

EUSHTA AS ONE OF THE PERSPECTIVE ETHNO-CULTURAL CENTERS OF SIBERIA

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Abstract. The article considers the peculiarities of the Siberian ethno-cultural centers organization by the example of the village Eushta (Tomsk).

Key words: ethnos, ethno-village, ethno-cultural center, Tatars of Eushta, historical and ethnographic environment.

Technical progress and urbanization have led to the modification and destruction of the majority of traditional ethnic cultures. Today, more attention is paid to the preservation of the cultural heritage of indigenous peoples. The number of tourists who want to get acquainted with folk traditions and crafts of visited localities has increased. Thus, a new subset has emerged: ethnic tourism, which means a type of cognitive tourism. Its main purpose is to visit the ethnographic attraction with the aim of studying the culture, architecture, lifestyle and traditions of the people, the ethnos now or previously on this territory. This type of tourism satisfies the spiritual development of a person. A conception is being gradually formed in the mind of tourists that every ethnic culture is an integral part of mankind's history. In the course of an ethnic tour, tourists take part in folk festivals that include elements of national games; participate in competitions, take part in handicraft activity, taste dishes of the local cuisine, i.e. immerse completely in the atmosphere of a certain ethnos tradition.

Russia is a country with a huge cultural and historical heritage and ethno-cultural potential, since the territory is populated by approximately 180 native peoples who are the representatives of various cultural and confessional communities. This is the prerequisite to arouse great interest for ethnic tourism in Russians, which is one of the promising trends for the development of domestic tourism; it can become an effective means for the growth of the Russian economy, particularly at the regional and local levels. The success of regional ethnic tourism development directly depends on departmental and targeted programs at the regional and municipal levels, whose activities will be aimed at comprehensive support for tourism of this type.

Thus, the Ministry of Culture of the Russian Federation in 2013 developed a Strategy for Tourism Development in the Russian Federation for the period until 2020. According to this project the development of measures to maintain and develop traditional crafts and crafts of the peoples of Russia should be one of the prerequisites for the development of ethno-cultural and cognitive tourism that corresponds to the Federal Target Program "Strengthening the Unity of the Russian Nation and the Ethnic and Cultural Development of the Peoples of Russia" (2014- 2020).

In accordance with "The Concept of Long-Term Social and Economic Development of the Russian Federation for the Period until 2020" [1] and "The Guidelines for the Government of the Russian Federation for the Period until 2018", the support of the recreation and tourism industry is considered to be one of the priority directions of state policy [2].

The following activities contribute to the development of ethnic tourism:

- the revival of traditional crafts (the formation of centers with jobs for the residents, the preservation of traditional economic activities, the creation of new ethno-cultural brands);
- the establishment of ethnic museums "in the open air" for the popularization of traditional ethnic culture;
- the creation of eco-villages for the purpose of preservation and popularization of traditional life and folk medicine;
- the promotion of folklore groups that contributes to the formation of event-trigger ethnic tourism;

Carrying out ethnic tours is possible in different ways. Firstly, the route can pass through several points, connected by the same ethnic group, which includes visiting places with traditional events, local history museums, folklore concerts, religious sites. For instance, the itinerary can take place in remote national villages with the ethnos life in its natural environment. These are the mountain settlements of the Caucasus, Altai, and other



various republics of the Russian Federation. Secondly, it can be visits to open-air museums, museum-reserves or ethnic villages, where all ethno-cultural events can take place.

At present, the organization of open-air museums is one of the most promising and effective ways for preserving the historical and cultural heritage. Open-air museums are museums that show examples of architecture, where a complex reconstruction of the past has taken place; here the historical buildings are not just individual artifacts, but they form an interconnected construction that gives a general idea of the history and ethnography of a certain country or area. Within the museums traditional handicrafts and local activities have been reproduced which are typical for the relevant area and time, e.g. the work of a miller, weaver, blacksmith, potter, carpenter, distiller, beekeeper, and many others.

A museum-reserve is a sort of open-air museum that, with the exception of exhibits, includes architectural, historical and natural monuments, which are important for preserving the historical, cultural and natural heritage of the country or region.

In order to protect these monuments, they are assigned the legal status of a reserve, which provides for special regimes for the conservation and use of the territories and sites included therein. Unlike other cultural institutions, they manage not only museum items and collections, but also immovable objects of the cultural heritage, as well as the surrounding area.

The first open-air museum appeared in Sweden in 1891. The name of this museum is Skansen. This ethnographic complex actually represents the whole of Sweden in miniature. It includes more than 150 houses from the XVIII - XX centuries, which have preserved the atmosphere and lifestyle of people from different layers of society. Employees and guides of the complex are dressed in national costumes that correspond to the era. In addition, there is a menagerie with domestic and wild animals from the country. Annually national celebrations and holidays are held (the Christmas, Walpurgis Night, Mid-Summer Festival) [3]. Later on, in many countries of Europe, similar museum complexes of ethnic orientation were opened (Spain, Crete, Finland, etc.).

In Russia, ethnographic museums also function in the open air, but there are not so many of them, and these are, in the main, national parks. One of the most famous is the national park "Kizhi" in Karelia, which is a UNESCO World Heritage Site. The museum complex possesses a unique building from 1714. The Church of the Transfiguration of Jesus was built without a single nail. Each year bell ringers from all over Russia come to the festival of the ringing of the bells. Also, folk craftsmen demonstrate here their skills: woven products, embroideries, beadwork, toys, dishes and other utensils. One of the most ancient skills is bark weaving, birch bark carving, and cutting sculptures from plant roots.

Moreover, other examples are the museum of the Don Cossacks in the stanitsa of Razdolnaya, the ethnographic museum-reserve "Cossack's Kuren" in the Volgograd region, the park "Dobrodeya" in the Anapa region of the Krasnodar Territory, with its ethnographic exposition "Cossack Farmstead" and a folklore band. In many regions of the Russian Federation open-air museums have been organized, demonstrating the features not only of the title nation, but also of other ethnic groups living in them. For example, in Mordovia there are Mordvinian sub-ethnoses Moksha and Erzya, in the Trans-Baikal Territory the Evenks, and Buryats, as well as Old Believers, Cossacks, and the descendants of exiles.

In global practice, the itineraries of ethnic tours are held mainly in "ethnographic villages", serving as multifunctional ethno-cultural centers. These are particular attraction spots aimed at ethnic tourism development, possessing the features of a certain ethnic group. An ethno-village represents a man-made cultural landscape, imitating ancient national villages. More often they are created on the basis of a real village, preserving an "ethno-cultural landscape" [4]. They serve for the organization and conduct of folklore festivals, celebratory ritual events, and weddings with typical ethnic patterns, etc.

In Russia, the creation of ethno-villages relates to the 1960-1970s. In the main, these are museums of wooden architecture, focused on preserving unique and traditional village constructions: churches, houses, farm buildings. Currently there are about 50 ethnic villages; more than 20 more are planned in different parts of Russia, from the Smolensk region to Kamchatka. This is due to the development of ethnic tourism. The first of them appeared in Karelia, the Arkhangelsk and Novgorod regions, and, for example, in the Republic of Mari El and in the Crimea, they are at the stage of initial development.

The experience of creating an ethno-cultural environment and the organization of ethnic tourist activities are available in Tomsk region as well. Thus, in 1996, the Selkups-initiated ethnographic museum "Selkup Village – Chvorol'-ed" was established in the abandoned village of Tyukhterevo a few kilometers from Narym, from Selkup "Settlement-on-the-lake-with-spring". It is a "working model" of the Selkup lifestyle. Here, Selkups are in their natural environment and use the museum's buildings not only as exhibits, but as economic and residential facilities. On the basis of the destroyed Semiluzhensky jail, founded in 1609, the historical landscape

with the Cossack fortress dating far back to the times of Siberia's development by Russians is now completely reconstructed.

This is a complex fortification system of wood-earth defense, protected by a palisade, log walls, a ditch and a rampart. In the corners there are towers with loopholes for cannons and peeps. The real battle cannons with balls, the means for soldiers' protection - chain mails, iron helmets (ancient Russian 'musyurka') – and various types of weapons, such as pole-axes, axes, sabers, among others, are of particular importance among the exhibits of the jail. On the territory of the complex there is a barn, a storage room, an orderly room ('izba'), a winter-tower, a Russian bath ('banja'), a well, a windmill, and a chapel of Nicholas the Wonderworker. Here various tourist ethnographic events with performances of the Cossack choir, ancient Russian amusements, tasting of dishes cooked according to age-old Russian recipes, and the annual festival "Blacksmith's Feast", are constantly held.

There are several settlements on the territory of Tomsk region, the national composition of which differs from the surrounding Russian population. They are Selkups, Khantys, Tatars, and other nations who arrived during various historical events such as Byelorussians, Germans, Latvians, etc., all of them are compactly settled as indigenous peoples. The most numerous ethnos in the vicinity of Tomsk is the Tatar population. They live in rural settlements of Chernaya Rechka, Kurlek, Takhtamyshevo, Barabinka, Alaevo, Kaftanchikovo, Kaltay and others.

The ethnic composition of the Eushtin Tatars is rather complicated, and is connected with the ethnogenetic and ethno-historical processes taking place on the territory. Archaeological research records human life here dating back to the Upper Paleolithic period (Tomsk site). In the Neolithic period, the Upper-Ob' Neolithic culture stands out, and in the Bronze Age the Samus', Andronov, Elovsko-Irmenian cultures were formed. In the 1st century BC and the 1st and 2nd AD there were several cultures from the Iron Age: the Kulai, Kizhir, Relkin, and others. Many of these cultures from the Bronze Age are associated with the Samoyedic and Ugric components by archaeologists. In Pritomie from the VII to the X centuries there was the settlement of Turkic inhabitants. The penetration of Turkic culture into this territory is related to the conquest of nomadic tribes in pre-Mongolian times and the Mongol conquests in the south of Siberia. Thus, the culture of the local population was influenced by Kyrgyz, Telesian, and Tobol-Irtysh tribes.

The language of Tomsk Tatars belongs to the Kypchak-Bulgarian subgroup of the Kypchak group of Turkic languages and forms the Tomsk dialect of the Siberian Tatar language. It is characterized by East Turkic and Volga-Tatar features [6].

The territory of Tomsk Tatars in the XVI century was not a part of the Siberian Khanate, and they were independent from the Kuchum rulers. On the other hand, they were the best 'serfs' of the Yenisei Kyrgyz and rendered a tribute to them. In the early 17th century, on the eve of the Russian incursion into Pritomie, the princes Toyan Ermashetev and Evaga Basandai headed the Eushtin Tatars. The population lived in towns and yurts. The tribes of Eushtins were hostile to one another, but their common enemies - the Kirghiz and Kalmyks, who lived within the Minusinsk and Altai lands and the remains of the Kuchum's hordes – were particularly dangerous. Realizing that they could not cope with the enemy alone, Prince Toyan decided to take out Russian Tsarist citizenship. In 1603 he went to Moscow to Boris Godunov with a petition for building a Russian fortified town on his lands to protect their people from raids. The Tsar took Toyan's tribe under the aegis of Moscow. All the neighboring tribes, whose leaders promised to swear allegiance to the Russian Tsar, rendered tribute (*auth. yasak*), but Eushtins were relieved from that, since they were on the Tsar's service in Tomsk [5].

The Tatar tribes led a settled and semi-settled lifestyle. Their settlements were small: no more than two dozen meters lengthwise, without any clear designations – street curvatures and back streets were typical of them. The dwellings were quadrangular log buildings without foundations. Brushwood, manure, and earth were used for heating. They were decorated with ornaments from outside, which were located on the window casings and courtyard gates. The main way of life was fishing and hunting, also small herds of livestock and horses were bred, where the cattle breeding had pasturable and stable forms. People were engaged in agriculture growing oats, barley, rye, wheat, and buckwheat.

The crafts became a seedbed for the development of leatherwork, fur manufacture, knitting nets, weaving boxes from willow twigs, making birch bark and wooden utensils, as well as carts, boats, sledges and skis. Women were engaged in weaving, spinning wool, making threads from the tendons of animals [7]. Since ancient times Eushtins dealt in trade. They received beads, necklaces, bronze signet rings, buttons, mirrors, bells for furs from Russian and Central Asian merchants. The appearance and development of the Moscow-Siberian tract enabled them to start haulage activities.

From the point of view of preserving the ethno-cultural environment, the ancient settlement 'Eushta' is of particular interest. It occupies one of the main places in the historical past of the region, since it is much older than Tomsk, and its inhabitants still support the features of the traditional culture of local Tatars.

Eushta village is located in the southeast of Tomsk region in the immediate vicinity of the regional center, on the left bank of the River Tom'. It arose on the site of the summer camp of those tribes that moved here from the upper course of the Tom'. There was a time when the name of Eushta (swampy place) spread to the whole territory from the present villages of Timiryazevskoe and Moryakovka and the floodplains of the Tom' to the village of Zorkaltsevo. Even now a part of the indigenous people of Eushta lives in Timiryazevskoe, the old name of which is Toyan's town. One summer they were crossing the river to the right bank of the Tom', where they grazed their horses, and now this is the center of old Tomsk [4]. The main part of the population of Eushta settled below the river Tom' in the so-called 'Eushtinskiye Yurtas', formed in 1646.

Currently, the village is a suburban settlement with a quite developed infrastructure, which is home to about 400 residents with a predominance of indigenous Siberian Tatars. Despite the fact that the Tatars were deeply influenced by Russians during Siberia's development, they have managed to preserve their traditional features and national characteristics, which are reflected in traditional festivals, customs, dishes, and clothes.

The geographical position and historical development of Eushta village served for the presence in the village and its environs of a large number of landmarks with natural, historical and cultural significance. Naturally, the main real attraction is the vast forests, since the territory is located in the zone of the southern taiga. Right outside the village the forest starts, located on sand dunes, giving the terrain and the landscape a unique character. The residents call this forest as their own – 'Eushtinskiy'. It is bordered with the 'Timiryazevskiy' pine forest. Walking in the pine forest has a healing effect: the pure curative air is saturated with phytoncides. All year round the forest lands are a place for recreation not only for the villagers, but also for the townspeople, who are fond of gathering mushrooms there.

The Nestojanoye Lake is an attractive natural site, located in the Tom' floodplain opposite the village of Timiryazevskiy. Its area is small, less than one square kilometer. The stream bends and has steep banks. On the shores there is a variety of shrub vegetation, reeds, and water lilies. It is interesting that the lake flows and this affects the properties of the water.

Historical monuments, original architecture, national holidays and ceremonies, folklore and arts and crafts, handicrafts and domestic crafts, food – all this is a system of spiritual and ethical values of the region, and which attracts tourists. One of the socio-cultural attractions is the 'Tonaevskaya' road, being the main transport route on the interfluvium, across which the people of Toyan delivered fuel and products. Here, in 1920 Kolchak's soldiers retreated, hiding from their persecutors. Five kilometers from 'Gorodok' there is the so-called "Kolchak mane", where this unit wintered.

The Eushta ascent ('Eushtinsky vzvoz') is an interesting historical place, which looks like a steep slope. There used to be an inn with a tavern and stables, from where the only road stretched to the villages of Bogorodskoye and Shegarka, as well as to the ferry lower down that served the travelers on the Moscow tract.

One of the most important sights in the village of Eushta is a mosque built in accordance with all the canons of Muslim architecture. Every Friday, it performs a Muslim prayer. Also, local residents celebrate such religious holidays as 'Kurban Bairam', 'Ramazan' (Uraza), 'Maulet', and others.

In the village there are many houses with beautiful gates and large covered courtyards. In the old part of the village, called 'Tubange och' (lower end), old houses and larch barns are well preserved. The long Siberian winter, a 2-meter covering of snow forced Tatars to make large covered courtyards with a wooden flooring made of pine. The school building containing the museum of local lore stands out among the neighboring houses, and contains materials and exhibits reflecting the life and traditions of the Eushta people. A monument to the villagers who died during the Great Patriotic War was erected in the schoolyard. The local House of Culture hosts theater performances and other events with the participation of national folklore groups.

Thus, in the region being studied there are all the conditions for the creation of an ethno-cultural center, the basis of which will be ethnographic and folklore relics of the Tatar population. The ethno-cultural center involves the construction of a rural ethno-museum with an environmental complex and the Culture Center with a collection of fairy tales "Legends of the Eushta Tatars", as well as the development of thematic excursions around the museum and tourist and excursion programs for children and adults covering the surrounding areas. The buildings inside the complex should be made using elements of the national decor in accordance with the Muslim style. The rural ethno-museum should be a traditional dwelling both from the outside and in the interior, representing the interior of a traditional Tatar hut at the end of the 19th century.

Meals are considered the most important element of a tourist trip, and, especially, the tasting of the national cuisine. Features of the Tatar cuisine, the assortment of dishes and their quality will necessarily be

present in the tourists' minds after the journey. Catering enterprises must be decorated in the national color. Not only the room, but also the clothes of the attendants should feature folklore elements. Therefore, a cafe (restaurant) with national Tatar cuisine should be set up in the ethno-cultural center.

The yurta of Eushta of the XVII-XVIII centuries constitutes the basis of the complex. A yurt is one of the oldest types of mobile dwelling adapted for a nomadic way of life. It was widely used among nomadic peoples and has preserved its ancient form right up to the present day. Items for hunting (arrows, bows in ornamental designs), fishing items (nets, alysh, sugan) are the cult objects of pre-Islamic belief (tambourine, figurine dolls of spirits assistants). Traditional clothing is a unique manifestation of the material culture of the past.

The national costume is simple in composition, comfortable, convenient for riding, adapted to living conditions with hot summers and frosty winters, with wide temperature differences. It is distinguished by its elegance, thanks to the decoration of fur, embroidery, and the wide use of jewelry. The complex focuses on traditional forms of management, customs and communication with the historical past of the region. All this will allow visitors to travel through the foundation of Tomsk.

The creation of a historical and ethnographic environment, representing a harmonious combination of natural landscapes and historical and cultural monuments is one of the main areas of the activity to preserve the surrounding space with ethno-cultural features. Cultural and historical zones are the basis for creating such an environment, and the ethno-cultural center is one of its units, since the features of nature, life and culture are not separated from their natural and historical roots. The conceptual scheme of the ethno-cultural center assumes separate thematic and infrastructural blocks: a local history museum, cult sites, a scientific and educational complex, and others. Outwardly, it should be close to the national village: the appearance of buildings and dwellings must invariably preserve traditions and, at the same time, be convenient for visiting tourists. The reconstructed dwellings will serve as one of the ethnographic objects of the show. The main form of work with tourists should be thematic ethnographic excursions, presented in various forms: excursions, lectures, theatrical performances with elements of folklore, games and quizzes. The choice of option depends on the category of tourists.

In addition, the center provides for activities: in summer hiking, horse and water routes, in winter sledding and horse riding, as well as traditional Tatar competitions and festivities.

One of the most informative blocks is the rural museum of local lore with an introductory thematic hall, in which the history of Tatars is shown in its original form. One of the elements of the architectural and artistic design will be a map that performs scientific, information and illustrative functions that will give an opportunity to show the territorial distribution and numbers at that time. It is expected that this room will be filled with objects from everyday life made with historical accuracy by modern masters in a unique artistic way. Clearly, within the exposition belt, complexes of birch bark utensils, tools, hunting and fishing will be located at certain levels, set out in accordance with the reconstructions offered by special scientific literature. But the most valuable exhibits are artifacts, in large numbers preserved in modern life, and donated to the museum. There will also be mannequins in traditional clothes. These figures will have the following ethnographic significance:

- reflect the external appearance and traditional clothing;
- convey the character of the economic and cultural activities of the people;
- graphically reproduce genre scenes from everyday life, leisure, etc.

A substantial role in the development of the center is played by the scientific and educational complex, which has an important function in collecting, preserving and effectively disseminating information. It requires a conference room equipped with modern technology for holding seminars, meetings, conferences and other events of the museum in conjunction with national cultural societies and associations and educational institutions; training classes, where a modern type of educational work will be organized, such as master classes to train participants in various activities and creativity (for example, teaching knitting, cooking traditional cuisine, creating national jewelry, dolls, amulets, birch bark utensils, etc.). The scientific and educational complex assumes a library with literature in the Tatar language. The information support needed will be provided by a website accessible to visitors, with basic information on museum services and advertising.

An inseparable part of the center are the cult sites and collections of national fairy tales, which will serve as a place for conducting performances related to the traditions of the Tatars.

Event scenes are the bases for various planned events, presentations and performances of folklore groups in summer.

A hunting lodge with an exhibition is related to the hunting and fishing habits of the local population, including various types of weapons, models of hunting huts, mannequins with traditional hunting clothes, fishing gear with a platform for competitions in archery.

In the center it is planned to host a mini-hotel and a guest room for visitors, including a playground for children with a mini-stage for the work of animators.

There will be a cafe with national dishes as well as a souvenir shop with traditional accessories, utensils and various crafts of local craftsmen, as well as advertising booklets, books, photos with nature views of Tomsk region and Siberia.

Equipped with furniture and various household utensils, a housing complex will be built in the national style with a mosque, houses, stables, smithies, etc.

The project is being implemented in several stages. The first stage – the organizational, lasting 3-6 months one – develops a business plan, including obtaining permission from the city administration, searching for sponsors and investors, signing contracts with the city administration and the culture department, and construction organizations. A working group has also been set up, consisting of specialists with various profiles.

At the stage of construction and planning works (6-12 months), schemes for the territorial organization of the museum are being developed, such as the construction of a museum complex, the reconstruction of traditional dwellings, and the thematic and infrastructure areas.

The third stage involves the implementation of the project: the commissioning of facilities, the development of an action plan, public relations, the conclusion of contracts with organizations, the appointment of museum staff, the establishment of links with various ethnic folklore groups, and, finally, the reception of tourists. The creation of an ethno-cultural center will provide new jobs (30-60) and make a small profit, a part of which will go to the development of new sightseeing facilities reflecting the national flavor of the local population.

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