

MY TRIBUTE TO THE MEMORY OF RICHARD A. MORRIS
Compiled by fellow-scholar Paul J. Wigowsky

<https://sites.google.com/a/clark.edu/tatiana/richard-morris-1933-1915>
(copied from above website)

**Obituary for Richard Artells Morris
(08/01/1933 – 07/14/2015)**



Richard Artells Morris, Ret. Lt. Colonel of the U.S. Army and Professor of Cultural and Applied Anthropology, passed away in his Woodburn home on Tuesday, July 14, 2015 following a long battle with MDS (Myelodysplastic Syndrome).

He leaves behind his wife, Tamara Morris, stepdaughter Natalia Arno, stepson Michael Arno and a grandson, Vladimir Budaev, mother-in-law Anna Sakharova, nephews Christopher Morris and Steve Morris, cousin Robert Aegerter and many close friends.

Richard A. Morris was born on August 1, 1933 in Independence, Iowa to parents Robert Humphrey Morris, born on 12/23/1898 in South Dakota and Margaret Lucile Stanley, born on 09/02/1900 in Indiana. Richard was the youngest of three boys – Robert Stanley Morris and William Lloyd Morris - who preceded him in death. In their early years, they were referred to as 'Bob, Bill and Dick.' The brothers grew up in a military family and moved many times around the world.

Richard joined the Regular Army on July 4, 1955. He was sent to many places around the world and reached the rank of Lt. Colonel of the US Army. He served with distinction with overseas service in Korea (1958-59), Germany (1963-67), and Vietnam

(1969-70). For his service he was awarded with Joint Service Commendation Medal, Army Commendation Medal, National Defense Service Medal, Vietnam Service Medal, Republic of Vietnam Campaign Medal, Parachute Badge, and Bronze Star Medal.

From 1963-68 Morris worked as Specialist in Russian and Soviet Affairs for the U.S. Government. In 1965-67 he was Academic Director at the US Institute for Advanced Russian and East European Studies, in Garmish, Germany. In 1969 Morris served as Director, Land Reform Information Program and Community Development Program, Vietnam (for US State Department and USAID in coordination with the then Government of Vietnam).

In 1971 Morris worked as a Lecturer in Russian Studies at the University of Oklahoma's overseas program at Munich, Germany. He came to the University of Oregon in 1974 to complete a PhD on a second career, having retired as a US Military Officer. Discovering that Woodburn, a small town not overly far from the campus, served as the nominal center for a recently arrived community of Russian Old Believers, as well as smaller communities of Molokans and Russian Pentecostals, he began making visits to the area and became well acquainted with many Russians, culminating in a book, *Old Russian Ways: Cultural Variations among Three Russian Groups in Oregon* and a PhD. In total, Morris is an author or co-author of twelve books and over 60 articles published in seven countries.

A Russian language speaker, Morris integrated into the communities and eventually moved to Woodburn to continue research and observations. He began making presentations of the Russian communities around Oregon and at various academic conferences in the United States. When Soviet fishing ships began to make port calls for supplies at Astoria, Morris was invited by the Astoria Chamber of Commerce to translate and help local citizens host the Russian officers. This was augmented by Morris giving courses on the history of Russia at Astoria College for local residents.

Morris participated on a series of IREX grants to Russia with principal contact with the Institute of Ethnography of Russian Academy of Sciences in Moscow. He traveled throughout Russia making presentations on the Old Believers of Oregon and Alaska. In 1985 he began to convene a series of international conferences on issues of Russian traditional and contemporary culture, namely, Old Believers: Washington DC '85; Zagreb, Croatia '88; Novosibirsk, Russia '90; Warsaw, Poland '92; Tulcea, Romania '93, '96; Imatra, Finland '94; Perm, Russia '94, '96 '98; Moscow '95 '98.

He travelled frequently to Russia participating on field trips with Russian academic scholars, giving reports in Russia and in Oregon upon return.

In 1991, he received a Fulbright grant for nine months of continued research in Russia. At the completion of the grant, the Soviet Union ceased to be, and there began a

massive resettlement program, with many Russians forced to return from the former Soviet Republics to Russia proper. Morris was offered a position as the only Field Representative for the International Organization of Migration (IOM), Moscow Bureau, as the Bureau began to address the problem of resettlement for the many forced to return to Russia. He worked for the IOM until 1998 and at the same time continued his liaison with Russian scholars and occasionally participated in academic conferences until his departure to the U.S in 1998.

In 2002, Morris travelled frequently for four years to the countries of East Europe: the three Baltic counties, Poland, Romania and Ukraine. These countries also maintain villages of Old Believers with their distinct histories.

In 2005, Morris – as was his habit on many occasions over the years – invited a small group of Russian scholars to Woodburn to visit the American Old Believers. Amidst the small group was an erudite and attractive Doctor of Sciences, Tamara Yumsunova, with considerable experience with Old Believers in general and with Siberian Old Believers in particular. On her second trip to Oregon, they were married.

Until Richard's death, he and Tamara cooperated in research projects and publications. They were both affiliated with the University of Oregon, Eugene and worked closely together.

Richard had a big heart and helped a huge amount of people. It was his main mission in life – helping others. He had passion for Russia and Russian culture. He loved music, poetry and travels. And he had an outstanding sense of humor. He was a very positive, generous and supporting person. He was very happy in his marriage and was proud of his wife's achievements.

We will always miss him.

Services will be at the Willamette National Cemetery (11800 SE Mt. Scott Blvd, Portland, OR 97086) on July 31, 2015 at 9:30 am following the memorial lunch for immediate family and close friends.

<https://sites.google.com/a/lclark.edu/rsco/experts-activists>
(copied from above website)



Richard A. Morris (1933-2015) has been involved with Russian-speaking communities in Oregon since 1974, when he began his graduate studies at the University of Oregon. After completing his PhD thesis in anthropology, titled “Three Russian Groups in Oregon: A Comparison of Boundaries in a Pluralistic Environment” (1981), Dr. Morris continued his research into Old Believer communities in North America, especially in Oregon and Alaska. Over the course of his career, he has received six IREX grants, which allowed him to not only research but also present his studies at prestigious academic institutes and organizations in the United States and abroad. He has worked extensively with scholars of the Institute of Ethnography at the Russian Academy of Sciences (Moscow), as well as with researchers in Novosibirsk, where he traveled on a Fulbright grant.

In addition to multiple scholarly presentations at national and international conferences, Dr. Morris has published extensively about Old Believer communities in the United States, writing in both English and Russian. In 1991, he published a book, titled *Old Russian Ways: Cultural Variations among Three Russian Groups in Oregon* (AMS Press, New York). A resident of Woodburn, Oregon, Dr. Morris not only studies but also plays a very active role in the life of Oregon’s Old Believer community, where he is highly respected. Currently, Dr. Morris is a Courtesy Professor at the University of Oregon.



Paul J. Wigowsky, Yoshikazu Nakamuru, and Richard A. Morris (Scholars, writers on Russian Old Believers) -- 1989, Woodburn, OR

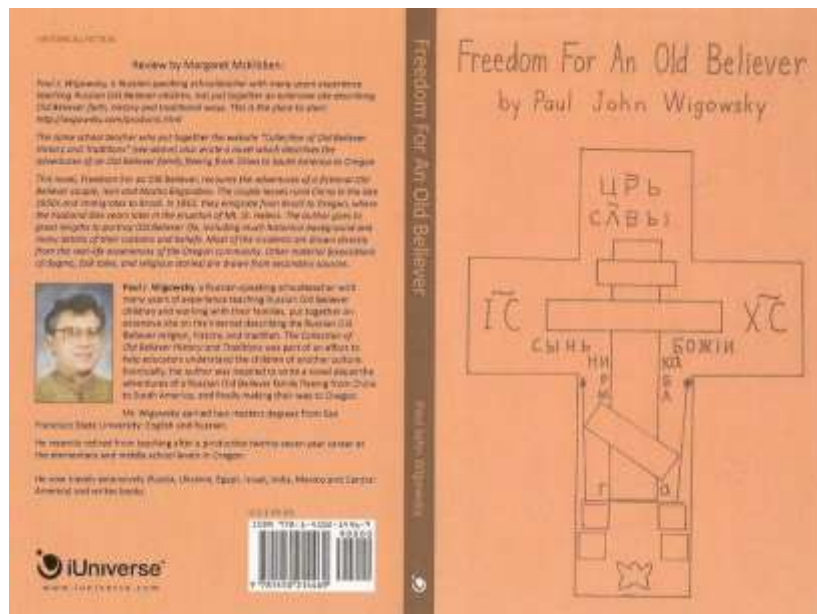
I met Richard A. Morris in 1976 when I moved to Oregon to teach at Ninety-One Elementary School. I was working with Russian Old Believer students, a topic which both of us had in common. We also participated together in the Marion County Russian Resource Committee, which included all the people (representatives: teachers, social workers, etc.) who worked with Russian Old Believers in the area.



At Paul J. Wigowsky's house with his wife (Elsa) and daughter (Susie).
Yoshikazu shared his book that he wrote (in Japanese). He allowed me to
reprint an excerpt of an article that he wrote:
OLD BELIEVERS IN SOUTHERN SAKHALIN UNDER JAPANESE RULE
<http://wigowsky.com/fob/nakamura.htm>



In 1981, I wrote a book about the Russian Old Believers, which Richard Morris and Yoshikazu Nakamura both read. We discussed our experiences with the Old Believers and what we had learned about them. While Richard wrote from the cultural anthropological viewpoint, and Yoshikazu wrote from a historical viewpoint (in Japanese), I wrote from a historical fiction point of view because I could not put actual names into a book that was about the people I had actually met and learned from.



<http://wigowsky.com/products.html> (book available online)

<http://wigowsky.com/fob/FOBbook.pdf> (free book)

Throughout the years, I kept in touch with Richard, and we sometimes visited the local Old Believer churches together, especially the ones in Bethlehem Village. Richard was very helpful in directing graduate students and others doing research on the Old Believers to the right people and resources.

In 2014, I helped Richard and Tamara become familiar with a Lewis & Clark professor named Tatiana Osipovich. <https://www.facebook.com/tatiana.osipovich> Tatiana was doing a super project with her students. I also helped her get acquainted with the local Russian Old Believer community in Bethlehem Village, Woodburn. I have a link to her project on my personal web page dedicated to the Old Believers: <http://wigowsky.com/products.html>



[Russian-speaking Communities in Oregon](#)

Professor Tatiana Osipovich (Lewis & Clark) has produced a most fantastic web page about stories from people involved in the Russian-Speaking Communities in Oregon. I was glad to be of help to Tatiana in introducing her to the Russian Old Believer community in Woodburn, and also introducing one of her students (Martin) to Pastor Ben Shevchenko of the Russian (Evangelical) Church in Hubbard. GREAT JOB!! Tatiana: "Thanks to my students Martin Dorciak, Maria Egorenko, Elise Loughran, Anna McClain, and Katherine Palomares, a new most interesting page has been added to my site 'Russian-speaking communities in Oregon!' This page is devoted to nine personal stories of immigration. Thanks to all participants of this wonderful summer project!"

Needless to say, Tamara, Richard's wife, also played a major role in the success of the project of the Russian-Speaking Communities in Oregon. She helped one of the students, Maria (Masha) Egorenko, do a research interview with one of the Old Believers (Makar A. Zenuhin).

<https://sites.google.com/a/lclark.edu/rsco/stories/makar-afanas-yevich-zenuhin>

Richard Morris and Tamara together contributed to the article on the Old Believers:

<https://sites.google.com/a/lclark.edu/rsco/immigrant-communities/old-believers>

Tamara, also, was featured on the "Experts and Leaders" web page (as was Richard):

<https://sites.google.com/a/lclark.edu/rsco/experts-activists>



Tamara B. Morris (Yumsunova) holds the Russian equivalent of a PhD degree in Linguistics. She is an expert on Old Believer dialects and the author of two monographs: *Lexical vocabulary of the Semeisky – Old Believers of the Transbaikal* (Novosibirsk, 1992), and *Language of the Semeisky – Old Believers of the Transbaikal* (Moscow, 2005). She also edited and co-authored *Dictionary of the Old Believers of the Transbaikal* (Novosibirsk, 1992), as well as multiple scholarly articles.

In 2006, Dr. Yumsunova left her position at the Institute of the Russian Language at the Russian Academy of Sciences in Moscow due to her marriage to Dr. Richard Morris and her relocation to his residence in Woodburn, Oregon. The couple have since become research collaborators in their studies of the Russian Old Believers of North America, producing a number of joint articles and presenting at scientific conferences in the United States, Canada and Russia. They also contributed to a book, titled *The Days in Romanovka* (2012), which features an extensive photographic history and commentaries on the lives of former residents of Romanovka, a Russian Old Believer village in Manchuria.

Dr. Yumsunova-Morris remains engaged in academic work through her current role as a Courtesy Professor at the University of Oregon. She continues to assemble a large collection of interview recordings of various Old Believers, including many from communities in Oregon and Alaska. Dr. Yumsunova-Morris can be contacted at tbmorris@uoregon.edu.

Also in 2014, I was invited to the home of Richard & Tamara Morris to do a video of Tamara's mother Anna's story. Tamara also shared an extra special story about a bear. I present the videos here for the public's viewing enjoyment and to see the beautiful ambiance in Richard & Tamara's home during the last years of his life.

In conclusion:

We will truly miss a great man who dedicated his life to the exploration of the Russian Old Believer culture.

Resources available online (related to Richard Morris):

- (1) <http://kitezh.onego.ru/vygoretsia/dom.html>
Ричард А. Моррис - доктор этнологии и профессор из США - в течение многих лет изучал жизнь староверов по всему свету
- (2) http://biblicalstudies.org.uk/pdf/rc1/18-4_356.pdf
The Problem of Preserving a Traditional Way of Life amongst the Old Believers of the USA and the USSR by Richard A. Morris
- (3) <https://journals.ku.edu/index.php/folklorica/article/viewFile/3705/3548>
ORAL AND TRADITIONAL CULTURE IN THE FORMER SOVIET UNION TODAY
THE OLD BELIEVERS: ORIGINS AND SURVIVAL
ARTICLES The Old Believers: The Survival of a Religious and Cultural Heritage
Richard A. Morris. Russian and East European Studies Center, University of Oregon, Eugene.
- (4) http://www.persee.fr/web/revues/home/prescript/article/cmr_0008-0160_1987_num_28_3_2124
Towards a further Understanding of the Old Believers by Anton Beliajeff and Richard A. Morris
Symposium:
Topic by Richard Morris: "Contemporary Old Believer Settlements in Western United States twentieth-century accommodation and preservation."

MORRIS, Richard A., Three Russian Groups in Oregon: A Comparison of Boundaries in a Pluralistic Environment. A Ph.D. Dissertation, 1981, University of Oregon, Department of Anthropology

MORRIS, Richard A., Old Russian Ways: Cultural Variations among Three Russian Groups in Oregon, AMS Press, Inc., NY, 1991

Old Russian Ways: Cultural Variations Among Three Russian Groups in Oregon (Immigrant Communities and Ethnic Minorities in the United States and Canada) by Richard A. Morris (Oct. 1992)

http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=MORRIS%2C+Richard+A.%2C+Old+Russian+Ways%3A+Cultural+Variation+s+among+Three+Russian+Groups+in+Oregon
[Old Russian Ways: Cultural Variations Among Three Russian Groups in Oregon \(Immigrant Communities and Ethnic Minorities...](#)

This book is about boundary maintenance among three ethnic Russian groups living in Oregon - the smaller Molokan and Russian Pentecostal groups and the much larger Old Believers. While the three groups interact for mutual benefit, they zealously guard the boundaries of religion, customs, dress, food restrictions, concepts of sacred and profane, language, patterns of authority and life crisis events. Comparative reference is also made to Russian cultural traditions as described in the literature on peasant Russia of the 18th and 19th centuries. While casting the three groups in perspective with each other, they are also shown against the larger host society in which they live.

<http://library.uoregon.edu/ec/oldbelievers/cultanthrosort.html>
<http://library.uoregon.edu/ec/oldbelievers/scholart.html#morris5>

Morris, Richard A. **"Contemporary Old Believer Settlements in Western United States: 20th Century Accommodation and Preservation."** in *Sprache, Literatur und Geschichte der Altgläubigen.*, edited by Baldur Panzer and Timo Haapenen, 133-148. Heidelberg : Carl Winter, 1988.

This 13-page paper is largely drawn from the author's doctoral dissertation (Morris: 1981). It describes the Oregon and Alaskan groups of Old Believers and their strategies for accommodating to the host society while preserving elements of Old Believer culture. Strategies include "natural" measures such as maintaining traditional language, association patterns and family structure. Other, "deliberate" or consciously adopted measures include settling in remote locations, attempts to establish purely Old Believer neighborhoods or villages, the selective adoption of technology, and limits on public schooling. Changes of the last several decades are rapid and unsettling, but as long as the Old Believers maintain strong community ties and discriminate as to the kinds of contact they accept with the outside world, "they will continue to maintain control over the direction of their lives."

Morris, Richard A. **"Icons Amidst Russian Old Believers of Oregon and Alaska."** in *Russian Copper Icons and Crosses from the Kunz Collection : Castings of Faith* (exhibit catalog) edited by Richard Eighme Ahlborn and Vera Beaver-Bricken. Smithsonian Studies in History and Technology; no. 51. Smithsonian Institution Press, 1991.

Morris examines the relationships between Old Believers and icons, presenting instances when icons have resolved a crisis, the personal connection felt towards one's marriage icon, the ritual state necessary to make or clean an icon, and the attitude of the Oregon/Alaska Old Believers towards the icons originating outside of their own community. He reports the Oregon Old Believers' comments on the icons included in the Smithsonian exhibit, for which this volume serves as the catalog.

Morris, Richard A. **"The Dispersion of Old Believers in Russia and Beyond."** in *"Silent as Waters We Live" Old Believers in Russia and Abroad: Cultural Encounter With the Finno-Ugrians*, edited by Juha Pentikainen, 103-125. Helsinki: Finnish literature society, 1999.

This 19-page article is a modified extract from the author's *Old Russian Ways* (AMS Press, New York: 1991) which was based on field work among the Oregon Old Believers conducted from 1978 to 1981. The present article summarizes the history of the schism and Old Belief in Russia, then traces more closely the movements of those Old Believer groups which ended up in western North America. Morris offers an expanded and updated discussion of the North American controversy over the Belaia Krinitsa priesthood, with attention to attendant social as well as theological ramifications. He also includes a number of 1990 photos of the Oregon settlement, plus a helpful bibliography and list of conferences devoted to the topic of Old Believers.

Morris, Richard A. **"Mir Molodykh Starobriadtsev v Origone."** in *Traditsionnaia Dukhovnaia i Material'naia Kul'tura Russkikh Starobriadcheskikh Posselenii v Stranakh Evropy, Azii i Amerika. Sbornik Nauchnykh Trudov*, edited by Nikolai Nikolaevich Pokrovskii and Richard A. Morris, 17-22. Novosibirsk: "Nauka", Sibirskoe Otdelenie, 1992.

The Oregon Old Believer community (established in the 1960s, primarily by chasoveniki from Turkey and China) is going through a stage of cultural change. The world of the young is shaped by two sets of behavioral standards; those of their parents and those of the host society. Expectations of discipline, obedience and self-expression vary widely between home and (American) school. Morris presents the views of different generations on how to combine these two sets of standards. While those within the priested group are more willing to distinguish between core values (which must be maintained) and nonessential traditions (which can be abandoned), those without priests are less willing to abandon any of their traditional ways. The Old Believer community in Erie, Pennsylvania, which after four generations in the United States now conducts services and conversations in English, may be a model for the Oregon group's future.

Morris, Richard A. **"Obschina Staroverov v Amerike kak Odnazh Modeli dlia Razvitiia Demokratii v Rossii."** in *Skupiska Starobrzedowcow w Europie, Azji i Ameryce : ich Miesce i Tradycje we Wspolczesnym Swiecie*, edited by Iryda Grek-Pabisowa, Irena Maryniakowa and Richard Morris, 23-31. Warsaw: Slawistyczny Ośrodek Wydawniczy : Polska Akademia Nauk, Instytut Slawistyki, 1994.

Post-Soviet Russia faces two major tasks: recovering traditional Russian ethical norms and social values from the pre-Soviet era; and establishing new, stable economic structures in the context of a global economy. Morris notes the problems attendant on transplanting foreign economic and political structures wholesale, and proposes the North American Old Believer communities as a model of how to live a distinctively Russian life within western technological, political and economic systems. North American Old Believers have successfully adapted to such western-style conditions as private enterprise, a pluralistic environment, separated church and state, and democratic institutions, yet continue to bring up their children within the ethical traditions of 17th century Russian culture.

Morris, Richard A. **"The Old Believers: the Survival of a Religious and Cultural Heritage."** *SEEFA Journal* VI, no.2 (Fall 2001): 5-10.

Morris addresses the basic question: why, in the face of persecution and internal division, does Old Believerism still exist in Russia? He lists several factors: 1) Old Belief could be practiced very discretely or in remote areas 2) research efforts of Soviet and Russian scholars which stimulated recollection and re-commitment to the old ways 3) regular scholarly conferences in the USSR and abroad 5) Old Believer communities outside Russia and 6) the lifting of restrictions on religious practice in Russia in the 1980s and 1990s.

Morris, Richard A. **"Po Starykovsky (The Old People's Way): End of Life Attitudes and Customs in Two Traditional Russian Communities."** in *Coping With the Final Tragedy: Cultural Variation in Dying and Grieving*, edited by David R. Counts and Dorothy A. Counts, 91-112. Amityville, New York: Baywood Publishing Company, 1991.

Morris compares burial and memorial practices of two Russian religious groups resident in Oregon: Molokans and priestless Old Believers. He provides many concrete details; preparation of the body, ritual foods, the schedule of memorial dinners, a reproduction of the printed prayer set into the hands of the Old Believer deceased and a sketch of the layout of graves in the Old Believer cemetery. He carefully describes variations in funeral practices for Old Believers who die while not in good standing with their community. For both groups, Morris pays special attention to the involvement of kinfolk and the wider community. He also notes characteristic attitudes towards death, the extent and degree of visible grieving, and the degree to which mourners are assured that the deceased has been accepted by God. He relates each group's characteristic practices to its particular history and beliefs.

Morris, Richard A. **"Polevaia Rabota po Izucheniiu Traditsionnoi Russkoi Kultury v SSHA I Rossii."** in *Traditsionnaia Narodnaia Kultura Naseleniia Urala : Materialy Mezhdunarodnoi Nauchno-prakticheskoi Konferentsii*, edited by S.A. Dimukhametova et al., 34-38. Perm: Permskii Obl. Kraevedcheskii Muzei, 1997.

Morris makes general observations on aspects of comparative ethnography which contrasts traditional Russian groups in Russia with Old Believers in the USA and Canada.

Morris, Richard A. **"The Problem of Preserving a Traditional Way of Life Amongst the Old Believers of the USA and the USSR."** *Religion in Communist Lands* 18, no.4 (Winter 1990): 356-362.

Drawing on field work carried out between 1978-1990 in Oregon, Alaska, Perm, Novosibirsk and Moscow, Morris contrasts the varying challenges facing Old Belief in the USSR and the USA. State-sponsored atheism in the USSR brought anti-religion campaigns, legal restrictions, social sanctions, economic reprisals and atheist indoctrination to bear on religious citizens. Old Believers responded by concealing or refraining from religious activity, by flight to remote regions, or by deferring active religious life until reaching retirement age.

Old Believers in the USA face affluence, consumerism, communications technology and American public schooling, none of which tend to reinforce traditional ways of life. Some US Old Believers have responded by flight to remote regions, others compartmentalize religion into a sphere separate from culture, and others have aligned with the Belo Krinitza hierarchy, giving their religious lives a more institutionalized form.

Morris, Richard A. **"Russian Orthodox Old Believers: Traits of a 17th Century Culture in the 21st Century."** in *Russia and the Asian-Pacific Region*, edited by Vladimir Maliavin, 22-47. Taipei, Taiwan : Tamkang University, 2004.

After presenting a brief history of the origins, migrations and theological divisions of Old Believers worldwide, Morris examines the ways in which Old Believers have adapted and accommodated to their changing circumstances. These adaptations and accommodations vary widely according to both the doctrinal views of the various Old Believer communities and the host cultures in which they find themselves - whether Central Europe, the Baltic countries, the Americas or Russia itself. The end of the Soviet era has led to greater contacts between Old Believers previously separated by geo-political tensions. These contacts have had a revitalizing effect on the religious life and traditional culture of all concerned.

Morris, Richard A. "**Sokhranie I Izmenie Etnichnosti v Polietnicheskoi Srede.**" in *Etnicheskie protsessy v SSSR i SSHA*. Edited by V.I. Kozlov. 163-183. Moskva : INION AN SSSR, 1986.

Morris presents a sketch of the settlement history of the mid-Willamette valley, starting with the French-Canadians in 1810 and proceeding through multiple ethnocultic groups (including Old Believers) to the present day. In examining factors tending towards preservation of ethnocultic identity, he stresses the importance of endogamy, co-location, language maintenance, contacts with the wider ethnocultic community, continued in-migration, and group numbers relative to neighboring communities. Economic factors are more complex: prosperity in a cash economy can lead to the abandonment of traditional crafts, along with their accompanying social rituals and dependency networks. Or prosperity can lead to a revitalization of ethnocultic identity, as exemplified by the re-emergence of Native American institutions and culture in recent years.

Morris, Richard A. and Morris, Tamara Baldonovna (Yumsunova). "**Russkie Starovery Severnoy Ameriki: Istorii i Sovremennost.**" *Starobriadchestvo : Istorii i Sovremennost', Mestnye Traditsii, Russkie i Zarubezhnye Sviazi: Materialy V Mezhdunarodnoy Nauchno-prakticheskoy Konferentsii 31 maia - 1 iunia 2007 g.* Redaktory N.A.Darbanova, I.Zh. Stepanova. Ulan-Ude: Izdatel'stvo Buriatskogo gosuniversiteta, 2007. p. 294-302.

This historical sketch of the Old Believer communities based in Oregon and Alaska does not aim for any great depth; nevertheless, it presents many more specifics than comparable accounts. The authors start with the circumstances forcing Old Believers from their homes in Siberia, China and Turkey and the story of their travels leading to North America. This is followed by a brief account of the search for an acceptable hierarchy and the resulting split between popovtsy and bezpopovtsy. The authors survey the language situation and note linguistic ties to several parts of Russia and to the Semeiskie Old Believers of Siberia. They report on their recording projects and their participation in the "Dni v Romanovke" project, and underline the rich opportunities for further research in linguistics, history and ethnography among North America Old Believers.

Morris, Richard A. and Morris, Tamara Baldonovna (Yumsunova). "**Svadebniy Obriad u Starobriadtsev Oregona.**" *Zhivaia Starina* no. 2(54), (2007): 15-18.

This outline of Oregon bezpopovtsy wedding customs and terminology is distilled from 8 weddings observed by the authors in 2006-2007. The Morrisses describe the mixing (through marriage) of the community's three founding sub-groups, and note that Harbintsy wedding practices have become the norm for all. Contemporary practices are contrasted with descriptions of former customs and terminology reported by Sintsyantsy informants (Turchane are mentioned only in passing).

The authors include the lengthy first person narrative of an elderly Sintsyanets describing his own wedding in years past, and a number of photos from Oregon weddings in 2006-2007. The photos reveal another trend not discussed in the article: mainstream American influence is clearly visible in the brides' white clothing, the decorative use of paper wedding ""bells"", and a large wall hanging sporting the names of the bride and groom."