

# ENGLISH SUMMARIES

## *Foreword*

### **Theory and Deep Knowledge of Details**

*Maria V. Stanyukovich*

Elena V. Revunenkovna is a researcher whose influence reaches far beyond her main area of study, i.e. anthropology of Indonesia and Malaysia (primarily the traditional world view of the Malay and the Batak), and shamanistic studies. Her works are characterized by the combination of theory and acute interest to finest details. Elena V. Revunenkovna widely publishes as textologist, translator, philologist, theoretician in the area of shamanistic worldview and practices, is a student of the symbolism of material culture, and is a museologist. She is also a university lecturer and field anthropologist.

In addition to the papers presented in this collection (1960s up to present) and those that did not fit into it, Elena V. Revunenkovna has authored three books. They are: “The Peoples of Malaysia and Western Indonesia (Some Aspects of Spiritual Culture)”, 1980; “Myth–Ritual–Religion (Approaches to the Issue as Seen on the Indonesian Materials)”, 1992, and “Sulalat-Us-Sulatin: Krusenshtern’s Malay Manuscript and Its Cultural and Historic Value”, 2008. Currently she is working on a fourth monograph on Batak culture that will summarize many decades of studies of Batak mythology and ritual, collections of our Museum (priests’ magic staffs, textiles, objects of traditional ritual paraphernalia and art), translation and interpretation of the Batak sacred texts (pries books), as well as fieldwork among Karo and Toba Batak.

The first book has a story worth telling. Despite the title, it is actually a study in theory and practice of shamanism as a phenomenon of human culture, based on the wealth of materials from Insular Southeast Asia, Central Asia, Siberia and others. Publication of the book manifested and actually initiated a new stage in development of shamanistic studies in our country.

Shamanistic studies, starting in Russia as early as in the XVIIIth century, have been very strong here until 1930s. In “Materials for bibliography of Russian studies on shamanism of Northern Asia” (Leningrad, 1932) the outstanding anthropologist A. A. Popov, whose theoretical and descriptive works on Siberian shamanism mostly remained unpublished until recently, discusses 650 books and articles; corresponding Russian writings on shamanism of Southern Siberia, Northern America and Central Asia not being included. As Revunenkovna showed in her 1980 book, the mainstream of shamanistic studies in Russia as well as worldwide till

1930s was a psychopathological approach. It explained shamanistic practices by the idiosyncratic features of shaman's personality which was considered as psychologically abnormal and unbalanced.

At the same time, Russian specialists on folklore and particularly on oral epic tradition since the middle of the XIXth century have researched epics in connection to their ritual functions. Since the pioneering works published by Vassiliy V. Radlov and Grigoriy N. Patanin, Russian epic studies regarded an epic singer and a shaman as related artistic figures, endowed with a similar (though not necessarily identical) sacred gift received from the spirits. In many cases the process of acquiring the gift of an epic singer has a lot in common with the well-known "shaman's illness" that precedes the formation of a shaman. In different cultures these two ritual specialists demonstrate a variety of interrelations and combinations of functions.

This approach, the key both to shamanistic and epic studies, has been freely developed in our country till the 1930s. This is the time when a non-psychopathological approach to the personality of shaman started to develop in the Western anthropology, not without the influence of the English-language publications by L. Ya. Shternberg, W.G. Bogoraz, their former student S. M. Shirokogoroff etc. Simultaneously, in the Soviet Union, the 1930s were the period of most severe repressions, physical as well as ideological. The pre-1930 Russian research tradition was not lost, but survived in disguise, or in unpublished works kept in the archives. A classic example is A. A. Popov, whose unpublished manuscripts on Siberian shamanism kept in the archive of our Institute and Museum of anthropology and Ethnography (Leningrad) were thoroughly studied by every student of shamanism. N. Dyrenkova and G. M. Vasilevich, S. V. Ivanov, their younger colleagues G. N. Gracheva and E. A. Alexeenko that belong to E. V. Revunenikova's generation; V. M. Zhirmunsky, V. Ya. Propp, B. N. Putilov — this is just a short list of researchers that contributed a lot to the theoretic development of shamanistic and oral literature studies.

The achievements of the best representatives of Russian anthropological tradition that fall into the Soviet period still remain largely unknown to a non-Russian-speaking research community. Language barriers as well as a simplistic approach have resulted in the predominant view that the researchers who lived in the Soviet Union universally shared Soviet ideology and worked within its framework. Elena V. Revunenikova belongs to a powerful non-Soviet tradition of research that survived during the Soviet times. As opposed to formal leaders who shared Soviet ideology and enjoyed career and economic benefits, anthropologists and folklorists, archeologists and linguists of the Elena V. Revunenikova's kind enjoyed informal leadership in our research community. They had nothing to "rethink" or "transform" in their ideas after the Perestroyka. Any paper by Elena V. Revunenikova in this volume is the proof.

## Papers and reviews by Elena V. Revunenкова

### *1. Ethnography, Folklore, History of Nusantara*

#### **1970 Oral Literature Components in «Sejarah Melayu» (The History of Malaya)**

This paper is dedicated to the analysis of the mythological, magical and legendary motifs which reflect the history of ancient and medieval Malaya and Indonesia in the famous XV–XVI century manuscript “Sejarah Melayu”. A detailed and thorough study of these story lines in the context of other Malayan texts, as well as in comparison with epic themes in other cultures, helps to reconstruct a part of lost oral epic poetry and narratives which preceded Malayan written traditions.

#### **1974 Malaysia**

This paper describes ethnic processes in contemporary Malaysia — the interrelations between its three main ethnicities, the Malays, the Chinese and the Indians. Challenges which the indigenous people (**orang asli**) face when introduced to modern life are also discussed, as are their attempts to assimilate the indigenous population.

#### **1977 The Batak Myth on The Staff of a Priest**

This paper explores the XIX — early XX century studies of the Batak priest (magic) staffs. Those studies tended to connect the myths of the origin of the magic staff with its function in rain invocation rituals. Having studied carefully the symbolism associated with a staff carving tradition and the rituals in which the staff “participates”, the author comes to conclusion that there is no full isomorphism between the myth, the ritual, and the function of the staff. They overlap only partially. This long-term partial overlap resulted, however, in mutual counterinfluences: the myth attained an etiological function, explaining pictures and decorations on the staff, and with the development of carving technique the decorations began to illustrate existing myths, consolidating the mythological perception in art.

#### **1983 Food of Malaysia and Indonesia**

The paper describes the traditional cuisine of the Malayo-Indonesian area. Complex food preparation technology is a result of the indigenous culinary tradition enriched by Chinese and Indian influences.

### **1984 On the Roots of Poetry in Indonesia (Shaman–Singer–Epic Singer)**

The article shows the functional merge and continuity between the shaman, the singer and the story-teller among the peoples of Indonesia (the Ngaju and Iban Dayaks, the Malayans and the Torajs), making comparative and typological parallels. The shaman's rich lexicon, experimentation with metaphorical and symbolic descriptions, skillful rhythmic partitioning of speech, usage of phonetic word variations, euphony and rhymes provided the means to experiment, to play with words, and to create and apply various stylistic devices. These ultimately led to the creation of the art of the word, to poetry.

### **1984 Notes on Malay Etiquette**

This paper describes some aspects of the traditional communication culture of the Malayans within the nation of Malaysia. Obedience, tolerance, calmness, courtesy, desire to please, respect to the elders and those of higher social status — all these qualities were highly valued in ancient and medieval times. They are rooted in court etiquette and still determine the principles of communicative behavior and ritualized interactions in modern Malayan society.

### **1986 Rice in Healing and Burial Rituals Among the Ngaju Dayaks (Southern Kalimantan)**

This paper presents an interpretation of Dayak incantations as sung by a priestess during burial rituals and in rituals performed to chase away evil spirits of the dead. The incantations were recorded in the 1940s by the prominent missionary scholar H. Schärer during his stay with the Ngaju Dayaks. The priestess' actions involve interaction with rice. Her addressing rice as if it were a person and appealing to its soul shows the multifaceted symbolism of the rice, which is regarded as an intermediary between Nature and Humans. The article also demonstrates the complex relationship between the ritual and its oral accompaniment — the myth.

### **1988 The Notion of a Child in Batak Traditional Concepts of Northern Sumatra**

The paper is dedicated to various aspects of child rearing and socialization in different Batak tribes of Northern Sumatra. Thorough attention is given to the pregnant woman's behavior, to special name-giving rituals, to rituals dedicated to the appearance of the first tooth and hair, and to rituals designed to strengthen the child's vital force, etc. By puberty (12–14 years of age), when main life cycle rituals have already been performed, adolescents become separated from their parents. They become full fledged members of the society, capable of making their own decisions about important matters such as marriage and family life.

### **1991 Male and Female Roles in Head-hunting Rituals in Indonesia**

The article describes the stereotypes of male and female behavior of the Iban and Ngadju Dayaks (Northern and Southern Kalimantan) and Toradja (Central Sulawesi) in the head-hunting ritual. The author pays special attention to the role of women in these rituals; their task was to support men and to preserve the male vital force. Although spatially separated while performing this ritual, men and women acted in unison, working to ensure success of the operation together, albeit by different means. Active participation of women — especially priestesses and female shamans — in rituals, normally associated with men, lead to increased literary creativity and emerging of poetry among women.

### **1991 On the Role of Traditional Institutions in Present-day Malaysia (*bomoh* and *pondok*)**

This paper studies the role of traditional medicine and traditional education in Malaysia. *Bomoh* (Malay *bomor*), “physician, witch-doctor, shaman, chief”, is an old institution associated with certain ways of healing and shamanistic perceptions. It interacts both with the doctrines of Islam and contemporary medical knowledge. The *pondok* (Malay for a “shack, hovel or cabin”) is a special system of Muslim education and upbringing in agricultural regions where rice irrigation is practiced. In spite of development of ‘medrese’ (formal institutions of Muslim education), the system of “pondok” still plays a very important role in preserving Islamic tradition in the remote regions of the country.

### **1993 Anthropology in Indonesia**

The paper is an overview of history of anthropology in Indonesia — from its birth following Indonesia’s independence in 1945 until the 1990s. From the very beginning anthropology in Indonesia was an applied discipline. The main goal was to help the economic, cultural and national development of the country. Social and political needs of the newly independent country defined the character and direction of the Indonesian anthropological science; These needs gave it the features which differentiated it from the anthropology of other countries in South East Asia which had avoided revolutionary turbulence. In this paper, the author’s goal is to show the relationship between anthropology as a science and the country’s life in different periods of its existence. The paper describes how creation of the pool of well trained anthropologists and ethnographers lead to the evolution of the ideas about the purpose and goals of anthropology and to expansion of the anthropological research methods. The paper stresses the contribution to Indonesian anthropology made by the prominent scholar R.M. Kuncharaningrat and his followers.

### **1993 Anthropology in Malaysia**

This article describes milestones in the history of Malaysian anthropology which, in spite of the country's independence, mainly followed the course of the British school of anthropology. Beginning in the mid-60ties, Malaysian scholars started to show more independence and initiated their own research. Malaysian anthropological studies tend to focus on the problems of social institutions, especially the problems of national cultural integration. Contemporary Malaysian anthropology clearly reflects the social, economic and national developments of the country. Many studies look into specific problems of particular nationalities, their social organization and participation in the nation formation.

### **1995 Notes on One Indonesian Tribe and The One Who Studied Its Culture [R. Schefold] [R. Schefold]**

This article presents a review of the book “Lia: Das grosse Ritual auf den Mentawai-inseln” by prominent ethnologist Reimar Schefold (Berlin, 1988). The book is the first study of the Sekkudai — a small ethnic community living on Siberut Island. The author lived amongst the Sekkudai for 4 years, became a full-fledged member of their community and actively participated in the ritual of “Lia”. Lia is the main ritual of the Sekkudai community, which lasts for approximately one month. The author offers a thorough description of this ritual celebration and its symbolism. The book, thought provoking and brilliant, became one of the milestones in Indonesian anthropology as well as general studies in theoretical anthropology.

### **1998 China Through the Eyes of a Medieval Malay Historiographer**

Events of ancient and medieval history were frequently described in both Chinese official historiography and Malayan historical writings such as the Malayan medieval epic “Sejarah Melayu”. Comparison of the two traditions allows reconstruction of the relationships between those two countries. The medieval Malayan Sultanate, although recognizing China's supremacy, was *de facto* independent from the very first days of its existence and its relations with China were guided by its own interests. In general, those relations were defined by the mutual interests of two countries.

### **2002 Two Heroes From Batak History**

This article was written after a trip to Northern Sumatra in August 1999. The trip was funded by the grant provided by the G.B.Locher Fund named after the outstanding Dutch ethnologist. One of the greatest impressions of the trip was the

abundance of monuments dedicated the last ruler of the independent Batak country, Si Singhamangaraja XII (1858–1907) and to the first Christian missionary Ingwar Ludwig Nommensen (1834-1918). Si Singhamangaraja XII was a leader of Batak's fight for the independence. He was a prominent military commander, a ruling priest, and a reformer. He became a true national hero not just for the Bataks, but for all the Indonesians. The legacy of Ingwar Ludwig Nommensen is also treated with great respect. He was the first one to convert Toba Bataks to Christianity. One can frequently see Nommensen's portraits in houses, next to the photographs of family members or snapshots of important events. These two prominent historical figures lived in the same historical period and maintained constant contacts with each other, in spite of differences in their religion. The two, who held each other in high regard, are now the most respected heroes in Batak history.

### **2006 Fieldwork in Sumatra**

This is a report of the author's trip to the Northern Sumatra in July-August 1999 funded by the grant by the G.B.Locher Fund, which is named after this outstanding Dutch ethnologist. The author visited regions populated by the Karo and the Toba Bataks. During her trip the author was working under the aegis of the Protestant Church. The article describes the author's participation in everyday life of a traditional Batak village and in their burial rituals. The author observed the process of making traditional Batak textiles in the village well-known for this craft. Observations which were made during socializing with the Karo and Toba Bataks include differences in general disposition, social mobility opportunities and general social attitudes. Changes in traditional Karo Batak architecture and a new function of the Batak Magic Staff are discussed.

### *1.2. Reviews*

#### **1979 Chlenov M. A. Population of Moluccan Archipelago. M., 1976. 285 p.**

The reviewed study is the result of two years of fieldwork by Michail Chlenov in the Moluccan Archipelago. Basing his conclusions mainly on his own observations and collected materials, he presented his view of the major periods of the Moluccan ethnic history, offered a detailed description of the ethnic structure of the region and proposed his own classification of the Moluccan languages.

#### **1990 Kosikov I. G. Ethnic Processes in Cambodia. M., 1988. 229 p.**

This book is the first attempt to investigate the ethnic processes in independent Cambodia, from 1953 till mid-eighties of the XXth century. The author, who lived in Cambodia in the period of 1960s–1970s, offers some ideas on the national

struggle for freedom and independence. Many of the problems discussed in this publication reach beyond the Cambodian material and are related to national conflicts plaguing different countries in Europe and Asia. However, this book is primarily about the national tragedy of Cambodia and about the people of this country. The love for Cambodia and its culture shines through every page of this interesting book.

**1995 Solomonik I. N. Traditional Oriental Puppet Theater. Main Types of Theater Using Three-dimensional Forms. M., 1992. 312 p.**

This book is an overview of the history and theory of the Oriental puppet theater and is rich in material and detail. The area from the Far East to the Middle East, South and Southeast Asia is covered, as is the period from the origin of the puppet theater until the present day. The author presents her own approaches to the process of historical formation of the puppet theater and provides a classification of three-dimensional puppets. The classification is based on a formal principle, i.e. methods of manipulating puppets. The strongest point of the book is the detailed analysis, systematization and classification of the material relating to aesthetics of the puppet theater. At the same time it is important to mention that the author's approach suffers from a certain simplification in a non-esthetical area of the theater, and also reveals too strong a tendency to the idea of stadial development of it. The author also traces direct and indirect influences of the oriental puppet theatre on the European tradition and defines the ways of intrusion of the Javanese puppet into the Russian puppet theatre. This is truly a new page in the history of puppet theatre.

**1997 Ensiklopedia Sejarah dan Kebudayaan Melayu. Kuala Lumpur. 1994. Jilid 1. A—E. XXIX, [2], 723 h. (Co-authored by A.K. Ogloblin)**

The article is written as a response to the publication of the first volume of "Ensiklopedia Sejarah dan Kebudayaan Melayu" — "The Encyclopedia of Malayan History and Culture". This is the first publication of its kind in the history of Malaysian studies. The content of the encyclopedia is presented by four major subjects: history, philology, art theory, and ethnology. Several articles describe the characteristics of the Malaysian epic literature, both of local origin and that which appeared with the advent of Islam (Epik Melayu, Epik Islam, Epik warisan Islam). The ethnological part contains the articles on various ethnic groups of Malaysia and Indonesia, on their rituals, customs, games and entertainments, as well as on their art and material culture. Also contained are articles dedicated to traditional attire, food, agriculture, handicrafts and others that provide additional data on everyday life and rituals. The book presents a panoramic view of the Malay world from ancient time to our days, making it a valuable source for the students of the Southeast Asia.



**2000 Masing J.J. The Coming of the Gods: An Iban Invocatory Chant (Timang Gawai Amat) of the Baleh River Region, Sarawak. Canberra, 1997. Vol. 2, 447 p.**

The reviewed book is a study of the main ritual of the Iban of the Northern Kalimantan. This ritual is performed to honour the god of war, *Singalang Burung* (or *Lang*), depicted as a bird of prey, a hawk or a falcon. The god is also a deity of head hunting that was practiced by this ethnic group in the past. The author, James Jemut Masing, is an Iban himself; he studied ethnology at the Australian National University. The first volume contains the analytical part of the study, and the second one composed of annotated texts of ritual songs (*timang*) and their translations. The author analyzes Iban head hunting ritual in a cultural context, revealing economic, psychological, religious, magical, symbolic and aesthetic aspects of this complex phenomenon. A considerable part of this work is dedicated to the functions of a singer of ritual songs, the '*lemambang*'. This creative study in the Iban traditional myth and poetics is heavily influenced by the Perry-Lord theory of "formulas" in oral epics. In contemporary life, when head hunting is no longer practiced, the *lemambang* songs and the ritual itself have not disappeared and are performed regularly. The present goal of the ritual is to ensure prosperity of a particular family as well as of the community in general.

**2000 Kozok Uli. Warisan Leluhur: Sastra lama dan aksara Batak / École française d'Extrême-Orient. Jakarta: Gramedia, 1999. 159 h.**

This review introduces the book by Associate Professor of the University of Hawai'i Dr. Uli Kozak, an authority in Batak traditional writings, a former student of the prominent Dutch ethnologist Voorhoeve. Voorhoeve is himself a leading expert in Batak culture and their written tradition, primarily in Batak priest books. For fifteen years Dr. Kozak taught at one of the universities in North Sumatra, thus gaining the opportunity to study Batak life. He examined hundreds of Batak manuscripts, researching them from a paleographic point of view as well as from the point of view of content analysis. This book contains a history of the Batak languages, descriptions of the Batak literary and folklore genres, with the focus on the priests and the priests' books, and reports on the Batak material culture. The book summarizes the research of several generations of ethnologists starting in the XIX century. This book is of enormous practical value for students of the Batak language and manuscripts.

## *II. Museum collections*

### **1969 Books of Batak Priests in the Collection of MAE**

This paper describes the collection of Batak sacred manuscripts known as priest books. The Museum of Anthropology and Ethnography (Kunstkamera) acquired them at the beginning of the twentieth century from the German collectors

G. Meissner, C. Maschmeyer, and A. Grubauer. The article deals with the process of creating the book and with characteristics of the manuscripts' esoteric language. A detailed description of the manuscripts' contents closely related to the Batak priest's ritual activities is offered. The texts provide insights into medical, fortune-telling and warfare aspects of the priest's activities. Translations of the priest's incantations are also included. An index of all the subjects mentioned in the 16 books concludes this article.

### **1973 Magic Staffs of the Bataks of Sumatra**

This paper presents a description of one of the main attributes of the Batak priest, the magic staff, more specifically, to the magic staffs held by *Kunstkamera* and acquired at the beginning of the twentieth century from the German collectors G. Meissner, C. Maschmeyer, and A. Grubauer. The staffs are considered examples of Batak wooden sculpture. The article analyzes semantics of the main types of staff decoration: human faces and various animals. The author pays special attention to the staff origin myths and to the staff's double function: to bring harm to enemies and to invoke rain. Two main types of the magic staffs are defined, each bearing a special name. These two types have slightly different functions and different artistic designs.

### **1974 "Ship of the Dead" of the Bataks of Sumatra (on the Basis of MAE Collection)**

This paper describes two objects from the Karo-Batak funerary cult, "Ships of the Dead". These objects were presented as a part of the large Batak collection by the German collector Georg Meissner in 1897. The author treats the "Ship of the Dead" in the context of the Batak life cycle, where a concept of a ship or a boat plays an important role and is associated with concepts of life and death; they are interpreted as continuation of life in the other world. These concepts are also characteristic of other ethnic groups in this area. The author gives a detailed comparative and typological analysis of the symbolism of the ship's components: the hornbill head, a body and a tail of a serpent (dragon), human figures, and masts. The author concludes that the "ship of the dead" represents a shaman's boat, which is a means of movement in his ecstatic trip to the underworld. These representations are known among other peoples with well-developed shamanistic culture. Therefore the "ship of the dead" is a manifestation of existence of views that allow us to talk about existing "shamanistic complex", although shamanism is not a dominating religion in Batak culture.

### **1984 Collection of Ritual and Everyday Life Objects from Malaysia**

This paper describes the first collection specially dedicated to the common household objects which was gathered by Alexander K. Ogloblin, a Professor of Malay-Indonesian department at the School of Asian and African Studies in Saint-Petersburg State University. His collection contains thirty four objects. The main part of this collection consists of household objects, agricultural tools, and traditional attire. Although Malaysia and Indonesia have been politically separated for a long time, one can clearly see the common traits in their respective objects. The collection also contains pieces belonging to the Indian and Thai population of Malaysia. To sum it up, the collection represents different aspects of Malaysian life; its modern state, its historical connections with Thailand and India, and its relationship with the traditional culture of Indonesia.

### **1984 The New Collection of Books of Batak Priests**

This paper represents the author's view of reading and interpretation of four Batak priest's books purchased by the Kunstkamera museum in 1974 from a Dutch missionary M. Jogeling. In comparison to the previous Batak priest's books from Kunstkamera collection, these new ones show partial similarity in topics, as well as with the new texts connected to Batak ideas on religion and magic. These new books were previously studied by P. Voorhoeve, a prominent researcher of Batak manuscripts. P. Voorhoeve also made a transliteration of the text of one of the books. His work is published as a supplement to the article.

### **1997 The Kunstkamera Batak collection**

This paper describes the history of the Kunstkamera Batak collections of household objects from Northern Sumatra. These collections have been donated by the German collectors Georg Meissner, Carl Maschmeyer, and Albert Grubauer in the late XIX — early XX centuries. Each collections was supplemented by a collectors' catalogue. The paper points out the importance of the translation of these catalogues, which was performed by the prominent researcher Lidia E. Karunovskaya. In the nineteen seventies the collection has been substantially augmented by the Dutch missionary researcher M.K. Yongeling.

### **1997 The Exhibition Dedicated to the 150th Birthday Anniversary of N. N. Mikloukho-Maclay**

This paper contains a detailed description of the exhibition dedicated to the 150th birthday of N. N. Miklucho-Maclay and held in the Museum of Anthropology and Ethnography in 1996. This exhibition presented various objects collected by

N. N. Miklucho-Maclay during his trips to the New Guinea and other Pacific islands. The author compares this exhibition with the first exhibition of this kind held by N. N. Miklucho-Maclay himself in 1886, in the large Conference Room of the Academy of Sciences in Saint Petersburg.

### **2004 Magic Staffs in the Present-day Life of the Bataks of Sumatra**

This paper discusses the changes in the functions of the Toba Batak priest's magic staff at present. Traditionally, the priest played an extremely important role in a Batak community, and the staff was used to invoke rain and to ensure success in combat. Today this traditional attribute of the priest has almost lost its sacred meaning. On one hand, it became a widely known symbol of Batak culture, frequently used as a tourist attraction. On the other hand, the staff became an attribute of the monumental burial complex, part of a big stone sculptures erected on the tombs of nobles and prominent historical figures.

### **2005 Batak Village in Saint Petersburg Kunstkamera and in Real Life**

This paper compares the model of a traditional Karo Batak Village exhibited at the Kunstkamera with the modern Karo Batak village of Lingga. The replica of the village was made by the Karo Bataks and brought to the Museum in 1897 by Georg Meissner. The author traces changes in construction of Batak village during the one hundred years passed since the creation of the replica.

## *III. Portraits of Researchers and Collectors*

### *III.1. Articles*

#### **1994 Boris Nikolaevich Putilov ( In Honour of His 75-th birthday)**

This paper treats Boris Nikolayevich Putilov, the prominent Russian specialist in folklore studies, and his contribution to the development of the theory of oral literature. It is noted that his trip to Oceania in 1971 as a part of "Following the Steps of N. N. Miklucho-Maclay" expedition became a catalyst for his fruitful studies of the Papua folklore tradition and ignited his interest in N. N. Miklucho-Maclay's life. B.N. Putilov actively participated in preparing a new six -volume edition of N. N. Miklucho-Maclay's works and published several popular books about this outstanding scholar and traveler.

**1994 N. N. Miklukho-Maclay on the Indigenous Peoples and the Malays of Malay Peninsula**

This paper describes the anthropological and linguistic data collected by N. N. Miklukho-Maclay among the indigenous populations of the Malay peninsula. In this publication, the new data from the unpublished travel diaries and notebooks are added to the information gathered from articles published during the scholar's lifetime. This paper shows that the comparison of various materials allows us to verify the famous traveler's journeys. He indeed was the first European to visit certain Jakun and Semang tribes. N. N. Miklukho-Maclay was surprised by his discovery of Papua tribes on the peninsula, and he did not pay adequate attention to the other ethnicities, even to those not known to previous scholars. The paper also deals with N. N. Miklukho-Maclay's unpublished notes about the Malay population. The notes make possible the opening of a completely new page in the scholar's scientific heritage as the only Russian specialist in Malay ethnology (and, possibly, the Malayan language) at the end of the 19th century

**1997 Piter Swaan, Captain of the Dutch fleet, and his Collection on New Guinea in Kunstkamera (Co-authored by M. K. Yongeling)**

This paper is dedicated to the life of the Dutch Navy captain and researcher Piter Swaan, who donated a collection of New Guinea Papuan household objects to the Kunstkamera in 1883. Many objects in the Swaan collection are similar to those donated to Kunstkamera in 1886 by N. N. Miklukho-Maclay. The P. Swaan and N. N. Miklukho-Maclay collections, together with their written accounts, complement each other. This is especially true when one compares Swaan travelogue and Miklukho-Maclay's travel diary and papers. These documents allow the researcher to take a unique glimpse into the essence of Papuan traditional culture, especially in the Western New Guinea. The two scholars never met, although they both traveled in the same areas.

**2003 Sergey Mikhailovich Shirokogoroff (Co-authored by A. M. Reshetov)**

This article is a biography of S. M. Shirokogoroff and a discussion of his works published outside of Russia. Russian ethnography historically was influenced Shirokogoroff's publications in the Russia language on shamanism, ethnos and ethnographic terminology. Analysis of the scholar's biography and non-Russian publications throws a new light on his academic career. The article contains extensive bibliography on S. M. Shirokogoroff's works and biographical publications.

### *III.2. Reviews*

**1995 International Dictionary of Anthropologists / Gen. ed. Ch. Winters. N.Y.; L., 1991. 823p.**

The main goal of the *International Dictionary of Anthropologists* as seen by its authors is to widen the geographical framework of anthropology and to introduce not only the Anglo-American school of research, but other approaches to the study of peoples and cultures developed by the anthropologists of Europe, Asia, Africa, Latin America and Australia. This dictionary gives valuable information not only about leading researchers' careers, but also about the entire school and methods of anthropology. It contains 725 entries, 55 of them written by a Russian researcher Alexander Mikhailovich Reshetov. He introduced the names of many Russian anthropologists and described in detail their area of research and expertise. Among the mentioned researchers are both professional ethnographers and anthropologists (NB the Russian meaning of the word corresponds to what they call "physical anthropologists" in USA), and those interested in ethnology, archeology, folklore, oriental studies, and history, i.e. anthropologists as this term is interpreted in the West.

### *IV. Shamanism And Traditional Worldview: A Study in Comparative Typology*

#### *IV.I. Articles*

#### **1974 The Personality of a Shaman**

This paper offers an outline of the history of understanding of the shaman's personality. Taking into account contemporary methods of study — including experimental methods — and the understanding behavioral norms, the author concludes that a shaman is a psychologically normal individual whose mental makeup is comparable to that of an actor or an artist in the broad sense of word.

#### **1979 Issues of Shamanism in The Works of M. Eliade**

This paper shows the enormous role of M. Eliade's book "Le chamanisme et les techniques archaïques de l'extase. 1951" in theoretical and historical studies of the very complex phenomenon shamanism. The reviewer traces the evolution of M. Eliade's views on shamanism and connects them with his ideas on primitive thinking. The paper discusses the response of the research community to M. Eliade's book and it's importance in current anthropological studies. The publication is still relevant for modern students of shamanism as a universal phenomenon.

### **1995 Notes on the Modern Shamanistic Terminology Among the Telengite**

This paper contains the observations made by the author during field work among the Telengit, an ethnic group of Southern Altai in 1983. The goal of this expedition was to study the people that were connected, in one way or another, with shamanistic activities. The author compares contemporary data with those obtained in the XIX century. Nowadays, the Telengit have several kinds of ritual specialists practicing certain kinds of shamanistic activities, but all of them are highly specialized. The majority of such specialized practitioners have not yet been examined and reported in research literature.

### **2000 The Fate of a Might-have Been Shaman**

Many past and present researchers studying Altai shamanism describe the tragic consequences of a failure to realize a shamanistic gift-the calling to become a shaman. Failure happens if a person destined to become a shaman is unable to realize for whatever reason the calling. The crisis is harmful to the candidate and to his family members. This paper describes a fate of one person from a remote Altai village who was destined to become a shaman, but because of persecution by authorities of everything associated with shamanism the person never achieved shaman status. The author argues for a new approach in interpretation of the data concerning the painful stage of becoming a shaman.

#### *IV.2. Reviews*

#### **1981 Urgent Issues of Modern Studies of Shamanism. Review of the book *Shamanism in Siberia* / M. Hoppal (ed.). Budapest, 1978. 531 p.**

E. V. Revunenkovna characterizes the reviewed collection of papers as the first attempt of international collaboration in the study of shamanism conducted by the researchers from USSR, Hungary, Sweden and Germany. The main point of the book concerns the theoretical problems of shamanism, particularly the definition of the phenomenon; the shaman's personality, his attire and his common attributes. Universality of shamanism and its relation to religion is also discussed. A considerable part of the book considers historical forms of shamanism. Traditional issues of shamanism are approached in a new and different way.

#### **1982 Review of the book *Family rituals of the peoples of the Siberia: a comparative study*. Moscow, 1980. 240 p.**

Although E. V. Revunenkovna acknowledges the importance of new materials on Siberian wedding and funeral rites presented in the reviewed book, she is rather

skeptical about cartographic methods of studying spiritual culture. Nevertheless, this book opens new perspectives for possible generalizations on spiritual culture with the use of cartography.

**1985 Some Aspects of The Archaic Perception. Reflections on the book by Grachyova G. N. *Traditional Worldview of the Hunters of Taimyr (The Nganasan of the 19th and early 20th century)*. Leningrad, 1983. 172 p.**

The reviewer, E. V. Revunenkovna, highly estimates G. N. Grachyova's publication that discusses the system of beliefs related to the natural world and man's place in this system as shown by the materials collected among the Nganasan, a small ethnic group in Northern Asia. E. V. Revunenkovna points out that G. N. Grachyova, an eminent researcher who spent many years in Northern Asia studying everyday life and the culture of the Nganasan, introduced materials which were previously unknown to the anthropological community. The basis of this book is comprised by the materials collected by the author and arranged systematically. G. N. Grachyova describes the world view of the Nganasan, which is based upon two formation and classification approaches: the hypostatic and hierarchic ones. The book contains rich comparative material on the traditional world view of other Siberian ethnic groups. All intellectual categories are interpreted from ethnological as well as philosophical, psychological and linguistic perspectives. E. V. Revunenkovna considers G. N. Grachyova's book as an important contribution not only to Siberian studies, but also to the general studies of the archaic thought.

**1988 Shamanism, Culture and Ethnic Contacts in Eurasia. A Critical Review of *Shamanism in Eurasia* / M. Hoppal (ed.). Göttingen, Pt 1, 2, 1984. 475 p.; *Traces of the Central Asian Culture in the North* / J. Lehtinen (ed.). Helsinki, 1986. 311 p.**

E. V. Revunenkovna gives a critical overview of the proceedings of two symposia, the one held in Hungary (Shamanism in Eurasia), and the other in Finland (Traces of the Central Asian Culture in the North). Both symposia were focused on historical, cultural and ethnic development of peoples populating a vast territory from the Far East to the Near East and from Scandinavia to the Mediterranean. The materials discussed cover a span of times from early antiquity to the present day. Both symposia concentrated on current researches in shamanism, mythology and epic literature. The contribution of the Hungarian researcher M. Hoppal should be specially mentioned. The reviewer delimits strong points of both symposia, as well as noting certain weak points of the second symposium.



**1994 Review of the book by Hamayon Roberte. *La chasse à l'âme: Esquisse d'une théorie du chamanisme sibérien*. P., 1990. 880 p.**

E. V. Revunenokova reviews the fundamental work of the prominent French anthropologist Roberte Hamayon. Hamayon pursues two goals: to present Buryat society as formed by shamanistic views and to expand beyond the Buryat materials in order to express general views on shamanism.

Hamayon considers necessary to understand that the basis of shamanistic activity is a specific concept of relationship between a human being and his human world and community. She regards shamanism as a specific and original system of thought, whatever paradoxical forms it may take. This publication brings the shamanistic research to a new level. The author's powerful analysis and thoughtful generalizations set the high standards for future studies. E.V. Revunenokova regards Hamayon's book as an important contribution to Mongolian and Siberian studies and points out that the reviewed book is also of interest to researchers of religion, shamanism and culture in general in the widest comparative and historical dimensions.

**1998 Review of the book by Vitebsky Piers. *Dialogues with the Dead: The Discussion of Mortality among the Sora of Eastern Indi*. Cambridge University Press, 1993. 294 p.**

Introducing P. Vitebsky's book to the Russian audience, E. V. Revunenokova underlines the fact that he studied thoroughly the Sora language, life and culture. The book concentrates on the conversations between the living and the dead. These dialogs take place daily, with male and female shamans acting as mediators. The author analyzes the texts of the dialogs, connecting them to various events in the Sora community. He treats these texts in the context of the family and social and cultural relations, which aids in the reconstruction of the Sora system of beliefs connected to life and death, to time and to themselves. He evaluates the process of formation of personality in the Sora society, defining roles of different psycho-emotional states. He also discusses shamanism and related ethno-psychological and philosophical aspects of the Sora society.

The review by E.V. Revunenokova gives a broad perspective both of the reviewed book and of the personality of its author. The reviewer points out that Vitebsky's personal interrelations with the Sora shape the narrative of the book to a great extent. E.V. Revunenokova appreciates greatly P. Vitebsky's approach to the study of Sora shamanism. This approach is perceived by a reviewer as the one quite familiar by essence, despite the differences in terminology used in discourse.