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USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

(FOUO 17/81)

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CONTENTS

NATIONAL

Bromley Interview, Biography, Article Reviewing Ethnographic Studies
 (Various sources, various dates) 1

Yu. V. Bromley Interviewed, by L. E. Reznichenko
 Yu. V. Bromley Biography
 Review of Ethnographic Studies, by Yu. V. Bromley,
 A. Ye. Ter-Sarkisyants

REGIONAL

Problems Affecting Russian-Nationality Language Dictionaries
 Discussed
 (S. S. Kim; SOVETSKAYA TYUKOLOGIYA, No 5, 1980) 43

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NATIONAL

BROMLEY INTERVIEW, BIOGRAPHY, ARTICLE REVIEWING ETHNOGRAPHIC STUDIES

Yu. V. Bromley Interviewed

Moscow VESTNIK AKADEMII NAUK in Russian No 3, 1981 pp 57-60

[I.E. Reznichenko interviews Academician Yu.V. Bromley]

[Question] Yulian Vladimirovich, you are connected with VESTNIK by a long friendship. If you recall, back at the start of the 1950's research assistant Yu.V. Bromley and, later, Candidate of Historical Sciences Yu.V. Bromley frequently described to our readers international meetings of historians and ethnographers. And today, together with theoretical articles, Academician Yu.V. Bromley writes in VESTNIK from time to time on an international symposium or congress of ethnographers. But it is very likely that the subject matter of these congresses has changed appreciably over a quarter of a century?

[Answer] Undoubtedly. And this is probably the most important of these changes: there has been a sharp increase in the number of papers and reports devoted to theoretical problems. If not numerically predominant, at recent congresses of anthropological and ethnological sciences such reports and papers have, in any event, determined the appearance of these international forums. There has also been an appreciable increase in the interest of the participants in these congresses in the problem of the progressive development of ethnic groups, which within the framework of ethnography are no longer regarded as static formations which are part "of the age." True, many Western scholars regard the development of ethnic groups exclusively as evolution, completely ignoring revolutionary leaps forward. And this evolution is in their concept, moreover, a multilinear process in which no common characteristics can be distinguished. In order to justify this approach they absolutize man's cultural diversity.

[Question] But this approach is surely directly opposed to the trend toward the theoretization of the ethnographic sciences? If no common characteristics can be discerned in the processes of ethnic development, consequently, a theory of these processes simply cannot exist?

[Answer] Yes, it is the view of many scholars that disregard for the common characteristics of ethnic development is not only a world-outlook error. Taken far enough, it leads to methodological deadlock. Many foreign ethnographers, particularly from the developing countries, see a turn toward Marxism as a way out of this deadlock. They see it as a methodological basis for a study of ethnic processes

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making it possible to discern in the real and indisputable variety of ethnic features, cultures and historical destinies of peoples manifestations of uniform laws of historical development. The last congress of anthropological and ethnological sciences, which was held in 1978 in Delhi, is indicative in this respect.

At the opening of the congress its president, L. [Vid'yartkhi] (India) emphasized particularly that in recent decades "Soviet ethnography, which developed on the basis of the ideology of Marx, Engels and Lenin, has marked a renewal of the concept of social evolution and introduced new alignments to anthropology and made it more balanced, reducing the field of Anglo-American influence." A special symposium "Neoevolutionism and Marxism" was even conducted at this congress. As a whole, an increasing departure from the descriptive nature traditional to the ethnography of the past is characteristic of all recent international meetings of ethnographers.

[Question] But behind these apparent changes of the agenda there are probably some deep-lying processes currently being experienced by ethnographic science. Is it possible to speak of an evolution of the content of ethnography, primarily its traditional subject?

[Answer] Undoubtedly. Although the issue here is quite complex. There is as yet no single opinion among specialists as to the subject of ethnography. But as a whole it may be stated that the traditional idea of ethnograph as a science studying "archaic," "exotic" peoples which have lagged behind in their development is being replaced increasingly by an understanding of it as a science of all peoples--from the purveyors of archaic cultures through modern urbanized societies. And, naturally, questions of the common characteristics of the development of the peoples come to the forefront given this approach.

Of course, peoples and cultures are studied by almost all of the humanities in this form or the other, but ethnography has a special resource permitting it to determine its own position on a par with allied sciences. It studies processes and phenomena from its particular angle and from the viewpoint of their so-called ethnic functions--functions of the integration and association of the members of one ethnic group and their differentiation and distinctiveness in their own eyes from the representatives of other ethnic groups. Of course, these functions themselves are not something frozen and given once for all. They alter appreciably with the development of the ethnic groups, primarily with their socioeconomic development. Thus at the stage of developed socialism ethnic functions are realized to an increasingly great extent in the course of the mutual enrichment of ethnic cultures and their burgeoning and rapprochement at the same time as the complete preservation and development even of ethnic self-awareness--a graphic manifestation of the unity of the ethnic group in the modern urbanistic society.

[Question] Yulian Vladimirovich, this concept of the subject of ethnography also and its growing theoretization are probably to a large extent an answer to the requirements of social practice? It is sufficient to recall on the one hand the complex problems of the developing countries where the formation of modern states largely determined the formation of nations and, on the other, the exacerbation--surprising to the majority of observers--of national and ethnic problems in many developed capitalist states: the United States, Canada and even such a relatively ethnically stable country as Great Britain, where ethnic factors have suddenly begun to exert a marked influence on political life. The social practice of communist building confronts ethnographers with substantial, although fundamentally different problems.

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The practical significance of the problems being solved by ethnography which has come to light has appreciably influenced its evolution in recent decades?

[Answer] An essential clarification is needed here. Applied tasks were never in themselves alien to ethnographic science. After all, it evolved in the era of the colonial expansion of the European states and--irrespective of the intentions of this expert or the other--objectively to a large extent served the needs of this expansion. Whence also, in particular, the endeavor to restrict the subject of ethnography to a study of "exotic" peoples, which we mentioned earlier. But, of course, in the modern world both the scale and the nature of the practical tasks of the study and forecasting of ethnic processes are entirely different. And an "explanatory," theoretical science, particularly the developed theory of nations and ethnic processes, is essential for tackling these tasks.

It is important that the ethnographers' theoretical models may also be based on the data of experiments, albeit somewhat unique--organized by history itself. The point being that in the course of history entire ethnic groups and parts thereof frequently find themselves in particular conditions which are a considerable departure from the norm. A countless multitude of such "experiments," and the most diverse, at that, has been arranged. It is sufficient just to recall migration--from the "great resettlement of the peoples" through the relocation of individual ethnic groups. An analysis of the consequences of such movements helps reveal the comparatively stable characteristics of the ethnic groups and to separate them off from attributes which are to a certain extent incidental and superficial. In particular, such "experiments" testify to the tremendous role of culture (including so-called ethnic self-awareness) in the integration of the ethnic groups. At the same time it would be erroneous to regard ethnic self-awareness as the creator of the ethnic group, as certain of our foreign colleagues do. Behind the community of ethnic self-awareness of this group of people or the other there are always cultures in the broad sense uniting their specific features.

Contemporary, sometimes surprising, ethnic phenomena, including those which you mentioned, may also be attributed to such "experiments" of ethnic history or, more precisely, to the results of these experiments. The "experiments" themselves lie primarily in the interaction of the comparatively slow ethnic processes proper (ethnic singularities and characteristics are highly conservative) with the fast-moving socioeconomic development of the corresponding ethnic groups. In particular, industrialization engenders the ubiquitous proliferation of a mass industrial product, reducing to nothing the ethnic differences of the components of material culture; and urbanization--another consequence of the scientific-technical revolution--is accompanied by a certain standardization of the way of life. Under these conditions ethnic specifics are concentrated increasingly in the sphere of spiritual life. At the same time the socioeconomic inequality of the ethnic groups grows constantly in the capitalist world by virtue of the law of uneven development. Thanks to the mass information media, this inequality is becoming particularly graphic and therefore intolerable for its victims. Consequently, precisely in the areas which are affected to the greatest extent by processes of the scientific-technical revolution a sharp and, at times, explosive assertion of ethnic self-awareness may be expected at some moment or the other.

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This--in most general form--is a most important cause of the at first sight unexpected ethnic phenomena which have been observed in many developed capitalist countries in the past 10-15 years. Like the Anglo-Irish clashes in Ulster, the Anglo- and Franco-Canadian contradictions in Canada, the struggle between the Flemings and Walloons in Belgium, the Basque demonstrations in Spain and France and so forth.

[Question] But urbanization and other processes brought about by the scientific-technical revolution affect the various ethnic groups of our country also?

[Answer] Of course. But what is of determining significance in these cases is the fact that these processes ensue in an entirely different socioeconomic context. It is well known that not an increase in the economic inequality of the ethnic groups-peoples but their rapprochement in terms of the level of economic development has occurred in our country in the years of Soviet power. A uniform social structure has evolved among all the peoples, and the sharp differences in their cultural level have disappeared. It is also well known that this development of the nations and nationalities is accompanied by their ever increasing rapprochement. Both these trends--the development and rapprochement of the peoples--have been reflected in the sphere of social self-awareness. The development and burgeoning of the nations and nationalities are combined with the growth of ethnic and national self-awareness. On the other hand, an all-Soviet self-awareness--awareness of belonging to the single Soviet people--is developing on the basis of their ever increasing rapprochement. The complex dialectics of the interrelationship of these two forms of social self-awareness deserves detailed, concrete study. Unfortunately, there are as yet insufficient concrete studies of this kind.

[Question] But surely such studies cannot be executed by ethnographers alone; wide-ranging comprehensive works are needed here?

[Answer] Of course. And such works are being created. However, as a whole, the question of ethnography's link with other disciplines is highly complex. It is probably necessary for such interaction to be most effective to first specify "spheres of influence" and articulate the subject of each science in the overall object of the research. After all, in reality the ethnic groups-peoples have the most varied parameters--definite social, cultural, linguistic, mental and other features. Correspondingly, they are studied by the most diverse disciplines to this extent or the other: sociology, linguistics, psychology and so forth. Ethnography has its own approach to a study of ethnic groups--revealing their characteristic features as a whole. Therefore it inevitably "intersects" with all the disciplines which study individual components of ethnic groups. As a result there already exists today a number of "border" disciplines: ethnology, ethnolinguistics, ethnic anthropology and certain others. However, there is still a long way to go to the genuine integration of the sciences and comprehensiveness. The mechanism of comprehensive research permitting the full use of the apparatus of various sciences in the study of ethnic processes and phenomena is insufficiently developed; there is not even a uniform working terminology of such research: one and the same term within the framework of different sciences may acquire differing content. Extensive methodological and procedural research is still needed here. But the very fact that these problems are being brought up testifies that the complex of sciences of ethnic groups has achieved a certain methodological maturity without which it is impossible to study peoples in our rapidly changing world.

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Yu. V. Bromley Biography

Moscow NOVAYA I NOVEYSHAYA ISTORIYA in Russian No 2, 1981 pp 202-204

[Unattributed biography of Yu. V. Bromley on his 60th birthday]

[Text] In February 1981 the Soviet scientific community extensively commemorated the 60th birthday of Academician Yu. V. Bromley, prominent historian and foremost expert in the sphere of the medieval history of the Slav peoples, ethnography and contemporary national processes. Yu.V. Bromley is the author of over 200 works on various problems of world and national history. Together with the great scientific research work which he performs he is an important organizer of science. Yu. V. Bromley has since 1966 been director of the USSR Academy of Sciences Institute of Ethnography imeni N.N. Miklukho-Maklay and since 1976 deputy chief scientific secretary of the USSR Academy of Sciences Presidium, deputy secretary-academician of the USSR Academy of Sciences History Department, chairman of the Scientific Council for Nationality Problems of the USSR Academy of Sciences Presidium Social Sciences Section and professor of the History Faculty of the Moscow State University imeni M. V. Lomonosov.

Yu.V. Bromley entered the Moscow State University's History Faculty in 1939, but was soon after called up into the Soviet Army. He fought at the front against the German-fascist aggressors in the Great Patriotic War. Demobilized in 1945, Yu. V. Bromley resumed his studies in the Moscow State University. After graduation from the university, he worked in the USSR Academy of Sciences system--first in the Institute of Slavonic Studies and since 1952 in the Department of History as scientific secretary for coordination and scientific secretary.

Yu.V. Bromley's early works were devoted to a study of the evolution of feudal rent and the class struggle in the Croatian countryside in the 15th-16th centuries.¹ On the basis of a thorough analysis of the [urbariya]--land registers--Yu.V. Bromley showed that an intensification of feudal oppression in the form of labor rent occurred in Croatia at this time which led to a sharp exacerbation of the class struggle and the peasant uprising. In 1956 he prepared for defense his candidate's thesis "The 1573 Peasant Uprising in Croatia" and subsequently had it published as a monograph.²

An important area of Yu.V. Bromley's scientific research in the field of Slavic studies was study of the genesis of feudalism in Southeast Europe. He addresses himself to Croatian early medieval official material, which was a unique source for an analysis of the process of class formation among the Slavs for of all the Slav peoples only the Croatsians had preserved such material. Comprehensive study of these sources and literature in Yugoslav archives and libraries enabled him in 1963 to publish the monograph "Stanovleniye feodalizma v Khorvatii" [The Inception of Feudalism in Croatia],³ which was subsequently defended as a doctoral thesis. It reveals the concrete paths of the emergence of different categories of the dependent population in early medieval Croatia and shows the characteristic features of the formation of patrimonial-type land tenure and, in particular, the role of royal indulgences in this process. Yu.V. Bromley observes that right up to the 11th century production relationships in Croatia had to a large extent preserved a transitional character, to which the considerable proportion of the structure represented by the free allodist-peasant commune members testifies.

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Yu.V. Bromley participated actively in the creation of the first major summary works on the history of the peoples of Southeast and Central Europe. He is one of the editors and authors of the first volume of "Istoriya Yugoslavii" [History of Yugoslavia] (Moscow, 1963), the first volumes of "Istoriya Bolgarii" [History of Bulgaria] (Moscow, 1954), "Istoriya Pol'shi" [History of Poland] (Moscow, 1956) and "Istoriya Vengrii" [History of Hungary] (Moscow, 1970) and textbooks on the history of the southern and western Slavs (Moscow, 1957, 1969).

The development of methodological problems of ethnographic science plays a big part in Yu.V. Bromley's scientific work. This is primarily research devoted to the theory of the ethnic group, the problems of ethnographic science and the correlation of the ethnic, socioeconomic and social-cultural development of the peoples.⁴

Yu. V. Bromley summed up the results of all this research in the monograph "Etnos i etnografiya" [The Ethnic Group and Ethnography], which was appraised highly by the scientific community, and also in the book "Soviet Ethnography: Main Trends,"⁵ which was published in English. The monograph "Etnos i etnografiya" was awarded the N.N. Miklukho-Maklay Prize and has been translated into Bulgarian, Hungarian, Italian, German and Slovak.

The points made by Yu.V. Bromley on the specifics of an ethnographic approach to a study of the history of the world's peoples were further developed and concretely embodied in a number of his articles of recent years. The results of this research were collated by Yu.V. Bromley in the book "Ethnography and Ethnic Processes" (Moscow, 1978), which appeared in English, and the monograph "Sovremennyye problemy etnografii" [Contemporary Problems of Ethnography], which has been prepared for publication.

Yu.V. Bromley's development of the methodological problems of ethnographic science was an important impetus to the development in the USSR Academy of Sciences Institute of Ethnography of a new research field--comprehensive study of the ethnic aspects of contemporary national processes. Having participated directly in this research, he headed the writing of the collective summary work "Sovremennyye etnicheskiye protsessy v SSSR" [Contemporary Ethnic Processes in the USSR].⁶ It illustrates many aspects of the national processes in our country in the period of Soviet power which had hitherto remained insufficiently studied, reveals their internal mechanism and the influence on this process of economic, social and demographic factors and traces the specific course of the formation of social culture.

Proceeding from Lenin's concept of the nationality issue, Yu.V. Bromley described the singularities of national relations in the developing countries and the essence of inter-nation and inter-ethnic contradictions in capitalist states and showed the international significance of the dialectical unity of the national and international in the development of national relations in the USSR, including the burgeoning and rapprochement of the nations and nationalities of our country and the formation in the USSR of a new historical community--the Soviet people. Examining the complex and manifold national processes occurring in the USSR, he paid particular attention to inter-nation integration, which means the processes of the interaction and rapprochement of nations and nationalities which have already taken shape leading to the creation therein of similar features in culture and way of life.

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Yu. V. Bromley played an active part in the substantiation of the tasks and the formation of a new scientific discipline--contemporary ethnosociology--orienting it toward a more in-depth analysis of the interconnection of purely ethnic and socioeconomic processes. He pointed out the two-in-one task of ethnosociology, which is to study the singularities of ethnic changes in various social groups on the one hand and ascertain the distinctiveness of the social processes in different ethnic environments and in individual ethnic groups on the other.⁷ Yu.V. Bromley is a leading author and executive editor of such books as "Mezhnatsional'nyye svyazi i vzaimodeystviye kul'tur narodov SSSR" [Inter-Nation Relations and Interaction of the Cultures of the USSR Peoples] (Tallinn, 1978), "Internatsional'noye i natsional'noye v stroitel'stve sotsializma i kommunizma" [The International and the National in the Building of Socialism and Communism] (Moscow, 1978), "Aktual'nyye problemy natsional'nykh otnosheniy v svete novoy Konstitutsii SSSR" [Topical Problems of National Relations in the Light of the New USSR Constitution] (Moscow, 1979) and "Osnovnyye etapy i napravleniya izucheniya natsional'nykh otnosheniy v SSSR" [Main Stages and Directions of the Study of National Relations in the USSR] (Moscow, 1979). Together with a study of national processes in our country he also addressed himself to development of the complex problem of the correlations of the national and international in the present-day world as a whole.⁸ In recent years Yu. V. Bromley has paid particular attention to an investigation of large-scale, global problems: the ethnic aspects of man's ecology, the interrelationship of culture and nature, the dynamics of historical-cultural communities throughout world history and a characterization of civilizations as social-cultural communities. He displays a constant interest in contemporary ethnographic science in foreign socialist countries; the collective work "Etnografiya v stranakh sotsializma" [Ethnography in the Socialist Countries] (Moscow, 1974) was published with his participation and under his general editorship. An analysis of modern ethnographic science in the capitalist countries also occupies an important place in his scientific activity; a critical investigation of the main schools of bourgeois ethnography. The books "Etnologicheskiye issledovaniya za rubezhom" [Ethnological Studies Abroad] (Moscow, 1973), "Kontseptsii zarubezhnoy etnologii" [Concepts of Foreign Ethnology] (Moscow, 1976) and "Etnografiya za rubezhom" [Ethnography Abroad] (Moscow, 1979), which were published under his editorship, are devoted to this.

Yu.V. Bromley is performing a great deal of work on popularizing ethnographic knowledge. In various periodicals, both national and foreign, he has published a number of articles revealing the achievements of Soviet ethnographical science. But particular mention should be made in this connection of his work as an author and the chairman of the main editorial board of the 20-volume ethnographic series "Strany i narody" [Countries and Peoples].⁹

Yu.V. Bromley has made a big contribution to broadening and strengthening Soviet historians' scientific contacts with their foreign colleagues. As the leader of or participant in Soviet delegations, he has repeatedly represented Soviet historical science abroad, particularly at such important international forums as the Fifth International Slavists Congress and the Seventh, Eighth, Ninth and 10th international congresses of anthropological and ethnographic sciences.

Yu.V. Bromley has repeatedly been elected to a number of international organizations: vice president of the International Union of Anthropological and Ethnological Sciences and member of the Administrative Council of the International Society of European

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Ethnology and Folklore, the Executive Committee of the International Federation of Scientific Personnel and the International Commission for Study of the Popular Culture of the Carpathians. He currently heads an authors' collective of scientists of the socialist countries working on the creation of the three-volume international study "Etnografiya slavyan" [Ethnography of the Slavs].

The scientific and scientific-organizational activity of Yu.V. Bromley, a CPSU member since 1944, is combined with social activity. For a long time he was head of the "Znaniye" Society organization in Cherepushkinskiy Rayon, was elected member of Moscow's Cherepushkinskiy Raykom and is presently a member of the Science, Higher School and Academic Institution Workers Union Central Committee Presidium.

Yu.V. Bromley's energetic scientific and scientific-organizing activity has won broad recognition. In 1966 he was elected corresponding member and in 1976 full member of the USSR Academy of Sciences. His services have also been evaluated highly by the international community: he has been elected honorary member of the ethnographical societies of Hungary and Czechoslovakia, Bulgaria's Union of Scientific Personnel and the Royal Anthropological Institution of Great Britain and Ireland.

Yu.V. Bromley is greeting his 60th birthday at the height of his scientific, scientific-organizational and pedagogical activity.

The editorial board and collective of the journal NOVAYA I NOVEYSHAYA ISTORIYA wholeheartedly congratulate Academicians N.M. Druzhinin, I.I. Mints and Yu.V. Bromley, whose birthdays are being celebrated, and wish them health and new success in work.

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Review of Ethnographic Studies

Moscow SOVETSKAYA ETNOGRAFIYA in Russian No 2, 1981 pp 3-24

[Article by Yu.V. Bromley and A.Ye. Ter-Sarkisyants: "Ethnographic Science in the 10th Five-Year Plan"]

[Text] The 10th Five-Year Plan (1976-1980) has ended. For Soviet ethnographers these 5 years, which were marked by such most important events in the life of our society as the 25th CPSU Congress, the 60th jubilee of the Great October Socialist Revolution, the adoption of the new USSR Constitution and the 110th anniversary of V.I. Lenin's birth, were years of intensive, creative work. In accordance with what is now traditional, the time has come to sum up the first results of the great deal of diversified collective activity in order to elicit how far national ethnography advanced in this period in accomplishing the tasks being set it by the society of developed socialism.

The 25th CPSU Congress noted the constantly growing role of science in the modern era. "We communists proceed from the fact," L.I. Brezhnev declared in the report to the congress, "that only under the conditions of socialism does the scientific-technical revolution assume the correct direction corresponding to the interests of man and society. In turn, only on the basis of the accelerated development of science and technology can the final tasks of the social revolution--the complete communist society--be tackled."¹⁰ Among the main tasks formulated in the congress's

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documents confronting the social sciences there are many which directly concern ethnography. These include primarily an intensified study of the problems of mature socialism, formation of the new man and development of the socialist way of life and also study of contemporary national processes.¹¹ It is perfectly obvious that all these tasks should be tackled by ethnography in conjunction with the other scientific disciplines studying the present day. For this reason importance was attached in the last 5-year plan to the question of determination of the place and role of ethnographic science in such research.¹²

The 25th CPSU Congress stressed particularly the development of the fundamental, general theoretical problems of science. Among such theoretical and methodological problems of ethnographic science in the past 5-year plan we should cite primarily the continuation of research in the field of the theory of its principal object--the ethnic group viewed as a complex dynamic system. Precisely development of the theory of the ethnic group made it possible to substantiate the concept of ethnography as a science studying peoples--ethnic groups at all stages of their historical development--to show that its task by no means amounts to a study of archaics and to determine the particular place of ethnographic science in the study of the present day. Considerable attention was concentrated on the further development of such important aspects of the theory of the ethnic group as determination of its place among other human communities, the narrow and broad concept of ethnic communities and their classification, the ethnic singularities of culture and mentality, varieties of ethnic processes and so forth.¹³ The monograph "Sovremennyye problemy etnografii" [Current Problems of Ethnography] is devoted to a further study of the questions connected with the theory of the ethnic group and also with a determination of the subject of ethnography.

Work also continued on determination of the subject sphere of ethnography and its correlation with allied disciplines, primarily with concrete sociology.¹⁴

Discussion of the question of the specifics of the ethnographic study of culture continued.¹⁵ A special symposium on methodological problems of the study of ethnic cultures held in the spring of 1978 in Yerevan was devoted to this task. Philosophers, sociologists, archaeologists and philologists participated actively in the symposium together with ethnographers.

Specification of its conceptual apparatus occupies a considerable place in the development of the methodology of ethnography. Work has been performed for several years in conjunction with GDR scholars on the creation of a fundamental work devoted to the principal concepts and terms of ethnographic science. This work is designed to contribute to the further fundamental development of its most important categories and the international standardization of terminology, which is very important for international cooperation in the sphere of ethnography and allied disciplines.

The concept of ethnography as a science characterizing the general and particular features of ethnic groups confronts it as a paramount task with their comparative-typological study inasmuch as only by way of comparison is it possible to elicit ethnic specifics, which in our day are shifting increasingly from the material sphere to that of spiritual culture. Such important problems as a typology of ethnic processes, historical-ethnographic zoning and a typology of the economy and material and spiritual culture and also the commune have attracted ethnographers' constant attention.¹⁶

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The theoretical and methodological work performed by Soviet ethnographers in the last 5-year period is organically connected with concrete research.

A study of the dynamics of contemporary ethnic systems, that is, contemporary ethnic processes, remained the central area of ethnographic research. The main attention here was paid to ethnic processes occurring in our multinational country.¹⁷ Mention should be made in this connection of the collective monograph "Sovremennyye etnicheskiye protsessy v SSSR" [Contemporary Ethnic Processes in the USSR], which was published in this 5-year period (Moscow, 1977) in a second, expanded edition.

A significant role in the development of the problems of the present day is performed by ethnosociology, which studies on the basis of concrete material the interconnections between the purely ethnic and socioeconomic aspects of national processes in our country.¹⁸ Ethnosociological research was further developed in the 10th Five-Year Plan. A vast study of ethnosocial (national) processes in the country as a whole was undertaken. Mass questionnaire polling was conducted in Estonia, Moldavia, Georgia, Uzbekistan and a number of RSFSR oblasts in the course of its preparation. The results of the study will be collated in the collective monograph "Sotsial'no-kul'turnoye razvitiye i sblizheniye sovetskikh natsiy" [The Sociocultural Development and Rapprochement of the Soviet Nations], whose principal task is to reveal the concrete mechanism of the dialectical interconnection of two main trends: the development and rapprochement of the nations in the USSR.

The first all-union seminar-school on ethnosociology was conducted in the spring of 1979 in Kiev; its mission was to acquaint the participants with the main directions of national ethnosociology and also reciprocal information on new procedural developments.¹⁹ The questions discussed at the seminar-school acquire particular significance in the light of the CPSU Central Committee decree "A Further Improvement in Ideological and Political Education,"²⁰ which emphasized the role of sociological research in an increase in the efficiency of ideological work.

Proceeding from the tasks of the 25th CPSU Congress, our scholars paid particular attention to such important problems as formation of the Soviet way of life and the role of the national and international in the process of the formation and development of the new historical international community--the Soviet people.²¹

A number of books was also published in the past 5-year period which on the basis of the example of individual ethnic groups trace both the common features of the way of life typical of the Soviet people as a whole and also national-specific features.²² In-depth study of the socio-ethnic aspects of linguistic processes and also such a distinctive phenomenon of culture as bilingualism continued.²³

However, neither ethnosociology itself nor its characteristic methods can substitute for an ethnographic study of the present day proper. This applies primarily to study of the way of life of the peoples and their everyday culture and, correspondingly, cultural-everyday processes. Many publications appeared in the last 5-year plan devoted to a revelation of the ethnic distinctiveness of the contemporary way of life, everyday culture and ethnocultural processes among the USSR peoples.²⁴

It is well known that contemporary everyday culture consists of complex stratifications which emerged in different historical eras as a result of the interaction of

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diverse factors. It is formed on the basis of a synthesis of traditions of the past, which, in turn, do not remain invariable, and new forms born of socialist reality. Representing an organic component of contemporary culture, traditions are most closely interwoven with innovations and frequently impart to them a specific ethnic coloration. It is this which brings about the task, which has long confronted ethnographers studying the present day, of an investigation of the mutual relationship of traditions and innovations in the contemporary material and spiritual culture of the USSR peoples.²⁵

A study of the present-day family, which directly reflects ethnocultural processes characteristic both of individual nations and also of the Soviet people as a whole, continued, as before.²⁶

Ethnographical study of contemporary urban life²⁷ and the culture and everyday life of the workers²⁸ was stepped up somewhat in the last 5-year plan.

The problem of the ethnographic study of the present day was examined at a specially organized all-union conference in the spring of 1977 in Moscow devoted to the 60th anniversary of the Great October Socialist Revolution. Questions of the methodology and procedure of the ethnographic study of the present day and also of the coordination of ethnographers' work on a countrywide scale were at the center of the conference's attention. The conference formulated recommendations devoted to the tasks of an increase in the efficiency of ethnographic studies of the present day and an improvement in the training of ethnographic personnel.²⁹ Particular stress was put on the need for the closer connection of ethnographic research with the practice of communist building inasmuch as together with scientific-cognitive tasks ethnographers studying the present day are confronted by many applied tasks whose accomplishment is of practical significance for further cultural building and the optimization of inter-nation relations in our country.

A great deal of work was done in the 10th Five-Year Plan on ethnographic study of contemporary ethnic and ethnocultural processes in foreign countries.³⁰ Under the conditions of the USSR's considerably expanded contacts with foreign countries a study of contemporary ethnosocial processes is extraordinarily important for an understanding of both the ethnic and general national-political situation which has evolved in this country or the other. The problems connected with a study of the ethnic aspects of contemporary national processes abroad were also illustrated in the USSR Academy of Sciences Institute of Ethnography annual "Rasy i narody."³¹ The major summary work "Etnicheskiye protsessy v sovremennom mire" [Ethnic Processes in the Modern World] has now been prepared. For the first time in our research this work examines the main trends of contemporary ethnic processes in the socialist, capitalist and developing countries and analyzes the concrete course of ethnic processes in all regions of the world.

Work on reconstructing a general historical-ethnographic characterization of the population of this country or the other³² is directly associated with the study of contemporary ethnic processes in foreign countries.

Work in the field of disciplines bordering ethnography--ethnic geography and ethnic demography, which study problems which are important in a practical respect: determination of the numerical strength of peoples and their geographical location and territorial mutual relations and investigation of the complex contemporary demographic and ethnodemographic processes exerting a big influence on the entire contemporary life of the world's peoples--was also connected with a study of the present day.

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It was with good reason that L.I. Brezhnev's report at the 25th CPSU Congress emphasized particularly the significance of a study of the problems of population and the environment.³³ Soviet ethnogeographers and ethnodemographers made an impressive contribution to the development of these problems in the last 5-year plan.³⁴

Considerable attention was paid to methodological problems of ethnic mapping undertaken in close connection with ethnic and demographic statistics. Problems of the mapping of ethnic processes, population migration and the ethnic structure of the cities were studied, for example, and the methods of ethnic mapping themselves were comprehensively analyzed.³⁵ Problems of the comparative mapping of individual components of the culture of the Siberian peoples and specific questions of the isoglossal-tabular procedure of the mapping of linguistic material by region were illustrated.³⁶ The collective work "Etnodemograficheskiye problemy v poslevoyennom mire" [Ethnographic Problems in the Postwar World] was completed. A number of maps was published.³⁷

Making a study of the trends and prospects of contemporary ethnic and ethnocultural processes a central task of Soviet ethnographic science does not signify a slackening of attention to an investigation of the traditional-everyday culture of the peoples of the world. Many components of traditional-everyday culture, primarily of material culture, are rapidly dying away in the age of the scientific-technical revolution and social progress, and in this connection a study of traditional cultures has acquired particular significance in our day and has become an urgent problem. As a result there was a large number of works published in the 5-year plan on various aspects of the study of the traditional cultures of the peoples of the world.

A series of interesting publications which open new pages of the historical past of the peoples reflected in people's occupations, customs and views and in the things created by them was devoted to the distinctive cultures of the peoples of the Soviet Union.

The diversity and wealth of the traditional culture of each people determine the varying subject level of concrete research. Thus the economy³⁸ and material culture³⁹ or individual components thereof--communities,⁴⁰ housing,⁴¹ clothing,⁴² food,⁴³ agricultural implements⁴⁴ and traditional means of movement⁴⁵--have been studied in different regions.

Such a traditional topic of ethnographic science as social and family life⁴⁶ was within its sights, as before. Individual works here examine such important problems for a study of the family as marriage and family rituals.⁴⁷

Ethnographers' works also analyzed the fate of archaic social institutions among different peoples.⁴⁸ The ancient custom of to-and-fro movement attracted experts' particular attention in the last 5-year plan.⁴⁹ A debate which was initiated in SOVETSKAYA ETNOGRAFIYA and which grew into a discussion of the criteria of cultural progress was devoted to this problem.⁵⁰

A study of the ceremonies connected with the most important events in the life of a people and with their religious beliefs was continued in the 10th Five-Year Plan. Extensive use was made of folklore material in the development of this subject.⁵¹ A summary article by S.A. Tokarev was published on this problem.⁵² The public calendar, which was also studied on the basis of the example of different peoples, which reflected the economic cycle, is closely connected with rites and religious beliefs.⁵³

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However, Soviet ethnographers paid particular attention to a study of new ceremonies as an aspect of the Soviet way of life. The second all-union seminar-conference on socialist ceremonies, in which ethnographers participated actively, was held in the fall of 1978 in Kiev.⁵⁴ Questions of the better coordination of the work of ethnographers of different regions of our country and also of their cooperation with state and public organizations and establishments in the development and dissemination of new civil ceremonies were also raised at the all-union Conference on Ethnographic Study of the Present Day (Moscow, 1977) mentioned earlier. A number of publications⁵⁵ and also the collection "Traditsionnyye i novyye obryady v bytu narodov SSSR" [Traditional and New Ceremonies in the Social Life of the USSR Peoples], which was prepared by the USSR Academy of Sciences Institute of Ethnography, were devoted to the development of this important problem. As ethnographic material testifies, the changes in the ceremonies among our country's peoples is an extraordinarily complex process. But two trends can be distinctly traced therein--the disappearance of outmoded customs and components of ceremonies and the assertion of all-Soviet features and new traditions.

Ethnographic study of the religions of peoples of the world, which represent an important part of traditional spiritual culture, was also continued.⁵⁶

Great attention was paid to a study of the traditional religious beliefs of the peoples of our country. As in previous years, the main task of the ethnographer-religious experts was revelation of the syncretism of religious beliefs, which had also made a marked impression on various local forms of world religions. Many works published in the last 5 years were devoted to this problem.⁵⁷ There was a particular resuscitation of the study of manifestations of syncretism in Islam. Books⁵⁸ and a number of articles⁵⁹ were published and also the collective work "Perezhitki doislamskikh religioznykh traditsiy u narodov Sredney Azii" [Vestiges of pre-Islamic Religious Traditions Among the Central Asian Peoples] was prepared on this subject. An attempt was made at a comparative-typological analysis of the religious views of the peoples of Siberia and the North.⁶⁰ As before, problems of the study of shamanism attracted the scholars' great attention.⁶¹

Great significance was also attached to study of the evolution of contemporary religious consciousness. This problem was examined in a number of publications.⁶² The Soviet-Indian symposium "Problems of Secularization in Societies With Many Religions: the Experience of the USSR and India" (Tashkent, 1978)⁶³ was also devoted to this.

Soviet ethnographers also performed a considerable amount of work on an investigation of the role of religions in the life of peoples of foreign countries, to which publications devoted both to early and developed forms of religion⁶⁴ testify. Study of the mythology of peoples of the world continued. Ethnographers actively participated in preparation of the summary work "Mify narodov mira" [Myths of Peoples of the World]. A debate in the journal SOVETSKAYA ETNOGRAFIYA was devoted to the theoretical questions of religious studies.⁶⁵

Together with a study of individual components or aspects of traditional culture in the 10th Five-Year Plan Soviet ethnographers also conducted comprehensive historical-ethnographic research into various ethnic communities and undertook the all-around development of the most important components of traditional culture for the purpose of providing a summary ethnographic description of this people or the other and their individual groups. An appreciable majority of such works which appeared was devoted to the peoples of the Soviet Union.⁶⁶

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Books also appeared which were devoted to the tasks of the reconstruction of ancient forms of culture which have already vanished and which served as the basis for the emergence of the traditional cultures of the peoples of our country.⁶⁷

A subsystem of the ethnic group, which has long attracted the attention of ethnographers, is popular artistic creativity. Within the purview of the scholars were, as before, predominantly the forms thereof which are inseparably connected with material culture and which have not only aesthetic but also ethnic singularities (pottery skill, the artistic treatment of metal and wood, weaving, embroidery and so forth).⁶⁸ Works appeared devoted to a study of popular dance, music and theater.⁶⁹ Inasmuch as works of popular artistic creativity preserve the ethnic specifics connected with the handing down of traditions of an artistic skill which has evolved within the framework of a corresponding ethnic group the question of the reflection of contemporary ethnocultural processes in various forms of popular creativity merits attention.⁷⁰

Scholars' attention to such an inadequately developed field as ethnopedagogics increased somewhat. A number of articles was published,⁷¹ and the collective monograph "Traditsionnaya sistema vospitaniya detey (na materialakh narodov Zarubezhnoy Azii)" [The Traditional System of Children's Upbringing (on the Basis of Material of the Foreign Asian Peoples)] has been prepared for publication. A start was made on the development of new problems in this sphere in the last 5-year plan--the historical evolution of age criteria of social maturity and methods of the socialization of the youth, the connection of the age stratification and the social structure of society in different ethnosocial organisms and processes of the intergenerational transmission of culture.⁷²

Investigation of the ethnic aspects of popular medicine continued.⁷³

An essential component of the ethnic group is language. Therefore in characterizing ethnic communities ethnographers naturally cannot get by without linguistic data. Moreover, they themselves frequently conduct ethnolinguistic research. We have already mentioned ethnolinguistic studies of the present day. As far as the peoples at the early stages of social development are concerned, the linguistic culture of these peoples usually becomes known primarily in the course of their ethnographical study.⁷⁴

A particular place in the investigation of traditional culture is occupied by a study of certain neglected systems of writing, without the deciphering of which it is impossible to describe the corresponding ethnic groups to any full extent. In the last 5-year period a group of specialists led by Yu.V. Knorozov deciphered proto-Indian texts created by the purveyors of [Kharappa] culture, and the written language of the population of Easter Island is being deciphered.⁷⁵

Research was continued in the sphere of ethnic onomastics, the coordinating center of which on a countrywide scale is the Intersector Ethnic Onomastics Group set up in the USSR Academy of Sciences Institute of Ethnography in 1967. A number of works was published which examine material on regions' onomastics as a historical-ethnographical source,⁷⁶ and the first volume of "Slovar' russkikh familiy" [Dictionary of Russian Surnames] and the collection "Lichnyye imena u narodov mira" [Given Names of Peoples of the World] have been prepared.

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A number of publications (including an account of museum collections) contains material on the traditional-everyday culture of the peoples of foreign countries.⁷⁷

A most important form of research, whereby the collation of accumulated material on the traditional cultures of the peoples is achieved, is the creation of historical-ethnographic regional atlases.

Specialists of republic scientific establishments are actively participating in the work on atlases together with the collective of the USSR Academy of Sciences Institute of Ethnography. A great deal of work on the preparation of these summary collective works was performed in the last 5-year plan. The first installments of atlases on different components of the material culture of the peoples of the Ukraine, Belorussia, Moldavia, the Baltic, the North Caucasus, Dagestan, Central Asia and Kazakhstan are being prepared for the press. A number of works was published as preparatory material for atlases in this period.⁷⁸ An immediate task of our country's ethnographers is the completion of the atlases which have already been prepared for major regions and also the development of work on historical-ethnographic mapping in the Volga area, the European North and in Siberia.

Study of traditional cultures is inseparably connected with research in the sphere of the ethnogenesis and ethnic history of peoples of the world, which has been performed in comprehensive manner and with regard for the broad range of diverse sources in Soviet science for many years now. Both small ethnographic or ethnic groups and individual ethnic entities and also groups of peoples inhabiting large historical-ethnographic regions are the object of study. A number of works was published in the last 5-year period devoted to peoples who lived in the past on the territory of the Soviet Union.⁷⁹ Specialists in ethnic anthropology also made an appreciable contribution to the development of this problem.⁸⁰

Research into the ethnogenesis and ethnic history of foreign peoples also advanced markedly in the 5-year period.⁸¹

Particular mention should be made of the monographs on the ethnogenesis and ethnic history of the ancient Chinese, which were published in conjunction with the USSR Academy of Sciences Institute of the Far East. Their topicality is determined primarily by the need to counterpose a discursive and objective analysis of factual material to the tendentious illustration of the problems of the ethnic history of the ancient Chinese in the works of certain Chinese specialists. The conclusion was drawn on the basis of the comprehensive use of anthropological, ethnographic, archaeological and historical sources as to the formation of an ancient Chinese ethnic group (the ["khuasya"] community) in the first half of the first millennium before our era,⁸² which shows the groundlessness of great-Han constructions concerning the origins of a Chinese ethnic group and the territorial claims connected therewith. A special study was devoted to questions of the ethnic development of the ancient Chinese in the 3d-6th centuries and it paid the main attention, furthermore, to the changes in their culture, language and ethnic self-awareness and also to an analysis of the role of interethnic contacts, which exerted an appreciable influence on the ideas of the ancient Chinese about themselves and about their neighbors.⁸³

A number of anthropological works, including the further development of problems connected with skull reconstructions, was also connected with study of ethnogenesis.⁸⁴

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Diversified research into folklore as a historical-ethnographic source continued in the last 5-year plan. A most important aspect of this problem is the use of folklore in study of ethnogenesis, ethnic processes and ethnocultural contacts.⁸⁵ Development of the methodological and theoretical problems of a historical-typological study of folklore⁸⁶ was of great significance for science. The singularities of the development of folklore among national groups which found themselves in a foreign environment were also studied.⁸⁷ The problem of folklore as a historical-ethnographic source was also posed in the example of an analysis of individual works and genres.⁸⁸

A significant event not only in Soviet but also international folklore studies was the publication of a comparative index of subjects of the topics of East Slav stories.⁸⁹

A traditional field of Soviet ethnography is the theoretical development of the Marxist-Leninist concept of the primitive state and the process of the emergence of classes and the state. Studies of the archaic forms of man's social organization and social history are in our day of not only world-outlook but also practical significance since the collapse of the colonial system has made more acute the question of the paths of development of many peoples which are still at different levels of decomposition of a primitive-communal system or which preserve its numerous vestiges.

The last 5-year plan was marked by the further broadening and intensification of the theoretical development of the concept of the primitive-communal system as the first socioeconomic formation of man's history. An important part was played here by the debate which developed in SOVETSKAYA ETNOGRAFIYA on the specific features of the production relationships of primitive society.⁹⁰

The works published in the last 5 years study a broad range of problems. The mechanism of the formation of classes and the state in various Asian, African and American societies, in particular, was examined on the basis of a great deal of concrete historical-ethnographic material.⁹¹ The influence of precapitalist class societies in the sphere of the economy and social relations and material and spiritual culture on their close and distant periphery and also the reverse influence of the primitive societies on the historical destiny of class societies was studied, and the experiment of the typologization of such interactions in different regions of the world was undertaken.⁹² The processes of the inception and development of early farming and animal husbandry were analyzed.⁹³ A marked contribution was made to a most important problem of source study--the use of ethnographic data for the reconstruction of primitive history.⁹⁴ And the works of anthropologists are no less important for a study of the primitive state.⁹⁵ Great methodological significance is attached to Soviet scholars' analysis of the approach of the founders of Marxism to a study of the history of the primitive society⁹⁶ and also the ongoing development of its periodization.⁹⁷

A central place in the work of specialists in the history of preclass societies is occupied by the preparation of the collective three-volume work "Istoriya pervobytnogo obshchestva" [History of the Primitive Society], which will collate the vast amount of material accumulated in recent decades by both ethnographers and the representatives of other scientific disciplines.

The problems of social⁹⁸ and racial genesis, in which a considerable part was played by the debate conducted by SOVETSKAYA ETNOGRAFIYA on the role of social factors in the biological divergence of human populations,⁹⁹ were further developed.

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Soviet ethnographers participate actively in the ideological struggle being waged by our party, defending the materialist concept of the historical process and exposing racism and chauvinism in all their forms. Not only numerous reviews and surveys of foreign literature but also special publications¹⁰⁰ were devoted to cogent criticism of bourgeois ideology. Particular attention was paid here to the attitude of different branches of bourgeois ethnological science toward the Marxist historical method. Considerable space is devoted to a critique of reactionary trends in bourgeois science in the above-mentioned yearbook "Rasy i narody" also. The articles of the yearbook show, in particular, the groundlessness of modern racist theories based on attempts to operate with ethnographic and anthropological material. Cogent criticism of racism is also contained in the collective monograph "Rasy i obshchestvo" [Race and Society], which is being prepared for the press.

Study of the history of ethnographic science is closely connected with criticism of bourgeois ideology. A clear idea of the paths of the formation of scientific concepts and directions and the course of the accumulation of factual data permits a better understanding of the present-day trends of scientific development. The past 5-year plan was marked by particularly intensive study of the history of ethnographic science. Mention should primarily be made of two books by S.A. Tokarev¹⁰¹ in this connection. The first studies the history of the accumulation of ethnographic knowledge, starting from antiquity; the second provides a critical survey of the development of ethnographic science from the mid-19th through the mid-20th centuries in the countries of foreign Europe and North America.

Specialists' attention was also attracted to a study of the role of such important scientific centers of our country as the USSR Academy of Sciences Museum of Anthropology and Ethnography imeni Petr Velikiy¹⁰² and the Russian Geographical Society¹⁰³ in the overall process of the development of national ethnography.

The publication of sources is of great significance for the history of science. A number of little-known sources and comments on them pertaining to the ethnography of the peoples of different regions of the world was published in the last 5-year period.¹⁰⁴

Expeditionary research occupied an important place in ethnographers' activity, as before. In the 5-year period research assistants of the USSR Academy of Sciences Institute of Ethnography alone made over 250 expeditionary trips. Study of contemporary ethnic, social and cultural-everyday processes and revelation of the correlation of the traditional and the new in the present-day economy, everyday life and culture of the peoples of the Soviet Union remained a principal direction in the gathering of field material. The collection "Polevyye issledovaniya Instituta etnografii AN SSSR" [Field Studies of the USSR Academy of Sciences Institute of Ethnography] is published annually to accelerate the publication of the most important material. Once every 2 years the country's ethnographers meet at all-union sessions following the results of ethnographic and anthropological field research. In this last 5-year period these sessions were held in Dushanbe (1976),¹⁰⁵ Yerevan (1978)¹⁰⁶ and Ufa (1980).¹⁰⁷

Soviet ethnographers' international ties expanded considerably in the 10th Five-Year Plan. Joint research is being conducted with the scholars of a number of foreign countries--Vietnam, Mongolia, Cuba, India and Finland. Joint Soviet-American anthropological-ethnographic studies on the problem "Comprehensive Biological-Anthropological and Socio-Ethnographic Study of Peoples and Ethnic Groups With a High Longevity Percentage" is being conducted.

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Our scholars participated actively in the 10th International Congress of Anthropologists and Ethnographers held in 1978 in Delhi,¹⁰⁸ where Soviet ethnographers' speeches contributed to propaganda of the achievements of Soviet science and the struggle for progressive ideas in science and against racist and nationalist trends. Five collections of papers and theoretical articles by the Soviet scholars who participated in the congress and also a bibliography of Soviet ethnographic publications (1945-1977)¹⁰⁹ were published on the occasion of the 10th International Congress of Anthropologists and Ethnographers. Soviet scholars also participated in the Fifth International Congress of Finno-Ugrian Scholars (Turku, 1980)¹¹⁰ and in a number of other international congresses, conferences and meetings held in various countries.¹¹¹ Not only the numerous reviews of our publications in various foreign journals but also translations into foreign languages of articles and books written by ethnographers of the Soviet Union testify to foreign specialists' interest in Soviet ethnographers' works. Soviet ethnographers' books are translated in various countries.¹¹² In the United States the specialist journal SOVIET ANTHROPOLOGY AND ARCHAEOLOGY (New York) publishes the articles of Soviet ethnographers which are the most interesting from the publishers' viewpoint. The publication of a number of Soviet scholars' works in West European languages in the Soviet Union also¹¹³ is of great significance for familiarizing foreign specialists with the results of ethnographic and anthropological studies in the USSR. Soviet scholars' more active participation in the last 5-year period in the international journal CURRENT ANTHROPOLOGY is contributing to propaganda of Soviet ethnographic and anthropological science abroad.

The great cognitive and educative significance of the science of peoples confronts ethnographers with the responsible task of making the specialized knowledge they have accumulated the property of the people. This predetermines the ethnographers' endeavor to share their knowledge with the mass reader. The biggest measure in this plane is the summary ethnogeographical 20-volume series "Strany i narody," which incorporates together with economic- and physico-geographical chapters those on the history, population and contemporary material and spiritual culture of the peoples. Seven volumes of this publication were published in the last 5-year plan: the first, introductory, volume--"Zemlya i chelovechestvo" [The Earth and Man]--and subsequently "Zarubezhnaya Aziya. Obshchiy obzor. Yugo-Zapadnaya Aziya" [Foreign Asia. General Survey. Southwest Asia], "Yugo-Vostochnaya Aziya" [Southeast Asia], "Zapadnaya i Tsentral'naya Afrika" [West and Central Africa], "Zapadnaya Yevropa" [West Europe], "Vostochnaya Yevropa" [East Europe] and "Severnaya Amerika" [North America].

Popular science work is also conducted in other forms. Thus the publication of popular science ethnographic books¹¹⁴ broadened noticeably in the last 5-year plan. Work continued on articles aimed at the mass reader for the concise encyclopedic handbook "Narody mira" [Peoples of the World] and for the publication "Myths of Peoples of the World." Scholars had many popular science articles on various problems of ethnography published in popular journals and newspapers in the last 5-year period. The journals SOVETSKAYA ETNOGRAFIYA and NARODNA TVORCHIST' TA ETNOGRAFIYA also continued to publish popular articles. The results of ethnographic research were also reflected in many textbooks and handbooks and also in lectures. In the last 5-year plan specialists made more active use of television and radio (primarily on the "Film Travels Club" and "The Obvious Is Improbable" programs) for the propaganda of ethnographic knowledge.

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A tremendous role in the dissemination of ethnographic and anthropological knowledge is performed by museums, particularly the Museum of Anthropology and Ethnography imeni Petr Velikiy, which has approximately half a million visitors annually, and the State Museum of Ethnography of the USSR Peoples (Leningrad). A plan has been drawn up for the creation of an all-union ethnographic museum-ethnopark in Moscow.

A considerable role in the popularization of science is performed by the organization of ethnographic exhibitions both in our country and abroad. The exhibition devoted to the 60th anniversary of October showing the achievements of Soviet ethnographers in the field of study of the culture and everyday life of the USSR peoples and also scholars' participation in the practice of socialist building, for example, attracted great attention on the part of visitors to the Museum of Anthropology and Ethnography. This same museum organized the exhibition "Scientific Siberia," which was displayed in Bulgaria, Hungary and Italy. The description of the traditional and contemporary culture of the Siberian peoples and the fundamental changes which have occurred in their life in the years of Soviet power was graphic testimony to the tremendous achievements of socialist and communist building in our country. An exhibition which opened in Khabarovsk at the time of the 14th Pacific Scientific Congress (1979), which demonstrated the successes of Soviet ethnographers in a study of the peoples of the Soviet Far East, Australia and Oceania and also the Pacific North of America, enjoyed great success. Ethnographers participated actively in the organization and presentation of the exhibition "Ethnography and Art of Oceania," which was brought from Vanuatu (New Hebrides) by the French artist N.N. [Mishutushkin] and his Polynesian colleague A. Pilioko. This exhibition was shown at the USSR Exhibition of National Economic Achievements and in Khabarovsk, Tbilisi, Yerevan and Novosibirsk.

In summing up the preliminary results of ethnographers' scientific research activity over the past 5-year period it is, naturally, impossible to examine all aspects of the work that has been done or even mention all the studies devoted to certain individual questions of our science. However, this brief survey of the results of the multifaceted work shows sufficiently convincingly that the past 5 years were very fruitful for the development of national ethnography and that Soviet scholars came to the 26th CPSU Congress with considerable achievements which have enriched various fields of ethnographic science.

The scientific activity of a number of Soviet ethnographers in the past 5-year period has been assessed highly. For a series of works deciphering and translating the hieroglyphic language of the Maya Indians Yu.V. Knorozov was awarded the State Prize (1977). Two books of V.R. Kabo devoted to problems of the origins of the aborigines of Australia and Tasmania were awarded the USSR Academy of Sciences Presidium N.N. Miklukho-Maklay Prize (1978). Two books of S.A. Tokarev--"Istoki etnograficheskoy nauki (do serediny XIX v.)" [Source of Ethnographic Science (Prior to the Mid-19th Century)] and "Istoriya zarubezhnoy etnografii" [History of Foreign Ethnography]--were awarded the Academician V.P. Volgin Prize (1980). The first volume of the series "Countries and Peoples"--The Earth and Man"--was commended at a competitive review of the all-union "Znaniye" Society for the best popular science book, and its editors-compilers S.I. Bruk and V.V. Pokshishevskiy were awarded diplomas I class (1979). Silver medals of the Exhibition of National Economic Achievements were awarded to three research assistants of the USSR Academy of Sciences Institute of Ethnography, and bronze medals were awarded to 11.

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For great scientific-organizational work the USSR Academy of Sciences Institute of Ethnography was awarded two diplomas of the Exhibition of National Economic Achievements (I class in 1977 and II class in 1978). The collective of the USSR Academy of Sciences Institute of Ethnography came second in 1977 and 1980 and first in 1978 and 1979 in the socialist competition of the scientific research establishments of the humanities of Moscow's Chermushkinskiy Rayon.

To conclude our survey we would note that even more complex and responsible tasks pertaining to the development of fundamental scientific problems confront Soviet ethnographers in the 11th Five-Year Plan. We should cite primarily here general theory of the ethnic group and ethnic processes, investigation of the socialist way of life and questions related to the main trends of our society's ethnosocial development and study of the socialist daily life and culture of the Soviet people and population problems. For the successful accomplishment of these responsible tasks it is essential that ethnographers expand and intensify the study of the present day in every possible way and also pay more attention to the forecasting of ethnic processes, in which ethnosociology is called on to play an important part.

At the all-union ethnographic seminar-school in the fall of 1979 in Zvenigorod the following problems were put forward into which research coordinated by the USSR Academy of Sciences Institute of Ethnography is planned: 1) the new and the traditional in contemporary everyday life; 2) ethnocultural processes within the framework of the family; 3) the modern city and traditional-everyday culture; 4) the spread of new ceremonies and the surmounting of religious prejudices in the everyday life of the USSR peoples; 5) historical-ethnographic atlases; and 6) ethnopedagogy.¹¹⁵

The intensive development of ethnic and ethnocultural processes in the modern world, the galvanization of cultural contacts on a world scale and the increasingly extensive participation of the peoples of dozens of developing countries in the creation of a genuinely global culture of mankind make essential the further development of the main areas in the study of this range of problems determined in the previous decade. It is necessary to intensify and improve research into the trends and prospects of contemporary ethnic processes in countries of the world and reveal the interconnection of the purely ethnic, socioeconomic and political aspects of specific national problems. The task of study of the origins and ethnic history of the world's peoples and investigation of their traditional cultures also remains highly topical. Finally, our ethnographers will continue fundamental research into and the theoretical development of the Marxist-Leninist concept of the primitive state and the process of the emergence of classes and the state.

At the same time Soviet ethnographers will also tackle such a most important task of theirs as the popularization in the broad people's masses of the knowledge accumulated by our science.

The results of the work of the large collective of our country's ethnographers in 1976-1980 create all the prerequisites for the successful continuation of research in the current, 11th, five-year plan.

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FOOTNOTES

1. Yu.V. Bromley, "The Evolution of Precapitalist Ground Rent in Croatia in the Latter Half of the 15th and the 16th Centuries," "Research Papers of the USSR Academy of Sciences Institute of Slavonic Studies," 1951, vol IV; "From the History of Agrarian Relations in Croatia at the End of the 15th and the 16th Centuries," "Vizantiyskiy vremennik" [Byzantine Chronicle], vol IX, Moscow, 1956; "Jos jednom o pitanju razvoja feudalne rente u Hrvatskoj potkraj XV i XVI st.," "Historijski zbornik," god. XVI, Zagreb, 1963; and others.
2. Yu.V. Bromley, "Krest'yanskoye vosstaniye 1573 g. v Khorvatii. Iz istorii agrarnykh otnosheniy i klassovoy bor'by v Khorvatii XVI v." [The 1573 Peasant Uprising in Croatia. From the History of Agrarian Relations and the Class Struggle in Croatia in the 16th Century], Moscow, 1959.
3. Yu.V. Bromley, "Stanovleniye feodalizma v Khorvatii. K izucheniyu protsessa klassoobrazovaniya u slavyan" [The Inception of Feudalism in Croatia. A Study of the Process of Class Formation Among the Slavs], Moscow, 1963.
4. Yu.V. Bromley, "Ethnic Community and Endogamy" in the book "Tezisy dokladov otchetnoy sessii za 1968 g." [Propositions of the Papers of the Reporting Session for 1968], Leningrad, 1969; "Question of the Essence of the Ethnic Group," PRIRODA No 1, 1970; "The Ethnic Group and Ethnosocial Organism," VESTNIK AN SSSR No 1, 1979; A Description of the "Ethnic Group" Concept in the book "Rasy i narody" [Races and Peoples], 1971; "Further Remarks on the Correlation of Ethnic and Economic Communities," SOVETSKAYA ETNOGRAFIYA No 3, 1972; "Experience of the Typologization of Ethnic Communities," SOVETSKAYA ETNOGRAFIYA No 5, 1972; and others.
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PROBLEMS AFFECTING RUSSIAN-NATIONALITY LANGUAGE DICTIONARIES DISCUSSED

Baku SOVETSKAYA TYURKOLOGIYA in Russian No 5, 1980 pp 25-30

/Article by S. S. Kim: "On the Problem of Improving Russian-National Dictionaries"/

/Text/ The note of G. Bel'ger "It Was Called a Mushroom--Don't Be Afraid, Get Along" on the first volume of the academic "Russko-kazakhskiy slovar'" /Russian-Kazakh Dictionary/, which was published in 1978 by the Main Editorial Board of the Kazakh Soviet Encyclopedia, was published in LITERATURNAYA GAZETA on 12 December 1979. The questions touched upon in this note go beyond the critical appraisal of just this dictionary. They concern the compiling of all Russian-national dictionaries in the Soviet republics. Therefore it seems useful to us to dwell on this problem in more detail, having stated a number of views on the further improvement of Russian-national dictionaries. Our remarks and wishes will concern primarily the Russian portion of the "Russko-kazakhskiy slovar'," namely: the basis of the dictionary; the selection of the lexical units; semantization; examples which illustrate the meanings of words; phraseology; the grammatical characterization of words; functional stylistic markings; standardization and observance of a uniform orthography.

The Basis of the Dictionary. The "Russko-kazakhskiy slovar'," published in 1954, the word list of which was drawn up in conformity with the recommendations elaborated for the Russian-national dictionaries developed in the union republics in the 1950's, was the basis for the dictionary in question. The 1978 dictionary was supplemented in accordance with the large 17-volume academic dictionary of the Russian language. Moreover, new words, which reflect the realities of the 1960's and 1970's and have become current in the speech of the peoples of our country, as well as lexical units, which are characteristic of Russian speech in the territory of Kazakhstan, were included in it. However, in spite of the substantial additions, the dictionary still cannot be considered original, for it was compiled, as we noted, in accordance with the standard lexicographic elaboration of the 1950's. This is in essence a republication of the preceding dictionary.

The Selection of the Lexical Units. The first pages of the dictionary are at variance with the traditional notion of the word. Along with simple lexical units the individual entries also give compound, formally separate units, phraseological units, for example: abayev stikh /verse/, avgiyevy konyushni /Augean stables/, antonovskiye yabloki /antonovka apples/, anyutiny glazki /pansies/, akhilesova pyata /Achilles heel/ (so it is in the dictionary, with one "1"). And further: bazedova bolezn' /Basedow's disease/, bez ustali /tirelessly/,

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bristol'skiy karton /Bristol board/, val'purgiyeva noch' /Walpurgis Night/, varfolomeyevskaya noch' /Massacre of St Bartholomew/, vittova plyaska /St Vitus' dance/, v naklon /on the wane/, vol'tova duga /voltaic arc/, v piku /to spite/, vryad li /hardly/, v silu /by virtue of/, v tupik /at a loss/ and so on.

As we see, two types of dictionaries--a lexical and a phraseological--are mixed here. Thus, its word list was compiled, in addition to Russian words, from phraseological units and word group-terms as well.

Formally separate adverbs and complex (compound) prepositions are included in it. Therefore, in order to be consistent, all adverbs, which in accordance with the prevailing Russian orthography it is customary to write separately, as well as the prepositions v techenii /in the course of/, v svyazi /in connection/, v prodolzheniye /in the course of/ and others, the conjunctions potomu chto /because/, nesmotrya na to chto /in spite of the fact that/ and so on should have been included in it.

Such words as abayevdeniye /, auezovedeniye / and others are encountered in the dictionary. The aspiration of the compilers to enrich the dictionary by means of such words could only be welcomed. However, the inclusion in the dictionary of such a word, for example, as abayevostrofa /strophe/, which, although formed according to the rules of Russian compounding, is impossible to recognize as successful, is hardly legitimate. As a term of literary scholarship it would probably be better to use the combination abayeva strofa /strophe/.

The explanatory academic dictionaries of the Russian language, such as the great 17-volume (BAS) and the small 4-volume (MAS) academic dictionaries, are reference dictionaries, while the Russian-national dictionaries now being compiled are standard editions. Therefore, when selecting the words attention should be directed to the standard explanatory dictionary of the Russian language (for example, the dictionary of S. I. Ozhegov).

Semantization. Whereas when selecting the words for Russian-national dictionaries the dictionary of S. I. Ozhegov can serve as a model, the small academic dictionary is more acceptable for semantization, the delimitation of the meanings of words. Thus, the first meaning of the word zakatit'--"by rolling, to direct, to place, to put somewhere"--in the dictionary of S. I. Ozhegov is illustrated by the examples zakatit' kolyasku v saray /to roll the carriage into the barn/, zakatit' myach pod divan /to roll the ball under the sofa/ and by the phraseologically bound combination zakatit' glaza /to roll one's eyes/.

In the "Russko-kazakhskiy slovar'," as in the small academic dictionary, three meanings are correctly distinguished in the word zakatit', while the word combination zakatit' glaza is placed after a rhombus.

But to base oneself on the small academic dictionary still does not mean to reject the use of other dictionaries. When working on Russian-national dictionaries all modern explanatory dictionaries of the Russian language should be used, for only by means of comparison is it possible to ascertain the optimum version of the semantic elaboration. For example, in the word lupit' the small academic dictionary distinguishes four meanings, including the third--"to hit hard, to drub, to

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flog someone." In the dictionary of S. I. Ozhegov this meaning was the basis for the distinction of a word-homonym. In the Russian-national dictionaries of the 1950's, as well as in modern dictionaries, including the "Russko-kazakhskiy slovar'," preference is given to the elaboration of S. I. Ozhegov.

These and other favorable facts attest that the authors of the standard elaboration of the dictionaries of the 1950's performed considerable work on making the semantics of words more precise on the basis of the comparative analysis of the material of the explanatory dictionaries of the Russian language.

At the same time the lexicographer should always take into account the semantic processes taking place in a word, the emergence of new meanings, which often are consolidated as the main meaning of this word. This is what happened, for example, with the word vbrosit'--vbrasivat'. Now the main meaning of this word is associated with the action "to make a throw in" (in sports: to put the puck, the ball back into play). However, this updating of the semantics of the word vbrosit' is not taken into account in the "Russko-kazakhskiy slovar'." And many such cases can be cited.

Examples. The compiling of examples, which illustrate the meanings of words, is among the most difficult and complicated questions in the work on the Russian part of Russian-national dictionaries. Unlike explanatory dictionaries, in bilingual dictionaries the possibilities of using quotations are limited. As a rule, the compilers of the Russian part are themselves the authors of the examples.

Unfortunately, the compilers of the "Russko-kazakhskiy slovar'" did not cope with the selection of examples which meet the high methodological and lexicographic demands.

The example: "Pridesh' s raboty, da i nadryzgayesh'sya" /You come from work, and splash around/, "Posle stakana vodki on sil'no okosel" /After a glass of vodka he became blind-drunk/, "On okrestil priyatelya svin'ey" /He nicknamed his friend a swine/ and so forth, which are cited in the mentioned note of G. Bel'ger, are only a small portion of the curious things found in the pages of the "Russko-kazakhskiy slovar'."

In order to evaluate from the standpoint of practical lexicography the illustrative material of the "Russko-kazakhskiy slovar'," we attempted to group the examples in some way, but our efforts were in vain. However, let us cite several examples: bezmuzhnyaya (!) vdova /a husbandless (!) widow/; vertlyavaya zhenshchina /fidgety woman/; on molchal, no vnutrenne lyubil yeye /he was silent, but inwardly loved her/; vyporot' mal'chika za shalosti /to whip a boy for pranks/; verbovat' podrostkov v remeslennyye uchilishcha /to recruit adolescents for trade schools/; vyazat' kirpichi tsementom /to bind bricks with cement/; vyvit' verevku /to unwind a rope/; vykleivat' marku iz al'boma /to unglue a stamp from an album/; vytantsevat' zamyslovatyeye pa /to dance out intricate steps/; vyshvyrnut' veshchi iz vagona /to throw things out of the train car/; vytsarapat' komu-libo glaza /to scratch out someone's eyes/; Volga--odna iz glavnykh arteriy strany /the Volga is one of the main arteries of the country/; Ya napisal doklad ili verneye, tezisy k dokladu /I wrote a report or more precisely, the heads to a report/ (the punctuation of the dictionary is retained); "Boris Godunov"--sil'naya veshch' /"Boris Godunov" is a strong piece/; Prekrasnaya veshch'--molodost' /a fine thing is youth/;

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vsechelovecheskaya pravda /the truth of all mankind/; plug--vidoizmeneniye sokhi /the metal plow is a modification of the wooden plow/; mysl', vyrazhennaya slovami /a thought expressed in words/; kislota vyvedayet dyry v tkanyakh i dereve /acid eats holes in fabrics and wood/; vyreshit' vopros /to decide a question finally/; my plotinoy vnuzdali etu burnuyu reku /we bridled this rough river with a dam/; on myslyami unessya: v zaoblachnuyu vys' /he was carried into the clouds by thoughts/; v'yu;ami gluboko zemlyanku zaneslo /the dugout was covered deeply by the snow-storms/.

Here are more examples: bazarnyy skot /market livestock/, borodavchatyy nos /warted nose/, bumaga v lineyku /lined paper/, bumaga v kletku /graph paper/, valunnaya glina /boulder clay/, porokh vzopvalsya /the powder exploded/, obozchiki (?) ostanovilis' na vodopoy /obozchiki (?) stopped at the watering place/, otsutstviye pisem menya volnuyet /the lack of letters upsets me/, vydelanny smekh /a forced laugh/, vyalo tyavkali gde-to sobaki /somewhere dogs yapped languidly/ (pp 11-146).

Phraseology. In the "Russko-kazakhskiy slovar'," along with phraseological units, free word combinations and entire sentences are also placed after the rhombus (it is customary to separate the phraseology by this symbol). For example, in the dictionary entry of besit'sya /to rage/ there are placed after the rhombus: 1) besit'sya s zhiru /to grow fussy from being too well off/ and 2) vzroslyye ushli, deti besyatsya /the adults have left, the children go wild/. In the entry of bit' /to hit/ the rhombus draws attention to both the phraseological unit bit' klyuchom /to be in full swing/ and the sentences krov' b'yet iz rany /blood gushes from the wound/ and menya b'yet likhoradka /I am shaking from a fever/; in the entry for brosit' /to throw/ there are given brosit' vzglyad /to cast a glance/ and yego brosil v pot /he broke out in a sweat/ (!). Examples, which cannot in any way be classified as phraseological units, are often given after the rhombus. For example: Ya byl v pal'to /I was wearing an overcoat/ (in the entry for byt' /to be/), vizit vracha /the call of the physician/ with the marking ust. /obsolete/ (!), vmyat' (?) nepriyatelya (v reku) /to press (?) the enemy (into the river)/; in the entry for volosyanka--igra v kotoroy proigravshikh derut za volosy /a game in which the losers are pulled by the hair/ (thus, without a comma and with the accent on the preposition za /by/), razmytaya, snesennaya vodoy chast' damby /the part of a dam, which has been washed away, carried away by the water/ (for the entry of vymoina). At the same time a large number of phraseological units from readers are not marked by a rhombus, for example: igrat' v biryul'ki /to fritter one's time away/, veshat' nos /to feel dejected/, beglyye glasnyye /fleeting consonants/, beglyy ogon' /rapid fire/, bezuslovnyy refleks /unconditioned reflex/, veshat' golovu /to hang one's head/ and so on.

From these and a large number of other examples it is possible to conclude that when selecting the phraseological units the compilers did not take into account the main phraseological features, including the composition of evocative-expressive means which are the basis of the phraseology of any language.

The Grammatical Characterization of Words. Two schools, which can conditionally be called the language school and the speech school, have been noted at this time in the practice of the grammatical characterization of words. By the language school we mean the precise designation in dictionaries of grammatical categories (for example: vymuchit' sov. perekh. /to extort, perfective, transitive/; vyrashchivaniye sr. tol'ko ed. /rearing, neuter, singular only/; vykholenny prich. i pril.

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/well-groomed, participle and adjective/); by the speech school we mean the demonstration of the grammatical forms themselves, moreover, the specific phenomena of inflection (for example: berech', -egu, -ezhesh' kogo-chto /to save, I save, you save someone, something/; tanets m. r. -ntsa /dance, masculine, genitive ending in -ntsa/; velikolepnyy, -aya, -oye; -pen, -pna, -pno /magnificent, masculine, feminine and neuter, long and short adjectival forms/; krasnyy, -aya, -oye; -sen, -sna, -sno /red, masculine, feminine and neuter, long and short adjectival forms/). The second school, in our opinion, is preferable for Russian-national dictionaries, since it corresponds more to the goal of the study of the Russian language in the national republics.

The indicated principles of the grammatical characterization of words have been implemented in modern explanatory dictionaries of the Russian language, and the compilers of Russian-national dictionaries only have to make a choice and use the ready-made examples creatively.

According to the grammatical rendition of the parts of speech the "Russko-kazakhskiy slovar'" as a whole belongs to the language school. The verbs are first provided with the markers perekh. /transitive/ and neperekh. /intransitive/ and then are furnished with case questions which indicate the government. For example: vydraivat' sov. (?!) perekh. /to , perfective (?!), transitive/ and here as well vydrait' II sov. kogo /to , II, perfective, whom/. However, direct indications of the government predominate in the dictionary, which attests to the tendency noted in lexicography to give preference to the speech principle of the grammatical characterization of verbs.

Above we marked the verb vydraivat' with the incorrect marker sov. /perfective/. It is also possible to cite other regrettable slips of this type, for example: belila zh (?) tol'ko mn. /whitewash, feminine (?), plural only/. Thus, the words valenki /felt boots/ and varezhki /mittens/, which designate paired articles, are given in the dictionary as: valenki, mn., ed. valenok /felt boots, plural, the singular is felt boot/ and varezhka zh. /mitten, feminine/, while the second word should have been given in the plural form. In the entry for vsya /all, feminine singular/ a reference to the entry for ves' /all, masculine singular/ (sm. ves' /see ves'/) is given, but the Kazakh reader will not find there an elaboration of this pronoun in the feminine form; in the entry for vesnovatyy /freckled/ there is given the explanation "the same as veshnushchatyy," but alongside this word is cited in a distorted form--vesnushchatyy /веснушчатый versus веснушчатый/.

Functional Stylistic Markings. Of the markings, which are entered in the words during the work on lexical entries, the functional stylistic markings are the most complicated. When correlating the words with markings in the explanatory dictionaries of the Russian language with the way they currently sound, it is necessary to make substantial corrections in the functional stylistic characterization of a significant number of words of the modern Russian language.

The appropriate functional stylistic correction is not made in the "Russko-kazakhskiy slovar'." Moreover, the compilers accompany with markings a large number of words which do not require any stylistic or functional characterization. For example, the words beton /concrete/, betonirovaniye /concreting/, betonirovat' /to concrete/, betonnyy /concrete--adjectival form/, betonmeshalka /concrete mixer/ are given with the marker tekh. /technical/. Of the words with the root beton

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betonirovat'sya /to be concreted/ and betonshchik /concrete worker/ are given without a marking. The words with the root basketbol /basketball/, all of which are provided without exception with the functional marking sport. /sports/, were much luckier in this respect.

It is difficult to understand by what criteria the compilers of the dictionary were guided when, for example, they supplied the words abordazh /boarding/ and viola /viola/ with the marking ustar. /obsolete/, the word bystrokhodny /high-speed/ with the marking mor. /naval/, and the word combination vzdutiye zhivota /swelling of the stomach/ with the marking med. /medical/.

Some inconsistency is observed in the stylistic characterization of the words which are noted in explanatory dictionaries of the Russian language as obsolete. In the "Russko-kazakhskiy slovar'" the marking ustar. /obsolete/ has been removed from the words blagodareniye /the giving of thanks/, blagolepnyy /magnificent/, blagousmotreniye /judgment/, blagochiniye /decorum/ and others, while it is retained in words of the same stylistic color (blagodeyaniye /benefaction/, blagolepiye /grandeur/, blagonraviye /good conduct/ and so on).

In the dictionary all the names of wild animals are accompanied by the marking zool. /zoological/, while the names of wild plants are accompanied by the marking bot. /botanical/. Such an obvious classification is hardly necessary, when the information is included in the translation itself.

Standardization and the Observance of a Uniform Orthography. The standards of any publication, especially of such a basic one as an explanatory bilingual dictionary, in many ways depend on the observance of standardization and a uniform orthography, certain instructions for the given dictionary.

In the "Russko-kazakhskiy slovar'" there are many deviations from these requirements. Thus, the abbreviations ust.--colloquial and ustar.--obsolete word or expression--are used, but both markings are used for designating obsolete words (adamant ust. /adamant, obsolete/, aysor ustar. /Aysor, obsolete/, bogougodnyy ust. /pleasing to God, obsolete/, blagonamerennyy ust. /well-meaning/, vdrugoryad' (!) ustar. / (!), obsolete/ and so on). Moreover, the markings star. /old/ (bagryanitsa /royal purple/), dorev. and dorevol. /prerevolutionary/ (varnak /convict/, vernopoddannicheskyy /faithful/), which are not in the list of conventional abbreviations, are used.

It should be emphasized that the disparity in the design of the lexical entries attests to the inadequate thinking out of the system of the supply of the parts of speech in particular and the lexicographic elaboration of the dictionary in general.

In conclusion we consider it necessary to state briefly several views on the further improvement of the compilation of Russian-national dictionaries, which ensue from the analysis of the "Russko-kazakhskiy slovar'."

The main blunder of the compilers of the dictionary, in our opinion, consists in the fact that they attempted to accomplish the "modernization" of the old dictionary not by means of its comprehensive qualitative updating in conformity with the requirements of modern lexicology and lexicography, but by the mechanical inclusion in it of new words and meanings, which is unjustified from the standpoint of a

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standard dictionary, and by supplementing it with words of a low colloquial color and other functional stylistic characterizations.

The Russian-national dictionaries of the 1950's, including the "Russko-kazakhskiy slovar'" of those years, are a past stage of Soviet lexicography. Therefore, after the lapse of two decades a new standard lexicographic elaboration of the Russian-national dictionary should become the basis of the dictionary.

It is necessary to use creatively the principles incorporated in explanatory dictionaries of the Russian language of the selection of words, the supply of the parts of speech, the delimitation of the meanings of words, the selection and compilation of illustrative material, the placement in lexical entries of phraseological units, the grammatical characterization of words and others.

It should be taken into account that the nature of Russian inflection and the alternation of sounds, for example, are equally difficult for the mastery by bearers of both the native languages with the Russian language and languages of other systems. Therefore these problems, which are common to all of them, should also become the predominant ones in the new standard elaboration. In our opinion, it is important to realize in a bilingual dictionary not the language, but the speech school of grammatical characterization. It is not, in particular, whether a given verb is transitive or intransitive, but the explanation of its government by means of pronouns that is more important for the non-Russian readers.

All this is reflected completely enough in modern explanatory dictionaries of the Russian language.

The new standard elaboration will save dictionaries from the disparity in the selection and compilation of the illustrative material.

The standard elaboration will make it possible also to make distinct the breakdown of the phraseology and first of all to present its basic stock--the evocative-expressive units of the Russian language--in the necessary amount.

The solution of the problems of the further improvement of the above-examined and other important aspects of the compilation of Russian-national dictionaries is connected with the new lexicographic elaboration.

Thus, the problem of developing Russian-national dictionaries involves the realization for them of a uniform standard lexicographic elaboration.

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