

## Antropologicheskii Forum # 10

### **Forum on forums (on dialogue in the Humanities and Social Sciences)**

In an increasingly international (electronic) world, new kinds of dialogue and collaboration are possible — though this also has its dangers. The tenth Forum is dedicated to a discussion of the role of discussions, disputes, and dialogues in the contemporary academic world.

Keywords: forum, discussion, dispute, dialogue, review.

### **Articles**

*Aleksandra Arkhipova.* Traditions and innovations in Putin jokes

In this paper, the author presents a collection of Putin jokes, gathered between 2000 and 2008 (195 jokes and 136 joke types) from different sources: Internet, media, and oral communications. This analysis shows to what degree contemporary folklore is truly contemporary: to the level of about 75 %, to judge by the proportion of new joke-types encountered in this particular genre.

Keywords: Putin jokes, Speech of Putin, contemporary Russian jokelore, origin of jokes.

*Sergei Abashin.* The return of Sarts? Methodology and politics in Post-Soviet academic discussions

The change of the political situation in Central Asia in 1991 raised interest in the partially forgotten ‘problem of the Sarts’. We can witness a collision of two different tendencies in national historiography of newly independent states; those are to ‘forget’ the Sarts, or alternatively to ‘recollect’ them. The trend to ‘forget’ emerges because this theme breaks with established classifications of Central Asia peoples (which are fixed by frontiers), and thus willingly or not reinstates the period of experiments, doubts and uncertainties. The tendency to ‘recollect’ makes itself felt because the problem of the Sarts serves as a convenient occasion to re-write history and present political or moral claims. The analysis of modern discussions of the Sarts in Sergey Abashin’s article shows that any ethnographic classification, whatever force of reality it acquires in people’s mind and within social institutions, cannot be considered as once for all affirmed, absolute and definitive. Any ethnographic category (and corresponding identity) continues to lead a dynamic existence, being the subject of discussions, new validations of its status and contents, new doubts and intellectual contestation.

Keywords: nation, national ideology, nation-building, Central Asia, Sarts, Uzbeks, Tajiks.

*Andrei Toporkov.* The centenary of the publication of V. Mansikka’s book «Über russische Zauberformeln mit Berücksichtigung der Blut- und Verrenkungssegen».

Viljo Mansikka’s book “About Russian charm formulas, mainly about charms from bleeding and dislocation” represented a unique occurrence in the humanities at the beginning of the 20th century and keeps its interest till now. For the last century, the book has remained the basic source of information not only about Russian charms, but also about Russian folk belief of any kind for Western specialists in the humanities. Besides Russian and Lithuanian charms, to which he devoted special monographs, Mansikka had a good grasp of Finnish, Estonian, German, Dutch, Swedish, Norwegian, Romanian, Serbian, Bulgarian, Ukrainian, Byelorussian, Czech and Polish folk charms. Mansikka’s methodology had three main sources: firstly, Krone’s and his follower’s and student’s works about Finnish charms, secondly, the comparative study of charms in Germany (first of all, Eberman’s book about charms from bleeding) and, thirdly, Russian researches into charms and apocryphal prayers (in the first place, the works by A.N. Veselovsky, M.I. Sokolov, and A.I. Almazov), Mansikka’s research was intended to prove that Russian charms owed their hold over popular culture not

to folklore, ritual, features of primitive psychology or pagan beliefs, but to the world of Christian images and church literature, iconography and liturgy. In this way, the coincidence of charm formulas in different parts of Europe is concerned with shared Christian identity and with the heritage of Greek-Rome antiquity. The main conclusions of the book have to do with the problems of cultural interaction in the area of Christian Europe in the Middle Ages and Early Modern Era.

Keywords: charms, apocryphal prayers, Christianity, hand-writing tradition, folklore, Russian North, Russian-Finish cultural relations.

### Materials from Expeditions

*Yulia Krashennnikova.* Burials ‘po-repnomu’ (some facts about funeral rites of the Northern Russian)

The materials presented in the article are related to the ceremonial practices of Northern Russian, in particular, the funeral rites performed when people die a violent death. The collective ceremony of ‘lustration’ of a person who has died a violent death “transmutates” him to the group of reverent and respected dead, the so-called “parents”, as reflected in the interviews noted by author. The semantics of the phrase ‘po-repnomu’ (“to bury like a turnip”) is considered.

Keywords: funeral rites of the Russian North, violent death, temporary resting place, conditions of burial.

### Marginalia

*Pavel Klubkov.* Miscellanea marginaliaque

The article consists of four short notes on the expressions ‘yaponskii gorodovoi’, ‘student khladnyh vod’, ‘vymorochu — i vernus odna’ and the name Agafon.

Keywords: phraseology.

### Reviews

**Laurie Manchester.** *Holy Fathers, Secular Sons: Clergy, Intelligentia and the Modern Self in Revolutionary Russia.* DeKalb: Northern Illinois University Press, 2008. 304 pp.; **Jennifer Hedda.** *His Kingdom Come: Orthodox Pastorship and Social Activism in Revolutionary Russia.* DeKalb: Northern Illinois University Press, 2008. 300 pp. (*Andy Byford*)

The books by Manchester and Hedda offer mutually complementary reappraisals of the role of the clerical estate (*dukhovenstvo*) in the history of the Russian intelligentsia, civil society and revolutionary politics in the late-nineteenth and early-twentieth centuries. Both works seek to overturn traditionally negative portrayals of Imperial Russia's clerical estate by presenting it as a modernising, increasingly socially committed and politically active group — an inherent part of the Russian intelligentsia, sharing the latter's core values of social progress and civic involvement. The focus of Laurie Manchester's study are the *popovichi* — the sons of priests, who in the middle of the nineteenth century capitalised on the opportunities of modernisation, leaving the *dukhovenstvo* and entering a variety of modern professions, but who, according to Manchester, remained socially and culturally tied to their estate of origin. The focus of Jennifer Hedda's work is the parish clergy of St Petersburg, which she portrays as the avant-garde of clerical political and civic activism in late Imperial Russia.

Keywords: Russian history, intelligentsia, *popovichi*, *dukhovenstvo*, sons of priests, clergy.

**Jacobson M., Jacobson L.** *Prestuplenie i nakazanie v russkom pesennom folklore (do 1917 goda)* [Crime and Punishment in Russian Folk Songs (before 1917)]. M.: Izd-vo SGU, 2006. 504 pp. (*Mikhail Lurie*)

#### *Folk songs as a mirror of the Russian opposition*

The book under review includes about 300 texts of songs mostly taken from well-known editions of folklore. The songs vary a lot and include epic songs, old folk ballads, lyric songs, songs of brigands and prisoners, folk romances, folk songs stylizations written by Decembrists and revolutionaries at the end of the 19th — beginning of the 20th centuries. This diverse material is united by the topic of “crime and punishment”. According to the authors, all folklore texts that describe crime and punishment directly reflect popular opinions on these issues. The fact that majority of the songs express sympathy with lawbreakers and disapproval of penalties suggests that people's attitude to crime and punishment was diametrically opposed to that of the government.

M. and L. Jacobson use the concepts “crime” and “punishment” as if the cultural semantics of these terms remained constant throughout many epochs and within different social circles. Moreover, the authors totally ignore the genre and genetic characteristics of the songs, which makes the notion of “Russian folk songs” look like an absolutely artificial concept. The authors attempt to combine two books in one: a thematic collection of folklore texts and a historical

study of people's mentality. However, the two intentions come into conflict with each other.

The book is most useful for its list of sources of folklore texts and comments to them, whereby the authors provide brief overviews on published variants of each song and their interpretations. Here the authors' unique expertise in the sphere of Russian folk song tradition, history of its collection, publishing and study, comes into its own.

Keywords: Russian folklore, folk song, crime, punishment, people, government, reflection theory in folkloristic, genre and genetic distinctions.

**Tim Ingold.** *Lines: A Brief History*. Oxon and New York. Routledge, 2007. 186 pp. (*Elena Trubina*)

The review is devoted to a highly unusual book by the British social anthropologist Tim Ingold. The author of the review enthusiastically describes Ingold's attempt to create a comparative anthropology of the line and thus achieve better understanding of how movement, knowledge and description are related through line-making.

Keywords: lines, anthropology.

**Sonja Luehrmann.** *Alutiiq Villages under Russian and U.S. Rule*. Fairbanks: University of Alaska Press, 2008. 204 pp. (*Evgeny Golovko*)

Golovko's review of Sonja Luehrmann's book is a positive evaluation of the author's work on the Alutiiq history during the Russian and American colonial periods. According to the reviewer, the strong point of the book under review is that it is largely based on newly discovered correspondence and records from the Russian Orthodox Church in Alaska. Russian source material closes a gap in Alaskan history and serves as a major resource for a reconstruction of the relationship between the colonizers and the Alutiiq people.

Keywords: Alutiiq, Alaska, colonialism, ethnohistory, Russian American Company, Russian Orthodox Church.

**Isabel de Madariaga.** *Ivan the Terrible: First Tsar of Russia*. New Haven and London: Yale University Press, 2005. xxii + 484 pp. (*Mikhail Krom*)

Commenting on the strengths and weaknesses of de Madariaga's book, the reviewer notes its strong dependence on previous scholarly literature; he also points out a number of factual errors and inaccura-

cies in the text. However, the comparative approach applied by the author in order to place sixteenth-century Russia into the context of European history makes this book a valuable read.

Keywords: Ivan the Terrible (1530–1584), sixteenth-century Russia, comparative approach.

*Oche-vidnaya istoria. Problemy vizualnoi istorii Rossii XX stoletia. Sbornik statei [Eye-witnessed History. Problems of Russian visual history of the XXth century. Collection of articles] / [redkol.: I.V. Narsky i dr.] Chelyabinsk: Kamenny poyas, 2008. 476 pp. (Olga Boitsova)*

The reviewer assesses the contribution of the reviewed book to visual studies in Russia, taking into account the scarcity of works on visual analysis hitherto published in Russian. The collection contains articles by Russian and Western scholars, and shows differences in their approaches to visual sources.

Keywords: Russian history, visual studies.

*Valeria Kolosova. New books on ethnobotany*

The text consists of reviews of three recently published books united by a common theme — folk plant names. Two of them concern Finno-Ugric phytonymic lexis, the third one — the terminology in a Russian dialect tradition. In I.V. Brodsky's monograph, Finno-Ugric plant names are analysed on the basis of wide comparative material. The author considers the attributes underlying naming patterns as well as the characteristics of word-formation. Yu.E. Kopylova's book concerns the characteristics of nomination in Ingrian Finnish phytonyms, their structurally-word-formation models and their synonymic variants. The dictionary by V.G. Arjanova represents phytonyms of the Middle Ob region. In conclusion some general comments on the evolution of ethnobotany are offered.

Keywords: phytonyms, ethnobotany, Finno-Ugric languages, Ingrian Finnish dialects, Russian dialects, motivational features, word-formation models, typology.

### Conferences

*Andrei Toporkov. The Russian-French summer school «Autobiographical practices in cultural context»*

The school was carried on in the village Oshta (historical name — Oshtinski Pogost), which is situated in Vytegorsky district of Volo-

godskaia province, July, 7–12, 2008 on the basis of ethnological expedition of the Marc Bloch Russian-French Centre of Historical Anthropology (Russian State University for the Humanities). Historians and philologists from Moscow, Paris and Petrozavodsk took part in the work of the school. The problem of Autobiographical narrative allowed participants to synthesize achievements of different branches of Humanities (history, philology, sociology, cultural anthropology) and bring to the discussion material from the practice of field (collective) work and the newest theoretical work (biographical method, narratology) together. Listeners (students, undergraduates and post-graduates of RSUH) not only listened to lectures and took part in seminars, but also shared their experience of data collection and research practices.

Keywords: autobiographical practices, biographical method, narrative, life-creation, Russian-French cultural relations.

*Valeria Kolosova, Konstantin Rangochev.* International symposium “Epos — Language — Myth”

The text contains a review of the International symposium “Epos — Language — Myth” (October 2–5th, 2008, Samokov, Bulgaria), devoted to the 130th anniversary of Samokov’s emancipation from Ottoman domination. The Symposium was combined with a film festival “The Film Library of Balkan Culture”. Participants’ papers concerned the problems of interpreting folklore and authorial texts (both oral and written), the study of the mechanisms of historical memory, the study of the material and non-material heritage of different areas of Bulgaria, Samokov region in particular.

Keywords: epos, myth, folklore, cultural heritage, historical memory, ritual, textual criticism, music studies, narrative, archeology, ethnographic films.