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<<http://h-net.msu.edu/cgi-bin/logbrowse.pl?trx=vx&list=h-earlyslavic&month=0905&week=d&msg=diGkqL6rugjxYXHah17jig&user=&pw=>>

Here is the second of my notes on new publications. Three books published in a "series" by Rossiiskii gos. gumanitarnyi univ. Tsentr tipologii i semiotiki fol'klora. The series title: Natsiia i kul'tura/Atropologiiia/Fol'klor: Novye issledovaniia.

In fact not all are new. Starting with the new one:

A. B. Moroz. *Sviatye Russkogo Severa*. M.: Izd-vo. OGI (Ob"edinennoe gumanitarnoe izdatel'stvo), 2009. ISBN 978-5-94282-512-6.

The author, who has, inter alia, worked in Paris, makes it clear that his interest is not the historical origins of the cults or the realia back then but rather popular veneration as reflected in the first instance in folklore texts. The book includes a large appendix of texts. The particular saints whose veneration he studies are: Aleksandr Oshevskii, Kirill Chelmogorskii, Nil Stolobenskii, Nikita Stolpnik and Irinaarkh Zatvornik.

P. S. Efimenko. *Obychai i verovaniia krest'ian Arkhangel'skoi gubernii*. M.: OGI, 2009 (ISBN 978-5--94282-504-1).

This is a republication of articles first published in *Materialy po etnografii russkogo naseleniia Arkhangel'skoi gubernii*. Ch. 1, at Moscow University in 1877. The research was done when the author was in exile in the far north in the 1860s and 1870s.

T. A. Bernshtam. *Narodnaia kul'tura Pomor'ia*. M.: OGI, 2009 (ISBN 978-5-94282-505-8).

A republication of the late author's 1983 book *Russkaia narodnaia kul'tura Pomor'ia v nachale XIX-nachale XX v. Ocherki*, along with two other studies: (with V. A. Lapin), *Vinograd'e--pesni and obriad;* and *Traditsionnyi prazdnichnyi kalendar' v Pomor'e vo vtoroi polovine XIX-nachale XX v.* Bernshtam (1935-2008), an ethnographer, contributed some of the most interesting work of recent decades on the cultures of the Russian North.

I believe there are some related books in this new OGI series, but I was unable to connect to the website.

In general, I think we early slavists will find a lot of stimulating material in some of these recent publications (there are a good many others) based often on very rich archives of 19th-20th century ethnographic studies. For understandable reasons, we often concern ourselves with the original provenance of texts about, e.g., saints, miracle-working icons, or relics, leaving the study of later manuscript traditions and the local practices of veneration to others. It would be nice to overcome that somewhat artificial division of tasks if we

really want to understand in the long durée the history of popular belief.

There surely is a lot being done along these lines (I can think of names...); it would be nice to hear more about it...