

Three Centuries of Russian ethnography

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Contents of the volume:

I.Y. Zarinov. From geography, ethnography/ethnology to socio-cultural anthropology (the theoretical-methodological route of Russian studies) [Ot geografii, etnografii/etnologii k sotsial'no-kul'turnoy antropologii (teoretiko-metodologicheskii put' otechestvennoy nauki)].

Abstract: The article traces the theoretical and methodological transformation of Russian ethnological studies, which has had nearly two centuries of evolution. Having started as a branch of geography, they went through several stages of development, incorporating various disciplines from natural to social into the subject of their research. This circumstance has led to many years of discussions about the exact subject of this discipline, referred to sequentially as ethnography—ethnology— socio-cultural anthropology.

S.V. Bereznitsky. Ethnographic, historical and geographical studies of Friedrich Christian Plenisner in the North-East of Russia in the second half of the 18th century [Etnograficheskiye, istoricheskiye i geograficheskiye issledovaniya Fridrikha Khristiana Plenisnera na Severo-Vostoke Rossii vo vtoroy polovine XVIII v.].

Abstract: Based on the analysis of archival materials, documents, and publications of the 18th–21st centuries, the article examines the contribution of Friedrich Plenisner, a Baltic German by descent, to the Russian science of the 18th century. Plenisner devoted his whole life to Russian military service in St. Petersburg, Siberia, Chukotka and Kamchatka, and was engaged in the organization of exploration of the North-East of Russia. As the commander of the Anadyr Fortress, he initiated the process of peaceful entry of a certain part of the Chukchi ethnic group into Russian citizenship. As a result of his research work, a large amount of valuable ethnographic, historical and geographical data was collected.

Inikova S.A. The Old Believers of Dobruja through the eyes of Russian diplomat Alexey Kudryavtsev [Staroobryadtsy Dobrudzhi glazami rossiyskogo diplomata Alekseya Kudryavtseva].

Abstract: In connection with the appearance of the Russian revolutionaries in Turkey's Dobruja in the early 1860s and the continued anti-Russian activity of the Polish emigration in Tulcea, the Imperial Consulate was created, which was headed by the Russian Vice-Consul Kudryavtsev. Aware that collecting information on the "enemies of Russia" was not enough, the Vice-Consul paid close attention to the Russian Old Believers Cossacks-Nekrasovtsy (i.e., Nekrasov's Cossacks), whose support both the Poles and the revolutionaries tried to get. Kudryavtsev put a lot of effort into this and collected voluminous data on the Nekrasovtsy, on their history and contemporary political and religious life of the Diaspora. In his reports and essays, his own assessments were often biased, and his prognoses were often wrong, but the material presented by Kudryavtsev is undoubtedly very valuable. The article deals with this short period in the diplomatic service of Kudryavtsev and in the history of the Old Believers of Dobruja. Our study of archival materials at the AVPRI and the GAOO, which formed the basis

of this work, allowed us to show the history of creation of An Essay of History of the Old Believers in Dobruja by Kudryavtsev, which is a known and much sought after source among researchers of today.

Kuznetsov A.M. Phenomenon of S.M. Shirokogoroff: fate and heritage of an anthropologist of the Russian Academy of Sciences [Phenomen S.M. Shirokogorova: sud'ba i naslediyе antropologa Rossiskoy Akademii nauk].

Abstract: The article proves the value of S.M. Shirokogoroff's scientific heritage for modern science. He is known as the author of serious works on ethnography and physical anthropology of ethnic communities of Siberia and China. His articles on Shamanism have also received wide recognition. The focus of this research is on Shirokogoroff's assessment as theorist. Attention is first of all paid to the description of versions of that remarkable researcher's theory of ethnoscience of the 1920s and 1930s. Especially, analysis of the theoretical and methodological bases of Shirokogoroff's concepts allows us to consider him an outstanding scientist and anthropologist. The relevance and the academic competence of his ideas is based on the use of fundamental principles of systemic methodology. The psychomental complex concept offered by him as the main property of an ethnic group preempts the basic conclusions of modern ethnopsychology and neuroscience. The obtained results entitle us to speak of Shirokogoroff's phenomenon as that of a scholar who was far ahead of his time.

S.G. Zhambalova. B.B. Bambayev's scientific biography in the context of his historical epoch (1901–1930?) [Nauchnaiya biografiya B.B.Bambaeva v kontekste istoricheskoy epokhi]

Abstract: The aim of this work is, using a wide range of archival and literary sources, to introduce Bambayev's name and legacy into a wide academic circulation. The personality and fate of that person who consciously chose the profession of Mongol studies are presented in the context of the turning points of the historical era he lived in. His rapid inclusion in the Mongol studies took place as a result of the intensification of Soviet-Mongolian scientific contacts in 1925–1929. The experience of practical work in the Mongolian Commission in close contact with outstanding scholars allowed him to continue it fruitfully in Buryatia. During the three years of intensive field work, he collected valuable materials, wrote a number of works, some of which were published, and others survived in manuscripts. The personal Collection of the researcher (only 29 units of storage) is stored at the archive of the Center for Oriental Manuscripts and Xylographs of the Institute of Mongolian Studies, Buddhology and Tibetology, Siberian Branch of the Russian Academy of Sciences (IMBT SB RAS), and has not been previously introduced into academic circulation.

Elena V. Revunenkovna. Altai and Indonesia in the works of Lidiya Eduardovna Karunovskaya [Altai i Indoneziya v trudakh Lidii Eduardovny Karunovskoy]

Abstract: The article is dedicated to L.E. Karunovskaya, who was one of the first students of L.Ya. Shternberg and V.G. Bogoraz. Her first steps as a scholar coincided with the very beginnings of Soviet ethnography. The article describes Karunovskaya's long career: from her work as a field ethnographer, specialist in the cultures of the Altai region, to developing expertise in Indonesian ethnography and contributing to operations and exhibitions of the Museum of Anthropology and Ethnography. The article extensively references Karunovskaya's private letters as well as materials from diary of A.G. Danilin (one of the first scholars to have studied the religions and social trends in the Altai region). L.E. Karunovskaya's research contributions are described against the background of Russia's turbulent and tragic political and scholarly life of the first half of the last century.

M.M. Kerimova. The epistolary heritage of B.M. Sokolov as a source on the history of ethnographic museum studies (1927–1928) (based on the materials of his family archive) [Epistolyarnoye naslediyе B.M. Sokolova kak istochnik po istorii etnograficheskogo muzeyevedeniya (1927–1928 gg.) (po materialam semeynogo arkhiva)]

Abstract: The article is a publication of 21 letters of Boris M. Sokolov to his wife Vera Yu. Sokolova and son Lev B. Sokolov from European countries where he was in 1927–1928 with the aim of studying ethnographic museum collections and attending the Congress of Geographers and Ethnographers. In them, readers will find not only a description of European museums, but also descriptions of meetings and communication with prominent foreign scholars of the time, sketches of the beauty of what he saw. They demonstrate the atmosphere of scholarly life, show the similarity of family life of Soviet and foreign scientists, give us an idea of B.M. Sokolov's personality, and of his tremendous self-denying activity as an organizer of ethnographic science and museum business in the USSR. The letters are full of the flavor of the epoch and show the ethical attitude of the best representatives of the Russian intelligentsia. In addition, they can serve as a kind of self-commentary on the largely unexplored period of B.M. Sokolov's scholarly work and his work as director of the Central Museum of Ethnology in Moscow (1924–1930).

E.B. Tolmacheva. Photo document as a reflection of cultural and political realities through the prism of the personality of the photographer-researcher [Photodokument kak otrazhenie kul'turnykh i politicheskikh realii skvoz' prizmu lichnosti fotografa-issledovatelya]

Abstract: In this article, the source-study problem of comparing two ethnographic photo collections made by N.N. Volkov in 1938 and in 1940 in the Veps villages of the Kapshinsky district, the Korvalsky Village Council (now Radogoshchinsky rural settlement of the Boksitogorsk district) of the Leningrad Region is considered. The first collection of 1938 was registered at the fund of Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) RAS as "MAE II-892". It was processed by the collector himself; he compiled the inventory, and thus photo documents became available to researchers. The second photo collection ("Ф. 13. Оп. 1. Д. 24") is stored at the scholarly archive of the MAE RAS. The photo set of archival images is small, and it became incorporated in the storage after the researcher's death. Today, only 20 images have been correlated with the expedition of 1940, however, they represent a comprehensive visual record of the winter process of logging. These two complexes of photos are interesting both on account of N.N. Volkov's approach to photo work and because of the shift in the paradigm of vision which is seen very clearly when images made two years apart are compared. Previously known data are read and interpreted in another context when additional, previously unknown documents appear, shedding light on the history and situation of their creation, creating new contexts for their reading.

M.V. Goloviznin. Varlam Shalamov's Zyrian shamanism in the context of ethno-literary studies [«Zyryanskiy shamanism» pisatelya Varlama Shalamova v rakurse etnoliteraturovaedeniya]

Abstract: The article is focused on the subject of shamanism as reflected in prose and verse of the Russian writer Varlam Shalamov. The author emphasizes that Shalamov used the "shamanic theme" not as a simple narration but as an instrument for analyzing the mechanisms of creative process, especially its subconscious components. Shalamov considered the shaman as a creative personality and shamanism as a "prophecy". So his point of view had some common ground with the attitude of Russian ethnologists (such as Sergey Shirokogorov). Secondly, "shamanism" became a factor contributing to the formation of his own literary innovations.

Apparently in connection with the last point, Shalamov created a mythological biography of his ancestors who were allegedly Zyrian shamans.

E.I. Mironova. Between scientific research and anti-religious project: studying the experience of A.I. Klibanov's expedition to the Tambov region in 1959 [Mezhdunarodnyy nauchnyy poisk i antireligioznyy proyektom: izucheniye opyta raboty ekspeditsii A.I. Klibanova v Tambovskoy oblasti v 1959 godu]

Abstract: The proposed study focuses on the development of Soviet religious studies in the context of ethnographic research. The nature of the Soviet ethnographers' research work among religious people and "cult members" is examined on the basis of the results obtained during an expedition headed by A.I. Klibanov to Tambov Region in 1959. Different types of historical records were studied, analyzed and compared: personal diaries of the expedition members, documents from local archives and printed press materials. Those will help identify whether Soviet researchers dealt exclusively with theoretical challenges or became participants of a massive anti-religious and anti-cult propaganda in the Tambov Region. How did the expedition's activity affect the life and development of the local religious community and private lives of its members? The results of the research are reflected in the present study.

V.Ts . Golovachev. The Custom of Matricide or Matrisuicide in the Traditional Orient Societies (Historiographic aspects) [Obychai matereubiistva ili matrisuitsida v traditsionnykh obshchestvakh Vostoka (istoriograficheskie aspekty)]

Abstract: This article contains a brief overview of some source materials and academic studies regarding the custom of matricide or the forced (prescribed) matrisuicide that was in practice among the different peoples in different parts of the Orient (Eurasia). The fact that this custom was little known induced many scholars to deny its ancient genesis and global existence. But the shortage of direct records in the official historical sources and the ignorance of scholars may not be considered a sufficient reason for such nihilistic denials. Just like the customs of patricide and fratricide, the custom of matricide was practiced as an important social regulator (extreme tool, a sort of "impeachment"), designated to forestall vital crises in governing the traditional communities with complex clan, tribal or state structures, especially during the most dangerous periods of power and property transfer/inheritance between generations. The article consists of five sections: (1) Matricide as a custom and a ritual: whether it existed or not (general perceptions and J. Frazer's approach to the related customs and rituals); (2) The Wei shu ("Wei History") records on the custom of killing the mother of heir-apparent in the Xianbei Northern Wei state (the facts and related discussions); (3) Ethnographic data on matricides among some peoples of the Orient (Fijians and the "ancient Rus"); (4) Matricide in ancient Babylon and in Greek myths (the Enuma Elish epic and the Oresteia); (5) Matricides in the plots of folk stories and fairy tales (Mongol, Turkmen and Russian tales, including Pushkin fairy tales). Generally, the overview of some historical, ethnographic and folklore data presented in this article reveals diverse but mostly consistent pieces of evidence that do confirm the possibility of practicing the matricide custom among various ancient peoples of the Orient. Moreover, as widow suicide or mourning selfmutilation, this custom survived until the 20th century. Of course, the features and traces of this custom deserve a deeper academic study and discussions.

T.A. Voronina. Academician Yu.V. Bromley and international scientific contacts of the Institute of Ethnography, USSR Academy of Sciences (the 1980s) [Akademik Yu.V. Bromlei i mezhdunarodnyye nauchnyye svyazi Instituta etnografii Akademii nauk SSSR (1980-ye gg.)]

Abstract: The article deals with the outstanding role of Academician Yu.V. Bromley in the development of cooperation of the Institute of Ethnography, Academy of Sciences of the USSR,

with the international scientific societies and establishments in the 1980s. As a director of the Institute, he tried to widen the official contacts of Soviet scientists with the principal ethnographic centres and organizations of the world, which improved the status of the Institute and made it famous abroad.

A.A. Istomin. On the history of the Russia in California two-volume edition of documents: the beginning, 1985–1991 [K istorii sozdaniya dvukhtomnika “Rossiya v Kalifornii”: nachalo, 1985–1991].

Abstract: The preparation of the two-volume edition of documents on the history of Russian California lasted for three decades until 2014. One of its editors describes this process with special emphasis on its initial stage (1985–1991). The author outlines the turning points in this process, including the emergence of the project (1985) and its transformation into a format based on the relationship between the project’s three main participants (1990). Special attention is paid to conveying the text of historical sources in the publication. Principles of text presentation are based on four criteria: relaying maximum of the diverse information the source could possibly provide; preservation of the historical color and cultural-linguistic atmosphere of the time; accessibility of the text to the educated reader; unification of these principles with specified exceptions. It is noted that the published text of a historical document is supposed to stimulate the reader’s perception, knowledge, imagination and curiosity. The maximum preservation of the original features of a historical source is aimed at making the interested reader part of a different historical reality, of a long-past stage of his native language.