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CURRENT TRENDS AND PROSPECTS FOR THE SOCIOLOGY OF RELIGIOUS CONVERSION

The review article is devoted to the theoretical and methodological study of the religious conversion in contemporary sociology. The focus is on the integrative conceptual models of religious change, formed at the end of the 20th and beginning of the 21st century, which try to solve the issue of structure and agency through the examination of the process of religious conversion. The paper provides a critical analytical evaluation and comparative analysis of the concept of symbolic transformation by M. Wohlrab-Sahr, the theory of rational choice of religion by R. Stark and R. Finke, the structural-substantial model of conversion by I. Jindra, the concept of conversion career by H. Gooren and the unified theoretical model of religiosity by J. Stolz. The approaches are considered both from the point of view of their ontological foundations — functional analysis, critical realism, methodological and structural individualism — their possibilities and limitations defining the choice of the research tools, and in the theoretical context of their origin — current discussions about secularization, market theory of religion and a cultural approach in the sociology of religion. It is concluded that a prospective direction for the sociology of religious conversion is the methodology of analytical sociology, which is able to identify different mechanisms of religious conversion in relation to relevant contextual conditions, and the use of the strategy of “explanatory mixed methods”, which is able to minimize the problem of validity.

Keywords: *sociology of religious conversion, integrative model, cultural approach, market theory of religion, analytical sociology, explanatory mixed methods*

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“BAPTISED TATARS” OR KRYASHENS: SOVIET ETHNIC POLICY AND THE SELF-IDENTIFICATION OF TURKIC-SPEAKING ETHNIC GROUPS IN THE VOLGA-URAL REGION COMPARED WITH THE ALTAI-SAYAN REGION

The article compares the different patterns of the transformation of ethnic and confessional identities among the Turkic-speaking local ethnic groups of the Volga-Ural (Kryashens, Nağaybäks) and the Altay-Sayan (the Khakas, Teleuts, Kumandins, Tubalars and Shors) regions between the 19th-20th and the beginning of 21st centuries. Until recently all the mentioned groups had been associated with “baptised Tatars” due to their Orthodox religion and Turkic languages. The Soviet ethnic policy towards these groups led to dissimilar results in different regions. In the post-Soviet period, they demonstrate both examples of sustainable preservation of internal unity and certain separatism. The article analyzes the role of confession in these transformations and the ethnic-specific development of the studied groups throughout history.

Keywords: “Baptized Tatars”, Kryashens, Nagaybaks, Volga-Ural region, Altai-Sayan region, Turks, Orthodoxy, Islam, national politics

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THE HISTORY OF ETHNOLOGICAL STUDY OF OLD BELIEVERS IN BELARUS

The article presents a historiographic analysis of the works, devoted to the formation and ethnocultural specificity of the Old Believers living in Belarus. The author identifies the main stages in the history of ethnological study of this ethno-confessional group, characterizes the research methods and reveals the significance of the works. The article attempts to generalize the published research on the topic, arranged in chronological order. A number of little-known publications are introduced into scientific use. It is concluded that despite the rather large body of research carried out to date, a number of important issues have not been covered yet. The history Old Believers' settlement in Belarus and the related demographic processes have been studied rather fragmentarily. The traditional culture of the Old Believers has been studied only superficially. The ethnic and ethnocultural processes of Old Believers in Belarus in the 20th — early 21st centuries have received little attention. There is a notable bias towards studies of Old Believers in the south-eastern part of the country, while in northern Belarus they are rather poorly studied.

Keywords: *Old Believers, Russians, ethnology, historiography, Belarus, ethnic group*

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ELEMENTS OF ZOROASTRISM IN MATERNITY AND HEALING RITUALS OF OSSETIANS (ACCORDING TO NARRATIVE SOURCES OF THE 19TH — EARLY 20TH CENTURIES)

The article is devoted to one of the most controversial, and therefore the most promising areas of modern Ossetian studies, which include the problem of finding and explaining the traces of Zoroastrianism in the ethnic religion of the Ossetians. V. I. Abaev categorically denied the possibility of Zoroastrian influence on the Scythian-Sarmatian-Alanian religious tradition, which is why the search for Zoroastrian elements in the culture of the Ossetians was considered unpromising. V. I. Abaev explained the obvious similarities between the Ossetian ritual tradition and Zoroastrianism by the ancient Iranian or even the ancient Indo-European community of Iran and Turan, which had been formed even before Zoroastrianism. This similarity is usually seen in the cults of fire, water and earth. Nevertheless, the results of archaeological research of a later period give grounds for the search for Zoroastrian parallels in the Ossetian religious practice. The veneration of these elements, which goes back to the pre-Zoroastrian ancient Iranian community, is also present in Zoroastrianism, but two proper Zoroastrian features mark the Ossetian ritual tradition: the cult of cleanliness and an extra careful attitude to livestock. The purpose of this article is to analyze some elements of Zoroastrianism in the religious cult of the Ossetians, reflected in the narrative written (non-archaeological) sources of the 19th — early 20th centuries. The studied features are especially clearly manifested in the Ossetian rituals of the maternity cycle and in healing magic. The work is based on the principle of synchronic research within the K. Levi-Strauss' structuralism, which postulates that all cultural systems (language, mythology, religion, art, customs, traditions) can be studied as sign systems.

Keywords: *Ossetian ethnic religion, Zoroastrianism, childbirth rituals, healing magic*

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A NEW RELIGIOUS PRACTICE OF THE MUSLIM “ADVENT CALENDAR” AMONG THE GERMAN MUSLIMS IN MODERN GERMANY

This study describes the so-called “new” Muslims, Germans who have converted to Islam. The subject of the article is the new religious practice of the Muslim “Advent calendar” created by Germans who have undergone religious conversion. The author applied field ethnographic observation and unformalized interviews with informants. The “snowball” sampling method was used to select respondents. The present study is the first attempt in Russian historiography to address the issue of newly converted Germans based on field materials. The author comes to the following conclusions: in case of religious alternation, converts can change religious practices, that is, they can transform them or construct completely new ones. In our study, this is the Muslim “Advent calendar”. The construction of a new religious practice can be influenced by personal experiences, fashion or the personal creativity of the convert. The use of the Muslim “Advent calendar” not only by converts, but also by other German Muslims forms a new ummah in Germany.

Keywords: *Germans-converters, religious conversion, religious practice, religious alternation, German Muslims, Muslim «advent calendar», Germany*

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RURAL AND URBAN PRACTICES OF WEARING A FEMALE HEAD COVERING IN THE MAGHREB

The article is devoted to women's head covering practices in the Maghreb countries (Tunisia, Algeria, Morocco). Head coverings are an essential part of women's costume in North Africa. Their name, material of manufacture, color, design and method of production vary depending on the region and locality, which in turn makes this item a kind of visiting card of its owner. The author analyzes two vestimentary traditions that had developed by the end of the 19th century — urban (Arab) and rural (Berber). Despite the similar shape of veils used by women in the city and in the village, these were endowed with different symbolic meanings. In the 20th century, under the conditions of modernization and decolonization, rural and urban veils became meaningful in different contexts: for example, urban veils enjoyed greater prestige than rural ones, which resulted in them being perceived as national symbols of the new North African states, and rural veils' use continued at the level of personal daily practices in the regions where they were originally used. The author aims to clarify the reason for such different life trajectories of the objects of one type.

Keywords: Maghreb ethnography, social practices, head covering, Arab culture, Berber culture

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**FROM HEADSCARF TO HIJAB:
HEADDRESSES OF MUSLIM ALBANIAN WOMEN
IN THE 20TH — EARLY 21ST CENTURY**

The paper analyzes the transformation of headscarves among Balkan Muslim women on the example of Albania, Kosovo, North Macedonia and the south of Montenegro. For many centuries, the headdress has been an indispensable element of the traditional costume of all the peoples in South-Eastern Europe without exception. The spread of Islam, caused by the Ottoman conquest of large areas in the region, contributed to the expansion of oriental fashion, including women's head- and bodydresses: ferexhe, çarçaf, etc. The stormy twentieth century brought significant changes to the attitude of the Balkans to religion, traditions, stereotypes, moral and other foundations of society: in Albania, which built socialism "relying on its own strength", these transformations were especially obvious. In recent years, after the democratic transformations in Albania and the disintegration of the former Yugoslavia in the early 1990s, there has been a "revival" of many religious practices and a revitalization of the rules for wearing a complex of conditionally "traditional" costume by followers of Islam. In the streets of the Balkan cities and villages, women in hijab are becoming more and more common, which causes ambiguous social reaction. Many tend to see this as a threat of religious radicalization in the countries of the Western Balkans. Others consider the spread of Muslim fashion as a manifestation of tolerance and multiculturalism in the Balkan society. The analysis proposed by the author is an attempt to decipher the complex cultural code that originated in the local archaic and adopted the traditions and attitudes of various ethnic and religious communities.

Keywords: *headdress, Albanians, Western Balkans, tradition, religious activism, costume complex*

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HIJAB IN PUBLIC SPACE AND POLITICAL DISCOURSE IN CONTEMPORARY FRANCE

Since the 1980s due to the growth of the Muslim community, its insufficient integration into French society, the processes of re-Islamization, more and more women in Muslim headscarves began to appear in the streets of French cities. Hijabs have become a visible marker of Muslim identity, at the same time symbolizing processes that are very disturbing for French society — gender inequality, a departure from the principle of secularism, an Islamic threat to democracy, etc. The internal socio-cultural dynamics in France turned out to be such that it was in the issue of secularism where a whole knot of urgent problems related to the problems of integration of Muslim migration was concentrated. The outward manifestation of these problems was the struggle over the issue of wearing Islamic symbols in public space, which began with the “headscarf case” in French schools, where secular education is traditionally given great importance. However, this issue soon went beyond educational institutions, the topic of hijabs found itself at the center of a tense socio-political struggle, in which representatives of different beliefs clashed — supporters and opponents of bans on wearing hijabs, who understand the principle of secularism in different ways.

The topic of Muslim headscarves turned out to be an integral part of highly politicized discourses: about migration in general, about the meaning of the republican principle of secularism and freedom of religion; about gender equality and the victimization of Muslim women; about the principle of the unity of the nation and the prevention of “communitarianism”; about discrimination and “cultural racism” in relation to the cultural norms of Muslims, about the inadmissibility of diktat regarding clothing issues, including coercion of the policy of removing women’s veils, etc. Being one of the most visible symbols of Islam, the hijab is on the border of social norms of different spaces: it is seen as normative in the Muslim traditional community and as marginal for the majority of the French, who share the values of secularism. The article attempts to outline the complexity of political and scientific discussions on the “hijab case”, to explain the fact that it has gained such a great resonance in French society, causing the adoption of strict legislative measures against Muslim veils; and also to compare the attitude towards the hijab of those who support and oppose wearing it in everyday life.

Keywords: *hijab, French society, Islamic clothing, political discourses*

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“THE HIJAB ISSUE” IN ITALY: THE STATE’S RESPONSE AND THE PUBLIC ATTITUDE

The article analyzes various aspects of the notorious “hijab issue” in the context of Italy, which has become relevant in almost all states of modern Europe in the light of the current migration crisis, or “the new migration period”. In particular, while in the growing number of European countries that have legalized a ban on traditional female Muslim clothing and headdresses (burkas, hijab, niqaab, etc.), and most importantly, the appearance of migrant women in such attire in public places, in Italy these behavioral norms are not officially ostracized on a national scale, and prohibitive legal norms exist only in two regions of the country — Lombardy and Veneto. In addition, the study focuses on how broad segments of the population in various parts of the country perceive the practice of wearing traditional Muslim clothing and head coverings. The author notes the tolerance of a large percentage of Italians, especially in the South of the country, towards the foreign cultural habits and preferences, largely fueled by more recent traditional behavioral standards, ethical and aesthetic norms and “canons” of folk fashion of the titular population of Italy itself.

Keywords: *Italy, “the hijab issue”, legislation, reactions of the population*

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TRADITIONAL WOMEN'S HEADRESSES OF CATANZARO AND COSENZA: BORROWINGS AND ETHNIC IDENTITY

In Catanzaro and Cosenza, the two largest provinces of the Italian region of Calabria, traditional women's costumes are still preserved not only among the Italians, but also among various linguistic minority groups. The Arbresh diaspora in southern Italy, descendants of Albanian settlers, passes their historical clothing from generation to generation. It was brought from the Balkans as early as the 15th century and changed under the influence of Calabrian culture. One of the key and most complex details of any costume is a headdress, which has its own specifics and performs not only practical, but also symbolic or identity-related functions. The variety of headdresses presented in Calabria is the result of a centuries-old process of formation of historical costumes of both the local population and representatives of the migrant diaspora. The mutual influence of different cultures led to the adaptation, modification or disappearance of already existing types of headgear and the emergence of new ones. The article examines the main types of traditional Calabrian and Arbresh women's costumes in Catanzaro and Cosenza, and reveals the symbolic meaning of headdresses and the specifics of their modern functioning.

Keywords: traditional costumes, Calabria, identity, headdresses, Arbresh diaspora

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MYTHOLOGEMES OF THE RUSSIAN FAIRY TALES: LAYERING OF THE WORLD

The article, based on the Russian and partly Belorussian fairy tales, examines a question of vertical structuring of the Universe and its division into three mythological layers (tiers) — the universal idea widespread in traditional societies and reflected in the mentioned fairy tales. The article represents a brief review of scholar's opinions on this idea and demonstrates the ambiguity of the topic. The Russian fairy tales show the traces of such worldview system; however, its relatively early stages have been preserved in tales to a greater extent due to their special traditionalism and the specificity of this genre. This is indicated by predominant opposition of two worlds, terrestrial and underground, by the greatest elaboration of their imagery and by its partial transfer to the “sky layer (tier)” or to the top of the mountain. The author analyses the details of the motif of the hero's ascent along the tree/stalk. By analyzing the portrays of the heavenly bodies the author highlights the motifs representing the traces of the universal mythologemes of world creation. The article raises the question about the semantics of gold and golden objects in Russian fairy tales and considers the motifs reflecting the ideas of the three layers of the world through the respective animal characters.

Keywords: *Russian fairy tales, cosmogony, three layers (tiers) of the world, the “near sky”, the heavenly bodies in the fairy tales, ascent along the tree/stalk, semantics of gold*

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THE KAMBOJAS OF NORTH-WEST INDIA: ETHNIC HISTORY, ETHNO-CULTURAL PROFILE AND CONTEMPORARY IDENTITY

The Kambojas is an ethnic group consisting of a few dozens of castes partaking unique culture and beliefs. The Kambojas used to play significant role in West Punjab's history. Following the post-partition genocide in late 1940s the majority of them migrated to India. The Kambojas are still in search of their identity, which is expressed in attempts to trace their origins to Kshatriya clans mentioned in Mahabharata and to medieval Rajput dynasties. The Kambojas also centre their ethnic religious patterns around worship of an XVIII century saint Baba Bhuman Shah. The Kambojas have not received sufficient attention in anthropological and ethnographic studies. In Russian, this is the first attempt to analyze the community's identity in contemporary India, to describe its social structure, household management and rituals. The paper is based on materials collected by the author in Dera Baba Bhuman Shah (Haryana) from 2012 till 2021 and on his personal experience of interactions with the Kambojas.

Keywords: Kamboj, Punjab, Pakistan, Sikhism, Udasi

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История камбодж в XX в. Исход из Пакистана в Хиндустан

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Камбодж в 2012–2021 годах: десятилетие новых надежд

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STEPPE LAW AND STEPPE DEMOCRACY: HISTORICAL EXPERIENCE, MODERNITY AND PROSPECTS

Research on the political culture of the Eurasian steppe peoples led the author to believe that the original, “pre-Genghis Khan” political culture of the Eurasian nomads (restored after the collapse of the Genghisid Empire) is closer to European than to Eastern, that steppe pastoralists have developed a kind of steppe democracy, also restored in the post-Genghisid era. One of the manifestations of this steppe democracy is that some steppe peoples have a court similar to the European jury; thus, Kazakhs have a biy court. Any respected Kazakh who knew the basics of customary law, could be chosen as a biy or a jury for a given trial. Simple cases were solved with one biy, a board of biys, sometimes up to 24 people, was selected for complex cases. At the same time, the original purpose of introducing such a court was to find an alternative to the court of sultans, just as in Europe the jury court replaced the court of lords.

Unfortunately, after the Kazakh steppes became part of the Russian Empire, as a result of the ill-conceived policy of the Russian administration the biy became permanent judges, although they still were elected. This completely negated the positive experience of the biy court. Nevertheless, there is reason to believe that the tradition of the latter may still be useful in carrying out democratic reforms in the modern judicial system.

Keywords: *steppe democracy, European jury court, Kazakh biy court*

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THE CUBAN RITE “CAMBIO DE VIDA”: THE SUBSTITUTE VICTIMS AND MAGICAL TREATMENT METHODS IN THE 21ST CENTURY

The article is devoted to the ritual practice “cambio de vida” which exists in the Afro-Caribbean religious and magical traditions, in particular, in Santería, Ifa and Palo Monte. The author shows the structure and logic of the rite which have not been detailed in the scientific literature. Particular attention is paid to the implementation of this practice in the context of the modern urban and medical infrastructure including inpatient care. Witchcraft has become a part of socio-cultural bricolage in Cuba. In the individual patient histories, it often complements a mixture of biomedical therapies and non-conventional healing practices. It is shown that witchcraft substitute sacrifice may contribute to the tensions and mistrust. Conversations with informants suggest that the ritual practice of “cambio de vida” generates and intensifies the logic of distrust, and the narratives that are formed around it correspond to social tension and competitive concerns of the population. The moral dubiousness and ambivalence of the described magical practice is noted. The article is based on the author’s field research in 2013 and 2019. Using the scientific literature related to the issues raised the author aims for a complete description of the cambio de vida current existence in Cuba.

Keywords: Cuba, Santería, Palo Monte, healing, sacrifice, rituals, spirits, witchcraft, hospitals

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DISEASES AND WAYS TO TREAT THEM IN TRADITIONAL AND MODERN MEDICAL AND MAGICAL PRACTICES OF RUSSIANS (RUSSIAN NORTH, NORTH-WEST)

The article discusses the archaic traditional and modern bioenergy-informational model of the disease, which goes back to the ideas of the new age and exists mainly in the urban environment. The study is based on an anthropological approach to the disease, which considers it as the invasion of a natural object into the human body and the violation of the integrity of its structure, which causes changes in the normal functions of the body. The author analyzes traditional ideas about diseases and their properties: vitality, the ability to grow, move, think, talk, etc. The causes and etiology of diseases are also considered within the bioenergy-informational model of the disease that occurs as a result of violation of the human energy structure. The modern notion of the disease is discussed based on the example of the so-called essences; the paper outlines similarities and differences in the methods of diagnosis and treatment used by traditional healers and modern healers. It also analyzes a case of a healer who receives prayers “by contact”. It is concluded that the understanding of diseases and methods of their treatment within the bioenergy-informational model, based on religious beliefs and healing practices from different ethnic traditions, are eclectic and syncretic. At the same time, the model turned out to be significantly influenced by Russian folk and Christian traditions, which allowed it to evolve into a unique ethno-medical system.

Keywords: *ideas about diseases, methods of treatment, traditional explanatory model of the disease, modern bioenergy-informational model of the disease, conspiracies, prayers by contact, new age*

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HOW DOES A HUNTER TURN FROM A PREDATOR INTO A PREY? THE INTERACTION OF A MAN AND THE GUARDIAN SPIRIT IN THE CONTEMPORARY BELIEFS OF THE ALTAIAN HUNTERS

Death is rarely mentioned in everyday life. However, the Altaians eagerly speak about the causes of death, unless these are illness or accident. Such stories about the guardian spirits' punishments for the immoral behaviour are rarely seen as mystical or supernatural, which is typical for the Altaians. This article is an attempt to explore the modern Altaians' beliefs about the ways of interaction of humans and the guardian spirit of Altai. The hunting practices, which, according to Russian and foreign scientists' research, have rather ancient roots, are passed from the older to the younger generation. Importantly, the complex of beliefs about the guardian spirits of Altai existed among all the peoples who lived within this mountain system, which is currently divided by the borders of four states: Russia, Kazakhstan, China and Mongolia. Similarly, all the peoples of the Great Altai believed or still believe that the guardian spirit could punish for unrighteous conduct. The cultural norms of the Altaians, in particular, suggest only one way to safely interact with Altai: follow the rules of reciprocity, avoid poaching, sing praises to Altai, protect life in every manifestation.

Keywords: *Altaians, hunting, master spirit of Altai, perspectivism, non-human property*

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THERAPEUTIC ACTIVITY OF (NEO)SHAMANS AND HEALERS OF SAKHA: FROM TRADITION TO MODERNITY

The article is devoted to the transformation of the healing activity of Yakut healers and (neo)shamans. Referring to the field materials collected in Yakutsk and eight uluses of the Republic of Sakha, and to the relevant ethnographic literature, the author offers an overview of the methods currently used by Yakut practitioners and demonstrates the specifics of their social organization. An analysis of the transformations of ethnographic material reveals both the change in a number of surviving traditional methods and the emergence of new ones. This happens in the context of general sociocultural processes, such as the institutionalization and commercialization of sacred specialists, information globalization, and the development of intercultural interactions and connections. Particular attention is paid to the healing and cultural activities of algyschyts — priests who preserve and develop the art of spiritual blessings.

Keywords: Sakha, Yakutia, shamans, shamanism, algys, healing

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(NEO)SHAMANISM AND SHAMANIC PRACTICES OF THE PRESENT: FROM THE “REVIVAL OF SHAMANISM” TO ECSTATIC TRANCE

The article deals with individual practices of (neo)shamanism, widespread in the XXI century, against the background of the characteristics of the general situation with the “revival of shamanism” in the late XX — early XXI centuries. The national-cultural revival of the post-Soviet period transformed shamanism, changing its form of existence from individual to collective, with an emphasis on spiritual healing, on the one hand, and on religious activity, on the other. The “revival of shamanism”, which led to the widespread spread of neoshamanism, largely stimulated the emergence of various new (or relatively new, borrowed in the West) practices. There are two lines of development of magical and mystical practices in the country: (1) with a focus on national roots and (2) with direct or explicit use of Western knowhow in this area. Within the framework of the former, shamanic organizations were created and power verticals were built within shamanism, which had never known such ideas and concepts before; now this has led to the appearance of the persona of the “Supreme shaman of Russia”. The latter sought to form and spread new variants of creative/spiritual activity, not being confined within the scope of one practice and culture, but, according to the ideas of globalization, tried to establish large-scale contacts with representatives of different countries, peoples, cultures. Both of these approaches did not concentrate in their geographical bindings on the same territory/country. They also did not stop in their creative development and transformation of practices. Using the example of several cases, the article examines and analyzes individual groups that associate their activities with the idea of shamanism, as well as the processes taking place with “shamanism” in our country and abroad. Attention is drawn to the magical and medical component in the activities of the groups under consideration and the persons who head them, including their functioning during the pandemic.

Keywords: *(neo)shamanism, national-cultural revival, magical-medical practices, magical-mystical views and rituals, transpersonal psychology, trans-oriented psychology, ecstatic trance, regressology, health-saving, healthcare, pandemic, covid*

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THE MAIN BIOLOGICAL SPECIES CONCEPTS AND THEIR FUNCTIONAL POTENTIAL IN PALEOANTHROPOLOGY

The classical definition of “species” formulated by E. Mayr is based on reproductive isolation of a group, which is impossible to study when the group is extinct. Such studies of hominins are further hampered by the fragmentary nature of paleoanthropological fossils and the incompleteness of the paleoanthropological chronicle. But the wide range of conceptual approaches to define the concept of “species” available in scientific publications allows us to study “species” within paleoanthropology as a scientific field. In the article, twenty-two concepts of a biological species in paleoanthropology are examined for their functional potential. Species of the Homo and Australopithecus genera are compared. An overview of environmental, demographic, migration factors, as well as factors of sexual selection and systematic constructions is given. The article also highlights the achievements and prospects of genetic research of the genus Homo for understanding the category “species”. Three groups of concepts were identified: “operational”, “partly operational” and “non-operational” in paleoanthropology. For the first two groups, the article shows possible ways of their application to the study of the category of “species” within the Homo genus with a specific example for a “partly operational” concept.

Keywords: *anthropogenesis, mechanism of speciation, sympatric species, allopatric species, taxon, polyphyly, monophyly*

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SPATIAL RELATIONSHIPS BETWEEN FEMALE HAMADRYAS BABOONS OF DIFFERENT ONE-MALE UNITS

Spatial information is of great importance for solving a number of behavioral issues. This line of research involves a broader understanding of the social organization and behavior of animals in a group. Although a number of special works are devoted to this issue, the nature of spatial relationships in female hamadryas baboons is unsatisfactorily covered in the scientific literature, which undoubtedly calls for studying this issue. The purpose of this paper is to analyze spatial relationships in female hamadryas baboons belonging to different harems, and the correlation between the spatial position of females and the quality of relationships between them. In total, 253 pairs of female hamadryas baboons belonging to different harems were analyzed. Study of the spatial relationships of adult females of hamadryas baboons showed that neither the size of a one-male unit, nor the age of the females, the kinship, or their rank influenced the tendency of harem females to maintain a distance of 6 to 10 meters with other females of the group. It was established that the spatial relationships between the females of the group can help to assess the affiliative relationships and serve as the predictors of their social interactions, and influence the cohesion and integrity of the group as a whole. We believe that the new data obtained on the spatial structure of these animals can shed light on the role of female behavior in the social organization of hamadryas baboons, as well as on understanding the evolutionary history of the hominin lineage.

Keywords: *primatology, anthropology, distance, quality of relationships in females, hamadryas baboons*

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ANCIENT MAN FROM DMANISI 3444. CRANIAL STUDY, CRANIOFACIAL RECONSTRUCTION

This work is devoted to the study of a skull from Dmanisi locality (Dmanisi D3444/D3900 (Skull 4)), Georgia. The find is represented by a complete skull with a lower jaw. A distinctive feature of the individual is the almost complete absence of teeth in both jaws and significant atrophy of the alveolar processes. The skull was studied using the program of angular morphometry against a wide comparative background of early hominids, including Australopithecus and early Homo and a young individual from the same Dmanisi locality (D2700). The appearance of the individual was evaluated according to the graphic and sculptural facial reconstructions from skulls. The skull has strong well-developed muscular relief, a rather large bizygomatic width and a marked narrowing behind the orbit. Multivariate analysis of a number of craniotrigonometric parameters showed that the skulls of young and old individuals from Dmanisi are quite different and, most likely, they did not belong to a single population. In a number of features, the Dmanisi hominins are similar to the erectoid forms from Africa and to the “Hobbit” from the Flores Island. The appearance on the facial reconstructions is distinguished by a sloping narrow forehead, strongly protruding cheekbones, a long flattened upper lip, and a noticeably protruding nose with a slight hump.

Keywords: *craniofacial reconstruction, appearance, skull from Dmanisi, craniotrigonometry*

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COMMON UPPER PALEOLITHIC HUMAN REMAINS — NEW CHALLENGES

*The digest discusses the key Upper Paleolithic paleoanthropological finds in the context of the recent studies: new dating, new archaeological attribution, genetic data. The authors identify three key problems of the Upper Paleolithic from the point of view of a biological anthropologist. First, the problem of the taxonomic rank of the Neanderthals and their role in the origin of the European Upper Paleolithic population. It is noted that the idea of transformation of *Homo neanderthalensis* into *Homo sapiens* develops into the idea of hybridization of *sapiens* and Neanderthals. The second problem is the origin of the “bearers” of symbiotic “transitional” cultures of the Upper Paleolithic. It is concluded that the virtual absence of human remains associated with these cultures makes it impossible for paleoanthropologists to answer the question of how the appearance of these people was formed. And thirdly, the authors consider the problem of the physical appearance of the inhabitants of Europe, makers of the first autochthonous Upper Paleolithic industry — Gravettian. It is shown that the craniological characteristics of the male crania of the Aurignacian and Gravettes cultures, against the background of summary data on European Upper Paleolithic crania, demonstrate the similarity of these groups, but, unfortunately, this similarity is not very convincing due to the small number of observations. Even though the questions formulated as problems do not find unambiguous answers, the arousal itself sets the direction for further research on Upper Paleolithic *Homo sapiens*.*

Keywords: *Upper Paleolithic, human evolution, *Homo neanderthalensis*, Neanderthals, Upper Paleolithic *sapiens*, *Homo sapiens*, *Homo heidelbergensis*, Gravettian*

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**REFLECTIONS ON THE PAST, PRESENT, AND FUTURE OF KOREANS
IN CENTRAL ASIA AND THE KOREAN NATION AS A WHOLE.
BOOK REVIEW: VALERIY S. HAN “HISTORIOGRAPHY OF THE
KOREANS OF CENTRAL ASIA: MAIN DIRECTIONS AND STAGES OF
DEVELOPMENT” TASHKENT: BAKTRIA PRESS, 2021. 624 P.**

The article is devoted to the analysis, evaluation, reviewing of Valeriy S. Han’s monograph “Historiography of the Koreans of Central Asia: Main directions and stages of development”, published in 2021. The book certainly deserves it, as it has a number of undoubtedly important merits. First, it is voluminous and comprehensive (624 pages and more than 630 references and sources used); second, it is highly relevant. There have been virtually no historiographic works summarizing and classifying the already very rich database (more than a thousand of publications on the Koreans of tsarist Russia, the USSR, and the CIS, and hundreds of publications on the Koreans of Soviet and post-Soviet Central Asia) so far. Third, the author critically evaluates numerous publications on Korean studies and is strict with himself as well. He strived to scientifically define the emergence of new global phenomena, including the formation of a new subethnic community and a new global stage in the evolution of the Korean people at the level of a “meta-nation,” explaining the subethnic entity, “Koryo Saram”, based on strict scientific principles and extensive discussions with leading experts in Korean studies from various countries. Fourth, the uncompromising desire to achieve a rigorous scientific approach based on the standards, principles, and criteria of academic science in Korean studies both in their own country and in other post-Soviet states amidst the currently widespread pseudoscientific, amateur exercises in the field of “supposedly Korean studies”.

Keywords: *historiography, diaspora, Korean studies, Central Asia*

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Научная литература

Хан В. С. Историография корейцев Центральной Азии: Основные направления и этапы развития. Ташкент: Baktria Press, 2021. 624 с. ISBN 978–9943–6233–3–0.

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Khan, V. S. 2021. *Istoriografiia koreitsev Tsentral'noi Azii: Osnovnye napravleniia i etapy razvitiia* [The Historiography of Koreans in Central Asia: Main Directions and Stages of Development]. Tashkent: Baktريا Press. 624 p. ISBN 978–9943–6233–3–0.

BOOK REVIEW: ADAEV V. N., MARTYNOVA E. P., NOVIKOVA N. I. QUALITY OF LIFE IN THE CONTEXT OF ETHNOLOGICAL EXPERTISE IN THE RUSSIAN ARCTIC: TAZOVSKY DISTRICT, YANAO. ST. PETERSBURG: NESTOR-HISTORY, 2019. 220 P.

The book being reviewed is a study of the impact of industrial development in the Tazovsky district of Yamalo-Nenets Autonomous Okrug (YNAO) on the local indigenous people. The authors relied on their own view in the description and developed their own methodology. The book is based on the authors' field materials and archival sources reflecting the situation of industrial impact on the indigenous peoples of the region under study. The review summarizes the content, critically assesses the methodological framework of the study and formulates the strengths and weaknesses of the research in the context of similar anthropological studies.

Keywords: *ethnological expertise, Tazovsky region of YaNAO, industrial impact, indigenous people*

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