

N.N. Miklouho-Maclay RAS  
Institute of Ethnology and Anthropology

---

**VESTNIK ANTROPOLOGII**  
**HERALD OF ANTHROPOLOGY**



**2024 № 2**

**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*



### **EDITORS-IN-CHIEF**

M. Yu. Martynova (Social/Cultural Anthropology),  
S. V. Vasilyev (Physical Anthropology)

### **EDITORIAL BOARD**

Yu. D. Anchabadze, D. M. Bondarenko, S. B. Borutskaya, A. V. Baganov, M. L. Butovskaya, N. A. Dubova, M. M. Gerasimova, O. E. Kazmina, T. S. Kalandarov, Z. V. Kanukova, N. N. Kradin, N. V. Kharlamova, A. Khalid (USA), A. Maxia (Italy), N. L. Pushkareva, D. Radojičić (Serbia)

### **EXECUTIVE EDITORS**

O. M. Grigorieva (Physical Anthropology), O. A. Zykina

### **ADVISORY BOARD**

V. A. Tishkov (Chairman, Russia), M. Balzer (USA), I. E. Butitta (Italy), Yu. K. Chistov (Russia), E. Drozdova (Czech Republic), D. A. Funk (Russia), A. V. Golovnev (Russia), J. A. González Alcantud (Spain), K. Juhász (Hungary), V. S. Khan (Uzbekistan), E. Kobylansky (Israel), Chae-wan Lim (Korea), M. Yu. Martynova (Russia), P. M. Pashaly (Moldova), C. Pasqualino (France), K. Pechenkina (USA), D. Radojičić (Serbia), Yu. Slezkine (USA), S. V. Vasilyev (Russia), E. V. Veselovskaya (Russia)

### **Address:**

119991 Moscow, Leninskiy prospect, 32A  
RAS Institute of Ethnology and Anthropology

### **Contacts:**

*Ethnology, Social/Cultural Anthropology*  
Marina Yurievna Martynova  
martynova@iea.ras.ru  
journal\_of\_anthropology@mail.ru

*Physical Anthropology*  
Sergei Vladimirovich Vasilyev  
vasborl@yandex.ru

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

**ISSN (print) 2311–0546**

**ISSN (online) 2782–1552**

© RAS Institute of Ethnology and Anthropology, 2024

© Journal “Herald of Anthropology”, 2024

## Measuring Human Potential

- Tishkov, V. A.* The Fate of Forecasts Based on the Concept of Ethnoracial Groups 5

## Rural as Social in Ethnographic Research

- Tutorskiy, A. V.* Rural as Social 8
- Zhelamskaya, E. P.* Base, Village, Nature: Transformation of the Local Image of an Urban-type Settlement in the Second Half of the 20<sup>th</sup> — Early 21<sup>st</sup> Centuries 12
- Krykov, E. A.* “In-Village Anarchy”: Rethinking “Rural” as a New Libertarian Way of Social Living 14
- Sadova, E. S.* Into the Village for the Good of the Village? Humanitarian Tourism to the Countryside in Russia 18
- Burobina, P. A.* Constructing the Image of the Village in the Rituals of Russian Neo-Pagans 20

## Cyber-ethnicity and Digital Culture

- Gryaznova, E. V.* Digital Culture as a Subject of Modern Cultural Studies 22
- Golovnev, V. A.* Ethno-blogging among the Evenks: Virtual Self-Presentation and the Theory of Social Dramaturgy 25
- Yagafova, E. A.* Cyber-Ethnicity of the Chuvash: Representational Practices 27

## Sacral Systems, Semantic Images and Ritual Practices

- Nofal, F. O.* Al-Ṭiyarah as an Ancient Arabian Ritual 29
- Zavyalova, O. Yu.* Puppets and their relations with spirits (Mali) 30
- Medushevsky, N. A.* Fetishes Aklama Kpakpewo of the Adan People: Tradition and Interpretation 31
- Denisova, I. M.* The Underground World of the Russian Fairy Tales: The Imagery, Semantics of Gifts to the Hero 33
- Ryzhova, M. M.* Water in Romanian Incantations and in the Incantations of the Romanian-Speaking Population of the Timok Valley 36

## **Folk Knowledge and Traditions**

- Dubova, N. A., T. K. Kadyrbekova and M. G. Nikiforov.* Kyrgyz Star Calendar 38
- Stepanova, O. B.* Folk Medicine of the Northern Selkups 40
- Nigmatullina, Z. F.* The Persistence of Traditions in the Cultural and Economic Life of the Bashkir Tabyn Clan 41
- Turekeev, K.* Children-focused Family Life Cycle Traditions among Karakalpaks in the Context of Globalization 43
- Khojaniazova, G. M.* Mutual Assistance among the Karakalpaks in Crisis Situations and Natural Disasters 45

## **Conversations with Time**

- Sysoeva, M. E.* Caucasian Studies of the Moscow School of Comparative Linguistics as Remembered by Its Participants 46
- Shchankina, L. N.* Historical and Legal Aspects of Hereditary and Property Relations of the Mordovians Based on the Materials by V. N. Mainov 49

## **Testing Current Approaches to Ethnogenetic Research**

- Buraev, A. I., and Ya. V. Dikiy.* Ethnogenetic Processes in Eastern Siberia and the Far East 50

## **Physical Anthropology**

- Borutskaya, S. B., S. V. Vasilyev, A. N. Vashanau, M. I. Tkachova, V. Y. Vinnikava, and O. V. Marfina.* Paleodemography of the Belynichi Population in 17th-19th Centuries (Belarus) 52
- Grigorieva, O. M., O. I. Alyokhina and Lin Guo.* Facial Reconstruction of Hominins of the Second Half of the Middle Pleistocene Period from China (Hualongdong, Jinniushan, Dali, Harbin). 55

## **Reviews**

- Martynova, M. Yu.* SMS Texting and Viber Communication — Modern Written Conversation from the Social Anthropologist's Perspective 58
- Stepanov, V. P.* Book Review: Nikoglo, D. E. Ethnicity in the Gagauz Fiction Literature. Chişinău: S. n., 2022. 248 p. 60

---

## MEASURING HUMAN POTENTIAL

UDC 39

DOI: 10.33876/2311-0546/2024-2/7-32

Original article

© Valery Tishkov

### THE FATE OF FORECASTS BASED ON THE CONCEPT OF ETHNORACIAL GROUPS

*The paper reviews V. I. Kozlov's book on immigration and ethnic-racial problems in Great Britain (1987) and evaluates his forecast going back to the 1980s on the future evolution of the migration situation. The author compares the 35 years ago scenario with the nowadays realities and concludes that mass migration and the policy of multiculturalism have caused radical changes in the national and ethnic identities of the British population. On a basis of England and Wales 2011 and 2021 censuses he analyses multiply identities and changes in favor of Britishness identity versus Englishness, especially among the country's non-white population, whose role in this country's life has grown greatly, causing a reaction of English nationalism, but not hindering the scenario of nation-building based on a culturally inclusive pan-British identity. The article includes elaborations on super-diversity debates and on how contemporary census practices destroy narrow understanding of ethnicity as culturally homogeneous groupings.*

**Keywords:** Great Britain, England and Wales, population censuses, population categorization, ethnoracial groups, Britishness and Englishness, theory of ethnicity, national and ethnic identity, immigration, V. I. Kozlov

**Author info:** Tishkov, Valery A. — Academician of the Russian Academy of Sciences, Doctor of History, Professor, Scientific Supervisor, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: valerytishkov@mail.ru ORCID ID: <https://orcid.org/0000-0001-5479-9039>

**For citation:** Tishkov, V. A. 2024. The Fate of Forecasts Based on the Concept of Ethnoracial Groups. *Herald of Anthropology (Vestnik Antropologii)* 2: 7–32.

**Funding:** The article was prepared in the framework of a research grant funded by the Ministry of Science and Higher Education of the Russian Federation (grant ID: 075-15-2022-328).

### References

- Ahmed, S. 2007. The Language of Diversity. *Ethnic and Racial Studies* 30(2): 235–256.
- Ahmed, S., and E. Swan, 2006. Introduction: Doing Diversity. *Policy Futures in Education* 4(2): 96–100.
- Berzina, M. Ya. 1971. *Formirovanie etnicheskogo sostava naseleniia Kanady* [Formation of the Ethnic Composition of the Population of Canada]. Moscow: Nauka. 194 p.
- Brook, S. I. 1986. *Naselenie mira. Etnodemograficheskii spravochnik* [World Population. Ethnographic Reference Book]. Moscow: Nauka. 828 p.
- Colley, L. 1992. *Britons. Forging the Nation. 1707–1837*. London: New Haven: Yale University Press. 413 p.

- Condor, S., S. Gibson and J. Abell. 2006. English Identity and Ethnic Diversity in the Context of UK Constitutional Change. *Ethnicities* 6(2): 123–158. <https://doi.org/10.1177/1468796806063748>
- Eriksen, T. H. 2006. Diversity Versus Difference: Neo-liberalism in the Minority Debate. In *The Making and Unmaking of Difference*, ed. by R. Rottenburg, B. Schnepel, S. Shimada. Bielefeld: Transaction. 13–36.
- Fedotov, G. P. 1991. Budet li sushhestvovat' Rossiia? [Will Russia Exist?] In Fedotov G. P. *Sud'ba i grehi Rossii* [Fate and Sins of Russia]. In 2 vol. Saint Petersburg: Sofia. Vol. 1. P. 173–184.
- Joppke, C. 2004. The Retreat of Multiculturalism in the Liberal State: Theory and Policy. *British Journal of Sociology* 55(2): 237–257. <https://doi.org/10.1111/j.1468-4446.2004.00017.x>
- Joppke, C. 2007. Transformation of Immigrant Integration. *World Politics* 59: 243–273. <https://doi.org/10.1353/wp.2007.0022>
- Karavaeva, D. N. 2016. *Angliiskaia identichnost' i ee diskurs: Britaniia — Angliia — Severnaia Angliia* [English Identity and its Discourse: Britain — England — Northern England]. Ekaterinburg: Publishing house Ural Branch of the Russian Academy of Sciences. 301 p.
- Kaya, A. 2012. *Islam, Migration and Integration*. Basingstoke: Palgrave Macmillan. 249 p.
- Kenny, M. 2014. *The politics of English Nationhood*. Oxford: Oxford University Press. 293 p.
- Kozlov, V. I. 1987. Immigratsiia i etnorasovye problemy v Britanii [Immigration and Ethno-racial Problems in Britain], ed. by Sh. A. Bogina; Academy of Sciences of the USSR, N. N. Miklouho-Maclay Institute of Ethnography. Moscow: Nauka. 204 p.
- Kozlov, V. I. 1999. *Jetnos. Nacija. Nacionalizm. Sushhnost' i problematika* [Ethnos. Nation. Nationalism. Essence and Problematics]. Moscow: Starii Sad. 341 p.
- Kryukov, M. V. 2023. Kak khoroshi, kak svezhi byli rozy... [How Beautiful, How Fresh the Roses Were...]. *Etnograficheskoe obozrenie* 5: 63–95.
- Kumar, K. 2010. Negotiating English Identity: Englishness, Britishness and the future of the United Kingdom. *Nations and Nationalism* 16(3): 469–487. <https://doi.org/10.1111/j.1469-8129.2010.00442.x>
- Kymlicka, W. 2012. Comment on Meer and Modood. *Journal of Intercultural Studies* 33(2): 211–216. <https://doi.org/10.1080/07256868.2012.649528>
- Lipkin, M. A. 2007. Dvadtsatyi vek po Grinrichu: Britaniia v poiskakh postimperskoi identichnosti [Twentieth Century According to Greenwich: Britain in Search of Post-Imperial Identity]. In *Natsionalizm v mirovoi istorii* [Nationalism in World History], ed. by V. A. Tishkov and V. A. Shnirelman. Moscow: Nauka. 122–142.
- Malakhov, V. S. 2023. *Politika razlichij: kul'turnyj pljuralizm i identichnost'* [The Politics of Difference: Cultural Pluralism and Identity]. Moscow: Novoe literaturnoe obozrenie. 188 p.
- Mamedova, L. K. 2016. Sovremennyi britanskii mul'tikul'turalizm kak politicheskii vyzov [Modern British Multiculturalism as a Political Challenge]. In *Kul'turnaia slozhnost' sovremennykh natsii* [Cultural Complexity of Modern Nations], ed. by V. A. Tishkov, E. I. Filippova. Moscow: ROSSPEN. 78–95.
- Matejskova, T. and M. Antonsic (eds.) 2015. *Governing through Diversity: Migration Societies in Post-Multiculturalist Times*. London: Palgrave MacMillan. 213 p. <http://doi.org/10.1007/978-1-137-43825-6>
- Modood, T. 2011. *Multiculturalism and Integration: Struggling with Confusions*. Florence, Italy: European University Institute Robert Schuman Centre for Advanced Studies. 12 p.
- Modood, T. 2012. *Post-immigration "Difference" and Integration. The case of Muslims in Western Europe*. London: The British Academy. 68 p.
- Olwig, K. F. 2013. Notions and Practices of Difference: An Epilogue on the Ethnography of Diversity. *Identities* 20(4): 471–479. <https://doi.org/10.1080/1070289X.2013.822378>
- Park, A., C. Bryson, E. Clery, J. Curtice, and M. Phillips (eds.). 2013. *British Social Attitudes: the 30th Report*. London: Palgrave Macmillan London: NatCen Social Research. 21 p. [www.bsas30.natcen.ac.uk](http://www.bsas30.natcen.ac.uk)
- Swan, E. 2009. Commodity Diversity: Smiling Faces as a Strategy of Containment. *Organization* 17(1): 77–100. <https://doi.org/10.1177/1350508409350043>

- 
- Tishkov, V. A. 2021. *Natsional'naia ideia Rossii* [National Idea of Russia]. Moscow: AST. 413 p.
- Tishkov, V. A. 2023. O perepisyvanii narodov, ili dekonstruktsiia perepisei naseleniia [On the Rewriting of Peoples, or Deconstruction of Population Censuses]. *Etnograficheskoe obozrenie* 4: 183–211.
- Tishkov, V. A. 2003. *Rekviem po etnosu: Issledovanija po social'no-kul'turnoj antropologii* [Requiem for Ethnos: Research in Social and Cultural Anthropology]. Moscow: Nauka. 544 p.
- Titley, G. and A. Lentin (eds.) 2008. *The Politics of Diversity in Europe*. Strasbourg: Council of Europe Publishing. 199 p.
- Uberoi, V. and T. Modood. 2013. Inclusive Britishness: A Multiculturalist Advance. *Political Studies* 61(1): 23–41. <https://doi.org/10.1111/j.1467-9248.2012.00979.x>
- Vasta, E. 2007. From Ethnic Minorities to Ethnic Majority Policy: Multiculturalism and the Shift to Assimilationism in the Netherlands. *Ethnic and Racial Studies* 30(5): 713–740. <https://doi.org/10.1080/01419870701491770>
- Vertovec, S. 2007. Super-Diversity and its Implications. *Ethnic and Racial Studies* 30(6): 1024–1054. <https://doi.org/10.1080/01419870701599465>
- Vertovec, S. 2010. Towards Post-multiculturalism? Changing Communities, Conditions and Contexts of Diversity. *International Social Science Journal* 61(199): 83–95. <https://doi.org/10.1111/j.1468-2451.2010.01749.x>
- Vertovec, S. 2012. “Diversity” and the Social Imaginary. *European Journal of Sociology* 53(3): 287–312. <https://doi.org/10.1017/S000397561200015X>
- Vertovec, S. 2019. Talking around Super-diversity. *Ethnic and Racial Studies* 42(1): 125–139. <https://doi.org/10.1080/01419870.2017.1406128>
- Vertovec, S. and S. Wessendorf (eds.). 2010. *The Multiculturalism Backlash: European Discourses, Policies and Practices*. London: Routledge. 224 p.
- Young, R. J. C. 2008. *The Idea of English Ethnicity*. Oxford: Blackwell Publishers. 274 p.
- Zanoni, P., M. Janssens, Y. Benschop, and S. M. Nkomo. 2010. Unpacking Diversity, Grasping Inequality: Rethinking Difference through Critical Perspectives. *Organization* 17(1): 9–29. <https://doi.org/10.1177/1350508409350344>

## RURAL AS SOCIAL IN ETHNOGRAPHIC RESEARCH

UDC 39

DOI: 10.33876/2311-0546/2024-2/33-44

Original article

© *Andrey Tutorskiy*

### RURAL AS SOCIAL

*The article raises the question of the rural sociality, which, from the point of view of anthropology or sociology, could be characterized as the specific social relations in rural areas. The author believes that the general image of the village in the 19th century was accompanied by the idea of the special ‘rural sociality’ usually known as ‘Obshchina’ or a special communal way of life or mentality. However, the concept of community, created at the turn of the century, implicitly contains the elements of the urban structure and modernity at that specific historical stage, as the community was defined in contrast to them. At the turn of the 20<sup>th</sup>–21<sup>st</sup> centuries the change in the relationships between city and countryside due to a more active position of city residents in rural space is not the only obvious trend. The very concept of the village is being reassembled and reconstructed around the new issues: freedom (anarchist and volunteer movements), environmental friendliness (eco-settlements, neo-pagan movement) etc. Perhaps the only problem common to the notion of village construction processes of both the 19<sup>th</sup>–20<sup>th</sup> and 20<sup>th</sup>–21<sup>st</sup> transitions is the problem of authenticity of historical development. The paper provides a brief summary of four articles from the present issue: by E. P. Zhelamskaya about urban-type settlements, by P. A. Burobina about neo-pagan rituals in rural areas and in the city, by E. S. Sadova about the volunteer movement “Benevoyage” and by E. A. Krykov about an anarchist rural settlement.*

**Keywords:** rurality, community, rural, urban, neo-paganism

**Author Info:** Tutorskiy, Andrey V. — Associate Professor, Department of Ethnology, Faculty of History, Lomonosov Moscow State University (Moscow, Russian Federation). E-mail: tutorski@his.msu.ru

**For citation:** Tutorskiy, A. V. 2024. Rural as Social. *Herald of Anthropology (Vestnik Antropologii)* 2: 33–44.

### References

- Aleksandrov, V. A. 1976. *Sel'skaia obshchina v Rossii (XVIII — nachalo XIX v.)* [Rural Community in Russia (18th — early 20th centuries)]. Moscow: Nauka. 324 p.
- Andreeva, Yu. O. 2012. Voprosy vlasti i samoupravleniia v religioznom dvizhenii «Anastasiia»: ideal'nye obrazy rodovyykh poselenii i «voploshchenie mechty» [Issues of Power and Self-Government in the Religious Movement “Anastasia”: Ideal of Gens-Settlements and Image of “Dreams Come True”]. *Antropologicheskii forum on-line* 17: 101–128.
- Arkhipova, M. N. and A. V. Tutorskiy. 2013. Obshchinnye traditsii v khoziaistve (kak primer bytovaniia traditsii v maloi gruppe) [Communal Traditions in the Household Economy (as an Example of the Life of Traditions in a Small Group)]. *Vestnik Sankt-Peterburgskogo universiteta. Istoriia* 3: 104–115.



- Bakhareva, M. A. and E. S. Sadova. 2021. «Tom Sawyer Fest» v Vologde: opyt uchastiia gorozhan v sohraneniі istoricheskogo oblika goroda [“Tom Sawyer Fest” in Vologda: Experience of Citizens’ Participation in Preserving the Historical Appearance of the City]. *Gorodskie issledovaniia i praktiki* 3(6): 7–21.
- Belkov, P. L. 2013. Kontseptsiiia malykh etnograficheskikh grupp: topografiia i topologiia [The Concept of the Small Ethnographic Groups: Topography and Topology]. *Vestnik Sankt-Peterburgskogo universiteta. Istoriiia* 1: 98–106.
- Belkov, P. L., I. I. Verniaev and A. G. Novozhilov. 2009. Malye gruppy v etnografii: postanovka problemy [Small Groups in Ethnography: Problem Statement]. *Vestnik Sankt-Peterburgskogo universiteta. Istoriiia* 3: 91–93.
- Bogoraz-Tan, V. G. (ed.). 1925. *Obnovlennaia derevnia* [Renewed Village]. Leningrad: Gosudarstvennoje izdatel’stvo. 166 p.
- Bondarenko, L. V. 2014. Sel’skie territorii: sostoianie i regulirovanie [Rural Territories: Status and Regulation]. *APK: ekonomika, upravlenie* 1: 69–79.
- Chekhovskikh, I. A. 2001. Rossiiskaia dacha — suburbanizatsiia ili ruralizatsiia? [Russian Dacha — Suburbanization or Ruralization?] In: *Sbornik statei po materialam polevykh issledovaniı. Trudy CNSI 9* [Collection of Articles Based on Field Research Materials], ed. by V. Voronkova, O. Pachenkova and E. Chikadze. Saint Petersburg. 73–83.
- Demidova, Yu. A. 2017. Sovremennye podhody k izucheniiu dach i ekoposelenii [Modern Approaches to the Study of Dachas and Eco-Villages]. *Vestnik Moskovskogo universiteta. Serija 8: Istoriiia* 5: 98–107.
- Demidova, Yu. A. 2020. Kollektivizm i individualizm v soobshhestvakh rodovykh pomestii na primere dvukh ekologicheskikh poseleni Tsentral’noi Rossii [Collectivism and Individualism in the Communities of Gens-Estates on the Example of Two Ecological Settlements in Central Russia]. *Istoricheskii zhurnal: nauchnye issledovaniia* 5: 26–41.
- Druzhinin, N. M. 1969. Krest’ianskaia obshchina v otsenke A. Gakstgauzena i ego russkikh sovremennikov [The Peasant Community in the Assessment of A. Haxthausen and His Russian Contemporaries] In *Ezhegodnik germanskoi istorii. 1968*. [Yearbook of German History. 1968], ed. by V. M. Khvostov. Moscow: Nauka. 28–50.
- Dumont, L. 2001. *Homo hierarchicus: opyt opisaniia sistemy kast* [Homo Hierarchicus: The Caste System and Its Implications]. Saint-Petersburg: Evraziia. 480 p.
- Emelianov, D. N. 2011. Monastyrskoe zemlepol’zovanie kak forma vozrozhdeniia kollektivistskikh traditsii vedeniia sel’skogo khoziaistva [Monastic Land Use as a Form of Revival of Collectivist Agricultural Traditions]. *Vestnik Riazanskogo gosudarstvennogo agrotekhnologicheskogo universiteta im. P. A. Kostycheva* 10(2): 77–81.
- Engelgardt, A. N. 1999. *Iz derevni. 12 pisem 1872–1887* [From the Village. 12 Letters. 1872–1887]. Saint-Petersburg: Nauka. 714 p.
- Gluckman, M. 1949. *An Analysis of the Sociological Theories of Bronislaw Malinowski*. Capetown-New-York: Oxford University Press. 28 p.
- Golovnev, A. V. 2021. Novaia etnografiia Severa [New Ethnography of the North]. *Etnografiia* 11(1): 6–24.
- Khristoforov, I. A. 2011. *Sud’ba reformy. Russkoe krest’ianstvo v pravitel’svennoi politike do i posle otmeny krepostnogo prava (1830–1890-e gg.)* [The Fate of the Reform. The Russian Peasantry in Government Policy Before and After the Abolition of Serfdom (1830–1890s)]. Moscow: Sobranie. 368 p.
- Kibal’chich, O. A. and P. M. Polian. 1985. *Problemy sovremennoi urbanizatsii* [The Problems of Modern Urbanization]. Moscow: Akademiia nauk SSSR, Moskovskii filial Geograficheskogo obshhestva SSSR. 148 p.
- Krivosheev, I. A. 2021. Predposylki i etapy dachnoi suburbanizatsii Pritambov’ia [The Prerequisites and Stages of the Dacha Suburbanization in the Tambov Region] *Mezhdunarodnyi nauchno-issledovatel’skii zhurnal* 106 (4–2): 6–13. <https://doi.org/10.23670/IRJ.2021.106.4.026>

- Kroeber, A. L. 1947. Culture Groupings in Asia. *Southwestern Journal of Anthropology* 3(4): 322–330.
- Kupriianov, P. S. and N. A. Savina. 2020. Sovremennyyi muzei russkoi derevni: proizvodstvo sel'skosti byvshimi gorozhanami [Modern Museums of the Russian Village: Production of Rurality by Ex-Urban Residents]. *Etnograficheskoe obozrenie* 6: 12–30. <https://doi.org/10.31857/S086954150013118-9>
- Lévi-Strauss, C. 1994. *Pervobytnoe myshlenie* [La Pensée Sauvage]. Moscow: Respublika. 384 p.
- Melnikova, E. A. 2020. Derevnia v gorodskikh proektsiakh sovremennykh rossiian [Village in Urban Projections of Modern Russians]. *Etnograficheskoe obozrenie* 6: 5–11.
- Nefedova, T. G. (ed.). 2016. *Mezhdum domom i domom. Vozvratnaia prostranstvennaia mobil'nost' naseleniia Rossii* [Between Home and Home. Return Spatial Mobility of the Russian Population]. Moscow: Novyi Khronograf. 504 p.
- Nefedova, T. G., P. M. Polian and A. I. Treivish. 2001. *Gorod i derevnia v Evropeiskoj Rossii: sto let peremen* [City and Village in European Russia: Hundred Years of Change]. Moscow: OGI. 560 p.
- Nikolaev, V. G. 2008. Robert Redfield i ego koncepciia “narodnogo obshchestva” v kontekste chikagskoi sotsial'no-nauchnoi traditsii [Robert Redfield and His Concept of “Folk Society” in the Context of the Chicago Social Scientific Tradition]. *Lichnost'. Kul'tura. Obshchestvo* 44–45(5–6): 88–98.
- Nikolaev, V. G. and D. V. Efremenko (eds.). 2015. *Chikagaskaia shkola sotsiologii. Sbornik perevodov* [Chicago Sociology School. Collection of Translations]. Moscow: INION RAN. 430 p.
- Nikulin, A. M. 2002. Kubanskii kolkhoz mezhdum kholdingom i as'endoi: paradoksy postsovetskoi modernizatsii iuzhnorusskogo sel'skogo soobshchestva [Kuban Collective Farm Between Holding and Hacienda: Paradoxes of Post-Soviet Modernization of the Southern Russian Rural Community] In *Refleksivnoe krest'ianovedenie: desiatiletie issledovaniia sel'skoi Rossii* [Reflexive Peasant Studies: A Decade of Research in Rural Russia], ed. by T. Shanin et al. Moscow: ROSSPEN. 343–372.
- Novik, A. A. 2022. “Vkus kak v derevne”: ot slogana k konceptu Bio [“Taste Like in a Village: From Slogan to Bio Concept”]. *Etnografia* 1(15): 105–132. [https://doi.org/10.31250/2618-8600-2022-1\(15\)-105-132](https://doi.org/10.31250/2618-8600-2022-1(15)-105-132)
- Novozhilov, A. G. 2009. Naselenie Pskovo-Pechorskogo kraia kak etnolokal'naia gruppya [Population of the Pskov-Pechora Territory as an Ethnolocal Group]. *Vestnik Sankt-Peterburgskogo universiteta. Istoriiia* 3: 94–110.
- Ozhiganova, A. A. 2015. Konstruirovaniie traditsii v neoiazycheskoi obshchine «PravoVedi» [Construction of Tradition in the Neo-Pagan Community “PravoVedi”]. *Colloquium heptaplomeres* 2: 30–38.
- Popkin, S. 1979. *The Rational Peasant. The Political Economy of Rural Society in Vietnam*. Berkeley: University of California Press. 327 p.
- Redfield, R. 1956. *Peasant Society and Culture: An Anthropological Approach to Civilization*. Cambridge: Cambridge University Press. 163 p.
- Scott, J. C. 1977. *The Moral Economy of the Peasant. Rebellion and Subsistence in Southeast Asia*. New Haven: Yale University Press. 246 p.
- Scott, J. C. 2017. *Iskusstvo byt' nepodvlastnym. Anarkhicheskaya istoria Jugo-Vostochnoy Azii* [The Art of Non Being Governed. An Anarchist History of Upland Southeast Asia]. Moscow: Novoye izdatel'stvo. 568 p.
- Shanin, T. (ed.). 1992. *Velikii neznakomets: krest'iane i fermery v sovremennom mire* [The Great Stranger: Peasants and Farmers in the Modern World]. Moscow: Progress-Akademiia. 432 p.
- Shchepanskaia, T. B. 2003. *Kul'tura dopogi v russkoi miforitual'noi traditsii XIX–XX vv.* [Road Culture in the Russian Mythological and Ritual Tradition of the 19<sup>th</sup>–20<sup>th</sup> Centuries]. Moscow: Indrik. 528 p.
- Shchepanskaia, T. B. 1992. Kul'tura dorogi na Russkom Severe. Strannik [Road Culture in the Russian North. Wanderer] In *Russkii Sever: Areal'nyie kul'turnye traditsii* [The Russian North: Habitats and Cultural Traditions], ed. by T. A. Bernshtam, K. V. Chistov. Saint-Petersburg: Nauka. 101–126.

- 
- Shnirelman, V. A. 2014. Arkaim i Stounhendzh mezhdu proshlym i budushhim [Arkaim and Stonehenge between Past and Future]. *Etnograficheskoe obozrenie* 5: 19–40.
- Ssorin-Chaikov, N. V. 2011. Ot izobreteniiia traditsii k etnografii gosudarstva: Podkamennaia Tunguska, 1920-e gody [From the Invention of Tradition to the Ethnography of the State: Podkamennaya Tunguska, 1920s]. *Zhurnal issledovaniia sotsial'noi politiki* 9(1): 7–44.
- Treshnikov, A. F., B. Alaev, P. M. Alampiev et al. (eds.). 1988. *Geograficheskii entsiklopedicheskii slovar': Poniatiia i terminy* [Geographical Encyclopedic Dictionary: Concepts and Terms]. Moscow: Sovetskaia Enciklopediia. 432 p.
- Tutorskiy, A. V. 2022. Ravenstvo, individualizm, kholizm: perspektivy «diumonovskoi etnografii» [Equality, Individualism, Holism: Perspectives of Dumont-Anthropology]. *History HSE* 1: 61–81.
- Tutorskiy, A. V. 2012. K voprosu ob obshhinnosti russkikh krest'ian [On the Issue of Communalism of Russian Peasants]. In *Etnokul'turnye protsessy v proshlom i nastoiashchem: K iubileiu doktora istoricheskikh nauk, professora Klavdii Ivanovny Kozlovoi* [Ethno-cultural Processes in the Past and Present: To the Anniversary of Doctor of Historical Sciences, Professor Klavdia Ivanovna Kozlova], ed. by A. A. Nikishenkov. Moscow: Izdatel'stvo Moskovskogo gosudarstvennogo universiteta. 270–279.
- Verniaev, I. I. 2011. Promyslovye klastery kak lokal'nye etnograficheskie grupy: khoziaistvo, sotsium, kul'tura i identichnost' (Evropeiskaia Rossiia, seredina XIX — pervaiia tret' XX v.) [The Handicraft Industry Clusters as the Local Ethnographic Groups: Economy, Society, Culture and Identity (European Russia, Middle 19<sup>th</sup> — the First Third of the 20<sup>th</sup> Century)]. *Vestnik Sankt-Peterburgskogo universiteta. Istoriiia* 1: 47–84.
- Zaitseva, O. O. 2013. Sel'skie territorii kak ob'ekt upravleniia: poniatie, funktsii, tipologii [Rural Territories as an Object of Management: Concept, Functions, Typologies]. *Fundamental'nye issledovaniia* 6(2): 416–420.

**BASE, VILLAGE, NATURE:  
TRANSFORMATION OF THE LOCAL IMAGE OF AN  
URBAN-TYPE SETTLEMENT IN THE SECOND HALF  
OF THE 20<sup>TH</sup> — EARLY 21<sup>TH</sup> CENTURIES**

*The article is devoted to the study of the urban-type settlement status in the second half of the 20<sup>th</sup> — beginning of the 21<sup>st</sup> centuries, specifically, to the analysis of ideas about rural and urban and the boundaries between rural and urban as seen by modern residents of the southern part of the Arkhangelsk region. This paper studies from an ethnographic point of view the Soviet project of transformation of a rural settlement into an urban one using the concepts of “first”, “second” places and “non-places” (following M. Augé). Based on field material and newspaper articles, the author shows that the official vision of the urban-type settlement as a modern urban settlement does not coincide with how the residents, who took part in the implementation of this project, see it. The first settlers came from rural areas and their vision of the urban-type settlement had been changing from a workplace in the forest to an attempt to organize a living space based on the village experience. Then it started to be perceived as a territory, which has not been fully urbanized, and, finally, as a transit point on the way from the village to real cities and vice versa.*

**Keywords:** urban-type settlement, rural, urban, Russian North, “first place”, “second place”, “non-place”

**Author Info:** Zhelamskaya, Elena P. — Candidate for the academic degree, Department of Ethnology, Faculty of History, Lomonosov Moscow State University (Moscow, Russian Federation); Senior Scientific Editor, Editorial Office of Ethnology and Anthropology, National Scientific and Educational Centre “Great Russian Encyclopedia” (Moscow, Russian Federation). E-mail: elenazhelamskaya@yandex.ru

**For citation:** Zhelamskaya, E. P. 2024. *Base, Village, Nature: Transformation of the Local Image of an Urban-type Settlement in the Second Half of the 20<sup>th</sup> — Early 21<sup>st</sup> Centuries*. *Herald of Anthropology (Vestnik Antropologii)* 2: 45–66.

## References

- Appadurai, A. 1988. Introduction: Commodities and Politics of Value. In *The Social Life of Things: Commodities in Cultural Perspective*, ed. by A. Appadurai. Cambridge: Cambridge University Press. 3–63.
- Arhipova, M. N. and A. V. Tutorskii. 2013. Obshchinnye traditsii v khoziaistve (kak primer bytovaniia traditsii v maloi gruppe) [Community Traditions in the Household (As an Example of the Existence of Traditions in a Small Group)]. *Vestnik Sankt-Peterburgskogo universiteta. Istoriiia* 3: 104–115.
- Augé, M. 2017. *Ne-mesta. Vvedenie v antropologiiu gipermoderna* [Non-places. An Introduction to Supermodernity]. Moscow: Novoe literaturnoe obozrenie. 132 p.
- Cheboksarov, N. N. 1950. Etnograficheskoe izuchenie kul'tury i byta moskovskikh rabochikh [An

- Ethnographic Study of the Culture and Everyday Life of Moscow Workers]. *Sovetskaia etnografiia* 3: 107–122.
- Chuchkalov, A. S. and A. I. Alekseev. 2019. “Novye’ sel’skie naselennye punkty — byvshie poselki gorodskogo tipa [“New” Rural Settlements — Former Urban-Type Settlements]. *Izvestiia Rossiiskoi akademii nauk. Seriiia geograficheskaiia* 6: 18–34.
- Dimke, D. V. and I. Yu. Koriukhina. 2013. Poselok gorodskogo tipa: vremennye ritmy deurbanizirovannogo soobshchestva [Urban Settlement Type: Temporal Rhythms of De-urbanized Society]. *Sotsiologiia vlasti* 3: 73–93.
- Gromyko, M. M. 1991. *Mir russkoi derevni* [The World of the Russian Village]. Moscow: Molodaia gardiia. 446 p.
- Karaseva, A. I. 2018. Razomknutaia modernost’: kommunal’naia avariia v sensornom landshafte severnogo poselka gorodskogo tipa [Modernity Unplugged: The Failure of Public Utilities in the Sensory Landscape of the Northern Town]. *Antropologicheskii forum* 38: 121–146.
- Oldenburg, R. 2014. *Tret’e mesto: kafe, kofeini, knizhnye magaziny, bary, salony krasoty i drugie mesta “usovok” kak fundament soobshchestva* [The Great Good Place: Cafes, Coffee Shops, Bookstores, Bars, Hair Salons and Other Hangouts at the Heart of a Community]. Moscow: Novoe literaturnoe obozrenie. 456 p.
- Samburova, S. A. and A. I. Alekseev. 2023. Postsovetskii raitsentr: urbanizatsiia ili ruralizatsiia? [Post-Soviet Regional Center: Urbanization or Ruralization?]. *Krest’ianovedenie* 8(3): 144–184. <https://doi.org/10.22394/2500-1809-2023-8-3-144-184>
- Simagin, Yu. A. 2009a. Izmenenie roli poselkov gorodskogo tipa v sisteme rasseleniia Rossii na protiazhenii XX veka [Changing the Role of Urban Settlements in the Russian Settlement System During the 20<sup>th</sup> century]. *Vestnik Moskovskogo gorodskogo pedagogicheskogo universiteta. Seriiia: Estestvennye nauki* 1: 20–27.
- Simagin, Yu. A. 2009b. *Poselki gorodskogo tipa Rossii: transformatsiia seti i osobennosti naseleniia* [Urban-Type Settlements of Russia: The Transformation of the Network and the Features of the Population]. Moscow: Institut sotsial’no-ekonomicheskikh problem narodonaseleniia RAN. 224 p.
- Sokolova, A. 2023. Invading the Void: Social Time Production as a Developmental Tool in the Late Soviet Periphery. *Canadian Slavonic Papers* 65(1): 52–71. <https://doi.org/10.1080/00085006.2023.2167960>
- Ssorin-Chaikov, N. V. 2012. Medvezh’ia shkura i makarony: o sotsial’noi zhizni veshchei v sibirskom sovkhoze i performativnosti razlichii dara i tovara [Bear Skins and Macaroni: On Social Life of Things in a Siberian State Collective, and On the Performativity of Gift and Commodity Distinctions]. *Ekonomicheskaiia sotsiologiia* 13(2): 59–81.
- Stas, I. N. 2022. Urbanizatsiia v umakh: stalinskoe “pravo na gorod”, sovetskaia sub”ektivnost’ i praktiki grazhdanstva v Khanty-Mansiiske [Urbanization in People’s Minds: Stalin’s “Right to the City”, Soviet Subjectivity, and Citizenship Practices in Khanty-Mansiysk]. *Antropologicheskii forum* 52: 85–132.
- Tutorskiy, A. V. 2010. Metody sbora i sposoby tekstualizatsii polevogo materiala (na primere Severnoi ekspeditsii kafedry etnografii MGU) [Methods of Collecting and Textualizing Field Material (On the Example of the Northern Expedition of the Department of Ethnography of Moscow State University)]. In *Kafedre etnologii istoricheskogo fakul’teta MGU — 70 let: Sbornik nauchnykh statei, Moskva, 11 dekabria 2009 goda* [70 Anniversary to the Department of Ethnology, Faculty of History, Moscow State University — 70 years: Collection of Scientific Articles. Moscow. 11 December 2009], ed. by A. A. Nikishenkov. Moscow: Moscow State University Press. 273–293.
- Tutorskiy, A. V. 2017. What Does it Mean “to Lie” in an “Honest Village”? *Etudes Mongoles et Siberiennes, Centrasiatiques et Tibetaines* 48: 1–12. <https://doi.org/10.22394/2500-1809-2023-8-3-144-184>

## “IN-VILLAGE ANARCHY”: RETHINKING “RURAL” AS A NEW LIBERTARIAN WAY OF SOCIAL LIVING

*The ideas of the “green” anarchism libertarian ideology, based on a radical criticism of urban industrial production and the associated reorientation of the human value system in a capitalist society, find their expression in ecological settlements, organized according to the principles of non-hierarchical and ecological consciousness of autonomous homesteads as network units and development of horizontal social connections. This article proposes to consider the anarchist rethinking of the “rural” in the context of the practices of developing non-urban space in order to build a new society. The author analyzes squatting as a specific method and philosophy in the context of the experience of global projects of rural and urban anarchist communities, including global projects of ideological communes and comparing this experience with the situation in Russia. The paper analyzes the collected information from activists in the Russian squat commune Skvoshino and provides reflection on the life of modern builders of “in-village anarchy” and the “novelty” of a different form of social structure as a declared alternative to the “failed in-city anarchy” and the urban way of life in general.*

**Keywords:** *Skvoshino, in-village anarchy, “green” anarchism, anarchist libertarianism, squatting, ideological commune*

**Author Info:** Krykov, Egor A. — Trainee Researcher, Centre for Physical Anthropology, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: theeternalglow@mail.ru ORCID ID: <https://orcid.org/0000-0001-8104-8353>

**For citation:** Krykov, E. A. 2024. “In-Village Anarchy”: Rethinking “Rural” as a New Libertarian Way of Social Living. *Herald of Anthropology (Vestnik Antropologii)* 2: 67–85.

### References

- Abiral, B. 2019. Permaculture and Ecological Lifestyle: A Restricted Radicalism? In *Routledge Handbook of Radical Politics*, ed. by R. Kinna, U. Gordon. New York: Routledge. 477–491.
- Anderson, T. and P. R. Kavanaugh. 2007. A ‘Rave’ Review: Conceptual Interests and Analytical Shifts in Research on Rave Culture. *Sociology Compass* 1(2): 499–519. <https://doi.org/10.1111/j.1751-9020.2007.00034.x>
- Andreeva, Yu. O. 2020. Modeli sel’skoi zhizni v rossiiskikh ekoposeleniiah [Models of Rural Life in Russian Ecovillages]. *Etnograficheskoe obozrenie* 6: 52–69.
- Anichkova, O. M. 2018. Potomstvennye i “novye” krest’iane Pskovskoi oblasti [Hereditary and “New” Peasants in the Pskov Region]. *Novye rossiiskie gumanitarnye issledovaniia* 13. <http://www.nrgumis.ru/articles/archive/2018-13/novye-krestyane-rossii-sotsioantropologicheskoe-i-etnokulturnoe-issledovanie-zhiznennykh-strategiy-s>
- Arkipova, M. N. and A. V. Tutorskii. 2013. Obschinnye traditsii v khoziaistve (kak primer bytovaniia traditsii v maloi gruppe) [Community Traditions in the Farm (as an Example of Traditions

- in a Small Group)]. *Vestnik Sankt-Peterburgskogo universiteta. Seriya 2. Istorii* 3: 104–115.
- Bailey, R. 1973. *The Squatters*. Harmondsworth: Penguin. 206 p.
- Bakunin, M. A. 1989. Gosudarstvennost' i anarkhiia [Statehood and Anarchy]. *Filosofiiia. Sotsiologiiia. Politika*. Moscow: Pravda. P. 255.
- Barclay, H. 1990. *People without Government: An Anthropology of Anarchy*. Seattle: Left Bank Books. 162 p.
- Blaek, B. 2020. *Tol'ko anarkhizm: Antologiiia anarkhistskikh tekstov posle 1945 goda* [Only Anarchism: An Anthology of Anarchist Texts after 1945]. Moscow: Gileya. 547 c.
- Bookchin, M. 1990. *The Philosophy of Social Ecology: Essays on Dialectical Naturalism*. Montreal: Black Rose Books Ltd. 198 p.
- Bookchin, M. 2023. *Budushchaia revoliutsiia: Narodnye assamblei i perspektiva priamoi demokratii* [The Future Revolution: People's Assemblies and the Prospect of Direct Democracy]. Moscow: Radikal'naia teoriia i praktika. 248 p.
- Clastres, P. 1987. *Society Against the State: Essays in Political Anthropology*. New York: Zone books. 218 p.
- Damie, V. 2006. *Zabytyj Internacional: Mezhdunarodnoe anarkho-sindikalistское dvizhenie mezhdru dvumya mirovymi vojnami. Tom 1: Ot revolyucionno sindikalizma k anarkho-sindikalizmu: 1919–1930* [The Forgotten International: The International Anarcho-Syndicalist Movement Between the Two World Wars. Vol. 1. From Revolutionary Syndicalism to Anarcho-Syndicalism: 1919-1930]. Moscow: Novoe literaturnoe obozrenie. 904 p.
- Demidova Yu. A. 2020. *Kollektivizm i individualizm v soobshhestvax rodovyx pomestij na primere dvux ekologicheskix poselenij Central'noj Rossii* [Collectivism and Individualism in Communities of Family Estates on the Example of Two Ecological Settlements in Central Russia]. *Istoricheskij zhurnal: nauchny'e issledovaniya* 5: 26–41.
- Gomanova, S. O. 2018. *Ekoposeleniya v Rossii: vznikovenie, funkcionirovanie, perspektivy* [Ecovillages in Russia: Emergence, Functioning, Prospects]. Ph.D. diss. abstract, RSUH. 25 p.
- Graeber, D. and D. Wengrow. 2021. *The Dawn of Everything: A New History of Humanity*. N. Y.: Farrar, Straus and Giroux. 704 p.
- Graeber, D. 2016. *Dolg: pervye 5000 let istorii* [Debt: The First 5000 Years of History]. Moscow: Ad Marginem Press. 614 p.
- Graeber, D. 2014. *Fragmenty anarkhistskoj antropologii* [Fragments of Anarchist Anthropology]. Moscow: Radikal'naya Teoriya i Praktika. 172 p.
- Hakim Bey (Wilson, P. L.) 2020. *Avtonomny'e zony: vremenny'e i postoyanny'e* [TAZ: The Temporary Autonomous Zone]. Chaoss/Press. 351 p.
- Kuliasov, I. P. 2009. *Ekologicheskie poseleniia Rossii kak novaia forma ustoichivykh sel'skikh poselenii* [Ecological Settlements in Russia as a New Form of Sustainable Rural Settlements]. In *Ustoichivoe razvitie i ekologicheskii menedzhment: uchebnoe posobie* [Sustainable Development and Environmental Management: Textbook], ed. by S. A. Chernikova, V. V. Rastorskuyev and M. V. Smirnova. Saint Petersburg: Akademija. 51–63.
- Kun, G. 2023. *Postanarkhizm bez rozovykh ochkov* [Postanarchism Without Rose-Colored Glasses]. Moscow: Chernyj kvadrat. 76 p.
- Kropotkin, P. A. 2014. *Polia, fabriki i masterskie: Promyshlennost', soedinennaia s zemledeliem, i umstvennyi trud s ruchnym* [Fields, Factories and Workshops: Industry Combined with Agriculture, and Mental Labor with Manual Labor]. Moscow: URSS. 288 p.
- Kropotkin, P. A. 2007. *Vzaimopomoshch' kak faktor evoliutsii* [Mutual Assistance as a Factor of Evolution]. Moscow: Redaktsiia zhurnala "Samoobrazovanie". 251 p.
- Kupriyanov, P. S. and N. A. Savina. 2020. *Sovremennyi muzei russkoi derevni: proizvodstvo sel'skosti byvshimi gorozhanami* [Modern Museums of the Russian Village: Production of Rurality by Ex-Urban Residents]. *Etnograficheskoe obozrenie* 6: 12–30.
- Lebedev, N. K. 2010. *K istorii Internatsionala. Etapy mezhdunarodnogo ob'edineniia trudiashchikhsia* [Towards a History of the International. Stages of the International Labour

- Union]. Moscow: URSS. 152 p.
- Melnikova, E. A. 2020. Derevnia v gorodskikh proektsiakh sovremennykh rossiian [The Village in Urban Projections of Modern Russians]. *Etnograficheskoe obozrenie* 6: 5–11.
- Nefedova, T. G., K. V. Averkieva and A. G. Makhrova, eds. 2016. *Mezhdú domom... i domom. Vozvratnaia prostranstvennaia mobil'nost' naseleniia Rossii* [Between home... and home. Return spatial mobility of the Russian population]. Moscow: Novyj khronograf. 504 p.
- Mikhailovskii, V. G. 1897. Naselenie Rossii po pervoi vseobshchei perepisi [Population of Russia According to the First General Census]. *Novoe slovo* 9: 97–107.
- Moskvina, A. S. 2011. *Fenomen subkul'tury skvotterov* [The Phenomenon of Squatter Subculture]. Kirov. 57 p.
- Newman, S. 2001. *From Bakunin to Lakan: Anti-authoritarianism and the Dislocation of Power*. Lanham: Lexington Books. 197 p.
- Nearing, S. and H. Nearing. 2023. *Khoroshaia zhizn'. Kak zhit' razumno i pristo v nespokoinom mire* [Living the Good Life]. Moscow: Chernyi Kvadrat. 308 p.
- Petrov, D. D. and A. V. Tutorsky. 2017. Sho Konishi, Anarchist Modernity: Cooperatism and Japanese-Russian Intellectual Relations in Modern Japan. Cambridge, MA and London: Harvard University Press, 2013. 426 p. Review. *Ab imperio* 1: 394–402.
- Pirumova, N. M. 1990. *Sotsial'naia doktrina M. A. Bakunina* [Social doctrine of M. A. Bakunin]. Moscow: Nauka. 319 p.
- Rakhmaninova, M. 2020. *Vlast' i telo* [Authority and the Body]. Moscow: Radikal'naia teoriia i praktika. 432 p.
- Riabov, P. V. 2020. *Anarkhizm: Ot Prudona do noveishego rossiiskogo anarkhizma* [Anarchism: From Proudhon to the Latest Russian Anarchism]. Moscow: URSS. 504 p.
- Savina, N. 2022. Kuda skachet tygydymskii kon' (o yazykovoii igre, fol'klornom personazhe, turisticheskoi brendinge i novom sel'skom kul'turnom predprinimatel'stve) [Whither the Tygydym Horse Gallops (On Language Play, Folklore Characters, Tourism Branding, and New Rural Cultural Entrepreneurship)]. *Antropologicheskij forum* 53: 40–72.
- Scott, J. C. 1976. *The Moral Economy of the Peasant: Rebellion and Subsistence in Southeast Asia*. New Haven and London: Yale University Press. 254 p.
- Scott, J. C. 1984. *Weapons of the Weak: Everyday Forms of Peasant Resistance*. New Haven: Yale University Press. 392 p.
- Scott, J. C. 2005. *Blagimi namereniyami gosudarstva* [Seeing Like a State]. Moscow: Universitetskaya kniga, 2005. 576 p.
- Scott, J. C. 2017. *Iskusstvo byt' nepodvlastny'm* [The Art of Not Being Governed. An Anarchist History of Upland Southeast Asia]. Moscow: Novoe izdatel'stvo. 568 p.
- Shepanskaia, T. B. 2020. Domik-v-Derevne dl'a begstva i vyzhivaniia: utopiia sel'skoi avtonomii v popul'arnoi futurologii katastrof. [House-in-the-Village for Escape and Survival: Utopia of Rural Autonomy in the Popular Futurology of Disasters] *Etnograficheskoe obozrenie* 6: 70–87.
- Shubin, A. V. 2013. *Makhno i ego vremia. O Velikoi revoliutsii i Grazhdanskoi voine 1917–1922 gg. v Rossii i na Ukraine* [Makhno and his Time. About the Great Revolution and Civil War of 1917–1922 in Russia and Ukraine]. Moscow: URSS, Librokom. 317 p.
- Squatting Europe Collective. 2013. *Squatting in Europe: Radical Spaces, Urban Struggles*. Wivenhoe [UK]: Minor Compositions. 274 p.
- Shtyrkov, S. A. 2020. *Tserkvushka nad tikhoi reki*": russkoe klassicheskoe iskusstvo i sovetskii peizazhnyi patriotizm ["A Church over a Quiet River": The Russian Classical Art and the Soviet Landscape Patriotism]. *Etnograficheskoe obozrenie* 6: 44–57.
- Subkomandante Markos. 2002. *Drugaiia revoliutsiia. Sapatisty protiv novogo mirovogo poriadka* [Another Revolution. Zapatistas Against the New World Order]. Moscow: Gileya. 196 p.
- Suissa, J. 2011. *Anarchism and Education: A Philosophical Perspective*. American Library Association. 184 p.
- Torres, B. 2019. *Sovershaia ubiistvo, ili politicheskaiia ekonomiiia prav zhivotnykh* [Committing



- 
- Murder, or the Political Economy of Animal Rights]. Moscow: Radikal'naia teoriia i praktika. 192 p.
- Tutorskiy, A. V. 2012. K voprosu ob obshchinnosti russkikh krest'yan [To the Problem of Russian Peasants' Communalities]. In *Ehtnokul'turnye processy v proshlom i nastoyashchem. K yubileyu doktora istoricheskikh nauk, professora Klavdii Ivanovny Kozlovoj. Sbornik nauchnih statej* [Ethno-cultural Processes in the Past and Present. To the Anniversary of Doctor of Historical Sciences, Professor Klavdiya Ivanovna Kozlova. Collection of scientific articles], ed. by A. A. Nikishenkov. Moscow: Izdatel'stvo Moskovskogo universiteta (*Trudy Istoricheskogo fakul'teta MGU* 57. Seriya. 2. *Istoricheskie issledovaniya* 22). 270–279.
- Wilson, P. L. 2021. *Piratskie utopii: Mavritanskie korsary' i evropejcy-renegaty'* [Pirate Utopias: Moorish Corsairs and European Renegades]. Moscow: Gileya. 320 p.
- Volkova, O. N. 2017. Rol' permakul'tury pri ekologizatsii gorodskoi sredy [The Role of Permaculture in Greening the Urban Environment]. *Obshchestvo. Sreda. Razvitie* 3: 110–115.
- Ward, C. 1976. *Housing: An Anarchist Approach*. London: Freedom Press. 182 p.
- Zimmel', G. 2002. Bol'shie goroda i dukhovnaia zhizn' [Big Cities and Spiritual Life]. *Logos* 3–4 (34): 23.

## INTO THE VILLAGE FOR THE GOOD OF THE VILLAGE? HUMANITARIAN TOURISM TO THE COUNTRYSIDE IN RUSSIA

*The city and the village are traditionally opposed to each other as spaces dictating and defining a different way of life. The countryside was associated with a place to leave from, but at the same time it gradually became the cherished territory of the “non-city”, with special rural relations based on openness, mutual assistance, collectivism. In this article, the author will try to study the dialogue between the urban and the rural, what the townspeople are taking with them when they leave for village, and whether it finds any response from the locals. The study focuses on the introduction of urban patterns and urban infrastructure into the village space, analyzing the example of the young organization “Benevoyage”, whose declared goal is the development of the village. Analyzing the structure of the organization, methods of working with local residents and rural activists, the author concludes that the organizers create new objects and relationships in the village that are characteristic of urban space, and thereby, under the banner of “village revival” or recreating the idyllic image of the village they actually urbanize rural space and rural social relations, reshaping them for implementation of their own projects. Rural sociality, which includes tendencies towards equality, mutual assistance, and empathy, is being replaced by an effective organizational structure that really develops and economically transforms territories, but triggers the process of changing their social structure from rural to urban.*

**Keywords:** *development of territories, small towns, village, activists, rural*

**Author Info:** **Sadova, Ekaterina S.** — Master Student in “Sociology. Social and Environmental Innovations Management: From Local to Global”, Paris-Saclay University (Paris, France), Master of History — Graduate of the Master’s program of the Department of Ethnology, Faculty of History, Lomonosov Moscow State University (Moscow, Russian Federation). E-mail: sadovacath@gmail.com ORCID ID: <https://orcid.org/0009-0000-6511-6053>

**For citation:** Sadova, E. S. 2024. Into the Village for the Good of the Village? Humanitarian Tourism to the Countryside in Russia. *Herald of Anthropology (Vestnik Antropologii)* 2: 86–101.

### References

- Anichkova, O. M., O. Yu. Artemova, Yu. A. Artemova et al. 2022. *Vdali ot shuma gorodskogo: antropologi o sel'skoi zhizni v Rossii* [Away from the Noise of the City: Anthropologists About the Rural Life in Russia]. Moscow; Saint Petersburg: Nestor-Istoriya. 404 p.
- Bek, D. and K. Kovan. 2010. *Spiral'naia dinamika. Upravliaia tsennostyami, liderstvom i izmeneniyami v XXI veke* [Spiral Dynamics: Mastering Values, Leadership and Change]. Moscow: Otkrytyi Mir, BestBusinessBooks. 424 p.
- Bekker, G. 2018. *Autsaidery: issledovaniia po sotsiologii deviantnosti* [Outsiders: Studies in the

- Sociology of Deviance]. Moscow: Elementarnye formy. 272 p.
- Bourdieu, P. 2004. Razlichenie: sotsial'naiia kritika suzhdeniia [Distinction: A Social Critique of the Judgement of Taste]. In *Zapadnaia ekonomicheskaiia sotsiologiia: Khrestomatiia sovremennoi klassiki* [Western Economic Sociology: A Textbook of Modern Classics], ed. by V. V. Radaev. Moscow: Rossijskaia politicheskaiia enciklopediia. 537–565.
- Demidova, Y. A. 2020. Kollektivizm i individualizm v soobshhestvakh rodovykh pomestii na primere dvukh ehkologicheskikh poselenii Tsentral'noi Rossii [Collectivism and Individualism in the Communities of Ancestral Estates on the Example of Two Ecological Settlements in Central Russia]. *Istoricheskij zhurnal: nauchnye issledovaniya* 5: 26–41. <https://doi.org/10.7256/2454-0609.2020.5.34131>
- Durand, E. 2006. Le bénévolat, un temps social au service de la solidarité [Volunteering, a Social Time in the Service of Solidarity]. *RECMA*. 302(4): 83–90.
- Elias, N. 2002. *Pridvornoe obshchestvo: Issledovaniia po sotsiologii korolia i pridvornoj aristokratii, s Vvedeniem: Sotsiologiia i istoriia* [The Court Society: Studies in the Sociology of the King and the Court Aristocracy, with Introduction: Sociology and History]. Moscow: Yazyki slavyanskoi kul'tury. 368 p.
- Gromyko, M. M. 1981. Obychai pomochei u russkikh krest'ian v XIX v. (K probleme kompleksnogo issledovaniia trudovykh traditsii) [The Custom of the Russian Peasants in the XIX Century. (On the Problem of a Comprehensive Study of Labor Traditions)]. *Sovetskaya etnografiia* 4: 26–38.
- Kupriyanov, P. S. and S. A. Savina. 2020. Sovremennyi muzei russkoi derevni: proizvodstvo sel'skosti byvshimi gorozhanami [Modern Museum of the Russian Village: Production of rurality by Ex-Urban Residents]. *Etnograficheskoe obozrenie* 6: 12–30. <https://doi.org/10.31857/S086954150013118-9>
- Lefevr, A. 2015. *Proizvodstvo prostranstva* [The Production of Space]. Moscow: Strelka Press. 432 p.
- Scott, M. 2017. «Hipster Capitalism» in the Age of Austerity? Polanyi Meets Bourdieu's New Petite Bourgeoisie. *Cultural Sociology* 11(1): 60–76. <https://doi.org/10.1177/1749975516681226>
- Tutorskiy, A. V. 2017. What Does it Mean “To Lie” in an “Honest Village”? *Etudes Mongoles et Siberiennes, Centrasiatiques et Tibetaines* 48: 1–12. <https://doi.org/10.4000/emscat.2937>

## CONSTRUCTING THE IMAGE OF THE VILLAGE IN THE RITUALS OF RUSSIAN NEO-PAGANS

*The article studies the ritualism of Russian neo-pagans and the ways in which townspeople construct a certain image of the village. The author describes a neo-pagan rite in an extra-urban space and the transformation of participants in urban and rural environments before, after and during the rite itself. The study shows how Russian neo-pagans relate to villagers and whether there are ways of their interaction. The paper is based on a field study of the Russian neo-pagan community in 2020–2021. The author identifies the ways of constructing the virtual ruralness and highlights the elements of the created image of the village. The article discusses the main elements of Russian neo-pagan rituals conducted by the studied community and describes the appearance of the participants and the way they interact during the ritual. This study emphasizes the main elements of the ritual that contribute to the construction of the virtual village. The study also shows how long the constructed image of the village exists after the rite is over, and how much this depends on the type of rite and the environment. The article raises a question as to whether the atmosphere of the ritual and the village that is created matters itself, or whether the participants are mainly driven by the desire to preserve the culture and become part of it.*

**Keywords:** construction of the image of the village, community, ritual, rural area, virtual ruralness

**Author Info:** Burobina, Polina A. — Graduate of the Master's program of the Department of Ethnology, Faculty of History, Lomonosov Moscow State University (Moscow, Russian Federation). E-mail: burobinapp@gmail.com

**For citation:** Burobina, P. A. 2024. Constructing the Image of the Village in the Rituals of Russian Neo-Pagans. *Herald of Anthropology (Vestnik Antropologii)* 2: 102–117.

### References

- Aitamurto, K. 2016. *Paganism, Traditionalism, Nationalism: Narratives of Russian Rodnoverie*. New York; London: Routledge. 222 p.
- Bahareva, M. A. and E. S. Sadova. 2021. «Tom Sojer Fest» V Vologde: opyt uchastiya gorozhan v sokhraneniі istoricheskogo oblika goroda [«Tom Sawyer Fest» in Vologda: the Experience of Citizens' Participation in Preserving the Historical Image of the City]. *Gorodskie issledovaniya i praktiki* 6 (3): 7–21.
- Beskov, A. A. 2017. Prichiny vozniknoveniia fenomena russkogo neoiazychestva [Reasons for the Emergence of the Phenomenon of Russian Neo-paganism]. *Izvestiia Irkutskogo gosudarstvennogo universiteta* 216: 169–179.
- Gaidukov, A. V., R. A. Saberov and R. V. Shizhensky. 2021. K voprosu o metodologii izucheniya rossijskogo neoiazychestva [Toward a Methodology for the Study of Russian Neo-paganism]. *Obshchestvo: filozofiia, istoriia, kul'tura* 3: 23–27.
- Gaidukov, A. V. 2000. *Ideologiia i praktika slavianskogo neoiazychestva* [Ideology and Practice of Slavic Neo-paganism]. Ph.D. diss. abstract. Herzen University. 164 p.

- 
- Gavrilova, K. A. 2016. Vozvrashchenie narodnoi kul'tury narodu: pravil'naia Maslenitsa i metodicheskoe rukovodstvo sel'skoi samostoiatel'nost'iu [Bringing Popular Culture Back to the People: A Proper Maslenitsa and Methodological Guidance for Rural Autonomy]. *Etnograficheskoe obozrenie* 6: 27–43.
- Kavykin, O. I. 2007. "Rodnovery". *Samoidentifikatsiia neoiazychnikov v sovremennoi Rossii* ["Rodnovers". Self-Identification of Neo-Pagans in Modern Russia]. Moscow: Institut Afriki RAN. 232 p.
- Kupriyanov, P. S. 2016. Obraz traditsionnoi kul'tury v istoricheskom muzee: proizvodstvo, osobennosti i funktsii [The Image of Traditional Culture at a Historical Museum: Its Production, Specificities, and Functions]. *Etnograficheskoe obozrenie* 6: 11–26.
- Kupriyanov, P. S. and N. A. Savina. 2020. Sovremennyi muzei russkoi derevni: proizvodstvo sel'skosti byvshimi gorozhanami [Modern Museum of the Russian Village: Production of Rurality by Ex-Urban Residents]. *Etnograficheskoe obozrenie* 6: 12–30. <https://doi.org/10.31857/S086954150013118-9>
- Maximov, S. V. 1903. *Nechistaia, nevedomaia i krestnaia sila* [Unclean, Unknowable and Cross Power]. Saint Petersburg: R. Golike and A. Vilvorg. 527 p.
- Novik, A. A. 2022. "Vkus kak v derevne": ot slogana k konceptu Bio ["Taste Like in a Village": From Slogan to Bio-concept]. *Ethnografia* 1: 105–132. [https://doi.org/10.31250/2618-8600-2022-1\(15\)-105-132](https://doi.org/10.31250/2618-8600-2022-1(15)-105-132)
- Shizhensky, R. V. and E. S. Surovegina. 2015. Osobennosti provedeniia sovremennogo slavianskogo iazycheskogo prazdnika (na primere organizatsii dnia Peruna) [Features of Holding a Modern Slavic Pagan Festival (On the Example of Organizing the Day of Perun)]. *Obshchestvo: filosofii, istoriia, kul'tura* 6: 140–142.
- Shnirelman, V. A. 2012. *Russkoe rodnoverie. Neoiazychestvo i natsionalizm v sovremennoi Rossii* [Russian Rodnovery. Neo-paganism and Nationalism in Modern Russia]. Moscow: Izdatel'stvo BBI. 302 p.
- Tutorskiy, A. V. 2012. K voprosu ob obshchinnosti russkikh krest'yan [To the Question of Communality of Russian Peasants]. In *Ehtnokul'turnye processy v proshlom i nastoyashchem: K yubileyu doktora istoricheskikh nauk, professora Klavdii Ivanovny Kozlovoy* [Ethno-Cultural Processes in the Past and Present: To the Anniversary of Doctor of Historical Sciences, Professor Klavdia Ivanovna Kozlova], ed. by A. A. Nikishenkov. Moscow: Izdatel'stvo Moskovskogo gosudarstvennogo universiteta 270–279.

UDC 008+39

DOI: 10.33876/2311-0546/2024-2/118-128

Original article

© *Elena Gryaznova***DIGITAL CULTURE AS A SUBJECT  
OF MODERN CULTURAL STUDIES**

*The perception of science is currently undergoing changes. Post-academic science is replacing academic science as a system of fundamental scientific knowledge regulated by social scientific institutions and relations, aimed at obtaining the truth. It is mainly concerned not by theoretical issues, but by practical knowledge, which is widely and quickly implemented in all spheres of activity. There are certain contradictions between these two ethos of science, giving rise to a whole range of problems, including the commercialization of scientific research and its results, the loss of ethical standards of a scientist's work, disregard for the criteria of scientific knowledge and for strict, scientifically proven methodology of scientific research, etc. As a result, today the implementation of technologies and scientific solutions surpasses their theoretical understanding. This, in turn, leads to a violation of the balance in the relationship between man and the universe. One of the most important elements of human-universe interaction is digital culture. Today it is studied by a range of scientific disciplines: natural, humanitarian, technical and social sciences. Various approaches and methods bear numerous definitions of digital culture, which cannot always be reduced to a single understanding and interpretation. This affects the quality of the results obtained, leads to the metaphorization of concepts and often to their semantic distortion. In this work, the author attempts to study the multifaceted phenomenon of digital culture as a subject of modern scientific knowledge, based on the fundamental knowledge of academic science, which includes three main levels: anthropological, social and civilizational.*

**Keywords:** *digital culture, information civilization, sphere of public life, man*

**Author Info:** **Gryaznova, Elena V.** — Doctor of Philosophical Sciences, Professor, Department of Philosophy and Theology, Minin Nizhny Novgorod State Pedagogical University (Nizhny Novgorod, Russian Federation). E-mail: egik37@yandex.ru  
ORCID ID: <https://orcid.org/0000-0003-3093-2602>

**For citation:** Gryaznova, E. V. 2024. Digital Culture as a Subject of Modern Cultural Studies. *Herald of Anthropology (Vestnik Antropologii)* 2: 118–128.

**References**

- Barysnikov, P. N. 2023. Chelovek i sistemy iskusstvennogo intellekta [Man and Artificial Intelligence Systems]. *Voprosy filosofii* 7: 214–218. <https://doi.org/10.21146/0042-8744-2023-7-214-218>
- Bogatova, O. A. and S. V. Golovanov. 2023. Deiatel'nost' pravoslavnykh blogerov kak faktor modernizatsii pravoslavnykh religioznykh organizatsii [Activity of Orthodox Bloggers as a Factor of Modernization of Orthodox Religious Organizations]. *Nauka. Kul'tura. Obshchestvo* 29(2): 91–102.
- Fedotova, V. G. 2011. Edinstvo i mnogoobrazie kul'tur v usloviyakh globalizatsii [Unity and Diver-

- sity of Cultures in the Context of Globalization]. *Voprosy filosofii* 9: 45–53.
- Granin, Yu. D. 2020. “Tsivilizatsiia” i tsivilizatsionnaia evoliutsiia Rossii [“Civilization” and the Civilizational Evolution of Russia]. *Voprosy filosofii* 12: 34–44. <https://doi.org/10.21146/0042-8744-2020-12-34-44>
- Gryaznova E. V., I. A. Lanskaya and T. A. Kozlova. 2020. Virtual Reality as a Category of Psychology within the Information Concept. *Perspectives of Science and Education* 2(44): 308–316. <https://doi.org/10.32744/pse.2020.2.24>
- Gryaznova E. V., I. A. Treushnikov and A. G. Goncharuk. 2020. The Role of Information Culture in the Formation of a Cultural Ideal. *Perspectives of Science and Education* 1(43): 379–388. <https://doi.org/10.32744/pse.2020.1.27>
- Gryaznova, E. V. 2021. Substratnyi podkhod v issledovanii tsifrovoi kul'tury [Substrate Approach in the Study of Digital Culture]. *Vestnik Tomskogo gosudarstvennogo universiteta* 464: 68–75.
- Gryaznova, E. V. and O. A. Nikishina. 2018. Metodologicheskaya kul'tura pedagoga-issledovatelya [Methodological Culture of the Teacher-Researcher]. *Perspektivy nauki i obrazovaniia* 3(33): 68–73.
- Gryaznova, E. V., I. A. Treushnikov and S. M. Maltseva. 2019. Trevozhny'e tendentsii v sisteme rossijskogo obrazovaniia: analiz mnenij ucheny'x i pedagogov [Disturbing Trends in the Russian Education System: The Analysis of Scientists' and Teachers' Opinions]. *Perspektivy nauki i obrazovaniia* 2(38): 47–57. <https://doi.org/10.32744/pse.2019.2.4>
- Gusachenko, V. V. 2013. Smeshannye formy obshchestvennoi zhizni (transgressii i regressii v sfere “pogranich'ia”) [Mixed Forms of Social Life (Transgressions and Regressions in the Field of “Frontier”)]. *Voprosy filosofii* 5: 173–181.
- Ivanov, A. V. and Yu. V. Popkov. 2022. Tipologii tsivilizatsii v diakhronicheskom izmerenii: bazovye modeli i perspektivy Rossii [Typology of Civilizations in the Diachronic Dimension: Basic Models and Prospects of Russia]. *Vestnik Rossijskogo universiteta druzhby narodov. Sociologiya* 22(2): 404–415.
- Kara-Murza, A. A. 2021. Istoriia tsivilizatsii v Rossii: organicheskoe razvitie versus sotsial'nyi konstruktivizm [History of Civilization in Russia: Organic Development Versus Social Constructivism]. *Voprosy filosofii* 7: 17–26.
- Kolin, K. K. 2023. Informatsionnyi podkhod v metodologii nauchnykh issledovanii: sovremennoe sostoianie i perspektivy razvitiia [Information Approach in the Methodology of Scientific Research: Current State and Prospects of Development]. In *Nauchnye issledovaniia v sovremennom mire: problemy, trendy, perspektivy: Sbornik statei po itogam Nauchnogo professorskogo foruma, Moskva, 07 fevralia 2023 goda* [Scientific Research in the Modern World: Problems, Trends, Prospects: Collection of Articles on the Results of the Scientific Professors' Forum, Moscow, 7 February 2023]. Moscow: Obshcherossiiskaia obshchestvennaia organizatsiia “Rossiiskoe professorskoe sobranie”. 318–333.
- Lectorsky, V. A., D. I. Dubrovsky, D. V. Ivanov, A. V. Katunin, I. F. Mikhailov, E. O. Trufanova, E. L. Chertkova, I. O. Shchedrina, and A. F. Yakovleva. 2016. Chelovecheskaya sub'ektivnost' v svete sovremennykh vyzovov kognitivnoi nauki i informacionno-kognitivnykh tekhnologij. Materialy “kruglogo stola” [Human Subjectivity in the Light of Modern Challenges of Cognitive Science and Information and Cognitive Technologies. Materials of the “Round Table”]. *Voprosy filosofii* 10: 5–35.
- Petrova, E. V. 2021. Obraz informatsionnogo obshchestva v kul'ture: optimizm smeniaetsia pessimizmom? [The Image of the Information Society in Culture: Is Optimism Replaced by Pessimism?]. *Voprosy filosofii* 8: 25–35. <https://doi.org/10.21146/0042-8744-2021-8-25-35>
- Pruzhinin, B. I. 2005. Prikladnoe i fundamental'noe v etose sovremennoi nauki [Applied and Fundamental in the Ethos of Modern Science]. *Filosofiya nauki* 11(1): 109–120.
- Rakitov, A. I. 2018. Kul'tura, tsivilizatsiia i sovremennye tekhnologii v perspektive global'nykh transformatsii [Culture, Civilization and Modern Technologies in the Perspective of Global Transformations]. *Vek globalizatsii* 3(27): 47–57.
- Remizov, V. A. and I. I. Irkhen. 2023. Paradoksal'nost' bytiia kul'tury v obshchestve [The Paradoxical Nature of the Existence of Culture in Society]. *Mezhdunarodnyi zhurnal issledovanii*

*kul'tury* 2(51): 34–43.

Savchuk, V. V. and K. A. Ocheretianyi. 2021. Tsifrovoi povorot: global'nye tendentsii i lokal'nye spetsifiki [Digital Turn: Global Trends and Local Specifics]. *Voprosy filosofii* 4: 5–16.

Vivich, E. 2022. Tsifrovoe kak sotsial'noe: issledovanie praktiki obmena tsifrovymi izobrazheniiami [Digital as Social: A Study of the Practice of Exchanging Digital Images]. *Mezhdunarodnyj zhurnal issledovanij kul'tury* 2(47): 120–133.

Voiskunsky, A. E. and O. V. Smyslova 2020. Kiberzabolevanie v sistemakh virtual'noi real'nosti: kliucheveye faktory i sensornaia integratsiia [Cyber-Disease in Virtual Reality Systems: Key Factors and Sensory Integration]. *Psihologicheskij zhurnal* 41(1): 56–64.

Vorokhobov, A. V. and E. V. Plisov. 2023. Teoreticheskie aspekty praktiki vnedreniia virtual'noi obrazovatel'noi sredy [Theoretical Aspects of the Practice of Introducing a Virtual Educational Environment]. *Vestnik of Minin University* 11: 3(44). <https://doi.org/10.26795/2307-1281-2023-11-3-5>



UDC 39

DOI: 10.33876/2311-0546/2024-2/129-146

Original article

© Vladimir Golovnev

## ETHNO-BLOGGING AMONG THE EVENKS: VIRTUAL SELF-PRESENTATION AND THE THEORY OF SOCIAL DRAMATURGY

*The small village of Khatystyr, Aldan district of the Republic of Sakha, has recently become the center of activity of popular ethno-bloggers. Local bloggers on social networks tell the whole world who the “modern Tungus” are. The stories are told in different ways, voices, styles. Evenks talk about their lives, introducing themselves personally and their people, fighting for audience and openly competing with each other. This new type of ethnic self-presentation has become possible only in recent years, thanks to digitalization and the active development of cyberspace. Today, the significance of the problem of self-presentation in anthropology is reaching a new level. Ethno-bloggers are the new guides to the world of traditional cultures. A virtual type of self-positioning of communities and traditions in the first person is born. This paper is an exploration of what constitutes self-presentation in an evolving cyberspace. This is an attempt to analyze the self-presentation of Evenk ethno-bloggers in terms of the relationship between theatricality and reality, publicity and intimacy, “front stage” and “backstage”. The concept of social dramaturgy, developed in the middle of the last century by the American scientist Erving Goffman, was chosen as the scientific basis. How applicable is the theory of the pre-Internet era to modern times, especially in its authentic “Tungus” versions? How relevant is the theory of social dramaturgy in 21st century communication, in particular, for self-presentation on the Internet?*

**Keywords:** *cyber-ethnography, ethno-blogger, evenki, self-presentation, Goffman, IT-camp, digitalization, blogging*

**Author Info:** **Golovnev, Vladimir A.** — Ph.D. Student, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation); Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences (Saint Petersburg, Russian Federation). E-mail: vladimirgolovnev@yandex.ru ORCID ID: <https://orcid.org/0000-0001-9179-7761>

**For citation:** Golovnev, V. A. 2024. Ethno-blogging among the Evenks: Virtual Self-Presentation and the Theory of Social Dramaturgy. *Herald of Anthropology (Vestnik Antropologii)* 2: 129–146.

**Funding:** The study was funded by the Russian State Foundation, project number № 23-78-10079 <https://rscf.ru/project/23-78-10079/>

### References

- Diamandaki, K. 2003. Virtual Ethnicity and Digital Diasporas: Identity Construction in Cyberspace. *Global Media Journal* 2: 3–14.
- Döring, N. 2000. Identity + Internet = virtual identity? *Forum Medienethik* 2: 65–75.

- Eriksen, T. H. 2007. *Nations in Cyberspace*. <http://tamilnation.co/selfdetermination/nation/erikson.htm>
- Goffman, E. 2000. *Predstavlenie sebja drugim v povsednevnoi zhizni* [The Presentation of Self in Everyday Life]. Moscow: KANON-press-TS; Kuchkovo pole. 304 p.
- Goffman, E. 2004. *Analiz freimov: Esse ob organizatsii povsednevnogo opyta* [Frame Analysis: An Essay on the Organization of Experience]. Moscow: Institut sotsiologii RAN. 752 p.
- Golovnev, A. V., S. Yu. Belorussova and T. S. Kisser. 2021. *Virtual'naia etnichnost' i kiberetnografiia* [Virtual Ethnicity and Cyberethnography]. Saint Petersburg: MAE RAN. 280 p.
- Golovnev, V. A. 2021. Mediatransformatsii v etnografii i rozhdenie etnobloginga (na primere khandov reki Trom'egan) [Mediatransformation in Ethnography and the Birth of Ethnoblogging (The Case of the Khanty of the Tromyegan River)]. *Etnografiia* 4(14): 186–210.
- Gromov, D. V. 2020. Gopnik v Internet: virtual'naia igra s točki zreniia sotsial'noi dramaturgii Irina Gofmana [Gopnik on the Internet: A Virtual Game from the Point of View of Social Dramaturgy of Irving Goffman]. *Novoye proshloye / The New Past* 1: 134–153.
- Kisser, T. S. 2019. Virtual'naia identichnost' rossiiskikh nemtsev [Virtual Identity of Russian Germans]. *Sibirskie istoricheskie issledovaniia* 2: 64–84.
- Korovaiev, I. V. 2017. Estetika vuayyerizma [Aesthetics of Voyeurism]. *Nauka i sovremennost' — 2017. Sbornik materialov 53 Mezhdunarodnoy nauchno-prakticheskoy konferentsii* [Science and Modernity — 2017. Collection of Materials of the 53<sup>rd</sup> International Scientific and Practical Conference]. Novosibirsk. 106–125.
- Kovalev, A. D. 2000. Kniga Irvinga Gofmana “Predstavlenie sebja drugim v povsednevnoi zhizni” i sotsiologicheskaya traditsiia’ [Erving Goffman’s Book “The Presentation of Self in Everyday Life” and the Sociological Tradition”. In *Goffman E. Predstavlenie sebja drugim v povsednevnoi zhizni* [Goffman E. The Presentation of Self in Everyday Life]. Moscow: KANON-press-TS; Kuchkovo pole. 5–26.
- Kulikova, A. N. 2015. Etnokul'turnaia situatsiia evenkov Belletskego naslega Aldanskogo raiona respubliki Iakutiia v sovremennykh sotsial'nykh, mezhnatsional'nykh i ekonomicheskikh usloviyakh [Ethnocultural Situation of the Evenks of the Bellet Nasleg of the Aldan Region of the Republic of Yakutia in Modern Social, Interethnic and Economic Conditions]. *Gumanitarnye issledovaniia v vostochnoi Sibiri i na Dal'nem Vostoke* 1: 41–50.
- Mamontova, N. A. 2014. Kochevanie na prostorakh Interneta: reprezentatsiia evenkiiskoi kul'tury on-line [Nomadism on the Internet: Representation of Evenki Culture On-line]. *Sibirskie istoricheskie issledovaniia* 2: 95–125.
- Miller, D. and D. Slater. 2000. *The Internet. An Ethnographic Approach*. Oxford, UK: Berg. 221 p.
- Reed, A. 2005. ‘My Blog Is Me’: Texts and Persons in UK Online Journal Culture (and Anthropology). *Ethnos: Journal of Anthropology* 70(2): 220–245.
- Rötzer, F. 1996. Interaktion — das Ende herkömmlicher Massenmedien [Interaction — the End of Traditional Mass Media]. In *Medien und Öffentlichkeit. Positionierungen, Symptome, Simulationsbrüche* [Media and Public. Positioning, Symptoms, Simulation Breaks], ed. by R. Maresch. München: Boer. 96–114.
- Sannicolas, N. 1997. Erving Goffman, Dramaturgy, and On-Line Relationships. *Cybersociology* 1. [http://www.cybersociology.com/files/1\\_2\\_sannicolas.html](http://www.cybersociology.com/files/1_2_sannicolas.html)
- Sungurova, N. L. 2015. Virtual'naia samoprezentatsiia lichnosti: gendernyi aspekt [Virtual Self-Presentation of Personality: Gender Aspect]. In *Psikhologiya i pedagogika XXI veka: teoriia, praktika i perspektivy* [Psychology and Pedagogy of the 21<sup>st</sup> Century: Theory, Practice and Prospects]. Moscow: RUDN. 316–329.

UDC 39

DOI: 10.33876/2311-0546/2024-2/147-158

Original Article

© Ekaterina Yagafova

## CYBER-ETHNICITY OF THE CHUVASH: REPRESENTATIONAL PRACTICES

*The article examines the structure of the Chuvash cyberspace, characterizes the ethnic (Chuvash) content, describes the forms and methods of representing ethnicity, and evaluates the role of the Internet in the shaping and maintaining the Chuvash ethnic identity. The virtual space of Chuvash ethnicity is a projection of the real one, it reflects the self-awareness of the people and their regional communities, contains current forms and ways of expressing identity in the public environment through ethnically marked cultural elements, which help to construct an ethnic image that influences the formation and preservation of Chuvash ethnicity in the real world. The cyberspace of the Chuvash is an effective way of satisfying ethnic needs and familiarization with the cultural and linguistic values of their people when real communication is limited, promotes the transmission of knowledge about the history of the traditional culture of the people, intra-ethnic communication, the exchange of information among network users and their integration into the virtual space.*

**Keywords:** cyber-ethnicity, research practices, Chuvash

**Author Info:** Yagafova, Ekaterina A. — Dr. of History, Professor, Head of the Chair of Philosophy, History and the Theory of World Culture and Art, Samara State University of Social Sciences and Education (Samara, Russian Federation). E-mail: yagafova@yandex.ru ORCID ID: <https://orcid.org/0000-0002-2784-8090>

**For citation:** Yagafova, E. A. 2024. Cyber-Ethnicity of the Chuvash: Representational Practices. *Herald of Anthropology (Vestnik Antropologii)* 2: 147–158.

**Funding:** The study was funded by the Russian State Foundation, project number № 23-28-00018 <https://rscf.ru/project/23-28-00018/>

### References

- Belorussova, S. Yu. 2018. Nagaibaki v kiberprostranstve [Nagaibaks in Cyberspace]. *Kunstkamera* 1: 71–77. <https://doi.org/10.31250/2618-8619-2018-1-71-77>
- Belorussova, S. Yu. 2019. #Silakriashen: virtual'naia zhizn' nepriznannogo naroda [#Sylakryashen: the Virtual Life of an Unrecognised People]. *Sibirskie istoricheskie issledovaniia* 2: 41–63.
- Belorussova, S. Yu. 2021. Kiberetnografiia: metodologiia i tekhnologiia [Cyberethnography: Methodology and Technology]. *Etnografiia* 3:123–145. [https://doi.org/10.31250/2618-8600-2021-3\(13\)-123-145](https://doi.org/10.31250/2618-8600-2021-3(13)-123-145)
- Belorussova, S. Yu. 2022. Korennye malochislennye narody Rossii: virtual'naia etnichnost' i setevye opyty [Small Indigenous Peoples of Russia: Virtual Ethnicity and Network Experiences]. *Etnografiia* 4: 84–111. [https://doi.org/10.31250/2618-8600-2022-4\(18\)-84-111](https://doi.org/10.31250/2618-8600-2022-4(18)-84-111)
- Fedorova, A. A. 2020. *Setevyie reprezentatsii etnonatsional'nykh grupp v virtual'nom prostranstve russkoi etnichnosti* [Network Representations of Ethno-National Groups in the Virtual Space of Russian Ethnicity]. Ph.D. diss., Saint Petersburg State University.
- Golovnev, A. V. 2019. Virtual'naia etnichnost' — novatsiia na fone traditsii? [Virtual Ethnicity — Innovation Against the Backdrop of Tradition?] *Sibirskie istoricheskie issledovaniia* 2: 36–40.

- Golovnev, A. V. 2020. Kiberskorost' [Cyber Speed]. *Etnografiia* 3: 6–32. [https://doi.org/10.31250/2618-8600-2020-3\(9\)-6-32](https://doi.org/10.31250/2618-8600-2020-3(9)-6-32)
- Golovnev, A. V., S. Yu. Belorussova and T. S. Kisser. 2018. Veb-etnografiia i kiberetnichnost' [Web Ethnography and Cyber Ethnicity]. *Ural'skiy istoricheskiy vestnik* 1:100–108. [https://doi.org/10.30759/1728-9718-2018-1\(58\)-100-108](https://doi.org/10.30759/1728-9718-2018-1(58)-100-108)
- Golovnev, A. V., S. Yu. Belorussova, and T. S. Kisser. 2021. *Virtual'naia etnichnost' i kiberetnografiia* [Virtual Ethnicity and Cyberethnography]. Saint Petersburg: MAE RAN. 280 p.
- Kholopov, D. A. 2021. Etnicheskaia identichnost' v prostranstve Interneta [Ethnic Identity in the Internet Space]. *Sotsial'naia integratsiia i razvitie etnokul'tur v evraziiskom prostranstve* 10: 229–236.
- Kisser, T. S. 2019. Virtual'naia identichnost' rossiiskikh nemtsev [Virtual Identity of Russian Germans]. *Sibirskie istoricheskie issledovaniia* 2: 64–84.
- Kisser, T. S. 2020. Rossiiskie nemtsy: religioznost' online [Russian Germans: Religiosity Online]. *Etnografiia* 3: 103–123. [https://doi.org/10.31250/2618-8600-2020-3\(9\)-103-123](https://doi.org/10.31250/2618-8600-2020-3(9)-103-123)
- Kliusova, P. S. 2020. *Mediaprezentatsiia obrazov etnicheskoi kul'tury kak sposob sokhraneniia identichnosti* [Media Presentation of Images of Ethnic Culture as a Way of Preserving Identity]. Ph.D. dissertation, Ural Federal University.
- Lapshina, N. V. 2020. NKO poliakov Sibiri v veb-prostranstve: reprezentatsiia kul'tury i etnicheskoi identichnosti [NPOs of Poles in Siberia in Web Space: Representation of Culture and Ethnic Identity]. *Etnografiia* 3: 124–153. [https://doi.org/10.31250/2618-8600-2020-3\(9\)-124-153](https://doi.org/10.31250/2618-8600-2020-3(9)-124-153)
- Makhmutov, Z. A. and G. F. Gabdrakhmanova. 2016. Osobennosti etnicheskoi identichnosti virtual'nykh tatarskikh soobshchestv v sotsial'noi seti VKontakte [Features of Ethnic Identity of Tatar Virtual Communities in the VKontakte Social Network]. *Istoricheskaia etnologiiia* 2: 276–292.
- Razumova, I. A. and O. A. Suleimanova. 2021. Saamskie setevye soobshchestva v "etnicheskom internete" Rossii [Saami Online Communities in Russia's "Ethnic Internet"]. *Uchenyye zapiski Petrozavodskogo gosudarstvennogo universiteta* 2: 114–122.
- Sibgatullin, A. A. 2008. *Tatarskiy Internet* [The Tatar Internet]. Nizhniy Novgorod: ID «Medina». 60 p.
- Suleimanova, O. A. 2020. Prezentatsiia kul'tury kol'skikh saamov v sotsial'noi seti «VKontakte»: dinamika vizual'nykh obrazov material'noi kul'tury [Presentation of Kola Sami Culture in the VKontakte Social Network: Dynamics of Visual Images of Material Culture]. *Etnografiia* 3: 169–199. [https://doi.org/10.31250/2618-8600-2020-3\(9\)-169-199](https://doi.org/10.31250/2618-8600-2020-3(9)-169-199)
- Volokitina, N. A. 2019. Etnicheskaya kul'tura i reprezentatsiia identichnosti v internet-prostranstve [Ethnic Culture and Representation of Identity in the Internet Space]. *Kul'turologiia* 3: 39–45.
- Yagafova, Ye. A. 2023. Reprezentatsiia etnichnosti v kiberprostranstve: metodologicheskie podkhody, issledovatel'skie praktiki [Representation of Ethnicity in Cyberspace: Methodological Approaches, Research Practices]. *Informatsionnoye obshchestvo* 5: 65–73.

---

## SACRAL SYSTEMS, SEMANTIC IMAGES AND RITUAL PRACTICES

UDC 39

DOI: 10.33876/2311-0546/2024-2/159-169

Original article

© *Faris Nofal*

### AL-ṬIYARAH AS AN ANCIENT ARABIAN RITUAL

*The article considers the phenomena of Arabian “auspices”. Based on the evidence of Medieval historians and lexicographers, the author analyzes etymology of terms al-ṭiyarah, al-‘iyyāfah and al-zağr, which point to fortune-telling by the behavior of birds, mammals and reptiles. While the concept of al-ṭiyarah indicated the whole range of superstitions connected with the animal world, the term al-‘iyyāfah meant passive observation of movements of birds or their calls with the following interpretation, and al-zağr indicated stimulation of selected animals by the soothsayer. A whole complex of archaic Arabic representations about the world and a human determined which animals were used for the fortune-telling. Animals, considered chthonic, included scavengers, birds or cattle with a physical defect, owls — totemic creatures that personified the human spirit separated from the decayed body. The author reconstructs the ritual al-zağr as an action designed to scare the animal and force it to move — to the right (sāniḥ) or left (bāriḥ) side. While in Najd objects located to the right of the observer or moving from right to left were considered as ‘good messengers’, in Hijaz, on the contrary, the ‘blessed’ objects were located on the left side of the augur. Separately the author analyzes connection between the left and right sides with the visualization of temporal coordinates (as a rule, ancients Arabs identified bāriḥ with the past and sāniḥ with the future) and with the cardinal points (bāriḥ, ša(i)māl — north, sāniḥ, yamīn — south). Finally, it is concluded that the customs of al-ṭiyarah were weakly institutionalized in Jahili society.*

**Keywords:** *Jāhiliyah, Ancient Arabia, Auspices, Augurs, Arab Literature*

**Author info:** **Nofal, Faris. O.** — Faculty Member, Department of Philosophy of Islamic World, The Institute of Philosophy of the Russian Academy of Sciences (Moscow, Russian Federation). E-mail: faresnofal@mail.ru

**For citation:** Nofal, F. O. 2024. Al-Ṭiyarah as an Ancient Arabian Ritual. *Herald of Anthropology (Vestnik Antropologii)* 2: 159–169.

### References

- Chugunova, S. A. 2008. Obraz vremeni v razlichnykh kul'turakh: obzor [The Image of Time in Different Cultures: a Brief Study]. *Voprosy psikhologivistiki* 7: 122–129.
- Fahd, T. 1966. *La divination arabe: études religieuses, sociologiques et folkloriques sur le milieu natif de l'Islam* [Arabic Divination: Religious, Sociological and Folkloric Studies on the Native Environment of Islam]. Leiden: E. J. Brill. 617 p.
- Hālū, A. 2011. Al-Zağr wa al-‘iyyāfah wa al-ṭiyarah fī al-šī'r al-ğāhili [Al-Zağr, al-‘iyyāfah and al-ṭiyarah in Ancient Arab Poetry]. *Mağallat Mağma 'al-luğah al-'arabiyyah fi Dimašq* II (86): 419–438.
- Nuñez, R. and K. Cooperrider. 2013. The Tangle of Space and Time in Human Cognition. *Trends in Cognitive Sciences* 17(5): 220–229.
- Sidorovich, O. V. 2009. Avgurii i auspitsii: sodержanie poniatii [Auguries: Semantics of the Concept]. *Antichnyi mir i arkhologiiia* 13: 151–158.

## PUPPETS AND THEIR RELATIONS WITH SPIRITS (MALI)

*The puppet tradition is one of the most popular in Mali. This is a living tradition, which self-identification of Bamana and Bozo peoples is based, according to the informants themselves. This article is based on conversations with the famous Malian puppet master Yaya Coulibaly. His marionettes delight all people, however, their main task is to please the spirits, in particular faro — the spirits of the water. That is why puppets are most often performed among the Bozo fishermen, who have a closer connection with water than others. Making puppets also requires the certain rituals: traditionally they were made from specific types of wood. As with any tradition of this kind, there are legends about the origin of marionettes, and according to all of them people received this art from spirits. There are several types of puppets themselves, from string marionettes to rod ones, and all of them have different roles and performances. Puppets are used for both entertainment and sacred purposes. The marionettes performance called sogobɔ is the ritual of the beginning of the rainy season and the sacrifice to the faro spirits, but marionettes also participate in the rituals of secret male unions (Cɛko). Puppet performances are divided into three parts according to the degree of sacredness: the first part is accessible to all spectators, while the third is only for a narrow circle of initiates. The connection between people and spirits is not broken even for the sake of Islam, since holidays, especially such as the appearances of puppets and masks, are themselves sacrifices for spirits.*

**Keywords:** Manden, marionettes, tradition

**Author info:** Zavyalova, Olga Yu. — Associate Professor, Department of African Studies St. Petersburg State University (St. Petersburg, Russian Federation). E-mail: jontan@mail.ru ORCID ID: <https://orcid.org/0000-0001-7696-3098>

**For citation:** Zavyalova, O. Yu. 2024. Puppets and Their Relations with Spirits (Mali). *Herald of Anthropology (Vestnik Antropologii)* 2: 170–185.

### References

- Derive, G. 1986. *Le fonctionnement sociologique de la littérature orale. L'exemple des dioula de Congo (Cote d'Ivoire)* [The Sociological Functioning of Oral Literature: The Example of the Dioula of Kong (Cote d'Ivoire)]. T. 1, 2. Ph.D. diss., Paris. 2336 p.
- Dieterlen, G. 1942. Note sur le génie des eaux chez les Bozo [Note on Water Engineering among the Bozo]. *Journal de la Société des Africanistes* 12: 149–155. <https://doi.org/10.3406/jafr.1942.2533>
- Dieterlen, G. 1951. *Essai sur la religion Bambara* [Essay on the Bambara Religion]. Paris: Presses Universitaires de France. 240 p.
- Liking, W. 1987. *Marionnettes du Mali* [Puppets from Mali]. Paris: NEA-ARHIS. 63 p.
- Oteri, E and M. Keyita. 2002. *Sogobɔ*. Mali. 131 p.

UDC 39

DOI: 10.33876/2311-0546/2024-2/186-206

Original Article

© *Nikolay Medushevsky*

## FETISHES AKLAMA KPAKPEWO OF THE ADAN PEOPLE: TRADITION AND INTERPRETATION

*This article studies the tradition of creating Aklama kpakpewo fetishes of the Adan people, who are a part of the large Ewe ethnic group and live in modern Ghana and Togo. The traditional religion of this society is the Vodun cult, with a complex sacred system formed within it, which includes several levels of hierarchy of deities, spirits, mystical creatures of Aziz, ancestral spirits and amulets of magical properties. All these elements have a physical expression in the form of fetishes, the most typical of which are the Aklama kpakpewo figures. These figures are simple, but extremely diverse, which makes them difficult to interpret. In this paper, the author attempts a comprehensive analysis of this type of fetish based on materials collected by anthropologists and ethnographers starting from the end of the 19th century. The work uses historiographical analysis and an empirical approach. The latter is based on the author's study of a large collection of fetish figures located in museums, private collections, as well as in the author's personal collection.*

**Keywords:** *Adan people, Ewe people, fetishes of Aklama kpakpewo, Vodun religion, Ghana, Togo, Yates' typology*

**Author Info:** **Medushevsky, Nikolay A.** — Doctor of Political Sciences, Professor of the Department for Modern East and Africa Studies, Russian State University for the Humanities (Moscow, Russian Federation); Associate Professor, Peoples' Friendship University of Russia (Moscow, Russian Federation). E-mail: lucky5659@yandex.ru ORCID ID: <https://orcid.org/0000-0003-0475-6713>

**For citation:** Medushevsky, N. A. 2024. Fetishes Aklama Kpakpewo of the Adan People: Tradition and Interpretation. *Herald of Anthropology (Vestnik Antropologii)* 2: 186–206.

### References

- Asante, M. K. and A. Mazama (eds.). 2009. *Encyclopedia of African Religion*. Thousand Oaks, California: SAGE. 897 p.
- Blier, S. P. 1996. *African Vodun: Art, Psychology and Power*. Chicago: University of Chicago Press. 463 p.
- Bocola, S. and E. Bassani. 1995. *African Seats Prestel*. Munich, New York: Prestel. 200 p.
- Gayibor, N. L., and K. Kossi-Titrikou. 1999. Stratégies lignagères et occupation de l'espace: Le cas des Adangbé émigrés au pays Akposso au Togo [Lineage Strategies and Occupation of Space: The Case of the Adangbé Emigrants to the Akposso Country in Togo]. In *Revue française d'histoire d'outre-mer*, tome 86, n°324–325, 2e semestre 1999. Pour une histoire du contrôle social dans les mondes coloniaux: justice, prisons, et enfermement de l'espace [French Overseas History Review, volume 86, n°324–325, 2nd semester 1999. For a History of Social Control in Colonial Worlds: Justice, Prisons, and Confinement of Space], ed. by F. Bernault, P. Boilley, I. Thioub. 203–228. <https://doi.org/10.3406/outre.1999.3747>
- Gayibor, N. L. (ed.). 1996. *Le Peuplement du Togo. Etat Actuel des Connaissances Historiques* [The People of Togo. Current State of Historical Knowledge]. Lomé: Les Presses de l'US

- (Universite du Benin Departement d'histoire). 183 p. [https://horizon.documentation.ird.fr/exl-doc/pleins\\_textes/divers19-12/010009851.pdf](https://horizon.documentation.ird.fr/exl-doc/pleins_textes/divers19-12/010009851.pdf)
- Goldwater, R. 1964. *Senfo Sculpture from West Africa*. New York: The Museum of Primitive Art. 129 p.
- Hübner, I. and U. Weinhold. 1996. *Geest en Kracht: Vodun uit West-Afrika* [Spirit and Power: Vodun from West Africa]. Bergen Dal, The Netherlands: The Afrika Museum. 161 p.
- Meyer, B. 1999. *Translating the Devil: Religion and Modernity Among the Ewe in Ghana*. Edinburgh: University Press for the International African Institute. 265 p.
- Mirimanov, V. I. 1986. *Iskusstvo tropicheskoi Afriki* [Art of Tropical Africa]. Moscow: Iskusstvo. 310 p.
- Montgomery, E. 2018. They Died in Blood: Morality and Communitas in Ewe Ritual. *Journal of Ritual Studies* 32(1): 25–40.
- Montgomery, E. 2021. Vodún/Vodu, Resistance, and North/South Relations in Undemocratic Togo. *Journal of Religion in Africa* 50(3–4): 224–248.
- Nii, Q. et al. 2016. *Aklama, Hilfsgeister der Ewe und Dangme aus der Studiensammlung Horst Antes* [Helping Spirits of the Ewe and Dangme People from the Study Collection of Horst Antes]. Karlsruhe: Studienstiftung Horst Antes. 176 p.
- Ol'derogge, D. A. and I. I. Potekhin (eds.). 1954. *Narody Afriki* [Peoples of Africa]. Moscow: Izdatel'stvo Akademii nauk SSSR. 732 p.
- Pazzi, R. 1976. *L'Homme ewe, aja, gen, fon et son univers: Dictionnaire* [Ewe, Aja, Gun, Fon People and their Universe: Dictionary]. Lome, Togo. 376 p.
- Ploss, H. H. 1876. *Das Kind in Brauch und Sitte der Völker* [The Child in Habit and Custom of Peoples]. Bd. 1: Anthropologische Studien: in 2 Bd. Stuttgart: Auerbach. XII. 294 p.
- Schmeltz, J. D. E. 1912. Zaubermittel der Evheer (Aus dem Städtischen Museum in Bremen) [Magic remedies of the Evheer (From the Municipal Museum in Bremen)]. *Archives Internationales D'Ethnographie* 14: 9–14.
- Segy, L. 1958. *African Sculpture* (African Art. Art of Illustration). Dover: Dover Publications. 244 p.
- Simpson, G. E. 1946. Four Vodun Ceremonies. *The Journal of American Folklore* 59(232): 154–167.
- Spiess, C. 1902. Zaubermittel der Evheer in Togo. *Globus: Illustrierte Zeitschrift für Länder- und Völkerkunde* 81: 314–320.
- Sprigge, R. G. S. 1969. Eweland's Adangbe: An Enquiry into an Oral Tradition. *Transactions of the Historical Society of Ghana* 10: 87–128.
- Surgy, A. de. 1985. *La Systeme Religieux des Evhe*. Paris: Éditions LHarmattan. 336 p.



## THE UNDERGROUND WORLD OF THE RUSSIAN FAIRY TALES: THE IMAGERY, SEMANTICS OF GIFTS TO THE HERO

*The article examines the imagery of the fairy-tale underworld according to materials from East Slavic fairy tales, mainly based on a plot type SUS (CYC) No. 301A, B (Three Underground Kingdoms), its first part (before the secondary fall of the hero). The author analyzes semantically significant details in the motifs of the hero's descent into the underworld and passage through it to the central locus, marked by the golden palace. Examples of fairytale images of the underworld, similar to the earthly world, are given, and the question is raised about the ideological origins of such an analogy. The earlier semantics of the entire plot (preceding the explicit marriage semantics) is revealed based on a comparative analysis of the "gifts" of the underground princess and the character himself. The author suggests that at least two chronological layers overlap to form this plot.*

**Keywords:** *the underworld, underground princess, miracle waters, gift-egg, serpent-giver, underground light/fire*

**Author Info:** Denisova, Irina M. — Ph.D. in History, Researcher, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: imiden15@yandex.ru

**For citation:** Denisova, I. M. 2024. The Underground World of the Russian Fairy Tales: The Imagery, Semantics of Gifts to the Hero. *Herald of Anthropology (Vestnik Antropologii)* 2: 207–227.

### References

- Agapkina, T. A. 2010. *Vostochnoslavijskije lecebnye zagovory v sravnitel'nom osveshchenii: Siuzhetika i obraz mira* [East Slavic Healing Spells in Comparative Reflection: The Plots and The Image of the World]. Moscow: Indrik. 824 p.
- Ageeva, R. A. 1982. Prostranstvennye oboznachenii i toponimy v zagovore [Spatial Designations and Toponyms in a Spell]. In *Aspekty obshchei i chastnoi lingvisticheskoj teorii teksta* [Aspects of the General and Particular Linguistic Theory of Text], ed. by N. A. Sliusareva. Moscow: Nauka. 132–159.
- Afanasiev, A. N. 1994. *Poeticheskie vozzreniia slavian na prirodu* [Poetic Views on The Nature of the Slavs]. Vol. 2. Moscow: Indrik. 788 p.
- Alekseev, N. A. 1980. Mif o dukhe-khoziaike zemli v iakutskom geroicheskom epose [Myth of a Female Master-Spirit of The Earth in Yakutian Heroic Epic]. In *Fol'klor Narodov RSFSR* [Folklore of the Peoples of the Russian Soviet Federative Socialist Republic], ed. by T. M. Akimova, L. G. Barag. Issue 7. Ufa: Bashkirskii gosudarstvennyi universitet. 7–12.
- Badzh, E. A. U. 2009. *Egipetskie skazki, povesti i legendy* [Egyptian Fairy Tales, Stories and Legends]. Moscow: Novyi Akropol'. 192 p.
- Barag, L. G. 1971. Siuzhety i motivy belorusskikh volshebnykh skazok [The Plots and Motives of Belorussian Fairy Tales]. In *Slavianskii i balkanskii fol'klor* [Slavonic and Balkan folklore], ed. by I. M. Sheptunov. Moscow: Nauka. 182–235.

- Basilov, V. N. 1983. Sledy kul'ta umiraiushchego i voskresaiushchego bozhestva v khristianskoi i musul'manskoi agiologii [Traces of The Cult of the Dying and Rising God in Christian and Muslim Agiology]. In *Fol'klor i istoricheskaia etnografiia* [Folklore and Historical Ethnography], ed. by R. S. Lipets. Moscow: Nauka. 118–151.
- Campbell, J. 1977. *Tysiachelikii geroi* [The Hero with a Thousand Faces]. Moscow: Refl-buk, AST. 384 p.
- Denisova, I. M. 2004. "Zhivoi kosmos": drevneishaia model' Vselennoi v mirovoi mifologii i russkoi narodnoi kul'ture ["Living Space": The Most Ancient Model of the Universe in the World Mythology and the Russian Folk Culture]. In *Drevnerusskaia kosmologiia* [Ancient Russian Cosmology], ed. by G. S. Barankova. St. Petersburg: ALETEIIA. 368–471.
- Denisova, I. M. 2021. Mifologemy russkikh skazok: sledy olitsetvoreniia i obozhestvleniia zemli [Mythologemes of Russian Fairy Tales: Traces of Impersonation and Deification of Earth]. *Herald of Anthropology (Vestnik antropologii)* 3: 208–227. <https://doi.org/10.33876/2311-0546/2021-3/208-227>
- Denisova, I. M. 2022. Mifologemy russkikh skazok: iarusnost' mira [Mythologemes of the Russian Fairy Tales: Layering of the World]. *Herald of Anthropology (Vestnik antropologii)* 4: 182–202. <https://doi.org/10.33876/2311-0546/2022-4/182-202>
- Eleonskaia, E. N. 1994. *Skazka, zagovor i koldovstvo v Rossii* [Fairy Tale, Spell and Witchcraft in Russia]. Moscow: Indrik. 270 p.
- Eliade, M. 1999. *Tainye obshchestva. Obriady initsiatsii i posviashcheniia* [Secret Societies. Rites of Passage]. Moscow; St. Petersburg: Universitetskaya kniga. 356 p.
- Gimbutas, M. 2006. *Tsivilizatsiia Velikoi Bogini: Mir Drevnei Evropy* [The Civilization of the Great Goddess: The World of Old Europe]. Moscow: ROSSPEN. 572 p.
- Gura, A. V. 1997. *Simvolika zhivotnykh v slavianskoi narodnoi traditsii* [Symbolism of Animals in Slavic Folk Tradition]. Moscow: Indrik. 912 p.
- Klemen, K. 2002. *Zhizn' mertvykh v religiakh chelovechestva* [Life of the Dead in Religions of Mankind]. Moscow: Intrada. 224 p.
- Klinger, V. 1904. *Ambroziia i zhivaia voda* [Ambrosia and Living Water]. Kiev. 24 p.
- Krinichnaia, N. A. 2004. *Russkaia mifologiia: mir obrazov fol'klora* [Russian Mythology: World of Images of Folklore]. Moscow: Akad. Proekt. 1008 p.
- Leger, L. 1908. *Slavianskaia mifologiia* [Slavic Mythology]. Voronezh. 194 p.
- Leroi-Gourhan, A. 1971. Religii doistorii [The Religions of Prehistory]. In *Pervobytnoe iskusstvo* [Primitive Art], ed. by R. S. Vasil'evskii. Novosibirsk: Nauka. 81–90.
- Lyzlova, A. S. 2019. Skazki o trekh tsarstvakh (mednom, serebrianom, zolotom) v lubochnoi literature i fol'klornoi traditsii [The Fairy Tales of Three Kingdoms (Copper, Silver and Golden) in Lubok Literature and Folklore Tradition]. *Problemy istoricheskoi poetiki* 17(1): 26–44.
- Madlevskaia, E. L. 2002. Tsar'-devitsa [King-maiden]. In *Materialy po etnografii* [Materials on Ethnography], ed. by I. V. Dubov and I. I. Shangina. Vol. 1. St. Petersburg: REM, "EGO". 53–108.
- Mathieu, M. E. 1996. *Izbrannye trudy po mifologii i ideologii Drevnego Egipta* [Selected Works on Mythology and Ideology of Ancient Egypt]. Moscow: Vostochnaia literatura. 326 p.
- Mazalova, N. E. 2001. *Sostav chelovecheskii: Chelovek v traditsionnykh somaticheskikh predstavleniakh russkikh* [The Human Composition: A Man in Traditional Somatic Ideas of Russians]. St. Petersburg: Peterburgskoie vostokovedenie. 187 p.
- Müller, M. 2006. *Egipetskaia mifologiia* [Egyptian Mythology]. Moscow: Tsentrpoligraf. 335 p.
- Okladnikova, E. A. 1995. *Model' Vselennoi v sisteme obrazov naskal'nogo iskusstva Tikhookeanskogo poberezh'ia Severnoi Ameriki* [Model of The Universe in The System of Images of Rock Art of the Pacific Coast of North America]. St. Petersburg: MAE RAN. 320 p.
- Potebnia, A. A. 2007. *Simvol i mif v narodnoi kul'ture* [Symbol and Myth in Folk Culture]. Moscow: Labirint. 480 p.
- Propp, V. Ya. 1946. *Istoricheskie korni volshebnoi skazki* [Historical Roots of Fairy Tale]. Leningrad: LGU. 340 p.
- Propp, V. Ya. 1969. *Morfologiia skazki* [Morphology of Fairy Tale]. Moscow: Nauka. 168 p.

- Salmin, A. K. 1989. *Skazka — obriad — deistvitel'nost'* [Fairy Tale — Ritual — Reality]. Cheboksary: Chuvashskoe knizhnoe izdatel'stvo. 142 p.
- Sobolev, A. N. 2000. *Mifologiya slavian. Zagrobnyi mir po drevnerusskim predstavleniiam* [Mithology of Slavs]. St. Petersburg: "Lan". 271 p.
- SUS 1979 — Barag, L. D. and al (eds.). *Sravnitel'nyi ukazatel' siuzhetov. Vostochnoslavianskaia skazka* [Comparative Directory of Plots. East Slavic Fairy Tale]. Leningrad: Nauka. 438 p.
- Tokarev, S. A. 1990. *Rannie formy religii* [Early Forms of Religion]. Moscow: Politicheskaya literatura. 622 p.
- Toporkov, A. L. and A. A. Turilov (eds.) *Otrechennoe chtenie v Rossii XVII–XVIII vekov* [Renounced Reading in Russia, XVII–XVIII Centuries]. Moscow: Indrik. 584 p.
- Toporov, V. N. 1967. K rekonstruktsii mifa o mirovom iaitse (na materiale russkikh skazok) [To Reconstruction of the Myth on World Egg (on The Material of Russian Fairy Tales)]. *Uchenye zapiski Tartuskogo Gosudarstvennogo Universiteta* 198: 81–99.
- Toporov, V. N. 1983. Prostranstvo i tekst [Space and Text]. In *Tekst: Semantika i struktura* [Text: Semantics and Structure], ed. by T. V. Tsvivan. Moscow: Nauka. 227–284.
- Toporov, V. N. 1995. Iz "russko-persidskogo" divana. Russkaia skazka 301 A, V [From "Russian-Persian" Divan. Russian Fairy Tale 301 A, V]. In *Etnoazykovaia i etnokul'turnaia istoriia Vostochnoi Evropy* [Ethno-linguistic and Ethno-cultural History of Eastern Europe], ed. by V. N. Toporov. Moscow: Indrik. 142–200.
- Tsvivan, T. V. 1975. K semantike prostranstvennykh elementov v volshebnoi skazke (na materiale albanskikh skazok) [To Semantic of Space Elements in Fairy Tale (on Material of Albanian Fairy Tales)]. In *Tipologicheskie issledovaniia po fol'kloru (Sbornik statei pamiati V. Ia. Proppa)* [Typological Studies on Folklore (Collection of Articles in Memory of V. Ya. Propp)], ed. by E. 8M. Meletinskii, S. Yu. Nekliudov. Moscow: Nauka. 191–213.
- Tylor, E. B. 1989. *Pervobytnaia kul'tura* [Primitive Culture]. Moscow: Izdatel'stvo Politicheskaiia literatura. 572 p.
- Uspenskii, B. A. 1982. *Filologicheskie razyskaniia v oblasti slavianskikh drevnostei* [Philological Research in the Field of Slavic Antiquities]. Moscow: MGU. 245 p.
- Zavialova, M. V. 2006. *Balto-slavianskii zagovornyi tekst* [Balto-Slavic Spell Text]. Moscow: Nauka. 563 p.
- Zhirmunskii, V. M. 1958. *Epicheskoe tvorchestvo slavianskikh narodov i problemy sravnitel'nogo izucheniia eposa* [Epic Works of the Slavic Peoples and The Problems of Comparative Study of Epos]. Moscow: AN SSSR. 145 p.

## WATER IN ROMANIAN INCANTATIONS AND IN THE INCANTATIONS OF THE ROMANIAN-SPEAKING POPULATION OF THE TIMOK VALLEY

*The article considers the concept of water both in the narrow functional plane as an element of the subject sphere of the actional component of an incantation and as an image in its verbal component (in text). The main sources of the study are the Romanian spells of the late 19th and early 20th centuries, represented in the collections of Romanian researchers such as S. Fl. Marian, E. Niculice-Voronca, E. Hodos and A. Gorovei, the incantations of the Romanian-speaking population of the Timok River valley collected by C. Sandu-Timok, contemporary researchers S. Gacovici and V. Popovic, as well as texts and descriptions of incantation rituals collected by the author together with N. Golant in expeditions to the Eastern Serbia in 2018 and 2019. The paper presents different names of the types of water used in Romanian incantations. Using the example of an incantation from the collection of S. Fl. Marian the author demonstrates the close connection between the actional and verbal components of the incantation, where water plays an organizing role and is represented in a dynamic process of transition from one type to another (flowing, special, incantated, etc.). Water is a basic element of many therapeutic and love incantations and divination practices. Examples covered in this article show that water is endowed with a special magical power and is an element uniting the actional and verbal components.*

**Keywords:** *Romanian incantations, incantation water, action component, incantation text, object component*

**Author info:** **Ryzhova, Maria M.** — Independent Researcher. E-mail: mariamih@yandex.ru ORCID ID: <https://orcid.org/0000-0002-3530-7681>

**For citation:** Ryzhova, M. M. 2024. Water in Romanian Incantations and in the Incantations of the Romanian-Speaking Population of the Timok Valley. *Herald of Anthropology (Vestnik Antropologii)* 2: 228–245.

### References

- Agapkina, T. A. 2010. *Vostochnoslavyanskije lecebny'e zagovory' v sravnitel'nom osveshhenii. Syuzhetika i obraz mira* [East Slavic Healing Conspiracies in Comparative Coverage. Plot and Image of the World]. Moscow: Indrik. 824 p.
- Baiburin, A. K. 1981. Semioticheskkii status veshchei i mifologiiia [Semiotic Status of Things and Mythology]. In *Sbornik Muzeia antropologii i etnografii 37* [Collection of the Museum of Anthropology and Ethnography 37], ed. by B. N. Putilov. 215–226.
- Dobrovolskaia, V. E. 2011. Zaprety i predpisaniia, sviazannye s khozhdeniem za vodoi (po materialam Vladimirskoi oblasti) [Prohibitions and Regulations Related to Water Fetching (Based on the Materials of the Vladimir Region)]. *Zhivaia starina* 1: 50–53.
- Ivanova, L. I. 2012. *Personazhi karel'skoi mifologicheskoi prozy. Issledovaniia i teksty bylichek*,

- byval'shchin, poverii i verovanii karelov* [Characters of Karelian Mythological Prose. Studies and Texts of Bylichkas, Byvalshchinas, and Beliefs of the Karelian Peoples]. Part 1. Moscow: Russkii fond sodeistviia obrazovaniiu i nauke. 557 p.
- Krinichnaia, N. A. 2013. Proritsaniia vody / vodnykh bozhestv v severnorusskoi mifo-ritual'noi traditsii [Prophecies of the Water / Water Deities in the North-Russian Mythological-Ritual Tradition]. *Religiovedenie: Nauchno-teoreticheskii zhurnal* 1: 14–25.
- Kuznetsova, E. P. 2013. Simvolika vody v russkikh zagovorakh [Symbolism of Water in Russian Spells]. *Traditsionnaia kul'tura* 1: 67–72.
- Mazalova, N. E. 2022. Bolezni i sposoby izbavleniia ot nikh v traditsionnykh i sovremennykh lechebno-magicheskikh praktikakh russkikh (Russkii Sever, Severo-Zapad) [Diseases and Ways to Treat Them in Traditional and Modern Medical and Magical Practices of Russians (Russian North, NorthWest)]. *Vestnik Antropologii* 4: 246–265. <https://doi.org/10.33876/2311-0546/2022-4/246-265>
- Mencej, M. 1997. *Voda v predstavah starih Slovanov o posmrtnem življenju in šegah ob smrti* [Water in the Conceptions of the Ancient Slavs about Life after Death, In Folk Narratives on Death]. Ljubljana: Slovensko etnološko društvo. 185 p.
- Novik, A. A. 2016. Aktsional'nyi kod znakharskikh praktik albantsev i gagauzov Priazov'ia: po materialam ekspeditsii 1998–2012 godov [Actional Code of Magic Practices of Albanians and Gagauz of Azov Region: Based on the Materials of Expeditions in 1998–2012]. *Acta Linguistica Petropolitana. Trudy instituta lingvisticheskikh issledovanii* 12 (2): 191–199.
- Ryzhova, M. M. 2023. Den' sviatogo Andreia v Rumynii: tserkovnyi, narodnyi i grazhdanskii kalendari [Saint Andrew's Day in Romania: Ecclesiastical, Folk and Civil Calendars]. *Kunst-kamera* 1 (19): 218–229.
- Ryzhova, M. M. 2023. Opredelennoe i neopredelennoe prostranstvo v rumynskikh zagovornykh tekstakh [Definite and Indefinite Space in Romanian Spells]. In *Opredelennost' i neopredelennost' v iazykakh i kul'turakh Balkan* [Definiteness and Indefiniteness in the Languages and Cultures of the Balkans], ed. by I. A. Sedakova. Moscow: Institut slavianovedeniia RAN, Balkanskie chteniia 17. 146–151.
- Tolstaia, S. M. 1999. Zagovory [The Incantations]. In *Slavyanskii drevnosti: Etnolingvisticheskii slovar'*, ed. by N. I. Tolstoi. Moscow: Mezhdunarodnye otnosheniia. Vol. 2. 239–244.
- Trefilova, O. V. 2012. Iur'ev den' [George's Day]. In *Slavyanskii drevnosti: Etnolingvisticheskii slovar'*, ed. by N. I. Tolstoi. Moscow: Mezhdunarodnye otnosheniia. Vol. 5. 601–607.
- Vinogradova, L. N. 1995. Voda [Water]. In *Slavyanskii drevnosti: Etnolingvisticheskii slovar'*, ed. by N. I. Tolstoi. Moscow: Mezhdunarodnye otnosheniia. Vol. 1. 386–390.
- Vinogradova, L. N. 2002. Ta voda, kojaia... (Priznaki, opredeliaiushchie magicheskie svoistva vody) [That water that... (Attributes Determining the Magical Characteristics of Water)]. *Priznakovoe prostranstvo kul'tury*. Moscow: Indrik. 32–60.
- Vinogradova, L. N., and S. M. Tolstaia. 2009. Rosa [Dew]. In *Slavyanskii drevnosti: Etnolingvisticheskii slovar'*, ed. by N. I. Tolstoi. Moscow: Mezhdunarodnye otnosheniia. Vol. 4. 470–474.

## FOLK KNOWLEDGE AND TRADITIONS

UDC 39

DOI: 10.33876/2311-0546/2024-2/246-262

Original Article

© *Nadezhda Dubova, Tolkunai Kadyrbekova, Michail Nikiforov*

## KYRGYZ STAR CALENDAR

*Along with the well-known lunar and lunar-solar calendars, widespread in the Orient, lunar-star calendars are also theoretically possible. In such calendars, the duration of the month is determined by conjunction of the Moon with some star located near the ecliptic plane. One of such calendars, described by Boris A. Kuftin (1916), was based on the conjunction of the Moon and the Pleiades. The present article analyzes the field materials obtained in 2023 in the Naryn district of Kyrgyzstan. They include four calendars of the local stargazer (esepchi) Sh. Cherekchiev for 2017, 2019–2021, created by him for his village, which are based on togools — conjunctions of the Moon and the Pleiades. The presence of calendars allows us to compare the tabular dates of togools with the calculated values, determine their accuracy and analyze their functioning. Analysis of Cherekchiev's calendars confirms the theoretical model of the lunar-star calendar we proposed earlier, in which the heliacal sunrise of the Pleiades is the starting point, and the months are counted according to the conjunctions of the Moon and the Pleiades. The verification also showed that only the dates for the first half of 2017 can correspond to real observations, and the deviation of the calculated and calendar dates for the rest of the period varies from 2 to 4 days. This means that the calendar has ceased to be adjusted with the actual movement of the Moon since the second half of 2017.*

**Keywords:** *Kyrgyzstan, folk astronomical knowledge, astronomy of Middle Asia, time counting by Pleiades*

**Authors Info:** **Dubova, Nadezhda A.** — Dr. of History, Chief Researcher, the Russian Academy of Sciences N. N. Miklukho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: [dubova\\_n@mail.ru](mailto:dubova_n@mail.ru) ORCID ID: <https://orcid.org/0000-0002-4340-1037>

**Kadyrbekova, Tolkunai K.** — Ph.D. student, the Russian Academy of Sciences N. N. Miklukho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: [tolgonaitime0101@gmail.com](mailto:tolgonaitime0101@gmail.com) ORCID ID: <https://orcid.org/0000-0003-0615-0176>

**Nikiforov, Michail G.** — Associated Professor, Moscow State Linguistic University (Moscow, Russian Federation). E-mail: [followup@mail.ru](mailto:followup@mail.ru) ORCID ID: <https://orcid.org/0000-0003-3106-5854>

**For citation:** Dubova, N. A., T. K. Kadyrbekova and M. G. Nikiforov. 2024. Kyrgyz Star Calendar. *Herald of Anthropology (Vestnik Antropologii)* 2: 246–262.

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

---

## References

- Abramson, S. M. 1990. *Kirgizy i ikh etnogeneticheskie i istoriko-kul'turnye svyazi* [Kirgiz and Their Ethnogenetic and Historical-Cultural Ties]. Frunze: Kyrgyzstan. 480 p.
- Andreev, M. S. 1958. *Tadzhiki doliny Khuf (verkhov'ia Amu-Dar'i)* [Tajiks of Huf Valley (Upper Amudaria River)]. Stalinabad: Tajikistan Academy of Sciences Publishing house. 527 p.
- Belokrylov, R. O., S. V. Belokrylov and M. G. Nikiforov. 2013. Model' sumerechnoi vidimosti zvezd [Model Stellar Visibility During Twilight]. *Istoriko-astronomicheskie issledovaniia* [Historical and Astronomical Research]. Vol. 37. Moscow: Institut estestvoznaniia i tekhniki im. S. I. Vavilova. 168–196.
- Kolganova, G. Yu. and M. G. Nikiforov. 2016. K voprosu o schete vremeni v Srednei Azii [To the Question of Time Counting in the Middle Asia]. *Vostok (Oriens)* 6: 7–17.
- Kolganova, G. Yu., M. G. Nikiforov and V. Reidzhs. 2014. Arkheoastronomicheskie issledovaniia drevnekhorezmiiskogo kompleksa Koi-Krylgan-kala [Archaeoastronomical Investigations of the Koi-Krylgan-Kala Complex of Ancient Khorzmia]. *Vostok (Oriens)* 4: 21–36.
- Kuftin, B. A. 1916. Kalendar' i pervobytnaia astronomiia kirgiz-kazatskogo naroda [Calener and Primitive Astronomy of the Kirghiz-Cossack People]. *Etnograficheskoe obozrenie* 3–4: 123–150
- Seleshnikov, S. I. 1972. *Istoriia kalendar'ia i khronologiiia* [History of the Calendar and the Chronology]. Moscow: Nauka. 224 p.
- Tsybul'skii, V. V. 1987. *Lunno-solnechnyi kalendar' stran Vostochnoi Azii* [Lunar and Solar Calendar of East Asian Countries] Moscow: Nauka. 384 p.
- Zhaporov, A. Z. and Zholdoshev R. 2016. Narodnyi kalendar' [Folk Calendar]. *Kyrgyzy. Seriia "Narody i Kul'tury"* [Kyrgyz. "Peoples and Cultures" Series], ed. by A. A. Asankanov, O. I. Brusina, A. Z. Zhaporov. Moscow: Nauka. 440–445.

## FOLK MEDICINE OF THE NORTHERN SELKUPS

*The article focuses on the traditional medicine of the Northern Selkups, one of the unstudied elements of the traditional Selkup culture. Based on field materials, the author identifies, classifies and describes plant and animal-based medicines, medicinal derivatives of combustion (smoke and heat) and inorganic substances. The study revealed that the current generation of middle-aged and older Selkups remembers well the folk remedies which their grandmothers and mothers used to treat them, when official medicine was inaccessible and older relatives had to perform the duties of family doctors. The relatively small number of natural medicines used by the Selkups and the lack of images responsible for the vitality in Selkup mythology, suggest that Selkup medicine did not develop sufficiently and played a smaller role in the life of the Selkups than magical shamanic healing techniques. At present, when the official medicine plays a significant part in the life of Selkups, the folk medicines are gradually falling into disuse.*

**Keywords:** *Selkups, traditional culture, ethnomedicine, official medicine, shamanic treatment of diseases, folk medicines*

**Author Info:** **Stepanova, Olga B.** — Ph.D. in History, Senior Researcher of the Department of Ethnography of the Peoples of Siberia, Museum of Anthropology and Ethnography (Kunstkamera) RAS (Saint Petersburg, Russian Federation). E-mail: [stepanova67@mail.ru](mailto:stepanova67@mail.ru) ORCID ID: <https://orcid.org/0000-0002-2130-2695>

**For citation:** Stepanova, O. B. 2024. Folk Medicine of the Northern Selkups. *Herald of Anthropology (Vestnik Antropologii)* 2: 263–276.

### References

- Davydov, V. N. 2021. Okhota za rasteniiami: “evenkiiskie lekarstva” na Severnom Baikale [Plant Hunting: “Evenki Medicines” in Northern Baikal]. *Etnograficheskoe obozrenie* 5: 70–83. <https://doi.org/10.31857/S086954150017415-6>
- Donner, K. 2008. *U samoyedov Sibiri* [Among the Samoyed in Siberia]. Tomsk: Veter. 175 p.
- Fais-Leutskaya, O. D. and A. A. Novik. 2021. Rasteniia v culture: paradigma antropologii [Plants in Culture: A Paradigm of Anthropology]. *Etnograficheskoe obozrenie* 5: 5–16. <https://doi.org/10.31857/S086954150017411-2>
- Kolosova, V. B., K. A. Jernigan, and O. S. Belichenko, 2021. Etnobotanicheskoe znanie odnoi eskimosskoi sem'i: naukanskii yupiki [Ethnobotanical Knowledge of an Eskimo Family: Naukan Yupiks]. *Etnograficheskoe obozrenie* 5: 17–32. <https://doi.org/10.31857/S086954150017412-3>
- Mazalova, N. E. 2022. Narodnaia meditsina Russkogo Severa vtoroi poloviny XX v. [Folk Medicine of the Russian North in the second half of the 20<sup>th</sup> Century]. *Vestnik Brianskogo gosudarstvennogo universiteta* 2: 96–103.
- Novik, A. A. and M. V. Domosiletskaya. 2021. Inzhir v alimentarnoi kul'ture, narodnoi meditsine i traditsiiakh u narodov Zapadnykh Balkan [The Fig Tree in Alimentary Culture, Folk Medicine and Traditions among the Peoples of the Western Balkans]. *Etnograficheskoe obozrenie* 5: 33–52. <https://doi.org/10.31857/S086954150017413-4>
- Stepanova, O. B. 2008. *Traditsionnoe mirovozzrenie sel'kupov: predstavleniya o krugovorote zhizni i dushe* [Traditional Selkups' Worldview: Ideas About the Cycle of Life and the Soul]. Saint Petersburg: Peterburgskoe Vostokovedenie (Ethnographica Petropolitana). 304 p.



UDC 39

DOI: 10.33876/2311-0546/2024-2/277-287

Original Article

© Zilya Nigmatullina

## THE PERSISTENCE OF TRADITIONS IN THE CULTURAL AND ECONOMIC LIFE OF THE BASHKIR TABYN CLAN

*The article examines the persistence of traditions in the Bashkir rural hinterland in modern conditions and the practice of museumification of ethnographic material. Members of the Bashkir family Tabyn, who live in the basin of the Zilim river in the Gafuri district of the Republic of Bashkortostan, have been breeding Bashkir horses since ancient times. The horse was and remains an indispensable assistant in the household. Occupations, mentioned in the written sources of the XVIII-XIX centuries as typical for the Tabyn clan, are practiced by them to this day. Bashkirs breed horses, collect honey (both from domestic and semi-wild bees). Commercial and artisanal occupations are also associated with cattle breeding and bee-keeping. Men make sledges, carts, horse harnesses and wooden vessels for making kumis and storing honey. The items are made not only for personal use, but also for sale. Bashkir families also willingly accept tourists who come to relax in the tranquility of nature, offering to ride a horse, treat themselves to kumis, honey and mead. Tabyn masters receive orders from historians and restorers for horse ammunition to be used in various Russian and republican historical reenactments (for example, the participation of Bashkir horsemen in the Patriotic War of 1812). Thus, age-old traditions are not only preserved, being passed on from generation to generation, but have also acquired new significance in modern life.*

**Keywords:** traditions, Bashkirs, expedition, National Museum of the Republic of Bashkortostan, museum fund

**Author Info:** Nigmatullina, Zilya F. — Chief Curator, State Budgetary Institution of Culture and Art of the Republic of Bashkortostan “National Museum of the Republic of Bashkortostan” (Ufa, Republic of Bashkortostan, Russian Federation). E-mail: zilek77@rambler.ru ORCID ID: <https://orcid.org/0009-0000-6082-4122>

**For citation:** Nigmatullina, Z. F. 2024. The Persistence of Traditions in the Cultural and Economic Life of the Bashkir Tabyn Clan. *Herald of Anthropology (Vestnik Antropologii)* 2: 277–287.

### References

- Asfandiyarov, A. Z. 2009. *Istoriya sel i dereven' Bashkortostana i sopredel'nyh territorii* [The History of Villages of Bashkortostan]. Ufa: Izdatel'stvo Kitap. 744 p.
- Burangulov, B. V. (ed.). 2002. *Naselennye punkty Bashkortostana. Vipusk I. Ufimskaia guberniia, 1877* [The Inhabitant Localities of Bashkortostan. P. I. Ufa province, 1877]. Ufa: Izdatel'stvo Kitap. 432 p.
- Gening, V. F. 1967. Mazuzinskaya kul'tura v Srednem Prikam'ye [Mazuzinskaya Culture in the Middle Kama]. *Voprosy arkheologii Urala* 7: 66–79.
- Il'gamov, M. A. (ed.). 2010. *Bashkirskaiia entsiklopediia* [The Bashkir's Encyclopedia]. V. 6. *Sovety narodnogo khoziaistva*. Ufa: Izdatel'stvo Bashkirskaiia Entsiklopediia. 544 p.
- Kuzeev, R. G. 1960. *Bashkirskie shezhere* [The Bashkir's Shezhere]. Ufa: Bashkirskoe knizhnoe

izdatel'stvo. 303 p.

Kuzeev, R. G. 1974. *Proiskhozhdenie bashkirskogo naroda. Etnicheskii sostav, istoriia rasseleniia* [Genesis of Bashkir's People. Ethnic Composition, the History of Resettlement]. Moscow: Nauka. 572 p.

Mazhitov, N. A. 1977. *Yuzhnyi Ural v VII–XIV vv.* [South Ural in 7–14<sup>th</sup> Centuries]. Moscow: Nauka. 240 p.

Mullagulov, M. G. 1994. *Lesnye promysly bashkir. XIX — nachalo XX v.* [Bashkir's Forestry. 19<sup>th</sup> — early 20<sup>th</sup> centuries]. Ufa: UNTs RAN. 180 p.

Khamidullin, S. I. (ed). 2017. *Istoriia bashkirskikh rodov. Tabyn. T. 28. Chast' 1* [The History of Bashkir's Clans. Tabyn]. Vol. 28. Pt. 1. Ufa: Kitap. 832 p.

Riazanova, E. F. 2023. What Can the Gates in the Villages of Bashkiria Tell About? Gate Decoration as an Act of Expressing Personal Identity. *Herald of Anthropology (Vestnik Antropologii)* 2: 112–123. <https://doi.org/10.33876/2311-0546/2023-2/112-123>

Yanguzin, R. Z. 1995. *Iz istorii bashkirskikh plemen* [From the History of Bashkir's Tribes]. Ufa: Kitap. 96 p.

UDC 394

DOI: 10.33876/2311-0546/2024-2/288-301

Original Article

© *Kuanishbek Turekeev*

## CHILDREN-FOCUSED FAMILY LIFE CYCLE TRADITIONS AMONG KARAKALPAKS IN THE CONTEXT OF GLOBALIZATION

*At the present stage, the processes of globalization have an impact on the daily life, culture and customs of every nation. This impact affects the sphere of family rituals, including rituals and traditions of the children's cycle. Studying the rituals related to the birth and upbringing of children, we can observe how new rituals and customs are taking root among Karakalpaks under the influence of modernization. The results of field research show that traditional rituals undergo transformations, adapting to new conditions. Innovations are especially evident in such rituals as the Gender Party held during pregnancy, naming ceremonies with new names gaining popularity, the "Tusau Keser" ritual, which turned into the celebration of the "year" with the same name, and others. The study shows that these changes are influenced by the media, especially television, the processes of assimilation and integration of different cultures, as well as the Internet space, which has become an integral part of life in the republic.*

**Keywords:** *Karakalpaks, traditional rituals, innovations in children's rituals, transformation, globalization*

**Author Info:** **Turekeev, Kuanishbek** — Ph.D. in History, Associate Professor, Nukus Innovation Institute (Nukus, Karakalpakstan, Uzbekistan). E-mail: turekeev@inbox.ru

**For citation:** Turekeev, K. 2024. Children-focused Family Life Cycle Traditions among Karakalpaks in the Context of Globalization. *Herald of Anthropology (Vestnik Antropologii)* 2: 288–301.

### References

- Abramzon, S. M. 1990. *Kirgizy i ikh etnogeneticheskie i istoriko-kulturnye svyazi* [Kyrgyz and Their Ethnogenetic and Historical-Cultural Ties]. Frunze: Kyrgyzstan. 480 p.
- Andreev, M. 1953. *Tadzhiki doliny Khuf (verkhov'ia Amudar'i)* [Tajiks of the Khuf Valley (Upper Amu Daria)]. Vol. 1. Stalinabad: Izdatel'stvo AN Tadzhikskoi SSR. 253 p.
- Argynbaev, Kh. 1973. *Kazak khalkyndag'i sem'ya men neke* [Family and Marriage in the Kazakh People]. Almaty: G'ilim. 328 p.
- Borovik, T. E. et. al. 2003. Ispol'zovanie sovremennykh molochnykh smesei v pitanii grudnykh detei [The Use of Modern Milk Formulas in the Nutrition of Infants]. *Voprosi sovremennoy pediatrii* 3: 55–59.
- Butanaev, V. Ya. 1988. Vospitanie malen'kikh detei u khakasov [Raising Young Children among the Khakass]. In *Traditsionnoe vospitanie detei u narodov Sibiri* [Traditional Education of Children Among the Peoples of Siberia], ed. by I. S. Kon, C. M. Taksami. Leningrad: Nauka. P. 206–221.
- Esbergenov, Kh. and A. Atamuratov. 1975. *Traditsii i ikh preobrazovanie v gorodskom bytu karakalpakov* [Traditions and Their Transformation in the Urban Life of the Karakalpaks]. Nukus: Karakalpakstan. 212 p.
- Fiel'strup, F. A. 2002. *Iz obriadovoi zhizni kirgizov nachala XX veka* [From the Ritual Life of the

- Kirghiz of the Beginning of the 20<sup>th</sup> Century]. Moscow: Nauka. 299 p.
- Galiev, A. A. et. al. 2020. *Etnicheskaia semiotika koreitsev* [Ethnic Semiotics of Koreans]. Almati: KazUMOiMla. 304 p.
- Jack, A. 2020. The Gender Reveal Party: A New Means of Performing Parenthood and Reifying Gender Under Capitalism. *International Journal of Child, Youth and Family Studies* 11: 82–93. <https://doi.org/10.18357/ijcyfs112202019520>
- Kurbanova, Z. I. 2016. Traditsionnye verovaniia i predstavleniia karakalpakov, sviazannye s odezhdou i ukrasheniiami [Traditional Beliefs and Representations of Karakalpak Related to Clothing and Jewelry]. *Vestnik Antropologii* 3: 64–73.
- Kurbanova, Z. I. 2021. *Karakalpakskii kostyum: traditsii i novatsii* [Karakalpak Costume: Traditions and Innovations]. Nukus: Ilim. 238 p.
- Lobacheva, N. P. 1975. *Formirovanie novoy obryadnosti uzbekov* [Formation of a New Ritual of Uzbeks]. Moscow: Nauka. 140 p.
- Min, L. V. 1992. *Semeinye traditsii i obychai koreitsev, prozhivaiushchikh v Kazakhstane* [Family Traditions and Customs of Koreans living in Kazakhstan]. Alma-Ata: Kazkooopromsnaba. 100 p.
- Nalivkin, V. P. and M. V. Nalivkina. 1886. *Ocherk byta zhenshchiny osedlogo tuzemnogo naseleniia Fergany* [Essay on the Life of a Woman of the Settled Native Population of Ferghana]. Kazan: Tipografiya Imperatorskogo universiteta. 245 p.
- Nasyrov, D. S. and L. S. Tolstova. 1986. Karakalpaki [Karakalpak]. In *Sistemy lichnykh imen u narodov mira* [Personal Name Systems among the Peoples of the World], ed. by M. V. Kryukov. Moscow: Nauka. 152–156.
- Nurullayeva, Sh. 2013. *Xorazm an'anaviy kiyimlari* [Khorezm Traditional Clothes]. Tashkent: Yangi nashr. 156 p.
- Sadgyan, I. M. 1993. *Vospitanie detei v gorodskoi sem'e karakalpakov* [Raising Children in an Urban Karakalpak Family]. Ph.D. diss. abstract, Tashkent. 29 p.
- Saiymbetov, O. 2000. *Karakalpak tilindegi menshikli adam atlari* [Proper Names in Karakalpak Language]. Nukus: Bilim. 72 p.
- Serebriakova, M. N. 1979. *Sem'ia i semeinaia obriadnost' v turetskoi derevne* [Family and Family Rituals in a Turkish Village]. Moscow: Nauka. 168 p.
- Snesarev, G. P. 1969. *Relikty domusul'manskikh verovaniy i obriadov u uzbekov Khorezma* [Relics of PreIslamic Beliefs and Rites of the Uzbeks of Khorezm]. Moscow: Nauka. 336 p.
- Sukhareva, O. A. 1929. Mat' i rebenok u tadjhikov (obryady i predstavleniia, sviazannye s materinstvom i mladenchestvom u tadjhikov goroda Samarkanda i kishlakov Kusokho, Kanibadama i Shakhristana) [Mother and Child in Tajiks (Ceremonies and Representations Related to Motherhood and Infancy among Tajiks of the Samarkand City and the Villages of Kusoho, Kanibadam and Shakhristan)]. In *Iran* [Iran]. Vol. III. Leningrad: Izdatel'stvo Akademii nauk SSSR. 107–191.
- Toleubaev, A. T. 1991. *Relikty doislamskikh verovaniy v semeinoy obryadnosti kazakhov (XIX — nachalo XX v.)* [Relics of Pre-Islamic Beliefs in the Family Rituals of the Kazakhs (19<sup>th</sup> — beginning of 20<sup>th</sup> Century)]. Alma-Ata: Gilim. 214 p.
- Troitskaia, A. L. 1927. Pervye sorok dnei rebenka (chillya) sredi osedlogo naseleniia Tashkenta i Chimkentskogo uezda [The First Forty Days of a Child (chillya) Among the Sedentary Population of Tashkent and Chimkent District]. In *V. V Bartol'du* [To V.V Bartold], ed. by A. E. Schmidt. Tashkent: Obshchestvo dlya izucheniiia Tadjhikistana i iranskikh narodnostei za ego predelami. 349–360.
- Turekeev, K. Z. 2020. Magicheskie predstavleniia karakalpakov, sviazannye s detskoj obriadnost'iu [Karakalpak's Magical Beliefs Associated with Children's Rituals]. *Etnograficheskoe obozrenie* 5: 76–94.
- Zununova, G. Sh. 2013. *Materialnaia kultura uzbekov Tashkenta: transformatsiia traditsii (XX — nachalo XXI v.)* [Material Culture of the Uzbeks of Tashkent: Transformation of Traditions (XX — early XXI centuries)]. Tashkent: Extermum-Press. 320 p.

UDC 394

DOI: 10.33876/2311-0546/2024-2/302-309

Original Article

© *Gulshana Khojaniyazova*

## MUTUAL ASSISTANCE AMONG THE KARAKALPAKS IN CRISIS SITUATIONS AND NATURAL DISASTERS

*The study examines the tradition of mutual assistance among the Karakalpaks during natural disasters. The collected field materials demonstrate the importance of mutual assistance in the life of the Karakalpaks during periods of natural disasters, floods, fires and droughts. Special focus is placed on mutual assistance during the Covid-19 pandemic. Unity and cooperation were manifested in the willingness to share money, food, medicine and during various family events such as funerals, weddings and others. Despite the strict quarantine imposed by the state, family events among the Karakalpaks continued to be held according to conventional norms. The paper describes in detail how, during quarantine, relatives, neighbors and friends provided assistance to people undergoing difficult situations.*

**Keywords:** *Karakalpaks, natural disasters, tradition of mutual assistance, pandemic, quarantine*

**Author Info:** *Khojaniyazova, Gulshana M.* — Basic Doctoral Student, Department of Ethnography, Karakalpak Research Institute of Humanities, Karakalpakstan Branch of the Uzbekistan Academy of Sciences (Nukus, Karakalpakstan, Uzbekistan). E-mail: [gulshanx@internet.ru](mailto:gulshanx@internet.ru) ORCID ID: <https://orcid.org/0009-0006-0732-507X>

**For citation:** *Khojaniyazova, G. M.* 2024. Mutual Assistance among the Karakalpaks in Crisis Situations and Natural Disasters. *Herald of Anthropology (Vestnik Antropologii)* 2: 302–309.

### References

- Abdimuratov, Q. 1965. *Nege usilay atalg'an?* [Why is it Called This Way?]. No'kis: "Qaraqalpaqstan". 129 p.
- Davletjarov, M. and O. Günther. 2013. Wasser bewegt — Migration im Amudarja-Delta [Water Moves Migration in the Amu Darya Delta]. In *Aral Histories Geschichte und Erinnerung im Delta des Amudarja* [Aral Histories History and memory in the Amu Darya Delta], ed. by A. Dzhumashev, O. Günther, T. Loy. Wiesbaden: Reichert Verlag. 59–75.
- Khozhanliyazova, G. M. 2022. Traditsiya vzaimopomoshchi kömek v agrarnoy kul'ture karakalpakov v usloviyakh ekologicheskogo krizisa [The Tradition of Mutual Assistance kömek in the Agrarian Culture of the Karakalpaks in an Environmental Crisis]. *Istoricheskaya etnologiya* 7(3): 388–397. <https://doi.org/10.22378/he.2022-7-3.388-397>
- Qaniyazov, S. 2006. *Altin jag'is. (Memuar).* [The Gold Coast (Memoir)]. Nukus: Bilim.
- Turekeev, Q. 2022. *Qoraqalpoqlarning hozirgi kundagi an'anaviy e'tiqodlari va tasavvurlari* [Traditional Beliefs and Ideas of the Karakalpaks Today]. Ph.D. dissertation, Karakalpak State University, Nukus.
- Zerbi, C. E., N. Hartopp, A. Ramsay and S. Marlow. 2022. 'More Tangible and Less Theoretical': Understandings and Experiences of Neighbourhood-led Mutual Aid Groups During the COVID-19 Pandemic. *Journal of Civil Society* 18(4): 453–467. <https://doi.org/10.1080/17448689.2022.2164027>

## CONVERSATIONS WITH TIME

UDC 39

DOI: 10.33876/2311-0546/2024-2/310-321

Original Article

© *Maria Sysoeva*CAUCASIAN STUDIES OF THE MOSCOW SCHOOL  
OF COMPARATIVE LINGUISTICS  
AS REMEMBERED BY ITS PARTICIPANTS

*Throughout the 19th century, comparative and historical linguistics (also known as comparative linguistics) occupied dominant positions in world linguistics. The methodology of this scientific direction aims at reconstructing and comparing known languages, establishing linguistic contacts and connections. In the 1960s, the Moscow School of Comparative Linguistics (also called the Nostratic School), a unique intellectual community that became the world's leading one in the study of distant linguistic affinities, emerged in Russian linguistics. At first, its research focused mainly on the active development of the so-called Nostratic hypothesis, which assumed the kinship of Altaic, Kartvelian, Dravidian, Indo-European, Uralic and Afroasiatic languages. However, Nostratics was not the only interest of subsequent generations of comparativists. Thus, the article presents a scholarly analysis of the theoretical contribution of the Moscow school of comparativism to Russian and world Caucasian studies. Attention is drawn to one of the landmark and, at the same time, controversial ideas of this linguistic school — the Sino-Caucasian hypothesis put forward by the outstanding linguist S. A. Starostin in the 1980s. Verification of this colossal idea required, in turn, first to reconstruct the language families that make up the basic composition of the Sino-Caucasian languages (Sino-Tibetan, North Caucasian and Yeniseian languages). This long and fruitful work resulted in the publication of the Etymological Dictionary of North Caucasian Languages by S. L. Nikolaiev and S. A. Starostin in 1994, which made a certain breakthrough in Caucasian studies. Based on interviews with Starostin's colleagues and close associates (2020–2022) collected by the author, the article describes the history of the idea's origin and its realization, the support and criticism of colleagues, and the public response caused by the proposed classifications.*

**Keywords:** *history of science, comparative and historical linguistics, caucasology, S. A. Starostin*

**Author Info:** **Sysoeva, Maria E.** — Ph.D. in History, junior researcher of Caucasus department, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: m.sysoeva@iea.ras.ru ORCID ID: <https://orcid.org/0000-0002-0553-4998>

**For citation:** Sysoeva, M. E. 2024. Caucasian Studies of the Moscow School of Comparative Linguistics as Remembered by Its Participants. *Herald of Anthropology (Vestnik Antropologii)* 2: 310–321.

**Funding:** The research was carried out within the framework of the RNF project 20-10-00159 ‘Language relationship and chronology of ethno-linguistic branching in the research of Moscow School of Comparative Linguistics: legacy, innovation, significance for related sciences and science studies’.

## References

- Alekseev, M. E. and Ya. G. Testeleets. 1996. “Severnokavkazskii etimologicheskii slovar” i perspektivy kavkazskoi komparativistiki [‘North Caucasian Etymological Dictionary’ and Perspectives of Caucasian Comparativism]. *Izvestiia RAN. Otdelenie literatury i yazyka* 55(5): 3–18.
- Betrozov, R. J. 1990. *Adygi: istoki etnosa* [Adygs: Origins of Ethnos]. Nalchik: Elbrus. 136 p.
- Chirikba, V. A. 1985. Baskskii i Severokavkazskie yazyki [Basque and North Caucasian Languages]. In *Drevniaia Anatoliia* [Ancient Anatolia], ed. by B. B. Piotrovskii, V. V. Ivanov, V. G. Ardzinba. Moscow: Nauka. 95–105.
- Dyakonov, I. M. and S. A. Starostin. 1988. Hurrito-urartskie u vostochno-kavkazskie iazyki [Hurro-Urartian u East Caucasian languages]. *Drevnii Vostok. Etnokul’turnye svyazi Sbornik statei k 80-letiiu B. B. Piotrovskogo* [Ancient East. Ethnocultural Connections. Collection of Articles for the 80<sup>th</sup> Anniversary of B. B. Piotrovsky], ed. by G. M. Bongard-Levin, V. G. Ardzinba. Moscow: Nauka. 164–207.
- Dybo, A. V. 2022. Stat’ia V. M. Illich-Svitycha “Kartvel’skii vokalizm v svete vneshnego sravneniia”: aktual’nyi kommentarii [V. M. Illich-Svitych’s Paper on «Kartvelian Vocalism in Light of External Comparison»: An Up-to-date Commentary]. *Voprosy yazykovogo rodstva (Journal of Language Relationship)* 20(2): 126–138. <https://doi.org/10.1515/jlr-2022-201-210>
- Illich-Svitych, V. M. 1971. *Opyt sravneniia nostraticheskikh yazykov (semitokhamitskii, kartvel’skii, indoevropetskii, ural’skii, dravidiiskii, altaiskii). Vvedenie. Sravnitel’nyi slovar’ (b–K)* [Experience in Comparing Nostratic Languages (Semitohamitic, Kartvelian, Indo-European, Uralic, Dravidian, Altaic). Introduction. Comparative dictionary (b–K)]. Moscow: Nauka. 412 p.
- Illich-Svitych, V. M. 1996. Recenziya na Gamqrelidze, Maçavariani 1965 [Review of: Gamkrelidze, Machavariani 1965]. *Voprosy yazykovogo rodstva (Journal of Language Relationship)* 4: 125–137.
- Kassian, A. S. 2010. Hurro-Urartian from the Lexicostatistical Viewpoint. *Ugarit-Forschungen* 42: 383–452.
- Khalidov, A. I. 2018. *Yazyki i narody Kavkaza* [Languages and Peoples of the Caucasus]. Tbilisi: TSU. 441 p.
- Kurdiani, M. 2015. Yazyk i pis’mennost’ [Language and Writing]. In *Gruziny* [Georgians], ed. by L. K. Beriashvili, L. Sh. Melikishvili, L. T. Solovyova. Moscow: Nauka. 82–86.
- Kurdiani, M. 2016. *Osnovy iberiisko-kavkazskogo yazykoznaniia* [The Basics of Iberian-Caucasian Linguistics]. Tbilisi: TSU. 573 p.
- Nikolaev, S. L. 1985. Severokavkazskie zaimstvovaniia v hettskom i drevnegrecheskom [North Caucasian borrowings in Hittite and Ancient Greek]. In *Drevniaia Anatoliia* [Ancient Anatolia], ed. by B. B. Piotrovsky, V. V. Ivanov, V. G. Ardzinba. Moscow: Nauka. 60–73.
- Nikolaev, S. L. 2014. Toward the Reconstruction of Proto-Na-Dene. *Voprosy yazykovogo rodstva (Journal of Language Relationship)* 11: 103–124.
- Nikolaev, S. L. and S. A. Starostin. 1994. *North Caucasian Etymological Dictionary*. Moscow: Asterisk Publishers. 1320 p.
- Peiros, I. I. and S. A. Starostin. 1984. Sino-Tibetan and Austro-Thai. *Computational Analysis of Asian and African Languages* 22: 123–128.
- Starostin, G. S. 2010. Preliminary Lexicostatistics as a Basis for Language Classification: A New Approach. *Voprosy yazykovogo rodstva (Journal of Language Relationship)* 3: 79–117.
- Starostin, G. S. 2012. Dene-Yeniseian: A Critical Assessment. *Voprosy yazykovogo rodstva (Journal of Language Relationship)* 8: 117–138. <https://doi.org/10.3126/jlr-2012-080109>

- Starostin, G. S. 2016. *K istokam iazykovogo raznoobraziia. Desiat' besed o sravnitel'no-istoricheskoi iazykoznanii s E. Ya. Satanovskim* [Toward the Origins of Linguistic Diversity. Ten Conversations on Comparative and Historical Linguistics with E. Ya. Satanovsky]. Moscow: Delo. 584 p.
- Starostin, S. A. 1978. Predvaritel'nye zamechaniia ob aktsentnykh sootvetstviakh mezhdu nekotorymi dagestanskimi iazykami [Preliminary Remarks on Accent Correspondences between Some Dagestani Languages]. *Estonian Papers in Phonetics*. Tallinn: Academy of Sciences of the Estonian SSR. 88–90.
- Starostin, S. A. 1982. Praeniseiskaia rekonstruktsiia i vneshnie sviazi eniseiskikh iazykov [Praenisean Reconstruction and External Connections of the Yeniseian Languages]. *Ketskii sbornik. Antropologiya, etnografiia, mifologiya, lingvistika* [Ket Collection. Anthropology, Ethnography, Mythology, Linguistics]. Leningrad: Nauka. 144–237.
- Starostin, S. A. 1985 (2007). Kul'turnaia leksika v obshcheseverokavkazskom slovarnom fonde [Cultural Lexicon in the North Caucasian Vocabulary]. In *Drevniaia Anatoliia* [Ancient Anatolia], ed. by B. B. Piotrovsky, V. V. Ivanov, V. G. Ardzinba. Moscow: Nauka. C. 74–94. (Reprinted in: Starostin, S. A. 2007. *Labour on Linguistics*. Moscow: Languages of Slavic Cultures. 289–311).
- Starostin, S. A. 1989. Nostratic and Sino-Caucasian. In *Explorations in Language Macrofamilies*, ed. by V. Shevoroshkin. Bochum: Universitaetsverlag Dr. Norbert Brockmeyer. 42–67.
- Swadesh, M. 1952. Lexicostatistic Dating of Prehistoric Ethnic Contacts with Special Reference to North American Indians and Eskimos. *Proceedings of the American Philosophical Society* 96(4): 452–463.
- Swadesh, M. 1960. Leksikostatisticheskoe datirovanie doistoricheskikh etnicheskikh kontaktov [Lexicostatistic Dating of Prehistoric Ethnic Contacts]. *Novoe v lingvistike* 1: 23–52.
- Vasiliev, M. E. and A. Yu. Militarev. 2008. Glottokhronologiya v sravnitel'no-istoricheskoi iazykoznanii. Modeli divergentsii iazykov [Glottochronology in Comparative and Historical Linguistics. Models of Language Divergence]. In *Orientalia et Classica: Trudy Instituta vostochnykh kultur i antichnosti. Tom XIX. Aspekty komparativistiki 3* [Orientalia et Classica: Proceedings of the Institute of Oriental Cultures and Antiquity. Vol. 19. Aspects of Comparative Studies 3], ed. by G. S. Starostin. 509–536.
- Yakhontov, S. E. 1990. *Sravnitel'no-istoricheskoe yazykoznanie na sovremennom etape. Konferentsiia pamiati V. M. Illich-Svitycha* [Glottochronology: Difficulties and Prospects. Comparative and Historical Linguistics at the Present Stage. Conference in Memory of V. M. Illich-Svitych], ed. by V. A. Dybo, R. V. Bulatova. Moscow: Nauka. 39–47.
- Zhivlov, M. A., A. S. Kassian, and G. S. Starostin. 2015. Tekushchee sostoiianie i perspektivy sino-kavkazskikh issledovaniy [Current Status and Prospects of Sino-Caucasian Studies]. Moscow. 78 p.



UDC 39

DOI: 10.33876/2311-0546/2024-2/322-334

Original Article

© Lyubov Shchankina

## HISTORICAL AND LEGAL ASPECTS OF HEREDITARY AND PROPERTY RELATIONS OF THE MORDOVIANS BASED ON MATERIALS BY V. N. MAINOV

*The focus of the study is the property and hereditary relations of Mordovian peasants who lived in the Volga region in the second half of the 19th century. This problem, as well as the issues of contractual and family relations of the peasant population of Russia as a whole, was reflected in pre-revolutionary science. At this stage, the research expanded significantly the amount of sources on this topic and introduced abundant data from the relevant legal practice. The present article is based on “An Essay on the Legal Life of the Mordovians” by Viktor Nikolaevich Mainov published in 1885, which includes all the information he collected in 1877 during ethnographic research in the provinces of the European part of the country (Kazan, Nizhny Novgorod, Penza, Samara, Simbirsk and Tambov). The monograph addresses important elements of family law (in particular, the forms and conditions of marriage, property division, relationships between family members) and considers hereditary, property, material and contractual law in the life of Mordovians on a large factual material. The author of the article highlights the significance of V. N. Mainov’s work for studying the history of the legal culture of the Mordovians, since many of its aspects, in particular, the hereditary law of Mordovian peasants, still remain understudied in Russian historical and legal science.*

**Keywords:** Volga region, Mordovian peasants, hereditary relations, property relations

**Author Info:** Shchankina, Lyubov N. — Doctor of History, Professor of the Department of Civil Law Disciplines, Plekhanov Russian University of Economics (Moscow, Russian Federation). E-mail: schanckina@yandex.ru ORCID ID: <https://orcid.org/0000-0002-5512-679X>

**For citation:** Shchankina, L. N. 2024. Historical and Legal Aspects of Hereditary and Property Relations of the Mordovians Based on the Materials by V. N. Mainov. *Herald of Anthropology (Vestnik Antropologii)* 2:322–334.

### References

- Mokshina, Yu. N. 2005. *Brak i sem'ia v obychnom prave mordvy* [Marriage and Family in Mordovian Customary Law]. Saransk: Mordovskoe knizhnoe izdatel'stvo. 252 p.
- Sushkova, Yu. N. 2009. *Etnopravosudie u mordvy* [Ethno-jurisprudence Among the Mordovians]. Saransk: Izdatel'stvo Mordovskogo universiteta. 576 p.

## TESTING CURRENT APPROACHES TO ETHNOGENETIC RESEARCH

UDC 572.2

DOI: 10.33876/2311-0546/2024-2/335-346

Original Article

© *Aleksei Buraev, Yaroslav Dikiy*ETHNOGENETIC PROCESSES IN EASTERN SIBERIA  
AND THE FAR EAST

*The article considers two ethnogenetic branches in Eastern Siberia and the Far East: the Manchu-Tungus and the Baikal-Mongol (according to V. P. Alekseev). The peoples belonging to these branches are rather close anthropologically. However, there are characteristic anthropological differences. Recent genetic studies have not revealed genetic traces neither of assimilation of the Evenk groups by the Buryats, nor the inclusion of Buryat groups in the Evenks. The results of paleoanthropological studies suggest a genetic continuity between the population of the Mohe and Burkhotuy cultures with the modern the Manchu-Tungus and Mongol peoples respectively. A craniometric study of medieval tribes revealed certain anthropological differences between the Mohe and Burkhotuy samples. Considering modern ethno-historical realities and anthropological data on medieval tribes, the authors come to the conclusion that there were two centers of ethnogenesis. By the middle of the 1st Millennium AD these centers can be defined as Manchu and Mongolian. The Manchur center gave rise to the modern peoples of the Far East. Craniometric data suggest that the Evenks separated from the Manchu peoples of the Amur region, settling far to the north and north-west along the taiga zone of Eurasia. The Mongolian peoples, originating from the Argun region, advanced southward to the territory of Buryatia, Mongolia and Northern China. At the same time, the data from the canonical analysis demonstrated a significant similarity between the Mohe and Burkhotuy people based on cranial data. The authors try to interpret this controversy, but the problem requires further paleoanthropological research.*

**Keywords:** *anthropology, Burkhotuys, Buryats, Manchus, Mongols, Mohe, Turkic peoples, Evenks, craniology, ethnogenesis*

**Authors Info:** **Buraev, Aleksei I.** — Ph.D. in History, Research Associate, Institute of Mongolian, Buddhist and Tibetan Studies of Siberian Branch of the Russian Academy of Sciences (Ulan-Ude, Russian Federation). E-mail: buraev1961@mail.ru

**Dikiy, Yaroslav V.** — Ph.D. in History, Research Associate, Institute of Mongolian, Buddhist and Tibetan Studies of Siberian Branch of the Russian Academy of Sciences (Ulan-Ude, Russian Federation). E-mail: yaroslavdikii@gmail.com

**For citation:** Buraev, A. I., and Ya. V. Dikiy. 2024. Ethnogenetic Processes in Eastern Siberia and the Far East. *Herald of Anthropology (Vestnik Antropologii)* 2: 335–346.

**Funding:** The study was carried out as a part of the research plan of the Institute of Mongolian, Buddhist and Tibetan Studies of Siberian Branch of the Russian Academy of Sciences №121031000241-1.

## References

- Agjoyan, A. T., Yu. V. Bogunov, A. A. Bogunova et al. 2019. Mozaika genofonda evenkov: zabai-kalskii i amurskii segmenty [Mosaic of the Evenk Gene Pool: Trans-Baikal and Amur Segments]. *Vestnik Moskovskogo universiteta. Antropologiya* 3: 67–76. <https://doi.org/10.32521/2074-8132.2019.3.067-076>
- Alekseev, V. P. 1980. Materialy po kranologii mohe [Materials on the Craniology of Mohe]. In *Paleoantropologiya Sibiri* [Paleoanthropology of Siberia], ed. by A. P. Okladnikov, V. P. Alekseev. Moscow: Nauka. 106–130.
- Alekseev, V. P. 1986. *Etnogenez* [Ethnogenesis]. Moscow: Vysshaya shkola. 176 p.
- Alkin, S. V., T. A. Chikisheva, M. A. Gubina and I. V. Kulikov. 2008. Arkheologiya, antropologiya i paleogenetika Troitskogo mogil'nika (kul'tura mokhe): pervye rezul'taty kompleksnogo analiza [Archaeology, Anthropology and Paleogenetics of the Trinity Burial Ground (Mohe culture): the First Results of a Comprehensive Analysis]. In *Problemy biologicheskoi i kul'turnoi adaptatsii chelovecheskikh populatsii* [Problems of Biological and Cultural Adaptation of Human Populations] Vol. 1. *Arkheologiya. Adaptatsionnye strategii drevnego naseleniia Severnoi Evrazii: syr'e i priemy obrabotki* [Archaeology. Adaptation Strategies of the Ancient Population of Northern Eurasia: Raw Materials and Processing Techniques], ed. by G. A. Khlopachev. Saint Petersburg: Nauka. 202–207.
- Buraev, A. I. 2000. *Srednevekovoe naselenie Pribaikal'ia i Zabaikal'ia po dannym kranologii* [The Medieval Population of the Baikal Region and Transbaikalia According to Craniology]. Ulan-Ude: BNC SO RAN. 128 p.
- Derevyanko, E. I. 1975. *Mokheskie pamyatniki Srednego Amura* [Mohe Monuments of the Middle Amur]. Novosibirsk: Nauka. 250 p.
- Derevyanko, E. I. 1977. *Troitskii mogil'nik* [Troitskiy Burial Ground]. Novosibirsk: Nauka. 224 p.
- Kirillov, I. I. 1979. *Vostochnoe Zabaikal'e v drevnosti i srednevekov'e* [Eastern Transbaikalia in Antiquity and the Middle Ages]. Irkutsk: IrkGPI. 98 p.
- Kovychev, E. V. 1984. *Istoriia Zabaikal'ia (I — seredina II tys. n. e.)* [The History of Transbaikalia (I — the middle of the II millennium AD)]. Irkutsk: IrkGPI. 82 p.
- Kovychev, E. V. 1989. Etnicheskaia istoriia Vostochnogo Zabaikal'ia v epokhu srednevekov'ia (po arkheologicheskim dannym) [The Ethnic History of Eastern Transbaikalia in the Middle Ages (According to Archaeological Data)]. In *Etnokul'turnye protsessy v Yugo-Vostochnoi Sibiri v srednie veka* [Ethnocultural Processes in Southeastern Siberia in the Middle Ages], ed. by T. M. Mikhailov. Novosibirsk: Nauka. 21–27.
- Nesterov, S. P. 1998. *Narody Priamur'ia v epokhu rannego srednevekov'ia* [The Peoples of the Amur Region in the Early Middle Ages]. Novosibirsk: Izdatelstvo Instituta arkheologii i etnografii SO RAN. 184 p.
- Okladnikov, A. P. 1954. U istokov kul'tury narodov Dal'nego Vostoka [At the Origins of the Culture of the Peoples of the Far East]. In *Po sledam drevnikh kul'tur: Ot Volgi do Tikhogo okeana* [In the Footsteps of Ancient Cultures: From the Volga to the Pacific Ocean], ed. by G. B. Fedorov. Moscow: Goskultprosvetizdat. 225–260.
- Okladnikov, A. P. 1959. *Dalekoe proshloe Primor'ia* [The Distant Past of Primorye]. Vladivostok: Primorskoe knizhnoe izdatelstvo. 286 p.
- Okladnikov, A. P. 1960. Burkhotuiskaia kul'tura zhelezного veka v Iugo-Zapadnom Zabaikal'e [The Burkhotui Culture of the Iron Age in Southwestern Transbaikalia]. In *Trudy Buryatskogo kompleksnogo nauchno-issledovatel'skogo instituta. Vostokovedenie* [Proceedings of the Buryat Integrated Research Institute. Oriental studies], ed. by K. M. Gerasimova et al. Vol. 3. 16–30.
- Okladnikov, A. P. and D. L. Brodianskii. 1969. Dal'nevostochnyj ochag drevnego zemledelija [The Far Eastern Centre of Ancient Agriculture] *Sovetskaja jetnografija* 2: 3–14.
- Shavkunov, E. V. 1968. *Gosudarstvo Bohai i pamyatniki ego kultury v Primorie* [The State of Bohai and its Cultural Monuments in Primorye]. Leningrad: Nauka. 164 p.
- Taskin, B. C. 1984. *Materialy po istorii drevnikh kochevykh narodov gruppy dunkhu* [Materials on the History of the Ancient Nomadic Peoples of the Donghu Group]. Moscow: Nauka. 487 p.

## PHYSICAL ANTHROPOLOGY

UDC 572

DOI: 10.33876/2311-0546/2024-2/347-363

Original Article

© Svetlana Borutskaya, Sergey Vasilyev, Aleksandr Vashanau,  
Maryia Tkachova, Valentsina Vinnikava, Olga Marfina

PALEODEMOGRAPHY OF THE BELYNICHI POPULATION  
IN 17TH–19TH CENTURIES (BELARUS)

*The paper presents a paleodemographic study of a 17th–19th centuries population from the town of Belynichi, Mogilev region, Republic of Belarus. The average life expectancy was 27 years, while the average life expectancy of the adult population was 38.5 years. That is consistent with the data on the population of many Russian cities of the late Middle Ages and New Age. The sex ratio in the group was unusual: about 39% adult men and almost 23% more women. The reason for such difference should probably be sought in historical events. The percentage of child mortality is very high — just over 50%. That is, half of the population died in childhood, with almost a quarter of them under 5 years of age, and 10% under one year of age. The high infant mortality in the group from Belynichy is similar to that in Nizhny Novgorod (burial ground of the Nizhny Novgorod Kremlin) and the Blokhino-1 fortress of the 17th–18th centuries. The final age cohort is not representative, neither in the male nor in the female part of the sample. 64% fewer men than women lived to the age of 50. The main peak of mortality in the group is 0–5 years of age. The second-high mortality peak is observed between 40 and 45 years. The extremely low mortality in the early adult age cohorts of 15–20 and 20–25 years in the studied group is unusual for its time and location.*

**Keywords:** *age cohort, palaeodemography, mortality peak, percentage of child mortality, life expectancy, final age cohort*

**Authors Info:** **Borutskaya, Svetlana B.** — Ph.D. in Biology, Researcher of the Department of Anthropology of the Faculty of Biology, Lomonosov Moscow State University (Moscow, Russian Federation). E-mail: [vasbor1@yandex.ru](mailto:vasbor1@yandex.ru)

**Vasilyev, Sergey V.** — Doctor of History, Professor, Chief Researcher, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). Leading Researcher, the Center for Egyptological Studies of the Russian Academy of Sciences (Moscow, Russian Federation). E-mail: [vasbor1@yandex.ru](mailto:vasbor1@yandex.ru)

**Vashanau, Aleksandr N.** — Researcher at the Department of Archeology of Primitive Society, the Institute of History of the National Academy of Sciences of Belarus (Minsk, Republic of Belarus). E-mail: [belantrop@tut.by](mailto:belantrop@tut.by)

**Tkachova, Maryia I.** — Researcher at the Department of Archeology of Primitive Society, the Institute of History of the National Academy of Sciences of Belarus (Minsk, Republic of Belarus). E-mail: [belantrop@tut.by](mailto:belantrop@tut.by)

**Vinnikava, Valentsina E.** — Junior researcher, Graduate student of the Anthropology Department, the Institute of History of the National Academy of Sciences of

Belarus (Minsk, Republic of Belarus). E-mail: belantrop@tut.by

**Marfina, Olga V.** — Ph.D. in History, Associate Professor, Head of the Anthropology Department, the Institute of History of the National Academy of Sciences of Belarus (Minsk, Republic of Belarus). E-mail: belantrop@tut.by

**For citation:** Borutskaya, S. B., S. V. Vasilyev, A. N. Vashanau, M. I. Tkachova, V. Y. Vinnikava, and O. V. Marfina. 2024. Paleodemography of the Belynychy Population in 17th–19th Centuries (Belarus). *Herald of Anthropology (Vestnik Antropologii)* 2: 347–363.

**Funding:** The article was prepared within the framework of the RNF-BRFFI grant 23-48-10011 “Bioarchaeological Reconstruction of the Lifestyle and Physical Characteristics of the Medieval Population of Belarus and the European Part of Russia”.

## References

- Alekseev, V. P. 1966. *Osteometriia: Metodika antropologicheskikh issledovaniï* [Osteometry. Methodology of Anthropological Research]. Moscow: Nauka. 251 p.
- Alekseev, V. P. and G. F., Debets. 1964. *Kraniometriia. Metodika antropologicheskikh issledovaniï* [Cranio-metry. Methodology of Anthropological Research]. Moscow. 127 p.
- Angel, J. L. 1969. The Bases of Paleodemography. *American Journal of Physical Anthropology* 30: 427–438. <https://doi.org/10.1002/ajpa.1330300314>
- Bogatenkov, D. V. 2003. Paleodemografiia Mistikhali. In *Vlakh. Antropo-ekologicheskoe issledovanie (po materialam srednevekovogo nekropolia Mistikhali)* [Vlachs. Anthro-po-ecological Research (Based on Materials from the Medieval Necropolis of Mistikhali)], ed. by T. I. Alekseeva, D. V. Bogatenkov, G. V. Lebedinskaia. Moscow: Nauchnyi mir. 19–49.
- Borutskaya, S. B. and S. V. Vasiliev. 2015. Paleodemograficheskii analiz naseleniia Tveri XVII–XIX vv. [Paleodemographic Analysis of the Population of Tver in the 17th–19th Centuries]. In *Tverskoï arheologicheskij sbornik* [Tver Archaeological Collection], ed. by I. N. Chernykh et al. Issue 10, Vol. 2. Tver’: Knizhno-zhurnal’noe izdatel’stvo. 318–325.
- Borutskaya, S. B., and S. V. Vasiliev. 2021. Paleodemografiia Nizhnego Novgoroda XVII–XVI–II vv. po dannym raskopok trekh gorodskikh nekropolei. [Paleodemography of Nizhny Novgorod in 17<sup>th</sup>–18<sup>th</sup> Centuries According to Excavations of Three City Necropolises]. *Arkheologiya Evraziiskii stepei* 3: 307–320. <https://doi.org/10.24852/2587-6112.2021.3.307.320>
- Borutskaya, S. B., N. V. Kharlamova, S. A. Rudnikov, and I. N. Chernykh. 2021. Osobennosti paleodemografii goroda Tver’ XVIII–XIX vv. po dannym issledovaniia Smolenskogo kladbishcha iz byvshego Zagorodnogo posada [Features of Paleodemography of the City of Tver in the 18th–19th Centuries According to a Study of the Smolensk Cemetery from the Former Zagorodny Posad]. *Vestnik antropologii* 2: 311–329. <https://doi.org/10.33876/2311-0546/2021-54-2/311-329>
- Borutskaya, S. B., S. V. Vasiliev, I. R. Gazimzyanov and A. I. Koshelev. 2021. Paleodemografiia pravoslavnogo naseleniia pozdnesrednevekovoi Kazani [Paleodemography of the Orthodox Population of Late Medieval Kazan]. *Aktual’nye voprosy antropologii* 16: 28–38.
- Dobriak, V. I. 1960. *Sudebno-meditsinskaia ekspertiza skeletirovannogo trupa* [Forensic Examination of a Skeletonized Corpse]. Kiev: Gosmedizdat USSR. 192 p.
- Nikitiuk, B. A. 1960a. O zakonomernostiakh oblitteratsii shvov na naruzhnoi poverkhnosti mozgovogo otdela cherepa cheloveka [On the Patterns of Obliteration of Sutures on the Outer Surface of the Human Neurocranium]. *Voprosy antropologii* 2: 115–121.
- Nikitiuk, B. A. 1960b. Opredelenie vozrasta cheloveka po skeletu i zubam. [Determining a Person’s Age by Skeleton and Teeth]. *Voprosy antropologii* 3: 118–129.
- Pashkova, V. I. 1963. *Ocherki sudebno-medicinskoi osteologii* [Essays on Forensic Osteology]. Moscow: Medgiz. 153 p.
- Ubelaker, D. H. 1978. *Human Skeletal Remains: Excavation, Analysis, Interpretation*. Chicago:

Adline Publishing Company. 172 p.

- Vashanaŭ, A. M., M. I. Tkachova, U. S. Krupleŭski and G. S. Yaskovich. 2023. Da pytannya ab hralnalogii Illinskih mogilak u g. Byalynichy pa vynikah arhealagichnyh dasledavannyaŭ 2019–2020 gadoŭ [To the Question of the Chronology of the Illina Cemetery in Byalynichi Based on the Results of Archaeological Research in 2019–2020]. In *Gistarychna-arhealagichny zbornik* [Historical and Archaeological Collection], ed. by A. A. Kavalenya. Vol 37. Minsk: Belarus Navuka. 237–252.
- Vasiliev, S. V. and S. B. Borutskaya. 2004. Paleoantropologiiia naseleniia Kostromskoi oblasti XVII v.: po materialam mogil'nika Isupovo [Paleoanthropology of the Population of the Kostroma Region in the 17th century Based on Materials from the Isupovo Burial Ground]. In *Rasy i narody. Sovremennye etnicheskie i rasovye problem* [Races and Peoples. Contemporary Ethnic and Racial Issues], ed. by S. V. Vasiliev. Vol. 30. 249–267.
- Vasiliev, S. V. and S. B. Borutskaya. 2007. Kompleksnaia paleoantropologiiia Dmitrovskogo nekropolia XVIII veka g. Lipetsk. [Comprehensive Paleoanthropology of the Dmitrov Necropolis of the 18<sup>th</sup> Century in Lipetsk]. In *Verkhnedonskoi arkheologicheskii sbornik. Sbornik nauchnykh trudov, posviashchennyi 70-letiiu N. D. Praslova* [Upper Don Archaeological Collection. Collection of Scientific Works Dedicated to the 70th Anniversary of N. D. Praslov], ed. by A. N. Bessudnov. Lipeck: Lipetskii gosudarstvennyi pedagogicheskii universitet. 289–312.
- Vasiliev, S. V., S. B. Borutskaya and G. L. Zemtsov. 2020. Paleodemograficheskaia situatsiia v Saranskom uезде XVII–XVIII vv. po materialam mogil'nika Blokhino-1 [Paleodemographic Situation in Saransk District in the 17<sup>th</sup>–18<sup>th</sup> centuries Based on Materials from the Blokhino-1 Burial Ground]. *Stratum plus: Archaeology and Cultural Anthropology* 6: 335–346.

---

UDC 572

DOI: 10.33876/2311-0546/2024-2/364-388

Original Article

© *Olga Grigorieva, Olga Alyokhina, Guo Lin*

## FACIAL RECONSTRUCTION OF HOMININS OF THE SECOND HALF OF THE MIDDLE PLEISTOCENE PERIOD FROM CHINA (HUALONGDONG, JINNIUSHAN, DALI, HARBIN)

*The work is devoted to the facial reconstruction and study of hominins of the second half of the Middle Pleistocene period in China: the skulls from the Hualongdong, Jinniushan, Dali, and Harbin sites. Contour and graphic reconstructions were performed using the “Appearance Algorithm” facial reconstruction program, and verbal portraits summarizing the specific features of each skull were composed. The finds date back to the Middle Pleistocene period (around 330–146 kyr). The study revealed a significant similarity between the four finds. All four individuals are undoubtedly pre-modern hominins, distinct from Homo sapiens. The portraits of individuals from Dali, Jinniushan and Harbin are similar to each other, while the one from Hualongdong is somewhat different, which may be explained by his younger age, greater antiquity, or individual variability. The study suggests that they belong to the same monophyletic group. The possibility of the existence of a distinctive hominin lineage in Asia, which may represent Denisovans, is not excluded, which requires further evidence, including new genetic investigations.*

**Keywords:** *China, anthropological facial reconstruction, hominins, Middle Pleistocene of Asia, Hualongdong, Jinniushan, Dali, Harbin*

**Authors Info:** **Grigorieva, Olga M.** — Ph.D. in Biology, Senior Researcher, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: labrecon@yandex.ru ORCID ID: <https://orcid.org/0000-0003-1113-8171>

**Alyokhina, Olga I.** — Laboratory Assistant, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: danga-alyokhina@yandex.ru ORCID ID: <https://orcid.org/0000-0003-0674-4812>

**Guo, Lin** — Graduate Student, Lomonosov Moscow State University (Moscow, Russian Federation). E-mail: 904621462@qq.com ORCID ID: <https://orcid.org/0000-0001-5135-1976>

**For citation:** Grigorieva, O. M., O. I. Alyokhina and Lin Guo. 2024. Facial Reconstruction of Hominins of the Second Half of the Middle Pleistocene Period from China (Hualongdong, Jinniushan, Dali, Harbin). *Herald of Anthropology (Vestnik Antropologii)* 2: 364–388.

**Funding:** The research was carried out within the framework of the research topic «The Evolutionary Continuum of the Genus Homo». Sub-topic «Anthropology of Ancient and Modern Populations».

## References

- Browning S. R., B. L. Browning, Y. Zhou, S. Tucci, and J. M. Akey. 2018. Analysis of Human Sequence Data Reveals Two Pulses of Archaic Denisovan Admixture. *Cell* 173(1): 53–61. <https://doi.org/10.1016/j.cell.2018.02.031>
- Chen, F., F. Welker, Ch.-Ch. Shen, Sh. E. Baile, I. Bergmann et al. 2019. A Late Middle Pleistocene Denisovan Mandible from the Tibetan Plateau. *Nature* 569: 409–412. <https://doi.org/10.1038/s41586-019-1139-x>
- Chen, T., Q. Yang, and En. Wu. 1994. Antiquity of Homo Sapiens in China. *Nature* 368(6466): 55–56. <https://doi.org/10.1038/368055a0>
- Gerasimov, M. M. 1955. *Vosstanovlenie litsa po cherepu (sovremennyyi i iskopayemyi chelovek)* [Reconstruction of the Face on the Skull (Modern and Fossil Man)]. Moscow: USSR Academy of Science. 585 p.
- Jacobs, Z., B. Li, M. V. Shunkov et al. 2019. Timing of Archaic Hominin Occupation of Denisova Cave in Southern Siberia. *Nature* 565: 594–599. <https://doi.org/10.1038/s41586-018-0843-2>
- Ji, Q., W. Wu, Y. Ji, Q. Li, and X. Ni. 2021. Late Middle Pleistocene Harbin Cranium Represents a New Homo Species. *Innovation (Camb)* 2(3): 100132. <https://doi.org/10.1016/j.xinn.2021.100132>
- Larena, M., J. McKenna, F. Sanchez-Quinto, C. Bernhardsson, C. Ebeo et al. 2021. Philippine Ayta Possess the Highest Level of Denisovan Ancestry in the World. *Current Biology* 31(19): 4219–4230. <https://doi.org/10.1016/j.cub.2021.07.022>
- Liu, W, X. Wu, and S. Xing. 2019. The Morphological Evidence for the Regional Continuity and Diversity of Middle Pleistocene Human Evolution in China. *Acta Anthropologica Sinica* 38(04): 473–490.
- Liu, W., S. Athreya, S. Xing, and X. Wu. 2022. Hominin Evolution and Diversity: a Comparison of Earlier-Middle and Later-Middle Pleistocene Hominin Fossil Variation in China. *Philosophical Transactions of the Royal Society B* 377(1847): 20210040. <https://doi.org/10.1098/rstb.2021.0040>
- Ni, X., Q. Ji, W. Wu, Q. Shao, Y. Ji et al. 2021. Massive Cranium from Harbin in Northeastern China Establishes a New Middle Pleistocene Human Lineage. *Innovation (Camb)* 2(3): 100130. <https://doi.org/10.1016/j.xinn.2021.100130>
- Rosenberg, K. R., L. Zuné, and C. B. Ruff. 2006. Body Size, Body Proportions, and Encephalization in a Middle Pleistocene Archaic Human from Northern China. *PNAS* 103(10): 3552–3556. <https://doi.org/10.1073/pnas.0508681103>
- Schwartz, J. H., and I. Tattersall. 2002. *The Human Fossil Record*. Vol. 1. *Terminology and Craniodental Morphology of Genus Homo (Europe)*. New York: Wiley-Liss. 400 p.
- Schwartz, J. H., and I. Tattersall. 2003. *The Human Fossil Record*. Vol. 2. *Craniodental Morphology of Genus Homo (Africa and Asia)*. New York: Wiley-Liss. 603 p.
- Sun, X., Yi. Shuangwen, L. Huayu, and W. Zhang. 2015. TT-OSL and post-IR IRSL Dating of the Dali Man Site in Central China. *Quaternary International* 434(A): 99–106. <https://doi.org/10.1016/j.quaint.2015.05.027>
- Veselovskaya, E. V. 2018. «Algoritm vneshnosti» — kompleksnaia programma antropologicheskoi rekonstruktsii [«Appearance Algorithm» — the Comprehensive Program of Craniofacial Reconstruction]. *Vestnik Moskovskogo universiteta*, XXIII. Antropologiya: 38–54.
- White, T., B. Asfaw, D. DeGusta, H. Gilbert, G. D. Richards et al. 2003. Pleistocene *Homo sapiens* from Middle Awash, Ethiopia. *Nature* 423: 742–747. <https://doi.org/10.1038/nature01669>
- Wu, Rukang (Woo, Ju-kang). 1988. The Reconstruction of the Fossil Human Skull from Jinniushan, Yinkou, Liaoning Province and its Maintures. *Acta Anthropologica Sinica* 7(02): 97–101, 191.
- Wu, X, S. Pei, Y. Cai, H. Tong, S. Xing et al. 2021. Morphological Description and Evolutionary Significance of 300 ka Hominin Facial Bones from Hualongdong, China. *Journal of Human Evolution* 161:103052. <https://doi.org/10.1016/j.jhevol.2021.103052>
- Wu, X, S. Pei, Y. Cai, H. Tong, Z. Zhang et al. 2023. Morphological and Morphometric Analyses of a Late Middle Pleistocene Hominin Mandible from Hualongdong, China. *Journal of Human Evolution* 182: 103411. <https://doi.org/10.1016/j.jhevol.2023.103411>



- 
- Wu, X. 1981. A Well-Preserved Cranium of an Archaic Type of Early Homo Sapiens from Dali, China. *Scientia Sinica* 24(4): 530–541.
- Wu, X. 1988. Comparative Study of Early Homo Sapiens from China and Europe. *Acta Anthropologica Sinica* 7(04): 287–293.
- Wu, X. 2020. Middle Pleistocene Human Skull from Dali, China. *Acta Palaeontologica Sinica* 13: 1–205.
- Wu, X. and H. Tong. 2015. Discussions on the Significance and Geologic Age of Penghu 1 Mandible [J]. *Acta Anthropologica Sinica* 34(03): 281–287.
- Wu, X. J., Sh. W. Pei, Ya. J. Cai, H. W. Tong, Q. Li et al. 2019. Archaic Human Remains from Hualongdong, China, and Middle Pleistocene Human Continuity and Variation. *PNAS*: 1–5.
- Zubov, A. A. 2019. *Paleoantropologicheskaja rodoslovnaia cheloveka* [Paleoanthropological Genealogy of Man]. Moscow: ITRK. 464 p.

## REVIEWS

UDC 39

DOI: 10.33876/2311-0546/2024-2/389-395

Review

© Marina Martynova

**SMS MESSAGES AND VIBER COMMUNICATION —  
MODERN WRITTEN CONVERSATION FROM  
ATHE SOCIAL ANTHROPOLOGIST'S PERSPECTIVE****BOOK REVIEW: MILINA IVANOVIĆ BARIŠIĆ. SMS AND VIBER MESSAGES:  
MESSAGES FOR EVERYONE AND EVERY OCCASION. BELGRADE: THE INSTITUTE  
OF ETHNOGRAPHY SASA. 2023. 181 p.**

*Texting, receiving and sending SMS messages via mobile phones and Internet messengers is a relatively new research field for social anthropologists and ethnologists. Meanwhile the mobile telephone, the Internet and other innovations of the late 20<sup>th</sup> century are far more than just scientific breakthroughs in engineering and human thought — their introduction into today's life has given rise to many changes in cultural and domestic life. Modern information technology has led to an unprecedentedly rapid spread of news streams. The transcultural and transcontinental nature of this phenomenon from an anthropological point of view leads to incredible acculturation. Thus, it is particularly relevant to consider not only the general patterns of electronic communication in society, but also their local variants. SMS messages as a verbal form of communication are narratives that have specific and recognizable forms. The functions of short written texts are informative, entertaining and integrative. Obviously, they reflect the social, political, and cultural specificity of a particular society. The interest in this topic was provoked by the publication of a monograph by Serbian researcher Dr. Milina Ivanović-Barišić, scientific adviser at the Ethnographic Institute of the Serbian Academy of Sciences and Arts. She analyzed Serbian SMS and Viber message content from an ethnological/anthropological perspective, studying their subject matter, dialogue etiquette, writing culture and other socially relevant parameters. The researcher concluded that messaging has not only become an essential part of our everyday life, but has also changed business communication in various professional spheres. At the same time, she saw in the short text messages a certain continuity of traditions and even a new folklore narrative that accumulated folklore genres created throughout human history.*

**Keywords:** mobile phone, text messaging, SMS texting, Viber communication, Internet

**Author Info:** Martynova, Marina Yu. — Dr. of History, Professor, Head of the Department for European Studies, the Russian Academy of Sciences N. N. Miklouho-Maklay Institute of Ethnology and Anthropology (Moscow, Russian Federation). E-mail: martynova@iea.ras.ru ORCID ID: <http://orcid.org/0000-0001-7280-7450>

---

**For citation:** Martynova, M. Yu. 2024. SMS Texting and Viber Communication — Modern Written Conversation from the Social Anthropologist’s Perspective. *Herald of Anthropology (Vestnik Antropologii)* 2: 389–395.

**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.

## References

- Antonijević, D. 2006. Antropoloski pristup modernism oblicima komunikacije: grafiti I formulative SMS i imejl poruke [Anthropological Approach to Modernism in Communication: Graffiti and Formative SMS and Image Portrayals]. In *Svakodnevna kultura u postsocijalističkom periodu u Srbiji i Bugarskoj – Balkanska transformacija i evropska integracija. Zbornik radova* [The Everyday Culture in the Post-Socialist Period in Serbia and Bulgaria – Balkan Transformation and European Integration. Proceedings], ed. by D. Radojicic and Z. Divac. Belgrade: Etnografski institut SANU. 279–297.
- Cvetičanin, T. 2006. Elektronski folklor tinejdžera: SMS poruke [The Electronic Folklore of Teenagers: SMS Texting]. *Glasnik Etnografskog instituta SANU*. LIV: 113–125.
- Ivanović Barišić, M. 2023. *SMS i Viber poruka: poruka za svakog i za svaku priliku* [SMS and Viber Messages: Messages for Everyone and Every Occasion]. Belgrade: The Institute of Ethnography SASA. 181 p.
- Xiaolei, J. and V. Polovina. 2019. Lingvistička i kulturološka poređenja SMS poruka u kineskom i srpskom [The Linguistic and Cultural Comparison of SMS Texting in Chinese and Serbian]. In *Orijentalistika-juče-danas-sutra* [Orientalism-Yesterday-Today-Tomorrow], ed. by A. Mitrović. Belgrade: Filološki fakultet. 561–575. [https://doi.org/10.18485/orijentalistika\\_jds.2019.ch39](https://doi.org/10.18485/orijentalistika_jds.2019.ch39)

**BOOK REVIEW: NIKOGLO, D. E. ETHNICITY IN THE GAGAUZ FICTION LITERATURE. CHIȘINĂU: S. N., 2022. 248 P.**

*The aim of the review is to highlight the book author's approach focused on the study of ethnicity in Gagauz fiction. D. E. Nikoglo presents the formation and development in the Republic of Moldova of the research direction that emerged in the post-Soviet period and aims to study how the ethno-cultural component is reflected in the books by writers who themselves belong to certain ethno-social groups. The author analyzes the literature as one of the mechanisms of ethnic identity construction. He reveals the attitude of Gagauz writers to regional identity, native language, religious and moral values, elements of spiritual and material culture. The review emphasizes the importance of Nikoglo's approach to studying the ethnic identity among the Gagauz intellectual elite.*

**Keywords:** *ethnoliterature, ethnic identity, identity construction, Gagauz studies, literary heritage*

**Author Info:** **Stepanov, Viatcheslav P.** — Dr. of History, Professor, Leading Researcher, the Russian Academy of Sciences Institute of Slavic Studies (Moscow, Russian Federation). E-mail: [vpstepanovpochta@gmail.com](mailto:vpstepanovpochta@gmail.com) ORCID ID: <https://orcid.org/0000-0002-5026-9505>

**For citation:** Stepanov, V. P. 2024. Book Review: Nikoglo, D. E. Ethnicity in the Gagauz Fiction Literature. Chișinău: S. n., 2022. 248 p. *Herald of Anthropology (Vestnik Antropologii)* 2: 396–404.

**References**

- Nikoglo, D. E. 2021. Issledovanie etnichnosti, otrazhennoj v hudozhestvennoj literature (k voprosu o metodologicheskikh podhodah) [Research of Ethnicity Reflected in Fiction (To the Question of Methodological Approaches)]. *Abyss (Voprosy filosofii, politologii i social'noj antropologii)* 4(18): 158–185. [http://abyss.su/abyss\\_issue/18/start](http://abyss.su/abyss_issue/18/start)
- Popovich, K. F. (ed.). 1973. *Moldavsko-russko-ukrainskie literaturnye svyazi* [Moldavian-Russian-Ukrainian Literary Ties]. Kishinev: Shtiintsa. 208 p.
- Popovich, K. F. (ed.). 1978. *Ocherki moldavsko-russko-ukrainskih literaturnyh svyazey* [Essays on Moldavian-Russian-Ukrainian Literary Ties]. Kishinev: Shtiintsa. 236 p.
- Popovich, K. F. (ed.). 1982. *Moldavsko-russko-ukrainskie literaturnye svyazi nachala XX v. (1901–1917)* [Moldavian-Russian-Ukrainian Literary Ties in the Early XX Century (1901–1917)]. Kishinev: Shtiintsa. 263 p.
- Stepanov, V. P. 2007. *Ukraincy Respubliki Moldova: vliyanie etnogosudarstvennogo zakonotvorchestva, gosuchrezhdenij i vedomstv, etnokul'turnoj sredy na sohranenie i razvitie identichnosti, ocherki transformacionnogo perioda (1989–2005 gg.)* [Ukrainians of the Republic of Moldova: The Influence of Ethno-State Lawmaking, State Institutions and Agencies, Ethno-Cultural Environment on the Preservation and Development of Identity, Essays of the Transformation Period (1989–2005)]. Kishinev: Institut kul'turnogo naslediya ANM. 710 p.

- 
- Stepanov, V. 2014. Miniatyury tradicionnoj zhizni evreev v «Ocherkah Dnestra» A. S. Afanas'eva-Chuzhbinskogo [Miniatures on the Traditional Life of the Jews in “Sketches of the Dniester” by A. S. Afanasyev-Chuzhbinsky]. *Revista de Etnologie și Culturologie / Zhurnal Etnologii Kul'turologii* XV: 7–18.
- Vartichan, I. K. (ed.). 1967. *Moldavsko-russko-ukrainskie literaturnye i fol'klornye svyazi* [Moldavian-Russian-Ukrainian Literary and Folklore Ties]. Kishinev: Kartya moldovenyaske. 220 p.

Scientific Journal

2024. № 2

**HERALD OF ANTHROPOLOGY (Vestnik Antropologii)**

Editor-in-Chief — M. Yu. Martynova

Editors of Ethnology, Social and Cultural Anthropology papers —

M. Yu. Martynova, O. A. Zykina

English language editor — T. A. Syutkina

Editor of Physical Anthropology papers (Section 8) — O. M. Grigorieva

Desktop Publishing — N. A. Belova

Cover Design — E. V. Orlova

Signed for print 06/1/2024 Format 70 x 108/16

35,44 conventional printing sheets; order № 237

Copying Equipment Department

N.N. Miklouho-Maclay RAS Institute of Ethnology and Anthropology

119991 Moscow, Leninskiy prospect, 32A