



## **The Problem of Fixation of Siberian Endangered Languages in the Multimedia Corpus: Evidence from the Siberian Tatars Tyumen Region Dialect**

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### **ABSTRACT**

One of the most important strategic objectives of the modern globalised world is the preservation and development of the languages of different nationalities and ethnic groups. Currently, many languages of the Russian Federation are on the verge of extinction. The language of the Siberian Tatars is one such language according to UNESCO. The main problem of modern linguistic research is the lack of knowledge of dialect material. It is necessary to carry out research into languages beginning with the study of a single locality dialect based on various criteria. In drawing up the corpus of the Tatar folk dialects of the Tyumen region the experience of the Turkish National Corpus, which contains modern texts of various genres reflecting the system of language related to Tatar dialects, was taken into account. Dialectological studies of Western Siberia Tatar dialects are carried out to identify the dialectal differences at the phonetic, lexical and grammatical levels. All collected material is exposed to the dialectological systematisation. A locality is mapped according to this goal: the date of the material collection is fixed, respondents are registered and video and audio speech recordings and texts with a markup language are attached. The data are entered into the language corpus.

*Keywords:* Dialect, endangered Siberian nationalities, language corpus, Siberian Tatars, Tatar language

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### **INTRODUCTION**

In recent years, the issue of using new information and multimedia technologies for the preservation of endangered languages and cultures is being raised more and more often regarding not only new facilities but also new forms and

fixation methods and a new approach to the process of renaissance ethnolinguistic classification of endangered nationalities. The main multimedia dictionary purpose is preservation, formation and development of ethno-linguistic and communicative culture as the carrier of the language itself and immersive learning to practical mastery of endangered Siberian Tatar languages.

Currently, the study of dialects is gaining more importance. In Siberia, the problem is urgent because some dialects remain unexplored up to now and this includes the Siberian Tatar dialects too. The population of one of the largest Russian Federation regions, Western Siberia, reveals a rather mixed picture (Gabdrafikov, Karabulatova, Khusnutdinova, & Vildanov, 2015; Karabulatova, 2013; Karabulatova, Ermakova, & Chiganova, 2014; Karabulatova, Polivara, & Zamaletdinov, 2013; Sayfulina & Karabulatova, 2014). Turkic tribes have historically lived in the area, most of which was part of the Tatar nation. Long distances between localities resulted in linguistic fragmentation among the Siberian Tatars, and this led to the formation of different dialects (Sayfulina & Karabulatova, 2014). The Tobol and Irtysh dialects were formed in the Omsk region and southern regions of the Tyumen region (the name of the dialect was due to the fact that a significant number of Tatars lived on the Tobol and Irtysh river banks). The Tatars of Novosibirsk region speak the Baraba dialect, the name of which comes from the place of their residence, the Baraba steppes.

The corpus of the Tatar language

includes a written corpus (corpus.tatfolk.ru), the national Tatar corpus, *Tugan tel* (web-corpora.net) and the Mishar dialect corpus (iyali.antat.ru). However, none of these corpora include folk speech samples of the Tyumen region population. The Tyumen region territory is traditionally viewed as an aerial picture of the Siberian Tatar dialects. Generally, research has been limited to dialects and their corresponding towns and regions such as the Tyumen dialect, which is spoken by the population of Tyumen city, the Tobolsk dialect, which is spoken by the population of Tyumen Tobolsk city and the Zabolotny dialect, which is spoken by the residents of Achirsk and Laytamask.

The relevance and novelty of this project was due to the dearth of data connected to Siberian endangered languages. Available data are stored in different archives and libraries of rare books and manuscripts in Russia and other countries. As a result, the rich scientific heritage of Siberian languages is little known and little explored.

It should be noted that this project was a pioneer made possible by a Russian Turkologist breakthrough that ensured the availability of serious and fundamental Russian works on Turkology. This project will enable specialists in Turkic world philology to address issues concerning Siberian Tatars. We believe that our project is important as it allows researchers to assess the state of research into Turkic studies in Russia and the West and to identify priorities in modern Turkic studies.

The subject of our study was the folk dialects of the Tatars living in the Tyumen

region. One hundred and six rural localities and Tyumen and Tobolsk cities were part of this research. The dialect and vernacular features of the spoken language of the Tatar population were analysed. The linguistic material used for the corpus were the used records of oral speech. These included dialogues between the researcher and respondent (answers to questions), oral folklore samples (songs, tales, mysteries, legends, traditions etc.) and description of folk rituals and spontaneous recordings of everyday communication. A language markup was saved during the collection of the linguistic material. All entries were documented: specified place and time of collecting the material and the respondent's demographics (name, gender, age).

## METHODS

The research materials were the researchers' field recordings of folk Tatar dialects of the Tyumen region collected during dialectological expeditions in the period 2014-2016. Lexicographical data taken at different time intervals were used for synchronous diachronic analysis based on the dialects, etymological dictionaries and reviews as well as scientific works on the ethnography of the Siberian Tatars. Researchers from the Mendeleev Tobolsk Pedagogical Institute (Tyumen State University Branch) studied issues related to the Tatar Tyumen region folk dialects corpus by a group of scientists. The scientists were given the following tasks: dialect material collection programme creation; field studies in Tatar localities like the

Aromashevsk, Vagaysk, Zavodoukovsk, Isetsk, Nizhnetavdinsky, Tobolsk, Tyumen, Uvatsk, Yalutorovsk and Yarkovsk districts of the Tyumen Region; and thematic and grammatical marking and analysis of dialectal corpus. Material that has been investigated and described will be presented in the "Multimedia Corpus of Tatar Folk Dialects of the Tyumen region", which will serve as a source for contemporary linguistic research. The multimedia Tatar corpus collected by Radloff was carried out by Sayfulina (as cited in Yusupov & Karabulatova, 2014).

The criteria specified for the respondents included age and gender. Questions were distributed in accordance with the respondents' age (0-7, 8-11, 12-17, 18-49, 50-69, above 70). For example, respondents between the ages of 0 and 7 years were asked questions such as, "What children's game do you know?" and "What counting rhymes do you know?" while respondents above the age of 70 years were asked, "How did people live in the localities during the Great Patriotic war?" and "Tell us about your ancestors" etc.

The study included two phases. In the first phase, field studies were conducted in the Tobolsk and Tyumen regions and the cities of Tyumen and Tobolsk. The expedition team visited 30 rural localities out of 50 localities. Eleven of them were in hard-to-access areas i.e. Achirskoe rural locality - Achiry (Vatsir), Izemet (Lәҗче), Ishmeneva (Neshshә), Laytamakskoe rural locality (Laytamak (Laytamak/Laymtamak), Varmahli (Vәrmәkle), Topkinbasheva

(Təpkenpash), Topkinsky (Təpken), Yangutum, Kutarbitskoe rural locality (Tahtagul (Lətsek), Cheburga (Kykranəte), Usharovskoe rural locality (Noskinskaya (naskh). Each local dialect was valuable for isogloss study.

Initial analysis brought interesting conclusions. For example, the dialect of Yankov Vagaysky District villagers shared characteristics with the Mishar dialect, although in dialect linguistics this dialect is believed to be common only in Tatarstan, a territory that is significantly distant from Siberia. Note that the locality is not represented in the Electronic Atlas of the Tatar language (iyali.antat.ru). Some language processes of different Tatar ethnic groups are marked as “live,” meaning that they require special attention.

Thus, material collection was based on the concept of information materials (archival documents) as well as the principles of an information system formation. Further synergistic approaches described the development of an information system architecture, capable of continuously operating in a global network with stability. At the same time a basic structure of information (BSI) was formed for document submission and archival materials relating to the project. A parallel for full interactive use of the proposed project and the necessary software components were developed to support the functioning of the system.

## RESULTS

The problem of fixation of the endangered culture of the Siberian Tatars is related to

the fact that at the present time, compared to 60-90 years ago in the 20th century, the number of Tatar localities has decreased significantly. In the Tobolsk region, many villages have disappeared, such as Komarovo, V. Bekhterev and Sauskan. On the verge of extinction are local Siberian Tatar villages Nerd, Topkinbashevo and Yangutum.

Along with the disappearance of localities, Russification of the Tatar population is ongoing, especially among the younger generation (Karabulatova, 2013; Karabulatova et al., 2013). For example, the indigenous Tatar population in the Nadtsy locality does not speak its native language, while the older generation understand the Tatar language and speak the Tatar language only in part. For example, in the recording of the interview with Azichamal Sadikovna Kulmametova, born in 1940 in Nadtsy village, which was done on 18 September, 2015 (recording made 09.18.2015), many Russian words and modified words were used: *already, here, wanted, built on the mountain, the songs, the elderly, not given, because after the mountain, under the mountain, flooded with water* etc. Fifty percent of the text are words in the Russian language. The switch from Russian to native dialect was interesting. The respondent would first mention the word in Russian and then in the Tatar language, for instance *mogilalar - kaberlya*. This was subject to the operation of the speech.

In our view, forgetting one's native language is due to a sharp change in the language environment (Karabulatova et al.,

2013). This is due, primarily, to a significant increase in speaking other languages. Here, the role of the Russian language as a language of international communication was increased, leading to a decline in the use of the Tatar language (Gilazov, Karabulatova, Sayfulina, Kurakova, & Talipova, 2015).

When collecting the material, such criteria like birthplace and respondent residence, which is part of the corpus marking, are taken into account. The population of the Tatar localities in the Tyumen region is ethnically heterogeneous. For example, Siberian Tatars live in the Salairka village of the Tyumen region and Kazan Tatars live in the Big Akiyary village of the Tyumen region. Siberian Tatars and their descendants are also found in Sart, in the Alga village of the Tobolsk region, which has populations of Mishars and Siberian Tatars. Work partnerships and mixed marriages have brought together different Tatars and led to the merging of their speech and dialects, forming a new dialect.

One example is a text written on 13 September, 2015 in the Alga village of Tobolsk region by the respondent, Khalilova Gashura Suleymanovna, who was born in 1922. The population of the Alga village are emigrants from the Republic of Tatarstan, including the respondent's parents. Gashura Suleymanovna's generation was born in Alga, in Siberia. Consequently, the language environment of the respondent was bi-syllabic. Family speech and the rural population, who are carriers of the Mishar

dialect, affected the speech formation of the respondent. Dialects of neighboring localities like Yreka, V. Bekhterev and Turby, which are located in the area of the Tobol and Irtysh districts, affected her speech formation as well. This suggested that her speech was formed as the result of the merging influence of the Mishar, Tobol and Irtysh dialects.

The dominant characteristics of the Siberian dialects are clatter and total stunning. However, the Mishar dialect also has clatter dialects. They are distributed within the territory of Aksubaevsky and Chistopol in Tatarstan. Therefore, in this case clatter is not a differentiating characteristic. Stun in Gashura Suleymanovna's speech is not observed; it is observed only in the dialect *sibirskotatarskoy* token *lyaptsayep*.

From a morphological point of view, the tokens do not differ from the standardised language units. For example, the literary infinitive affix is used *-yrza /-ergya: yebyargya, asharga* and *kiyyargya*, while for Tobol and Irtysh dialects these are the typical affixes *-zaly / -gyale; -qaly / -kyale: yevyargyale, ashazaly* and *keygyale*.

The above-mentioned facts show that the word structure, to a lesser extent suffers change, rather than the lexis when dialects come into contact with one another. In this area, the task of further research is to identify different dialects in the Tyumen region to analyse linguistic units at all levels and to establish the main trends in the development of active dialects in a dialect of the passive range.

The subjects and text types were

different: rural areas, family, work, war, folklore, way of life, people, nature, religion; tales, songs, legends, riddles, proverbs, sayings, war stories, ancestral stories, stories about ancient religious practices of the Siberian Tatars etc. The corpus material was relevant not only for linguistic research, but also for literary, ethnographic, historical and sociological research. The morphological corpus marking included the following criteria: part of speech, category of number, category of case, category of accessories, proper names, degrees of comparison, category of time, infinitive, participle, gerund, action names, category inclination, category of persons and category of negation.

The commonly used term “media”, can be defined in several ways. The electronic dictionary “La rousse. Le Multidictionnaire du français Prestige” provides this definition, “*Multimedia, non-masculine-ensemble des technique et des produits qui permettent l’utilisation simultanée et interactive de plusieurs modes de représentation de l’information (texts, sons, images fixes ou animées)*”.

In the Russian virtual space, glossary.ru, the following definition is given: “a set of multimedia computer technologies, at the same time using several types of information: graphics, text, video, photos, animations, sound effects, high-quality sound. Multimedia technology is composed of a special hardware and software” (MBU, 2016). Also at the site, wikipedia.ru, we find “multimedia technologies” defined as:

- Technology, describing the

development procedure, operation and using of various types of information-processing facilities;

- Information resources that are based on processing technologies and different types of information presentation;
- Computer software, the operation of which is associated with the processing and presentation of different types of information;
- Computer hardware, by which it becomes possible to work with different types of information (Polat, 2000).

Audio information includes speech, music and sound effects. Compared to audio recordings, video information is presented by a much larger number of used elements that give the fullest information of the ethno-linguistic culture of the Siberian Tatars. Dynamic footage almost always consists of a sequence of frames. Using multimedia tools is effective at all levels of immersion in the language and culture of the endangered nationality. Because of frequent reporting, users can not only get acquainted with the culture and increase their horizons, but can also explore and learn the language and culture of the Siberian Tatars and improve their reading, speaking, listening and writing skills.

History shows that people have always resorted to the use of aids for success in training the younger generation. For example, archaeological excavation data indicate that in the very distant past, parents taught their children to count with the

help of multi-coloured stones and animal bones, among other items. Later, waxed planks were used when teaching reading and writing together with sharp metal rods used as a stylus. New technical devices and machines are available today as a result of significant progress in science and technology in the 19th century and the further development of the capitalist mode of manufacture (Kashchuk, 2007).

History shows that the more or less widespread use of technical tools in foreign language teaching began in the first and second decades of the 20th century, with the invention of the ‘miracle of the century’, the gramophone. This new tool attracted not only enthusiastic teachers, but also a number of major experts, philologists and teachers. Indeed, Jespersen, back in 1904, said that in the hands of capable teachers, the phonograph could provide invaluable assistance to students (Jespersen, 1940).

The development of radio engineering and commissioning of broadcast radio stations led to the fact that in 30 years during the 20th century, European radio centres began transmitting foreign language lessons for self-study. Somewhat later, the world witnessed outstanding new inventions: the first electromechanical, then the optical recording and, in the 40s and 50s of the 20th century, magnetic recording, which according to the opinion of many researchers, opened an entirely new era in language teaching (Kashchuk, 2007).

The idea of the compilation of a Siberian Tatar language multimedia dictionary is to enhance and maximise intellectual and

emotional spheres of an individual recipient, to involve all information flow channels and to upgrade understanding of other cultures through the introduction of computer and multimedia technologies. Computer learning technologies are designed to provide a new level of preservation of ethnic and cultural artifacts to lead modern science and education to the humanisation of modern civilisation as a whole.

## DISCUSSION

A psycho-emotional study of a people group is always aided by reference to American ethnolinguistic works (Appadurai, 2003; Boas, 1989; Vovina, 2006). Post-Soviet studies may find certain parallels in the work on language and culture of local populations of different countries (Appadurai, 2003; Fayzullina, Karabulatova, Fattakova, Ermakova, & Sayfulina, 2015; Gachev, 1998; Karabulatova et al., 2014; Karabulatova & Sayfulina, 2015; Lurie, 2003; Uryson, 2003). By Girts’ definition, a picture of the world is a “picture of how things exist ... his conception of nature, itself and society.”

The problem of multimedia fixation of Siberian Tatars dialects is due to disputes regarding the allocation of the Siberian Tatars either as a separate ethnic group or as a Tatar subethnos (Vovina, 2006). However, it is hoped that the dispute will be resolved before the language and culture of this small Siberian nationality disappear altogether.

The activity of the Russian scientific elite in the field of Turkic studies remains outside the purview of the foreign scientific

community. Leading European centres are exploring the problems of Turk research because Europe is now experiencing a major influence of Turkic-Turkish culture especially in Germany, Belgium and Austria. The situation has sparked great interest among American researcher, Golden examined the potential of the globalisation of Turkic culture in synchronous-diachronic aspect. It should be noted that the contribution of Russian Turkologists is silenced because of the existing distance and inaccessibility of sources in Oxford University's studies. It should also be noted that the analysis of Turkic cultural concepts is in the geopolitical aspect, not in philologically, making it difficult to make decisions on a particular issue. Our project, declared as the multimedia fixation of the Siberian Tatar language, enables a broad international scientific community to communicate directly to the linguistic and ethnographic material and researchers' labour, not to their interpretations, which immediately eradicates any possibility of innuendo and pseudo interpretation.

One of the main scientific competitors in this type of work is Kazakhstan because a large archive of the scientific findings of one of the leading researchers of Siberia, Malov, is kept in Almaty and Astana in Kazakhstan. In recent years, Kazakhstan has emerged as a leading researcher in the Eurasian region, including in Turkic studies. Also, many Turkish researchers are showing interest in this topic. It should be admitted that Turkish Turkology began to occupy a dominant position in the Turkic world, denoting the

Siberian Tatars not as subethnos Tatars, but as a small independent Turkic ethnic group in Siberia.

Works of American researchers from Oxford and Columbia universities focus on the genesis of the Turkic culture, communication Turks and Khazars and the interaction between the Turks and Slavs as seen for example, in the works of the famous Turkologist, Golden (2009 & 2010). The linguistic material is used as an illustration in history, political science and sociological work that allows to "pull" it from the context in favour of various hypotheses. In this connection universities develop their own versions, as done by Golden (2009 & 2010) and Pritsak (1998). Scientists believe that we can talk about the formation of a mixed linguistic phenomenon (Karabulatova, 2013); such a phenomenon was the basis for the formation of the Altai Turkic language system (Pritsak, 1998). Mutual ethno-linguistic facts clearly demonstrate the activity that process the modern phase of the Turkic language system.

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

Answering the question as to which nationality they belonged to, scarcely more than a third of those asked (28.2%) called themselves Tatars. Other participants (70.2% according to survey data) concretised their answers more firmly: two thirds of the representatives of the Tartaric population

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

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

(62.4%) called themselves Siberian Tatars and 7.8% as Kazan Tatars (Khairullina, Karabulatova, Shvedova, & Koyshe, 2015).

Active processes in Turkic studies are taking place in the Kazakhstan and Turkish scientific communities. Despite the abundance of works on Turkic studies, most of the work is known only to a narrow circle of researchers. Our project, in addition to the scientific purpose of endangered nationality ethno culture fixing, also pursued another goal: ethno-linguistic cultural renaissance of the Siberian Tatars.

Siberian Tatars noted the danger of the preservation of a small Siberian ethnic identity in conditions of contemporary globalisation (Table 2).

A. G. Seleznev and I. A. Selezneva in

1999-2002 and Sayfulina (2001-2012) and Karabulatova (2002-2015) collected the following data from interviews regarding folklore and belief in spirits-patrons and the elements as well as various types of commercial and industrial activity: *iy iyase* (patresfamilias), *ot iyase* (hearth host), *su iyase* (water host), *toola iyase* (the owner of the forest), and *hur iyase* (cote host), *yelnym huchase* (owner of the wind). We conducted ethnographic and dialectological expeditions that repeatedly showed resistance to archetypal images in the ethno-linguistic portrayal of the Siberian Tatar worldview. The people believe in assistance from the spirit world for success in life. For instance, to ensure that their business prospered, they may offer gifts like

**Table 2**  
*Dynamics of the responses between 2001 and 2010 to the question of the possibility of loss of national identity for the tatars, as a percentage of total number of respondents*

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

milk, money, eggs and bread to the village religious head to pray to the spirits for help (Khairullina et al., 2015).

A peculiar myth-ritual presentation involving fish and ponds is practiced by the Siberian Tatars as they believe in the existence of water and river hostesses, which they call *Su Anasy* or *Su Pitsyn* (Karabulatova et al., 2014; Karabulatova & Sayfulina, 2015; Khairullina et al., 2015). The water hostesses bring luck to fishermen, and it is believed that to receive this luck, once a year, in the spring, during the ice drift, before sunset, fishermen should go to the beach and throw a coin into the water. This would guarantee a good catch for the whole year. The water host is believed to be an old man, a water spirit named *Su Iyase Su Babasy*, *Su Bari* or *Su Shaytane*. To appease him, it is necessary after an ice drift to throw coins into the water. The *Zangeata/Zangebaba/Sangebaba* was the patron of cattle (Khairullina et al., 2015) who is venerated in a special ceremony held immediately after a cow calves (Sayfulina & Karabulatova, 2014). In the village E bargul Ust-Ishim in the district of Omsk, calving is followed by offering the colostrum produced to the elderly, orphans and the lonely or *sadaqah*. The cow's first milk is boiled in a cauldron, and when it thickens, it is eaten with bread (Khairullina et al., 2015). The religious head of the village is invited to the feast, during which he asks the *Sangebaba* for the well-being of the new calves. The term "*sadaqah*" is Arabic; it refers to the sacrifice made during various ritual activities related to the care cattle,

a journey, funeral rites etc. Initially, it referred to a compulsory Islamic tribute. The need for bringing a sacrifice-tribute was established by the first righteous Caliph Abu Bakr, who categorically stated that there is no Islam without *sadaqa* (Karabulatova et al., 2014; Karabulatova & Sayfulina, 2015; Khairullina et al., 2015).

The southern Tyumen region celebrates *sabantuy*, which it borrowed from the Volga Tatars (Yusupov & Karabulatova, 2014). The ancient holiday, Carga Putka, is also celebrated (Carga tui "crow holiday") before sowing during the arrival of the rooks. The villagers cook large pots of porridge in the field and leave behind a portion in the pots. In the dry summer, the rain-trigger ritual *shokrana* and cook *kormannyk* are held. The villagers, led by the religious head of the village ask God for rain.

The indigenous population of the region have kept these archaic beliefs. Their norms, rituals, customs and traditions allow them to live in harmony with nature. The subsequent spread of Islam among the Siberian Tatars led to a special cultural phenomenon, a Muslim-pagan syncretism reflected in the Astana phenomenon (Karabulatova et al., 2014; Karabulatova & Sayfulina, 2015; Khairullina et al., 2015; Sayfulina & Karabulatova, 2014). In conclusion, it should be noted that the Sufi tradition of Islam has played an important role in Siberian Tatar culture (Sayfulina, Karabulatova, Yusupov, & Gumerov, 2013). Sufiism was transformed and adapted to local views and religious practices and added to the traditional Siberian Tatar

ideology (Gilazov et al., 2015), creating in Tatar minds a whole and undivided ethno-religious complex allowing them to feel included in the unified 'man-nature-society' trinity system.

Such original artifacts, recorded by us on video, as well as a scientific commentary, is evidence of the uniqueness of Siberian Tatar culture. In this regard, this study expands the corpus for Turkologists around the world. Interactive database creation is a priority in science today. These steps have been used in Slavic, Ugro-Finno scientific work and is greatly valued by the global scientific community.

## CONCLUSION

This project aimed to create a modern source for linguistic research. The corpus material was the living spoken speech of the Tatar population of the Tyumen region. This research will benefit Turkologists actively engaged in Siberian Tatar research activity. The material collected will be included in relevant bibliographies and multimedia information systems on the Internet as the fully integrated "Siberian Tatar Dialects Multimedia Dictionary". In addition, a lemmas catalogue will be made available that will popularise and save the endangered Siberian native language of the Siberian Tatars, making it accessible to the scientific community in Russia and abroad. This complex ethnographic and linguistic material will present a comprehensive look at Siberian Tatar life and evaluate the role, place and importance of the language of the Siberian Tatars in modern

Turkic studies. The project is a pioneering work and a breakthrough in Russian Turkology. It ensures the availability of serious and fundamental Russian research on this subject. The project also enables Turkologists around the world to address the legacy of endangered Turks in Siberia, especially Siberian Tatars.

The different points of view by domestic and foreign scientists led the researchers to conclude that each ethnic culture, including the culture of the Siberian Tatars, is a specific cultural system with relative autonomy and autochthony (indigenous origin). National cultures are different in form as they are determined by the peculiarities of history and various conditions, including natural conditions that formed these cultures.

In the case of Siberian Tatar culture, the authors took into account that ethnicity does not exist in isolation, and actively cooperates with other nationalities. Siberian Tatar culture is the result of the interaction between several nationalities in the area. The development and preservation of national cultures is an important task today, as every ethnic group brings its invaluable historic contribution to world culture, enriching it even as it learns from other cultures.

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