

## Editorial Note

The Editorial Board of *Forum for Anthropology and Culture* has great pleasure in presenting the third issue of the English-language version of *Antropologicheskii forum*, published by the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences, with the support of the European University, St Petersburg, and of the European Humanities Research Centre, University of Oxford.

This issue includes material from issues 3 and 4 of the Russian original. It is opened and closed by two round-table discussions: the first is a debate on the teaching of anthropology and culture (in the broad sense). The second adopts a slightly different format, in that it is devoted to commentaries on an article published in an earlier number of the journal.<sup>1</sup> In the Articles section, two items discuss nineteenth-century Russian and Slavonic culture from different perspectives. Stephen Lovell looks at concepts of 'leisure' in the Russian capitals, with their high proportion of socially ambitious yet also marginal young men, over the course of the nineteenth century, while Tatiana Valozdina analyses the symbolism of the breast in the folklore and ethnography of the traditional village. Two other contributions deal with the relationship between elite culture and the 'culture of the masses': Maksim Pulkin analyses educational provision for the non-Russian (Finnish-speaking) population in northern Russia, while Dmitry Baranov scrutinises the rationale behind V. N. Tenishev's famous effort to gather ethnographical material across rural Russia, concentrating on the classificatory strategies that were employed in commissioning assistance from lay ethnographers and from informants. Also appearing in this issue are an important study of the Easter Island glyphs, by Konstantin and Igor Pozdnyakov, and a selection of documents (memoirs of life at the pre-revolutionary dacha, or holiday home, edited by Albin Konechnyi, and oral histories of the Kalmyk deportation from the point of view of the deportees, recorded and annotated by Elza-Bair Guchinova). As usual, we also print a number of reviews. In a year when the study of Russian culture has also suffered the loss of some of its most remarkable scholars, we mark with sadness the passing of two outstanding figures in the area of the study of mythology and folklore, all of them well known to members of the editorial board.

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<sup>1</sup> The article is by one of the editors, but no-one need be concerned that this might be a case of academic insider-trading or back-scratching: several of the participants offer their comments in anything other than a placatory spirit.

As before, annotations to the translated articles aimed at Anglophone readers who may not be Slavists and/or anthropologists have been supplied (these notes are followed by the denomination [Editor].) We express our thanks to the translators, Stephen Lovell, Maxim Sauermann, Madeleine Sumption, and Sarah Turner; to the authors of the articles, for their help in elucidating various linguistic points; to Andy Byford, for his help with the technical side of editing; to Jan Fellerer, for help with translating Polish and Ukrainian; to the editorial staff of the journal, particularly Aleksandr Azarov, Arkady Bliumbaum, and Olga Boitsova; and to the Modern Humanities Research Association, the Humanities Division, University of Oxford, and New College, Oxford, for their sponsorship of the costs of translation for this issue.

*Albert Baiburin*  
*Catriona Kelly*

## Note on Conventions

**Annotatory material** has been slightly adapted for the benefit of readers who do not know Russian. Editorial notes are identified by [Editor]; all other notes are authorial. **Transliteration** is based on the British system (ya not ia, yu not iu, -sky rather than -skii in surnames and geographical terms) but with some modifications: Andrei not Andrey (ditto Sergei, Slobodskoi etc.) The soft sign has been omitted. Soft sign followed by e is transliterated -ye: Troepolye etc. Initial soft e usually E. Famous names that are not usually transliterated according to this system (Yermak, Yeltsin) are left in their familiar forms; exceptions are also made for the names of individuals who preferred or prefer their names to be transliterated in certain ways (N. S. Trubetzkoy, Marina Ilyna, Levon Abrahamian, Yuri Berezkin). **Quotations from primary material** are given in italics.

The names of contributors from Russia and other Slavonic countries are given in the form first name-last name, rather than name-patronymic-surname.

All authors were invited to vet the translations of their contributions; in cases where no response was received to the invitation, this has been made clear in an initial note.