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Author's Subject: new book: Platonov--Chasovni Tikhvinskogo uezda

Date Written: Fri, 9 Sep 2011 09:47:18 +0100

Date Posted: Sat, 09 Sep 2011 04:47:18 -0400

<<http://h-net.msu.edu/cgi-bin/logbrowse.pl?trx=vx&list=h-earlyslavic&month=1109&week=b&msg=2w8o18EjaytqZljhm5e4SQ&user=&pw=>>

Those interested in "popular religion" should find this recent book worthwhile.

Evgenii Viktorovich Platonov. *Chasovni Tikhvinskogo uezda (rubezh XIX-XX vv.)*. SPB.: Izdatel'skii tsentr "Gumanitarnaia Akademiia", 2011. 304 pp. ISBN 978-5-93762-078-1.

These small chapels, without altars so that they normally did not host the liturgy, were used for a variety of local religious and traditional celebrations connected with the rituals of daily life. Platonov provides an interesting 50-page introduction discussing what is known about their earlier history and more recent fate. One of the earliest censuses of such chapels is that carried out at the behest of Afanasii Kholmogorskii in 1692 as part of the process which continued in subsequent decades of trying to bring "popular religion" under official church control. The chapels were built in various locations including ancient graveyards (zhal'niki), in sacred groves, near springs, etc. Prayers contained in manuscript "trebniki" provide some idea of the range of religious ceremonies and functions of the chapels.

The bulk of the book is a catalogue of 564 such chapels that can be documented for Tikhvin uezd. Where possible, descriptions from archival sources are quoted; in a good many cases archival photos are reproduced. There is an emphasis here in what can be established in formal terms about the architecture, but particulars of location and dedication are noted. As the author points out, those chapels which survived into recent times for the most part were emptied of their original contents, inter alia, by collectors of icons, etc. So it is difficult to reconstruct individual features of adornment, furnishings, etc.

The catalogue is arranged by volost'. There is an index of location names and a decent summary of the introductory essay in English.