to This Season's Joyous Celebration and Solemn Worship, Including Folk Customs, Religious Observances, History, Legends, Folklore, Symbols, and Related Days from Europe, the Americas, and Around the World*. Illustrated by Mary Ann Stavros-Lanning. Detroit, MI: Omnigraphics, Inc., 2002. 729 pp. Appendices. Index.

More than 150 cross-referenced entries discuss history, religious celebrations, customs, folklore, foods, and symbols related to Easter, Carnival, and Lent in 20 countries around the world. Also includes entries on Ash Wednesday, Pentecost, May Day, Shavuot, Passover, and No Ruz. A bibliography and web sites related to the holiday season are presented in the appendices. [Cited in the text as *EncyEaster-2002*]

Hazeltine, Alice Isabel, and Elva Sophronia Smith, eds. *The Easter Book of Legends and Stories*. Illustrated by Pamela Bianco. 1947. Reprint. Detroit, MI: Omnigraphics, Inc., 1992. 392 pp. Notes. Indexes.

Compilation of literature relating to Easter including biblical narrative, poems, plays, legends, and stories by such authors as Robert Frost, Emily Dickinson, A. E. Housman, and others. Indexes of authors and titles.

Lord, Priscilla Sawyer, and Daniel J. Foley. *Easter the World Over*. Philadelphia, PA: Chilton Book Company, 1971. 289 pp. Illustrated. Bibliography. Index.

Discusses origins of, and traditions, practices, rhymes, songs and music, fine arts, and food associated with, Easter, Holy Week, and Carnival or Mardi Gras in the Middle East, United States, Europe, Bermuda, the Caribbean, and South and Central America. Also covers the spring festivals of Ching-ming (Qing Ming) in China and Setsubun in Japan.

## Fourth of July

Appelbaum, Diana Karter. *The Glorious Fourth: An American Holiday, an American History*. New York: Facts on File, 1989. 180 pp. Illustrated. References. Index.

Covers the history and celebration of Independence Day in the United States, from the beginning until the bicentennial festivities in 1976.

Travers, Len. *Celebrating the Fourth: Independence Day and the Rites of Nationalism in the Early Republic*. Amherst, Mass.: University of Massachusetts Press, 1997. 278 pp. Notes. Index.

Discusses the early celebrations of the Fourth of July and their role in fostering a new sense of national identity. Describes celebrations in Boston, Philadelphia, and South Carolina from 1777 to 1826.

## Halloween

Santino, Jack. *The Hallowed Eve: Dimensions of Culture in a Calendar Festival in Northern Ireland*. Lexington, KY: University Press of Kentucky, 1998. 167 pp. References. Index.

Clearly written scholarly examination of Halloween as it is celebrated in Northern Ireland, its history, games, and other traditions, based on the author's fieldwork.

Thompson, Sue Ellen, ed. *Halloween Program Sourcebook: The Story of Halloween, Including Excerpts of Stories and Legends, Strange Happenings, Poems, Plays, Activities, and Recipes Focusing on Halloween from the Eighteenth Century to the Present*. Illustrated by Mary Ann Stavros-Lanning. Detroit, MI: Omnigraphics, 2000. 332 pp. Bibliography. Indexes.

Following an introductory essay on the history of the holiday, the book presents a selection of Halloween-related material to be read, spoken, or performed, as well as craft activities, costume ideas, games, and recipes. Works excerpted or reprinted include those by authors such as Washington Irving, Edgar Allan Poe, Robert Burns, and more. Author and Title Index and Index to First Lines of Poetry.

## Mardi Gras

Mitchell, Reid. *All on a Mardi Gras Day: Episodes in the History of New Orleans Carnival*. Cambridge, MA: Harvard University Press, 1995. 243 pp. Illustrated. Index.

Retells the story of a number of incidents occurring on or around Mardi Gras, from the early 1800s to the 1990s. Provides a unique window on the history of Mardi Gras, its meaning to various ethnic and social groups across time, and the history and culture of New Orleans. Gives suggested reading list.

## Memorial Day

Schauffler, Robert, ed. *Memorial Day: Its Celebration, Spirit, and Significance as Related in Prose and Verse, with a Non-sectional Anthology of the Civil War*. 1940. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 339 pp. Index.

Compilation of 140 stories and poems relating the significance of Memorial Day in the United States.

## Mother's Day

Schauffler, Robert, ed. *Mother's Day: Its History, Origin, Celebration, Spirit, and Significance as Related in Prose and Verse*. 1927. Reprint. Detroit, MI: Omnigraphics, Inc., 1990. 380 pp. Index.

Collection of poetry and stories about mother-worship in pagan times, mother-love antedating Christianity, and some of the ancient customs and rites honoring mothers throughout the centuries. Suggestions for Mother's Day programs for school exercises also included.

## New Year

Blackwood, Alan. *New Year*. Holidays and Festivals Series. Vero Beach, FL: Rourke Enterprises, Inc., 1987. 48 pp. Illustrated. Glossary. Index.

For young readers. Discusses ancient celebrations of the New Year in Egypt, Babylonia, and Rome, and among Celts. Explanation of the Jewish and Chinese calendars, the Muslim and

Hindu New Year, the New Year throughout Asia, the New Year in the United States and Britain, and some mentions of customs in various European countries. Entries on St. Sebastian and St. Basil. Further reading list.

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# Indexes

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The Chronological Index lists entries by Fixed Days and Events—for holidays that are celebrated on a specific date—and by Movable Days—for events whose date of celebration is not fixed, particularly those that are observed according to non-Gregorian calendars and those that depend on the date of Easter.

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Entries are indexed below according to the month or specific date(s) in which they are observed. For each month, those holidays within the month are given first, followed by holidays celebrated on specific date(s), then those observed at the same time every year, although not on a fixed date (e.g., the first Monday, the last week, etc.)

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**February, begins first Thursday**  
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**February, begins second Friday**  
Anchorage Fur Rendezvous .....0073

**February, first weekend**  
Finnish Sliding Festival .....0744  
Tulsa Indian Arts Festival .....2304

**February, first full weekend**  
Ice Worm Festival .....1016

**February, first week**  
Beargrease Sled Dog Marathon, John.....0193

**February, first half**  
Washington's Birthday Celebration in Los Dos  
Laredos.....2396

**February, first new moon**  
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**February, weekend including second Sunday**  
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**February, mid**  
Sapporo Snow Festival (Yuki Matsuri) .....2025

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Houston Livestock Show & Rodeo .....1006

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**February, last weekend**  
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**February, late**  
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**February, late-early March, even-numbered years**  
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**March 01-14**  
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**March 03**  
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Hina Matsuri (Doll Festival) .....0955

**March 03-04**  
Daruma Ichi (Daruma Doll Fair) .....0569

**March 04**  
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**March 05**  
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**March 08**  
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Forty Martyrs' Day . . . . .0774	Vernal Equinox at Chichén Itzá . . . . .2362
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<b>March 11</b>	<b>March 21, begins about</b>
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<b>March 12</b>	Vernal Equinox . . . . .2361
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<b>March 15</b>	Pakistan Day . . . . .1620
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<b>March 16</b>	Lady Day . . . . .1191
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<b>March 17</b>	St. Dismas's Day . . . . .1875
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Evacuation Day . . . . .0716	<b>March 26</b>
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<b>March 17, weekend nearest</b>	Teachers' Day in the Czech Republic . . . . .2221
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<b>March 19</b>	Doctors' Day . . . . .0613
San José Day Festival . . . . .1999	Spiritual Baptist (Shouters) Liberation Day . . . . .2141
Swallows of San Juan Capistrano . . . . .2185	<b>March 31</b>
<b>March 20</b>	Transfer Day . . . . .2284
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<b>March 20, on or near</b>	Iditarod Trail Sled Dog Race . . . . .1025
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<b>March 20 or 21, week including</b>	<b>March, first Sunday</b>
Higan . . . . .0951	Kyokusui-no-En . . . . .1186
<b>March 21</b>	<b>March, first Monday</b>
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<p><b>March, first Tuesday</b> Town Meeting Day.....2282</p> <p><b>March, first Saturday</b> Bal du Rat Mort (Dead Rat's Ball) .....0157</p> <p><b>March, first Friday</b> World Day of Prayer.....2452</p> <p><b>March, first week</b> Motorcycle Week (Bike Week).....1433</p> <p><b>March, first weekend</b> Bridge Crossing Jubilee .....0282 Jonquil Festival.....1096</p> <p><b>March, first two full weeks</b> Carnaval Miami .....0365</p> <p><b>March, first new moon in</b> Alahamady Be.....0034</p> <p><b>March, week including second Sunday</b> Holmenkollen Day .....0971</p> <p><b>March, second Monday</b> Commonwealth Day .....0496 Eight-Hour Day .....0672</p> <p><b>March, second week</b> Fairbanks Winter Carnival.....0720</p> <p><b>March, second weekend</b> Sweetwater Rattlesnake Round-Up.....2191</p> <p><b>March, mid-</b> Macon Cherry Blossom Festival .....1273</p> <p><b>March, mid-, to mid-April</b> Houses and Gardens, Festival of .....1005</p> <p><b>March, third Monday</b> C Canberra Day .....0344</p> <p><b>March, third Thursday</b> Kiplingcotes Derby.....1157</p> <p><b>March, third Saturday</b> Bering Sea Ice Golf Classic.....0209</p> <p><b>March, third week</b> Dodge National Circuit Finals Rodeo .....0615</p> <p><b>March, third weekend</b> Nuuk Snow Festival .....1552 Russell, C. M., Auction.....1833</p> <p><b>March, last Monday</b> Seward's Day.....2058</p> <p><b>March, last Sabbath</b> Sabbath of Rabbi Isaac Mayer Wise .....1839</p> <p><b>March, last weekend</b> Caribou Carnival and Canadian Championship Dog Derby .....0360</p> <p><b>March, late</b> Academy Awards Ceremony .....0006 Reindeer Driving Competition.....1790 Smithsonian Kite Festival .....2121</p>	<p>Tok Race of Champions Dog Sled Race .....2269 Williams New Orleans Literary Festival, Tennessee .....2431</p> <p><b>March, late, or early April</b> Boat Race Day on the Thames .....0247</p> <p><b>March, late, to early April</b> Cherry Blossom Festival .....0424</p> <p><b>March, full moon day</b> Phagwa .....1671</p> <p><b>March or April</b> Cow Fights .....0527</p> <p><b>March-April</b> Bermuda College Weeks .....0210 Crane Watch .....0533 Dipri Festival.....0606 Florida Heritage Festival.....0768 Hanami .....0927 Lac Long Quan Festival.....1189 Natchez Spring and Fall Pilgrimages.....1467 Spring Break.....2143 Thay Pagoda Festival .....2243</p> <p><b>March-May</b> Keukenhof Flower Show.....1140</p> <p><b>March-July</b> Holy Ghost, Feast of the .....0975</p> <p><b>March-November</b> Grand Prix.....0858</p> <p><b>March, usually</b> Nguillatun.....1525</p> <p><b>Spring</b> Daedala .....0559 Nyambinyambi.....1553 Sabantui .....1837 Stickdance .....2155 Tangata Manu (Birdman Ceremony) .....2211</p> <p><b>Spring, early</b> Cree Walking-Out Ceremony.....0535 Eagle Dance .....0639 Paro Tsechu .....1646</p> <p><b>Spring, first Month</b> Isthmian Games .....1063</p> <p><b>Spring, during full moon in Sagittarius</b> World Invocation Day (Festival of Goodwill) .....2458</p> <p style="text-align: center;"><b>April</b></p> <p>Birmingham International Festival.....0223 Cherry Blossom Festival in San Francisco .....0426 Confederados Reunion.....0501 Dogwood Festival.....0619 Geranium Day.....0820 Istanbul Festivals, International.....1062 Land Diving.....1198 Latin Festival (Feriae Latinae) .....1208 National Poetry Month .....1470 Nganja, Feast of .....1523</p>
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Osaka International Festival .....	1598	<b>April 18</b>	Zimbabwe Independence Day .....	2493
Road Building .....	1802	<b>April 19</b>	Cerealia (Cerialia) .....	0404
Royal Shows .....	1827		Primrose Day .....	1725
Seville Fair .....	2057		Venezuela Independence Day .....	2359
Tako-Age (Kite Flying) .....	2207	<b>April 19 and 25, Thursday between</b>	First Day of Summer in Iceland .....	0747
Winston 500 .....	2437	<b>April 21</b>	Kartini Day .....	1122
<b>April 01</b>			Parilia (Palilia) .....	1643
April Fools' Day .....	0096		San Jacinto Day .....	1998
<b>April 02</b>		<b>April 21, week including</b>	Inconfidência Week .....	1034
Children's Book Day, International .....	0437	<b>April 21, 10 days including</b>	San Antonio, Fiesta .....	1986
Pascua Florida Day .....	1651	<b>April 21–May 02</b>	Ridvan, Feast of .....	1797
<b>April 04</b>		<b>April 22</b>	Arbor Day .....	0098
Megalesia .....	1361		Earth Day .....	0640
San Isidro of Seville, Feast of .....	1996		Oklahoma Day .....	1569
Senegal Independence Day .....	2051	<b>April 22–24</b>	Moors and Christians Fiesta .....	1418
Shellfish Gathering (Shiohi-gari) .....	2075	<b>April 23</b>	Children's Day .....	0438
<b>April 04–10</b>			Green George Festival .....	0874
Ludi .....	1265		Shakespeare's Birthday .....	2067
<b>April 06</b>			St. George's Day .....	1886
Chakri Day .....	0409		St. George's Day in Syria ('Id Mar Jurjus) .....	1888
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Candle Auction .....	0347	<b>April 23, on or near</b>	Peppercorn Ceremony .....	1664
<b>April 08</b>		<b>April 23, week including</b>	Conch Republic Independence Celebration .....	0499
Hana Matsuri (Flower Festival) .....	0925	<b>April 24</b>	Armenian Martyrs' Day .....	0107
Vesak (Wesak; Buddha's Birthday) .....	2364		Children's Day .....	0438
<b>April 09</b>		<b>April 25</b>	Africa Malaria Day .....	0020
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Bataan Day .....	0180		Italy Liberation Day .....	1066
Budget Day .....	0293		Portugal Liberation Day .....	1711
<b>April 10</b>			River Kwai Bridge Week .....	1800
Salvation Army Founder's Day .....	1981		Robigalia .....	1803
<b>April 12</b>			Sinai Liberation Day .....	2107
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<b>April 12–15</b>			St. Mark's Day in Hungary .....	1924
Songkran .....	2129	<b>April 26</b>	Audubon Day .....	0123
<b>April 12–19</b>		<b>April 27</b>	Santo Toribio Fiesta .....	2022
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<b>April 13</b>			Togo Independence Day .....	2266
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<b>April 13 or 14</b>				
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Kyokusui-no-En .....1186	<b>April, fourth Thursday</b>
<b>April 29–May 03</b>	Take Our Daughters to Work Day .....2205
Uesugi Matsuri .....2319	<b>April, last Sunday</b>
<b>April 30</b>	Landsgemeinde .....1200
May Day Eve in Ireland .....1344	<b>April, first weekend after last Wednesday</b>
May Day Eve in Italy .....1345	Butter and Egg Days .....0322
May Day Eve in Switzerland (Maitag Vorabend) ....1346	<b>April, last Friday</b>
May Day Eve in the Czech Republic .....1347	Arbor Day .....0098
Queen Juliana’s Birthday .....1753	<b>April, last Saturday</b>
St. James’s Day .....1897	Cynonfardd Eisteddfod .....0553
Walpurgis Night (Walpurgisnacht) .....2387	Maryland Hunt Cup .....1324
<b>April 30–May 01</b>	<b>April, begins Sunday before last weekend</b>
Minehead Hobby Horse Parade .....1394	University of Pennsylvania Relay Carnival .....2334
<b>April, early</b>	<b>April, last week</b>
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<b>April, mid–, to late September</b>	Floriade .....0767
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 Sandcastle Competition .....2008

**July, even-numbered years**  
 Holy Queen Isabel, Festival of the.....0978  
 Sound Symposium .....2130  
 York Festival and Mystery Plays .....2483

**July, early**  
 Camel Cup Carnival .....0337  
 Cheltenham International Festival of Music.....0421  
 Roswell UFO Festival .....1820  
 Sata-Häme Accordion Festival.....2028  
 Wife-Carrying World Championships.....2424

**July, begins early, in odd-numbered years**  
 Transpac Race.....2286

**July, begins early, in odd-numbered years**  
 Transpac Race.....2286

**July, five days in early**  
 Henley Royal Regatta.....0946

**July, early, to early August**  
 Aston Magna Festival.....0120  
 Savonlinna Opera Festival .....2031

**July, early, to late August**  
 Carthage, International Festival of.....0393

**July, first Sunday**  
 Clipping the Church Day .....0488

<b>July, first Thursday and the previous Tuesday</b>	
Ommegang .....	1590
<b>July, first Saturday</b>	
International Day of Cooperatives .....	1046
<b>July, first week</b>	
Gettysburg Civil War Heritage Days .....	0823
Great Schooner Race .....	0870
Pennsylvania Dutch Folk Festival .....	1662
<b>July, first weekend</b>	
Basque Festival, National .....	0175
Mariposa Folk Festival .....	1311
<b>July, first or second weekend</b>	
Red Waistcoat Festival .....	1783
<b>July, first week, to second week in August</b>	
Baths of Caracalla .....	0182
<b>July, second Sunday</b>	
Schutzengelfest (Festival of the Guardian Angel) ....	2036
<b>July, second Saturday</b>	
Wayne Chicken Show .....	2403
<b>July, second week</b>	
Captain Brady Day .....	0356
Cherry Festival, National .....	0427
North American Indian Days .....	1543
<b>July, second full weekend</b>	
Grandfather Mountain Highland Games and Gathering of Scottish Clans .....	0859
<b>July, second weekend</b>	
Fur Trade Days .....	0792
Green River Rendezvous .....	0875
Lindenfest .....	1242
Moose Dropping Festival .....	1419
Moxie Festival .....	1442
Stånga Games .....	2147
Winnipeg Folk Festival .....	2436
<b>July, mid-</b>	
Chugiak-Eagle River Bear Paw Festival .....	0477
Circus Parade, Great .....	0484
Newport Music Festival .....	1520
Pori International Jazz Festival .....	1709
Ravello Music Festival .....	1780
Saintes Festival of Ancient Music .....	1974
South Carolina Peach Festival .....	2132
Southern Ute Tribal Sun Dance .....	2134
World Eskimo-Indian Olympics .....	2456
<b>July, two weeks in mid- to late</b>	
Folkmoot .....	0769
<b>July, mid-, to mid-August</b>	
Marlboro Music Festival .....	1313
Quartier D'ete .....	1748
Tailte Fair (Teltown Fair) .....	2202
<b>July, mid-, through early September</b>	
Menuhin Festival .....	1368
<b>July, third Sunday</b>	
Maidens' Fair on Mount Gaina .....	1286
Redentore, Festa del .....	1784

<b>July, third Saturday</b>	
Mollycokett Day .....	1408
<b>July, third full week</b>	
Kinderzeche (Children's Party) .....	1148
<b>July, third week</b>	
Alpenfest .....	0059
Golden Days .....	0845
Kausinen Folk Music Festival .....	1129
Swan Upping .....	2186
<b>July, 10 days including third full week</b>	
Minneapolis Aquatennial Festival .....	1395
<b>July, third weekend</b>	
Beiderbecke Memorial Jazz Festival, Bix .....	0195
Buffalo Days Powwow .....	0296
Gold Discovery Days .....	0843
United States Air and Trade Show .....	2330
<b>July, begins third weekend</b>	
Hill Cumorah Pageant .....	0954
<b>July, third-fourth weekends</b>	
Michigan Brown Trout Festival .....	1380
<b>July, fourth Monday</b>	
Hurricane Supplication Day .....	1013
<b>July, fourth Saturday</b>	
Central Maine Egg Festival .....	0403
<b>July, fourth weekend</b>	
Virginia Scottish Games .....	2376
<b>July, last Sunday</b>	
Crom Dubh Sunday .....	0538
Procession of the Penitents in Belgium .....	1730
Reek Sunday .....	1786
<b>July, Wednesday before last Thursday</b>	
Chincoteague Pony Roundup and Penning .....	0443
<b>July, last full week</b>	
Cheyenne Frontier Days .....	0430
RAGBRAI .....	1764
<b>July, last week</b>	
Days of '76 .....	0579
<b>July, last week, to first week in August</b>	
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<b>July, last full weekend</b>	
Black Ships Festival .....	0236
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Gilroy Garlic Festival .....	0832
Nordic Fest .....	1541
<b>July, last weekend</b>	
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<b>July, late, to first Monday in August</b>		Whe'wahchee (He'dewachi; Dance of Thanksgiving).....	2415
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<b>July, late, to early August</b>		Benin Independence Day .....	0205
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Jerash Festival of Culture and Art.....	1087	Lammass .....	1196
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<b>July-first Monday in August</b>		Forgiveness, Feast of.....	0772
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<b>July-August</b>		Old Pecos Bull and Corn Dance .....	1577
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<b>August 13</b>		<b>August 22</b>	Queenship of Mary .....	1757
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Assumption of the Virgin Mary in Guatemala, Feast of the.....	0117	<b>August 31</b>	Kyrgyz Independence Day.....	1187
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Dozynki Festival .....	0628		Polish Solidarity Day.....	1705
Korea Liberation Day .....	1171		Trinidad and Tobago Independence Day.....	2292
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<b>August 16, every three years</b>				
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<b>August 16, week including</b>				
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<b>August 16–18</b>				
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<b>August 17</b>				
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<b>August 17, Monday after</b>				
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<b>August 19</b>				
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<b>August 20</b>				
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<b>August 20, weekend nearest</b>				
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<b>August, week in early</b>	
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<b>August, first Sunday</b>	
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<b>August, first Monday</b>	
Bahamas Emancipation Day.....	0150
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<b>August, begins first Sunday</b>	
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<b>August, first Monday through following Sunday</b>	
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<b>August, first Thursday, Friday, and Saturday</b>	
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<b>August, first Saturday</b>	
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<b>August, begins first Saturday</b>	
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<b>August, first week</b>	
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<b>August, second Thursday</b>	
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<b>August, second week</b>	
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<b>August, second and third weeks</b>	
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<b>August, mid-</b>	
Drachenstich (Spearing the Dragon).....	0629
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<b>August, nine days in mid-</b>	
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<b>August, ends third Sunday</b>	
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<b>August, third and fourth Sunday; every seven years</b>	
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<b>August, third full week</b>	
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<b>August, begins third or fourth Sunday</b>	
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<b>August, last Sunday</b>	
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<b>August, last Monday</b>	
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<b>August, last Saturday</b>	
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<b>August, last week</b>	
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<b>August, last full weekend</b>	
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<b>August–September, four days preceding Labor Day</b>	
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<b>August, late, to Labor Day</b>	
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<b>August–September, Labor Day weekend</b>	
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Aztec Rain Festival.....	0139
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**September 28, week including**  
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<b>December 15</b>		Christmas Eve in Bethlehem .....	0457
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<b>December 16</b>		Christmas Eve in Italy (La Vigilia) .....	0461
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Christmas.....0453	St. Sylvester's Day in Madeira .....1963
Christmas in Greece.....0465	Watch Night Service .....2398
Christmas in Puerto Rico .....0467	<b>December, early, through December 24</b>
Christmas in Romania (Craciun).....0468	Christkindlesmarkt.....0452
Christmas in South Africa .....0469	<b>December, begins first Friday</b>
Christmas in Spain (Pascua de Navidad).....0470	National Finals Rodeo .....1469
Christmas in Sweden (Juledagen) .....0471	<b>December, first Saturday</b>
Christmas in Syria .....0472	Greenwood Day, Chester .....0879
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<b>December 25, around</b>	<b>December, mid-</b>
Feast of the Ass .....0733	Mevlana, Festival of.....1375
<b>December 25-26</b>	<b>December, weekend in mid-</b>
Christmas in Norway .....0466	Escalade (Scaling the Walls) .....0710
<b>December 25-January 05</b>	<b>December; third Sunday before Christmas</b>
Russian Winter Festival.....1834	Children's Day in the former Yugoslavia .....0439
<b>December 25-January 06</b>	<b>December, week after Christmas</b>
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Yancunú, Fiesta del .....2474	<b>December, late, or early January</b>
<b>December 26</b>	Haloa .....0923
Boxing Day.....0273	<b>December or January</b>
Flight into Egypt.....0759	Ncwala .....1485
Junkanoo Festival .....1105	<b>December, January, or February</b>
St. Stephen's Day.....1959	Elfstedentocht .....0685
Sumamao, Fiesta de.....2171	<b>December-January</b>
<b>December 26-January 01</b>	Kalakshetra Arts Festival .....1114
Kwanzaa.....1185	Rogonadur .....1808
<b>December 27</b>	<b>December-January; beginning of Advent to Sunday after Epiphany</b>
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<b>December 28</b>	<b>December-April</b>
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Holy Innocents' Day in Belgium (Allerkinderendag).....0977	<b>December-August, biannually</b>
<b>December 28, around</b>	Odo Festival.....1566
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<b>December 30</b>	<b>Monthly, Thursday-Sunday before first Monday</b>
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<b>December 31</b>	<b>Monthly at full or new moon</b>
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The index below lists entries that are observed according to the dates of non-Gregorian calendars, including the Jewish calendar, Hindu calendar, and movable Christian holidays that depend on the date of Easter. (Hindu dates are approximate, since some Hindu sects begin reckoning new months at the new moon, while others begin reckoning from the full moon.)

The listings for each month are followed by listings of other calendar dates, including those of the lunar Chinese and Buddhist calendars, and dates according to the Islamic and Zoroastrian calendars.

### GREGORIAN DATES

#### January–February

<b>January–February; Magh, (Sikh)</b>	
Maghi .....	1282
<b>January 14, usually around; Magha</b>	
Magh Sankranti .....	1279
<b>January–February; Magha, fifth day of waxing half</b>	
Vasant Panchami (Basant Panchami) .....	2355
<b>January–February; Magha, eighth day of waxing half</b>	
Bhishma Ashtami .....	0215
<b>January–February; Magha, full moon day</b>	
Magha Purnima .....	1281
<b>January–February; Magha, fourth day of the waning half</b>	
Sakata Chauth .....	1979
<b>January–February; Magha, 15th day of waning half</b>	
Mauni Amavasya .....	1338
<b>January–February; Magha, three to 12 days</b>	
Thaipusam (Thai Poosam) .....	2239
<b>January–February, every seven years (1998, 2005, . . .)</b>	
Coopers' Dance .....	0509
<b>January–February; three weekends before Shrove Tuesday</b>	
Nice Carnaval .....	1527
<b>January–March; before Lent</b>	
Carnival .....	0367
<b>January 02 to Ash Wednesday night</b>	
Carnival in Martinique and Guadeloupe .....	0378

<b>January 06 to Ash Wednesday</b>	
Carnival in Hungary (Farsang) .....	0376
<b>January 16 and February 13, between; Shevat 15</b>	
Tu Bishvat (Bi-Shevat; B'Shevat; Hamishah Asar Bishevat) .....	2299
<b>January 26 and March 03, begins between; week before Ash Wednesday</b>	
Schemenlauf .....	2033
<b>January 29 and March 04, begins between; Thursday before Shrove Tuesday</b>	
Carnival Thursday .....	0392
<b>January 30 and March 05, begins between; four days before Ash Wednesday</b>	
Carnival in Brazil .....	0371
<b>January 31 and March 04, begins between</b>	
Charro Days Fiesta .....	0416
<b>January and March, begins between; week before Carnival</b>	
Kiddies' Carnival .....	1145

#### February–March

<b>February and March, between; week before Ash Wednesday</b>	
Carnival of Oruro, Bolivia .....	0391
<b>February–March</b>	
Carnival in Argentina .....	0368
Carnival in Bolivia .....	0370
Carnival in Mexico .....	0379
Carnival in Peru .....	0381
<b>February–March; Magha, full moon day</b>	
Masi Magham .....	1329

<b>February–March; Phalguna, 11th day of waxing half</b>	
Amalaka Ekadashi .....	0060
<b>February–March; Phalguna, 14th day of waxing half</b>	
Holi .....	0968
Shivaratri .....	2088
<b>February–March; Phalguna, full moon day</b>	
Dol Purnima .....	0620
<b>February–March; before Ash Wednesday</b>	
Carnival Lamayote .....	0387
Carnival in Malta .....	0377
<b>February–March; four days before Ash Wednesday</b>	
Carnival in Panama .....	0380
<b>February–March; Friday through Tuesday before Ash Wednesday</b>	
Carnival in Colombia .....	0372
<b>February–March; Saturday through Tuesday before Ash Wednesday</b>	
Carnival in Goa, India .....	0374
<b>February–March; two weeks before Ash Wednesday</b>	
Mardi Gras .....	1307
<b>February–March, the week before Ash Wednesday</b>	
Butter Week in Russia .....	0324
<b>February–March; three days before Ash Wednesday</b>	
Carnival in Aruba .....	0369
Carnival in Haiti .....	0375
Carnival in Portugal .....	0382
Carnival in Spain .....	0383
Carnival in Switzerland .....	0384
<b>February–March; Tuesday of Carnival week</b>	
St. Martin's Carnival .....	1927
<b>February 02 and March 08, between; Monday before Ash Wednesday</b>	
Fastelavn .....	0728
Rose Monday .....	1817
Shrove Monday .....	2090
<b>February 02 and March 08, between; Monday before Shrove Tuesday</b>	
Collop Monday .....	0492
<b>February 02 and March 08, between; Monday–Tuesday before Ash Wednesday</b>	
Trinidad and Tobago Carnival .....	2290
<b>February 02 and March 08, between; two days before Ash Wednesday</b>	
Fasching .....	0725
<b>February 03 and March 09, between; Tuesday before Ash Wednesday</b>	
Brauteln .....	0278
<b>February 03 and March 09, begins between, and ends on Shrove Tuesday night</b>	
Carnival in Venice .....	0386
<b>February 03 and March 09, between; before Shrove Tuesday</b>	
Carnival of Binche .....	0389
Fastens-een .....	0729
Kopenfahrt (Barrel Parade) .....	1170
Mardi Gras in France .....	1308
Pancake Day .....	1634
Shrove Tuesday .....	2091
Shrove Tuesday among the Pennsylvania Dutch .....	2092
Shrove Tuesday in Bohemia .....	2093
Shrove Tuesday in Estonia .....	2094
Shrove Tuesday in Finland .....	2095
Shrove Tuesday in the Netherlands .....	2096
<b>February 03 and March 09, between; Sunday before Ash Wednesday</b>	
Shrovetide in Norway (Fastelavn) .....	2097
<b>February 04 and March 10, begins between Lent</b>	
	1226
<b>February 04 and March 10, between Ash Wednesday</b>	
	0112
<b>February 04 and March 10, between; Ash Wednesday</b>	
Burial of the Sardine .....	0309
<b>February 04 and March 10, between; Wednesday, Friday, and Saturday following Ash Wednesday</b>	
Ember Days .....	0690
<b>February 05 and March 11, between; day after Ash Wednesday</b>	
Fritter Thursday .....	0790
<b>February 06 and March 12, between; Friday following Shrove Tuesday</b>	
Nippy Lug Day .....	1534
<b>February 08 and February 28, between; Sunday before Eastern Lent</b>	
Cheese Sunday .....	0418
<b>February 08 and February 28, between; week before Lent</b>	
Cheese Week (Sima Sedmitza) .....	0419
<b>February 08 and March 14, between; first Sunday in Lent</b>	
Chalk Sunday .....	0411
Quadragesima Sunday .....	1745
Buergsonndeg .....	0295
<b>February 25 and March 25, between; Adar 14 Purim</b>	
	1738
<b>February–April; weekends in Lent</b>	
Rara (Ra-Ra) .....	1774
<b>March–April</b>	
<b>March–April; Caitra, every 10–15 years</b>	
Mahamastakabhishekha (Grand Head-Anointing Ceremony) .....	1284
<b>March–April; Caitra</b>	
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<b>March–April; Caitra, 1st–18th days</b>	
Gangaur .....	0806
<b>March–April; Caitra, first day of waxing half</b>	
Gudi Padva .....	0890
<b>March–April; Caitra, eighth day of waxing half</b>	
Sitala Ashtami .....	2113
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**March–April; Caitra, eight days before full moon**  
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**March–April; Caitra, ten days**  
Caitra Purnima .....0329

**March–April; Nisan, first Wednesday every 28 years**  
Blessing the Sun (Birchat Hahamah) .....0242

**March–April; fourth Sunday in Lent**  
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**March–April; Palm Sunday weekend**  
Calico Pitchin', Cookin', and Spittin' Hullabaloo ....0333

**Mar–Apr; Monday before Easter**  
Señor de los Temblores Procession .....2053

**March–April; Easter eve**  
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**March–April; Easter weekend**  
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**March–April; one week during the Easter season**  
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**March–April; during the Easter season**  
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**March–April; week after Easter**  
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**March 01 and April 04, between; Laetare Sunday (three weeks before Easter)**  
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**March 08 and April 11, between**  
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**March 08 and April 11, between; fourth Sunday in Lent**  
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**March 08 and April 07, between; fourth Sunday in Lent**  
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**March 11 and April 15, begins between; four successive Thursdays before Orthodox Easter**  
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**March 15 and April 18, between; Sunday before Easter**  
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**March 15 and April 18, beginning between, through between March 22 and April 25; Palm Sunday through Easter Monday**  
Easter Festival (Osterfestspiele) .....0645

**March 15 and April 18, between**  
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**March 15 and April 18, between; during Holy Week**  
Semana Criolla (Gaicho Festival) .....2047

**March 15 and April 18, between; Holy Week**  
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**March 15 and April 18, between; Palm Sunday to Easter**  
Semana Santa in Guatemala .....2048

**March 15 and April 18, between; week before Easter**  
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Holy Week in Portugal (Semana Santa) .....0986  
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**March 15 and April 18, between; Tuesday before Easter**  
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**March 19 and April 22, between; Wednesday before Easter**  
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**March 19 and April 22, between; Thursday before Easter**  
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**March 19 and April 22, between; Thursday and Friday before Easter**  
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**March 19 and April 22, beginning between; Thursday to Saturday before Easter**  
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**March 20 and April 23, between; Friday before Easter**  
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**March 21 and April 24, between; day before Easter**  
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**March 22 and April 25, between; Easter**  
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**March 21–April 24, between**  
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**March 22 and April 25, between**  
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<b>March 22 and April 25, between; Easter Sunday and Monday</b>	
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<b>March 23 and April 26, between; Monday after Easter</b>	
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<b>March 27 and April 24, begins between; Nisan 15–21 (or 22)</b>	
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<b>March 28 and May 01 in the East, between; Sunday before Easter</b>	
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<b>April–May</b>	
<b>April–May; Vaisakha</b>	
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<b>April–May; Vaisakha, first day</b>	
Vaisakh.....	2344
<b>April–May; Vaisakha, third day of waxing half</b>	
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Parshurama Jayanti.....	1647
<b>April–May; Vaisakha, ninth day of waxing half</b>	
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Narsimha Jayanti.....	1466
<b>April–May; Vaisakha, fifth or 10th day of waxing half</b>	
Shankaracharya Jayanti.....	2070
<b>April–May; Vaisakha, full moon day</b>	
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<b>April–May; second Monday after Easter</b>	
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<b>April–May; third through fifth Sundays after Easter</b>	
Octave of Our Lady, Consoler of the Afflicted.....	1561
<b>Apr 01 and May 05, between; Thursday before Easter</b>	
Maundy Thursday.....	1337
<b>Apr 04 and May 08, between</b>	
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Easter in Russia (Paskha).....	0655
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<b>Apr 05 and May 09, between; Monday after Coptic Easter</b>	
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<b>Apr 05 and May 09, between; second Monday to Tuesday after Easter</b>	
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<b>Apr 07 and May 18, between; third Tuesday after Easter</b>	
Ropotine (Repotini).....	1813
<b>April 8 and May 6, between; Nisan 27</b>	
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<b>Apr 18 and May 21, between; fourth Friday after Easter</b>	
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<b>Apr 27 and May 31, between; Monday before Ascension Thursday</b>	
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<b>Apr 29 and June 02, between; 25th day after Easter</b>	
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<b>Apr 29 and June 02, between; eve of Ascension Day</b>	
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<b>Apr 30 and June 03, between; 40 days after Easter</b>	
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Ascension Day.....	0110
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**Apr 30 and June 03, between; Monday to Wednesday before Ascension Day**  
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**May–June**

**May–June; during the Sikh month of Jaith**  
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**May–June; Jyestha**  
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**May–June; Jyestha, sixth day of waxing half**  
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**May–June; Jyestha, eighth day of waxing half**  
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**May–June; Jyestha, 11th day of waxing half**  
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**May–June; Jyestha, full moon day**  
 Poson .....1716  
 Sanghamita Day.....2009  
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**May–June; Jyestha, thirteenth day of waning half**  
 Savitri-Vrata (Savitri Vow).....2030

**May–June; seventh Thursday after Easter**  
 Semik .....2049

**May–June; Friday before Pentecost to Tuesday following**  
 Pilgrimage of the Dew .....1686

**May–Jun, day before Pentecost**  
 All Souls' Day.....0052

**May–June; around Pentecost (50 days after Easter)**  
 Divine Holy Spirit, Festival of the (Festa do Divino).....0610

**May–June; Pentecost or Trinity Sunday, Sunday after Pentecost**  
 Rousalii.....1822

**May–June; first Sunday after Pentecost**  
 All Saints' Day .....0047

**May–June; Tuesday after Pentecost**  
 Ram-Roasting Fair .....1772

**May–June; second Saturday after the second Sunday after Pentecost**  
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**May–June**  
 Pilgrimage to Qoyllur Riti .....1690

**May–June, Whit–Monday week**  
 Walking Days .....2385

**May 03 and June 06, between; week preceding Pentecost**  
 Procession of the Penitents in Spain.....1731

**May 08 and June 11, between; Pentecost**  
 Meistertrunk Pageant (Master Draught Pageant) ....1363

**May 9 and June 6, between; Iyyar 28**  
 Yom Yerushalayim.....2482

**May 09 and June 12, between; Saturday before Pentecost**  
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**May 10 and June 13, between**  
 Pentecost .....1663

**May 10 and June 13, between; 50 days after Easter**  
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**May 10 and June 13, between; Pentecost**  
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**May 10 and June 13, between; Saturday before Pentecost**  
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**May–June, Monday after Pentecost**  
 Cheese Rolling .....0417

**Every four years in July (2000, 2004, ...)**  
 Dunmow Flitch Trial.....0636

**May 11 and June 14, between; Monday after Pentecost**  
 Whit-Monday (Whitmonday).....2419

**May 11 and June 14, between; Whit–Monday**  
 Matrimonial Tea Party .....1334

**May 12 and June 15, between; Whit Tuesday**  
 Dancing Procession .....0567

**May 16 and June 13, between; Sivan 6–7**  
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**May 17 and June 20, between; Monday after Pentecost in East, Sun after in West**  
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**May 21 and June 24, between; Corpus Christi**  
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**May 21 and June 24, between; first Thursday after Corpus Christi**  
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**May 21 and June 24, between; Thursday after Trinity Sunday**  
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 Corpus Christi in Mexico .....0517  
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**May 22 and June 25, between; Friday after Corpus Christi**  
 Sacred Heart of Jesus, Feast of the .....1841

**May 24 and June 27, between**  
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**May 24 and June 27, between; 50 days after Easter**  
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**June–July**

**June–July; Har (Sikh)**  
 Guru Har Krishan, Birthday of .....0897

**June–July; Asadha, second day of waxing half**  
 Rath Yatra .....1776

**June–July; Asadha, 10 days and nights prior to full moon day**  
 Kataragama Festival.....1127

**June–July; Asadha, full moon day**  
 Guru Purnima.....0899

**June–July; Asadha, every 20 years on the full moon day of the intercalary month**  
 Kokila Vrata.....1168

**June–July to October–November; full moon of Asadha to the full moon of Karttika**  
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### Promotional

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## INDEX 3

# General Index

The General Index lists people, places, institutions, religious and ethnic groups, names of festivals and holidays by keyword. It also lists other items of significance appearing within the text of the entries. For example, foods, animals, music, customs, and activities closely associated with an event are indexed—both those that are the subject of an observance and those that play significant roles in observances. We have identified celebratory elements common to various cultures, such as burning, courtship, and planting and weather lore, and these elements are indexed accordingly.

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