

Институт этнологии и антропологии  
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**ВЕСТНИК**  
**АНТРОПОЛОГИИ**  
**HERALD OF ANTHROPOLOGY**



Журнал «Вестник Антропологии» учрежден решением Ученого совета  
Института этнологии и антропологии РАН 20 марта 2014 г.  
Министерство цифрового развития, связи и массовых коммуникаций Российской Федерации  
Регистрационный номер ПИ № ФС77–61734



Журнал входит в систему  
Russian Science Citation Index (RSCI)

12 февраля 2019 г. приказом Минобрнауки России  
№ 21-р «Вестник Антропологии» включен в Перечень  
рецензируемых научных изданий, в которых должны  
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Интернет-сайт: <https://journals.iea.ras.ru>

ISSN (print) 2311–0546

ISSN (online) 2782–1552

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**The journal “Herald of Anthropology” was established by the RAS Institute of Ethnology and Anthropology Academic Council decision of 20/03/2014**

The journal is registered with the Ministry of Digital Development, Communications and Mass Media of the Russian Federation. Registration number PI No. FS77–61734

*The Journal is indexed in the  
Russian Science Citation Index (RSCI)*

*By the order No.21-p of The Ministry of Science and Higher Education of the Russian Federation of 12/02/2019 “Herald of Anthropology” is included in the list of peer-reviewed scientific journals recommended for publishing scientific results of theses for Candidate and Doctoral scientific degrees*



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**Web:** <https://journals.iea.ras.ru>

**ISSN (print) 2311–0546**

**ISSN (online) 2782–1552**

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UDC 39

DOI: 10.33876/2311-0546/2023-3/7-25

Original article

© *Elvira Dzhioshvili, Alexander Krivonozhenko, Yulia Litvin and Svetlana Yalovitsyna*

## **CULTURAL TRADITIONS AND IDENTITY OF SINGLE INDUSTRY TOWNS' RESIDENTS IN THE "KARELIAN ARCTIC" REGION: SEGEZHA AND KOSTOMUKSHA**

*There has been growing attention to social and economic problems of everyday life in the single-industry towns of the Russian Arctic in recent years. Depopulation and reduction in quality of life are underlying topics of every research. In this light, it seems important to study the social well-being and identities of the Arctic single-industry towns' inhabitants. Two single-industry towns are located in the "Karelian Arctic" region — Kostomuksha and Segezha. The paper highlights the social and anthropological dimensions of these towns. The authors investigate the historical and cultural traditions, identified in two spheres of everyday life: the presentation of towns in the public space, including media and social networks, and the opinion of residents reflected through interviews. Kostomuksha and Segezha are similar in their representation as international communities and the Soviet heritage. The international aspect is especially significant for Kostomuksha inhabitants, whose town was a trans-border project in the 1970s. According to the interviews with residents of Kostomuksha, there is a considerable focus on the future in the city. On the contrary, the cultural memory of Segezha inhabitants is more "historical" with an emphasis on the Soviet past and the role of "Komsomol construction" of the local pulp and paper mill. The study demonstrates the importance of Northern identity in the cities. Arctic identity is more clearly seen in Kostomuksha due to realized border projects between Russia and Finland.*

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**For citation:** Dzhioshvili, E. A., A. F. Krivonozhenko, Y. V. Litvin and S. E. Yalovitsyna. 2023. Cultural Traditions and Identity of Single Industry Towns' Residents in the "Karelian Arctic" Region: Segezha and Kostomuksha. *Herald of Anthropology (Vestnik Antropologii)*. 3: 7–25.

**Acknowledgments:** The study was supported by the grant of the Russian Science Foundation № 22–28–20318 (<https://rscf.ru/project/22-28-20318/>), conducted jointly with the Government of the Republic of Karelia with funding from the Venture Investment Fund of the Republic of Karelia (VIF RK).

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## STARS IN THE LIFE OF THE POPULATION OF THE ZERAVSHAN RIVER VALLEY

*In order to study the folk calendar and astronomical knowledge of the inhabitants of the Republic of Tajikistan, an ethnographic expedition was carried out along the valley of the Zeravshan River in the summer of 2022. We interviewed thirty-eight Tajik informants from twenty-three villages in the Gornaya-Matcha, Aini and Penjikent regions, where the Zeravshan River passes. The collected material shows a fairly high level of folk astronomical knowledge. In the Penjikent region, where ethnic Uzbeks live compactly, knowledge is significantly lower and is mainly limited to residual information obtained in the Soviet secondary school. Zeravshan settlers celebrate four folk holidays related to agriculture: Nawruz — the New year, Juft Baroron — the holiday of the first plowing, Sada — the end of the winter chillya (50 days and 50 nights before Nawruz) and Mehrgon — the harvest festival. The most significant of them is Nawruz. Sada and Mehrgon, although they have recently received the status of national holidays, are not celebrated in a special way. For the population, they are ordinary days off. An unexpected fact that does not fit into the known calendar schemes is that Nawruz is not celebrated on the day of the vernal equinox, with which it is usually associated. Rather, in some villages it is celebrated from March 5 to March 10, and in other — on March 12. These dates are 9–16 days before the equinox. In some villages, it is celebrated after the equinox — from 17 to 30 March or from 14 to 31 March. Of all the stars, the local population of Zeravshan River knows Sirius best of all. It has a double name there. From the upper reaches of the river to the villages of Kudishar and Pastigav, the star is called “Sarmo” (frost star), and to the west, starting from the village of Padrog, it is called “Sitorai Hunuk” (cold star), as in other villages of Tajikistan which we know about. In addition, the Seven Brothers asterism is known. Sometimes it is identified with the Pleiades, and sometimes with the constellation Ursa Major.*

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**For citation:** Antonova, N. A., N. A. Dubova, M. N. Navruzbekov and M. G. Nikiforov. 2023. Stars in the Life of the Population of the Zeravshan River Valley. *Herald of Anthropology (Vestnik Antropologii)*. 3: 26–41.

**Acknowledgments:** The work was supported by the Russian Science Foundation (project 22–18–00529).

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## THE DEVELOPMENT OF PASTORAL FARMING AMONG THE KARAKALPAKS

*The study is dedicated to the development of traditional Karakalpak farming from the end of the XIX century up to present days. The herd structure depended on the natural climatic conditions. The author concludes that the most significant role was played by cattle, which not only ensured food, but could also be used in the economy as a draft force. The second important species in the Karakalpak economy was the sheep. The Karakalpaks bred limited numbers of camels and horses. In the first third of the XX century, significant transformations took place in the traditional way of life as a result of political and socio-economic reasons, which affected the farming among the Karakalpaks. During the XX century, the priorities in the composition of the herd did not change. In modern Karakalpakstan, the experience of traditional farming remains relevant.*

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**For citation:** Seytmuratov, O. 2023. The Development of Pastoral Farming Among the Karakalpaks. *Herald of Anthropology (Vestnik Antropologii)*. 3: 42–51.

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## ON THE SOUTH-WESTERN LIMITS OF THE NENETS NOMADISM

*“So That the Voivodes on Belezer Protect them from Russian People”*

*The paper attempts to take a fresh look at some of the published historical sources, in which one can see direct or indirect indications that the Samoyed Nenets once wandered further from the territory of their current compact residence. The author analyzed the royal letters and petitions of the 16th-17th centuries, the notes of foreign travelers about Russia of the same period, the works of Soviet and Russian historians and ethnographers. These sources trace the routes of the Nenets advance to the west in different historical epochs. One of the petitions provides evidence that trade and exchange relations between the Nenets and Russians in the 17th century took place not only in the well-known centers of Pustozersk, Mezen, Obdorsk, but also in the remote Belozersk region. Earlier Nenets-Russian contacts took form of military clashes, which may be confirmed by some archaeological finds on Vaygach Island. A critical consideration of the autobiography of the monk Lazar of Murom suggests that the Nenets could not roam near Lake Onega in the 14th century. In addition, the paper rejects the hypothesis of some researchers about the extensive ties between the Nenets and the Saami in the past and the spread of the Saami toponyms on the tributaries of the Pechora River.*

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**For citation:** Kvashnin, Y. N. 2023. To the Question of the South-Western Limits of Nomadic Nenets. *Herald of Anthropology (Vestnik Antropologii)*. 3: 52–67.

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## SKIDDING VEHICLES OF THE MORDVINS

*Skidding vehicles are the most ancient type of land transport in Mordovia. Depending on the purposes of their use, there are distinguished: drovni, salazki, sanochki, podsanki, rozvalni, cargo sledge, ordinary sledge, sledge-koshevni (koshevki), sledge-kibitka, etc — all these are various kinds of sledges. The initial form of skidding transport is a volokushi — a travois (simple or complex). Drovni-sledge is the most archaic form of winter wagons with runners (Moksh. nurda pei, Erz. nurdo pei\*) used for the transportation of various goods. Drovni with podsanki were called “nurda potsanka”. The “kerem-nurda” sledges were used to transport lighter loads and long-distance trips for household reasons. Manual sleds, “nurdonya” (Moksh.), were made to transport small goods and to use in household. Sledge-koshevki were used for short trips: making visits, going to weddings, during Maslenitsa celebration; kibitki were more often used for long-distance travelling and as a wedding wagon “on-ava” (Moksh., Erz.). Cheap sledges were sheathed with rush matting, better ones with wicker mats. Simple sledges were made at home, while professional sledgers manufactured sledges for sale. Sledging among the Mordvins was widespread, not only in the Mordovian region, but also far beyond its borders (Saratov, Kemerovo region, Krasnoyarsk Krai, etc.). Craftsmen also prepared improved sledges for the wealthy and urban population. Local drivers, mail deliverers, fire services, etc. needed them. Skidding vehicles left a mark in the folklore of Mordvins: there are sayings, proverbs, songs about them. Customs and holidays are associated with them.*

*In the Mordovian language, the main details of a sledge had their own names: nurda pei (Moksh.) — the hoof; nurda polaz (Moksh.) — the runners; nurda pryа (Moksh.) — the front; nurda syalinya (Moksh.) — the binding for the runners, var vasta (Moksh.) — the coachman’s seat; nurdo pryа (Erz.) — the front; nurdo skids (Erz.) — the runners. Currently, traditional skidding transport as an integral element of everyday life has almost disappeared, but many tourist destinations are associated with horse-drawn sledge rides, they persist as entertainment during various winter holidays and rituals. The skidding vehicles in these cases are often of industrial production.*

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**For citation:** Nikonova, L. I., T. N. Okhotina and A. A. Medov. 2023. Skidding Vehicles of the Mordvins. *Herald of Anthropology (Vestnik Antropologii)*. 3: 68–85.

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## TRADITIONAL METROLOGY AND MODERN WORLD

*Historically, human territorial exploration is accompanied by measurements, i. e. a comparison of the measured object with some commonly recognized standard measure. In preindustrial society, the measures used could be both similar and diverse, depending on the way of life, the economy and local natural conditions. Anthropometric data were usually used as a standard to determine the size, or to compare the amount of work performed by humans or animals over a certain time period, etc. Changes in lifestyle and the forms of economic activity led to the transition to new measurement methods. However, some old measures overcame the time barrier and successfully adapted to the new reality. This makes metrological traditions a matter of interest for a special study.*

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**For citation:** Rudnev, V. V. 2023. Traditional Metrology and Modern World. *Herald of Anthropology (Vestnik Antropologii)*. 3: 86–97.

**Funding:** The study was carried out as a part of the research plan of the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology.

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## THE CURRENT ECOLOGICAL SITUATION IN SMALL TOWNS OF THE YAROSLAVL REGION. A CASE OF DANILOV AND POSHEKHONIE

*Since 2017 our project “The Population of a Russian Small Town in the 21st Century: Ethnocultural, Demographic, Ecological, Social and Economic Aspects of their Development” at the Centre of Human Ecology of the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology aims to study the ecological situation both in small towns and adjacent areas. It concerns, in the first place, the pollution of small and big rivers resulting from outdated and non-functioning wastewater treatment plants and the disposal of untreated effluents into the Oka River, the Volga River and some small rivers. We were interested in the management of industrial use and protection of forest resources and wild nature, garbage collection and utilization. The access to safe and clean drinking water was our special concern. We developed and tested programmes to collect data on the current ecological situation in small towns of Central Russia. We interviewed experts and officials responsible for various aspects of environmental protection, in particular for the condition of the towns’ wastewater treatment plants. The present paper is based on the results of this study concerning two small towns of the Yaroslavl region: Danilov (2020) and Poshekhonie (2021). The paper analyses the data of official surveys with respect of water pollution in this area. It also discusses the current state of timber industry, whose role in the economy of the Yaroslavl region has traditionally been decisive. Over 30 years since 1991, the infrastructure of many small towns and urban settlements went into decline. For the last decades, regional leaders at different levels and federal government officials have faced the priority ecological challenges, which demand the urgent modernisation, or rather, the reconstruction of treatment facilities. That would allow to significantly reduce the exorbitant levels of pollution of the Volga-Kam river basin, with water supply networks being reconstructed and renovated in order to provide access to safe and clean drinking water. Urgent government measures to support national forestry are also required.*

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**For citation:** Grigulevich, N. I. 2023. The Current Ecological Situation in Small Towns of the Yaroslavl Region. A Case of Danilov and Poshekhonie. *Herald of Anthropology (Vestnik Antropologii)*. 3: 98–120.

**Funding:** The study was carried out as a part of the research plan of the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology.

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## **BAZAR AND DYQAN, FAIR AND SHOP: EVOLUTION OF TRADE IN ALBANIA AT THE BEGINNING OF THE 21ST CENTURY**

*The paper in the paradigm of anthropology analyzes the current transformation of the forms and loci of trade in the western Balkans using the example of Albania, which has experienced a radical change in several socio-political, economic and ideological formations over a century. Interest in this issue is dictated by the growing role of corporate anthropology, which focuses on the processes of personnel management in the business community, using the methods and approaches adopted to study traditional societies. For many centuries, markets and fairs were the main places of trade, i. e. economic activities for the sale and exchange of goods, and they have not lost their relevance to this day. An equally significant place was occupied by dyqans — workshops in which various products were produced and sold in that long historical period when professional craft was the “industry” of the era. The turbulent events of the 20th century, marked by the development of technology and productive forces, the growth of industry and agriculture, and, as a result, the improvement of well-being and the consumer boom, made significant changes in the trading system and people’s attitude to the act of sale — purchase. Expanding trade relations with the world, the globalization of economic relations and the information space have contributed to the growth of new forms of selling goods and services — primarily through chain stores, supermarkets, etc. The analysis proposed by the author is an attempt to decipher the complex process of relations between the seller and the buyer, the producer and consumer of goods and services, individuals and society.*

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**For citation:** Novik, A. A. 2023. Bazar and Dyqan, Fair and Shop: Evolution of Trade in Albania at the Beginning of the 21st Century. *Herald of Anthropology (Vestnik Antropologii)*. 3: 121–143.

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## THE SAGRA IN ITALY: MODERN ECONOMIC AND SOCIAL ASPECTS OF THE MEDIEVAL TRADITION

*This article is devoted to sagra (pl. sagre) — a historical phenomenon, poorly studied in scientific terms, but very popular in Italy. Sagre are short trade festivals — the “descendants” of the ancient Roman ones, dedicated to the deities associated with fertility rites. Christianity turned these festivals into parochial celebrations in honor of the local patron saint and today they mainly serve to promote and sell one specific, historically produced in this area “monoproduct” — raw food or cooked products. Unlike purely commercial structures like shops or markets, sagra is a complex event: while being full-fledged commercial initiative, it conserves the traditions of a holiday associated with a festival and a cultural program (manifestation of local folklore, performance of musicians, etc.) and involves a large-scale feast. The article discusses various aspects of sagre: their traditional components, the factors of their viability and rise, the struggle for its “purity”, the reasons for its popularity, and unusual forms of these events.*

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**For citation:** Fais-Leutkaia, O. D. 2023. The Sagra in Italy: Modern Economic and Social Aspects of the Medieval Tradition. *Herald of Anthropology (Vestnik Antropologii)*. 3: 144–164.

**Funding:** The study was carried out as a part of the research plan of the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology.

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## COMMERCIALIZATION OF HISTORICAL MEMORY IN THE NAMES OF ITALIAN WINES IN THE EARLY 21ST CENTURY

*The article is devoted to the study of historical nomination in the commercial appellations of Italian wines that appeared on the market in the period 2000–2022. The study tested the hypothesis that the commercial name of wine is a tool for updating and exteriorizing the collective memory of the local community, which thus constructs the idea of the past it needs using the network method. A representative sample of research units (enonyms) was selected from the websites of Italian wine producers and specialized magazines of wine products. The names of wines were analyzed in terms of linguo-cognitive and cultural-historical criteria that supposedly guided wine producers when choosing historical names for wine products in order to sell them to potential buyers — representatives of local communities. The logic of the wine commercialization process made it possible to identify the linguo-communicative mechanism of the enonym, which functions as an implicit narrative, created by the wine producer for the wine consumer. The article analyzes historical strata from the history of the Ancient World (Ancient Rome, Ancient Greece, Etruscan culture, the history of the Samnite peoples), which serves as productive material for reconstructing the collective memory of Italian local communities. Accordingly, signs, symbols and representations of historical memory were identified in the communicative pragmatics of the local, national and universal levels. The study showed that in Italy the concept of local rather than ethnic identity is relevant. The boundaries of local identity are outlined by a common history, its strata that are involved in the “great past”, or even the sacred past, are actualized.*

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**For citation:** Shevliakova, D. A. 2023. Commercialization of Historical Memory in the Names of Italian Wines in the Early 21st Century. *Herald of Anthropology (Vestnik Antropologii)*. 3: 165–183.

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## VISUAL REPRESENTATION OF THE WESTERN BALKANS ETHNOGRAPHY IN THE DRAWINGS OF OLGA BENSON

*This article was inspired by the desire to familiarize the Russian scientific community with the works of the artist and ethnographer Olga Benson, who was born in the Russian Empire, but later lived and worked in Yugoslavia for more than 30 years. Although her drawings illustrate the section devoted to the culture of the Balkans in the volume “Peoples of Foreign Europe” of the series “Peoples of the World”, published in USSR in the 1960s, this name is virtually unknown in Russia (Peoples of Foreign Europe 1964). On the opposite, in her second homeland Olga Benson’s activity is highly appreciated. An exhibition of Olga Benson’s drawings was organized at the Belgrade Science and Technology Gallery on the 130th anniversary of her birth. The Serbian Academy of Sciences and Arts Ethnographic Institute has digitized and uploaded an archive of her drawings to its website and published a monograph dedicated to the artist (Gavrilović, Milenković-Vuković 2019). Olga Benson’s drawings and watercolors are an invaluable ethnographic source, which gives notion of everyday life of the Balkan Peninsula’s population in the first half of the XX century. At the same time, the author of this article did not limit herself to writing a mere biographical sketch of a personality. Driven to generalizations and, using Olga Benson’s work as an example, the author sought to actualize the importance of theoretical understanding of drawing as an ethnographic method in general. She was prompted to do so by the fact that ethnographic drawing, the oldest method of visual documentation, had lost its position to photography and filming and had fallen out of the scientific arsenal of the modern anthropologist. At the same time, visual fixation, including drawing, is always performed within the framework of theoretical and methodological approaches of its time. In this respect, Olga Benson’s creative legacy contributes to the history of ethnology and anthropology as a scientific discipline.*

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**For citation:** Martynova, M. Yu. 2023. Visual Representation of the Western Balkans Ethnography in the Drawings of Olga Benson. *Herald of Anthropology (Vestnik Antropologii)*. 3: 184–202.

**Funding:** The study was carried out as a part of the research plan of the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology.



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## ANTHROPOLOGY OF THE YAMAL SOUVENIR (AMONG THE NENETS, KHANTS AND SELKUPS)

*The article is devoted to the actual and little-studied problem of souvenirization of the Yamal indigenous population's culture. The participants of the souvenirization process are: the district administration, which determines the policy directions in the field of creating the souvenirs; the institutions responsible for the implementation of this policy — the Centers of National Cultures and the House of Crafts; and the “bank” of craftsmen, which is the main performer in this process. The study analyzes the element of folk initiative in the creation of an ethnic souvenir and reveals the creative innovations introduced by folk craftsmen. The study develops a classification of souvenirs that represent the culture of the indigenous peoples of the Yamalo-Nenets Autonomous Okrug. The classification is based on the degree of traditionality of a souvenir item. The first classification group included objects created according to the traditional canon, which retained (with some displacement) the meaning of amulets. The second group consisted of traditional items, whose value as a souvenir was limited to demonstrating the decorative and technological identity of ethnic culture. This type of souvenirs (the only one of all) also maintained the possibility of their practical use. The third group was formed by souvenirs inspired both by the author's imagination and the national motifs, techniques and materials. Souvenirization in Yamal has become part of the current transformation of the traditional life support system of the indigenous peoples of the North.*

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**For citation:** Stepanova, O. B. 2023. Anthropology of the Yamal Souvenir (Among the Nenets, Khants and Selkups). *Herald of Anthropology (Vestnik Antropologii)*. 3: 203–214.

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## “DALIT CINEMA” PHENOMENON AND REPRESENTATION OF THE LOW CASTE COMMUNITIES IN INDIAN CINEMATOGRFY

*Cinematography in India is not only a multimillion-dollar entertainment industry, but also a reflection of current socio-cultural processes. The caste system, a unique phenomenon of South Asian culture, could not but be reflected in cinematography. Of particular interest in the representation of caste identity is the phenomenon of low caste identity. Films devoted to the topic of low caste communities began to appear in mass cinema starting from the 1930s. However, this topic is elaborated in more detail in the so-called parallel (auteur) cinema, which flourished in the 70s — 80s. Unlike mainstream cinema, auteur cinema depicts the low castes unvarnished; films in this category often raise issues of violence, exploitation, women emancipation, and so on. The article analyzes the ways of representing the low caste communities in Indian cinema of the 20th — 21st centuries and the paradigm shift from escapism to realism. The paper also considers recent trends, such as the emergence of the “dalit cinema”, the participation of copyright films on acute social issues in international film festivals, the struggle of low layers for the opportunity to take their rightful place in the Indian film industry, etc.*

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**For citation:** Shcherbak, M. 2023. “Dalit Cinema” Phenomenon and Representation of the Low Caste Communities in Indian Cinematography. *Herald of Anthropology (Vestnik Antropologii)*. 3: 215–228.

**Funding:** The study was carried out within the framework of the project RSF 22–28–00505 “Special Worlds” of India: small peoples and social groups. Ethnocultural Strategies for Preserving and Smoothing Differences”.

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## “THEY ARE OF SLAVIC ORIGIN”: THE SLAVIC MYTHOLOGEM IN THE HISTORY OF ONE GERMAN URBAN COMMUNITY

*The historiography of interactions between Slavs and Germans in the Middle Ages is enormous and complicated, first of all because this period is far distant in time from those who study it. Northern Bavaria was one of the German regions where Slavic tribes in the Middle Ages lived. On the example of one Slavic mythologeme in relation to the Franconian city of Bamberg, I sought to show how the Slavic past of the territory was instrumentalized in 20th century and how members of one specific professional group in Bamberg use it to construct boundaries around their group. In the late 20th — early 21st centuries, the “Slavicity” of Bamberg like other former Slavic territories of modern Germany seems to be manifested in the “imagined Slavs”, known only from written sources, fragmentary archeological finds, folklore, scientific constructions and interpretations from different historical ages. Even after the paradigm change in historical and ethnological disciplines, the ancient Slavs remain a part of Bamberg’s social memory within the boundaries of a small professional group. Together with the very image of Slavs, the urban collective memory includes the vicissitudes of historical interpretations of the Slavic past as a result of the transfer of scientific knowledge into popular culture through politics and propaganda.*

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**For citation:** Buchatskaya, J. V. 2023. “They Are of Slavic Origin”: The Slavic Mythologem in the History of One German Urban Community. *Herald of Anthropology (Vestnik Antropologii)*. 3: 229–247.

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## DEFINITION OF “INDIAN” AND “INDIGENOUS” IN THE MEXICAN INTELLECTUAL SPACE OF THE FIRST HALF OF THE 20TH CENTURY

*The national question in postcolonial societies is one of the central topics in both political and purely intellectual discourse. The complex ethnic composition of Mexican society was against post-revolutionary government policy of national unification. In this article are considered the problem of determining of the “Indian” in the works of Mexican philosophers and anthropologists in the early-to-mid twentieth century, and the main approaches to defining the indigenous population and its role in the construction of the new Mexican state. Within the methodology of intellectual history, particularly the analysis of discursive practices in defining the “Indian” in the Mexican intellectual field, 3 fundamental approaches were identified: biological (racial), historical-cultural, and psycholinguistic. The study was demonstrated the transformation of the representations and the functions of the Native population in the “new type” society, represented in the works of various Mexican authors — A. Molina Enríquez (theory of racial unification), J. Vasconcelos (theory of biological and cultural miscegenation), M. Gamio (indigenist project), A. Caso (integrative project with the preservation of certain elements of indigenous identity). As a result of this research, it was established the influence of anthropological discourse on the state policy of the Mexican government towards the indigenous population.*

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**For citation:** Molodchikova, T. S. 2023. Definition of “Indian” and “Indigenous” in the Mexican intellectual space of the first half of the 20<sup>th</sup> Century. *Herald of Anthropology (Vestnik Antropologii)*. 3: 248–261.

**Funding:** The publication was supported by state assignment of the Ministry of Education and Science of Russia in the Russian State University for the Humanities, project № 075–00870–23–00 “Historical dynamics of traditional cultures in transitional epochs: ethnosemiotic peculiarities of transition and knowledge transfer mechanisms”.

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## MASCULINE IMAGES AND CONSTRUCTION OF ICELANDIC NATION IN THE 21ST CENTURY: HISTORIOGRAPHICAL ANALYSIS

*Originating in the middle of the 19th century, Icelandic nationalism has undergone certain changes over the course of a century and a half, but dominant masculine images have always remained its integral part, and in this sense, the modern stage is no exception. Early 2000s were marked by an intense economic development and the subsequent financial expansion of Iceland, against which “business-Vikings” — bankers and entrepreneurs responsible for this success — gained particular popularity. After the economic crisis of 2008–2009 the image of a “business-Viking” lost its relevance for some time, while ideas about exclusivity of Icelanders, considered to be the heirs to the “Golden Age” of Althing democracy and independence, were spreading. These ideas were supplemented by the myth of “exceptional” anti-crisis management. Nevertheless, despite a severe recession, Iceland managed to maintain and even strengthen its international prestige, which now rests upon the idea that this country is the “cradle of democracy”. If earlier (2000s) the main national symbol was the “business-Viking”, and Iceland was imagined as a country of the best financiers, then after the crisis, the emphasis moved to the resistance to cataclysms and “natural” (inherited from the ancestors of the “Golden Age”) strength and vitality of the Icelanders. Or, in terms of J. K. Puar and K. Sloopmaeckers, there has been a transition from hetero- to homo-nationalism in the discourse.*

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**For citation:** Snedkov, G. A. 2023. Masculine Images and Construction of Icelandic Nation in the 21<sup>st</sup> Century: Historiographical Analysis. *Herald of Anthropology (Vestnik Antropologii)*. 3: 262–269.

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## RUSSIAN AND TURKISH VECTORS OF THE STRATEGIC POLICY OF GAGAUZIA IN THE CONTEXT OF CULTURAL AND CIVILIZATIONAL ORIENTATIONS

*The article examines the efforts made by the Gagauz autonomy to implement its strategic policy and its choice of external allies. The policy of the Gagauz authorities is based on a strategy of balancing between two vectors — Russia (historical ally) and Turkey (natural ally). The article analyzes the priorities of cooperation developed by Gagauzia. The author examines them in connection with the cultural and civilizational orientations of the Gagauz, and through the prism of the Turkish influence on the Gagauz national identity. The Gagauz people are vitally interested in the preservation of the Republic of Moldova's sovereignty, as it guarantees the existence of their autonomous entity — Gagauz Yeri. Only within the autonomy the Gagauz can develop as a separate ethnic group and maintain their exclusivity manifested through Turkic identity and Orthodox religion. It is concluded that the social and economic conditions and political situation in the region forces Gagauzia to pursue a two-vector foreign policy.*

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**For Citation:** Kvilinkova, E. N. 2023. Russian and Turkish Vectors of the Strategic Policy of Gagauzia in the Context of Cultural and Civilizational Orientations. *Herald of Anthropology (Vestnik Antropologii)*. 3: 270–287.

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## THE IDENTITY IN THE POST-SOVIET SPACE: THE REPLACEMENT OF THE SOVIET MYTH BY THE NATIONAL ONE: ON THE DATA OF THE SOCIOLOGICAL RESEARCH

*The subject of the study in the article is to determine the changes in the historical assessments of the Russian-speaking residents of Estonia, Latvia, Lithuania and Russia in comparison, in the period of the 1990s — 2010s. The purpose of the study is to analyze the essence of the historical paradigm of the Baltic countries, the degree of its perception by the local titular and Russian-speaking population, as well as comparison with the historical views of the inhabitants of the Russian Federation itself. The methodological basis of the study is the principles of historicism, objectivity, and consistency. In preparing the work, special historical methods were also used — chronological, periodization, retrospection and actualization, as well as individual applied methods of social (sociological survey, sociological observation, content analysis) sciences. As a result of the analysis of the complex components of the state historical policy of the Baltic countries and the Russian Federation, as well as the involvement of a wide range of sources for measuring public opinion (sociological studies, population surveys), it was possible to identify differences in the assessments of the past by the Russian-speaking population of Estonia and Latvia. Lithuania and the inhabitants of the Russian Federation in relation to specific historical periods and personalities. At the same time, more significant differences relate to the perception of the Soviet period and are inherent in the younger generation, who received their education after the collapse of the USSR.*

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**For citation:** Zverev, K. A. 2023. The Identity in the Post-Soviet Space: The Replacement of the Soviet Myth by the National One: On the Data of the Sociological Research. *Herald of Anthropology (Vestnik Antropologii)*. 3: 288–302.

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## RELIGIOUS SPACE OF KAZAN: IDENTITIES AND PRACTICES (THE RESULTS OF ETHNOSOCIOLOGICAL RESEARCH)

*This article seeks to contribute to the trend of studying the confessional space of large multi-ethnic cities of the Russian Federation. It is based on the ethnosociological study conducted in Kazan in 2021. The purpose is to analyze the identity and practices of three numerically predominant social groups in the confessional space of Kazan — Muslims, Orthodox and non-believers (atheists). The authors studied the content of believers' perception of their confessional identity, described the dynamics of intra- and inter-confessional relations in the assessments of believers and non-believers, analyzed the general socio-psychological atmosphere in the studied groups. It is concluded that the trend towards "peaceful coexistence" of different worldviews is supported by the growing number of believers who propagate conscious choice of religion and independent coming to faith. It is shown that non-believers more often speak out against the strengthening role of religion in various spheres of public and political life. The results may be useful for sociologists, psychologists, social and cultural anthropologists, political scientists, and bodies in charge of ethnic and religious policy.*

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**For citation:** Titova, T. A. and E. V. Frolova, 2023. Religious Space of Kazan: Identities and Practices (the Results of Ethnosociological Research). *Herald of Anthropology (Vestnik Antropologii)*. 3: 303–318.

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UDC 314.156

DOI: 10.33876/2311-0546/2023-3/319-337

Научная статья

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## THE CONTRADICTIONARY ETHNO-DEMOGRAPHIC PROCESSES IN BASHKORTOSTAN (1979–2020)

*The article, based on population census data, reveals the dynamics of changes in the number of ethnic groups in the Republic of Bashkortostan at the turn of the 20th-21st centuries. The ethnic identity of the population of the Western and North-Western districts has been a subject of disputes for more than 40 years in Bashkortostan. According to the population censuses of 1979 and 2002, Bashkirs prevail in these areas, while the censuses of 1989 and 2010 reflect the prevalence of Tatars. The absolute majority of the local population in these areas consider Tatar their native language. In this article we attempted to analyze the ethno-demographic and ethno-linguistic situation in the republic by the areas of compact settlement of the Tatar and Bashkir population. A part of the population of the Western and North-Western districts of Bashkortostan at the beginning of the 20th century considered Tatar their native language, although the census materials registered them as ethnic Bashkirs. The 1989 census, which took place in the late Soviet period, showed a significant increase in the number of Tatars in Bashkortostan. However, the first post-Soviet census of 2002 showed the growth of 357 thousand people in Bashkir population, with a significant reduction in the Tatar population in the republic, which, caused some controversy over its results. The article presents these paradoxes of recent censuses in the context of districts by areas of compact settlement of ethnic Bashkirs and Tatars for the most complete disclosure of the ongoing trends. This allowed for a more objective understanding of the essence of these ethno-demographic processes in Bashkortostan. The study also revealed the ethno-demographic changes taking place in the cities of the republic, and, consequently, in the Bashkir-Tatar population in them in the light of the last census of 2020.*

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**For citation:** Safin, F. G., F. R. Kulsharipov and S. V. Skogorev. 2023. The Contradictory of Ethnodemographic Processes in Bashkortostan (1979–2020). *Herald of Anthropology (Vestnik Antropologii)*. 3: 319–337.

**Funding:** The study was carried out as a part of the research plan of the Russian Academy of Sciences Ufa Federal Research Center, project № AAAA-A21–121012290085–3.

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## ANTHROPOGENETIC STUDIES OF EVENK POPULATIONS

*The article presents the results of anthropogenetic studies of the Evenks — a unique, small ethnic group of people who were nomadic in the past. Modern Evenks live in Russia, China, and Mongolia. Population and genetic structure of the Evenks of Central Siberia have been studied since the 1960s. Our study focused on the classic biochemical markers of Alb, Tf, Gc, Hp, GLO<sub>p</sub>, PGM<sub>1</sub>, EsD and AcP genes in the populations of the indigenous peoples of the Evenk Autonomous District. It has been established that the combination of the gene frequencies in the studied population is uncharacteristic for groups of Asian ancestry. This Middle Siberian complex was shaped as a result of adaptation to environmental conditions. More recent studies of differences in the DNA markers have introduced new valuable genetic information. Their results suggest that the settlement of Evenks on vast territories, their intensive contacts with different populations, and the territorial remoteness of Evenk populations from each other led to significant genetic differences between them. However, the Evenks' memory of their ancestral homeland and common origin proved more stable than their genetic structure. The social memory of the people turned out to be longer than biological memory.*

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**For Citation:** Spitsyna, N. H. and N. V. Balinova. 2023. Anthropogenetic Studies of Evenk Populations. *Herald of Anthropology (Vestnik Antropologii)*. 3: 338–353.

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## PALEODEMOGRAPHIC STUDIES OF THE “PSEBEPS-3” NECROPOLIS IN KRASNODAR KRAI

*The “Psebeps-3” necropolis is located at the archaeological heritage site “Settlement Psebeps-3” in the Krymsky district of the Krasnodar Krai and dates back to the XIV—early XV centuries. A paleodemographic study of the necropolis was conducted in 2016. The studied sample is very representative (a total of 381 individuals), although the cemetery functioned for a short period of time—a little more than a century. The ratio of adult males and females was 65.46% and 34.54%. Such a small number of females compared to males could be explained by the frequency of early deaths among women. The average life expectancy in the group was 25.7 years. The average life expectancy of adult women was found to be about 5 years less than that of men, which is associated with a high mortality rate for women under the age of 25. The final age cohort of the whole group, as well as only women, is very small in number. The percentage of individuals in the age cohort of 50+ years among men is high—12.3%. The child mortality in the group is average and amounts to 31.23%. Almost half of the children died in the first 5 years of life, and a fifth of the children died under the age of 1 year.*

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**For Citation:** Borutskaya, S. B. and S. V. Vasilyev. 2023. Paleodemographic Studies of the necropolis “Psebeps-3” in Krasnodar Krai. *Herald of Anthropology (Vestnik Antropologii)*. 3: 354–364.

**Funding:** The work was carried out according to the research project “Formation of Some Morphofunctional Human Features in Philo- and Ontogenesis” of the Department of Anthropology of Lomonosov Moscow State University, 01–1–21, CITIS number 121031600200–2 and within the framework of the research topic “The evolutionary continuum of the genus Homo”. Sub-topic “Anthropology of ancient and modern populations”.

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## A NEW CONTRIBUTION TO THE STUDY OF THE IDENTITY AND CULTURE OF RUSSIANS

**Book Review:** *M. A. Zhigunova. The Russian Population of the City of Omsk: Identity, Culture, Traditions*

*The reviewed monograph by M. A. Zhigunova presents the results of the author's long-term anthropological and ethnographic research of the modern Siberian city on the example of Omsk. The author characterizes ethnic, national, regional and religious identity, the personality traits associated with Russians, their understanding of family and marriage, and the life cycle rituals. For the first time, the specificity of culture is analyzed through ethnocultural preferences: favourite holidays, dishes and drinks of national cuisine, folklore and musical preferences, cultural institutions and folk groups. The reviewer briefly describes the content, source base and methodology of the work, highlighting the novel elements in the context of modern studies of the Siberian Russian population.*

**Keywords:** *Russians, Siberia, Omsk, identity, family and family ritualism, ethnocultural preferences*

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**For citation:** Fedorov, R. Yu. 2023. A New Contribution to the Study of the Identity and Culture of Russians. Book Review: M. A. Zhigunova. *The Russian Population of the City of Omsk: Identity, Culture, Traditions* *Herald of Anthropology (Vestnik Antropologii)*. 3: 365–369. References

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**BOOK REVIEW: DAGIEV DAGIKHUDO. CENTRAL ASIAN ISMAILIS. AN ANNOTATED BIBLIOGRAPHY OF RUSSIAN, TAJIK AND OTHER SOURCES. LONDON: I. B. TAURIS, 2022. 278 P.**

*In the book review of Dagikhudo Dagiev's "Central Asian Ismailis. An annotated bibliography of Russian, Tajik and other sources", the reviewer expresses his high appreciation with the regard to this academic work in general. The reviewer briefly analyses all three chapters of the book, highlighting the strengths and weaknesses of the monograph. Despite the fact that the Ismaili community of Central Asia has a thousand-year history, there are still few studies conducted in this area. This is especially true for the published works in English. In this regard, the reviewed work is particularly valuable as it introduces English-speaking readers to the history of the Ismailis of Central Asia and provides a historiography of this issue. The author has compiled an impressive bibliographic list (the third chapter is entirely dedicated to the bibliography) of works on the history and doctrine of the Ismailis, nevertheless, it has not covered all published works on this issue. However, the abstracts of more than 700 works in Tajik, Russian and English are a decent resource for researchers who work in this area.*

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**For Citation:** Kalandarov, T. S. 2023. Book Review: Dagiev Dagikhudo. Central Asian Ismailis. An Annotated Bibliography of Russian, Tajik and Other Sources. London: I. B. Tauris, 2022. 278 p. *Herald of Anthropology (Vestnik Antropologii)*. 3: 370–375.

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