

SUMMER SCHOOLS IN MADONA AND BIALA PODLASKA AS EXAMPLES OF SAFEGUARDING INTANGIBLE CULTURAL HERITAGE

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Abstract

An intangible cultural heritage is a traditional culture, folklore or popular culture created or practiced in close connection with the "place" and which does not require a broad technical and technological base to practice. An intangible cultural heritage represents the etheric form of the community - people, their traditions and what they know. Folk play and games are part of the intangible cultural heritage.

During the International summer schools (OSRESS) in 2012 and 2013, a study was conducted on games and movement games practiced in the period after the II World War on the territory of Latvia (Madona region) and Poland (Biala Podlaska region). The aim of the presented paper was to define idiosyncrasy of bygone games and plays, which used to be popular in Madona, Latvia and the region surrounding Biala Podlaska, Poland. We focused on similarities of popular active games within the both regions in question. In the study participated 42 OSRESS participants from 7 countries. During the research, were surveyed residents of the regions and were developed the descriptions of the games and movement games. More than 36 regional games and movement games were collected.

Key words: *intangible cultural heritage, safeguarding of intangible cultural heritage, games, movement games.*

Introduction

What does the concept "Intangible Cultural Heritage" include? The United Nations Educational, Scientific and Cultural Organization (UNESCO), at its General Conference in Paris on October 17, 2003, adopted The Convention for the Safeguarding of Intangible Cultural Heritage and defined the concept of intangible cultural heritage as follows: "Intangible Cultural Heritage" means the forms, knowledge and skills, and related instruments, objects, artefacts and cultural spaces associated with customs, games and expressions, which communities, groups and, in some cases, separate individual recognize as part of their cultural heritage" (Latvijas Vēstnesis, 2006) .

Culture is not a static and motionless concept. As time passes, every culture changes - sometimes in a radical, sometimes invisible way, depending on processes in society and economy. The pace, the cause, the initiator of change and its relation to the context of cultural transformation can be different. As regards the definition of intangible cultural heritage, in the book "Cultural Tourism" we can read the explanation that the intangible cultural heritage is a traditional culture, a folklore or a popular culture that is created or practiced, in close connection with the "place" and which does not require wide technical and technological base. An intangible cultural heritage represents the

etheric form of the community - people, their traditions and what they know. It includes language, literature, music, dance, games, mythology, rituals, customs, crafts, architecture and other arts (McCracker, du Kross, 2007).

Folk games and movement games are the types of ICH that children, students, and adults widely use in every country to spend their free time through years, and hundreds of years. The concepts of "movement games" and "games" are used in a narrower and more general sense. Valdis Muktupavels writes that the games in the narrowest sense refer to all events without singing. In the movement games, the plot is not subjected to music. In movement games the activity is usually of an alternative nature. In the narrowest sense movement games are characterized by the ornamental choreographic process, closely related to the tune, not to the text. During calm and relaxed activities, the playmates mostly sing themselves. The hallmark of the movement game with dancing is the inclusion of the dance means of expression in the movement game (Muktupāvels, 1989).

Latvian movement game with dancing are a special kind of world cognition, connected with the accumulated collective experience about the world order and relations, governing in it, and it is also the oldest genre of the Latvian folk choreography. The ethnographic choreographer Harijs Suna (1923-1999) considered movement game with dancing as the oldest layer of folk choreography (Color, 2010). The movement games are as old as human beings, so if someone wants to search for the heritage of the ancestors, then this should first be done in folk games, and the character of the movement games is also present in all the dances of the primitive people (Sūna, 1991).

There are several institutions in Latvia that deal directly or indirectly with the safeguarding of intangible cultural heritage. They are government institutions such as the KM (the Ministry of Culture), the leading state governing body in the field of culture, TMC (Folk Art Center), which is the institution subordinate to the KM, implementing national cultural policies in the field of amateur arts and folk art. The LNKC (National Cultural Center) is also an organization subordinate to the KM (state administration institution), which, within the scope of its competence, implements the state cultural policy in cultural education, emphasizing the role of education in preserving the intangible and material cultural heritage of Latvia. In December 2016, the Law on the Intangible Cultural Heritage was adopted in Latvia.

In Poland, the Law on the Safeguarding of Intangible Cultural Heritage has not been adopted, but the Convention on the Safeguarding of the Intangible Cultural Heritage, adopted by UNESCO in 2003, was approved by Poland in 2011 as the 135th country of the world. Nevertheless, Poland pays great attention to preserving and transferring intangible cultural heritage by organizing various holidays and festivals such as "Porridge Festival" and "Ravioli with meat Festival" and developing projects for the transfer of skills of craftsmen to the younger generation.

The idea of the formation of joint inter-university international summer school arose a considerable time in advance with the objective to pay more attention to non-formal education. Education, focused on learning by doing, learning from each other, learn from the experience and knowledge acquired before. (Grants, 2014)

Material and Methods

42 OSRESS (International Summer School) participants from 7 countries participated in the study. The study took place within the framework of OSRESS, in in Madona (Latvia), from 05 to 12 September 2012, and in in Biala Podlaska (Poland) from 22nd to 28th September 2013. The study also included 8 seniors, residents of the Madona district, and 5 seniors from Biala Podlaska.

During the study 14 interviews were conducted. Among them was interviewed an employee of the Latvian Ethnographic Open-Air Museum, an expert and enthusiast of the ancient wooden toys Aldonis Baldiņš.

The games and movement games presented by Aldonis Baldins are both recreation and modification of the games and movement games from his childhood life in khutors (single-homestead settlements). Further part of our research took part during Summer School in Madona. Students in groups cycled to reach the eldest residents of the region and interview them.

The similar method was adopted to collect data during summer school in Biała Podlaska. The data was collected prior by Krzysztof Piech and Ewa Piech during the summer school in Biała Podlaska in 2013. Students visited the nursing home for the elderly in Kozula, where they interviewed the residents.

Results

Examples of games and movement games from Podlasie region

We have managed to distinguish between several groups of games and movement games. One of the divisions could be made according to the place where games and movement games take place. Therefore, according to Piech K, Piech E. 2003, Piech 2010, we distinguish between: games played in pasturelands, in village paths, in backyards, in living quarters, and between cottages. The games and movement games which our interviewees mentioned the most often were connected with various combinations of tossing and catching of stones, caulkins and buttons. Those games had diverse names: *kamyki* (stones), *hacele* (caulkins), *kamieńcy* (stones) and *czechi*. Such following movement games as hopscotch, blind man's buff, *hide-and-peek*, *świnka* (piglet), *czyżyk* (siskin), *plaz* (reptile), *palant* (baseball), *krąg* (circle), *fajerka* (stovelid), *dwa ognie* (two fires), *wybitki* (dents), *taczanki* (rolling), *czarny lud* (black folks) used to be popular as well. Also soirees where youth played *flirty* (flirts), *fanty* (cribs), *baby* (sissy), *pomidor* (tomato), *czólenko* (court shoe). During winter skiing and skating using homemade skies and skates, and carousels used to be popular.

Palant (baseball), which used to be a part of school curriculum prior to the World War II, was popular as well. Our respondents also mentioned such games as *guziki* (buttons), *hacele* (caulkins) and *noże* (knives).

Running races was popular as well. Participants raced towards a settled finish e.g. someone's house. It is possible to obtain a lot of data analyzing literature from various time periods. For example "Pocket guide to games and movement games of Drelów region" presents several dozens of games. Players ran along village and hamlet paths while rolling a stove lid or bicycle rim. The pocket guide mentions such popular games as *guma* (rubber), *kapsle* (bottle cap), *klasy* (hopscotch), *klipa* (tipcat) and others.

Moreover we found vast data in materials published by Dukedom Public Library entitled "Forgotten games and plays of old-time Dokudów". Young students interviewed the eldest residents of Dokudów, who remember the days before the World War II. Those materials mention such games as *świnka* (piglet), *czyż* (siskin), *topielec* (floater), *raszka* (robin), *guziki* (buttons), *klasy* (hopscotch), *kiczki* (sticks), *kary* (punishment), *raz dwa trzy baba jaga patrzy* (statues), *krąg* (circle), *budowanie mostów* (bridge building), *dwa ognie* (two fires), *nóż* (knife), *zośka* (hacky sack), *trajdyna* (poker and stove lid). Research done in the same area by K. Piech in 2015 proved that the number of games and movement games still remembered is smaller. Residents born after

the World War II mentioned the following: *dwa ognie* (two fires), *ciuciubabka* (blind man's buff), *fanty* (cribs), *wybitki* (dents), *taczanki* (rolling), *karty* (cards), *flirty* (flirt), *chowanki* (hide-and-see), *berek* (tag), *czyżyk* (siskin), *świnka* (piglet), *klasy* (hopscotch), *budujemy mosty* (bridge building), *palant* (baseball).

Examples of games and movement games collected in Latvia

Lapta is the game popular in many countries and exists under various names. In Poland it is known as *palant* (Piech 2009-2011). Residents of Madona region also mentioned it during being interviewed by students. Also, seniors interviewed in Latvia called this game "Laptu", but some did not know how it was called, but described it as a popular ball and stick game that was popular in their childhood.

From the experience of the seniors of Latvia could be mentioned such popular games as: "*Ādamam bij 7 dēli*" (Adam had 7 sons), "*Lēnāk brauksi, tālāk tiksī*" (Slower you go, further you get), and "*Ligzdiņu taisīšana*" (Creation of nests) - which is about stashing stones in ground holes and the opponents have to find them. Around Ester eggs were used instead of stones. Still other games are: "*Strauja strauja upe tecēj*" (Rapid Rapid River Flowing), "*Asociāciju spēle*" (Association game), and "*Bumbiņu spēle*" (Game with a ball) – which is about bouncing a ball against the wall by participants arranged in a single file.

In the next game called "*Lord of the Rings*", participants had to roll a rim down a hill using a stick. What is more there are three categories to be won: speed, distance, and the smallest number of errors made. One more play also known in Podlasie is "*Stick flier*". A player had to set a small stick in motion using a bigger one. The winner was the person whose small stick covered the greatest distance. There is one more game connected with chasing, it is calls "*Pēdējais pāris šķirās*" (Last pair, separate). The group is divided into pairs and the leader stands in front of them. When the leader gives them the signal the pair in the rear moves forward and tries to run away. The task of the leader is to catch one of those people. "*Paslēpes ar tuk tukiem*" (Hide and seek with „tuck – tuck”) is similar to hide-and-see. Whereas the other games are: "*Akmeņu dzīšana*" (Stone Drive), "*Saušanas spēle*" (Shooting game), "*Kaļim bam bam*", "*Gurķi*" (Cucumbers).

Danis Putnins, born in 1936, narrated about his live in khutors and children's plays while interviewed by summer school students in 2014 in the vicinity of Madona. He informed that his neighbors were mainly boys while at school girls were more numerous. From prewar time he remembered games like *hide-and-see*, *various races*, tag; whereas in winter they used homemade skies to enjoy their time and slided down a slippery dip on a sheaf of straw.

Another respondent born before the World War II mentioned that in the neighborhood in which he grew up there were many houses and children used to come and play in one of them. He remembered playing *hide-and-see*, *horseshoe hurls*, *army and Chinese whispers*. *Volleyball*, *skiing and ski jump* were the most common games at school.

Aldonis Baldins from Latvian Ethnographic Open-Air Museum provided us with interesting data on local games and plays. Latvian Ethnographic Open-Air Museum houses a special croft where Mr. Baldins presents various bygone games and plays, and explains their rules. Vast variety of those games comes from his extensive childhood memories but, on the other hand, A. Baldins constantly invents something new. In order to participate in the games presented by Mr. Baldins complicated accessories are not needed, sticks, twines, wheels, rods, pieces of wood, stones, etc. are enough.

Aldonis Baldiņš presents numerous plays with pieces of wood with small holes bored in them, through which strings are threaded. One of such activities is “*vilciņi*” - "Spinning Top Wooden Toys". They are turned wood convex shapes that are joined with the bases.

This activity can be done by a small number of participants or individually. Another activity, which requires a wooden sprout and a 4-6 meter long cord, is called “Laud bone” (*skaļais kauls*) (fig.2). Two people can take part in one of the variations of this game: a piece of wood is shaped as a big bone and the cord threaded through it is thicker and about 2-3m long.



Fig.1 Spinning top wooden toys



Fig. 2 Laud bone

One person grabs his end of the cord and the partner grabs the other end. Both players twist the cord in the opposite directions with both hands. Then they pull vigorously their respective ends to set the piece of wood in motion. This game is tough and requires a lot of physical strength.



Fig.3 Pigs driven home

The other game is about driving wooden piglets into wooden rims with sticks “*Cūciņas dzīt mājās*” (Pigs Driven Home) (Figure 3). Piglets are made of wood and oval shaped which makes it more difficult to drive them forward.

There is another game with eggs, known in Podlasie as well, and is about rolling them along declined wooden gutter. A child was supposed to let an egg roll down a declined gutter and make it with a basket towards the opposite end of the gutter to catch the egg “*Olu ripināšana*” (Egg Rolling).

Still another game is about fishing for wooden fish with wooden rods and strings attached to it in a fishery “*Makšķerēšana*” (Fishing). Children take their places around the fishery and do their best to catch as many wooden fish as possible.

In the next game participants should bump up a board with a stick, whereas to make it more difficult a ball is placed on one of its ends of the board “*Sist krupi gaisā*” (Make the Toad Fly). The board is put on a tree branch in such a way that it could be hit with the stick and the ball to be driven up. One of the players bumps the board up and the other one tries to catch the ball and the board.

Games and movement games presented in Latvian Ethnographic Open-Air Museum are very popular with visitors during festivals. Not only children but adults are interested as well.

The games and movement games played during the study can be divided into individual movement games or movement games with a small number of participants and games requiring a larger number of participants. Also, the division of movement games can be performed according to the equipment used. (Table 1 and Tables 2)

Table 1

Games and movement games most frequently mentioned by Latvian respondents

Individual games or games with a small number of participants	Equipment	Team games or games with more players	Equipment
1. Fishing	Wood, linen twine	1. Kaļim bam ba	Not necessary
2. Creation of nests	Small stones	2. Cucumbers	Ball
3. Association game	Not necessary	3. Shooting game, “Wars”	Wooden sticks
4. Game with a ball	Ball	4. Hide and seek with „tuck – tuck”)	Not necessary
5. Make the Toad Fly	Wooden stick, linen twine	5. Last pair, separate (folk movement game)	Not necessary
6. Egg Rolling	Wooden egg, or boiled hen egg	6. Adam had 7 sons (folk movement game)	Not necessary
7. Spinning Top Wooden Toys and other games with materials from nature	Spinning Top Wooden Toys (turned), stones, wooden sticks, linen twine	7. Slower you go, further you get	Not necessary
8. Knives	Sharp knife	8. Lapta	Wooden bat and a small ball
9. Stove Ring driving	Stove Ring and wooden stick	9. Pigs Driven Home	Wooden turned ovals and wooden balls according to the number of participants
10. Stick flier	Wooden sticks (2 pieces, one larger, another smaller)	10. Rapid Rapid River Flowing (folk movement game)	Not necessary

Latvian respondents in their narratives mentioned and explained more than 20 different games and movement games children played after World War II in. In Table 1 are collected the games and movement games that were most topical and were mentioned in their narratives by most respondents. For individual activities, as we see in the Table, it is necessary to prepare inventory, which is mainly made up of the most accessible materials from that time - wooden sticks, linen twines, stones. Activities requiring a greater number of participants require less inventory. There are games that do not need the equipment, but others need only a ball or a wooden sticks. In games and movement games, children also used household items such as knives and cooker rings. Respondents, in addition to the activities listed in the Table, mentioned the outdoor activities related to the school curriculum. In their free time in winter, the children were skiing and going downhill. In summers they played volleyball.

Table 2

Games and movement games most frequently mentioned by Polish respondents

Individual games or games with a small number of participants	Equipment	Team games or games with more players	Equipment
1. Stones (Kamyki) 2. Reptile (<i>Plaz</i>) 3. Baseball (<i>Palant</i>)	Stones, 5-6 for every player Each player has his/her own wooden stick and one bigger stick Oven crutch and a ring from the stove	1. Hide-and-peek 2. Lapta 3. Piglet (<i>świnka</i>)	Not necessary Bat (wooden) and a ball Each player has a wooden bat and a stone per team
4. Stovelid (<i>Fajerka</i>) 5. Egg fights (<i>Wybitki</i>) 6. Rolling (<i>Taczanki</i>) 7. Pledge redeeming (<i>Fanty</i>) 8. Tomato (<i>Pomidor</i>) (laugh provoking game) 9. Flirtation (<i>Flirty</i>) (telling someone's fortune) 10. Knives (noże)	Boiled eggs Boiled eggs Boiled eggs or wooden eggs Pledge to give dot Not necessary Cards Small, sharp knife	4. Circle (<i>Kregg</i>) 5. Black folks (<i>Czarny lud</i>) – folk movement game 6. Court shoe (<i>Czółenko</i>) folk movement game	Wooden circle, each player has a wooden bat, a ball per team Not necessary Not necessary Not necessary

Polish respondents (Table 2) in their narratives mentioned and explained more than 16 different games and movement games that children played after World War II, in Poland, in the Biała Podlaska region. Like in Latvia, these were individual games or games that can be played by a small number of people, some equipment was also necessary. This inventory can also be everyday items, such as oven crutches and cooking rings, knives and also food - eggs. Although the respondents from Latvia did not mention, we can say that such games as the redeeming of pledges and egg battles and rolling in the Easter were activities familiar also to Latvian children. From the team activities, also in Poland are known such games and movement games as Lapta, hide-and-peek and, similarly to Latvia, children played their folk movement games.

Finally, Polish respondents also mentioned free-time activities in the winter season, such as skiing and going downhill, and during the summer season - sports games, for example, volleyball.

Discussion

Before the study, a literature analysis of the bygone movement games after World War II was carried out. In Poland there are more books and studies about this theme. In Latvia there are more books about folk movement games, movement games with dance, related to the Latvian festivals of celebrations, for example: *Dindaru, Dandaru. Latviešu rotaļas un spēles* (Latvian Games and Movement Games) (Muktupāvels, 1989); *Atdarināšana un attēlošana latviešu rotaļdejās* (Mimicking and modeling in Latvian movement games with dance) (Spalva, 2010), and other books.

From Polish authors were analyzed the following studies: W. Lipoński (2001), M. Bronikowski (2008), P. BlazeVICIUS (2011), Piasecki (1922). Above that while studying literature relating to bygone games and plays in the regions of our question we found papers of A. Halczuk(2001), A. Pleszczyński (1889), I. Chaliburda, I. Cieśliński, A. Wawrzeniuk (2010), I. Cieśliński, I. Chaliburda (2016) to be of special use, as well as the “Pocket guide to games and plays of Drelów region”, published by Public Library in Drelów in 2012. Furthermore we found the data compiled during tenth edition of “Save from Oblivion” Biała Podlaska regional contest entitled “Backyard Memories” to be useful in our research.

In the material "Traditional culture opportunities in national cultural policy and education" of the seminar held by the National Culture Center of Latvia, on March 7, 2012, we can read that the intangible cultural heritage that is being passed down from generation to generation by communities and groups constantly creates a dependence from the surrounding environment through interaction with nature and history, and this creates a sense of identity and succession, thus promoting respect for cultural diversity and human creative activity. In the seminar was emphasized the role of a person, the fact that all is based on a person with her knowledge and skills and a person whose knowledge and skills result in the creation of both material and intangible cultural heritage (Pujate, 2012). In the survey, carried out in 2012 and 2013, respondents acknowledged that the games and movement games described by them have changed over time.

Conclusions

Summer schools realize UNESCO set goals in the domain of safeguarding of traditional culture and folklore. Those goals are also covered by the convention on safeguarding intangible cultural heritage, which Poland and Latvia has entered. The research into games and plays conducted during summer schools allows us to safeguard our intangible cultural heritage. Traditions of our ancestors are collected, digitalized and peddled among summer school students from various countries. During summer schools, in 2012 in Madona (Latvia) and in 2013 in Biała Podlaska (Poland) was collected information about more than 36 different kinds of games and movement games.

In Latvia, self-made toys for games and movement games, mostly named and demonstrated by Aldonis Baldiņš and other respondents, were made from natural materials - wooden sticks, twigs, linen twines, etc. In Poland, self-made toys in the descriptions and narratives are found less.

When comparing games and plays collected in Latvia and Poland, we could see their similarity in the domains of rules, equipment used, places they are held.

That similarity is visible in plays and games held though various seasons. It should be known that there was a wide variety of traditional games and plays in the region of our question that is why they should be preserved not only in books and scientific papers but as a practical tradition alive. Those games and plays featured great diversity which could be of interest to contemporary generations. That diversity was often due ingenuity of children, who modified those games in such a way, that some games had several variations and existed under different names. It only proves that games and plays in the past evoked a lot of creativity with theirs players. The particular kind of settlements, in the region we looked in, influenced the process of creation of games and plays there.

In the vicinity of Madona in Latvia people settled in khutors - single-homestead settlements, located in considerable distance from one another. In order to play together children were forced to gather in one of them. School was also a place for children to come together and play. Whereas in Biała Podlaska region people settled in villages with numerous households in them, as a result children had more contact with each other.

The games and movement games, particularly those from the Podlasie region, deserve broad interest. In that way, there existed unbroken chains of playing and gaming traditions. Saving children's games and plays from oblivion is not only a part of precious heritage but also an element of continuity of the tradition. Those games and movement games have preserved their main educational function – they teach to live in a society and learn its rules. For us, people of the West, our future lies in front of us, not, as it used to be in case of our forefathers, behind us. Their future was concealed in wisdom of their ancestors, who passed on their behavior patterns and lifestyles. That is why preservation of our traditions and our culture must me a duty of each and every one of us. International summer schools are organized by and for physical education students and teachers from various countries thus there is a strong hope they will employ those traditions in their professional work. And those traditions will bring a lot of joy to the generations to come.

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