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THE GREAT VICTORY IN THE MEMORY OF GENERATIONS

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Original Article

© *Ivan Boyko, Galina Ertmakova, and Natalia Tolstova*

CHILDREN FROM ORPHANAGES IN CHUVASHIA ON THE EVE AND DURING THE GREAT PATRIOTIC WAR

The fate of children during the war is one of the most difficult trials that all participants in armed confrontations have to go through. For the peoples of the USSR, it was fully manifested in the days of the Great Patriotic War of 1941–1945, during which the number of children who already were homeless or neglected increased significantly as a result of the call of the adult population to the army, the deaths of soldiers and officers, and the evacuation of millions of families to the rear areas of the country. Those areas launched activities to receive and to ensure the life and upbringing of minors. One of them was the expansion of existing and the creation of new educational institutions, orphanages in particular. The article examines how this work was done in the Chuvash Autonomous Soviet Socialist Republic, which did not have serious material and financial resources, while the main efforts of the authorities were aimed at providing comprehensive front-line needs. Archival documents show the almost extreme conditions in which the children in orphanages found themselves, especially in the first half of the wartime period. The shortage of warm clothes, shoes, interruptions in food supplies, firewood storing, insufficient equipment for educational and residential premises, diseases among children, many of whom were experiencing separation from their families for the first time, and other circumstances — all this had to be solved by the staff of educational institutions, employees of the local Ministry of Education, and heads of the party and Soviet organizations in cities and districts of Chuvashia. Joint efforts had made it possible to overcome the main difficulties, to save the lives of children, and to ensure their education and upbringing.

Keywords: *The Great Patriotic War, the Chuvash ASSR, orphanages, pupils, evacuation*

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Original article

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SOCIAL ORIENTATIONS OF SCHOOLING IN THE MULTICULTURAL SOCIETIES AS A FACTOR OF WELL-BEING

The article considers conceptual approaches and practices of schooling in the situation of cultural and linguistic diversity from the perspective of social anthropology. The models of multicultural and multilingual education of the young generation are analyzed mainly in the context of the Russian experience, the differences and consequences of the domestic state educational policy in different historical periods over the last hundred years are shown. The focus of the study is given to the identity of young people and the sociocultural aspect of school education as factors of positive worldview, personal and social well-being of a child. Since education can be an effective means of implementing the cultural and linguistic policies of the authorities, the question is raised as to the possibilities of using curricula to integrate society, consolidate different ethnic groups in the national context, and create an atmosphere of national harmony through education. In the author's opinion, the educational system has great potential as a mechanism for integrating young people into social life and, in particular, into the cultural and linguistic structure of society. This makes it necessary to consider education as a strategically important sphere of social life, as the main factor in the development of the nation's intellectual potential, its independence and international competitiveness. At the same time, not only strategic outcomes but also the well-being of students should be perceived as two goals of education.

Keywords: *intercultural dialogue, education policy, school education, identity, sustainable development, well-being*

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STUDENTS INTERACTION WITH EDUCATIONAL EVERYDAY ARTIFACTS AS AN ANTHROPOLOGICAL PRACTICE

Based on a study conducted in 2023/24, the article examines students' interactions with artifacts of everyday educational life from the perspective of anthropological practices. In the era of digital content and virtual communication, it is most interesting to monitor the processes of interaction between teachers, students, and parents with objects and things of school life. Children's interest in artifacts is not accidental. At school, in a museum, in a home collection, they encounter artifacts of the historical, heroic or everyday past that "speak" to them in the language of an era. The school is a concentration of student artifacts from diplomas and cups, awards and medals to an old ruler; a wall newspaper from the 1980s or an inscription on the wall in the schoolyard. The everyday educational artifact is a material or abstract entity either created earlier and of historical value or created by the participants of an educational process at a moment of activity or event in the educational environment, capable of giving a certain experience, emotion, the impression that makes tradition come alive. Artifacts are always defined by the participants of educational relations as important, valuable, interesting, emotional, socially significant. In the course of our work, we studied the anthropological practices of interaction between students, administrators, and teachers with artifacts of everyday educational life in schools occupying both old, historical buildings with museum spaces and legends, and new ones without notable history. In the course of our work, we have identified different ways of interaction with artifacts of everyday educational life: through interaction with historical architecture and interiors, objects of museum collections, artifacts of educational everyday life in the classroom, the creation of pseudo-artifacts and symbols to maintain their own importance in the educational environment. It was found that high school students are better at building anthropological boundaries when interacting with artifacts than elementary school and 5th-6th grade students. Deeper social experience, the development of self-presentation and self-determination help them shape their history through the things and objects of school life, enriching the boundaries of anthropological experience with their values, intentions, interests and expectations.

Keywords: *Artifact, anthropological approach, anthropological practice, educational environment, representation, history, educational everyday life*

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CHILDREN WITH MIGRATION BACKGROUND AT SCHOOL

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Original Article

© Elena Omelchenko, Anna Shevtsova, and Arina Burova

SOCIOCULTURAL ENVIRONMENT AS A RESOURCE FOR ADAPTATION OF STUDENTS WITH MIGRATION HISTORY

The article summarizes the results of the sociological project entitled ‘The Potential of the Sociocultural Environment and Interdepartmental Cooperation for Solving Educational Problems of Adaptation of Foreign Minors and Other Categories of Children with Migration History’. In 2024 the study involved 125 teachers from 14 regions of the Russian Federation, representing schools with a significant proportion of such students. The authors aim to identify the main factors of the internal environment of Russian educational organizations that contribute to increasing the level of adaptation of foreign minors and other categories of children with migration history; to study the degree and nature of interaction between schools (teachers, class teachers, administrators, social pedagogues) and families with migration history; to identify the degree of involvement of educational organizations in interaction with ethnic, cultural and religious associations in the Russian Federation.

Keywords: *socio-cultural environment, adaptation of children from families with migration history, adaptation by means of education, children of foreign citizens, integration of migrants, migration research*

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THE ROLE OF SOCIOCULTURAL ENVIRONMENT IN ADAPTATION OF STUDENTS FROM CENTRAL ASIA: CASE OF CHELYABINSK AND TOMSK REGIONS

The success of integration of children with migration history into educational organizations depends on how systematically the work on their linguistic, psychological and sociocultural adaptation is built. The use of sociocultural environment resources and the involvement of social partners play an important role in this work. While educational organizations in different regions of Russia face similar problems related to the increasing influx of migrants in recent years, and the algorithm of work within schools is approximately the same, the mechanisms for building a network with external partners in the socio-cultural environment of each region or city vary. The article examines the experience of the network of educational organizations and partners in Chelyabinsk and Tomsk regions, which can be considered as an integration model with a regional component. It demonstrates not only active use, but also shaping of the environment with a variety of social groups being involved. Thus, the socialization and integration of children with migration history shows quite a success. In general, the understanding of sociocultural environment as a set of conditions on which the existence and development of the individual and society depend is actualized.

Keywords: migration, integration, children with migration history, sociocultural environment, sociocultural adaptation, MPGU, Etnosfera

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THE RESOURCE OF THE SOCIO-CULTURAL ENVIRONMENT FOR THE ADAPTATION OF MIGRANT CHILDREN: SAINT PETERSBURG'S EXPERIENCE

The problem of socio-cultural and linguistic adaptation and integration of migrant families from neighboring countries into the Russian society has persisted for over a decade after the collapse of the Soviet Union. Although the intensity of migration flows to Russia has decreased in recent years, families with children who have already relocated to the country (mainly from the Central Asian republics) have resulted in a high concentration of migrants in certain regions, districts and educational institutions. This requires society and the state to take measures to harmoniously integrate these groups into the host community. To do so, it is necessary to study and scale up successful practices employed by educational organizations. The article examines the experience of Saint Petersburg in using the resources of the socio-cultural environment for the adaptation and integration of non-native children, using the example of the experience of School No. 443 in the Frunzensky district. Over the past 10–15 years, the school's teaching staff has accumulated extensive and successful experience in this field, actively using the museum complexes of Saint Petersburg and out-of-school learning sites within the district, while engaging social partners and parents in these endeavors. The annual test results of migrant children studying at the school demonstrate not only a progressive increase in the Russian language proficiency and overall academic performance, but also positive changes in the personality structure of children for whom other languages are their native tongue. These children have exhibited successful inclusion in the cultural space of the city and the country, a sense of belonging to the socio-cultural spaces of the city and Russian society as a whole. It seems highly advisable to extend the school's experience to educational organizations in Saint Petersburg and other major cities of the Russian Federation.

Keywords: *adaptation and integration, non-native children, adaptation practices acculturation, migrant children, host community*

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COMPLEX ISSUES OF INTERACTION WITH PARENTS — REPRESENTATIVES OF ETHNIC MINORITIES IN THE PRACTICE OF RUSSIAN SCHOOLS

School support and cooperation with parents are important for the adaptation of students from families with migration history. Parents who face difficulties in a new environment often can't help their children to adapt, so a school should become the main institution of assistance; therefore, it should apply a special approach and provide continuous psychological and pedagogical support. The experience of educational organizations from different regions shows that special volunteer groups can provide an effective solution to the difficulties caused by poor command of the Russian language among parents from non-Russian ethnic groups, their cultural and religious attitudes. Such volunteer groups are made up with school specialists, representatives of ethnic diasporas and other parents with migration history who have positive experience of adaptation. A school's active participation in such families' life may consist in helping adults to learn Russian and informally involving children in extracurricular activities — through theater, sports, intellectual and competitive activities. Continuous support provided to a family by school staff, that is, a class teacher, psychologist, social pedagogue, teacher of supplementary education, is essential. Involving parents in school life strengthens a child's self-confidence, promotes socialization and a partnership between a school and a family.

Keywords: parents — representatives of ethnic minorities, school, adaptation, migration, socialization

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TEACHERS' PROFESSIONAL COMPETENCE AS A RESOURCE FOR ADAPTING FOREIGN MINORS AND CHILDREN WITH A MIGRATION BACKGROUND

The article discusses the issue of professional competence of teachers working with children (students) with migration history, i.e. children with special educational needs. It is proposed to understand "children with migration history" as those children who have at least one parent born outside the Russian Federation. It is teachers who become the main helpers and "guides" in the complex process of linguistic and socio-cultural adaptation that such a child undergoes at school. The polyethnicity of the Russian state influences the content of education, which in many subjects of the Russian Federation has a significant ethnocultural component, especially in extracurricular activities and supplementary education. It also determines the daily practice of educators, who teach children of different ethnic and religious backgrounds. For successful interaction with them and especially with their parents and family members, it is important for a teacher to have intercultural competence and to master the technologies of adaptation and integration of foreign-ethnic students into class collectives. The authors suggest paying special attention to the professional development of pedagogical workers and specialists working with foreign minors in the educational environment, provided for in paragraph 12 of the Set of Measures for the Socialization and Psychological Adaptation of Foreign Minors, and adding specific methodic and didactic aspects to all such professional development programs.

Keywords: *quality of education, intercultural competence, adaptation of children from families with migration history, adaptation by means of education, integration of migrants, migration studies, ethno-confessional stereotypes*

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MIGRATION ATTITUDES AMONG THE POPULATION OF KRASNODAR (MATERIALS OF THE ETHNOSOCIOLOGICAL RESEARCH)

The article examines the attitudes to migration among Krasnodar residents and presents the results of an ethnosociological survey conducted by the author in 2023. It focused on the reasons why Russians from other regions choose to move to Krasnodar; how they adapt to the life in the new place and why, in the opinion of the locals, Krasnodar is so attractive as a place for permanent residence. The author also considers the migration attitudes of “native” Krasnodar residents — whether they would like to move and where. The answers to the questions about where the informants would like their children to be educated or what regions they consider to be the best for employment revealed the differences between how newcomers see Krasnodar and the region and how Krasnodar residents see other regions — while the former preferred southern regions, the latter wanted to stay or move to larger urban centers. The statistical data on the population dynamics of the studied region show a positive net migration rate from many other subjects of the Russian Federation, which leads to the growth in the Krasnodar Territory population. The study showed that the majority of new residents of Krasnodar from other regions of Russia, having settled in the city of Krasnodar, do not want to change their new place of residence.

Keywords: migration, demography, Russia, Krasnodar, Krasnodar Region

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ADAPTATION OF FOREIGN STUDENTS: THE CASE OF TURKMENS IN THE SOCHI BRANCH OF PATRICE LUMUMBA PEOPLES' FRIENDSHIP UNIVERSITY OF RUSSIA

This study presents the results of a questionnaire survey conducted in 2023–2024 at the Sochi Institute (branch) of the Patrice Lumumba Peoples' Friendship University, which examines intercultural communication and adaptation processes among Turkmen students in a new sociocultural environment. The research addresses a growing demographic trend: the increasing enrollment of students from Central Asian states of the former USSR in Russian universities, who often face linguistic, ethno-psychological, and sociocultural challenges during integration. By analyzing regional institutional practices, this work identifies strategies to support foreign students and proposes recommendations for higher education institutions. The methodology combines general scientific approach with anthropological methods (questionnaires, interviews, case studies). Data processing included statistical analysis and visualization of results through charts and case study narratives. The 2023 survey highlighted the rapid adaptation of Turkmen students to the Russian-language academic environment and urban life in Sochi. Successful integration was attributed to such institutional practices as: a) ethnically diverse student groups and the promotion of cross-cultural interaction within academic cohorts; b) extracurricular activities that involve Turkmen students in sports competitions, cultural festivals, and educational events; c) peer mentoring programs and structured support systems that pair newcomers with senior students; d) language immersion initiatives — Russian language workshops integrated with local cultural activities. The research underscores the role of intentional institutional frameworks in mitigating adaptation barriers. These findings contribute to the broader discourse on international student mobility and intercultural pedagogy in post-Soviet educational contexts.

Keywords: foreign students, Turkmen, university, sociocultural adaptation, intercultural communication, questionnaire survey, interviewing

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LINGUISTIC PRACTICES AND SOCIO-CULTURAL ORIENTATIONS OF YOUNG MIGRANTS IN THE CITIES OF TATARSTAN (MATERIALS OF THE ETHNOSOCIOLOGICAL STUDY)

The processes of socio-cultural adaptation of young migrants in the regions of the Russian Federation is a topic of crucial importance in contemporary social studies. The article is based on the materials of an ethnosociological study conducted in Tatarstan in 2024 among young members of migrant communities living in the cities of the republic. The purpose of the article is to analyze linguistic practices and socio-cultural attitudes of young migrants in the cities of the Republic of Tatarstan. The authors reviewed the current linguistic and cultural practices of the respondents; studied attitudes towards interaction with representatives of the host population, government authorities and other official institutions. The factors affecting the socio-cultural and linguistic adaptation of newcomers are analyzed. It is concluded that the psychological discomfort experienced in some cases is situational in nature and is associated with specific everyday situations and bureaucratic difficulties that do not have long-term consequences. The analysis further showed that young respondents are motivated to pursue higher education in the Republic, and young people who have arrived are attracted by the opportunity to choose future educational, work and family trajectories independently. The findings of the article can be of interest to sociologists, psychologists, social and cultural anthropologists, political scientists, and representatives of bodies and structures in charge of migration and youth policy issues.

Keywords: youth, migration, ethnicity, linguistic practices, socio-cultural orientations, ethnic negativism

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THE ANTHROPOLOGY OF A DIGITAL HUMAN

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Original Article

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THE ANTHROPOLOGY OF A DIGITAL HUMAN: RESEARCH METHODOLOGY

The concept of the “digital human” is increasingly becoming the subject of research in various social sciences and humanities. At the worldview level, philosophical, theological and other related disciplines are trying to develop a definition of this phenomenon within universal categories and laws. This approach gives an idea of the origin of man in the digital age, the forms of his being, possible transformations of the human essence in the future, etc. General scientific and specific scientific levels, represented by sociology, psychology, pedagogy, anthropology, etc. and their sub-disciplines are developing a methodology for studying the “digital human” from a scientific point of view. As a result, new knowledge about a new human phenomenon is being produced, but it is divided into sectors: the philosophy of the digital human, the anthropology of the digital human, the sociology of the digital human, etc. Researchers of human digital transformation face the problem of choosing a research methodology and a categorical apparatus, since in the current context of interdisciplinary, interlevel, and intersectoral connections of the scientific knowledge, it is becoming increasingly difficult to navigate the subjects and fields of research. In the emerging paradigm of human research, which integrates diverse scientific knowledge, there is a lack of a strictly theoretical level at which the research methodology, categorical apparatus, laws and principles of the emergence, existence and development of the “digital human” should be developed. In this work, the author attempts to designate such a theoretical framework within anthropology.

Keywords: digital culture, digital man, digital socialization, anthroponomy, digital anthropology

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CHUVASH ETHNOBLOGGING: REPRESENTING ETHNICITY IN CYBERSPACE

One of the ways in which ethnicity manifests itself on the Internet is ethnoblogging, which has been actively developing in recent years among the peoples of the Ural-Volga region, including the Chuvash. The article analyzes the Chuvash segment of ethnoblogging, namely the content of Chuvash blogs on various web platforms (YouTube, RuTube, Zen, in social networks — VKontakte, Odnoklassniki, Telegram, etc.). The author identifies the ethnically marked information, individual attitudes, motivations for Chuvash bloggers, analyzes their personal characteristics and the feedback they receive. The main goal of the study is to determine the role of ethnoblogging in the ethnicity representation within the Chuvash in cyberspace. The article is based on the analysis of available content on the Internet, and on offline interviews with leading Chuvash bloggers and experts in the field. The study showed that the Chuvash blogosphere covers all popular web platforms, but preference is given to websites with young audience, which is the main target of the blogs. The Chuvash bloggers are mainly motivated by the desire to popularize the most striking examples of ethnocultural heritage and stimulate the usage of the Chuvash language; some of them also have commercial interests. The ethnocultural content covers the entire spectrum of traditional Chuvash life as interpreted by the bloggers, which contributes to the construction of a new image of Chuvash ethnicity. The content is presented in three forms — video, photographs, and texts. The Chuvash language is one of the main tools of the bloggers' self-presentation. Blogs are a platform for discussing issues of history and culture of the people, which together form the current space of ethnicity of the Chuvash audience on the Internet. The bloggers' creative activity influences the audience that recognizes their authority as leaders of public opinion.

Keywords: *blog, blogger, Internet, cyberspace, content, social networks, Chuvash, ethnoblogger, ethnoblogging*

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TATAR VIRTUAL COMMUNITIES: IDENTITY REPRESENTATION, FUNCTIONS AND CONFLICT RISKS

This article is devoted to the study of Tatar virtual communities in the cyberspace. The primary objective of the study was to evaluate their role in the contemporary ethno-cultural processes among the Tatars. We examined the history and functions of Tatar online communities and the demand for them. We also studied how ethnicity is manifested in cyberspace using the methods of online observation and discourse analysis. The study demonstrated that virtual communities play an important role in the current ethnocultural processes among the Tatars. They create a sense of social cohesion and cultural integration, unite dispersed communities, actualize the cognitive component of ethnic identity, serve as an archive of collective memory, a platform for the use and study of the national language, and a place for political discussions and manifestations of ethnic solidarity. Discourse analysis of the content created by virtual communities allowed us to identify important components of the Tatar ethnic identity and ethno-cultural symbols broadcast by the group in the virtual space. The study of cyber-ethnicity opens new opportunities in the study of ethnic processes among different peoples.

Keywords: cyberethnicity, virtual communities, Internet communities, online communities, online communities, Tatars

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OPENNESS AND CLOSEDNESS: ETHNIC STRATEGIES OF INDIGENOUS MINORITIES IN VIRTUALITY VS REALITY

In this paper, the author touches on the topic of openness and closedness in reality and virtuality and tries to answer the question of how much the strategies of openness and closedness of a particular community are related to their virtual and real interaction environment. Are the positions of openness or closedness shaped as a voluntary choice of an ethnic group? Is virtuality today serving as a tool for establishing one's position among others or an internal resource for maintaining ethnic identity? As we can conclude from the reviewed cases of several ethnic communities, these days there is a strong interconnectedness between the physical and virtual environments whenever we speak of these groups' self- and cultural manifestation. The desire to be recognized motivates Besermians to choose an open type of positioning; on the contrary, due to the ambiguity of external circumstances, Tubalars prefer communication solely within their community. The Soyots case proves that territorial remoteness is a key factor of their closedness in the digital environment. The preferred type can change depending on different kinds of circumstances: as the experience of Nagaybaks shows, under unfavorable factors they demonstrate increased network activity and openness while it decreases into closedness under relative ethnic tranquility. In a broader sense, the presented models demonstrate the current mobility of ethnic culture and its readiness for subsequent adaptations. Virtuality becomes inscribed into reality and it readily influences the contexts of cultures, interactions, and strategies of ethnic groups.

Keywords: *openness, closedness, virtuality, ethnicity, identity, indigenous peoples, Besermians, Tubalars, Nagaybaks, Soyots*

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THE INFLUENCE OF CHINESE MYTHICAL CREATURES ON CONTEMPORARY POP CULTURE: A STUDY OF DRAGON IMAGERY IN VIDEO GAMES

The article deals with the influence of Chinese mythical dragons on modern pop culture on the example of video games, and analyses the transformation of the Chinese dragon image in the cultural context. Special attention is paid to the adaptation of this symbol, including possible changes in its symbolism and meaning under the influence of mass culture. The author explores the historical and cultural significance of the dragon image in Chinese mythology, its symbolism and evolution in the Chinese cultural context, and analyses how Chinese mythical dragons are represented in modern video games created in China and identifies key features of their image. The study covers the visual and semantic perception of the dragon and its role in the plots and mechanics of the popular video game Black Myth: Wukong. The analysis of the representation of Chinese mythical dragons in modern video games created in China allowed us to identify the cultural transformations that this ancient symbol undergoes in the context of modern pop culture. In video games, the dragon not only retains its traditional features, but also receives new interpretations that reflect contemporary trends and cultural characteristics. The article highlights the ways in which the Chinese mythological dragon has become a significant cultural element that promotes intercultural exchange and dialogue between East and West.

Keywords: dragon, Black Myth: Wukong video game, Journey to the West novel, mythological image, Sun Wukong

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FOLK KNOWLEDGE AND SUBSISTENCE SYSTEMS

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Original Article

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“THE END OF PERMAFROST?”: THE IMPACT OF PERMAFROST DEGRADATION ON LOCAL LIFE SUPPORT SYSTEMS OF RURAL SETTLEMENTS IN SOUTHWESTERN YAKUTIA (THE CASE OF THE YUNKYUR VILLAGE)

The article discusses the consequences of the intensifying processes of underground ice (thermokarst) thawing for the population of the Yunkyr village (Olekminsky district of Yakutia). The study is based mainly on the materials obtained by the author during the annual field researches in this locality, carried out in 2019–2023. It was found that the development of thermokarst in recent decades on the territory and in the vicinity of the Yunkyr village has a significant negative impact on the life of the local population. The degradation of permafrost results in the deformation of buildings, so the local population is forced to regularly repair some of the damaged structures or rebuild them in a new location. This naturally has a negative impact on the financial situation of the people, influencing, among other things, their life strategies. Significant costs, including reputational ones, also fall on local authorities. The degradation of permafrost, superimposed on the general decline of agriculture in the post-Soviet period, limits the possibilities of engaging in traditional economic activities, although this settlement has one of the richest agricultural traditions in Yakutia. While independently searching for answers to emerging natural challenges, the local population develops original adaptation solutions that transform the material environment familiar to the local community.

Keywords: Yakutia, cryoanthropology, local rural communities, permafrost, thermokarst, climate change

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TRADITIONAL CALENDAR AND ASTRONOMICAL KNOWLEDGE OF THE KHINGOU VALLEY INHABITANTS (TAJIKISTAN)

The article presents the results of an ethnographic study of the traditional calendar and astronomical knowledge conducted in 2023 among the inhabitants of the Khingou River valley (Sangvor district, Republic of Tajikistan). 56 informants from 21 villages, which cover the entire currently populated part of the valley, were interviewed. The paper describes the local traditions of determining important dates of the agricultural calendar based on observations of the Sun and stars. Special attention is paid to holidays related to the agricultural cycle, such as Nowruz, Juft Baroron and the beginning of winter “chilla”. At the same time, such traditional agricultural holidays as “Herman kurbon” (wheat harvest) and “Mehrgon” (completion of harvest) have lost their former influence and live more in the memory of the older generation, which is due to the strong influence of Islam. Sirius, the Pleiades and the three stars of the Orion’s belt are widely known in the Khingou Valley, with the latter asterism being used to determine the onset of Nowruz. In addition, a previously unknown constellation “Hen and Chickens” has been discovered in this region, which is associated with Aldebaran and the Hyades star cluster. The study revealed that certain fragments of traditional astronomical knowledge in the Khingou Valley have been preserved, and they are closely related to the agricultural way of life despite significant cultural and social changes.

Keywords: *ethnography of Tajiks, folk astronomy, star visibility, time counting, agricultural holidays*

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MORDOVIAN WATER VEHICLES FROM THE ETHNOLOGICAL PERSPECTIVE

Rivers and lakes have always played an important role in the life of the Mordovian population living in the western and eastern regions of Mordovia and neighboring territories. The abundance of water (1,525 rivers and about 500 lakes) contributed to the spread of water transportation. Various types of boats were used in the traditional economy: boats, vessels, rafts and ferries. Boats were made of sawn planks or carved from tree trunks, they could be flat-bottomed or rounded-bottomed, narrow and long (up to 20-30 meters) or, on the contrary, short and wide. The boats could be moved by oars, sails, or poles that were used to push them. Vessels were more complex in construction, often specialized according to their purpose. There were fishing, cargo and passenger vessels (the latter could be either personal or public), but often a vessel would carry people and cargo at the same time. Large ships were moved by horses or burlaks (boat pullers) who walked along the riverbank and pulled the ship by ropes attached to it. From 1817 some vessels were moved by steam. Ferries and rafts were used to cross the river and to raft timber. The terminology, toponymy and native language reflect many facts that testify to the importance of water elements and water vehicles in the life of the Mordvians. Water vehicles are mentioned in incantations and proverbs. Sources (archives, memorial books, field data, etc.) and scientific literature allow us to say that for the Mordva and all the peoples of the Volga region water vehicles are an important part of the subsistence system.

Keywords: water vehicles, types, tradition, Mordovians, shipping, boat pulling, folk knowledge, toponymy

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SOCIAL AND ECONOMIC LIFE OF NON-MUSLIM COMMUNITIES IN AFGHANISTAN IN THE 19TH CENTURY

In the early 19th century, Afghanistan's population was predominantly composed of Sunni Muslims and various ethno-religious groups practising Shia Islam, including the local Hazara community and the Jamshida and Kyzylbash tribes, who were relocated to the region by different rulers. Additionally, there were adherents of pre-Islamic beliefs — indigenous peoples who maintained ancient religious practices and traditions but were forcibly converted to Islam by Afghan authorities in the late 19th century. Other small non-Muslim groups that migrated to these lands throughout history included Armenians, Jews, and Hindus, with the latter term often referring to all non-Muslim inhabitants from India. Despite their relatively small numbers, these communities played a significant role in developing Afghanistan's domestic and international trade. However, the social, political and economic conditions of Afghan Armenians, Jews, and Hindus during the 19th century have not received sufficient attention in Russian scientific literature. This paper aims to ascertain the main reasons for their migration to Afghan cities, to trace the historical shifts in their population numbers, to identify the factors that influenced these changes, to determine their role in the socio-political and commercial landscape of Afghanistan during this period, and to examine the attitudes of the Afghan government and society towards these groups during the 19th century.

Keywords: Afghanistan, Armenians, Jews, Hindus, society, church, synagogue, trade

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HISTORICAL SOURCES AND FOLK TRADITIONS

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Original Article

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PRINCESS OF ZANZIBAR AND ANTHROPOLOGY OF KINSHIP AND GENDER

The article focuses on the analysis and publication history of “Memoirs of an Arabian Princess” by Emily Ruete, born Salme bint Said Al-BuSaid (1844–1924), the daughter of the Sultan-Imam of Oman and Zanzibar, Sayyid Said. Published in Germany in 1886, the work was the first autobiographical research ever written by an Arab Muslim woman. Besides ethnographically valuable insights and discourse on social structures and the position of women in Arab-Muslim societies, traditional Arab-Swahili family, kinship system and inheritance rules in Zanzibar, the author suggested and criticized the concept of Western bias in the perception and interpretation of the East, which later was labeled “orientalism.” The book provided a typical description of the culture and kinship systems ‘from the native’s point of view’, which led to some critical attitude to the author of the book and her literary contribution in the post-colonial period.

Keywords: Salme bint Said Al-BuSaid, Emily Ruete, Zanzibar, anthropology of kinship, gender studies

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THE WORLD OF THE DEAD AND NATURAL DISASTERS IN THE BOOKS OF PRE-MONGOL RUS

The article reconstructs Old Russian Christian ideas about the ability of the dead to influence (stop, or, on the contrary, provoke) large-scale natural phenomena and the world of the living in particular. The author describes the social environment in which such ideas were formed, which influenced all the original literature of the 12th–13th centuries. In the paradigm of that time, the mechanisms of miraculous influence on the world were subject not so much to the living / dead dichotomy as to ideas about the closeness of man to God. A deceased righteous man, regardless of official canonization, kept his significance after death and was able to influence the world with his prayers. At the same time, the influence of the unholy dead on the world of the living always appears in the Old Russian sources as a criticism of the unbelievers, who consider the activity of the dead to be the deception of demons. The tendency to explain the non-anthropomorphic phenomena by the activity of the dead also depended on the understanding of the capacities of good and evil. Medieval preachers struggled with the idea that demons could affect crop yields, as it was incompatible with the Christian worldview. In Old Russian sources, demons often caused harm associated with physical effects on a particular person (diseases, ulcers, wounds, etc.). The chronicle of 1092 about the attack of demons on Polotsk should be considered as a development of these trends, and this attack is associated by modern researchers with a natural disaster (epidemic).

Keywords: dead man, Old Rus, nature, saints, demons, knyaz

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THE SYMBOLISM OF THE SCYTHIAN PECTORAL FROM THE THICK GRAVE KURGAN IN TERMS OF THE ORPHIC DIONYSIAN RELIGION

The article analyzes the semantics of the images and compositions of the three tiers of the Scythian pectoral from the Thick Grave kurgan, a site which dates back to the 4th century BC. This is the first time the Scythian pectoral is considered as a cult object in terms of the Dionysian Orphic religion. The semantics of the images in the integrity of the composition of the three tiers confirms the connection of the Scythians with the religious cult on the island Delos reported by Herodotus. It is also in line with the results obtained by earlier studies about the wide spread of the religious and philosophical doctrine of Orphism in the Northern Black Sea region in the 5th–4th centuries BC, about the popularity of the cult of Dionysus Eleutherius in the northern Black Sea city-states and the widespread holding of Dionysian festivals here, in particular the Anthesteria. The pectoral from the Thick Grave kurgan is unanimously considered a monument of Scythian art, therefore it can be seen as a clear confirmation that the Hellenized Scythian nobility understood the essence of the religion of Dionysus and widely accepted it. Within the framework of the cult of ancestors, the cult of heroes and the cult of leaders that existed among the Scythians, the semantics of images and the integral composition of the three tiers is interpreted in terms of a trietheric cult. The pectoral discovered in the dromos of the Thick Grave kurgan was probably an offering to a buried ancestor or leader as a sign of his apotheosis and glorification by his descendants on the second day of Anthesteria (the festival of souls)— on the Day of Choes.

Keywords: Anthesteria, Dionysos Zagreos, Dionysos Eleuthereos, Dionysos Melanagais, Dionysos Mitreforos, orphism, Scythians of the North Pontic Area, trieteric cult

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PHYSICAL ANTHROPOLOGY

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Original Article

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THE STUDY OF CRANIOFACIAL CORRESPONDENCE OF THE EYE REGION STRUCTURES ON ANATOMICAL MATERIAL. METHODOLOGICAL ASPECTS

The unique characteristics of the human facial eye area are determined by the specific relationships between the bone orbit morphology and surrounding soft tissues, creating the distinctiveness of each individual face. Understanding of the relationship between the eyelids structure and the position of the eyeball ensures accurate reconstruction of a face based on the cranial characteristics. The paper presents a protocol for studying craniofacial relationships on anatomical material. It includes dissection, photo-recording and measurements on anatomical specimens and their images. The position of the pupil center in relation to the bone orbit was determined on full-face and profile specimens. The attachment sites of the canthal ligaments and their position in relation to the inner and outer corners of the eye were recorded. Detailed measurements of the bone and soft tissue structures of the eye region were taken. The author also proposes a method for determining the area of the opening of the palpebral fissure relative to the area of the orbital base. The ratio of the palpebral fissure area to the area of the orbital base was about 50%. In our case the pupil center was positioned superiorly towards the upper edge of the orbit. The results were compared with similar studies on different material.

Keywords: anthropological reconstruction of the appearance, morphology of the ocular region, orbit, anatomical specimen

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A COMPREHENSIVE OSTEOLOGICAL STUDY OF THE BURIALS OF MEDIEVAL KURSK POSAD (11TH–13TH CENTURIES)

The paper presents an osteological study of the Posad necropolis of the ancient Russian city of Kursk of the 11th — 13th centuries. A total of 31 human skeletons were found, 20 of which belonged to adult individuals. The males and females of the group are characterized by an average and above average value of the intermembrane index, with slightly elongated upper limbs more common. Most males and females have an average or near average ratio of arm and leg segment lengths. The females are characterized by narrow shoulders and average pelvic width. The lifetime body length of men ranged from 155.9 cm to 174.7 cm, that is, men's height ranged from small to large. The lifetime height of females ranged from 151.4 cm to 164.9 cm, that is, the height of women varied from below average to large. The bones of the arms and legs in the male sample are characterized by an average and high degree of massiveness. In the female sample, the clavicles and ulna bones are different in terms of massiveness — the humeri are either medium massive or gracile, while the radii are medium massive, highly massive or ultramassive. The leg bones are of medium to high massiveness. Both male and female samples are characterized by strong sagittal flattening and notable development of the interosseous edge of the radii, weak sagittal flattening of the ulnae, and strong transverse flattening of the tibiae. In most males and females, the ulnae in the upper part of the diaphysis are moderately wide or eulenic. In most males, the diaphysis of the femoral bones is narrow in the middle, some have a poorly or moderately developed bone pilaster. The femoral bones of females are characterized by both an expanded and narrowed diaphysis in the middle part of the shaft. The posterior bone pilaster is poorly developed in all females. More than 50% of men have a flattened and strongly flattened diaphysis of the femoral bones in the upper part. In most females, the diaphysis of the femoral bones is very flattened and hyperplatimetric. Both males and females are characterized by mesoknemic, or moderately dilated in the upper part, tibia.

Keywords: *osteometry, indices of proportions, indices of massiveness (strength), platolony, pilastry, platymery, platynemy, reconstructed lifetime body length*

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