

Antropologicheskyy Forum No. 18 Online

Articles

Antonina Lipatova. On the Variation of the Folklore Text

The subject of the article's analysis is examining how a text's variation depends on where it was written. The material used for the analysis consists of stories about St. Nicholas' Hill, which is a popular place of worship. It is found that texts written in close proximity to the holy place are different to the texts written at some distance from it. The story is subordinated to the laws of folklore textology, rather than a retelling of the famous story. The event, which is the subject of reflection among the locals (hence the variation in transmission), is not to be questioned in areas distant from the sacred object (hence the absence of significant transformation in the transmission of texts).

Keywords: folklore text, creating text, legend, variability, convertibility, constancy, folk dialect.

Darya Radchenko. Cross-Cultural Adaptation of Net-Lore Characters: From Hypnotoad to Zoich

The Internet today is a field of active communication, which forms a translocal and even a translingual cultural space. A huge number of memes, texts and characters of Internet folklore

are produced within the English-language segment of the net, yet, due to the high level of connectivity of the net, they may actively integrate into the culture of its local segments, e.g. Russian-speaking. The translation or localization of a text starts the process of its adaptation to the existing folklore tradition in the given cultural context. The article presents an approach to investigating the mechanisms of cross-cultural adaptation of a net-lore character and the limits of its transformation in this process.

Keywords: Internet, Internet folklore, folklore character, meme, cross-cultural communication.

Natalia Kurguzova. Origination Mechanisms of a Folk Text in the Global Network: Traditions of Girlish Handwritten Stories in the Forum of the TV Project “Stars on Ice”

The article considers the origin mechanisms of collective fan-fiction and the loss of public interest in them. Special attention is paid to the influence of particular features of the whole audience on the structure and poetic style of fan texts.

Keywords: Internet-folklore, fan-fiction, girlish handwritten story, collectivity, TV show.

Dmitry Arzyutov. The Altai Ritual Rug and the Creation of Heterotopia

This article is dedicated to analysis of images on modern Altai ritual rugs (*shirdek*). These images have real prototypes: local mountains and rivers, and a rug is a kind of map. At the same time the composition of images represents utopian symbols of the religious movement Burkhanism and the first nationalistic movement during creation of Altai region (Oirotia) in the beginning of the 20th century. Analysis of the images on a rug opens up the logic of relations between real space and utopian imagination. To understand these relations the author uses Michel Foucault's concept of “other spaces” (heterotopia).

Keywords: Altai, Ak-Jaŋ, ritual rug, indigenous religion, heterotopia.

Money in Russian Cultural Traditions

Alexandra Arkhipova, Jakob Fruchtman. “I’ll Lure Money Quickly and Cheaply”: Money Magic in Modern Russia

The article describes superstitious beliefs and practices related to money in modern Russia. Special attention is paid to the “archaeology” of the semiotic system of monetary magic. Interferences

of different “cultural layers” are traced, showing how new magical beliefs and practices concerning money develop today.

In the context of social transformation, monetary magic began to play an important role in modern urban Russian folklore. At the same time it went through several internal changes: first, traditional or even archaic practices changed from non-monetary to monetary; second, the modern system of monetary magic is composed of Slavic elements and elements from other cultures; third, money will often simultaneously be the ends and means of magical practices; fourth, the modern folklore of monetary magic develops in an interaction of folklore with its commercial exploitation in fanelore.

For modern magical thinking, monetary wealth is connected to some force, which can be reified in different objects (*reification*) or personified in anthropological or zoomorphic subjects (*animation*). The most common reification (Verdinglichung) of this magical money-making force is money itself, money as an “automatically active character” (*fetish*).

In modern urban popular culture this fetishization of money is ‘translated’ into the subject itself, the individual is supposed to develop the ‘right’ attitude towards money: He is supposed to behave and feel in a way that is “money-like” and that is “liked” by money in order to “attract” money (*internalization* or *introjection*).

Keywords: money, magic, folklore, superstition, anthropology of money.

Dmitry Antonov, Mikhail Maizuls. The Price of Blood, or The Cursed Money of Judas Iscariot

The authors study the cross-cultural theme of the Judas’ “cursed money”, focusing mainly on Russian iconography and political tradition. In Christian visual tradition a small sack of money which the betrayer holds, carries on his belt or drops, became his constant attribute, the sign of his sin. It appears even on those compositions where it doesn’t have to appear — e.g. near the figure of hanged Judas or in Hell where the ex-apostle was often depicted (though the Gospel says he had returned the money to priests). The idea of avarice defines Judas’ image in political discourse — comparing an opponent with Judas has often been used as the strong tool of accusation. From the early Middle Ages up until the current time the figure of the betrayer with his cursed money has remained topical and has been included in different contexts.

Keywords: Judas, pieces of silver, iconography, semiotics.

Dmitry Doronin. Shamans, Money and Spirits: Trade or Exchange?

The paper deals with current monetary beliefs and magic shamanic practices in post-Soviet Altai. In traditional shamanism, known to us from ethnographic studies of the 19th–20th centuries, a shaman who takes money is punished by the spirits and could die. Despite the traditional taboos, for example, accepting money for their service, shamans take cash payment from their clients anyway. In the present socio-economic situation the shamans have to earn money, and they use several explanatory models that allow them to do so. This paper describes those models. Typically, the money is given to the spirits, and the shaman is only an intermediary, but then he takes the money.

The paper also discusses the importance of money in non-shamanic ritual practices: the semantics of copper and silver money in offerings to local spirits, to the springs and to the menhirs.

Keywords: Altai Republic, shaman, Altaic shamanism, neoshamanism, shamanic spirits, money, monetary payment to the shaman, soul exchange, copper coins, silver coins.

*Olga Belova. The Unspendable Coin (*Nerazmennyi Ruble*) in Slavic Folk Beliefs and Magic Practices*

The article analyzes the folklore and mythological stories (legends, folk tales) of the so-called unspendable coin *nerazmennyi ruble*, its manufacture, forms (coin, banknote) and value (a rouble, nickel, gold coin), ways of obtaining it (including by means of violating behavioural norms), its application, use and functions (in everyday life, in magical practices). Counterparts of unspendable coin (miraculous objects which have the property of ‘infinity’) are also under review. We analyze regional versions of the narratives about the unspendable coin as well, which allows us to reveal universal and original motives (communication with the powers of evil, with the Gentiles, with the witches and wizards).

Keywords: Slavic folklore, legends, folk beliefs, folk magic, money in traditional culture, unspendable coin.

Marina Hakkarainen. “Jewish Money” in Age of Transformation: Power, Society, Ethnicity in Recollections about the Soviet Time

In Imperial Russia, the Jewish community as a particular social group had a special economic niche of entrepreneurship within which artisanship and trade were activities of the majority. That is why money played an important role. Money was also a significant

component for social relations and culture within the Jewish community. The Soviet rule abolished private entrepreneurship, and therefore the market and money changed their meaning and value too. The changes influenced upon the different parts of the Jewish community in a crucial way. The article turns to Jewish family stories where the former economic entrepreneurial activities of previous generations came into contradiction with Soviet values. It takes into consideration three places of social collision: the metropolitan city of St Petersburg, the former Pale of Settlement and movement from the periphery to the centre. These cases show different paths of social transformations and the formation of loyalties within different parts of the Russian Jewish community in connection to Soviet power. Attitudes to money acts as a lens for revealing the relationships between Soviet rule, society and ethnic identity, and how they are seen by people who conceptualise the Soviet experience of their relatives and themselves today. The data used was collected in St Petersburg and small towns of Podolia (Ukraine) in 2000–2010s.

Keywords: economic anthropology, money relations, Soviet domestic economy, Soviet entrepreneurship, history of Jews in Russia.

Mikhail Lurie. Songs about Embezzlers in Street Satire of New Economic Policy (NEP) Period

The article examines the phenomenon of street variety that was characteristic of urban culture during the NEP period. Study of this phenomenon is based on the material of satirical songs about embezzlers which were sung in the markets and squares of Soviet cities in the 1920s–1930s and were very quickly assimilated into folklore. The song texts are viewed in historical context: state campaigns against embezzlement and the introduction of a new monetary unit (chervonets), reflected both in formal documents and in propaganda. Street variety, an intrinsic part of urban culture of the NEP period, reacted to every step of the state which interfered with daily urban life. However, the material was taken not from laws and regulations but from secondary sources: professional variety, satirical, educational and agitation literature, amateur art activities of workers, newspaper publications, rumours and gossips and oral narratives. Thus, street variety served as a ‘recycling plant’ and, at the same time, as a broadcaster of topical stories and facts. It always took into account the present-day index of its material, which let the songs go beyond the stage and become widely spread, particularly with the help of usual mechanisms of folklore transmission.

Keywords: Urban folklore, songs, variety, satire, New Economic Policy (NEP) period.

Nikita Petrov, Andrey Moroz. Money in Mythological Representations and Ritual Practices: Modern Peasant Tradition

The article concerns the role of money in contemporary Northern Russian mythology and rituals. The conclusion drawn is that only coins are used in rituals and mentioned in mythological narratives. Coins made of yellow metal (copper, gold) and white metal (nickel and silver) have different semantics. Money symbolizes wealth, destiny, health and fertility. It originally belongs to otherworldly characters and can/cannot be obtained in certain circumstances: as payment or deception on the part of a mythical creature. They can act as a payment to otherworldly characters in the context of different rituals.

Keywords: Folklore, mythology, rituals, money, folk medicine, treasure, wedding, burial, building.

Conference Proceedings “Anthropology. Study of Folklore. Sociolinguistics”

Darya Mishchenko. Modern Trends in the Evolution of Food Practices among West African Peoples

The article illustrates some changes in food practices that are taking place in West Africa. In recent decades, an active borrowing process has been observed, which brings not only new products but also new forms of serving. The dietary pattern and the distribution of food during the day have been changing; the new practice of receiving food has been formed. Whilst in the country food practice remains almost intact, the numerous changes occurring in the city indicate the increasing individualization of meals.

Keywords: cuisine/cooking, food practice, West Africa.

Madina Kayumova. The Representation of Karelian Nations in Expositions Covering the Age of Feudalism of the State Local History Museum of Karelian Autonomous Soviet Socialist Republic 1950–1960

The State Local History Museum, which is now called The National Museum of Karelia is one of the biggest historical museums in North-West Russia. Since the museum's foundation in 1871 it has favoured forming a positive image of Karelia.

Museums are not only a scientific institution reproducing the achievements of modern science but also a means of forming certain notions about the world by utilising specific museum tools. It means that museum expositions are always an interpretation of how one

might present a topic. The interpretation of medieval historical events by Soviet museum curators and the degree of the Karelian nations' participation in those events presented in three expositions are considered in this article.

As opposed to other republics of the USSR, native Karelians, Vepses and Finns were in the minority throughout the entire existence of the Karelian Soviet Republic. Therefore the developers of expositions had to create expositions which would show the rich and unique culture of Karelians and Vepses who were not the dominant nations, and to take into account some historical and political trends in the USSR.

All three expositions contained particular features that corresponded to trends in historiography and politics, and despite there being very little distance in time between the expositions they were really different in regard to the image presented of the Karelian nations.

Keywords: Karelia, museum of local lore, history and economy, Vepsians, Karelians, Russians, Finns, Swedes.

Alexandra Tikhomirova. “Lapotno-Kvasnoi Patriotism” and “Rus’ Poskonnaya”: to the Question of Russian National Objective Symbols

The article views some peculiarities of the connotations which are typical of the words ‘lapotny’, ‘saraphanny’, ‘poskonny’, ‘sukonny’, ‘sermyazny’ in the Russian language. Traditional clothes and shoes as well as their materials are specific national artifacts, and that is why they are associated with Russia and it is reflected in the culture and language. There is a conflict between two opposite processes in publicity and Internet speech. On the one hand, the negative assessment for realia is very stable in the language, and on the other hand there are many attempts to rehabilitate these realia and to prove them to be symbols of the country.

Keywords: semantics; semantic derivation; linguo-cultural studies; cultural and language symbolism; national clothes and shoes names; fabric names.

Egor Shevelev. Rich Description in Geology: Describe or Classify

The article problematizes the way in which visual practices, constructed in a scientific discourse, have a constitutive influence on this discourse. In the case of geology, a work of rich description is considered — a special visual mode, which arises as a response to the uniqueness of an observed object and acts as a mechanism to verify a hypothesis of a unique individual observation in the discourse of scientific discipline.

Keywords: rich description, visual orders, visual practice, position of observer, resistance of the substrate, professional vision, unique observation.

Tatyana Gostischeva. The Funeral and Memorial Lament (Prichet) of the “Polish” Old Believers of East Kazakhstan

The subject matter of this article is the current status of the funeral and memorial lament (prichet) of “Polish” Old Believers of East Kazakhstan. Through analysing various texts, the author extracts the underlying motives of lamentations relating to different stages of the rite, and also considers their pragmatics. The article is based on field data collected in 2011–2012 in the village Bystrukha of the Glubokoe district in East Kazakhstan. The appendix contains complete texts of different types of lamentations. Video clips are also attached to the article.

Keywords: “Polish” Old Believers, family ritual folklore, funeral and memorial lament (prichet), lamentation motives, pragmatics of lament.

Elena Bondarenko. On the Differentiation of Sublanguages: A Folk Sociolinguistics Perspective (Russian Dialects)

The author analyses several examples of naive comprehension of the “dialect — nation-wide language” opposition. She analyses folk sociolinguists’ ideas about the delimitation of sublanguages in relation to criteria concerning the speakers’ place of residence, religion and social standing. Significant for the folk linguistic consciousness is its orientation to the standard: features that are specific for a particular sublanguage are evaluated from the perspective of their compliance to the models established in the society.

Keywords: Folk linguistics, sociolinguistics, metalinguistic awareness, dialectology, Russian dialects, differentiation of sublanguages.

Natalia Yanenko. Variation in the Oral Belarusian-Russian Speech of City-Dwellers (Based on Records in Chocimsk)

This paper presents the general results of analysis of the Chocimsk section within the Oldenburg corpus of Belarusian-Russian oral speech. The author demonstrates the dependence of speech behaviour on external (stylistic) factors. In particular, the choice of “Russian” variants is determined by the speaker’s desire to increase the diversity of their speech, as well as by the topic of conversation, accommodation, different types of expression, citation, etc. This is

demonstrated using the following variables: the initial consonant in the root of pronominal adjective, pronominal adverb, conjunction, particle (*jakėj* vs. *ikėj* vs. *kakój*); past tense suffix masc. sg. (*-ú* vs. *-l*); and reflexive postfix *-s'a* vs. *-s'*. The analysis shows the possibility of interpreting some fragments of recordings of Chicimsk residents' everyday speech.

Keywords: Belarusian, variation, external, dialect, local, variable, Russian, system, stylistics, trasianka, oral speech, factor.

Museum

Nadezda Maykova. The Development of Traditional Japanese Handlooms

The paper deals with the development of traditional Japanese handlooms with a focus on the structure and function of four basic handloom types from a historical perspective. It also includes a detailed description of the modern handloom in possession of the MAE (Kunstkamera) at the RAS.

Keywords: handloom, textile, traditional culture, Japan.

Conferences

Ksenia Gavrilova, Maria Morozova. “Childlore (Children’s Folklore) and the Institutions of Childhood”: XV Vinogradov Readings — V Stroganov Readings (13th–14th September 2012, Perm’ Region)

The Conference “Childlore and the Institutions of Childhood” took place in the North of the Perm region on 13th–14th September 2012 (held since 1987). The main issue brought up traditionally concerned the folk culture of children (or young people) and the anthropology of childhood. A number of reports focused on school experience — school-related netlore, visual representation of daily routine, gender roles in Soviet school and disciplinary practices. Some papers were related to children’s practices and their transformations within the “grown-up” world, such as a repertoire of games and songs, give-and-take process and conversation topics. Special attention was paid to the different methods of inquiry for childhood and youth studies including methods of field data analysis, approaches to the childlore genre classification etc.

Keywords: childhood and youth studies, childlore, school life, children’s practices.

Ksenia Gavrilova. Conference “Folk Linguistics”: Language from the Speakers’ Perspective’

The Conference ‘‘Folk Linguistics’’: Language from Speakers’ Perspective’ took place in St. Petersburg on 19th–20th November 2012 and aimed to discuss the agenda typical both for the research fields of anthropology and linguistics (linguistic anthropology). One part of the reports focused on the language attitudes of average speakers, language awareness phenomena, language ideologies (standard language ideology as one of the most fruitful topics for discussion) as well as the methodology of cooperation between researchers and native speakers during the fieldwork. Yet another part of the projects concerned the analysis of language politics, focused on the correlations between language and identity (strategies of language choice) or presented descriptions of sociolinguistic situation in different literary or non-literary societies.

Keywords: linguistic anthropology, language ideologies, language attitudes, language politics, sociolinguistic situation, methodology of language fieldwork, language and identity.

In Memoriam

Artiom V. Kozmin (1976–2013) (*Dmitry Nikolaev*)

About Artiom Kozmin (*Yuri Berezkin*)

The obituary is dedicated to the memory of Artiom Kozmin, research fellow at The Centre for the Typology and Semiotics of Folklore of The Russian State University for the Humanities (RSUH) and a member of The Polynesian Society. His scientific interests were unusually wide-ranging: Artiom Kozmin had an intimate knowledge in the sphere of folklore and anthropology (cultural, social, political) of many regions of the world. For more than ten years he took part in archaeological expeditions to Northern Caucasia and the South of Russia, has been an enthusiast about the use of computer and statistical technology in the study of folklore texts and compiling folklore indexes of different types. The life of Artiom Kozmin is a striking example of thorough and active devotion to science and colleagues.

Keywords: Artiom Kozmin, study of folklore, folklore indexes, cultural anthropology, social anthropology, Polynesia, Mongolia, Tibet.