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СОДЕРЖАНИЕ

Традиции Русского Севера

Пермиловская А. Б. Культурная традиционная архитектура как фактор адаптивного механизма при освоении Русской Арктики

7

Конкка А. П. Феномен карсикко-залази на Русском Севере

22

Музейная антропология и антропология культурных репрезентаций

*Белолуцкая А. К., Криштофик И. С.,
Гурин Г. Г., Головина А. В.,
Гринько И. А., Щербакова Т. В.,
Жабина Н. Г.* Современные вызовы музейной педагогики и коммуникации: актуализация рефлексии посетителей

35

Гущина Е. Г. «Читая полотенца»: русское декоративно-прикладное искусство в экспедиционных материалах Л. С. Токсубаевой

54

Курбанова З. И. Трансформационные процессы в каракалпакском костюме в последней четверти XIX — первой половине XX вв.

70

Добровольский Л. С. Апотропеические образы восточноевропейского скифского звериного стиля

86

*Асланова М. В., Третьякова А. Е.,
Сафонов В. В., Анисимова А. А.* Исторические кожевенные французские традиции в реставрации

105

Рязанова Э. Ф. О чем могут рассказать ворота в селах Башкирии? Декорирование ворот как акт выражения персональной идентичности

112

Traditions of the Russian North

Permilovskaya, A. B. Temple Traditional Architecture as a Factor of an Adaptive Mechanism in the Development of the Russian Arctic

Konkka, A. P. The Phenomenon of Karsikko-Zalazi in the Russian North

Museum Anthropology and Anthropology of Cultural Representations

*Belolutsкая, A. K., I. S. Krishtofik,
G. G. Gurin, A. V. Golovina, I. A. Grinko,
T. V. Shcherbakova and N. G. Zhabina.* The Challenges of Museum Communication: Actualizing Visitor Reflection

Gushchina, E. G. “Reading Towels”: Russian Decorative Art in L. S. Toksubayeva’s Expedition Materials

Kurbanova Z. I. Transformation processes in the Karakalpak costume in the last quarter of the 19th — first half of the 20th centuries

Dobrovolskyi, L. S. Apotropaic Images in the Eastern European Scythian Animal Style

*Aslanova, M. V., A. E. Tretyakova,
V. V. Safonov and A. A. Anisimova.* Historical French Tannery Traditions in Restoration

Riyanova, E. F. What Can the Gates in the Villages of Bashkiria Tell About? Gate Decoration as an Act of Expressing Personal Identity

Вера, традиции и повседневность

Слепцова (Кызласова) И. С.

Православные регламентации
празднично-игровой культуры
русских: индивидуально-
личностные факторы

124

Иникова С. А. Духоборцы в Лифляндии: жизнь в ссылке и освобождение

141

Кцоева С. Г. Элементы исламской догматики в этнической религии осетин по данным нарративных источников второй половины XIX века

157

Щанкина Л. Н. Похоронно-поминальные обряды татар-мишарей Мордовии в конце XIX — начале XXI вв.

169

Старообрядчество в истории и культуре

Белобородов С. А. Уральские скитники в «чулымской и колыванской тайге» (из истории старообрядчества Томской области в конце XIX — первой трети XX вв.)

184

Кушнарева Л. Л., Буряева С. В. Апокрифические сюжеты в фольклоре старообрядцев Забайкалья на рубеже XX–XXI веков

195

Бойцова А. А. Иконопись в кросс-культурных перспективах: старообрядческая мастерица в румынской среде

210

Сафонов В. В., Воронжева П. А., Третьякова А. Е. Традиции старообрядцев в меднолитой пластике: восстановление складня XIX века

219

Идентичность и ценностные ориентиры

Зимовина Е. П., Кришталь М. И. Система ценностных ориентиров калининградской молодежи: устойчивые приоритеты и их осмысление

227

Religion, Traditions and Everyday Life

Sleptsova (Kyzlasova), I. S. Orthodox Regulations of the Celebrations and Entertainment Culture of Russians: Individual and Personality Factors

Inikova, S. A. Doukhobors in Livonia: Life in Exile and Release

Ktsoeva, S. G. Elements of Islamic Dogmatics in the Ethnic Religion of Ossetians According to Narrative Sources of the Second Half of the 19th Century

Shchankina, L. N. Funeral Ceremonies of the Tatars-Mishars of Mordovia in the Late 19th — Early 21st Centuries

The Old Believers in History and Culture

Beloborodov, S. A. Ural Skete Dwellers in the “Chulym and Kolyvan Taiga” (From the History of the Old Believers of the Tomsk Region at the End of the 19th — First Third of the 20th Centuries)

Kushnareva, L. L. and S. V. Buraeva. Apocryphal Stories in the Folklore of the Old Believers of Transbaikalia at the Turn of the 20th-21st Centuries

Boytsova, A. A. Icon Painting in Cross-Cultural Perspectives: Lipovan Craftswoman in the Romanian Environment

Safonov, V. V., P. A. Voronzheva and A. E. Tretyakova. Old Believers’ Traditions in Casting Copper: Restoration of a 19th-Century Folding Icon

Identity and Values

Zimovina, E. P. and M. I. Krishtal. The Value Orientations of Kaliningrad Youth: Consistent Priorities and Their Understanding

Никонова Л. И., Трибушинина С. Д.
Взаимовлияние культур:
к некоторым вопросам процесса
аккультурации мордвы

248

Nikonova, L. I. and S. D. Tribushinina.
Cultural Interaction: Some Aspects
of the Mordvins' Acculturation

Казьмина О. Е. Пища как маркер
идентичности и фактор интеграции:
размышления о взаимодействии «при-
шлых» и «местных» (пример США)

267

Kazmina, O. E. Food as a Marker of
Identity and a Factor of Integration:
Reflections on Interactions of "Strangers"
and "Locals" (The Case of USA)

Исследование антропосоциогенеза

Anthropological and Social Genesis Studies

Воронцов В. А. Объяснительные
и обобщающие потенции термина
«бриколаж» при его использовании для
освещения фундаментальных проблем
социально-культурной антропологии

277

Vorontsov, V. A. The Explanatory
and Generalizing Potential of the
Term "Bricolage" When Used to
Highlight Fundamental Problems
of Sociocultural Anthropology

Физическая антропология

Physical Anthropology

*Веселовская Е. В., Пантелеева Т. А.,
Рашковская (Пеленицына) Ю. В.,
Крыков Е. А.* Портреты средневековых
жителей Вологды. Антропологическая
реконструкция внешности

291

*Veselovskaya, E. V., T. A. Panteleeva,
Yu. V. Rashkovskaya (Pelenitsyna) and
E. A. Krykov.* Portraits of Medieval
Inhabitants of Vologda. Anthropological
Reconstruction of Appearance

Дзини С., Хохлов Н. В. Анализ
фамилий представителей современной
этнической группы итальянцев
Крыма и их предков в качестве
квазигенетических маркеров

308

Zini, S. and N. V. Khokhlov. An
Analysis of the Surnames of the
Members of the Modern Ethnic Group
of the Italians of Crimea and their
Ancestors as Quasi-Genetic Marker

Рецензии и обзоры

Reviews

Герасимова М. М., Харламова Н. В.
Заметки о новом Российском
журнале физической антропологии

325

Gerasimova, M. M. and N. V. Kharlamova
Notes on the New Russian Journal
of Physical Anthropology

Мартынова М. Ю., Радоичич Д.
Любовь как объект антропо-
логического исследования

333

Martynova, M. Yu. and D. Radojičić.
Love as a Subject of
Anthropological Research

Самарина Т. Н. Рецензия на коллек-
тивную монографию «Антропология
репрезентации: память, общественные
пространства и визуальность», отв.
ред. А. А. Плеханов, Н. А. Белова.
М.: ИЭА РАН, 2021. 300 с.: 35 илл.

339

Samarina, T. N. Book Review:
"Anthropology of Representation:
Memory, Public Spaces and Visuality:
Collective Monograph" / ed. by
A. A. Plekhanov, N. A. Belova. Moscow:
IEA RAS, 2021. 300 p.: 35 ill.

TEMPLE TRADITIONAL ARCHITECTURE AS A FACTOR OF AN ADAPTIVE MECHANISM IN THE DEVELOPMENT OF THE RUSSIAN ARCTIC

The work is based on empirical field material obtained in traditional Pomor settlements located on the coast of the White Sea, in the delta of the rivers of the Northern Dvina, Mezen, Onega (Onega Pomorie), and archival sources. Two survey methods designed by the author were used to study monuments of wooden architecture and historical settlements as objects of cultural heritage. The article is also based on the author's experience in the museum of wooden architecture "Malye Korely".

The cultural space in Russia formed under the influence of various national and ethnocultural traditions accompanied by the development of regional cultures, so analyzing the experience of the Russian North and Pomorie can provide a key to understanding the historical development of the country associated with the cultural and economic development of vast taiga and Arctic spaces, Eurasia up to Siberia and the Far East. The Arctic with its well-preserved history and culture is a treasury of technologies and practices of sustainable development. Pomors are the Russian-speaking group which settled the White and Barents Sea Coast in the XII century. The objective of this research is revealing and studying cult architecture, which, according to the author's concept, served as an adaptive mechanism of development and organization of the Russian Arctic living space and sacral landscape. Pomor churches and crosses fulfilled not only sacral and protective functions, but also acted as navigating signs added to pilot charts.

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THE PHENOMENON OF KARSIKKO-ZALAZI IN THE RUSSIAN NORTH

The Russian North, as it is known, has absorbed a wide variety of elements of Finno-Ugric languages, material culture, rituals, beliefs and perceptions of the world around it. There is nothing surprising here, since if we look at the map of Eurasia we will see that the Russian North is a narrow strip wedged into the vast expanse of the Finno-Ugric north from Norway and Northern Sweden to the Ural Mountains and deep into Siberia. But this is a global view. If we consider only the north of the European part of Russia, the picture will be quite different, since the territory called today the Russian North extends from west to east for about a thousand kilometers. So it all depends on the perspective.

One of the most interesting phenomena of Northern Russian culture, which has ancient roots, is the sign tree (called 'zalaz' in Arkhangelsk and Vologda regions, from the verb 'to climb', while an identical phenomenon in Karelian and Finnish was called 'karsikko', from the verb 'karsia' — 'to cut off branches' or 'karzat' — the word used in many Northern Russian accents. Zalaz is known in various localities in fishing practices, in funeral, wedding, and recruitment ceremonies, etc. Many cherished groves and individual revered trees were also zalazi-karsikko. Geographically, the phenomenon covers the entire territory of the Russian North from the Karelian coast of the White Sea to the Arkhangelsk Leshukonye on the border with the Komi Republic (see Konkka 2013). Speaking about the whole territory in the North and adjacent areas where the sign tree phenomenon has been observed, it starts in Northern Norway (Finnmarken) and Central and Northern Sweden and extends through Eastern Europe and the Volga region to Siberia to Yakutia and further to North America among a number of tribes.

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THE CHALLENGES OF MUSEUM COMMUNICATION: ACTUALIZING VISITOR REFLECTION

The studies of communicative practices in the museum are increasingly widespread. This is largely due to the fact that many exhibitions are reinterpreted in accordance with the principles of the participatory museum, which implies active involvement of the visitor and engaging in a direct dialogue with them. The transaction of the museum narrative and communicating its value becomes fundamentally important, which requires the museum exposition to start the mechanism of visitor's reflection. This paper is based on two assumptions: 1) a specific group of museum communication techniques aimed at actualization of visitors' reflection can be identified and described by the means of a parametric analysis of the exposition; 2) the techniques used to build a museum exposition more often aim to appeal to visitors' memory or imagination rather than to trigger reflexive comprehension of the content. The research studies expositions of Moscow museums in order to identify and analyze the practices and techniques of the exposition construction that aim to actualize visitors' reflection. The results demonstrate that Moscow museums in general introduce various communicative practices quite successfully. However, most often they aim to provoke the visitor's emotional response, improve memorization or to develop their imagination. The practices of actualizing reflection, which are complex in their organization and involve critical thinking, are used less often than the more habitual forms of interaction in Russia. This could indicate, on the one hand, the low awareness of the exposition authors about the successful application of practices and techniques of this type, or, on the other hand, the difficulty of their implementation, which requires the reorganization of the exhibition as well as extra training of museum workers and tour guides.

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**“READING TOWELS”:
RUSSIAN DECORATIVE ART
AMONG L. S. TOKSUBAYEVA’S EXPEDITION MATERIALS**

L. S. Toksubayeva (1948–2017) was an outstanding figure of the Kazan ethnographic school and played a major role in the studies of ornaments and semantic function of towels in family rituals. This article is the first attempt to examine the scientific biography of L. S. Toksubayeva based on her field materials and archival documents and to analyze the main areas of her work on the development of ethnography at Kazan University. L. S. Toksubayeva became one of the pioneers in the development of research tools, conducting field research of Russian folk art in the Middle Volga region and analyzing the collected material. She also made a significant contribution to the development of ethnographic research in Kazan. Considering towels as one of the important research objects of Russian decorative art, L. S. Toksubayeva concluded that they were an iconic part of family rituals. Together with her colleagues, she managed to assemble a diverse collection of material culture of the Russian population in the Kazan Volga region in the late XIX — early XX centuries, and, in particular, to reconstruct the territorial and chronological patterns of towel ornamentation, identify their traditional functions and consider their transformation.

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THE TRANSFORMATIONS OF THE KARAKALPAK COSTUME IN THE LAST QUARTER OF THE 19TH — FIRST HALF OF THE 20TH CENTURIES

The Turkic-speaking people living in the north of Uzbekistan — the Karakalpaks — have their own unique culture, traditions that have been preserved for centuries. To some extent, this refers to the national costume, which, from the last quarter of the 19th century to the 1960s, was intensively modified. The article focuses on the transformation of traditional clothes in this period. Changes are traced based on the materials collected during ethnographic expeditions and the study of memoirs. The fundamental changes were caused by the penetration of foreign ethnic elements, the influence of the Soviet era, which affected all spheres of life; a certain imprint was left by the war and the post-war years. The elements introduced into the traditional costume during this period radically changed not only its appearance, but also its social functions. New living conditions made new demands on clothing that corresponded to reality — comfort, freedom of movement, ease of production. This led to the gradual displacement of traditional forms and the greater spread of the contemporary costume.

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APOTROPAIC IMAGES IN THE EASTERN EUROPEAN SCYTHIAN ANIMAL STYLE

The article is devoted to the problem of the semantics of the Scythian animal style images in the Eastern European zone. The issues covered include characteristic motifs and the specifics of modelling techniques for Scythian zoomorphic images. The object of the study consists of 39 images that decorate golden sewn-on plaques from archaeological sites and locations within the Eastern European zone. The methodological complex included the traditional iconographic, formal-stylistic and structural-semiotic methods, and the general scientific hypothetical-deductive method. The study is novel in that it analyses the models of zoomorphic and monstrous images in the aspect of characteristic motifs used to create ithyphallic images in erotic scenes and their stylization in the form of animals. The analyzed images of the “mountain goat”, “moose goat” and “predator” contain complexes of motifs that are characterized by semantic duality: they create images of “real” and “monstrous” animals, and at the same time — ithyphallic images, being their stylization in the images of animals. The artistic technique consists in imitation of reality and a metaphorical shift, resulting in a combination of “realistic” and “metaphorical” images. The dominant image is the apotropaic ithyphallic image. The systematization of motifs of ithyphallic images and their modeling will be used for a comparative study of all zones of the Scythian-Siberian animal style.

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HISTORICAL FRENCH TANNERY TRADITIONS IN RESTORATION

Leather products appeared in the history of mankind before textiles — and these were clothes and objects of labor of paramount importance. The relevance of the use of leather does not decrease to this day — and these are more likely luxury items including accessories. Accessories are either entirely made of leather or have leather elements. The importance of accessories as elements of costume and in everyday life was great in the history of mankind, as apart from being essentials (bags, covers, belts, shoes, etc.) they always denoted the social status of the owner. Leather tanning technologies go back centuries; with relatively satisfactory storage they often reach our days in a fairly acceptable state. At the same time, a lot of items require restoration, since the main enemy of leather products is water or wet storage conditions. For the most optimal restoration process, it is necessary to approach historical technology that allows restorer to reproduce or reconstruct the process of leather tanning and processing. This work presents an ancient European technology for working with leather, which made it possible to solve a number of issues in the accessory restoration.

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WHAT CAN THE GATES IN THE VILLAGES OF BASHKIRIA TELL ABOUT? GATE DECORATION AS AN ACT OF EXPRESSING PERSONAL IDENTITY

This article analyzes the transformation of the village gates construction from 1960 to the present day in the Republic of Bashkortostan. The author used the methods of field ethnographic observation and unstructured interview. The relevance of this article lies in the fact that due to the emergence of new building materials, the Bashkir wooden architecture is gradually being lost. The author's main task was to find out why it is so important for a resident of a Bashkir village to decorate the exterior of the gate and the house. What is the function of the gate? The author comes to the conclusion that the gate is not only an architectural structure, but also a means of expressing the personal identity for the Bashkirs.

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ORTHODOX REGULATIONS OF THE CELEBRATIONS AND ENTERTAINMENT CULTURE OF RUSSIANS: INDIVIDUAL AND PERSONALITY FACTORS

In national science there is a constant interest in the celebrations and entertainment culture of the Russian people, in the processes of its formation and the reasons for variability and locality. In addition to the obvious factors that determine the appearance of culture (geographical, socio-economic, political), there are hidden ones that have an equally important impact on it. Based on the author's published, archival, and field materials, the paper examines the transformation of the Russian celebrations and entertainment as a result of the reception of Christian dogma, while the emphasis is placed on describing individual-personal factors and assessing their role in the emergence of new cultural phenomena and forms. The existing corpus of sources makes it possible to reconstruct in detail this process in the imperial period, when the Orthodox worldview had been dominating the peasant consciousness for several centuries. This era can be regarded as a special, more advanced stage of reception compared to the previous time, the content of which was not the initial acquaintance with the Christian religion, but already a deeper assimilation of it and building everyday life on this basis. Within the microhistorical approach, the article analyses the activities of a large social group — the rural clergy, which were closest to the peasantry and could directly influence the consciousness of the majority of the country's population, shaping their worldview. The author considers the methods of influence of the Church leaders, thanks to which the Christian postulates and regulation of behavior were perceived at the «grassroots» level and led to transformations in the field of festive and game culture. Thus, the analysis of individual activity and the description of specific events in everyday and festive life leads to an understanding of macrohistorical processes.

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DOUKHOBORS IN LIVONIA: LIFE IN EXILE AND RELEASE

The article is devoted to the history of the Doukhobor sect members' exile to Livonian province, to the Ezel island (nowadays Saaremaa) and to the Dynamind Fortress in the late 18th century. The documents from the archives of Russia, Estonia and Ukraine comprehensively show exile as a repressive measure, widely used by the state in the 18th century to solve problems related to religious dissidents. The study uses the example of the Doukhobors to examine all stages of exile, starting with the crime itself, which consisted in anti-church and anti-state statements, organization of gatherings, seduction of Orthodox Christians into the Doukhobor faith, and then subsequent activities of the Russian penitentiary system. The article describes the economic and daily life of the exiled Doukhobors, their behavior, and their relations with the local authorities. The author highlights those aspects of legislation and law enforcement practices, which were aimed not only at punishment, but also at the reformation and return of apostates to the bosom of the Orthodox Church, which played an important role in this process.

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ELEMENTS OF ISLAMIC DOGMATICS IN THE ETHNIC RELIGION OF OSSETIANS ACCORDING TO NARRATIVE SOURCES OF THE SECOND HALF OF THE 19TH CENTURY

The article is devoted to the study of Islamic echoes in the ethnic religion of the Ossetians. This problem remains one of the most poorly studied in modern Ossetian studies, which determines its high scientific relevance. However, in contrast to the scientific, the social relevance of studying Muslim influence on the Ossetian language, culture and religion today can hardly be considered particularly significant. Throughout the post-Soviet period, Ossetians have been in the process of searching for religious self-identification. This process is a conflict influenced by many factors, including political ones. The main ideological conflict unfolds between Orthodox Christianity and ethnic religion. From the point of view of its adherents, the ethnic religion is primordial for Ossetians, since, in their opinion, it is based on an ancient monotheistic tradition dating back to the Indo-Iranian community and free from any external influences. At the same time, the pro-Christian part of society, supported by the Russian Orthodox Church, positions the traditional religion as Ossetian folk Orthodoxy. In this confrontation, the Islamic component of the Ossetian ethnic religion (and, among others, also Jewish or Zoroastrian) essentially turned out to be thrown out of the socio-political and ideological-religious agenda, and, consequently, from the scientific one, while Islamic elements are found in various spheres of folk culture: in everyday life, linguistic and ritual practice, in written and oral folklore. The present study, therefore, aims to solve the identified problem. It is synchronic and is carried out within C. Levi-Strauss' structuralism, according to which all cultural systems (language, mythology, religion, art, customs, traditions) can be studied as sign systems (Levi-Strauss 1985).

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Original article

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FUNERAL CEREMONIES OF THE TATARS-MISHARS OF MORDOVIA IN THE LATE 19TH — EARLY 21ST CENTURIES

The focus of the study is the funeral and memorial rites of the Tatar population of Mordovia of the late 19th — early 21st centuries. It should be noted that they were last studied in the middle of the 20th century. In this regard, the analysis of the material collected by the author during field surveys in 2002–2005, 2008 and 2021 on the territory of residence of this ethnic group in the Republic of Mordovia will undoubtedly be in demand not only among ethnographers, but also among everyone interested in the traditional culture of the Tatars-Mishars. The study was based on the commonly used methods of ethnographic science: field observation, surveys and photo recording. Particular attention was paid to the work of scientists of Kazan University (R. G. Mukhamedov, R. K. Urazmanov) devoted to the studied problem. The article describes the main elements of the funeral rite: the main stages (pre-funeral, funeral and memorial rites), the participants, some transformations of the ritual, and the consequences of the cultural interaction of the Tatars-Mishars with the neighboring ethnic groups, in particular with the Mordovians. The results confirm that the funeral, memorial and mourning still occupy an important place in the family and social life of the Tatars-Mishars of Mordovia. This complex of customs and rites is mainly Islamic in nature and is close to the rites of other Turkic peoples. The similarity is manifested in ideas about the soul, death and the afterlife, in the design of graves, the presence of a savan and a funeral stretcher, in the rituals of farewell to the deceased and taking them out of the house, in the order of remembrance.

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URAL SKETE DWELLERS IN THE “CHULYM AND KOLYVAN TAIGA” (FROM THE HISTORY OF THE OLD BELIEVERS OF THE TOMSK REGION AT THE END OF THE 19TH — FIRST THIRD OF THE 20TH CENTURIES)

One of the main tasks in studying such a complex and contradictory phenomenon as Russian (and Siberian) Old Believers is the study of local centers of different consents and interpretations. We firmly believe that only this approach makes it possible to recreate a complete, three-dimensional “picture” of the phenomenon of Old Believers in Russia. The article is devoted to the reconstruction of the history of the little-known (nowadays) Old Believers’ skete center, which appeared in the last quarter of the XIX century in the Tomsk province and existed until the end of the 1930s. The author pays special attention to the reconstruction of the biographies of skete dwellers, most of whom were natives of the Urals and lived in various Ural sketes before moving to Siberia. The comprehensive use of sources of both Siberian and Ural origin made it possible to significantly expand our understanding of these people, and in some cases quite fully reconstruct the biographies of prominent elders (starets), about whom little has been known until now. The paper also covers the issues of the periodization of the migration movement of the Ural skete dwellers to Siberia and the reasons for many Old Believers to migrate to the Tomsk province. It describes their life in the new conditions and problems that led to a new migration in the 1930-s to even more remote lands — to the banks of the Yenisei.

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**APOCRYPHAL STORIES
IN THE FOLKLORE OF THE OLD BELIEVERS
OF TRANSBAIKALIA AT THE TURN OF THE 20TH-21ST CENTURIES**

The article reveals the relationship between oral and written traditions in the folklore of the Old Believers of Transbaikalia at the turn of the century and the connection between folklore and apocryphal literature and examines the oral existence of apocryphal stories among the Old Believers. Since the religious books played a large role in the spiritual life of the family, the influence of written sources on oral folk art was also significant. They provided answers to all the everyday questions, excuses or censures for their actions, explanations for many prohibitions and rules. Therefore, the folklore culture of Semey people was constantly influenced by Christian literature. The authors analyze the forms of existence of the apocryphal work “The Dormition of the Most Holy Theotokos” in the folklore tradition of Semey, the structure of the text and its content, the plots/motives of spiritual poems that had been preserved and continued to exist in oral folk legends and apocryphal works at the turn of the 20th — 21st centuries in the Old Believers’ villages.

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ICON PAINTING IN CROSS-CULTURAL PERSPECTIVES: LIPOVAN CRAFTSWOMAN IN THE ROMANIAN ENVIRONMENT

This article continues the author's study of the icon heritage of the Old Believer Lipovan family Rogachevsky-Nikita. The material was collected during field research in Romania. The article considers a paradoxical case when a woman born and baptized as an Old Believer-Lipovan actively works in icon painting. This gender situation is worthy of description and study: in a fairly conservative Old Believer's environment, women were rarely blessed to create "holy images". This environment, at the same time, brought traditional forms and iconography to the present (at least a dozen male masters paint icons in Romania). This is a continuous practice that can be called "living antiquity". Under these circumstances, adherence to Orthodoxy creates an individual elevator — the respondent of Old Believer roots considers herself Romanian and paints icons for Romanians. This is a direct transformation of traditions and their adaptation to modern globalization. From a family of hereditary Old Believers, where iconographic traditions were strong, the practice of creating holy images goes away under the influence of personal and external circumstances. Lipovan culture penetrates into local practices. The traditions in the family disappear and modify under different conditions where interest is not maintained or, conversely, the opinions are revised. This case allows us to trace more general trends in the ethno-confessional group. Under the influence of external circumstances, we observe not secularization, but rather a transition to other variants of religiosity.

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OLD BELIEVERS' TRADITIONS IN CASTING COPPER: RESTORATION OF A 19TH-CENTURY FOLDING ICON

Copper casting is widely used among the Old Believers for creating religious objects, especially those of personal use. The Old Believers' branch of Orthodoxy formed due to church reforms that were followed by the Schism of the Russian Church and tension in the Russian society in the 17th century. The Old Believers, who desired to preserve old Russian religious traditions despite the small number of followers, also influenced some aspects of the Russian culture in general, such as the technology of icons manufacturing. Cast copper objects are also used in jewelry, for clothes fittings, furniture and interior, and create a certain style and entourage up to the present. The authors of this work investigated and attributed the fragment (the second section) of a folding icon found in Transbaikalia and cast in copper in the XIX century. The authors aimed to carry out restoration and conservation work not only to improve the appearance and preserve the exhibit, but also to get the opportunity to continue studying the lifestyle of the Old Believers, and the art of working with metal itself.

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THE VALUE ORIENTATIONS OF KALININGRAD YOUTH: CONSISTENT PRIORITIES AND THEIR UNDERSTANDING

The paper aims to study the system of the value orientations of Kaliningrad youth. The study was conducted in stages, using quantitative and qualitative methods in the period from April to June 2022. At the first stage a topic guide was developed, and five focus groups were held with representatives of young people aged 18–35 years living in Kaliningrad. At the second stage, a sociological survey of Kaliningrad youth was conducted (n=899). It was revealed that family, love and friendship dominate in the value system of the studied age group of the Kaliningrad population. At the same time, there is a high demand for such social values as justice and equality. These concepts are related for young people, most of whom consider justice, first of all, as equality of opportunity. Collective and individualistic values were shown to coexist in the minds of young people: stating the priority of personal interests, respondents often mentioned their willingness to sacrifice them for the sake of the interests of society. Some gender and age differences were found in the perception of several values, in particular love and freedom.

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CULTURAL INTERACTION: SOME ASPECTS OF THE MORDVINS' ACCULTURATION

The acculturation of the Mordvins has deep roots and dates back to the beginning of their history. The results of this process varied as the interethnic contacts were provoked by different stimuli (economic activity, industrial development and cooperation of agriculture, urbanization) and took different shapes (Russification and Christianization). The main acculturation strategies are assimilation and integration (identification with both the old culture and the new one). Settlement patterns, intermarriage, and decreased communication in the native language foster new elements in the lifestyle and culture. Currently, acculturation continues as a result of urbanization, typical for the Russian Federation in general and the Republic of Mordovia in particular. At the same time, the increased activity of Mordovian public organizations and the ethnic policy in the region led to a revival of the traditional culture at a new level, which makes it particularly interesting for a historical and ethnographic study.

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FOOD AS A MARKER OF IDENTITY AND A FACTOR OF INTEGRATION: REFLECTIONS ON INTERACTIONS OF “STRANGERS” AND “LOCALS” (THE CASE OF USA)

On the example of the USA (including field materials collected by the author), the article examines the role of food as a marker of identity and a factor of integration in the interactions of immigrants with the local population. The host society dictates its standards, which immigrants are forced to follow at least outside the home, but their familiar elements that persist at the everyday, home level are also transmitted outside. Food acts as a tool that both delineates the cultural boundary and blurred it, the interaction of “alien” and “local” changes the idea of “American food”. National food supports the group identity of immigrants, its connection with the past. For migrants, it is important to find products typical for the country of origin, to cook familiar dishes. Immigrants’ commitment to their food and their dietary routine and etiquette is often very enduring. Usual food turns out to be a comfortable environment in a strange surrounding. The Americans try to instill American food traditions in immigrants, to teach them how to eat American style. American attitudes towards various immigrant groups are projected onto their food and ethnic cuisines. But the settlers not only adopt local food traditions, but also change the gastronomic landscape themselves, influence the food traditions of the host community. Traditions are steadfastly preserved in the cuisine, but changes inevitably occur, demonstrating a desire and willingness to integrate, or vice versa, a desire to isolate. For the host society to make “outsiders” “ours” means, among other things, teaching them to eat “correctly”, “as is customary”. But integration is a mutual process that changes both “strangers” and “locals”. The change in perceptions of “American food” demonstrates this clearly.

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Original article

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THE EXPLANATORY AND GENERALIZING POTENTIAL OF THE TERM “BRICOLAGE” WHEN USED TO HIGHLIGHT FUNDAMENTAL PROBLEMS OF SOCIOCULTURAL ANTHROPOLOGY

The article shows that the term “Bricolage” has great explanatory and generalizing potential that allows us to consider and develop a perfectly reasonable view of the original human environment, the original cultural layer, the original forms of meaningful production, sign behavior, thinking, and mythologized consciousness. The use of this term is relevant for a wide range of disciplines engaged in the study of human nature, society, and culture.

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PORTRAITS OF MEDIEVAL INHABITANTS OF VOLOGDA. ANTHROPOLOGICAL RECONSTRUCTION OF APPEARANCE

The biological variability of the population can be clearly shown in portraits reconstructed from crania that come from close burial grounds. Such image galleries give an idea of the range of variations in the main proportions of the head and the variability of different traits. Contour and graphic reconstructions, full-face and profile, were performed on eight skulls representing Vologda's medieval population. The cranial material comes from three burial grounds: 1) cemetery at Park Lane, 12 (13th-16th centuries) — three male and one female skulls; 2) burials at the south side of St. Sophia Cathedral (14th-16th centuries) — 1 skull; 3) cemetery at Burmaginykh Str., 34 — two burials, male and female (15th-16th centuries) and one male burial (17th century). Hairstyles, clothes and jewelry were designed based on the realities of the corresponding time period. The article also provides verbal portraits of each individual and the calculated lifetime body length and constitutional type of some individuals.

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AN ANALYSIS OF THE SURNAMES OF THE MEMBERS OF THE MODERN ETHNIC GROUP OF ITALIANS OF CRIMEA AND THEIR ANCESTORS AS QUASI-GENETIC MARKER

The article presents the results of a comprehensive analysis of the surnames of members of the modern ethnic group called the “Italians of Crimea” (living today mainly in Kerch), and of their ancestors — the Italian migrants to the Black Sea and the Sea of Azov region of the 19th-20th centuries. Each Italian surname has its own history and can tell a lot about a person and their family: most of Italian surnames have their origin in a particular Italian region and/or refer to the social status of their owner. This made it possible to use the surnames of the “Italians of Crimea” and of their ancestors as a reliable quasi-genetic marker, which corresponds to the methods used in anthropogenetic studies to find answers to historical and genetic questions. The analysis of the surnames of the group, compared to the historical data from Russian and Italian archives, made it possible to establish with a certain degree of accuracy from which regions of the Apennine Peninsula several hundreds of Italian migrants moved to different cities of the Black Sea and Sea of Azov regions and to Crimea in the 19th-20th centuries. The transformations that the original surnames of Italian migrants underwent over time reflect the complex process of adaptation to the new socio-cultural, economic and linguistic conditions of the Black Sea and Sea of Azov regions.

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NOTES ON THE NEW RUSSIAN JOURNAL OF PHYSICAL ANTHROPOLOGY

The article presents an overview of the first year of a new journal — the Russian Journal of Physical Anthropology headed by Professor Sergey Vasilyev and published by the Institute of Ethnology and Anthropology of the Russian Academy of Sciences. This journal publishes original research, theoretical articles and brief communications in the interdisciplinary field of Physical Anthropology. According to the idea of the Editor-in-Chief S. V. Vasilyev, the topics of the journal reflect the key subfields of Physical Anthropology. First of all, this is human evolution, including the morphology of human fossils, paleoneurology, paleogenetic studies, problems of palaeolithology, primatology and primatogenesis, primate ethology and taxonomy. Then these are auxology and constitutional anthropology, problems of biological adaptation and microevolutionary processes, modern areas of research (paleodemography, paleodietology, paleopathology) and the subfield most consonant with the scientific research of the Institute — the anthropological characteristics of past and present human communities and the reconstruction of ancient and modern local ethnogenetic processes.

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LOVE AS A SUBJECT OF THE ANTHROPOLOGICAL RESEARCH

Book Review: Ivana Bašić. Love Threads: Concepts of Love in European and Serbian Culture. Ethnographic Institute SASA, Special Editions. Book 98. Belgrade, 2021. 329 p.

The review presents the monograph by the Serbian researcher Ivana Bašić, who devoted her work to an anthropological analysis of the concepts of love in European and Serbian cultures. Combining romantic love and culture in one study, the author assumes that anthropological viewpoint can reveal many essential qualities of this mystery of human nature, which are peripheral to other sciences. She views sensual emotion as a social phenomenon, generated not only by physiology but also by the intellect. Considering love to be a time-varying cultural, anthropological, sociological and philosophical concept, the researcher directs her attention to the study of love as a semiotic system, to the search for key lexemes used to express feelings and experiences, as well as lexemes etymologically and semantically related to them. Reviewers, appreciating Ivana Bašić's book, note her innovative methodological approach and the significance of the author's contribution to the development of the anthropology of emotions.

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**BOOK REVIEW: “ANTHROPOLOGY OF REPRESENTATION:
MEMORY, PUBLIC SPACES AND VISUALITY: COLLECTIVE
MONOGRAPH” / ED. BY A. A. PLEKHANOV, N. A. BELOVA.
MOSCOW: IEA RAS, 2021. 300 P.: 35 ILL.**

The review evaluates the collected articles volume «Anthropology of Representation: Memory, Public Spaces and Visuality» published in 2021. This work certainly deserves attention, as recently the study of representation has become a popular and trend direction in the humanities. The book was created by a group of young researchers following a discussion at the section with the same name at the Conference of Young Scientists of the Institute of Ethnology and Anthropology RAS. It demonstrates a fresh look at historical memory and identity and at the ways in which social spaces, power structures and institutions are represented. This article provides a brief overview of each chapter so that colleagues interested in the book could get an idea of its contents. The importance of this peer-reviewed collection is especially evident in 2023, when we clearly see how historical memory and its representations influence the political agenda.

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