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ETHNIC CULTURE OF LAMUNKHINSKI EVENS AS A RESOURCE OF DEVELOPMENT OF TOURISM INDUSTRY OF YAKUTIA

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ЭТНИЧЕСКАЯ КУЛЬТУРА ЛАМУНХИНСКИХ ЭВЕНОВ КАК РЕСУРС РАЗВИТИЯ ТУРИСТСКОЙ ИНДУСТРИИ ЯКУТИИ

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ABSTRACT

When getting acquainted with the ethnic traditions of the peoples of Yakutia, special attention should be paid to the national culture of the evens as a small indigenous people of the North. Cultural and ethnographic features of Yakutia are one of the most important resources for the development of tourism. The main purpose of the work is to consider the potential of ethnic tourism on the example of the village of Sebyan-Kuel in the Kobyai district of Yakutia. The following specific ethnographic methods are used: the method of included observation and in-depth interview. The result was that in this remote mountains of the Verkhoiansk ridge preserved the original culture of the local group Lamynkhinsky Evens, which is a unique, non-commodity, and, consequently, an inexhaustible resource for the economy, social and cultural development of the nasleg. In our opinion, the area of Lamynkhinsky nasleg can become one of the most popular tourist destinations due to its uniqueness in ethnic and extreme, ecological, hunting and fishing types of tourism.

АННОТАЦИЯ

При ознакомлении с этническими традициями народов Якутии особого внимания заслуживает национальная культура эвенов как малочисленного коренного народа Севера. Культурно-этнографические особенности Якутии являются одним из важнейших ресурсов для развития туризма. Основная цель работы - рассмотрение потенциал этнического туризма на примере села Себян-Кюель Кобяйского района Якутии. В работе использованы следующие конкретно-этнографические методы: метод включенного наблюдения и глубинное интервью. В результате отмечено, что в данном труднодоступном посреди гор Верхоянского хребта сохранилась самобытная культура локальной группы ламынхинских эвенов, что является уникальным, несырьевым, а, следовательно, неиссякаемым ресурсом для экономики и социокультурного развития наслега. На наш взгляд, местность Ламынхинского наслега может стать одним из популярных туристических объектов за счет своей уникальности по этническим и экстремальным, экологическим, охотничье - рыболовным видам туризма.

Keywords: Evens, Yakutia, ecotourism, ethnic traditions

Ключевые слова: эвены, Якутия, экотуризм, этнические традиции

Introductory.

The relevance of this work is not in doubt, since the reference to sources of culture indigenous minorities of the North, which allowed them not only to survive but to maintain their ethnic identity and to develop a special style *murootnosheniya* formed the centuries-old practice of people living in harsh climatic conditions of the North, of course, is a legitimate and highly relevant.

It should be noted that today ecotourism is becoming one of the most developing branches of the world tourism industry. Being the largest region of the Russian Federation, the Republic of Sakha (Yakutia) is an attractive place for tourists due to the variety of natural conditions and resources due to the physical and geographical location of its territory.

One of the most important goals of ecotourism is to get acquainted with the national culture of peoples in

their traditional places of residence. For the indigenous ethnic groups of Yakutia, traditional farming remains an ethnic niche that dictates the way of life. In the regional and average Russian public consciousness, they continue to actually live the life of their ancestors, without having a tangible impact on the modern industrial and technological world.

When getting acquainted with the ethnic traditions of the peoples of Yakutia, special attention should be paid to the national culture of the evens as a small indigenous people of the North. Cultural and ethnographic features of Yakutia are one of the most important resources for the development of tourism. Despite the recent trends of globalization and cultural unification, the indigenous peoples of the North continue to preserve their unique ethnic traditions.

National holidays, rites, rituals that give an opportunity to join the ancient traditions of the Northern aborigines will allow everyone not only to plunge into their special spiritual world, but also to get acquainted with their ecological traditions, ways of harmonious coexistence with the environment, which, in turn, is one of the priorities of eco-tourism around the world.

Tourist resources – natural, historical, socio-cultural objects that include objects of tourist display, other objects that can meet the spiritual and other needs of tourists, help maintain their vital activity, restore and develop their physical strength [3, p. 214].

It should be noted that the problem of the development of cultural tourism as a component of the socio-cultural sphere and an instrument of regional policy is insufficiently studied. An important role in the theoretical and methodological substantiation of the phenomenon of cultural tourism was played by the works of Russian cultural researchers who form a modern understanding of culture, the laws of its development and functioning, and the processes of intercultural interaction in the context of globalization.

There are various definitions of ethnographic tourism in the Russian tourist literature.

According to A. G. Butuzov, ethnographic tourism is trips that are organized in places of residence of small-numbered peoples who do not have their own national-state or national-administrative education [2, p.65].

According to M. B. Birzhakov, this is a subspecies of cultural tourism aimed at getting acquainted with individual Nations and peoples and studying them for the purpose of cultural and language exchange [1, p. 116].

L. V. Kovyneva describes ethnographic tourism as a type of tourism, which allows to satisfy consumers' interest in original folk culture [4, p. 88]. During the tour, tourists get acquainted with architecture, folklore, rituals, folk traditions, crafts, and national food dishes.

In theoretical terms, the research is of great interest in the development of cultural heritage issues, some of them raise questions of its use in tourism development programs.

A number of foreign monographs speak about the negative consequences of the development of tourism in the socio-cultural sphere, and therefore it is proposed

to take into account cultural factors in its planning, along with environmental ones. In the Republic of Sakha (Yakutia), many regions conduct research on tourism resources, adopt tourism development programs, allocate funds to improve the material and technical base, attract investment, but not enough attention is paid to the possible socio-cultural consequences of its development. In the professional tourist environment, various aspects of tourist service technology are analyzed, but problems related to the peculiarities of cross-cultural interaction, as well as the preservation of the cultural specifics of local ethnic groups, are practically not touched upon.

As a basic hypothesis, we assume that tourism industries can contribute to preserving the specifics of culture in local society and in remote areas. The introduction of the package will contribute to the consolidation of society, creation of new jobs, and the preservation of lamunkhinsky component of ethnic culture of evens of Yakutia.

The chronological framework of the study covers the period from the middle of the XX to the beginning of the XXI centuries. The source date selection is determined by the state of the source database. The choice of the upper limit is due to the fact that the research problem concerns the process of transformation and at the same time issues of continuity throughout the XX and early XXI centuries.

The territorial scope of the work covers one administrative subject of the Republic of Sakha (Yakutia)-the village of Sebyan-Kuel of the Lamynkhinsky nasleg of the kobyai ulus. The choice of the region is due, among other reasons, to the administrative-territorial status and the importance of this factor in the formation of the identity of this small ethnic group.

Methods.

The following specific ethnographic methods are used: the method of included observation and in-depth interview.

The method of included observation as a research practice that characterizes classical ethnographic tools.

Included observation is one of the qualitative research methods that allows you to study people in their natural environment, in everyday life situations. This is a form of field research in which researchers participate directly in the activities of the team as an observer and participant in a communication act.

An in-depth interview is an informal personal conversation conducted by the interviewer according to a pre-planned plan and based on the use of techniques that encourage respondents to long and detailed discussions on a range of issues of interest to the researcher. The interview is conducted one-on-one and lasts from 30 to 60 minutes. The interview examines the Respondent's personal opinion, beliefs, and values.

Conducting in-depth and expert interviews refers to qualitative research methods. The main difference between qualitative methods and quantitative methods is that in the first case, data is collected from a relatively small group of respondents and is not analyzed using statistics, while using quantitative methods, a large

group of people is studied, and the data is further analyzed using statistical methods.

Luminance nasleg village of Sebyan-kyuel is a national nasleg. Sebyan-Kuel is the most inaccessible village in Yakutia. It lies on the banks of mountain rivers and Solanacan and Nadatav. Above the village rises the highest mountain Dudara. The peaks of the mountains reach 1000-2000 meters or more above sea level. In its vicinity, growing evergreen grass courante - a favorite food of deer. The lake holds many secrets: fishermen claim that it is home to fish 1.5-2 meters long; so far, no one has managed to get to the bottom of the lake. It is possible that there are the wreckage of the plane of Sigismund Levanevsky - the polar Soviet pilot of the 1930s of the twentieth century. The climate is sharply continental. The maximum air temperature reaches +31° and the minimum temperature reaches -56° -58°. The leading form of life activity of the population of the national nasleg is reindeer husbandry. The territory of the municipal formation "Luminance national nasleg" is of 49.1 thousand hectares.

Evens Lamunkhinsky naslega represent an ethnographic group of the evens of the North-West Verkhoyanie. Call yourself namatkal. The language belongs to Lamunkhinsky dialect of Western dialect of the even language. The backbone Lamunkhinsky kind was keimeti, nyaku, kara, cirgimbis. In the population of nasleg - representatives of the genera Dotke, Kaltaaky, Memel, Tuges, Dondatkil, Bules. Representatives of these genera are Keymetinov, Stepanov, Zakharov, Krivoshapkin, Alexeyev, Kolesov, Sleptsov. As part of the transferred powers to the municipal administrations in 2017, the state budget allocated 694,189 thousand rubles for the development of Northern domestic reindeer husbandry. The actual number of reindeer population - according to state statistics as of January 1, 2017-in agricultural enterprises and individual entrepreneurs of nasleg was 149,560 head of deer [5].

It should be noted that the small indigenous peoples of the North represent a community consisting of many groups that differ in ethnic origin. While recognizing the integrity of indigenous peoples' worldview and the harmony of their relations with the environment, it should be noted that they are the most vulnerable to the offensive process of globalization compared to other peoples.

Main results.

In this paper, we consider ethnic tourism, which is increasingly gaining popularity in the modern global world, and is considered one of the exotic types of recreation. In addition, ethnic tourism is becoming a form and way of personal development. This type of tourism expands the boundaries of knowledge, promotes ethno-cultural self-identification of a person, develops and transforms the socio-cultural sphere of human activity.

Knowledge of the traditions and customs of peoples, both existing and disappeared from the face of the earth, makes you think about the fate of your people. The ability to transmit this knowledge from generation to generation will help preserve the uniqueness and uniqueness of the cultural heritage of

peoples that are of spiritual value to society. The idea of ethnic exclusivity serves as an incentive to ethnic tourism, namely, to learn and spread their own ethnic culture, research its origins, and search for distinctive features.

As the results it can be noted that we have proposed a General characteristic of traditional nature and specifics of the economy of the Evens Lamunkhinsky naslega and traced the transformation and continuity of economic and cultural type of the local ethnic groups of the evens in the XX-XXI centuries.

The original culture of the Lamunkhinsky Evens ethnic group has been preserved in the village of Sebyan-Kuel, which is a unique, non-resource, and, consequently, an inexhaustible resource for the economy and socio-cultural development of nasleg.

It is generally recognized that under the influence of globalization, people lose their identity, and ethnic tourism is able to correct these processes. The prerequisites for the development of ethno-cultural tourism include the following: a high degree of ethnic diversity of the population not only on a national, macro-regional scale, but also within individual subjects, at the level of administrative divisions (as in our case); a combination of different ethnic and cultural complexes, formed in the process of long-term inter-ethnic integration and acculturation; promotion of ideas of inter-ethnic tolerance; the destructive influence of urbanization on the traditional culture of the indigenous peoples of the North-East of the Russian Federation; the need to promote the Republic to the tourist market.

An important factor in the possibility of introducing tourism industries (is the presence of large land plots with an area of up to several thousand hectares. These areas are sufficient for the implementation of almost any tourist projects. According to the strategy for the development of tourism in Yakutia, the village of Sebyan-Kuel has all the necessary conditions for the development of tourism, as another (except for reindeer husbandry) priority sector of the economy in the long term. The author considers it possible to increase the contribution of the tourism industry to the development of the region, the preservation and rational use of natural, recreational, cultural and historical potential.

The essence of ethno-regional tourism is that it introduces tourists and travelers to the wild nature, original culture, ancient forms of religious beliefs, unique art, traditions, customs and folklore of a particular ethnic group or a small ethnic group.

Since extreme tourism is rapidly developing in the modern world, classic types of tourism such as resort, shopping and educational tourism are losing their popularity.

Conclusion.

Thus, in our opinion, the area of Lamunkhinsky nasleg can become one of the most popular tourist sites due to its uniqueness and has a completely identical cultural structure, which contributes to an increase in the flow of tourists for ethnic and extreme, ecological, hunting and fishing types of tourism.

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**ОБ ОСОБЕННОСТЯХ КАЗАХСКО-РУССКИХ ТОРГОВО-ЭКОНОМИЧЕСКИХ ОТНОШЕНИЙ
В XIX ВЕКЕ**

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**ABOUT THE SPECIFIC FEATURES OF THE KAZAKH-RUSSIAN TRADE AND ECONOMIC
RELATIONS IN THE XIX CENTURY**

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АННОТАЦИЯ

Рассматривая в тесной взаимосвязи развитие мировой экономики и геополитики данного периода, мы видим новые объективные потребности для развития экономического потенциала казахско-русских отношений, общественного преобразования, социальные движения и новые функции государства. В XIX веке начались важные изменения, как в Российской империи, так и в Степном регионе. Широкий масштаб распространения получили такие базовые признаки капитализма как – частная собственность, рыночные отношения, прибыль, конкуренция, свобода выбора экономических решений. Изменялись масштабы тенденций исторического развития, которые определялись внутренними закономерностями системы: складывающимся мировым рынком, мировым хозяйством, меняющимися функциями государства. Развитие международной экономики подстегивалось открытием для торговли новых маршрутов, в особенности центральноазиатского региона, переделом колониальных территорий, потребностью в ресурсах и во все новых и разнообразных промышленных товарах. Внешние и внутренние рынки степного региона и Российской империи стали взаимозависимы.

ABSTRACT

Considering in close interconnection the development of the world economy and geopolitics of this period, we see new objective needs for the development of the economic potential of Kazakh-Russian relations, social transformation, social movements and new functions of the state. In the 19th century, important changes began, both in the Russian Empire and in the Steppe region. Such basic features of capitalism as private property, market relations, profit, competition, freedom of choice of economic decisions have become widespread. The scale of trends in historical development changed, which were determined by the internal laws of the system: the emerging world market, the world economy, changing functions of the state. The development of the international economy was spurred by the opening of new routes for trade, especially the Central Asian region, the redistribution of colonial territories, the need for resources and ever new and diverse industrial goods. External and internal markets of the steppe region and the Russian Empire became interdependent.

Ключевые слова: торговля, экономические отношения, Российская империя, Степной регион, мировая экономика, XIX век.

Keywords: trade, economic relations, Russian Empire, Steppe region, world economy, XIX century.

In the 19th century, trade and production relations between the Central Asian region and the Russian Empire became more intense. Gradually increasing processes of infusion into the mainstream of the world market took place. From the steppe region, gradually imported livestock and agricultural products were exported not only to the central industrial regions of the Russian Empire, but also to the countries of Western Europe. An industry for the processing of agricultural

raw materials is emerging and rapidly developing - leather, salot, soap-making, distilling, oil-milling and other enterprises. Most of them were small, handicraft, but their share in the total volume of industrial start-ups was predominant. The construction of railways and the opening of steamship traffic further accelerated the processes of capitalist relations.

The volumes of imported and exported goods increased significantly. The Russian Empire received