

ABSTRACTS

Teryukov A.I., Salmin A.K. First Collection of Clothes of Peoples of the Volga-Kama Region

This article is the first scientific analysis of the first collection of clothes of peoples of the Volga-Kama region.

The Volga-Kama region is a large region covering the basins of the Volga and the Kama rivers where the Mari, Mordovians, Tatars, Udmurt, Chuvash, and Russians live. It is known that the collections of the Kunstkamera Museum of the 18th century contained samples of clothes of peoples of the Volga-Kama region. The earliest showpieces were obtained as a result of academic expedition trips to Siberia in the second and third decades of the 18th century. Considering that those things were made during the above period and often earlier, one may talk of samples of clothes of at least the second half of the 17th century and even the whole 17th century. No earlier evidence of authentic samples of peoples of the Volga-Kama region has been found yet.

An extensive exhibition was organized in the Kunstkamera Museum in the 40s of the 18th century, which included, inter alia, samples of clothes of the people of the aforementioned region. They were mostly collected by D.G. Messerschmidt in 1719–1728. Peter I was the initiator and manager of the expedition trips where samples of clothes of peoples of the Volga-Kama region were first obtained. The collection was developed in 1741–1747. The considered drawings performed prior to the fire of 1747 which destroyed the above mentioned exhibition were made by Daniil Messerschmidt and Georg Unferzagt, and the later ones by artists from the Printing House of the St. Petersburg Academy of Sciences. Samples of clothes brought by Daniil Messerschmidt belong to the Mari, Mordovians, Tatars, Udmurt, Chuvash, and Novgorodians. Further findings and research should expand and specify the subject. But the role of Daniil Messerschmidt and Georg Unferzagt in it will remain unchanged. D.G. Messerschmidt may safely be called the founder of ethnographic collections of the Kunstkamera Museum, one of the first collectors and researchers of the Volgo-Kama peoples' ethnography, the organizer of the first exhibition of clothes of peoples of the region in question.

As of the time of fire on December 5, 1747, showpieces related to peoples of the Volgo-Kama region and Siberia were kept in cabinets Nos. 9–14 in the western gallery of the 2nd floor of the Kunstkamera Museum (3 cabinets to the left and 3 to the right of the entrance), where cabinets with library books are now located. Further investigation will surely reconstruct the whole pattern of showpieces location in those 6 cabinets.

This article is a realistic attempt to reconstruct the first displays of the Kunstkamera Museum as of the first half of the 18th century. Obviously the publication will open a gate for comparative research of clothes of the Volgo-Kama peoples in the beginning of the 18th century on the one hand and those of the second half of the 18th century, the 19th, 20th, and 21st centuries on the other hand, and thus will make it possible to track the costume evolution.

Keywords: Peter I, St. Petersburg Academy of Sciences, first half of the 18th century, the Kunstkamera Museum, museology, ethnography, clothes, peoples of the Volgo-Kama region, D.G. Messerschmidt, G.I. Unferzagt.

Mazalova N.E. “The catalog of magical items”: based on the Russian spells.

The article is devoted to symbolic functions, semantics and functions of household items in texts of spells. For research were chosen are those household items that are not only included in the ritual context, but also in the verbal text. Material for this article was a recording of Russian rituals and spells, including field materials of the author. The author has compiled a sort of “catalog of magic items”, the names of which are found in the plots: the names of utensils, garments, furniture etc. Most often in plots meet sharp metal objects that are perceived as miraculous objects endowed with the ability “destroy” (“chop”, “cut”, “notch”, etc.) illness — invisible mythological character, which penetrated from the other world to the human world and are localized in the body of any person. Dishes as a physical object, a contoured surface and a hollow inside, is the perfect subject for the metaphORIZATION of the human body in the texts of conspiracies. The author concludes that the use of everyday objects in the ritual and the conspiracy leads to a change in the semiotic status of the subject. In the text plots greatly increased semiotic status of the subject. In accordance with the laws of the folk genre, the usual stuff — knife, ax, utensils, etc. lose their utilitarian value and are perceived as “miraculous” items. According to the author, plots, in which there are household items, replaced the more archaic, where similar functions were performed by a natural disaster. Subsequently, household items, become a membership of anthropomorphic mythological characters, especially Christian. So, stab the disease by the knife may the Holy Saint, the Archangel Gabriel etc.

Keywords: the semiotic status of things, the symbolic function of objects, incantations, rituals.

Shepanskaia T.B. Traditional material culture in the context of migratory processes of the end of XX — the beginning of the XXI centuries (on observations in the Novgorod region)

The subject of article is connected with field research activity of MAE RAS in the Northwest of the European part of the Russian Federation. In article the field diaries of an ethnographic expedition of 1922 to the Mologsky County of the Yaroslavl province made by the former employee of Museum of Anthropology and Ethnography E. E. Blomkvist and also materials of modern ethnographic expeditions to the areas of the Novgorod region located near a route of an expedition of 1922 are used. In article the changes of material culture (the dwelling, the furnace, traditional food) which happened in this region for almost centenary period between expeditions are described. These changes are considered in the context of migratory processes — labor migration from the countries of Central Asia, from the North Caucasus, seasonal, recreative migration (“summer residents”) from the cities after completion of work. In the field of material culture such phenomena as delocalization of its production, mobility of things, aestheticization and memorial functions of material culture are found. These processes are considered as adaptive to conditions of the post-agrarian village, including to development of rural, recreative and educational tourism, and also returnable migration.

Keywords: material culture, post-agrarian village, history of anthropology, field-work, field notes, migrations, beating of a braid, changes of the dwelling and food, things as memory, aestheticization of things, delocalization.

Samoylova Y. V. “All the history in the rags ...”: About an ethnographic doll collection dating late XX — early XXI centuries.

Article provides a thorough introduction to a doll collection stored in the Peter the Great Museum of Anthropology and Ethnography of the Russian Academy of Sciences (Kunstkamera) funds, which has been amassed between 2005 and 2012. The majority of anthropomorphous figures has been brought from North Russian villages (Russians). Several Finno-Ugric and Ukrainian dolls, have appeared as a result of field works on the territory of Karelia (Kemsky district), Udmurtia (Malopurginsky district), Ukraine (Poltava region).

The author focuses on principles and approaches of a doll collection creating. The accompanying comment based on the consultants' interpretations and authors' observations obtained while field data collecting (interviews, reconstructions, observations) contains the “keys” to collection objects investigation. Field records allow to study morphology, functionality of anthropomorphous objects, specifications of their status and position in studied culture system. Each subject of the collection may be considered as a culture projective model allowing to investigate presentative objectifications of daily and ritual practices, as well as cultural codes transmission mechanisms in East Slavs heritage.

Collection figurines inspire an investigation of their constructive and functional features in terms of time. Separate chapters of the article reveal memorial and seasonal dolls which hold a specific position on a vital and yearly cycle time scale. Among the unique time-indicating objects are: seasonal toys made of chicken and goose bones (“horse”, “sledge”); dolls from sheep ankle bones; “babies” from a fish float; a doll — an alternate of the dead, comprising of a shirt and a scarf of the died.

Dolls being among the objects which the human uses for preserving, reflection, production and interpretation of time, makes one think of the subjective time existence. Dolls become era indicators, signs of cultural time, they represent one of the objectified forms of a group cultural memory (such as the memory objects related to events or people).

An insight into an ethnographic doll collection allows to emphasize some principles and approaches in the subject modeling field which have developed in East Slavs heritage, as well as the nature of the changes connected to functionality and morphology of the researched objects (substitution of hand-made dolls by factory-made, complication of projective models of memorable figures, transition from metonymical type of subjective-objective relation to a metaphorical one, etc.).

Keywords: doll, anthropomorphic figures, East Slavs, daily and ritual practices, cultural memory.

Lavrentieva L.S. НАЗВАНИЕ СТАТЬИ НА АНГЛ. ЯЗ.

In 1904, the MAE was hired artist and photographer and former correspondent of the Museum, Nikolai Avenirovich Shabunin. In the same year he was sent to the Museum of Mezen County Arkhangelsk province to collect ethnographic material. Choose the region was due to the fact that the focus of collecting activities of the

Museum were still subjects of the archaic way of life, which are considered long gone to the indigenous territory of the peoples of settlement, but remained in remote isolated areas, mainly in separate groups, living in the North of the European part country, in Siberia and other regions. The articles on the history of the formation of the collection fund of the Department of Russian and Slavic ethnography MAE name N.A Shabunina is not mentioned among the biggest collectors of collections. Meanwhile, only MAE (and his collection there and SEM), there are about 150 items and as many photos on the Russian population (koll. 893, 894, 974) and 128 subjects for Culture Samoyed Arkhangelsk province, which are stored in the department of Siberia (koll. 1173, 1164, 1154, 1155). It should be noted that in addition to the IEA he collaborated with the Russian Museum of Alexander III (1898–1917., Now the State Russian Museum). The purpose of his journey N.A Shabunin identified as “traveled to the outskirts of the north to the artistic and scientific purpose of collecting material on ethnography” Three years in a row since 1904, N.A Shabunin sent to the Museum of fine ethnographic collections (objects, photographs, glass negatives, drawings, copies), which was accompanied by a detailed description of the traditional culture of Russian population and Samoyed Arkhangelsk province. And then in the Museum for the first time to send a collection of 35 items, which included only subjects of church cult icons, vestments, veils, stoles, etc. Some of them date back to the second half of the eighteenth century, and possibly even earlier time. In the Archive of the Academy of Sciences are stored numerous letters N.A Shabunina and his assistants, who finished the work after his death, and did not let die a collection that he had assembled or commissioned for the Museum.

Keywords: Collection duffel illustrative Russian north Museum of Anthropology and Ethnography. Peter the Great (Kunstkamera) History of Collectors acquisition N.A Shabunin.

Jakovleva T.M. A collection of A.A. Belikov in the Museum of Anthropology and Ethnography Russian Academy of Sciences

This article is devoted to creativity of the photographer A.A. Belikov. In the Museum of Anthropology and Ethnography houses a collection of materials related to the 1920-th years. On his photos in the pages of field diaries recorded unique ethnographic material, characterizing the traditional culture of the Russians, Karelians, Finns at the moment of transition from traditional culture to new socialist. A.A. Belikov died during the siege of Leningrad in 1942.

Keywords: history of photography, the history of ethnographic photography, Northwest region, Russians, Karelians, Finns.

Gruzdeva E.N. Manuscript Heritage of E. E. Blomkvist in St. Petersburg Archives (brief overview)

Evgeniia Eduardovna Blomkvist is known as a specialist in Russian ethnography and American studies — her second research theme was Ethnography of North American Indians. Scientific heritage of the researcher can be found in journal and monographic publications. However, a number of St. Petersburg archives, where E. E. Blomkvist spent most of her life, hold personal documents allowing to get acquainted with the biography of the researcher and her «creative workshop» that are expeditionary materials and unpublished observations as well as see the circle of her friends and interests. The present article will be of help in dealing with archival

documents scattered across several institutions and will also facilitate the search of the needed materials for the researcher.

Keywords: Ethnographer E.E. Blomkvist, manuscript heritage, personal archival fond, overview of the documents.

Jakovleva T.M. Collection of postcards E. E. Blomkvist in the collection of the Kunstkamera

The famous Russian ethnographer E. E. Blomkvist was an avid collector of postcards. At the Kunstkamera stored 6 large albums containing more than a thousand postcards. She collected postcards ethnographic orientation, as well as images of Museum exhibitions. In this article is an overview of that part of the collection of E.V. Blomkvist that illustrate the Ethnography and folklore of Eastern Slavs.

Keywords: Ethnography of the Eastern Slavs, collectables, postcards, the Museum's collection.

Teryukov A.I., Salmin A.K. Collections of the Museum of Anthropology and Ethnography of the Russian Academy of Sciences. Komi. Udmurt (Catalog)

The first overview and catalog of all things and photographs related to Komi and Udmurt peoples available in the holdings and the card index of the Museum of Anthropology and Ethnography of the Russian Academy of Sciences is offered for review and discussion. As is known, those two peoples are related not only with respect to the language, but also with respect to traditional culture in the broadest sense. Starting from the 10th century, this relationship has become closer, interacting and enriching each other in the northern periphery of the Volga Bulgaria.

The range of physical and illustrative collections covers the period of 1880–1965. Almost one thousand depository items have now been identified and presented in 30 collections. They were received by the Europe Department starting from 1880. Most of the things and photos are published for the first time.

The collections cover all the main aspects of traditional life of Komi and Udmurt peoples. For example, photos made among the Komi-Zyrian and received from S.I. Sergel in 1905 are accumulated in collection No. 1095. They contain portraits of girls, maidens, women, men and old people in everyday costumes. All of them give an adequate idea of ethnographic details of costume of that time. Festal dress of the Komi-Zyrian is also shown in the same collection. Everyday life of the region is also presented on the photos. Thus, pictures of daily life (tea party, a nurse boy, a man holding a horse's halter), faith traditions (sacred procession) and leisure (portrait of a young man with an accordion) are quite impressive.

Keywords: The Museum of Anthropology and Ethnography of The Russian Academy of Sciences, holdings, photographs, things, ethnography, Komi, Udmurt.