

## ABSTRACTS

*D. V. Dubrovsky*

### **Spatial-Semiotic Aspect in Funerary Ritual (the Case of Khazaks Funerary Ritual of the end XIX–early XX century)**

This article discusses the question of space organisation forms and principles of the Central Asia nomadic funerary rituals; the Khazaks funerary ritual of the end XIX–early XX century is taken as an example. For the purposes of the structural-semiotic analysis the ritual is divided into several parts. The article addresses the principal ways of attaining ritual goals within each stage of funerary rite. These goals include the reconstruction of cultural and social space and re-allocation of constant life energy among the living members of the community. The analysis of the sources used proves that there is a range of repeated means in space organisation comparable with certain ritual actions which start with the moment of death and continue till the commemoration day a year after. This allows to give the following semantic interpretation to a number of elements within the ritual. The quadrangular model is reproduced every time in case the ritually dangerous situation arises, and helps separate «the own» from «the strange». On the contrary, the semicircle appears in case life energy is re-allocated. The range of vertical objects evokes the idea of the dead person's way to the other world, and the spear (*kara, najdza*) can be regarded as a sign of his presence.

*K. S. Fedorova*

### **Repetition as a Discourse Organising Strategy in Russian Foreigner Talk**

The article addresses the special language register used by the Russian native speakers when they talk to foreigners: foreigner talk. Native speakers use various language means to simplify their speech, make it clearer for the listener and facilitate communication. Repetition is one of the most typical linguistic strategies of discourse organisation exercised by the native speakers in the course of conversation with foreigners. The article discusses various formal kinds of repetitions and their functions in foreigner talk, as well as the kinds of language behaviour typical for the Russian native speakers that reflect their social background.

*T. O. Gavrilova*

**Children Directed Speech (Baby Talk): Some Prosodic Features**

The article deals with some prosodic features of children directed speech; its major aim is to analyse baby talk in terms of pitch and tone scheme. The article gives examples of amplified tone scheme with the preservation of the scheme typical for a certain kind of utterance, yet with the higher pitch at the head. Besides, considerable transformations of tone scheme, compared with its usual variants for conversational speech, are analysed. The article also discusses the issue of dependence of some tone schemes used by adults upon the register variety and the situation (for instance, when one switches from adult to children communication). Recordings went through audio and computer analysis (WinCECIL v.2.2). The article includes pictures of tone schemes typical for the register.

*M. V. Hakkarainen*

**Transformation of Tradition: Specialists of Traditional Healing Practices in Markovo Village of Chukotka**

During the last years the problem of transformation and preservation of traditional knowledge among the Natives of the North has been under consideration of a number of anthropologists. In the present work, based on the comparison of some earlier description with the recent field data, the author discusses one aspect of transformation of traditional ideas about healers and healing practices in Markovo village of Chukotka.

*A. V. Khromova*

**«I wish you a Happy New Year...»:  
New Year Congratulation Postcards**

The subject matter of the present research belongs to the field of urban ethnology, and more particularly, to the area of modern urban ritual practices. The article is devoted to the textual analysis of the New Year congratulation postcards for the period of 1940–2000. Cards sent at the New Year time can be considered as an inalienable element of the modern New Year ritual. The article analyses the structure of congratulation texts, the principle motives of the New Year wishes, as well as the functional aspect of these texts. In addition to the postcard texts themselves, a special note-books with congratulations have been used for the analysis. Particular emphasis has been placed upon the texts of wishes with the pronounced New Year character, containing the elements of the New Year rite. The peculiarities of congratulation texts depend upon the understanding of the rite within which they function. The principles of interaction between the postcard verbal and graphic texts are described as well.

*V. B. Kolosova*

**Designing Folklore as a Way of Constructing National  
Consciousness**

In this paper I would like to summarise the materials of two expeditions to the Ukraine (Chernovtsy region, 1999 and 2000). I tried to enumerate and put in the proper order the sources which influence traditional culture: mass media, literature, school education, church, state. These sources may be used either unintentionally or with specific purposes. The latter case may be defined as the unification of folklore to strengthen national self-consciousness which is especially important for new independent states.

*A. N. Kushkova*

**Village Quarrel: Techniques of Questioning and the Modelling  
of Communicative Situation**

This article is the first methodological analysis of the field work focused on the topic of quarrel. The major difficulties in the collecting of data arise both from the way quarrel as such is conceptualised, and from the peculiarities of the communicative situation created. The article presents the two basic types of texts on quarrel collected during the expedition work: «quarrel and the sphere of the magic» and «quarrel in every-day life». The latter also comprises two narrative cycles: 1) «stories of the past and the present», with quarrel as one of the elements of each, and 2) «quarrel in the families of the neighbours» / «quarrels in our family», often based on the image of narrator's «contrastive identity». Considering the peculiarities of the collected texts, several methodological suggestions are made concerning the ways of questioning about quarrel, including the possibility of different distribution of communicative roles during the interview. The questionnaire for the topic under discussion is given at the end.

*E. V. Liarskaya*

**Cultural Assimilation or Two Variants of Culture?  
(Yamal Nenets Case)**

The article is devoted to the modern culture of Yamal Nenets and is based on the materials of the 1998 expedition. The author tries to show that today the culture of village Nenets and that of tundra inhabitants may be regarded as two parts of one Nenets culture, that both of them are equal in rights and that their mutual relations are rather complex. These two types of culture are clearly differentiated from each other and are contrasted in Nenets consciousness; the two spheres of their usage are separated spatially. However, it is considered normal for a person to have possession, even though to a small degree, of both variants simultaneously, to know the rules determining the choice of

the proper variant for each particular situation, and to be able to switch from one variant to the other.

*E. A. Migunova*

**The Second Questioning  
(to the Problem of Interpreting Field Materials)**

The article presents the analysis of the «pair stories» collected by the expedition of the European University to the Novgorod region in 1997–1999. It is demonstrated how the story is being modified as a result of various events and changes in the narrator's life, what is relevant for the informant in the story, and how constant is the text in his/her repertoire. Often researchers are prone to regard the stories containing details about mythological characters, holidays and medical treatment as the stories primarily focusing on them. However, the reason for the narrators to include the stories under discussion to their constant repertoire is usually to give their evaluation of a certain phenomenon in the world, or to describe a profound emotional impression which the story-teller has undergone in the past. Yet, maintaining the dialogue, the researcher changes the informant's aims. The comparison of the stories recorded twice demonstrates how the informant, basing on the experience of the first interview, later develops an idea of what subjects are most important for the researcher and starts to stress the narrative details particularly interesting for the latter. In all the repeated interviews the initial dialogue with the researcher transforms into a stable text as a part of the informant's repertoire.

*E. M. Novojilova*

**Language Attitudes as a Factor of Language Stability  
(Vepsians Case, Leningrad Region)**

Vitality of a minority language depends not only on a number of certain objective factors but also on people's attitudes to their own language and the degree to which individuals perceive it as viable and indispensable. The article is based on the data collected during the fieldwork among the Vepsians of Leningrad district in 1993, 1999 and 2000. The article addresses the changes in language attitudes and the perceptions of ethnolinguistic vitality. The author presents the analysis of ethnolinguistic vitality beliefs as well as the degree to which they contribute to the language behaviour and, correspondingly, to the Vepsian language maintenance or loss. It is argued that the outcome of the processes described was a considerable shift in language and ethnic identity attitudes that has taken place in the recent years, together with the rise of prestige of the Vepsian language. However, this change of attitudes, for a variety of reasons, has not yet influenced the Vepsians language behaviour.

*S. V. Podrezova*

**Easter Troparion ‘Christ Has Risen’ in the Northeast  
of Smolensk Region: Towards Intonation and Mode Analysis**

Folk versions of the Easter troparion ‘Christ has risen’ present a complex polygenetic phenomenon. The versions recorded in the Smolensk regional tradition can be divided into several melody types. These versions have appeared in folk tradition as a result of the interaction between two systems of musical and verbal poetics, that of the Orthodox Church and of the local folk-song traditions. Easter troparion ‘Christ has risen’ functions as a means of communication and regulation of relationships on various levels: person-to-person (inside a community), person-to-God and person-to-his «ancestors». The semantic (communicative) orientation and functions of the folk versions of ‘Christ has risen’ are coded by means of intonation and mode. At the highest level the formation and co-ordination role is performed by the general logic of mode-organisation process. Melodics of folk versions is based on brief musical phrases (Russ. *popevkas*) in which the primary functional (mode) mutual positioning of tones is shaped. *Popevkas* found so far, as elements of musical language, possess the semantics and communication function of ‘calls’, ‘exclamations’. Folk versions of ‘Christ has risen’ display their typological proximity to the folklore of spring calendar rituals of Smolensk region.

*E. V. Romanova*

**Problems of Studying Mass Suicides of the Old-Believers  
in the Research Works of the 19<sup>th</sup>–20<sup>th</sup> centuries**

The article is a review of literature devoted to mass suicides of the old-believers. The main idea of these publications is the question whether the old-believers’ self-burnings, as the expression of their specific doctrine, were performed as a rite, or they were spontaneous acts. Old-believers’ self-immolations are studied in several aspects. From the historical point of view the old-believers’ self-burnings are regarded from three major points of view: 1. As a dogma; 2. As a response to the persecutions of the official powers; 3. As both a doctrine and a consequence of the governmental officials’ actions. The article also addresses the psychological aspect of the problem indispensable for its examination.

*V. V. Tuleneva*

**Folklore and Ideas about Inca Treasures, Cusco Region, Peru**

The folklore of Cusco region has been published in various local editions frequently and for a long time; the published versions are being folklorised again. The carriers of the tradition are represented not only by the peasants and middle urban class, but also by people with high education. Among the folk-

lore plots the central place belongs to the stories about successful or unsuccessful searches of Inca gold, about penetrations to the underground tunnels and caves. To be able to do that without being poisoned with gas (*antimony*), searchers should make an offering to the earth. Many story-tellers are really searching treasures and don't want their stories to be recorded. The special place in Cusco folklore is occupied by the stories about visiting mysterious city of Paititi, where Incas have supposedly found their last shelter. This theme is also popular in the pseudo-scientific literature, and expeditions are being sent to look for Paititi. Irrespective of their social status, level of education and the actual percentage of Indian blood, the inhabitants of Cusco consider themselves Incas descendants rather than a metis nation and are sure that their high-developed civilisation was destroyed by European barbarians.

*M. G. Vadeysha*

#### **Russian Bath in Folklore: The Ideal Man in the Ideal World**

The article analyses a large body of material belonging to «small genres» of folklore devoted to Russian bath and steaming. Analysis of folklore texts shows that the most important property of bath is its ability to transform, «improve» man's state/status. Folklore material discussed is constantly verified by ethnographic facts. It is shown that during the process of steaming the symbolic creation of new, ideal world happens, man acquires ideal properties and becomes healthy, happy in marriage and successful in his affairs. The procedure of steaming can be interpreted as the reproduction of the «sacred marriage», which fact is confirmed by the time of arranging bath (critical moments: Saturdays, eves of festivals, turning points of family rites). Folklore and ethnographic materials are supplemented by etymological facts concerning ancient Russian name of the bath, *per'*, that indirectly supports the hypotheses stated.