

# SEEFA News

The Newsletter of the Slavic & East European Folklore Association  
Volume 1, Number 2, Fall 1996

## President's Message

### *The second SEEFA Newsletter*

Much has happened since the meeting at AAASS a year ago when we approved By-laws, elected officers, and decided to seek affiliation with AAASS.

Our Secretary-Treasurer Jeanmarie Rouhier-Willoughby has labored mightily and has at last applied for approval to receive non-profit status from IRS. We have also requested affiliation with AAASS, a matter that should be settled at this year's conference in Boston November 14-17. If approved, this would allow us one "free" session and a meeting room. Special appreciation has to be expressed to those "founding contributors" who helped to pay for various applications required to receive non-profit status and for the first newsletter. They are: Ronelle Alexander, James Bailey, Margaret Beissinger, Charles Gribble, Norman Ingham, Linda Ivanits, Natalie Kononenko, Lyubomira

Parpulova, Jan Perkowski, Jeanmarie Rouhier-Willoughby, and Robert Rothstein.

### SEEFA at AAASS

We will have three sessions on folklore and two related sessions at this year's AAASS conference (see the enclosed list). We will have a business meeting at 3:00 on Saturday at a place to be announced. In particular we need to discuss the make up of the newsletter and Web page, the involvement of foreign folklorists, and the broadening of SEEFA to cover the folklore of all countries in CIS. We trust that members will come forward to organize panels for next year's AAASS conference in Seattle to be held November 20-23.

With the present newsletter we are experimenting by presenting brief surveys about folklore activities and publications in several East European coun-

tries. We have also started including reports about conferences on folklore (Ronelle Alexander), short reviews (Margaret Beissinger), and remarks by three Russian folklorists. All of these items, some in expanded form, will be made available in SEEFA's web page by our Newsletter Editor Bruce McClelland. We hope that all this scholarly information will be useful to the members of SEEFA, especially those who are actively teaching folklore courses today. We would appreciate your comments, suggestions, and contributions to future newsletters, and we would welcome ideas about other activities that SEEFA might become involved in. A few such items are research in progress, translations, course materials and syllabi, folklore courses and programs, and exchange programs.

My personal thanks go to all those who have

contributed to the second newsletter. Response has been so large that we will have plenty of materials for the third letter.

James Bailey, President.

**Special appreciation has to be expressed to those "founding contributors" who helped to pay for various applications required to receive non-profit status and for the first newsletter.**

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Special: Bibliography of Russian and Ukrainian Folklore 6&7

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**1996 AAASS CONVENTION: FOLKLORE PANELS**

There will be four, rather than three, sessions on folklore at the AAASS convention in 1996, as well as two related sessions of interest. The list below is an update of the list published in the previous newsletter.

**Thursday, November 14, 5:30**

**Ritual and Custom in Slavic Folklore.**

Organized and chaired by: Snejana Tempĕst

Jeannette Lacoss, "Contemporary Childlore: Coping with Dissolution and Change

Olga Strakhov, "Negation Formulae in Slavic Incantations and Spells."

Linda Ivanits, "Death Ritual in the Volgograd Area Today"

Discussant: Natalie Kononenko

**Friday, November 15, 1:15 pm**

**Homage to A.B. Lord: Parry-Lord Theory in the 90s**

Organized by: Ronelle Alexander

Chair: Matthew Kay.

Ronelle Alexander, "Tradition and Performance from the Singer's Point of View."

Natalie Kononenko, "The Learning Technique of Ukrainian Minstrels: Dictated and Sung Texts."

Lyubomira Parpulova-Gribble, "Traditional Formulas as Points of Convergence between Orality and Literacy"

Discussant: Margaret Beissinger:

**Saturday, November 16, 4:15 pm**

**Teaching Slavic Folklore**

Organized by: Guntis Smidchens

Chair: Robert Bowie.

Jan Perkowski, "The Lure of Dracula"

Guntis Smidchens, "Russian Ethnographic Methods in the American Folklore Classroom"

James Bailey, "Should American Students Read Propp?"

Discussant: Izaly Zemtsovsky

**Sunday, November 17, 12:30-2:30 pm, Section 14-23**

**Childlore, Slang, and Folk Humor of Post-Soviet Russia**

Chair: Emil Draitser

Snejana Tempĕst, "Gender Roles in Childlore"

Nellee Holmes, "Fishki i prikoly pri prepodavanii russkogo slenga"

Emil Draitser, "Where the Russian Jokes Go: Folk Humor of Post-Soviet Russia"

**Saturday, 10:15 am**

**The Interface of Folklore and Literature: The Slavic Middle Ages"**

**Sunday, 8:00 am**

**"Shamanism in Siberia and Inner Asia."**

## This just in...

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### Note from the Treasurer

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**A**s you know from the last newsletter, SEEFA is pursuing non-profit status with the IRS. The first step was to submit articles of incorporation for a non-profit corporation with the state of Kentucky, where our funds are located. The articles were filed and quickly approved.

Unfortunately, the same cannot be said for the approval of our non-profit status. The materials were submitted over three months ago and a decision was expected by October. However, in August IRS requested additional information about our activities as well as an amendment to our articles of incorporation. As of September 23, the revised materials have been submitted so that we are waiting a final decision on the application.

We had a burst of interest in membership early last year, but over the summer applications dwindled. Our membership currently totals 40. We ask that you please pass information about how to join SEEFA to those who may be interested in the field.

Jeanmarie Rouhier-Willoughby. Secretary-Treasurer.

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### Brief Review: Albert Lord's Final Book

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Albert Lord's final—and posthumous—book, *The Singer Resumes the Tale* (edited by Mary Louise Lord) was issued last summer (1995) by Cornell University Press. Lord had already written substantial portions of the book when he passed away in July 1991. Thanks to the extraordinary dedication and perspicacity of his widow, the classicist Mary Louise Lord, the volume was completed and edited in the several years following Lord's death. It offers a wealth of interpretation and analysis in ten chapters that range from studies of the "nature and kinds of oral literature" to transitional texts. Lord's later-in-life project on the lyric Latvian "dainas" is presented, as are valuable contributions to the study of Homer, Anglo-Saxon poetry, ballad, and Serbo-Croatian epic. A wonderful chapter entitled "Rebuttal" nearly comes to life as one can "hear" the dignified and almost-defiant "voice" of Albert Lord take on a number of his critics and successfully defend his claims to the orally composed nature of much of traditional poetry. The volume is a fitting final statement from a scholar who revolutionized critical thinking on oral literature in the 20th century.

Margaret Beissinger

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### Farewell from the Editor

There was, last year, some concern expressed by SEEFA's Board of Directors, when I applied for the position of newsletter editor, that I might soon be going to Eastern Europe under the auspices of IREX. Well, that concern has been borne out, but not in the expected way. For, rather than going off to do ethnographic fieldwork on vampires in Bulgaria under an IREX research grant, I have instead accepted the position of Director of IREX's Eurasia Internet Programs.

So this will be the second, and last, newsletter in which I will have been involved. The editorship of the newsletter has been passed into the able hands of Jonathan Perkins, a folklorist at University of Kansas. His appointment to replace me was unanimously approved by the SEEFA Board of Directors.

In terms of plans for the newsletter, I must confess that I did not have enough time to implement many of the suggestions and wishes of the membership and the board. I will pass to my successor my own wish list for the newsletter as it grows to accommodate a growing membership. The specific areas that I would have liked to enhance over the first two issues include: incorporation of more materials concerning Eastern Europe, including Romania; inclusion of more notices of upcoming events supplied by members; and, finally, a greater emphasis on the design and functionality of the Web page, using it to link to sites concerned with folklore all over the world.

I will, of course, stay in touch with SEEFA, although I will be living in Moscow for the next two years. Since I will be spending most of my time traveling to many places lying between Vladivostok to Moldova, and between Minsk and Tbilisi and Almaty, there is even a good chance I will be able to supply some actual news to SEEFA as I encounter it.

I am glad for my chance to have helped SEEFA get off the ground, and thank the Board of Directors for giving me that chance.

—Bruce McClelland

## *Dictionary of the Language of Russian Folklore*

A scholarly school for the study of linguo-folkloristics has been formed under the direction of Professor A.T. Khrolenko in the ancient Russian city of Kursk. Study of the language of Russian folklore represents the basic purpose for the activities of the school. Main emphasis is placed on investigation of the semantics of the folk-poetic word. A.T. Khrolenko's monograph *The Semantics of the Folklore Word* (Voronezh, 1992) sums up many years of work in this area.

The lexicological research of the Kursk linguo-folklorists has established a reliable base for realizing an extremely complex and laborious project called *Dictionary of the Language of Russian Folklore*. No such lexicographic work exists either in Russia or in other countries, although work in this area is being conducted by three other groups. These are: 1) the Moscow school of ethnolinguistics under the direction of the recently deceased

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## CONFERENCES

### *Fifth Albert Bates Lord Conference held in Almaty*

The Fifth Albert Bates Lord international conference was held 20-25 August, 1996, in Almaty, the capital city of Kazakhstan. As at previous Lord conferences, the meeting included a blend of scholarly papers and encounters with singers representing a living tradition. The conference was hosted by the Almaty Kurmangazy State Conservatory of Music, and was held concurrently with the 150th anniversary of the birth of the Kazak epic singer Dzhambul Dzhambaev. Members of the Lord conference were thus able to attend events connected with this larger celebration, noteworthy among which were a concert featuring epic singers who had won in competitions across Central Asia, and a country fair featuring lavish meals in colorfully decorated yurts and an elaborate horse race.

Morning sessions of the conference were devoted to scholarly papers, and afternoon sessions to encounters with traditional performers. One afternoon seminar was centered upon the traditional epic of the Mangistau region, and the other on the epic tradition of the Sir valley. The topic of this latter seminar was the epic singing tradition from the region of Kzyl-Orda, and was organized by Almas Almatov and Alma Kunanbaeva. Singers from this re-

gion gave a convincing demonstration not only of their art but also of their awareness of it as a continuing tradition. At the conclusion of the conference, it was announced that a School of Kazak Traditional Epic, under the direction of Almas Almatov, was being founded in Kzyl-Orda. Since Almatov and several of his singers have attended practically all the Albert Lord conferences, and since one of the major goals of the Lord conferences is to bring singers and scholars together in a mutual learning experience, it seemed especially fitting that the founding of his school should be announced at this Fifth conference.

In addition to formal conference events, foreign visitors also enjoyed the baths of Almaty (said to be the best of the entire former USSR), and were treated not only to an excursion into the beautiful mountains right outside Almaty but also to several outstanding feasts. The hospitality and friendship of the Kazak hosts left an unforgettable impression on all those who were lucky enough to attend. We look forward to further interaction with Central Asian singers at subsequent Lord conferences, either in Central Asia itself or elsewhere in the world.

Ronelle Alexander  
University of California, Berkeley

## *Ethnomusicology in Russia in Recent Years*

From the 1950s through the 1970s in the USSR, when state aesthetics considered the highest value of music written by composers to be its connection with folklore traditions, musical folkloristics, or ethnomusicology, had close connections with general musicology. The Composers' Union brought together specialists in the folklore section, financed expeditions, conferences, and publications, and founded the Folklore Commission where a catalogue was developed and an enormous number of songs was collected. In the 1970s, scholarship about the folk song was engrossed with cartography and developed contacts with other fields, especially ethnography.

In the 1980s, the folklore ensemble movement started—small groups of urban singers wished to perform ancient songs in an authentic manner, carried out expeditions to learn how to sing directly from rural singers, and made musical transcriptions. This in turn has led to efforts to change ethnomusicology from a research into a performance discipline and has influenced the training of new personnel.

In the past, ethnomusicologists used to meet at conferences with col-

# SEEFANews

## Ethnomusicology, cont'd

leagues from the former union republics, but such meetings have practically ceased for financial reasons. The publishing houses "Nauka" and "Sovetskii kompozitor" used to publish folklore materials, but since 1991 they have not brought out a single new collection of songs or a single book about folk music. Although new collections have been appearing in the provinces, they are difficult to obtain and leave much to be desired. The series "Compilation of Siberian Folklore" and its splendid publication of Yakut Olonkhos are exceptions.

Worried about the loss of a national musical tradition, schools in Russia have started teaching Russian folk music as a special subject; musical colleges and higher educational institutions have opened folklore departments for the preparation of teachers. A utilitarian approach predominates so that the "ethno—" is strengthened at the expense of "—musicology." Formerly a musician-folklorist had to know harmony, polyphony, playing the piano, orchestration, and the history of music just as well as any other musicologist, but this no longer is always the case.

While many ethnomusicologists interested in practical performance have come together in a union of folklore ensembles, ethnomusicologists interested in research have grouped themselves around the Russian Academy of Sciences and the association "Musical Folklore" at the Institute for the History of the Arts. Two other important de-

velopments need to be mentioned. First, the influence of the school of E.V. Gippius (1903-1985), with its interest in structural typology of Russian folk melodies, is steadily growing thanks to his students, the late B. B. Efimenkova and M. A. Engovatova at the Gnesin Musical Academy in Moscow. Second, V. V. Mazepus' school in Novosibirsk focuses on studying the traditional singing of the minor peoples in Siberia. In these ways the scholarly potential of Russian ethnomusicology, to all appearances, is being preserved.

Mikhail Lobanov  
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## CALL FOR WEBSITES

SEEFANews, which is currently available on the Web at

<http://faraday.clas.virginia.edu/~bam4c/seefa.htm>

is seeking to build links to Slavic, East European, and folklore-related Web sites. Please send URLs of interesting sites to the editor of SEEFANews.

## Bibliographic Series "Russian Folklore"

Since 1961, bibliographic indexes of Russian folklore have been prepared at the Institute of Russian Literature (Pushkin House), Russian Academy of Sciences, St. Petersburg, Russia. Mikaela Melts, who founded the bibliographic series "Russian Folklore," published five volumes (in six books) covering materials from 1901 to 1975. She established the subject of the bibliographic system and the structure of the index. The bibliographies in the series contain information about works devoted to Russian oral poetry and published in Russian in the former Soviet Union.

According to the traditions of Russian folkloristics, the term "folklore" is understood to involve works of oral literature, folk beliefs and mythological conceptions, rituals, and customs. The materials in the bibliography are grouped by a generic-thematic principle, that is, epics, tales, songs, ritual poetry, works on the history of Russian folkloristics, and works on the interrelations of oral and written traditions. An auxiliary name and geographic index facilitates a search for

information in the bibliography.

The last four volume of the bibliography have been prepared by Tatyana G. Ivanova, who has published two books devoted to contemporary folkloristics for the years 1976-1980 (Leningrad, 1987) and for the years 1981-1985 (St. Petersburg, 1993). She also prepared retrospective volume for the years 1881-1900 (Leningrad, 1990). The new vate publishing house "Dmitrii Bularin" in 19 brought out the volume covering the years 1800-1955. This firm, whose dress is Institute of Russian Literature, Naberezhnaia Makarov dom 4, St. Petersburg, 199034, specializes publishing scholarly literature in the humanities. Thus a bibliography of the initial period in Russian folkloristics has now been made available. The new volumes of the bibliography for the years 1989-1990 and 1991-1995 are being compiled at the present time at the Institut Russian Literature.

Tatyana G. Ivanova. Institute of  
Russian Literature.

## Invitation to Visit the Milman Parry Collection

Margaret Beissinger has arranged a visit to the Milman Parry Collection after the session "Homage to A. B. Lord" 1:15 to 3:15 on Friday November 15th. She will hand out directions and will lead all those interested to meet in room "C" at Harvard Widener Library at 4:15. Mrs. Lord plans to come to the session and to speak, along with Tom Butler, during the get-together at the collection. Because of the long day, unfortunately it will not be possible for Mrs. Lord to invite us to visit her home to see Albert Lord's study after the public reception for the Harvard Slavic Department from 5:00 to 7:00 in the Rotunda of Widener Library.

## SELECTED BIBLIOGRAPHY OF MATERIALS ON RUSSIAN FOLKLORE

*James Bailey, The University of Wisconsin, Madison*

As everyone who has tried to follow and perhaps to purchase recent books about Russian folklore knows, there no longer is any certain way of finding out what is actually published in Russia. The whole system has changed, old publishing houses have vanished, new ones have appeared, many items appear in provincial cities, and there is no central listing of current or planned publications. Short bibliographies appear in the somewhat popular journal "Zhivaia starina" which is coming out for the third year. The present bibliography offers a selection of books that have appeared since 1990 and surveys trends that may be taking place.

While a rather broad interest exists in publishing items concerned with Russian nationality, ethnography, ethnomusicology, folklore, customs, and beliefs, there also are many books that have a popular appeal, have questionable scholarly quality, and reflect an interest in astrology, the occult, or the supernatural. One disturbing sign is that very few collections of Russian folklore itself are coming out, perhaps because private publishers see little demand for it, but this may also reflect the fact that institutions have few funds to finance expeditions to collect folklore in the field. Because of publishing costs, plans for bringing out the long desired compendium of Russian epics, for instance, have been shelved once again. At the same time there are several positive signs for the study of Russian folklore today because a number of new fine scholarly works are appearing, many older "classics" are being republished, basic reference works are coming out, and neglected genres such as incantations, memorates (bylichki), and spiritual verses (dukhovnye stikhi) are being published in anthologies. Only occasional efforts seem to be made to adapt the study of Russian folklore to American "Dorsonism" although S. Iu. Nekliudov in his article "Posle fol'klora," "Zhivaia starina," no. 1 (1995): 2-4, pleads for such an approach to collect and study contemporary folklore. Here I will cite just a few items. See the web page for the bibliography.

"Folklor i etnograficheskaia deistvitel'nost." Ed. A. K. Baiburin. St. Petersburg: Nauka, 1992. (A collection of articles about mythological texts and rituals, reconstruction of archaic concepts, and analysis of folklore texts.)

Ivanova, T. G. "Russkaia folkloristika v biograficheskikh ocherkakh." Studiorum Slavicorum Monumenta, vol. 1. SPb.: RAN, 1993. (A study of nine Russian folklorists around the turn of the twentieth century.)

Ivleva, Larisa. "Riazhenie v russkoi traditsionnoi kulture." SPb.: Rossiiskii institut istorii iskusstv, 1994. (A fascinating study by the late Larisa Ivleva.)

Jazyk russkogo fol'klora. Ed. Z. K. Tarlanov. Petrozavodsk: Petrozavodskij gosudarstvennyj universitet, 1996. (The latest volume of a series edited by Tarlanov.)

Khrolenko, A. T. "Semantika folklornogo slova." Voronezh: Voronezhskii universitet, 1992.

"Narodnye znaniia, folklor, narodnoe iskusstvo: Svod etnograficheskikh ponjati i terminov." Eds. B. N. Putilov and G. Shtrobakh. Moscow: Nauka, 1991.

Nekrylova, A. F., and N. I. Savushkina, comp. "Narodnyj teatr." Moscow: Sovetskaia Rossiia, 1991. (Probably the fin-

est and most complete anthology of folk plays, Petrushka, vertep, and urban folklore including the raek.)

Nikitina, S. E. "Ustnaia narodnaia kultura i iazykovoe soznanie." M.: Nauka, 1993. (A specialist on Old Believers writes about the differences between the written and spoken word in folklore.)

Novichkova, T. A. "Russkii demonologicheskii slovar." SPb.: Petersburgskii pisatel, 1995. (Contains many memorates and draws upon archival materials.)

"Pesennaia lirika ustnoi traditsii." Comp. and ed. I. I. Zemtsovskii. SPb.: Rossiiskii institut istorii iskusstv. ("Folklor i folkloristika") (A recent volume in the excellent series "Folklor i folkloristika" put out by this institut now under its older name.)

Putilov, B. N. "Folklor i narodnaia kultura." SPb.: RAN, 1994. (The latest volume by one "dean" of Russian folkloristics.)

"Russkii folklor: Bibliograficheskii ukazatel 1800-1855." T. G. Ivanova, comp. St. Petersburg: Institut russkoj literatury, 1996. (The latest volume in the indispensable series of bibliographies on Russian folklore.)

"Skomorokhi: Problemy i perspektivy izuchenii." Ed. V. V. Koshelev. SPb.: Rossiiskii institut istorii iskusstv. (Collection of papers given at a conference November 22-26, 1994 and organized by Koshelev who has revitalized study of the skomorokhs.)

"Slavianskaia mifologija." V. Ia. Petrukhin, et al., ed. M.: Ellis Lak, 1995.

"Slavianskie drevnosti." Vol. 1, A-G. Ed. N. I. Tolstoi. M.: Mezhdunarodnye otnosheniia, 1995. (The first volume of an encyclopedia being prepared by the Institut slavianovedeniia i balkanistiki.)

Smirnov, Iu. I., and T. S. Shentalinskaia, eds. and comps. "Russkaia epicheskaia poezia Sibiri i Dalnego Vostoka." Novosibirsk: Nauka, 1991.

Sokolov, B. M. "Bolshoi stikh o Egorii khrabrom." M.: Nasledie, 1995. (Although this book was written long ago by one of the finest Russian folklorists in the twentieth century, it was published only recently.) Vlasova, M. "Novaia abevega russkikh sueverii." SPb.: Severo-zapad, 1995. (An illustrated dictionary of folk beliefs.)

## RECENT BOOKS: UKRAINIAN FOLKLORE

Natalie Kononenko, University of Virginia

Generally little seems to be happening in regard to folklore in Ukraine. What is most disappointing is that the classics are not being reissued as they are in Russia. More precisely, the classics are being reissued, but in a condensed and popularized form rather than by reprinting the original. Chubyn's'kyi's book just came out, but it is expensive and contains only two volumes of excerpts. Language may be an issue since many of the classics were in written Russian with texts in Ukrainian, often even in dialect and fairly close to the actual oral text. Since the Ukrainians are trying to be purely Ukrainian, folk classics in Russian may be unacceptable. Kulish's collection "Zapiski o Iuzhnoi Rusi" came out in an edition printed in Kiev by the respectable publishing house Dnipro in 1994. It is difficult to understand why Dnipro does not republish more works of this kind. Kulish's book is not my favorite either because I find him pompous, self-aggrandizing and condescending to the folk, but at least the volume is a start. Many of the things that are popular in Russia today are also popular in Ukraine: incantations, herbal medicine, and demonology. It would be wonderful if Hnatiuk's three-volumed book on demonology were reprinted. The collection of incantations was a disappointment—a lot of paper but not much text, and more a popular edition than a scholarly one. Some of the herbalist books and the herbalism/ecology books seem to be good.

The following is a list of recent acquisitions of Ukrainian folklore. I cannot guarantee that other things have not come out and have escaped my attention. I would appreciate it if readers of the SEEFA newsletter would add their own comments and fill out my list.

1. "Zapiski o Iuzhnoi Rusi, v dvukh tomakh." Sostavlenie i izdanie Panteleimona Kulisha. Originally published in 1856, republished in 1994, Kyiv: Dnipro. A reprint of a classic that contains all kinds of things—epic poetry and its performers, legends and beliefs, tales and their tellers, and songs—in Russian.
2. "Ukraiins'ki prykazky, prysliv'ia i take inshe zbirnyky Markovyicha ta inshykh uklav M. Nomys." Originally published in 1864, reissued Kyiv: Lybid', 1993. Another reprint of a classic collection of proverbs and sayings.
3. "Ukraiintsy: Narodni viruvannia, povir'ia demonolihiiia." Kyiv: Lybid', 1991. A collection of articles, many by well-known scholars of the past—Ryl's'kyi, Franko, Hnatiuk, and Efimenko.
4. Pavlo Chubyn's'kyi. "Mudrist' Vivkiv." 2 vols. Kyiv: Mystetsvo, 1995. Pavlo Chubyn's'kyi's work is a classic that has wonderful materials on wedding rituals, funerals, epics, and many other things. However, the 1995 "Mudrist'" is NOT the same as the original and can best be described as "Chubyn's'kyi lite." It is still a useful book, but I was hoping for a republication and was disappointed.
5. "Ukraiins'ke narodoznavstvo." Eds. S. P. Pavliuk, H. I. Horyn', R. A. Kyrchiva. L'viv: Feniks, 1994. A basic volume containing information on all sorts of things—house construction, farming techniques, beliefs, and folk food. The book is probably heavier on material culture than on spiritual cultural but is still quite useful.
6. "Dvanadtsiat' misiatsiv: Narodnyi kalendar." Iu. S. Kovalenko. Kyiv: Ukraina, 1993. This volume goes through the

year month by month but is a little on the "cute" side. Chubyn's'kyi's book above covers the yearly cycle in succinct form—I prefer it.

7. "Ukraiins'ki Zamovliannia." M. N. Moskalenko, M. O. Novikova. Kyiv: Dnipro, 1993. A collection of charms that has lots of pictures and wide borders but not much text. Nevertheless, this seems to be the best there is even if it does not have an ideal format or presentation.
8. "Ukraiins'ka narodna meditsyna: istoriia i praktika Zoriana Boltarovych." Kyiv: Abrys, 1994. I haven't had a chance to look at this volume carefully, but it shows how interest in folklore medicine is as high in Ukraine as elsewhere.
10. "Ukraiins'ke narodne maliarstvo XII-XX stolit'." V. I. Svetsits'ka, V. P. Otkovych. Kyiv: Mystetsvo, 1991. A volume of Ukrainian folk painting that is gorgeous and expensive but is worth it. Look at "Christ the Grapevine."
11. "Ukraiins'ki perekazy." M. Vozniak. Krakiv/L'viv: Ukraiins'ke vydavnytsvo, 1994. This collection, which contains mainly historical legends, is essentially popular rather than scholarly. For example, the second half claims to be derived from oral sources and lists Vozniak as collector, but nothing is stated about whom he collected each piece from, where, or when.
12. "Herotichnyi epos ukraiins'kohoh narodu: khrestomatiia." O. M. Talanchuk and F. S. Kuslyi. Kyiv: Lybid', 1993. Epos in the Russian/Ukrainian sense—epics, historical songs, legends, tales, and also carols. A useful but not ground-breaking publication.

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*from page 4*

Academician N.I.Tolstoy, 2) S.E. Nikitina's Moscow group working on a thesaurus for the language of the Russian lament and spiritual verses, and 3) the Polish school under the direction of Jerzi Bartminski.

The Kursk project is distinguished by its maximum emphasis on linguistics. The semantics and pragmatics of the oral-poetic word is elucidated only by considering all the textual and extra-textual connections of the lexeme being described, an approach that avoids subjectivism in the evaluation of linguistic facts. The project of the Kursk linguo-folklorists has been supported by the Russian Humanities Scholarly Fund. Interim results (such as preparing a conference, glossaries, or trial dictionary entries)

are being published by Kursk scholars in a series called "Folklore Lexicography." Five issues of this series have already come out during the years 1994-1996, and the sixth and seventh issues are now in press.

Practical work on the dictionary has stimulated active theoretical research and has placed into investigators' hands an extremely promising methodology by which it is possible to delineate what has been impossible to achieve by other scholarly means. The Kursk linguo-folklorists, particularly by comparing dictionary entries based on Russian and English folk songs, have revealed the individuality of the folklore mentality of both ethnic groups. Preliminary results have been presented in O.A.Petrenko's monograph "Ethnic Mentality and the Language of Folklore"

(Kursk, 1996). On the basis of the dictionary being compiled, promising theoretical research is being carried on in regard to questions such as the territorial differentiation of the language of folklore, the evolution of folk-poetic speech, its genre characteristics, the morphemics of the folklore word, and others.

The Kursk linguo-folklorists are prepared to collaborate with specialists of other countries in contrastive and comparative research on the folklore language of various ethnic groups.

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# SEEFANews

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