

TATARS OF SIBERIA: RELIGIOUS REBIRTH AND IDENTITY PROBLEMS

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Introduction

The Tyumen province is a fast developing multinational region of the Russian Federation. It is a significant region of Russia where the role of ethno-cultural processes and inter-ethnic interactions is rising. This role is conditioned by the preceding historical interaction of ethnic groups living here and the existence of peoples with traditional ways of life in the territory. One such people are the Siberian Tatars.¹ A peculiarity of Tyumen province, as of many other regions of Russia, is its poly-ethnicity. According to the results of the last All-Russian population census, representatives of more than 143 nationalities and ethnic groups live in the region. The most numerous are Russians, Tartars and Ukrainians. The specifics of international relations in the region are determined considerably by its multi-ethnic population make-up.

According to the territorial body of government statistics on the Tyumen province federal agency, the Tartar population of Tyumen province South amounts to 106,954 people for 2002. That makes 8.1% of the total number of inhabitants. Of these, 47% (50,273) are men and 53% (56,681) are women. Among them 7,629 are Siberian Tartars. This number is not to be considered reliable, as many Siberian Tartars declared their nationality as Tartaric.

According to Tyumen and Kazan scientists' classification, three relatively independent ethno-territorial groups - Tobol-Irtysh, Tomsk and Barabinsk - are distinguished in the composition of native Siberian Tatars settling the vast territory of the West-Siberian plain South that includes parts of the modern Tyumen, Tomsk, Omsk, Novosibirsk and Kemerovo provinces. The groups are divided into smaller subdivisions.² It is mainly Tobol-Irtysh Tartars who live in the territory of

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¹ Khairullina et al. 2011, p. 79.

² Zamaletdinov et al. 2014, p. 215; Yusupov, Karabulatova 2014, p. 248.

Tyumen province. They include Tyumen-Turin, Tobolsk and Yaskolbinsk (Zabolot'je) local groups.

Method

This study used various methods of ethno-sociological survey to characterise the confessional situation in the regions of compact Siberian Tartar-population; to undertake a substantial analysis of the “religious rebirth” process and different forms of its expression; and to survey Islam’s role in ethno-national self-awareness, value systems and ethno-confessional relations. Specifically, these methods were the use of government and departmental statistics; the study of scientific and publicistic literature; analysis of in-depth and expert interviews; and secondary analysis of data from mass surveys conducted previously in the Tyumen region.

Places of worship of the Siberian Tartars are sacred places for modern Muslim migrants. “The analysis of the ethnic and religious makeup of surveyed migrants shows that they mostly come from countries with traditionally Muslim populations being residents of Central Asia and the Caucasus.”³

Results

The Siberian Tartars are the only ethnic group of Siberia and the Far East to have formed a state by the time of incorporation into Russia: namely, the Siberian khanate. The so-called small towns were created in the Upper Ob regions, on the River Ob’s tributaries - the Sosva and Pelym - in places inhabited by Ugro-Finnic tribes. These were small fortified communities in places where isolated sand hillocks - *doras* - arose on riversides. Later small Tartaric towns were built on the same model in the khanate on the banks of the Tura, including Kyzyl-Tura (Ust-Ishim), Kasim-Tura, Yavlut-Tura and Ton-Tur. The capital of the Siberian khanate was also created on the Tura, by the founding of the city of Tyumen by the Taibugid dynasty - Chimga-Tura (13th century, now the city of Tyumen). The other capital was the city of Isker established in the 13th century (later Siber, Sibir, and Siberia) on the steeper, right-hand bank of the River Irtysh, 16 km from the city of Tobolsk. It was after this that the khanate was named. The area was generally settled by the Sheibanids. This capital was also named Kashlyk at the beginning of the 15th century. Siberia (Isker-Kashlyk) became the main capital of the Siberian khanate in the 15th century, though the khan’s residence was moved again to Chimga-Tura and Tobolsk in 1420.⁴

The origin of the ethnonym “Tartar” remains unclear, though the Chinese used the term “Tatars” in reference to their northern neighbours, the Mongols, in the 10th century. Other posited meanings of the “Tartar” ethnonym are “inhabitant of mountains” and “courier,” but all lack sufficient evidence.⁵

In total, the Turkic groups referred to as Tartars of Siberia numbered about 16,000 people at the end of the 17th century, according to Nicolay A. Tomilov’s

³ Gabdrafikov et al. 2015, p. 214.

⁴ Karabulatova et al. 2014b, p. 1134-1135; Gilazov et al. 2015, p. 510.

⁵ Karabulatova 2008, p. 57-58; Karabulatova et al. 2014b, p. 1135.

findings.⁶ By the end of the 18th century, this had grown to more than 29,000, and by the end of the 19th century, more than 47,000 people. The number of Siberian Bukhara amounted to 1,200 at the beginning of the 17th century, but 11,500 people by the end of the 19th century. According to the calculations of F. T. Valeev, the number of Siberian Tartars in four districts of the Tobolsk governorate (Tobolsk, Tarsk, Tyumen, Yalutorovsk) came to 18,369 people in 1816.⁷ According to inspections in 1795 and 1816, 25,000 Tartars were counted in all administrative districts of the Tobolsk governorate.

According to the results of the 1897 census, Tartars constituted 56.9% of the total population in the Tobolsk governorate. The general number of Siberian Tartars included up to 7,500 “aliens” from different regions of the country and also 11,300 Bukhara. The Muslims of that time perceived Siberia as a kind of ideal world where the Holy Spirit showed its maximum effect.⁸

Distribution of the Tartaric population through the Tobolsk governorate districts, according to the 1897, census was as follows: Tobolsk district - 22,600 persons; Tyumen - 12,300 persons; Yalutorovsk - 5,400 persons; Ishim - 1,600 persons. The number of Tartars amounted to 800,000 persons in other districts of the governorate. According to the specific calculations of S. K. Patkanov, the number of Tobol-Irtysh Tartars was 37,600 persons. The number of Volga-Ural Tatar-émigré's to Siberia grew slowly up to 1860. According to N. A. Tomilov's findings there were only 700 such people in the territory of the West-Siberian plain in 1858. According to the 1926 census there were 90,000 Siberian Tartars and 118,300 Tartars in all including those of the Volga-Ural.⁹

The process of Islamic penetration into West Siberia was long. First of all, this process was linked with the search for an ideal.¹⁰ In spite of the available information, the problem of dating Islam's penetration into West Siberia remains contentious. Some think that the population learned Islam in the 10th century thanks to diplomats and travellers from Islamic countries. Others explain it by the declaration of Islam as the state religion of the Golden Horde by khan Uzbek (first half of the 14th century). The Siberian khanate also entered the Golden Horde *pro forma*. A third group ascribe Islamisation not to the end of the 14th century but to the end of the 15th and beginning of the 16th centuries: a mass Islamisation of Siberian Tatars begins after the opening of steady trade caravan routes.¹¹ An Islamic creed spread among the Turko-lingual population and Islam was introduced as an official religion in the period of Kuchum's governing of the Siberian khanate.¹² A fourth group think that even in the 18th century a part of the Siberian Tartar population had not yet adopted Islam. Due to the 1905 publication of the “N. F. Katanov manuscript,” the majority of researchers consider the end of

⁶ Tomilov 1992, p. 21.

⁷ Valeev 1993, p. 15.

⁸ Karabulatova et al. 2014a, p. 16; Karabulatova, Sayfulina 2015, p. 307.

⁹ Tomilov 1992, p. 119; Khairullina et al. 2011, p. 119.

¹⁰ Khusnutdinova et al. 2015, p. 207.

¹¹ Sayfulina et al. 2013, p. 494.

¹² Garifullin 1995, p. 3; Zamaletdinov et al. 2014, p. 215.

the 14th century to be when the first Islamic missionaries arrived.¹³ Initially Islam was forcibly imposed, as is demonstrated by two ancient manuscripts written by the representatives of the Islamic clergy, Said Vakas Allakulov and Kashshaf Abu-Saidov, translated into Russian and published by N. F. Katanov in the article *O religioznykh voynakh uchenikov sheykha Bagautdina protiv inorodtsev Zapadnoy Sibiri*.¹⁴ This article lists 29 holy graves - astanas - that came thereafter to be considered sacred objects of saint martyrs (avliya) among Siberian Tatars, according to the manuscript. A keeper (karautsy) was attached to every astana. The main symbol of an astana keeper was a sachara - a manuscript in the form of a roll. A sachara is a cultic object that usually descended from generation to generation.¹⁵

Nicholas F. Katanov was a member of two foreign institutes: the Société des sciences et lettres (Leuven) and the Ungarische ethnographische Gesellschaft (Budapest), as well as a corresponding member of the Finno-Ugric Society (Helsinki), and an active member of the Imperial Russian Geographical Society (1894), the Russian Archaeological Society, the Imperial Society of Naturalists, Anthropology and Ethnography in Moscow, the Turkestan lovers of archaeology in the city of Tashkent, the Kazan Statistical Committee and the Statistics Committee of Semipalatinsk.¹⁶

The first appearances of Islamic preachers on the riversides of the Irtysh and Tobol are dated 1394-1395, as indicated in documents that reached us when armed sheik-preachers ("sheik," Arabic, literally "old man," a title of principality governors, heads of Islamic sects, Dervish orders) came from Central Asia and engaged in "a great battle for Islam with pagans and Tartars" (according to the Islamic calendar in 797). Out of 366 martial sheiks, 300 perished and 3 preachers settled in Siberia to teach local peoples the principles of their faith. The other 63 surviving missionaries returned to Holy Bukhara, to Imam Hodge Bagau-l-Hakk-Ua-d-Din Madrassa to report that the task had been performed.¹⁷ Later, when Islam had been adopted by Siberian Tatars everywhere, sheiks themselves started to be esteemed as saints and their tombs were called "astana" (translated from the Arabic "astane" meaning doorstep, entrance into a palace).¹⁸

In I. V. Belich's view, the cult of Islamic "saints" and "astana" intruding upon the pagan-Islamic convictions of Siberian Tartars caused the adopted Islam to be "non-orthodox," but nonetheless accepted by official religious institutions as the most fitting form of "absorption" and processing of pre-Islamic convictions and rituals. On the other hand, "saint" cults conditioned a natural intervolving of many archaic convictions and ceremonies into the general national and Islamic ideology of Siberian Tatars.¹⁹ The following list is of grave sites of prominent

¹³ Rahimov 2006, p. 8-11.

¹⁴ Sayfulina et al. 2013, p. 493-494; Sayfulina, Karabulatova 2014, p. 117.

¹⁵ Sayfulina et al. 2013, p. 493.

¹⁶ Katanov 1905, p. 191-216.

¹⁷ Garifullin 1995, p. 56; Sayfulina et al. 2013, p. 495.

¹⁸ Karabulatova 2008, p. 195; Karabulatova, Sayfulina 2015, p. 304-305.

¹⁹ Belich 1997, p. 95.

sheiks who brought Islam into the Tartaric villages of the Tobol-Irtysh region at the end of 14th century:²⁰

1. On the Irtysh riverside, in Isker - Sheik Aikani; 2. Same place, before Isker - Sheik Barium; 3. Sheik Nazar (Nazyr); 4. Sheik Sherpeti (these previous two were brothers); 5. In Kuchya-Yalan (Kuchai-lan) - Sheik Musa; 6. On hills (near village Elan of Vagaiskiy local council) - Sheik Yusuf; 7. On Baish - Sheik Hakim; 8. On the Vagai River - Sheik Kasim; 9. On Sobr (Sopr), from the right side of Irtysh - Sheik Ahmed-Aliy; 10. At the same place, from the left side of the river - Sheik Dervish-Aliy; 11. In Uvat (by Lake Uvatskoe) - Sheik Torsun-Aliy; 12. By the Vagai River, near village Yurma - Sheik Davlet (Tavlet) - Aliy (the previous four were brothers); 13. In Tebend of Ust-Ishimskiy district - Sheik Andgetan (Anchafei); 14. By the Ishim estuary, in South Bolshoi Buran - Sheik Bigach-ata; 15. In Vagai - Sheik Bagrem; 16. On the Vagai riverside - Sheik Nazar (the previous two were brothers); 17. In Bikatun (Bilitino) - Sheik Mir-Kyamal; 18. In south Karagai - Sheik Hodgai (the previous two were brothers); 19. By Lyuchyuk lake - Sheik Nauf; 20. In Atyal - Sheik Alyaf (the previous two were brothers); 21. In Burbar (Varvar) - Sheik Daud; 22. In village Kash - Sheik Abdul Aziz; 23. In Kan-Chubari (Kanchabere) - Sheik Abdul-Menaf (the previous two were brothers); 24. In Erum-dgin (Aremzyan) - Sheik Daud; 25. In Karbin - Sheik Omar-Aliy; 26. On a hill by South Karagai, by Krasny Yar - Sheik Kepesh-Aliy (the previous two were brothers); 27. In Shtaman - Akyr-bibi; 28. In Yurum (Yurma) - Hadadga-bibi; 29. By South Saurgach - Saliha-bibi (Sheik Muslihu-d-din's elder daughter, who participated in a war for the faith and perished in Charbiy (Dgirbiy) ravine); 30. By the mouth of Ahut (Agyt) River in Vagai - Afifa-bibi, younger daughter of sheik who perished with Saliha-bibi.

This list of 30 mausoleums (holy tombs) was made by Judge Abdul Abdul Karim, akhun of Tobolsk and Tomsk. Besides these, the nearby mausoleums of Sheik Kepish-Aliy - Sheik Bugai, his son Sheik Safar and his sons - Sheiks Uras and Ir-Semet were found in the Tobolsk district (on the Irtysh riverside, by the settlements of Karagai and Kyumyushle). Further tombs are those of Uras Sheik Ramazan, his son Sheik Abu-l-hasan and his son Sheik Muhamad-Sharif.

R. H. Rahimov pinpointed the first 25 astanas in south Tyumen district in 2004 and 2005: Iskerskaya Astana, Baishevskaya Astana, Vtorovagaiskaya Astana, Kobyakskaya Astana, Istyazkaya Astana, Begetinskaya Astana, Varvarinskaya Astana, Novoatyalovskaya Astana, Novoufimskaya Astana, Yurumskaya Astana, Kashaulskaya Astana, Allagulovskaya Astana, Suprinskaya Astana, Vtorosalinskaya Astana, Tukuzskaya Astana, Kazanskaya Astana, Inderskaya Astana, Yultashinskaya Astana, Begishevskaya Astana, Epanchinskaya Astana, Konchenburgskaya Astana, Karagaiskaya Astana, Turbinskaya Astana and two Astanas Yakushinskaya. The Tyumen District Committee for the Security and Usage of Historical and Cultural monuments of Federal Significance awarded the status of Federally Significant Monuments to two astanas (Iskerskaya and

²⁰ Garifullin 2004, p. 37.

Baishevskaya) and the remaining 23 gained the status of Monuments of Regional Significance.

Mass conversion to Islam developed after the establishment of steady trade caravan routes, along which came more Islamized Bukharas: Uzbeks, Tadjiks, Kazaks and Uigurs who were in due course assimilated by Siberian Tatars and came to Siberia. Islam became an established religion in the second half of the 16th century - in the period of Kuchum's governance of the Siberian khanate, when a strict latria (monotheism) of Islam Kuchum began to be used to strengthen power and the association of separate uluses headed by beiks, sultans and mirzas (toparchs) rulers or princes of a district or a village. Harassment increased after an ordinance was issued commanding the liquidation of mosques and prohibiting their construction. As a result, 66 of 89 mosques were demolished in the Tobolsk district and 19 of 32 in Tyumen.

A major role in the ethnic history of Siberian Tatars was played by the allied Tatars of the Volga region. They often held the same political alliances and maintained political and trade contacts with each other, entering into dynastic marriages over a long period from the 13th to 16th centuries. Episodic migrations of Kazan Tatars to Siberia began from the 16th century and continued up to the second half of the 19th century. S. V. Bahrushin calls attention to the fact that the Kazan-Tartaric component hung over in the composition of Siberian Tartars as a result of Kazanian Tartars' migrations and their marital relationships with local inhabitants in the 16th century.²¹

After Siberia became part of the Russian state, migrations of Volga and Ural Tartars were not of mass proportions. They settled, as a rule, in the countryside among Siberian Tartars, aiming to enter the life of village communities and become involved in the systems of economic relations and contacts in the local society. In turn, Siberian Tartars, especially Tyumen ones, maintained trade contacts with Kazan and Ufa who also came into contact with Kazan Tartars.²² Tartars of the Volga region also facilitated the spread of Islam among Siberian Tartars; many mullahs and teachers in madrasas were graduates of Kazan, Ufa and Orenburg Islamic educational institutions in Siberian villages.²³

Processes occurred whereby alien Tartars entered the social categories of Siberian Tartars in a range of places and also whereby numerically insignificant native Turks entered categories of alien Tartars. This was characteristic for the second half of the 19th and the beginning of the 20th centuries, when mass migrations into Siberia of Tartars from the Volga region and the Urals started. Such shifts of Kazan and Siberian Tatars into each other's social classes enabled contacts between them and facilitated intensifications of ethno-cultural processes.²⁴ Enmity appeared in many villages between alien Povolzhskiy Tatars and native Turks before the revolution, as F. Yu. Yusupov and I. S. Karabulatova remark. The reasons for this were not only the existence of social tensions (disputes over

²¹ Bahrushin 1955, p. 49.

²² Yusupov, Karabulatova 2014, p. 247; Zamaletdinov et al. 2014, p. 216.

²³ Sayfulina et al. 2013, p. 494.

²⁴ Yusupov, Karabulatova 2014, p. 248; Zamaletdinov et al. 2014, p. 217.

fields, harvests, pastures, equitable positions in the community, etc.) but also existing lingual and ethnic differences.²⁵

Gradually, there was a process of occlusion of Islam in some areas of public life after Siberia came under the rule the Russian government as a result of increasing Russian control over the area. Hereafter, a policy of forcible Christianization weakened Islam's hold in Siberia. As a result of Christianization, Pilothouse conducted a forcible christening of Turin Tatars between 1718 and 1720. In this manner, 2,500 Tatars of both sexes were also converted to Christianity in the Tobol governorate in between 1749 and 1758.²⁶

The protection of Islam declared by Catherine the Great put an end to this oppression of the non-orthodox Christian population. A number of religious and educational institutions were created. The Orenburg Islamic clerical assembly, created in Ufa in 1778, undertook the management of clerical affairs. Mosques were constructed according to established examples, the first Russian printing of the Koran was issued in 1787 and 172 publications of the Koran were issued between 1791 and 1917 in Russia. The idea of converting the Tatar population to Orthodox Christianity remained alive in the following century. However, few were now persuaded into christening. According to N. M. Yadrintsev's findings, only 300 people were christened from the Tatar community of the Tobol governorate, which "constitutes a solid the Total governorate, which has a practicing Islamic population of around 40,000 people."²⁷

The shift from the banning of Islam to its acknowledgement began in 1744 (in the period of active missionary work by the Russian church and state) with the granting of permission to the inhabitants of Siberian mono-confessional settlements to build mosques, in accordance with established standards regarding parish numbers and a range of rules. State-Islamic relations lost their former tension after the state withdrew from direct participation in the Christianisation of Siberian native peoples, suspended the work of the Novokreschenskaya Office in 1764, and declared the need to follow the principles of voluntary participation in Christian enlightenment.²⁸

The process of Islam's politicisation began at the beginning of the 20th century in Russia. Siberian Muslims expected the interjacent government to implement democratic reforms after the 1917 February revolution. The interjacent government adopted the rule *On Cancellation of Confessional and National Limitations* where the equality of citizens in the social and economic and political spheres, regardless of religion, was proclaimed, and dozens of articles of criminal and administrative legislation that limited population rights according to religious attributes were cancelled.²⁹ However, instigation of the state's strict new dictate

²⁵ Yusupov, Karabulatova 2014, p. 248.

²⁶ Valeev 1993, p. 29.

²⁷ Yadrintsev 2003, p. 115.

²⁸ Zagidullin 2007, p. 367.

²⁹ Garifullin 2004, p. 71.

was not supported by practical deeds or church dependence on the state, and Orthodoxy's superiority remained practically unchanged.³⁰

Siberian Tatars held a special position among Siberian aboriginals. A special political and administrative and economic course was followed with regard to them over the three centuries following Siberia's joining the Russian state. The Russian government conducted a deliberate policy of breaking up traditional relations and contacts, Russification, degrading Siberian Tatars' position and diminishing their rights compared to Russian farmers during the 19th and beginning of the 20th centuries.³¹

The Soviet state began to follow a more flexible policy towards the Islamic population and the "offensive" on Islam was postponed. Moreover, the Commissariat for Islamic affairs and its structure at the local level was created by an ordinance of the RSFSR Council of People's Commissars in February 1918. Also created at this time was the Tobol (Tyumen) Islamic national administration with departments of religion, enlightenment and finances.³²

The exclusion of religion from societal life was brought to the level of an essential task by party and Soviet authorities from the mid-1920s. It should be remarked that the national self-awareness of Siberian Tatars was frequently aligned with their religious self-identity. Moreover, sometimes an individual felt first of all like a Muslim: that is, the religious affiliation meant more than the ethnic. Many contemporary Muslims believe that Islam is not so much a faith as a way of life. In this regard, they use Sharia law in everyday life; however, these rules are subject to transformation under the influence of migration and globalisation.³³ Speaking of the subsequent period (up to the beginning of the USSR's democratic changes in the second half of the 1980s), it should be admitted that conditions formed which prevented the free development of religion in the region: any unauthorised form of religious activity was prohibited, theological books were ruthlessly committed to flames, mosques were demolished and ministers of religion were subjected to persecution.

The true realisation of the principle of freedom of conscience - and admission of the fact that Islam secures contact between generations, creates respect for traditions of the past, determines moral codes and makes a certain contribution to the formation of tolerance and civil society - can only take place in conditions of liberalisation and democratisation. The Spiritual Administration of Muslims of the Tyumen district headed by G. M. Bikmullin was registered in 1998; the Spiritual Administration of Muslims of Asian Russia, headquartered in Tobolsk, in 2000; and the Kazanskoe Administration of Tyumen district by the Spiritual Administration of Muslims of Asian Russia was registered in 1992.³⁴ There were 87 Islamic communities registered throughout south Tyumen district

³⁰ Nabiev 2002, p. 18.

³¹ Bakieva 2011, p. 8.

³² Garifullin 1995, p. 44; Zagidullin 2007, p. 26.

³³ Karabulatova et al. 2013, p. 142; Ryazantsev et al. 2014, p. 176; Karabulatova, Polivara 2015, p. 145; Ryazantsev et al. 2015, p. 68.

³⁴ Garifullin 2004, p. 31.

in early 2004, 14 in the Yamalo-Nenets Autonomous Okrug and 25 in the Khanty-Mansi Autonomous Okrug.³⁵ Two-hundred-and-sixty-eight religious organizations of various confessions were registered in Tyumen district, according to information from the data portal of the RF Justice Ministry as of 28 March 2013.

Change of traditional religious faith degrades ethnic identity, can lead to its radical change and even to change of ethnonym. An essential influence of religion on ethnicity - the formation of ethnical community solidarity - is explained by its deep connection to the national mindset and its religious foundations. Religious change undermines ethnical foundations, expropriates a person from his nation, changes relations to the self and to other peoples, and produces marginality of ethnical consciousness. Repressive religious policy also leads to a nation's loss of identity and change of its character - democratisation renews traditional religious values. There is now occurring a surge of interest in religious rituals and traditions, and activation of ethnical self-awareness by Tatars of the South Tyumen district. Mosques are being built in towns and communities, and Muslims have obtained the opportunity to make pilgrimages to Mecca. Members of the younger generation can increasingly be found frequenting mosques. The policy of preserving religious faiths that were traditionally an unalienable part of an ethnic group's psychology and way of life facilitates the preservation of ethnicities.³⁶ The churchmen of Tyumen district were asked the following set of questions: "Today people speak a lot of a religious rebirth in our country. Is it noticeable in your neighbourhood? What do you think it can be attributed to?" Here are some of the answers given:

Young people aim to make nikah [muslim marriage], give Islamic names to their children, give birth not to one but three or more children, and pay attention to the traditions of their nation. In my neighbourhood it is also noticeable. Relatives fast, read namaz [daily prayers], hold commemorative events and help the miserable. (Man, customer officer, 47);

The national self-awareness of people is increasing, [and] they feel like Muslims through religion. (Man, pensioner, 67);

My son entered upon namaz from 16, married a Tatar girl - she also reads namaz now, my daughters and son-in-law with his son keep a fast, hold our events, sacrifice sheep into Korban, give Islamic names to their children. They do not drink alcohol, do not smoke. You see, it is noticeable in my family. They have a way of life that is Islamic on the one hand and healthy on the other hand. (Man, businessman, 57);

Following a pattern set by me, my cousin entered upon namaz, married a Tartar. We have a cooperative business. All my friends also follow Islam. Some have two and three wives, they provide for them equally. We all attend Friday namaz. It is attributed to the fact that Russia has become an open democratic state. (Man, private company, director, 29).

³⁵ Tyugashev et al. 2004, p. 36.

³⁶ Khairullina, Salihova 2004, p. 77.

As judged from the results of surveys conducted by regional sociologists, ethnical self-identity is sufficiently sustained and possessed a positive orientation among Tatars of the South Tyumen district in the period 2001-2010 (**table 1**).³⁷

Satisfaction	Percentage by Year	
	2001	2010
Satisfied	77.7	90.3
Not satisfied	1.7	3.2
Do not attach importance to national affiliation	13.5	6.0
Hard to answer	7.1	2.4

Table 1. Dynamics of respondents' answers to the question of degree of their national affiliation satisfaction, as a percentage of total number of respondents

Answering the question as to which nationality they belong, scarcely more than a third of those asked (28.2%) called themselves just Tatars. Other participants in the survey (70.2% according to survey data) concretized their answers: two thirds of the representatives of the Tartaric population (62.4%) called themselves Siberian Tatars, and 7.8% Kazan Tatars.

Let us represent mindset positions of respondents towards religion generally and depending on national affiliation (**table 2**) in particular.

Answer variant	All respondents	By Nationality		
		Tartar	Siberian Tartar	Kazan Tartar
Yes, I am a churchman	61.0	62.0	60.0	57.1
No, I am not a churchman	5.8	7.0	4.8	8.9
I seek a way to God	12.8	9.0	14.3	17.9
Hard to answer	20.4	21.5	19.8	10.7

Table 2. Respondents' positions towards religion, by nationality, as a percentage of total number of respondents

Table 2's data make indicate that:

1. The religious population of the South Tyumen district is 61% - higher than the average for Russia (53% of population is religious).
2. The proportion of the population fluctuating between faith and non-belief is 12.8%.
3. The unreligious population (confirmed atheists) of the South Tyumen district constitutes 5.8%.

³⁷ Khairullina et al. 2011, p. 87.

4. The proportion of religious to unreligious members of the total population depends to a great extent on a complex of social and economic, territorial, social and political, historical, confessional and ethnic factors. This proportion is about 3:1 generally across Russia.

The social and demographic characteristics of religious and unreligious representatives of the Tartar population are now indistinct. It is hard today to ascertain the extent to which the degree of religiosity depends on the age, social standing, place of residence, education, marital status, and income level of respondents. This situation was also confirmed in the summer of 2014 in the course of in-depth expert interviews carried out in an ethnical and sociological survey study of the modern confessional situation condition as part of the *Preservation of National Identity of Tartarian Nation (2014-2016)* State programme according to the *Tatars in the Regions of the Russian Federation: Religious Rebirth and Identity Problems - Ethnical and Sociological Survey of Modern Situation* project.

Answering the question “How often do you attend a mosque?” just under a quarter of the representatives of the Tartarian population (23.4%) said that they never attended a mosque, just over half attend seldom, and 12.8% attend a mosque on Fridays. 8.1% of participants found it hard to answer. Initially we assumed that only religious respondents would have given a positive answer, but the analysis demonstrated that the mosque is attended not only by religious people but also by both the unreligious and those who search for a way to God.

Let us consider the dynamics of answers to the question of whether respondents follow customs of their nation, as obtained in the course of monitoring surveys in the period 2001-2010 (**table 3**). As data represented in the indicated figure shows, the situation has changed greatly over the last 10 years. The number of representatives of the Tartarian population that entirely follows the customs of its nation has increased by 4.5 times, jumping from the third to the second ranked answer.

Follow customs	Percentage by Year	
	2001	2010
Entirely	6.1	27.2
Partly	65.0	64.6
Do not follow	24.2	5.1
Do not know customs	4.7	2.1
Hard to answer	0	1.0

Table 3. Dynamics of answers of the question of whether respondents follow customs of their nation, as percentage of total number of respondents

The respondents who in 2010 gave a positive response when asked whether they follow customs of their nation were invited to indicate exactly which customs they followed. In decreasing order of significance, these were: handing out sadaka

(alms) - 84.7%; hold ash, hatym (treat-prayer-, Koran reading) - 71.1%; nikah wedding - 64.2%; funeral traditions - 56.2%; naming - 46.2%; attending a mosque - 34.8%; sunnet (circumcision) - 30.5%; sacrifice - 27.6%; donating towards the construction of mosques, other holy constructions - 20.4%; aiming to eat only halal products - 17.8%; pilgrimage (hajj) - 1.6%.

It was interesting to discover the opinions of respondents as to whether the Tartarian population is at risk of losing its national originality (table 4).

Almost every second representative of the Tartarian nationality (46.9%) answered positively the question of whether respondents are going to start learning, following national traditions and customs in the near future. The opposite answer (“no”) was given by six times fewer participants (6.9%). It is interesting to note that more than a third of respondents (38.0%) never thought about this and almost every tenth (8.2%) could not answer the question raised. More often women gave a positive response; however men did not begin to think about the question of whether it is worth starting to learn to follow the national traditions and customs of the Tartarian nation in the near future.

Risk	Percentage by Year	
	2001	2010
Exists	37.7	39.9
Exists but it is not worth exaggerating	28.6	24.3
No	11.8	17.3
Never thought about this	19.2	10.8
Hard to answer	2.7	7.6

Table 4. Dynamics of answers to the question of whether there exists a risk of losing national originality for the Tatars, as percentage of total number of respondents

Siberian Tartars were always a relatively literate nation. According to the data of the first population census of Russia of 1897, in the Tobol governorate the literacy rate of Russian men was 17.5%, and of women was 4.5%; amongst Tatars the literacy rates of men and women were 25.4% and 16.8% respectively. There was a mosque in every Tartarian village. 137 mosques were registered in 1905 and in almost every one a mektebe or madrasa functioned. The native language, Russian, mathematics and geography were studied in madrasas, besides Koranic foundations, and great attention was paid to upbringing in keeping with national and cultural traditions. Rural communities bore the costs of maktabe (library) and madrasa (school) supplies, the state did not finance education of indigenous dwellers.³⁸

It is worth noting that the first grammar of the Tartar language was worked out by the teacher and missionary of Tobol’s main folk school, Iosif Giganov, and

³⁸ Sayfulina et al. 2013, p. 494; Karabulatova, Sayfulina 2015, p. 305; Gabdrifikov et al. 2015, p. 217.

published in Saint Petersburg in 1801. It is written in the Siberian Tatars dialect and was meant for teaching Orthodox religion to Tartar children in their native language. Such teaching was conducted in Tobolsk for over a century. The main goal of the imperial government was the Christianisation and Russianisation of the non-Russian population. The rules *On Measures of Education of Indigenous Dwellers Inhabiting Russia* laid down in March 1870 mark that

The finite goal of education of all indigenous dwellers living within the bounds of our motherland must be indisputably their Russianization and alliance with the Russian nation.³⁹

Under Soviet power, madrasas and mektebes entered the state education service. The foundation of the newly created Soviet education service and training were the intellectual and moral values of the pre-revolutionary mental education service. Gradually, madrasas and mektebes were transformed into national Tartarian secular elementary and modern secondary schools. The Tartarian schools were opened during a period of strengthening of the socialist regime in Tyumen and Tobolsk cities, and in the regions of compact Tatar population (the Tyumensk, Tobolsk, Vagaïsk, Yalutorovsk, Yarkovsk, Nizhnee-Tavdinsk, Aromashevsk, Uvatsk, Isetsk, and Zavodoukovsk regions). There was no Tartarian hamlet without an ungraded elementary school in the region. There were 156 Tartarian schools - including 118 elementary, 36 modern secondary and two secondary - with a total contingent of 8,427 pupils in 1951, just six years after the Great Patriotic War. These were for certain Tartarian national schools, teaching all subjects in the native language. There were up to nine periods a week for Russian language and literature. Pedagogic skilled workers for these schools were trained in the Tobolsk Tartarian pedagogic college and Tobolsk state pedagogic institute in the Tartarian and Russian-Tartarian departments.

The Tartarian schools of the region, as all other national schools, went through all stages of the break-up of the national education system and depreciation in the role of native languages. Khrushchev's period is called the "thaw." It is characterised by the liquidation of national schools and their shifting over to Russian-language teaching. The beginning was marked by N. S. Khrushchev's speech from the steps of Minsk State University. His statement that "the sooner we begin to speak only Russian, the quicker we will build communism" played a tragic role in the national schools' destiny. The liquidation of national schools and the shift to Russian-language teaching started everywhere in the country in a very short time: the regional Tartarian newspaper *Lenin yuly*, along with national faculties and departments of secondary and higher pedagogic educational institutions in Tobolsk, were closed in 1963. Siberian Tartars were deprived of a national education for 25 years without any transition period on the pretext of the "improvement of Russian language teaching," "at the nation's request." Not only was teaching quality and children's language assimilation harmed, but students were also separated from their ethnic environments and

³⁹ Khairullina 2010, p. 218.

national cultures, with psychological consequences. The Tartars started to lose their national mindset under the influence of an alien culture.

Discussions

There are no national schools in the region today, but there are schools with an ethical and cultural component. These are situated in the Tartar rural communities (“rural settlements” by the new definition). Native language teaching was restored in 119 schools in the education service at the beginning of restructuring. Optimisation and modernisation of the education service came generally under rural schools of the Tartar communities in recent years. As few as 57 schools where children have the possibility of learning their native language to some extent remained of the 119 in the region: 70% of Tatar pupils are deprived of such a possibility as a result of their moving into Russian schools with the everyday conveyance organisation.⁴⁰Analysing the dynamics of answers to the question of respondent’s degree of native language command, we obtained the following information. There are 18.5% of respondents more than in 2001 that freely command, speak and write in the Tartar language. A quarter of the respondents (24.0%) speak and can read in this language. 9.7% of respondents only speak, and 10% respondents commands but poorly, understands but does not speak.

Communication with Russians in the industrial and social spheres, and an increase in the population’s educational level led to the rise of the Russian language’s role. Today the Russian language is used for everyday speech not only in the industrial sphere with Russians but also in social situations between representatives of the Tartar population. The Russian language has become not only a language of international communication but increasingly a language of intra-national communication for the Tatars as a result of constant collective work or study in multinational collectives. The objectivity of this process reflects the real lingual behaviour of almost all the peoples of Russia including the Tartars of the region’s South.

A roughly equal number of representatives of the Tartar population view interethnic marriages negatively and positively (34.7 and 33.7% correspondingly); every fourth (26.6%) indifferently; 2.7% accept such marriage but depending on the nationality of husband (wife); 2.4% found it hard to give an answer. Experts’ views on interethnic marriages are different. About half the experts surveyed (48.7%) viewed them negatively in 2002; every fourth (26.3%) positively; 13.2% indifferently; 9.2% accepted such marriage but depending on the nationality of husband (wife); and 2.6% found it hard to give an answer.

Significant changes occurred in the views of the Tartars over the ten years since the initial study of the Tartar population of the South Tyumen region. Firstly, respondents started more often to express a negative attitude to interethnic marriages. Every third representative of the Tartaric nationality expressed a positive attitude to interethnic marriages in 2001, while in 2010 every fourth participant of inquiry held this opinion. Secondly, people of Tatarstan seldom

⁴⁰ Khairullina et al. 2011, p. 119.

started to view interethnic marriages positively. Their number has decreased to almost two percent over ten years. Opinions regarding interethnic marriages change depending on the type marriage respondents have - mononational or mixed. These individuals are of mixed ethnic and linguistic identity.⁴¹

Tendencies found during studies undertaken between 2001 and 2010 include:

1. 1.9% of respondents with elementary education have mixed marriages, while this number increases to 33.0 - 38.5% among respondents that received secondary special education and 27.1 - 42.2% among those with higher education qualifications.

2. Respondents working in the spheres of service, education, culture, healthcare and business enter into mononational marriages more often. Respondents working in the spheres of education, healthcare and the oil and gas industries entered into more mononational marriages in 2003 and those working in business, in the sphere of service and in transport entered into more interethnic ones.

3. People of Tatarstan who follow the customs of their nation more often enter into ethnically homogeneous marriages. Only one in ten representatives of the Tartar nationality who stated they followed entirely the customs of their nation entered into mixed marriage in 2010. Herewith, 2.5 times the number of respondents created ethnically homogeneous marriages.

4. People of the Tartar nationality who had full command of the native language more often enter ethnically homogeneous marriages. Most respondents that entered into ethnically homogeneous marriages (83.3%) could freely speak and write in the native language. 52.1% of the representatives of the Tartar population entered mixed marriages. Every fourth person in this group stated that they do not command the Tartar language and studying it is not included in their plans. Further, 4 times fewer people who did not speak entered into mononational marriages than Tatar-speakers.

Regarding respondents' answers to the question "What national cultural events are held in your community?", the raking of priorities in festivals showed that sabantuy remains the most popular among representatives of the Tartar population, while concerts of avocational collectives were ranked second. One third of respondents indicated concerts of professional collectives as third in the rating of cultural events, in fourth place came the festival Amal. Analysis of answers to this question depending on the place of residence showed that concerts of avocational collectives and sabantuy are popular among rural dwellers and concerts of professional collectives and performances among urban citizens. The participants in the inquiry named Kurban bairam, Uraza bairam, Mavlid, Kaz omese, Karga botkasy, Isker-zhyen, Nauruz, and Ozyn tolym among other cultural events.

The Tartar population largely professes Islam (of the Sunni variety) the meaning of which has recently significantly risen: the "Islamic factor" exists in

⁴¹ Karabulatova 2013, p. 794.

many spheres of the nation's life - in everyday life, culture and moral orientations. That results from a range of significant (and ambiguous) changes in the world, country and region.⁴²

The majority of them identify themselves with Islam. Representatives of clergy answered the question "Can a Tartar be non-Muslim?" in the following way:

A Tartar can be non-Muslim. And a Muslim-Tartar cannot be non-Tartar. (Man, mosque imam, 35);

A Tartar can be non-Muslim. If he professes, for instance, not Islam but other religion. By us in a mosque a niece of a Tartarian woman in Moscow married a Hindu, now she professes his religion. (Man, mosque imam, 49).

Praying five times a day largely regulated the everyday life of the Muslims and Ummah. I. Georgi wrote about the Tartars in 1799:

No one refuses to pray markedly; if something prevents somebody from it, then he prays at least isolatedly at home or in the field at sunrise or sunset, notably one takes his shoes off and steps sometimes onto clothes laid on the ground.⁴³

Able-bodied men necessarily attended a mosque on Friday, a high day for Ummah. Celebratory namaz (prayer) was (and remains today) faryz that is a responsibility that has the power of an indisputable responsibility. If a farmer missed Friday prayer several times in a row, then he underwent overall condemnation and was not considered a true Muslim, reduced to the category of the faithless.

Conclusions

The overwhelming majority of religions bring ideas of peace and harmony, but, simultaneously, include elements of opposition between "ours" and "someone else's." Some media organisations also frequently exaggerate fear and hysteria around "the Islamic factor." The problems of preventative measures and prevention of exactly those followers of radicalism, extremism and terrorism which illegitimately use Islamic principles to reach unjust goals, are crucial now for the world generally, and for Russia and the Tyumen region in particular. Allah spoke about this in the as follows:

One who urges to intolerance does not refer to us and one who fights prompted by intolerance does not refer to us and one who died in his intolerance does not refer to us.⁴⁴

One should note the essential role of Islam in the formation of tolerance and liberality towards the other views, beliefs and ethnic differences that have become a part of this region's social and cultural life. The Muslims of the Tyumen region do not suffer harassment, and good conditions exist for the observance of religious traditions, customs, rituals, study and promotion of their religion, and for the harmonisation of interrelations with the representatives of other religions in the region.

⁴² Garifullin 2004, p. 81.

⁴³ Georgi 1799, p. 21.

⁴⁴ Starostin 2010, p. 11.

This research project highlights important directions for further surveys: exploring the social basis of the revival of religious learning and the specificity of the Tatars' religiosity; investigating the characteristics of religious practices and the channels by which religious knowledge is obtained; considering trends in changing religious identity and its connection to other kinds of identity; studying Islam's role in the preservation of ethnic identity, along with ethnic and cultural value orientations and policies; determining the character of ethnic and confessional interaction in the region and factors influencing this, including factors of integration/disintegration of the Tatar-Muslims; and exploring the functions of religious institutions (religious administrations, mosques) and the Islamic clergy in modern society.

Siberian Tatars: Religious Rebirth and Identity Problems

(Abstract)

The article characterises the ethno-confessional situation in Siberian Tatar communities, analyses the process of “religious rebirth” and various forms of its expression, and investigates the role of Islam in ethno-national self-awareness, in value systems and in ethno-confessional relations. Practical results were obtained by means of ethno-sociological surveys conducted in the summer of 2014, information collected by state and departmental statistical bodies, reviewing scientific and publicistic literature, and secondary analysis of data from mass surveys conducted previously in the Tyumen region. The article explores the history of Islam in the Tyumen region, from its first appearance in the late 14th century, to its adoption as the main religion of the region in the 16th century, and through periods of subsequent repression and toleration. Following the period of religious repression under the Soviets, where attempts were made to Christianise the region, a new period of religious tolerance opened up. The survey conducted for this study attempts to explore attitudes towards Islamic traditions amongst contemporary Siberian Tatars. The researchers found a general trend towards increasing interest in Islamic traditions, such as Muslim marriages, prayer and study of the Koran, among the younger generation of the south Tyumen region who describe themselves as Tatars. There is a conclusion formulated that today the Muslims of the Tyumen province do not suffer harassment, and that there are good conditions for observing religious traditions and customs, and for harmonisation of interrelations with representatives of other religions in the region.

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Keywords: Siberian Tatars, traditional self-awareness, traditional culture, religion, customs, ceremonials.

LISTA ABREVIERILOR

AAR-SI	- Analele Academiei Române. Memoriile Secțiunii Istorice. Academia Română. București.
AAust	- Archaeologia Austriaca, Beiträge zur Paläanthropologie, Ur- und Frühgeschichte Österreichs. Wien.
AB	- Altarul Banatului. Arhiepiscopia Timișoarei și Caransebeșului și Episcopia Aradului. Timișoara.
ActaArchCarp	- Acta Archaeologica Carpathica. Cracovia.
ActaArchHung	- Acta Archaeologica. Academiae Scientiarum Hungaricae. Budapest.
ActaMN	- Acta Musei Napocensis. Cluj-Napoca.
ActaMP	- Acta Musei Porolissensis. Muzeul Județean de Istorie și Artă Zalău.
ActaPal	- Acta Paleobotanica. Polish Academy of Sciences. Krakow.
AÉ	- Archaeologiai Értesítő a Magyar régészeti, művészettörténeti és éremtani társulat tudományos folyóirata. Budapest.
AHA	- Acta Historiae Artium. Akadémiai Kiadó. Budapest.
AIIC(N)	- Anuarul Institutului de Istorie „George Bariț”. Cluj-Napoca.
AIAC	- Anuarul Institutului de Istorie și Arheologie Cluj. Cluj-Napoca (din 1990 Anuarul Institutului de Istorie „George Bariț”).
AIIAI/AIIX	- Anuarul Institutului de Istorie și Arheologie „A. D. Xenopol” Iași. (din 1990 Anuarul Institutului de Istorie „A. D. Xenopol” Iași).
AISC	- Anuarul Institutului de Studii Clasice. Cluj.
AJA	- American Journal of Archaeology. New York.
AJPA	- American Journal of Physical Anthropology. The Official Journal of the American Association of Physical Anthropologist. Baltimore.
Almanahul graficeii române	- Almanahul graficeii române. Craiova.
Aluta	- Aluta. (Studii și comunicări - Tanulmányok és Közlemények). Sfântu Gheorghe.
AnB	- Analele Banatului (serie nouă). Timișoara.
Angustia	- Angustia. Muzeul Carpaților Răsăriteni. Sfântu Gheorghe.
Antaeus	- Antaeus. Communicationes ex Instituto Archaeologico Academiae Scientiarum Hungaricae. Budapest.
AnthAnzeiger	- Anthropologischen Anzeiger. Journal of Biological and Clinical Anthropology.
Antiquity	- Antiquity. A Quartely Review of World Archaeology. York.
AnUB-LLS	- Analele Universității din București - Limba și literatura străină. Universitatea din București.
AO	- Arhivele Olteniei. Craiova; serie nouă (Institutul de Cercetări Socio-Umane. Craiova).

AP	- Annales de Paléontologie. L'Association paléontologique française.
APR	- Acta Palaeontologica Romaniae. Romanian Society of Paleontologists. Bucharest.
Apulum	- Apulum. Acta Musei Apulensis. Muzeul Național al Unirii Alba Iulia.
Archaeologia Bulgarica	- Archaeologia Bulgarica. Sofia.
Archaeometry	- Archaeometry. Research Laboratory for Archaeology & the History of Art. Oxford.
ArchMühely	- Archeometriai Mühely. Budapest.
Arheologia	- Arheologia. Organ na Archeologičeskija Institut i Muzei pri Bulgarskata Akademija na Naukite. Sofia.
ArkhSb	- Arkheologičeskij sbornik. Muzey Ermitazh. Moskva.
AS	- American Studies. Mid-America American Studies Association. Cambridge (USA).
ASS	- Asian Social Science. Canadian Center of Science and Education. Toronto.
ASUAIC-L	- Analele Științifice ale Universității „Alexandru Ioan Cuza” din Iași (serie nouă). Secțiunea IIIe. Lingvistică. Universitatea „Alexandru Ioan Cuza” din Iași.
AT	- Ars Transilvaniae. Institutul de Istorie și Arheologie Cluj-Napoca. Cluj-Napoca
ATS	- Acta Terrae Septemcastrensis. Sibiu.
AUASH	- Annales Universitatis Apulensis. Series Historica. Universitatea „1 Decembrie 1918” din Alba Iulia.
AUASP	- Annales Universitatis Apulensis. Series Philologica. Universitatea „1 Decembrie 1918” din Alba Iulia.
AUCSI	- Analele Universității din Craiova. Seria Istorie. Universitatea din Craiova.
Australiada	- Australiada: A Russian Chronicle. New South Wales. Woy Woy (Australia).
AUVT	- Annales d'Université „Valahia” Târgoviște. Section d'Archéologie et d'Histoire. Universitatea Valahia din Târgoviște.
AVSL	- Archiv des Vereins für Siebenbürgische Landeskunde. Sibiu.
BA	- Biblioteca de arheologie. București.
Banatica	- Banatica. Muzeul de Istorie al județului Caraș-Severin. Reșița.
Balcanica	- Balcanica. Annuaire de l'Institut des Études Balkaniques. Belgrad.
BAMNH	- Bulletin of the American Museum of Natural History. American Museum of Natural History. New York.
BAR	- British Archaeological Reports (International Series). Oxford.
BB	- Bibliotheca Brukenthal. Muzeul Național Brukenthal. Sibiu.
BCMI	- Buletinul Comisiunii Monumentelor Istorice / Buletinul Comisiei Monumentelor istorice. București.

BerRGK	- Bericht der Römisch-Germanischen Kommission des Deutschen Archäologischen Instituts. Frankfurt am Main.
BF	- Bosporskij fenomen. Gosudarstvennyj Ermitazh Sankt-Peterburg.
BGSG	- Bulletin of the Geological Society of Greece. Geological Society of Greece. Patras.
BHAB	- Bibliotheca Historica et Archaeologica Banatica. Muzeul Banatului Timișoara.
BI	- Bosporskie issledovanija. Krymskoe Otdelenie Instituta Vostokovedenija, Nacional'na akademija nauk Ukraini. Simferopol, Kerch.
BMA	- Bibliotheca Musei Apulensis. Muzeul Național al Unirii Alba Iulia.
BMAntiq	- Bibliotheca Memoriae Antiquitatis. Piatra Neamț.
BMN	- Bibliotheca Musei Napocensis. Muzeul de Istorie a Transilvaniei. Cluj-Napoca.
BMS	- Bibliotheca Musei Sabesiensis. Muzeul Municipal „Ioan Raica”. Sebeș.
BOR	- Biserica Ortodoxă Română. Patriarhia Română. București.
BospCht	- Bosporskie chtenija. Bospor Kimmerijskij i varvarskij mir v period antichnosti i srednevekov'ja. Militaria. Krymskoe Otdelenie Instituta Vostokovedenija. Nacional'na akademija nauk Ukraini. Simferopol, Kerch.
Das Börsenblatt	- Börsenblatt für den Deutschen Buchhandel-Frankfurter Ausgabe. Börsenverein des Deutschen Buchhandels. Frankfurt pe Main.
Br J Ind Med	- British Journal of Industrial Medicine. London.
Brukenthal	- Brukenthal. Acta Musei. Muzeul Național Brukenthal. Sibiu.
BTh	- Bibliotheca Thracologica. Institutul Român de Tracologie. București.
București	- București. Materiale de istorie și muzeografie. București.
Bucureștii vechi	- Bucureștii vechi. Buletinul Societății Istorico-Arheologice. București.
BUS	- Birka Untersuchungen und Studien. Stockholm.
CA	- Current Anthropology. University of Chicago.
Caietele ASER	- Caietele ASER. Asociația de Științe Etnologice din România. București.
Carpica	- Carpica. Complexul Muzeal „Julian Antonescu” Bacău.
CCA	- Cronica cercetărilor arheologice. București.
CCJ	- Chemistry Central Journal. London.
Cele Trei Crișuri	- Cele Trei Crișuri. Oradea.
Cetatea Bihariei	- Cetatea Bihariei. Institutul de Istorie și Teorie Militară din București, Secția Teritorială Oradea.
CIRIR	- Cercetări istorice. Revistă de istorie românească. Iași.
CL	- Cercetări literare. Universitatea București.
Codrul Cosminului	- Codrul Cosminului, seria nouă. Analele Științifice de Istorie, Universitatea „Ștefan cel Mare” Suceava.
ComȘtMediaș	- Comunicări Științifice. Mediaș.
ConspNum	- Conspicte numismatice. Chișinău.

Conviețuirea-Együttélés	- Conviețuirea-Együttélés. Catedra de limbă și literatura română a Institutului Pedagogic „Juhász Gyula”, Szeged.
Corviniana	- Corviniana. Acta Musei Corvinensis. Hunedoara.
CPF	- Cahiers des Portes de Fer. Beograd.
CretaceousRes	- Cretaceous Research. Elsevier.
Crisia	- Crisia. Culegere de materiale și studii. Muzeul Țării Crișurilor. Oradea.
CRP	- Comptes Rendus Palevol. Comptes Rendus de l'Académie des Sciences France.
Cultura creștină	- Cultura creștină. Publicație apărută sub egida Mitropoliei Române Unite cu Roma Greco-Catolică și a Facultății de Teologie Greco-Catolice din Universitatea „Babeș-Bolyai” Cluj-Napoca, Departamentul Blaj.
Dacia	- Dacia. Recherches et découvertes archéologiques en Roumanie. București, I, (1924) - XII (1948). Nouvelle série: Revue d'archéologie et d'histoire ancienne. București.
Dări de seamă	- Dări de seamă ale ședințelor. Paleontologie. Institutul Geologic al României. București.
DB	- Drevnosti Bospora. Rossiyskaya Akademiya Nauk. Moskva.
De Antiquitate	- De Antiquitate. Asociația Virtus Antiqua. Cluj-Napoca.
DFS	- Deutsche Forschung im Südosten. Sibiu.
DP	- Documenta Praehistorica. Poročilo o raziskovanju paleolitika, neolitika in eneolitika v sloveniji. Ljubljana.
Drevnosti Altaja	- Drevnosti Altaja. Gorno-Altajskij gosudarstvennyj universitet. Gorno-Altajsk (Respublika Altaj).
EHQ	- European History Quarterly. Sage Publications. New York.
EphNap	- Ephemeris Napocensis. Institutul de Arheologie și Istoria Artei, Cluj-Napoca.
EVNE	- Etnokul'turnoe vzaimodeystvie narodov Evrazii. Institut Arheologii i Etnografii Sibirskogo otdeleniya Rossiyskoy Akademii Nauk. Novosibirsk.
FK	- Földtani közlöny. Magyarhoni földtani tarsulat folyóirata. Budapest.
FU	- Finno-Ugrika. Institut Istории imeni Sh. Mardzhani. Akademiya Nauk Tatarstana. Kasan'.
FVL	- Forschungen zur Volks- und Landeskunde. Sibiu.
Geo-Eco-Marina	- Geo-Eco-Marina. Institutul Național de Cercetare-Dezvoltare pentru Geologie și Geoecologie Marină. București.
Glasnik	- Glasnik Srpskog arheološkog društva. Journal of the Serbian Archaeological Society. Beograd.
Glasul Bisericii	- Glasul Bisericii. Mitropolia Munteniei și Dobrogei. București.
Godišnjak	- Godišnjak. Jahrbuch Knjiga. Sarajevo-Heidelberg.
GR	- Gondwana Research. International Association for Gondwana Research, Journal Center, China University of Geosciences. Beijing.
HistArchaeol	- Historical Archaeology. Society for Historical Archaeology.
HistMet	- Historical Metallurgy, The Historical Metallurgy Society.

HJ	- The Historical Journal. University of Cambridge (UK).
HSCE	- History & Society in Central Europe. István Hajnal Society of Historians. Medium Ævum Quotidianum Society. Budapest. Krems.
IJAM	- International Journal of Arts Management. École des Hautes Études Commerciales (HEC) in Montreal.
IJO	- International Journal of Osteoarchaeology. United States.
IPH	- Inventaria Præhistorica Hungarie. Budapest.
Istros	- Istros. Muzeul Brăilei. Brăila.
JACerS	- Journal of the American Ceramic Society. The American Ceramic Society, Ohio.
JAS	- Journal of Archaeological Science. Academic Press. United States.
JFA	- Journal of Field Archaeology. Boston University.
JLS	- Journal of Lithic Studies. Edinburgh.
JMH	- Journal of Modern History. University of Chicago.
JOB	- Jahrbuch der Österreichischen Byzantinistik. Institut für Byzantinistik und Neogräzistik der Universität Wien.
JPSP	- Journal of Personality and Social Psychology. American Psychological Association. Washington DC.
JRGZM	- Jahrbuch des Römisch-Germanischen Zentralmuseums zu Mainz. Mainz.
JSP	- Journal of Systematic Palaeontology. British Natural History Museum. London.
JSSR	- Journal for the Scientific Study of Religion. The Society for the Scientific Study of Religion. South-Carolina.
JVP	- Journal of Vertebrate Paleontology. Society of Vertebrate Paleontology (SVP) in partnership with the Taylor & Francis Group. Abingdon, Oxfordshire (UK).
Közlemények	- Közlemények az Erdélyi Nemzeti Múzeum Érem - és Régiségtárából, Cluj.
Le Glob	- Le Globe. Revue genevoise de géographie. Paris.
LSJ	- Life Science Journal. Acta Zhengzhou University. Zhengzhou (China).
LȘ	- Lucrări științifice. Institutul de Învățământ Superior Oradea.
MA	- Mitropolia Ardealului. Revista oficială a Arhiepiscopiei Sibiului, Arhiepiscopiei Vadului, Feleacului și Clujului. Episcopiei Alba Iuliei și Episcopiei Oradiei. Sibiu (1956-1991). A continuat <i>Revista Teologică</i> , (1907-1947) și este continuată de aceeași revistă.
Marisia	- Marisia. Studii și Materiale. Târgu Mureș.
Marmatia	- Marmatia. Muzeul Județean de Istorie și Arheologie. Baia Mare.
Materiale	- Materiale și cercetări arheologice. București.
MBGAEU	- Mitteilungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte. Berlin.
MCA	- Materiale și cercetări arheologice. București.

ME	- Memoria Ethnologica. Centrul Județean pentru Conservarea și Promovarea Culturii Tradiționale Maramureș. Baia Mare.
MEJSR	- Middle-East Journal of Scientific Research. International Digital Organization for Scientific Information. Deira, Dubai (United Arab Emirates).
MemAntiq	- Memoria Antiquitatis. Complexul Muzeal Județean Neamț. Piatra Neamț.
MIA	- Materialy i issledovaniya po arkheologii SSSR. Akademiya Nauk SSSR. Moskva.
MJSS	- Mediterranean Journal of Social Sciences. Mediterranean Center of Social and Educational Research. Rome.
Monumente Istorice	- Monumente Istorice. Studii și lucrări de restaurare. Direcția Monumentelor Istorice. București.
Monumente și muzee	- Monumente și muzee. Buletinul Comisiei Științifice a Muzeelor, Monumentelor Istorice și Artistice. București.
MPG	- Marine and Petroleum Geology. Elsevier.
MSIAR	- Memoriile Secțiunii Istorice a Academiei Române, seria a II-a. Academia Română. București.
MTE	- Magyar Történelmi Eletrajzok. Budapest.
Naturwissenschaften	- Naturwissenschaften. Springer-Verlag. Berlin, Heidelberg.
OlteniaȘtNat	- Oltenia. Studii și Comunicări. Științele Naturii. Muzeul Olteniei. Craiova.
ÓL	- Ősrégészeti Levelek. Prehistoric newsletter. Budapest.
PA	- Patrimonium Apulense. Direcția Județeană pentru Cultură Alba. Alba Iulia.
PAPS	- Proceedings of the American Philosophical Society. American Philosophical Society. Philadelphia.
PAS	- Prähistorische Archäologie in Südosteuropa. Berlin.
PAT	- Patrimonium Archaeologicum Transylvanicum. Cluj-Napoca.
PBF	- Prähistorische Bronzefunde. München.
PLOS ONE	- PLOS ONE. International, peer-reviewed, open-access, online publication.
PM	- Publics et musées. Association Publics et Musées - PUL (Presses universitaires de Lyon). Lyon.
PNAUSA	- Proceedings of the National Academy of the United States of America. National Academy of the United States of America.
Pogrebal'nyj obrjad	- Pogrebal'nyj obrjad rannih kochevnikov Evrazii. Juzhnyj nauchnyj centr Rossijskoj Akademii nauk. Rostov-na-Donu.
Pontica	- Pontica. Muzeul de Istorie Națională și Arheologie Constanța.
PPP	- Palaeogeography, Palaeoclimatology, Palaeoecology ("Palaeo3"). An International Journal for the Geo-Sciences. Elsevier.
ProblemyArh	- Problemy arheologii, jetnografii, antropologii Sibiri i sopredel'nyh territorij. Institut arheologii i jetnografii Rossijskoj Akademii nauk. Novosibirsk.

Programm Mühlbach	- Programm des evaghelischen Untergymnasium in Mühlbach und der damit verbundenen Lehranstalten. Mühlbach (Sebeș).
PZ	- Prähistorische Zeitschrift. Deutsche Gesellschaft fuer Anthropologie, Ethnologie und Urgeschichte, Institut für Prähistorische Archäologie. Berlin.
QG	- Quaternary Geochronology. The International Research and Review Journal on Advances in Quaternary Dating Techniques.
QSA	- Quaderni di Studi Arabi. Istituto per l'Oriente C. A. Nallino. Roma.
Quartär	- Quartär. International Yearbook for Ice Age and Stone Age Research.
RA	- Revista Arheologică. Institutul de Arheologie și Istorie Veche. Chișinău.
RArhiv	- Revista Arhivelor. Arhivele Naționale ale României. București.
Radiocarbon	- Radiocarbon. University of Arizona. Department of Geosciences.
RB	- Revista Bistriței. Complexul Muzeal Bistrița-Năsăud. Bistrița.
REF	- Revista de etnografie și folclor. Institutul de Etnografie și Folclor „Constantin Brăiloiu”. București.
RESEE	- Revue des études sud-est européennes. Academia Română. București.
RHMC	- Revue d'histoire moderne et contemporaine. Société d'histoire moderne et contemporaine. Paris.
RHSEE/RESEE	- Revue historique du sud-est européen. Academia Română. București, Paris (din 1963 Revue des études sud-est européennes).
RI	- Revista de Istorie (din 1990 Revista istorică). Academia Română. București.
RIR	- Revista istorică română. Institutul de Istorie Națională din București.
RJP	- Romanian Journal of Paleontology. Geological Institute of Romania. Bucharest.
RJS	- Romanian Journal of Stratigraphy. Geological Institute of Romania. Bucharest.
RM	- Revista Muzeelor. București.
RMMG	- Revista Muzeul Mineralogic-Geologic, al Universității din Cluj la Timișoara. Sibiu.
RMM-M	- Revista Muzeelor și Monumentelor. Muzeu. București.
RP	- Revista de Pedagogie. Institutul de Științe ale Educației. București.
RRH	- Revue Roumaine d'Histoire. Academia Română. București.
RT	- Revista Teologică. Sibiu.
SA	- Sovetskaya arkheologiya. Akademiya Nauk SSSR. Moskva.
SAI	- Studii și articole de istorie. Societatea de Științe Istorice și Filologice a RPR. București.

SAO	- Studia et Acta Orientalia. Société des Sciences Historiques et Philologiques de la RPR., Section d'Etudes Orientales. Bucarest.
Sargetia	- Sargetia. Acta Musei Devensis. Muzeul Civilizației Dacice și Romane Deva.
Sargetia Naturae	- Sargetia. Acta Musei Devensis. Series Scientia Naturae. Muzeul Civilizației Dacice și Romane Deva.
SCE	- Studii și comunicări de etnologie. Institutul de Cercetări Socio-Umane Sibiu.
SCCI	- Studii, conferințe și comunicări istorice. Sibiu.
SCIA	- Studii și cercetări de istoria artei. Academia Română. București.
SciAm	- Scientific American. New York.
SCGG	- Studii și Cercetări. Geologie-Geografie. Complexul Muzeal Județean Bistrița-Năsăud. Bistrița.
SCIV(A)	- Studii și cercetări de istoria veche. București (din 1974, Studii și cercetări de istorie veche și arheologie).
SGJ	- Soobshhenija Gosudarstvennogo Jermitazha. Gosudarstvennyj Jermitazh. Leningrad.
SMIM	- Studii și materiale de istorie modernă. Institutul de Istorie „Nicolae Iorga” București.
SP	- Studii de Preistorie. București.
SPACA	- Stratum Plus: Archaeology and Cultural Anthropology. Superior Council on Science and Technical Development of Moldavian Academy of Sciences. Saint Petersburg, Kishinev, Odessa, Bucharest.
SPPF	- Società Preistoria Protostoria Friuli-V.G. Trieste.
SSK	- Studien zur Siebenbürgischen Kunstgeschichte, Köln. Wien.
Starinar	- Starinar, Treća Serija. Arheološki Institut. Beograd.
Stâna	- Stâna. Sibiu.
StComSibiu	- Studii și comunicări. Arheologie-istorie. Muzeul Brukenthal. Sibiu.
StComSM	- Studii și comunicări. Muzeul Județean Satu Mare.
StRI	- Studii. Revistă de istorie (din 1974 Revista de istorie și din 1990 Revista istorică). Academia Română. București.
StudiaUBBG	- Studia Universitatis Babeș-Bolyai. Geologia. Universitatea „Babeș-Bolyai” Cluj-Napoca.
StudiaUBBGG	- Studia Universitatis Babeș-Bolyai. Geologia-Geographia. Universitatea „Babeș-Bolyai” Cluj-Napoca.
StudiaUBBGM	- Studia Universitatis Babeș-Bolyai. Geologia-Mineralogia. Universitatea „Babeș-Bolyai” Cluj-Napoca.
StudiaUBBH	- Studia Universitatis Babeș-Bolyai. Series Historia. Universitatea „Babeș-Bolyai” Cluj-Napoca.
Suceava	- Anuarul Muzeului Județean Suceava.
SUCH	- Studia Universitatis Cibiniensis, Serie Historica. Universitatea „Lucian Blaga” Sibiu.
SUPMPh	- Studia Universitatis Petru Maior. Philologia. Târgu-Mureș.
SV	- Siebenbürgische Vierteljahrschrift. Hermannstadt (Sibiu).

SympThrac	- Symposia Thracologica. Institutul Român de Tracologie. București.
TEA	- TEA. The European Archaeologist.
Terra Sebus	- Terra Sebus. Acta Musei Sabesiensis. Muzeul Municipal „Ioan Raica” Sebeș.
TESG	- Tijdschrift voor Economische en Sociale Geografie. Royal Dutch Geographical Society. Oxford (UK), Malden (USA).
Thraco-Dacica	- Thraco-Dacica. Institutul Român de Tracologie. București.
Transilvania	- Transilvania. Foaia Asociațiunii Transilvane pentru Literatura Română și Cultura Poporului Român. Brașov.
Transsylvania Nostra	- Transsylvania Nostra. Fundația Transsylvania Nostra. Cluj-Napoca.
Trudy nauchnogo	- Trudy nauchnogo Karel'skogo tsentra Rossiyskoy akademii nauk. Karel'skiy tsentr Rossiyskoy akademii Nauk. Moskva.
TT	- Történeti Tár. Akadémia történelmi bizottságának. Budapest.
Tyragetia	- Tyragetia. Muzeul Național de Arheologie și Istorie a Moldovei. Chișinău.
Țara Bârsei	- Țara Bârsei. Muzeul „Casa Mureșenilor” Brașov.
Ungarische Revue	- Ungarische Revue, Herausg. von P. Hunfalvy. Budapest.
UPA	- Universitätsforschungen zur Prähistorischen Archäologie. Berlin.
Vestnik arkheologii	- Vestnik arkheologii, antropologii i etnografii. Institute problem osvoyeniya Severa Sibirskogo otdeleniya Rossiyskoj akademii nauk. Tyumen.
Vestnik Novosibirskogo	- Vestnik Novosibirskogo gosudarstvennogo universiteta. Serija: Istoriya, filologiya. Novosibirskij gosudarstvennyj universitet. Novosibirsk.
VLC	- Victorian Literature and Culture. Cambridge University Press. Cambridge (UK).
VPUI	- Vestnik permskogo universiteta. Istoriya. Permskiy Gosudarstvennyi Universitet. Perm'.
VR	- Victorian Review. Victorian Studies Association of Western Canada. Toronto.
WASJ	- World Applied Sciences Journal. International Digital Organization for Scientific Information. Deira, Dubai (United Arab Emirates).
WorldArch	- World Archaeology. London.
Xenopoliana	- Xenopoliana. Buletin al Fundației Academice „A. D. Xenopol” Iași.
Yearb. Phys. Anthropol.	- Yearbook of Physical Anthropology. New York.
Yezhegodnik gubernskogo	- Yezhegodnik gubernskogo muzeya Tobol'ska. Tobol'sk Khistori Muzeum. Tobol'sk.
ZfSL	- Zeitschrift für Siebenbürgische Landeskunde. Gundelsheim.
Ziridava	- Ziridava. Muzeul Județean Arad.
ZooKeys	- ZooKeys. Sofia.