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The scientific journal is published since 2011 at the “Publishing House “Science Today”. Translated (eng.) version of the journal is published since 2018. Since its inception, the journal was guided by high scientific and ethical standards and today it is one of the leading political science journals in Russia.

The purpose of the journal is to promote scientific exchange and cooperation between Russian and foreign political scientists.

The journal is intended for the publication of the results of fundamental and applied scientific research. Thematic focus of the journal is reflected in the following permanent headings: “Domestic history, ethnology and ethnography”, “History of international relations and world politics”, “History and philosophy of politics”, “Political institutions, processes and technologies”, “Political culture, ethnopoltics and ideologies”, “Political problems of international relations and globalization.”

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The target audience of the journal is Russian and foreign specialists-political scientists, as well as graduate students and masters in the fields of political science, state and municipal management and international relations.

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PERSONAL TEXTS OF TOMSK REGION VILLAGERS OF THE LAST QUARTER OF THE XX – EARLY XXI CENTURY IN THE DISCOURSE OF ETHNIC HISTORY: GENERAL CHARACTERISTICS AND SYSTEMATIZATION

On the example of the memories of the Tomsk Oblast villagers, the authors describe the complex of personal texts as a source for the study of the ethnic history of the region. They describe the time when sources were created and where they are stored. A range of published and unpublished memoir narratives has been identified. The authors characterize the content of the texts based on the subjects of ethnic history, the coverage of localities, the time range of events described and other factors. Based on the content and genre differences, three groups of texts are distinguished: autobiographical narratives, family stories and stories of rural settlements.

Key words: *personal texts, memories, ethnic history of the peoples of Siberia, Tomsk villages, Tomsk oblast.*

Ethnic history of the region is the focus of ethnological research in which the study of the ethnic composition of the population, inter-ethnic relations, issues of ethnic identity, linguistic processes, etc. are reviewed. Regional studies approach to the study of ethnic history suggests the possibility of narrowing the spatial extent of the study up to the individual settlements.

The history of rural settlements, including ethnic ones, is reflected in various sources. A special place among them is occupied by personal texts (diaries, letters, memoirs, autobiographical materials, products of the individual's creative activity) created by local residents. They've left memories of their homesteads,

of the local community to which they belonged, of the personally observed or experienced local events, capturing their own vision of ethnic history.

It is worth noting the growing research interest in the informative potential of memoir texts and their use in the study of historical processes in recent years. Scientists also focus on the history of the Siberian region: migration processes [25. P. 153-178], history of dispossession [19. P. 81], daily life of the villages during the Great Patriotic War [9. P. 60-65] and other. Personal texts have also been used as a source in Russian ethnological research. As an example we can cite E. F. Fursova's work "Historical and ethnographic materials in the diaries and notes of the Belarusian migrant V. V. Shchastny" (2007) [4. P. 491-494]. However, they have not yet been the subject of special consideration by ethnologists, and their informational and methodological potential has not been fully studied.

At the moment, there is a large diverse database of personal texts that requires analysis and systematization. In fact, we are talking about the accumulation of knowledge about one of the variants of the homestead, the transfer of experience of intercultural (interethnic) interaction, and the ethnic history of the Tomsk Oblast. At the initial stage of work on the topic, the database of published and unpublished memoirs of residents of rural settlements was formed.

The article presents for the first time the characteristics of identified personal texts that are in regional and district libraries, municipal, family and personal archives, as well as posted on the website of the project "Siberians free and involuntary" of the Tomsk Oblast Museum of regional history named after M. B. Shatilov (TOKM). We are talking about sources that have not been introduced into scientific circulation or that are mentioned only in fragments in the research literature.

Without claiming that we've identified all texts (17 published and 4 unpublished), this study aims to show the variety of personal texts containing information on the ethnic history of Tomsk villages. The authors attempted, following the logic of external and internal criticism of the source and without claiming to deeply analyze the sources, to give general characteristics of the collected body of texts along the following parameters: the time and place of creation of the source, its status (published and unpublished), stories of ethnic history, the coverage of settlements, form of presentation (genre features), the time range of the events described and a source of information.

The authors focused on personal texts created in the last quarter of the XX – early XXI centuries. When analyzing memories, one of the important questions is the time of their creation. The memoir text is the creation of the author from the idea to the last point. Despite this, the authors of the memoirs sometimes miss one important point: dating the text. The problem with determining the time when the memories were written (in cases when the author's dating is missing) remains when working with both unpublished and published texts. The year of publication of the work does not directly indicate the time of its creation. Only in some cases such information is available. So, A. A. Selevich [16. P. 338] created his work in 1994, which is

marked at the end of the text and the book was published in 2003. In the early 2000s, E. A. Kirillova [8. P. 112-113], V. S. Spirina [18. P. 167-169], N. V. Popelygyn [15. P. 114-122] wrote their memoirs included in the anthology "How we lived" in 2014. There is a similar problem with Internet resources: when they are posted, only the date of publication of the material is often specified.

If there is no information about the time of creation of the text, it is possible to find it from the author's relatives or identify it by indirect signs contained in the text. So, the relatives managed to find out the exact time when F. A. Yubin's [24. P. 157] memoirs were written: beginning of the 80-s. To establish the time of creation of the family history by A. A. Malinovsky "True story about relatives" [24. P. 24] information was drawn from the personal text itself, which allowed it to be attributed to the period from 1980 to 1990.

It is also worth noting the texts with exact dating indicated by the author himself: N. M. Babul – year 2000, E. R. Kharina – year 1990-1991. Revealed memoirs texts with the established dating can be organized chronologically: F. A. Yubin's memoirs were written in the 1980s, A. A. Selevich, T. D. Sokolova [23] and E. R. Kharina wrote their memoirs in the 1990s, N. M. Babul, R. M. Vinikurova [22. P. 342] E. A. Kirillova, N. V. Popelygyn, V. S. Spirina, and N. S. Sutulova [20. P. 116] wrote their memoirs in the 2000s, V. I. Makukha [10], N. Mikhaylina [13. P. 60] and I. K. Golishchikhina [5. P. 274] wrote their memoirs in the 2010s.

From the corpus of identified memoirs (21 works), reliable information about the time of their creation was obtained only from 13 texts that indicate the trend of increasing the volume of memoir works in recent decades.

Published texts of rural residents, as a rule, were published in small numbers and transferred to local municipal libraries, archives, museums, in some cases reaching libraries of city or regional significance. Sometimes published memoirs are stored only in the personal archives of the author, his relatives or friends. So, many residents of Pervomaisky village and librarians of the local library know the book of memoirs by A. A. Selevich [16. P. 338], but copies of the book are kept only by relatives.

Manuscripts, as a rule, are handed over by the authors or their relatives to the municipal archives or museums. So, the autobiographical essay by N. M. Babul is stored in the municipal archive of the Pervomaisky district [1], memoirs by F. A. Yubin [24. P. 157] are stored in the Pervomaisky district archive. In rare cases, the family (or home) archive becomes the storage location. For many years, the family archive of a resident of Asino T. M. Potroshkova kept the manuscript of her uncle A. A. Malinovsky called "True story about relatives" [11. P. 24]. Unfortunately, to date, the original has been lost and a copy, with the consent of relatives, is in the personal archive of T. A. Goncharova. E. R. Kharina's memoirs [7] are kept in the family archive of the author's son V. I. Kharin, who lives in the village of Teguldet.

Today, the Internet space has become the place for posting both previously unpublished and published memoir narratives. On the website of the TOKM pro-

ject “Siberians voluntary and involuntary” among the many memories we have identified six personal texts containing information on ethnic history, the authors of which are V. I. Makukha, V. K. Mikhaleva [12], A. V. Podsevnykh [14], T. I. Sokolova, N. A. Fokin, V. M. Pereboeva [3], V. Churaeva [2]. The site of the Ural provincial publishing house contains the memoirs of S. H. Sitdikova about Timofeevka settlement in the Teguldet district of the Tomsk oblast (an essay from the book “In memory of the victims of illegal political repressions: memoirs of members of the Novouralsky public organization of pensioners and disabled people” Association of victims of political repressions, 2014) [17].

Of the entire body of identified sources, nine are stored in district and city libraries, one – in the personal library of relatives (A. A. Selevich’s memoirs), one – in the municipal archive (N. M. Babul’s memoirs), one – in the personal archive of a research scientist (memoirs by A. A. Malinovsky), two – in museums (memoirs by E. R. Kharina and F. A. Yubin), seven – on the official websites of various organizations.

Most of the identified personal texts containing information on the ethnic history of Tomsk villages have been published (17 out of 21). Published memoirs are printed texts and electronic publications posted on the official websites of various organizations. The first published texts appeared in the early 2000s: Selevich A. A. “Mariana’s grandchildren: biographical story » (2003) [16. P. 338], Vinokurova R. M. “It was in Russia: the life story of a family of Polish immigrants” (2004) [23], Ignatov G. “The far and the near. Essays. Memories.” (2005) [6. P. 223].

In many cases, the publication of memoirs was carried out at the expense of sponsors. As a rule, the sponsors were natives of the same places as the authors of the memoirs, their countrymen. For example, the memoirs of N. S. Sutulov, a resident of Fedoraevka, were published thanks to a former villager. The publication of memoirs is also supported by public organizations (memories of R. M. Vinokurova was funded by the Society of the Polish Commonwealth). Some memoirs were published in the framework of research projects supported either by state funds (memoirs of E. A. Kirillova, N. V. Popelygin and V. S. Spirina were published at the expense of the Russian Humanitarian Scientific Foundation) or private funds (memoirs of V. I. Makukha, A. V. Podsevnykh, T. D. Sokolova, N. A. Fokin and V. M. Pereboeva, V. Churaeva were published at the expense of Vladimir Potanin Charitable Foundation). Some memoir texts were also published at the authors’ expense, which is indirectly evidenced by the absence of any indication of the source of funding or words of gratitude to the sponsor. Most of the identified memories were published with the assistance of sponsors or personal funds.

The study identified four unpublished personal texts: “Memoirs by Yubin Flegont Afanasyevich, veteran of the Great Patriotic War and pedagogical work,” [24. P. 157] Malinovsky A. A. “True story about relatives,” [11. P. 24] Babul

N. M. "Autobiographical essay" [1] and Kharina E. R. [no name] [7]. Among the identified unpublished sources there are 2 handwritten and 2 typewritten texts.

The identified memoir sources are distinguished by the variety of stories described in them that contain certain aspects of ethnic history: the history of villages (G. Ignatov, N. Mikhaylina, N. S. Sutulov, F. A. Yubin), the history of migration and exiles to Siberia (in the memoirs of R. M. Vinokurova, stories of post-reform migrants by V. I. Makukhi, A. A. Malinovsky, A. A. Selevich, V. Churaeva, F. A. Yubin, of special settlers by V. A. Vereteno [21. P. 352], S. H. Sitdikova, E. R. Harina, of deported people by E. A. Kirilova, V. K. Mikhailova, V. S. Spirina). The memoirs contain stories about the places of exit, names of the first settlers, their arrival and arrangement at new places (V. A. Vereteno, A. V. Podsevnykh, N. A. Fokin and V. M. Pereboyeva, V. Churaeva, F. A. Yubin).

The memoirs contain rich ethnographic material (N. M. Babul, T. D. Sokolova) and describe such factors (markers) of ethnic identity as the place of exit, language, and religion (N. M. Babul, N. S. Sutulov). Indigenous peoples and other non-ethnic environment are mentioned in everyday scenes (I. K. Goleshikhin, G. I. Ignatov), when describing the population of settlements, in sketches of economic life, traditions, housing and inter-ethnic relations (I. K. Goleshchikhin, G. I. Ignatov, N. V. Popelygin, T. D. Sokolova). Personal texts allow you to study the ethnic history of rural settlements directly at the level of the villages themselves, individual groups (exiles, old-timers, post-reform migrants, special settlers, deportees), families and specific people, in the latter case revealing the features of ethnic identity.

16 localities in the Tomsk Oblast are mentioned in the memoirs. The village of Labovick, Pervomaisky district, is lucky as it is mentioned more than any other locality, three authors devoted their memories to it: N. M. Babul, A. A. Selevich and F. A. Yubin. E. R. Kharina and S. H. Sitdikova mention in their personal texts the settlement of Timofeevka, Teguldet district. Village Borkovka (Chesnoki), Asinovskiy district, is described in the book of A. A. Malinovsky, village Morkovka, Tomsk region, – in the memoirs of R. M. Vinokurova, villages Zakharkovo and Markovo, Pervomaisky district, – in the texts of N. V. Polygyna and V. A. Vereteno. N. Mikhaylin writes in his book about the village Vorono-Pashnya, Asinovskiy district, G. I. Ignatov – about the villages Tsyganovo and Berlinka, Zyryansky district, N. S. Sutulov – about the village Fedoraevka, Shegarskiy district, V. Churaeva – about the village Kudrovo, Tomsk district. You can read about the village Trekhustye – Caldga, Kolpashevo district, in a memoir text of the A. V. Podsevnykh, about Pristan village, Kargasoks district, – in the text by I. K. Goleshchikhina, the village of Molchanovo, Molchanovskiy district, – in the text by T. D. Sokolova, about work settlement Razdolye, Alexandrovskiy district, – in the text by E. A. Kirillova, and about the village Novouspenka, Kozhevnikovskiy district, – in the text by V. I. Makuha.

Among the mentioned settlements there are villages of old-timers, post-reform villages and special settlements. Some of these villages have already disappeared from the map of the Tomsk oblast, like Borokovka (Chesnoki), Lomovitsk, Zakharkovo, etc., which gives additional value to the memories about them.

The identified personal texts represent various forms of the memoir genre. Sometimes the authors of memoirs, using professional terminology, independently determine the genre of their work in the title or the text itself. A. A. Selevich called his creation a “biographical story” and E. R. Kharina left a “poem” about herself. Of course, their ideas ignore the generally accepted classification of artistic genres, but it is impossible not to note the desire of authors to enter their work in the context of literary heritage.

Thematically the identified text can be divided into the (auto) biographical narratives, family history and the history of the villages. Although it is difficult to draw a clear line between them: there is often the family history behind the history of the village, and memories of the village are filled with information about individual families and autobiographical stories.

There are texts in which the main content and (or) genre features are already reflected in the title. Thus, N. M. Babul called her memoirs “Autobiographical essay.” There are family stories with such titles as “True story about relatives” (A. A. Malinovsky), “About the Fokin family” (N. A. Fokin, V. M. Pereboyeva). Sometimes the authors emphasize the ethnicity of their ancestors in the titles of works: “It was in Russia: the history of the life of a family of Polish immigrants” (R. M. Vinokurova), “The Fate of the Belarusian Yaroshevichy and Popko families in the Tomsk region” (V. Churaeva) or their social status: “My ancestors were free Siberians.” The titles sometimes contain a reference to the region or locality: “Narym were” (I. K. Goleshikhin), “the Road home: a book about the native village in verse and prose” (N. Mikhailina).

Of course, the title does not always reflect its content and genre specifics. Moreover, sometimes authors do not name their texts at all (F. A. Yubin, E. R. Kharina).

The creative approach of the authors to their creation is amazing. Personal texts are supplemented with photos from family albums, poems, copies of archival documents, and even information from scientific papers (V. Churaeva). In addition, there is a reference to research texts. Thus, G. Ignatov’s memoirs are preceded by a small scientific passage about the date of the foundation of the village of Tsyganovo. And only then does the author go on to the memories that have been preserved in his family [6. P. 5].

When writing memoir texts, the authors use various techniques like a letter to a brother or friend (A. A. Malinovsky). In the work of A. A. Selevich there are elements of artistic fiction, as evidenced by numerous dialogues, in which the author could not be a participant [16. P. 6-8, 16, 31-35].

Memories are written not only on behalf of the author, the voices of other people also “sound.” Alexey Fadeev, a participant in the Great Patriotic War, who

went through repression and rehabilitation, described how “enemies of the people” were found in those years in his book: “In 1934, to the village of Tsygano-vo...” [6. P. 21]. The book by V. A. Vereteno is entirely built on the author’s own memories and the memories of his fellow villagers, whom he also did not deprive of the author’s speech [21. P. 352].

Among the identified personal texts, two have a poetic form (A. A. Malinovsky, E. R. Harina). Here are some small excerpts.

So, a family history of A. A. Malinovsky talks about the creation of the post-reform village Chesnoki (Borokovka) by the new settlers: “*here in the forests of remote Siberia/as in Ukraine/the settlers the Kovalchuk/and the Ratnuki founded a village. The village was called/Chesnoki* [11. P. 4]. In her “poem,” as the author called it, E. R. Kharina writes about the eviction to Siberia: “*The year thirty three came,/when we were disheveled:/first they seized everything,/then we were exiled*” [7].

The analyzed works vary considerably in volume: from small notes of several paragraphs (A. V. Podsevnykh, S. H. Sitdikova, V. Churaeva and others) to impressive books of 200-300 pages or more (V. A. Vereteno, R. M. Vinokurova, I. K. Goleschchikhin, G. I. Ignatov, A. A. Selevich and others).

The chronology of the memoirs considered in the article is often determined by the content of the text and genre features of the memoir. Memories of a village usually begin with a story about its foundation. For example, F. A. Yubin’s memoirs cover the period from the founding of the village of Lomovitsk in the early twentieth century and almost to its disappearance (mid-1970s). A. A. Selevich begins his story also, from the foundation of Lomovitsk bringing it to the end of the Great Patriotic War. Family stories often begin with the relocation (voluntary or involuntary) of ancestors to Siberia and provide a reference to the post-reform period, the period of dekulakization or deportation. In the identified (auto) biographical narratives, the narrative begins in the 1930s.

The authors of the memoir texts focused on almost the entire twentieth century and describe the most significant historical events of the last century: the dispossession and the Great Patriotic War.

Taking into account that some narratives cover a period about which the authors could hardly have their own memories, the question inevitably arises about the sources of information they use. Often, the authors give appropriate explanations in their texts.

As an example, we can cite preserved family traditions. Here we should highlight the memories of G. I. Ignatov, who writes: “our family has preserved the stories of Ignatov’s great-grandfather Yelisey Naumovich (1840-1927), which were then retold by my grandfather Philip Yeliseevich Ignatov (1867-1940) [6. P. 5]. F. A. Yubin’s memoirs are based on the stories of local residents (“Many words are taken from the Belarusian language, from the stories of old residents.” [24. P. 13]) Thus, F. A. Yubin noted that he relied on the memories of “elderly people” and the stories of his grandmother Yubina Raisa [24. P. 1]. Another author, A. A. Selevich

explained the origin of the information as follows: “I will write about what I remember from the stories of my many relatives, friends, and fellow countrymen” [16. P. 3]. The authors do not question the objectivity of the information they provide and according to their opinion, they are telling the “true story.”

In general, the identified set of personal texts of residents of the villages of the Tomsk oblast in the last quarter of the XX – early XXI century (17 published and 4 unpublished texts) has a great informative potential in terms of studying the ethnic history of the region, covers a wide chronological period (almost the entire XX century) and territorial (16 localities) framework.

The introduction of these sources into scientific circulation is promising for further research in the field of ethnic history of the Tomsk region and Siberia as a whole.

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