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Author's Subject: two new books: M. V. Nikolaeva and A. A. Panchenko

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Here are two worth considering for your personal or institutional libraries.

Mariia Valentinovna Nikolaeva. *Slovar' ikonopistsev i zhivopistsev Oruzheinoi palaty 1630-1690-e gody: dvorovladieniia, sobytiia povsednevnoi zhizni, rabota po chastnym zakazam*. Moskva: "Drevlekhranilishche," 2012. 432 pp. ISBN 978-5-93646-193-4.

Given the previous publication of materials on Russian icon painters (notably A. I. Uspenskii's *Tsarskie ikonopistsy i zhivopistxy XVII v.* in 4 vols.), works which mined extensively the archive of the *Oruzheinaia palata* (RGADA, f. 396), as Nikolaeva explains, the justification for her work is this: The existing studies and guides have concentrated on the materials about the professional obligations and accomplishments of the painters and have been based mainly on what was classified in opis' No. 1 of that collection. Here she mines the materials, largely unstudied, in opis' No. 2, which has documents pertaining to various legal investigations and cases. She also taps other collections. Her purpose is to focus on the personal lives of the painters, to bring together what information can be found on property ownership, interactions with local authority, personal inter-relations, etc. Each entry in her volume (for 316 individuals, arranged alphabetically by name) includes her summary of the archival evidence under these various rubrics, where of considerable interest is the data on place of residence. Following the main "dictionary" part of the book are shorter summary chapters on each of three quarters of Moscow in which there were heavy concentrations of painters in residence. So the book will be of interest for the historical and social topography of Moscow. In a few cases, she illustrates from old maps what we know cartographically about the places of residence. The book is well indexed, something that is essential for a book that will be of considerable value for reference.

Aleksandr Aleksandrovich Panchenko. *Ivan i Iakov--neobychnye sviatye iz bolotistoi mestnosti. "Krest'ianskaia agiologiia" i religioznye praktiki v Rossii Novogo vremeni*. Moskva: Novoe literaturnoe obozrenie, 2012. 448 pp. ISBN 978-5-86793-995-3.

Anyone interested in the history of Russian Orthodoxy and in particular what we call "popular religion" should find this to be an extraordinarily stimulating read. Panchenko is known for earlier monographs: *Issledovaniia v oblasti narodnogo pravoslaviia. Derevenskie sviatyni Severo-Zapada Rossii* (1998); *Khristovshchina i skopchestvo. Fol'klor i traditsionnaia kul'tura russkikh misticheskikh sekt* (2004) and brings to the current volume a widely ranging acquaintance with methodological work on belief systems, studies of popular religion and folklore. As he points out, it was Eve Levin who "re-discovered"

the cult of the two murdered boys, Ivan and Iakov whose locus was in the village of Meniusha, some 50 km. SW of Novgorod. He provides some substantial arguments in favor of a later (probably 18th-century) dating of the writing of the tale about their lives than what Levin had proposed on the basis of a single copy and logical deduction from the substance of the story. Panchenko's appendices include a critical edition of the relevant texts based on the several known copies.

The cult of these two "saints without a vita" (that is, ones concerning whom there were no particular qualifications for veneration beyond the fact that they died young, and whose very existence might well be rationally doubted) certainly became popular in the 18th and 19th centuries; a very interesting part of the story here is the details Panchenko provides about the response of the Soviet authorities, who attempted, unsuccessfully, to suppress the cult. The book includes a good many of the Soviet-era documents and photos of the modern manifestations of the cult.

In addition to contextualizing the cult with reference to a good many other such cults of "saints without vitae" (see the summary table, pp. 131-134, at the end of the chapter reviewing those others), the author digs deeply into folkloric motifs, concluding that at the core of the story is the motif AT1241/ATU 1343* in the Aarne/Thompson/Uther index, "The Children Play at Hog-Killing," in which one child kills a sibling.

In conclusion Panchenko hopes that the example worked out here might serve to stimulate similar studies which perforce have to take us beyond formal written texts if we are to understand popular religion. Among the studies which he cites for comparison is the still stimulating book by Jean-Claude Schmitt on the "Holy Greyhound."

I confess I put the book down only very reluctantly after skimming in it, since I need to work on other obligations right now, but my sense is it will be a compelling read and is well worth the attention of many subscribed to H-EarlySlavic.