



ANUARUL SOCIETĂȚII PRAHOVENE DE ANTROPOLOGIE GENERALĂ

YEARBOOK
OF PRAHOVA COUNTY
SOCIETY FOR GENERAL
ANTHROPOLOGY

nr. 6 • 2020



CENTRUL
JUDEȚEAN
DE CULTURĂ
PRAHOVA

ANUARUL SOCIETĂȚII PRAHOVENE
DE ANTROPOLOGIE GENERALĂ

**ANUARUL
SOCIETĂȚII PRAHOVENE
DE ANTROPOLOGIE
GENERALĂ**

**YEARBOOK
OF PRAHOVA COUNTY
SOCIETY FOR
GENERAL ANTHROPOLOGY**

Coordonator
Sebastian Ștefănuță

numărul 6

PLOIEȘTI • EDITURA MYTHOS • 2020

Editat de
Centrul Județean de Cultură Prahova,
cu sprijinul
Consiliului Județean Prahova

Issued by Prahova County Cultural Centre,
with the aid of
Prahova County Council, Romania



Ploiești, Str. Erou Călin Cătălin nr.1, cod poștal 100066

Tel., fax: 0244 545041

E-mail: centrulculturiiprahova@yahoo.com

Site: www.cjcph.ro

www.facebook.com/centruljudeteandeculturaprahova/

ISSN 2458-0848

ISSN-L 2458-0848

Coperte: Mihai Vasile
Tehnoredactare și redactor: Emilia Vasile

decembrie 2020, 300 exemplare

Cuprins / Content

Sebastian Ștefănuță

Cuvânt înainte / pag. 5

Sebastian Ștefănuță

Foreword / pag. 11

Gheorghiță Geană

The Mountain as Behavioural Matrix, Perceptonal Stimulus and Symbolic Sublimation / pag. 19

Ioana-Ruxandra Frunteletă

Studiul de caz: metodă de cercetare și interpretare etnologică / pag. 43

Marian Nuțu Cîrpaci

Rom/dom conotează „hoț” în India. Catedra de rromani a Universității București, incertitudini în legătură cu cei cinci sute de ani de sclavie a romilor / pag. 59

Marian Nuți Cîrpaci

Romii fierari. Un studiu de antropologie lingvistică / pag. 81

Stelu Șerban

Serendipitate și etnicitate între românofonii de pe malul bulgăresc al Dunării / pag. 87

Stelu Șerban

Serendipity and ethnicity between the Romanian speakers from the Bulgarian bank of the Danube / pag. 101

Marcel Mauss

Exprimarea obligatorie a sentimentelor (ritualuri orale funerare australiene) [traducere de Smaranda Jilăveanu] / pag. 109

Gheorghiu Geană

Friedrich Ratzel despre Stephan Ludwig Roth [cu o traducere din F. Ratzel, *Wandertages eines Naturforschers. Zweiter Theil. Schilderungen aus Siebenbürgen und den Alpen*, de Traian-Ioan Geană] / pag. 115

INCURSIUNI ANTROPO-BALCANICE: GRECII PONTICI / ANTHROPOLOGICAL-BALKAN GLIMPSE: PONTIC GREEKS / pag. 129

Leonard-Mihail Rădulescu

Ponticii, apogeu și decădere / pag. 131

Sebastian Ștefănuță

Metaphors of origin in contemporary Pontic Greek song / pag. 149

Spartakos M. Tanasidis

Two folk songs by the Greeks of Pontus, with references to geographical areas outside the historical presence of Pontic Hellenism. Analysis and interpretation / pag. 151

Sebastian Ștefănuță

Două jurnale în Pont / pag. 159

EVENIMENTE ȘI ACTIVITĂȚI / EVENTS AND ACTIVITIES / pag. 195

Nicolae Constantinescu

Podoabele Prahovei / pag. 197

Programul Colocviilor societății prahovene de antropologie generală, Cheia, 27–31 iulie 2020 / pag. 203

Desislava Pileva

Report about the Project “Going Bravely to the Village”. Migration to the Village – Socio-Cultural Adaptation, Practices and Challenges / pag. 215

Sebastian Ștefănuță

Chris Hann (ed.), *Max Planck Institute for Social Anthropology. Report 2017–2019. Department ‘Resilience and Transformation’ in Eurasia. Max Planck Fellow Group (Burkhard Schnepel) ‘Connectivity in Motion’, 2020, 156 (+ xiv) pag. / pag. 219*

Gheorghiță Geană

From Coimbra to Lisbon: EASA as a Diacronic Entity / pag. 235

... ȘI O MĂRTURISIRE... / ... AND A CONFESSION... / pag. 241

Mirela Petrică

Cum etnologia a devenit pasiunea mea / pag. 243

FILM ANTROPOLOGIC / ANTHROPOLOGICAL FILM

Anișoara Ștefănuță

Pontul. Rădăcinile identității mele [Pontus. The roots of my identity] / DVD atașat copertei a III-a [DVD attached to the third cover]

Gheorghită Geană

gheorghita_geana2003@yahoo.com

From Coimbra to Lisbon: EASA as a Diachronic Entity

...Therefore, the current biennial EASA conference (the 16th one) took place in Lisbon between 21 and 24 July, 2020. Certainly, it was an unforgettable event... But, by paraphrasing a sacred sentence, we, European anthropologists, can say: “In the beginning was Coimbra...”.

Let us recapitulate: in January 1989, as if in a presentiment of the huge wave of sociopolitical changes that occurred on the continent in the course of the year, a group of twenty-one professional anthropologists from thirteen European countries and one from the USA founded the European Association of Social Anthropologists (EASA). According to its Constitution, the *aims* of the Association were:

“(a) to form a European professional body of scholars in social anthropology, and
(b) to encourage the understanding and development of social anthropology through professional communication and co-operation.”¹

The *biennial conferences* were overtly considered as a way for achieving these aims²... And, probably having in view that the University of Coimbra was just on the point of reaching 700 years from its founding, the old Portuguese city was preferred for the hosting of the first EASA Conference. This was programmed, indeed, between 31 August and 3 September, 1990.

As the attribute “biennial” itself suggests, the conferences were continued every two years and, after Coimbra, they took place, successively, in Prague, Oslo, Barcelona, Frankfurt am Main, Krakow, Copenhagen, Vienna, Bristol, Ljubljana, Maynooth, Paris, Tallinn, Milan, Stockholm,

¹ ***, 1990, “Constitution. European Association of Social Anthropologists”, in: *EASA Newsletter*, 3, pp. 6–7 (quotation: p. 6).

² Other ways were the journal *Social Anthropology / Anthropologie Sociale*, the *Newsletter*, a special series of books, and a rich spectrum of thematic networks (among the latter: History of Anthropology Network – HOAN, Linguistic Anthropology – ELAN, Network of Urban Anthropology – UrbAn, Age and Generations Network – AGENET, Network of Applied Anthropology etc.).

Lisbon... As a participant in all of them (until now), my mind has become little by little a museum of recollections, one more precious than another. Overall, Coimbra and Lisbon remain prominent points of reference. I keep in my archive as a historical document the letter by which Professor Adam Kuper, the first EASA chairman, invited me to attend the meeting in Coimbra. And how could I forget the three-days-and-three-nights long train journey from one end of the continent to another?!...

Last summer, the long series of regular conferences was on the point of being interrupted under the threat of the coronavirus pandemic. EASA was confronted with an unprecedented state of things. Nevertheless, in spite of the unforeseeable difficulties, the Portuguese local committee along with the EASA executive committee decided to organize the conference online. Fortunately, unlike its way of action in other alienating circumstances, technics worked this time in the service of humanistic goals. The Shindig platform and the guidance from the NomadIT staff were very helpful. Before the conference, the statistics prefigured plenty of diverse activities in 12 laboratories, 183 panels, 3 plenaries, and 11 roundtables – in all, 1362 authors. The post-conference data showed 199 panels with 1790 delegates and about 1200 papers³. In any case, a simple comparison with what had happened in Coimbra thirty years ago is and is not relevant for the growth of interest in this generous discipline that is anthropology. On the one hand, the approximately 400 participants and 14 workshops and roundtables, which had impressed at the initial moment, proved later on to be a timid outset. It is of course true that, as it was said: “By virtue of its number of participants alone, the conference demonstrated the need for a forum uniting the anthropologists from the entire continent”⁴. On the other hand, general set theory lays down that, insofar as the number of elements within a class increases, the qualitative purity of the whole class is affected. So seems to be the case revealed by the EASA Conference of Lisbon. In the classical sense of the term, anthropology is a discipline based on fieldwork:

“the act of having done fieldwork is a *sine qua non* for admission to full professional standing and to the recognition by one’s peers of the validity of a claim to be an anthropologist.”⁵

While this condition is not contested, we are onlookers of moments when the connection between anthropology and field seems to become less important and the speculative rhetoric in the name

³ All these data are taken offer from the EASA2020 website.

⁴ Eriksen, Thomas Hylland, 1990, “Memoirs from Coimbra”, in: *EASA Newsletter*, 3, pp. 7–10 (quotation: p. 7).

⁵ Clammer, John, 1984, “Approaches to ethnographic research”, in: R. F. Ellen (ed.), *Ethnographic Research: A Guide to General Conduct*, London: Academic Press, pp. 63–85 (quotation: p. 63).

of anthropology gets more and more free rein.

However, more interesting than the amplitude of options for anthropology, or than the debated themes in the recent conference, or still than a detailed retrospective over the intermediary conferences between Coimbra and Lisbon, seems to be the challenge to the EASA itself as an organic entity. As I have just mentioned, with Lisbon, in full pandemic, thirty years have passed since the founding the tradition of these meetings. The strong impulse of continuity that moved the consciousness of both Portuguese organizers and EASA's leaders proved to be not only praiseworthy but equally operational. On a previous occasion I have demonstrated how an entity keeps its identity through time⁶. The starting point is the supposition of an initial structural entity which – by virtue of what will undergo – may be defined as a *transformational entity*. Gradually, during the inexorable course of time, some elements of the entity disappear or are substituted by new elements. In spite of these changes, it keeps its identity and defines itself as a dynamic bio-socio-spatio-temporal entity, capable of adapting itself to the most difficult challenges, assimilating new elements, and coping step by step with the new contexts on behalf of the resulted configuration. In the present case, we can see how *time conferred identity to EASA and, thus, contributed to defining it as a diachronic entity*; an opened one, obviously... And the initial moment of this entity was the Conference of Coimbra...

Let us reflect in a few words about the new – online – manner of organizing anthropological meetings. Even during the Lisbon event many comments appeared on EASA's website. Here is one of them which seems to me very adequate:

“Judith Beyer, 21 July: ‘It’s great that #EASA2020 is happening at all, but my fear is that with digitalization and «yes we can»-attitude comes normalization of a sanitized academic culture and the dominance of interface interaction over face-to-face dialogue.’”

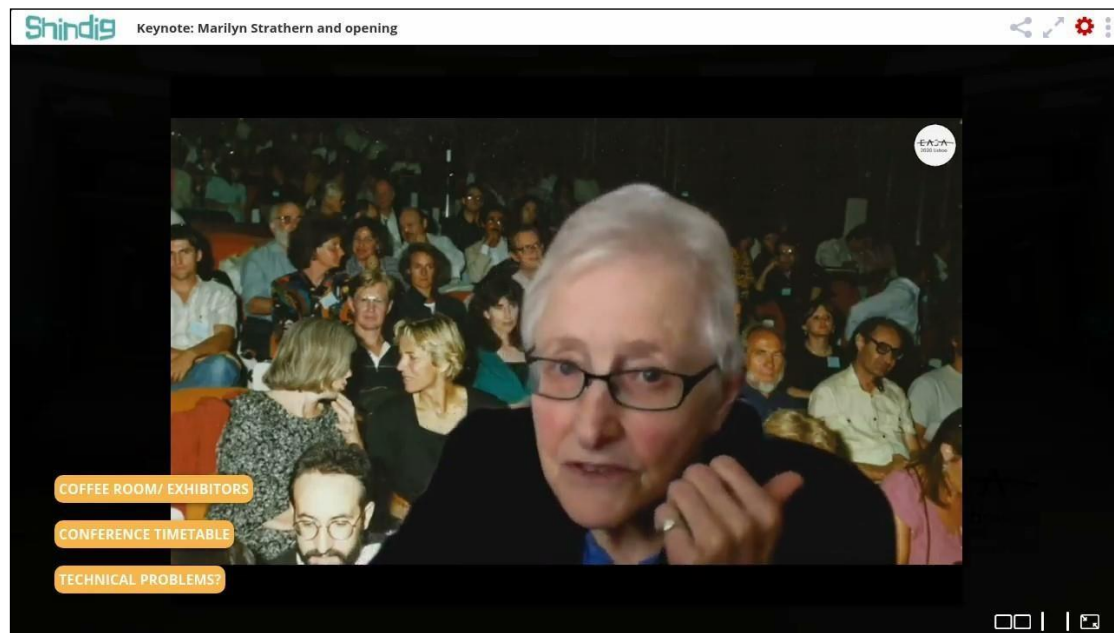
Also, shortly after the Lisbon event, the staff of the EASA distributed a long enough questionnaire on the advantages/ drawbacks of the two formats: “online conference” vs. “F2F [face-to-face] conference”. In my view, *online conferences may be taken into account as a crisis solution*. Otherwise, one should not forget that – in Thomas Kuhn's terms – *we, the anthropologists, make up a scientific community*. And what does it mean to be an authentic “community” rather than a succedaneum of it? – It means breathing the same air with your

⁶ Geană, Gheorghită, 2016, „Viața memoriei și construcția diacronică a identității” [Life of memory and the diachronic construction of identity], in: *Caietele de la Putna* [Notebooks of Putna], 9, IX, pp. 121–132.

professional peers, staying together at a cup of coffee, looking in his/her eyes, exchanging smiles, shaking hands, or embracing one another...

*

The enclosed photograph is a snapshot from the keynote lecture delivered by the distinguished Professor Marilyn Strathern in the opening of the Lisbon Conference. The backdrop image represents the assembly hall of the University of Coimbra during the inaugural session of the first EASA Conference that had taken place thirty years before. Then the role of keynote speaker was performed by Ernest Gellner. Later on, in the post-Coimbra conferences, this honour will be entrusted to outstanding scholars such as Luc de Heusch, Mary Douglas, Fredrik Barth, Eric Wolf, Zygmunt Bauman – to mention only a few of them, who now are looking at us from Paradise. Their figures succeed each other in our imagination with their plea for the cause of anthropology. Therefore, the photograph reiterates symbolically the idea of diachrony here presented.



(YouTube)

Lisbon, 21 July 2020, at 5 pm (UK / Portugal time),
the **16th EASA Conference** (online).

Keynote lecture:

“Terms of Engagement”,

by **Emeritus Professor Marilyn Strathern** (University of Cambridge).

Abstract (of the lecture):

Anthropology is nothing if it is not a particular way of describing the world. Yet what is most precious to it – the terms and concepts that mark it as a discipline – can also be the trickiest. When resurgent boundaries and exclusions twist truth-telling and faking in every possible way, anthropology might find a new urgency in thinking about the conceptual life it tries to express. How it engages has always depended on (the attention to) how terms are used, something shared with those who people its subject matter. Today critical attention has never been more important. An exploration into the colourings and resonances of diverse verbal usages, old and new, points to moments where language works both with us and against us. Indeed supports for xenophobia and the like may be embedded where least expected. Out of it all, the lecture imagines a future for anthropological exposition. There could be no better place to start than in EASA’s multilinguistic framework.

Note: Credit for the Coimbra conference (31/08/1990) image:

Photographer: **Marçalo** (from the archive of **Gheorghică Geană** – who is grateful to João de Pina-Cabral, Susana de Matos Viegas, and Rohan Jackson for their help in positing this photograph).

Assigning licence: Creative Commons (reutilization permitted).

