

TO THE 75-TH ANNIVERSARY OF KIRILL CHISTOV

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The corresponding member of The Russian Academy of Science, professor Kirill Vasilievitsch Chistov is an outstanding Russian scholar - folklorist and ethnographer, one of the main organizers in ethnography and study of folklore of the last three decades. The list of his researches - more than 370 names - contains in 13 books, articles on Russian and European languages, dozens of collections and monographies which were prepared for publishing by him as an editor-complier or a scholar-editor. The bibliography of his works was published twice in the magazine "Soviet Ethnography" - in 1980 (N1) and in 1989 (N6) and it is being permanently amplified by his new researches and new editorial works.

K. V. Chistov was born in 1919 in Detskoe Selo - the suburb of Petersburg (now - town of Pushkin); since 1937 till 1941 he had been studying at the faculty of Arts of Leningrad University known by its philological school represented by such a constellation of names as V. M. Zhirmunsky, B. M. Eihenbaum, B. Tomashevsky, G. A. Gukovsky, M. K. Azadovsky, V. Propp and others. As a scholar he was also brought up by the circle of scholars at that time worked in The Institute of Russian Literature (The Pushkin House) - N. A. Andreev, G. S. Vinogradov, A. M. Astahova, A. N. Lozanova, E. V. Gippius.

Already in his school years Kirill Chistov showed interest in folklore visiting the children university of Literature, headed by S.J. Marshak, where he heard Russian fairy-tales and bylinas performed by the outstanding narrators of folk tales - I. M. Korguev, P. I. Ryabikin-Andreev, F. A. Konashkov. Thats why after entering The University Kirill Chistov immediately joined into the active expeditiona-

ry and scientific work; in 1939 his first publication /a review appeared, after it he was involved into publication of bylinas' collection of Pudozhsky folk-narrator I. T. Fofanov.

War prevented from finishing of the latest work: K. V. Chistov as a volunteer went to the partisan battalion, but after demobilisation he immediately returned to his favourite activity - entered the post-graduate course of the Art's Faculty of the University and plunged into the scientific work. During the student and post-graduate course his tutor and investigator was K.M. Azadovsky who headed, at that time, the department of folklor at the Arts faculty and the same department in the Institute of Russian Literature. M. K. Azadovsky just as leading Russian Moscow folklorists, brothers B. and U. Sokolovs, was a representative of the so-called "Russian school" whose main object of interest and research were figure and mastership of a folk-narrator- the main creator and transmitter of folk work. That trend supposed a certain preference of "individuality" to tradition and dated from the tendency of the home science in the second part of the twentieth century, because of the "discovery" of Northrussian narration and the resonance which made in Russian scholar and social circles records and then natural performance of compositions by narrators themselves.

Kirill Chistov began his folkloristic work as a scholar "in tradition" of Russian school and chose this independent object of research - laments- which allowed him not only to investigate more completely the problem of improvisation but to enlighten the personality of folk-narrator in socio-psychological aspect and in situational context of socio-historical life of peasantry.

The main progress in collectioning, researching and publishing of scholar works in Northrussian laments and folklor was in the period of the end of Forties- the begining of sixties, when Kirill Chistov headed the department of Folklor and Literature of The Institute of Language, Literature and History in Petrozavodsk (Karelian brunch of The Academy of Science USSR) and read lectures in the local Pedagogical Institute. Under his leadership and with his direct part the enormous expeditional and scholar work, devoted to the research of folk (peasant) culture of Russian - North Russian-Karelian and Russian-Finnish folklor and culture connections was begun.

The special pages in Kirill Chistov's creative activity of that period were devoted to the remarkable o l o n e t s k y woman performing ritual wailing cries (v o p l e n n i t s a) T. A. Fedoso-

va, the interest and special attention to whom he didn't lose still now! His first particularly folkloristic monography, devoted to her, (Folk poet Fedosova: Essay of life and creative work. Petrozavodsk, 1955) was continued by the profound and broadened investigation of folklor-ethnographic type (Irina Andreevna: Historio-cultural essay. Petrozavodsk, 1988). We can say that thanks to the investigations of K. Chistov Karelian community realised place and role of their compatriot in the history of the folk culture of the poetic northern land.

While the first monography about Fedosova consisted of her biography, the textology of records made from her, the clearing up of the dependence between her laments and socio-domestic way of Northrussian country life and also - of the clearing up of borders and mechanisms of a personal freedom in improvisations, in his following monographic "variant" the researcher placed the problems of folklor in the historic-cultural reality and made more considerable conclusions about character, genesis, functions of laments genre as such. Some questions, appeared during the process of folkloristic investigation of Fedosova's creative-work, were then developed by K. Chistov-ethnographer in his special works devoted to the peculiarities of forming and evolution of Northrussian culture and its folklor heritage. To him belongs, for instance, a priority in developing of such important problems of Russian North as a phenomenon of "secondary archaic (character)", of separation of this region as a "zone of the particular developing of lamination" and local variativeness of the cultural traditions, typology of the ceremonial folklor and so on.

The breadth of the scholar interests promoted his versatile researches and conclusions, his attention to the colleagues' activity, from which he was "charged" by himself and, in his turn stimulated them to investigation. For example, his analysis and single out of the metaphorical replacements of the tabooed terms of kinship and lexics connected with death, correlated with the main conceptions in editing the first variant of A. Stepanova's monography about the metaphorical system in Karelian laments and with the supervising of the talented investigator of Karelian crying (platch) U. S. Konk.

For ending the Petrozavodsk period of Kirill Chistov's life it's worth mentioning that his folklor interests were not limited only to the genre of lamentation: the problem of expression of history and social life of Northrussian peasantry in other folklor works interested him by all means. In that connection were written: the "test" article about the collection of Pechorsky fairy-tales of N. Onchukov (where

the way to the analysis of historical traits was only marked) and several publications about "the late" Russian bylina of Rahte (Rahkoe) Ragnozersky, the main idea of which was taken from the archaic Karelian and Saamian legends. K. Chistov convincingly connects the forming of that plot and its migration with the ethnic history of Zaonezhie.

Ethnographic fore-shortening distinguished the folkloristic works of Kirill Chistov from the earlier times, his aspiration for the socio-historical comprehension of the folklor works, breadth of the general humanitarian diapason and authority over Russian scientific circles naturally conditioned his activity at the ethnographic path. In 1961 he was the first in the announcement a vacancy of the head of the Eastslavonic department in the Ethnographic Institute of the Academy of Science USSR (Moscow and Leningrad part) where he then worked about thirty years (since 1961 till 1990).

This period is a particular stage in the scientific biography of the scholar, which enlightened his really inexhaustible creative, organisational and pedagogical possibilities. It's impossible to write in a short article about all the activities, and that's why we'll mark the most considerable moments both in socio-scientific and personally-creative aspects. Let's begin with the latest because the combination of two professions - folklorist and ethnographer - in the person of K. Chistov played rather positive part in theoretical development of both those sciencies and told on the practical results of their creative union.

We can suppose the most important "synthetic" element of folklor-ethnographic aspect - the monography of K. Chistov "Russian folk Socio-Utopian legends of Seventeenth - Nineteenth centuries" which he defended as a thesis. The enormous archive-textological work and analytical work preceded to it, and also the number of articles in which were elaborated some problematical questions of theory (for instance, "Legend about the deliverer" and problem of reiteration of the folk plots (Slavonic folklor and historical reality", M.1965). The main conclusion of polyaspect in K. Chistov's investigation (history, social psychology and folklor of Russian peasantry) has the allcultural value, which doesn't loose its actuality still now: the Utopian legends about the happy land B e l o v o d i e, about the returning tzars - "deliberators" - is a fact of a timeless order, many times appearing in "the entrails" of Russian peasantry's psychology in repeating moments of history.

Let us remark that the folk mentality was inherent in the part of Russian intelligencia, adopted to her possibly from the times of the "Peoples Freedom". The work of K. Chistov was highly marked by the scholars of various professions (V. Y. Propp, D. S. Lichatsche, N. V. Cherepnin, A. I. Klibanov, N. N. Pokrovsky) which witnessed about its versatile cultural and historical significance.

After turning to the ethnographic activity Kirill Chistov didn't limit it only for eastslavonic problems, although they naturally play the main roles in his investigations. It's worth just naming such considerable works, where the scholar was both in "the part" of the author and the main editor, as the volume "Nations of the European part of the USSR" (in the seria "Nations of the world"). "The ethnography of East Slavs" (in the seria "The ethnography of slavonic nations"), number of collections on the ethnocultural history, ethnographic folklor of Russian North (seria "Russian North") the collection on the traditional culture of Russian population of Northern Europe (Venä läinen perinnekuutuuni. Nevostoliiton. Pohios Euroopan venäläisväestön ethnologia 18000 - Luvulta 19000 - luvunalkuun. Hämmeelinna, 1976) and others.

Under his leadership was made the translation and was published the first variant of the monography of D. K. Zelenin "Eastslavonic ethnography" (M.1991) published first in 1927 in Germain and the publication of V. A. Propp "Russian Fairy-Tale". Kirill Chistov edited a lot of works an opposed theses of the ethnographers and the folklorists of Russian Federation, the former Soviet republics, prepared the scholars in the sphere of both sciences, reading special courses in Leningrad (St.Petersburg) and Moscow Universities, leading the post-graduates and the competitors; among his pupils are such well-known scholars as T. A. Bernshtam, A. K. Baiburin, Y. Y. Surhasko, T. B. Shepanskaya. He promoted the appearance of the sectoria group of ethnography and ethno-sociology of Petersburg- Leningrad in Leningrad part of The Ethnographic Institute. While investigating the problems of this group under his leadership defended their theses N. V. Yuhneva and G. V. Starovoitova who became a notable Russian politicians.

If "Moscow" part of K. Chistov's activity had, to our minds, the allunion and international scale, his "Leningrad" one was more closely connected with folklor-ethnographic investigation at Russian North, and if wider - in the Northern - Western part of Russia and Europe.

This totally conditioned his European reputation: Throughout Seventies - Eighties he became a vice-president of The International Society of Investigators of The Narrative Folklor (SFNR), a member of Finnish literary society, Finno-Ugric, Hungarian, Austrian and Polish Societies, a participator and one of the heads of International Slavonic and Finnish-Ugric congresses, K. Chistov to the great degree promoted the process of the organic unification between Slavonic philology and the ethnography and folklor of eastern Slavs.

One of the expressions of these efforts was "A comparative bibliography of subjects: Eastslavonic fairy-tale" contents: L. G. Barag, I. P. Berezovsky, K. P. Kabashnikov, N. V. Novikov (M.1979) which on the one hand included the heritage of the Eastslavonic nations into the world study of folklor and on the other - made the system of Larn-Tompson popular for the Russian investigators.

The main peculiarities of unfairy-tale prose - such as: the morphological unsteadiness and situativeness of form, and stability of collective conceptions - K. Chistov connected with the predomination of informative-communicative function in comparison with aesthetic a report at the Seventh congress of anthropologic and ethnographic sciences about the classifying principle of the folklor prose; article "Das problem Der Kategorien Der Volks Prosa" (Fabula, 1967,9, NN1-3), a report at the Sixth international congress of Slavonic scholars "About the plot consistence of Russian folk legends and traditions. The questions of methodology" (collections "History, culture, folklor and ethnography of Slavonic nations", M.1968), article "prosaic genres in folklor system of nations of the USSR (Minsk,1974).

Gradually K. Chistov turned the most general questions of the folklor theory and managed to get the important and very clear results in this sphere. Works of K. Chistov on this question are partly his response to the works of so-called popular "Moscow- Tartu" school of scholars dealing with semiotics and structuralism. K.V. Chistov was not satisfied with the concentration of these scholars at the text as a self-dominating structure, he marked the meaning of very strong untextologic connections for the folklor. In any case, K. Chistov originally used for the solution of theretical-folkloristic problems the semantics, the theory of information, the theory of small groups, without forgetting social psychology, which was always in the sphere of his attention (look for example, articles: "Textological problems of folklor study, M. 1967; "The specific of folklor according to the theory of information", "Questions of Philosophy", 1972, N 2, in col-

lection "Typological investigation of folklor", M.1975; and also - a report at the Congress of International Folklor Society in Helsinki in 1976 "Zur frage der theoretischen untershied zwischen foklore und literature", Folk Narrative Research"). K. Chistov also turns to the modern researches in the sphere of generative grammar, text linguistic and psycholinguistics for using their achievements in theory of folklor. The results which K. Chistov was getting, are expressed in his reports at the Congresses of Slavonic philologists in 1978, 1983 and 1988 (look publikations in the corresponding themes) In his theoretical works K. Chistov also payed much attention to the developing of the problem of variativeness in folklor, in connection with variative poetics in the same meaning of the specification of folklor, peculiarities. However, investigating the theory of folklor in Seventies - Eighties K. Chistov - folklorist always emphasized the unity of ethnographic and philological aspects of folklor study and Chistov-ethnographer researched the place of folklor in the spiritual life of ethnos, its evolution in the historiogenetic processes of the Slavonic nations.

The valuable folklor - ethnographic result of Chistov's studies is his book "Popular traditions and folklor. Essays of theory, 1986 in which the author's researches of many years on problems of folklor are comprehended from the point of view of the actuality of relations between folklor study and ethnography, and the following rapprochement of these two sciences ("ethnographisation of folklor study" and "philologisation of ethnography"). The book on whole gives also the original and mostly clear, deep, persuasive analysist of folklor's specific.

In conclusion we can repeat that the scholar heritage of K. Chistov - is an important constituent part of Russian science, of ethnography and study of folklor of Fifties - Eighties of our century.

But the activity of that big scholar - now the main research worker of The Scientific Research Institute "The Museum of Antropology And Ethnography" (St. Petersburg, Cabinet of Curiosities) - is actively in progress, and we wait for his new interesting works and investigations (undertakings).