

ASTANA THE CAPITAL OF KAZAKHSTAN AND ASTANAS IN SIBERIA AS A LINGUISTIC-CULTURAL ASPECT OF THE NATIONAL ISLAM OF EURASIA*

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Introduction

Sufi brotherhoods (Naqshbandi, Yasaviyya, Kadiriya) played a major role in introducing the steppe nomads to Islam. They began their journey from the sedentary urban centres of Maverannahr (such as Bukhara) and spread across the steppe. This determined the predominant influence in nomadic environments of a heterodox form of Islam. This Islam of nomads organically combined elements of pre-Islamic traditions with Sufi ideas. Such an attitude toward religion allowed the formation of a positive perception of the ideas of Sufism on Turkish soil. The Türks of Asia and Siberia did not consider Sufism as a heretical movement, not sharing the views of popular Islam and official Islam.¹ Thus, Islam's further penetration into the region and its influence on political life took place in close connection with pre-Islamic traditions, including the traditions of the neighbouring Mongols.² These processes were not the result of an ideological battle, but rather a flexible acculturation and adaptation of different ideas.³

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¹ Trimmingham 1989, p. 23.

² Ibid.

³ Golden 2011, p. 192; Esposito 2002, p. 256; Cribb, Herrmann 2007, p. 30; Sayfulina et al. 2013, p. 492-496; Robinson 2000, p. 187.

Take, for example, the Tyumen region, the nearest neighbour to Kazakhstan, where Turkic peoples make up more than half the population, balancing on a thin structural line of languages and cultures. In the 18th century, Archbishop Cyprian wrote a special decree forbidding Russian people in Siberia from marrying adherents of different faiths because they did not comply with the laws of the orthodox faith.⁴ This example demonstrates “the potential of creating a new type of linguistic identity” because it combines the worlds of different ethnic cultures.⁵

Nursultan Nazarbayev defined Kazakhstan’s newly-created capital, Astana, as “the heart of Eurasia.”⁶ This designation continued the tradition of the Siberian Tatars and Siberian Kazakhs of giving the name Astana to holy places, places heartfelt prayer. The sacred space can be multiplied, but draws particularly on duality, as doubling carries a metaphysical meaning. For example, in ancient Egypt the temple was the “ka” of God, his counterpart (analogue), and was portrayed by a glyph representing two raised hands. In ancient Israel, the letter “beit” (which also means house) simultaneously denotes the number two. In addition, many modern states have two capitals: Moscow and St. Petersburg in Russia, New York and Washington in the United States, Astana and Almaty in Kazakhstan, Istanbul and Ankara in Turkey. Apparently, “if the capital is the heart of the country, we can compare the image of” two capitals “with the two parts of the heart.”⁷

The attitude toward magic, holy and sacred elements in the new state symbolism of Kazakhstan is not accidental. Our research has direct relevance to anthropolinguistics. The term “anthropolinguistics” was introduced by American academics F. Boas and E. Sapir, who showed the relation between ethnos, culture and language, triggering much discussion in academic community.⁸

Materials and Methods

Today we are witnessing an intensified search for new, fundamental mythological and philosophical elements in the changed geopolitical space. This paradigm makes it possible to consider the name of the capital as a social and cultural - as well as mythological - phenomenon. Thus the name of the state capital performs the direct function of a toponym, and also contributes to the ethnic cohesiveness of the nation. Although, there was a

⁴ Karabulatova 2009, p. 176.

⁵ Karabulatova 2013, p. 792.

⁶ Nazarbayev 2005, p. 5.

⁷ Karabulatova et al. 2010, p. 70.

⁸ Lewis 2011, p. 381.

stable relationship between the Soviet past and the old capital (Alma-Ata, now Almaty), the search for means of ethnic integration in the new Kazakhstan (as an independent state) led to the transfer of the capital to a geographically central part of Kazakhstan. The new city was symbolised in iconic symbols of the state, such as the flag and coat of arms, as the spiritual umbilical cord of the young state, along with a symbolic representation of the sun which metaphorically warms the entire Kazakh land and its peoples. The basic natural symbols of Astana reflected in its state symbols are the boundless steppe, the high sky and the bright sun. This powerful trinity, vital in a culture oriented towards agriculture, serves a special mystical role in the designation of Astana city as a symbol of the state. The main characteristics of Kazakhstan - the sky and sunshine - are laid down in these ancient mythological components. The steppe is a symbol of the infinity of being, the infinity of life, while the sun represents the presence of higher powers, of divine protection.

Personal understanding of the sacred (as in Akmola, the name of the region, which translates as white tomb/holy tomb) and sacral (Astana, capital of the Siberian Tatars, and also used to designate the grave of saints and sheikhs, a sacred place) in the worldview of Eurasians (Russians, Kazakhs, etc.) has special significance. The dual designation of the sacred manifests itself in the profane world, most clearly indicating the presence of the Divine, of higher powers. Researchers emphasise that the sacred sanctum is “that which is on the periphery of the sacrum, ensuring complete isolation for contact with the divine.”⁹ The researchers emphasize that the holy astanas are on the periphery of the sacred world; they represent the boundary between the real and sacred worlds.

Researchers into the Tatar language, in particular F. T. Valeyev, indicate that the word “Astana” is of Arab origin and means “door sill” or “entrance into the palace.”¹⁰ This interpretation offers a new perspective on the symbolic significance of Astana as the capital: it suggests a kind of entrance to the Heavenly Palace, in other words, this is the place where God lives or his arche is embodied (according the representations of the ancient Greeks (Plato), arche designates the root source or principle of a thing, which is universally identifiable and repeatable - hence archetype, arch-genius, etc.). By naming the capital Astana, all the Sary-Arka - the great Kazakh steppe - is designated a mythical locality. The entire Kazakh steppe thus serves as a collection of various astanas.

⁹ Benveniste 1966, p. 343-350.

¹⁰ Valeyev 1976, p. 323.

The delivery route of the Kazakh nomads, called the Yurt,¹¹ stretched from the Aral Sea to Tobolsk. It was no coincidence that astanas (as in sacred places) in the Tobol region were the most powerful. Here the sacred space is built into the profane, such that sacred sites are repeated in the profane space, multiplied across time and space in numerous sites in the Tyumen region.¹² In the authors' opinion, an astana is a specially-structured space in Eurasia. Astanas represent the building blocks of the psychic space of the Turkic peoples. When Kazakhs immigrated to the Xinjiang Uygur Autonomous Region of China, they also referred to ancient cemeteries as astanas. Thus we find astana tombs in a location forty kilometres from the city of Turpan in the southern foothills of the Tien Shan mountains and two kilometres from Gaochang.

Researchers have identified several types of Siberian Tatar places and objects of worship, distinctive in both nature and origin, most of which are undergoing a phase of Islamisation, acquiring the status of sacred places, of astanas.¹³ It is no coincidence that there is an expression in the dialect of the Siberian Tatars, "astanaly yeres," which means sacred land. The first astana is located in the Orenburg region of Kazakhstan, and according to the oral testimony of Professor Uldanay M. Bahtikireeva, a native of the Orenburg region, the astana is also a place of worship. To date, academics in the Tyumen region (Tyumen, Tobolsk and Kazan) have identified 56 astanas in that region. It is now known that there are more than 80 astanas in Western Siberia (Tyumen, Omsk, Tomsk and Novosibirsk Regions).

Tyumen historian R. Kh. Rakhimov made great contributions to the certification of sacred astana monuments in the South Tyumen area.¹⁴ The northernmost astana is located in the Khanty-Mansi Autonomous Area. Siberian Turks believe that Hajj (pilgrimage) around the gravesites of these saints is equal to undertaking the Hajj in Mecca itself.

In ancient times, people believed that Siberia was the space of the sacred spirit. Siberia can thus be seen as a place of mystical liminality, in which astanas mark the presence of the mystical world in the profane one.

Results

The preservation of national cultural identity in multi-ethnic regions often arises from similarities between the cultures that come into contact. In this case, the historical development of this area is inextricably linked with the

¹¹ Yurt: A Yurt or Dzhurt is a migratory route of Turkic tribes.

¹² <http://www.con-spiration.de/texte/english/2007/huebner-e.html>, accessed 11 June 2014.

¹³ Yarkov et al. 2006, p. 3.

¹⁴ Rakhimov 2006, p. 24.

formation of its space in terms of not only ethnic but territorial communities. Especially notable is the individual's personality, with its socio-cultural specificity, from which the concept "regional identity" can be defined.

To some extent, mythological stories about astanas have many similarities with the fairy tales and stories known as "Dastans" told by Siberian Turks about sacred sites and sacred areas. According to the legend of the 366 "awliya" or saints (which exists in different versions from Bukhara and Arabia) the students of Ishan Bahauddin Hokhcha, the founder of the Naqshbandiyya Sufi brotherhood, came to Siberia to spread Islam. The mystical number 366 emphasizes their special metaphysical status.

The awliya are a reflection of Sufi notions of the hierarchy of "hidden saints" (which, as a rule number 366). The Islamic tradition refers to them as Holy Keepers of the the Universe. Sufis believe that the awliya hold hidden knowledge about the structure of the universe, the laws of motion and the causal relationships between the "thin" world of energy and psyche and the "rough" material world.

Awliya train people to properly formulate their thoughts and control their inner world. They are the messengers of the sacred world to the world of humans. Ordinary people ascribe to them extraordinary psychic abilities. From this perspective, the legend of these saints acquires special significance. Indeed, folklore in many respects penetrates the inner world of the people, the world of images and representations. As researchers have noted, the philosophical basis of the Sufi Naqshbandiyya brotherhood includes the classical theology "wahdat ash-shuhud," defined by Ahmed Farooqi Sirhindi (1564-1624), one of its spiritual founders, as the belief that "all that is in this world is the creation of Allah."¹⁵

The Karagay region yurts in Tobolsk province were "strongholds of Sufism," "centres of the Muslim district," "a kind of residence of Siberian-Tatar or Siberian-Bukharian Hajj, one way or another associated with the Naqshbandiyya congregation."¹⁶ Medieval Arab scholars interpreted the inhabitants of Siberia differently to modern Russian and European researchers. Their perception of Siberia was more mythologized. The authros believe that this is due to its greater distance from the Arab East. In addition, the name Siberia-Ibiria indicates the predominance of fantastical interpretation, tales of the Great Silk Road, etc.

In the first half of the 14th century, the area was known to Arab authors by the toponym Ibir-Sibir. For example, Ibn Fadlallah Elomari, a

¹⁵ Sayfulina et al. 2013, p. 494.

¹⁶ Belich 1997, p. 55-73.

contemporary of the Uzbek Khan of the Golden Horde (1312-1341), used this toponym not as a paired name, but as two separate independent names or as Sibir and Ibir, stating that “the borders of Sibir and Ibir touch the boundaries of Chataysk,” i.e. the Chinese border.¹⁷ Another Arab scholar of the first half of the 14th century, Mesalek-al-Absar, inscribed Siberia and Iberia as Siberia-and-Aberia, while Ibn-Arab-Shah (1388-1450) gave their names as Abir-and-Sabir.¹⁸

All schools of Sufism preach peace and harmony between the self and Allah. For a Sufi believer, a multi-faceted, happy man who bases his life on the requirements of the Koran is an ideal person. A good example can be found in dervishes, those who have withdrawn from worldly goods and all the temptations of life, overcoming “nafs,” (i.e. greed, base desires) for the sake of knowing the Truth, and thus becoming closer to Allah. To acquire higher knowledge and understanding, the Sufi must develop superior abilities; such abilities can be found through real-imaginary journeying in the semi-mythical Siberia.

We live in a world of cultural codes which date back to archetypal ideas, or deeply-based oppositions. Different readings can lead to disagreement on religious grounds.¹⁹ Thus, the 366 awliya could be perceived as bearers of the mystical consciousness of the “hidden saints,” resulting from the transition from the mundane world to the sacred one. Sufi notions of the hierarchy of saints suggest they are like hidden heavenly domes stretching out over the world, filling it with special psychic powers. Tyumenian astanas are places of worship, they encapsulate the lofty ideals of the Turkic peoples; Tyumen Christian monasteries are places of pilgrimage for Slavic peoples; and Tyumen forests and mountains are where the Ugric people worship the heavenly forces. Not accidentally, blue is the colour of the flag of the Tyumen region, symbolising the sky and high ideals. The Turkic peoples of the Tyumen region believe the blue sky is the residence of the god Tengri, whose name itself means sky. The Ugric peoples of northern Tyumen also believe that the supreme god Numi Torun lives in the sky; indeed, Torun represents the sky. The representatives of these groups believe the sky is a living being.

To date, more than 50 places of burial (astanas) of the awliya are known, located in Uvatsky, Tobolsk, Vagaysky, Yarkovsky, Tyumen and Yalutorovsk, in the south of the Tyumen region.²⁰ Although the Siberian astanas are an integral and important part of the local cult of the saints, they

¹⁷ Ibid.

¹⁸ Tizenhauzen 1941, p. 234.

¹⁹ Gregg 2014, p. 36-51.

²⁰ Karabulatova 2009, p. 176.

are not recognized in the Koran. The astana cult is an aspect of so-called “folk” Islam. In it can be seen an organic combination of various archaic beliefs and practices of the local Turkic peoples. In a sense, these astanas are specially structured sacred spaces of the former Blue Horde. In turn, a parallel interpretation suggests that astanas are the sacred places of Siberian Tatars in the Tyumen region, as is the Kazakh capital, Astana. Continuity can be seen in the name of the sacred places of south-western Siberia and the Urals known as astanas and the designation of the new capital of Kazakhstan as Astana. Field data resulting from the authors’ expeditions to this area indicate that the Turks of south-west Siberia and northern Kazakhstan have gained a new awareness in their interpretation of human civilization through the Sufi tradition.²¹

Each astana has its guardians - a family that has taken care of the site for centuries. Astanas, as a rule, are formed of a square frame of mahogany with a flat roof, around which people can pray. The religio-mythological mentality of the ancient Turks is manifested as a sign of this ancient land, expressed in the symbolism of the square. Tyumenian astanas take the form of a regular square, or rather, a cube, made from larch logs. The Kaaba, a perfect cuboid building, is the most holy part of Islam’s most holy mosque in Mecca. However, with astana, we see a reflection of more ancient beliefs, where the square represents a basis or foundation.

Today, when the rate of change of change in modern society is so great that it causes people to fear violation of their identity, it is especially important to preserve the traditional cultures of multiethnic regions. In recent years, the phenomenon of the Tyumen astanas has attracted many historians. In parallel with these studies, legends associated with astanas were collected and analysed for this article. Typically, these legends tell of something which allegedly took place in one or another astana, and are associated with the reprehensible behaviour of a person who is then punished by a higher power for disobedience, or who prays at the heart of the astana and gets what they want. To date the authors have collected over 100 of these legends, recorded mainly among the Siberian Tatar population in the south of the Tyumen region. However, Muslims and other ethnic groups (the Ingush, Kazakhs, Azerbaijanis, Uzbeks, etc.) are also seen praying at Tyumen astanas.

It is known that mythology serves as the earliest form of ideology and corresponds to ancient perceptions of the world, such as the original spiritual culture of mankind. The earliest types of astana are associated with pre-Islamic animism and nature worship; as a rule, they are usually found in the context of hills, lakes, trees, rocks, mountains, etc.

²¹ Lacroix 2011, p. 220.

The second type of astana is connected with the household needs of families and tribal groups. Typically, these were man-made sanctuaries of various designs (huts or log cabin, scaffolds on pile, etc.) where objects of worship such as anthropomorphic images (“kurchaklar” or dolls) of the spiritual masters, or of family and tribal supporters were placed.

The third type of astana is connected with a variety of forms of ancestor cult: ancestor worship and deliverance from trouble by ancestors was an important part of local Turkic hero folklore. Places of worship in this group included burial mounds and certain tracts of land associated with ancient settlements.

The last, most famous type of astana is connected with the graves of local Muslim holy sheikhs built at the time Islam was just beginning to penetrate into Siberia (14th-15th centuries) and in a later period (17th-18th centuries).

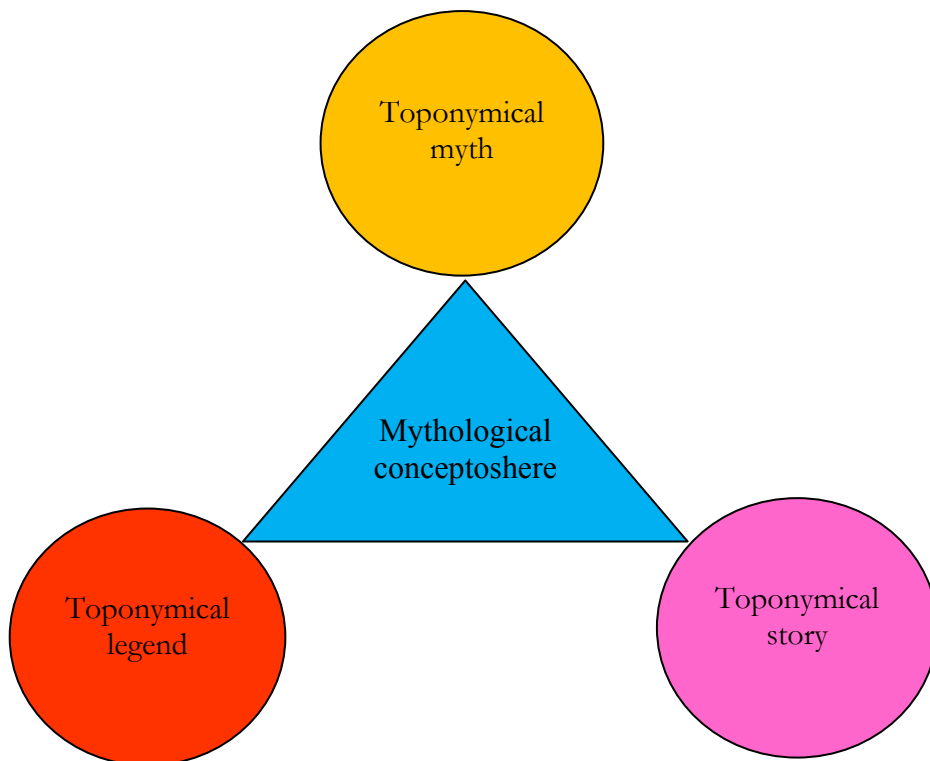
Each astana is associated with many superstitions, omens and stories. Marking the central part of Eurasia, the ancient Turks designated astanas as “places of power.” The term comes from the Persian “asitana” or “astan” (the threshold of the royal court, Palace of Happiness/a place of rest and sleep/grave of the Prophet and other holy people). According to experts, the word “auston” can be traced back to “avestan uz-dāna” (construction), and the Pahlavi “āstōdan” (receptacle of bones). At the same, the word’s semantic range includes such concepts as peace, time, death, high court and the roots of old trees. It is no accident that the word astana came to mean capital city in the Kazakh language.

The content of myths from both the past and the present is perceived as very real; a clear distinction is not made between the real and the supernatural. For example, among Siberian Tatars, an ethnic group who represent a significant percentage of the Kazakh population,²² there are widespread folk tales regarding astanas, their keepers and the miracles and events that occur near them. The reasons behind the establishment of these myths are embedded within the cultural and historical development of society. According to the authoritative opinions of U. M Lotman and B. A. Uspensky, mythological thinking is onomastic at its core, relying on a hierarchical relationship of proper names (toponyms).²³

The hierarchy of relationships as is follows:

²² Sagidullin 2002, p. 2.

²³ Lotman, Uspensky 1974, p. 273.



We assume that toponymical tradition relies on a deeper real tradition, with real historical fact as its basis, while the more fantastic and surreal aspects of legends came originally from the religious (Christian, Muslim, etc.) traditions. The authors propose that toponymical legends in most cases are based on the associative perception of names. Chains of keyword associations in myths are encountered throughout various kinds of mythological works, syncretically connecting pagan beliefs, the spiritual traditions of shamanism and other religious beliefs.

There is no doubt that local linguistic colouring depends on the specifics of the populations that came into contact. This colouring is expressed in conditions of material and spiritual culture and language. From this perspective, the lingual world landscape of the new type of Eurasian person is a sort of mosaic formed of various lingual cultures built on the foundations of his native language, taking into account ethno-linguistic differentiations.

When we read toponymical stories about astanas, we can see not only archetypal stories about holy places, but also intercultural elements connected with the promotion of Islam and Arabic culture in Siberia and Kazakhstan. Religious knowledge of Sufi practices is passed from teacher

(“murshid”) to disciple (“murid”) orally, and the essence of the tasks ahead should not be explained to the murid. Pilgrimage to Siberia represents a true spiritual practice for enlightened Sufis. The spiritual and moral quest of Siberian Arabic Sufis is reflected in works of art, clearly illustrating the nature of the Sufi worldview of the real and the imaginary world. The central problem in the life of a Sufi is the search for freedom - the freedom of the soul. Astanas serve as a symbol of the freedom of the soul.

Discussion

The Kazakh government took the word “Astana” as the name of the new capital. It could be said that the sacred meaning of the word astana strengthened certain archetypes within the Turkic community. The symbolic load borne by this name in the past was increased many times with the formation of the state. Young states (such as Kazakhstan) need new myths to comprehend reality anew. These new myths can be seen as a kind of common experience of the transformation of the country.

In the formation of new independent states, myths are usually required as a form of mass culture and a way to interpret reality. Fragments of the Turkic world are scattered across a huge area of Eurasia, a testimony to the promotion and development of Turkic culture by its ancestors. P. B. Golden clearly presents the psychic space of the Turkic world and showed the interaction of elements of the archaic and traditional worlds of Islam amongst Turkic nomads.²⁴ Turkic peoples did not just drift towards a convergence of East and West, but actively created their new nation, uniting disparate ancient worlds. Kazakhstan, declaring itself the successor of the great ancient lands of Eurasia, provides to its people a powerful motivation for creativity and an awakening of genetic memory which helps to create both the present and future.

Finding the “heart space” in the mystical tradition of any people is a crucial step on the path to spiritual ascent. In addition, according to the testimony of researchers into Orthodox spiritual culture, the south-west of Siberia has a mystical resonance with “the heart of the sacral Topos” and the Islamic prayer of Issus. Siberia in Russian culture is a sacred portal of prayer, a mystical Belovodye (place of White Water) or Shambhala. A parallel can be seen with the Nestorianism²⁵ of the pre-Islamic period of the region.

²⁴ Golden 2011, p. 180.

²⁵ Nestorianism: A branch of Christianity; its main theological principle is recognition of the symmetrical alignment of God and Jesus in the single divine-human person of Christ from the moment of conception, without the confusion connected with the two faces of God and man. The Christian Church has long treated Nestorianism as heresy.

A Temenos (ancient Greek. Τῆμενος) is a sacred piece of land dedicated to a specific deity. It was believed that a person could feel the presence of the deity when in the Temenos, meeting their personalized essence of the unconscious. Tyumen region is just such a sacred place in Russian culture: located in south-west Siberia it has a shape of a heart. Thus we can assume that the name Tyumen is a distorted form of Temenos.

Modern onoma (the act of naming) is a kind of myth-making, taking on new life, rising to a new level of perception amongst recipients. From this perspective, a huge variety of proper names can be identified in different nuclear peripheral fields of modern onomastic space in the post-Soviet states, reflecting the formation of various identities. However, the modern onomastic space becomes a platform on which communication takes the form of a battle between: a) Russian and English (hence, in the authors' opinion, there is clear polarization in the name of the new micro-toponymic objects such as Knyazhye Lake and Green House, etc.); b) Russian and the official language of other countries (Kabedenov - Kabedenuly; Karabulat - Karabulatov - Karabulatidis; etc.); c) the state language of the CIS countries and English (Halyk Bank - Nalyk bank, etc.); d) Russian and the languages of republics of the Russian Federation (Bashkortostan - Bashkortostan, etc.); e) Russian and the language of national minorities (Amangeldyevna - Amangeldinovna in the forms of patronymic names in the same family). Such a complex communicative situation requires a balanced approach to the analysis of modern ethno-linguistic-informational onomastic systems.

The polyethnic nature of the Russian-Kazakhstan border region impacts not only the formation of specific anthropological population types but is reflected in the characteristics of how local languages function, and in the formation of bilingualism and biculturalism.

The authors believe that the specific type of poly-lingualism found in the Russian-Kazakhstan border region - namely Tatar-Arabic (confessional) and Russian, plus foreign languages (English/German/French), is characteristic of Tatar. The suppression of the confessional nature of trilinguism amongst Tatar and other Turkic people is a cause of surprise. As a rule, almost all Tatars know, in addition to the native Tatar language, Russian and also Arabic as an Islamic language. Languages are learned in the following order: 1. Tatar, 2. Arabic, 3. Russian, 4. foreign languages (English/German/French). The adoption of second and further languages and cultures represents the creation, in an individual, of a new lingual and cultural system to reflect objective reality. Indeed, "these and other facts

confirm our assumption that we are dealing with invariants of the Turkic-speaking people²⁶ implemented in medieval Siberian-Tatar literature.

All these abovementioned factors suggest the need for a wider definition of “the problem of formation of polylinguomental Eurasian linguistic personality” in the south part of Western Siberia and North Kazakhstan as a multi-aspect, mega-conceptual personality affecting the whole Turkic society in principle.²⁷

The question of Siberian Turkic peoples’ ideology has been considered by J. D. Rogers and other researchers,²⁸ who analysed in detail the Turkic and Mongolian eras of civilization and the pagan beliefs of the Turks before the era of the Chingisids.²⁹ The works of P. B. Golden seem important in considering syncretism in the religious beliefs of Siberian Turks and pagan archetypes,³⁰ because pagan beliefs are organically woven into the so-called “folk Islam” of the Siberian Turks.³¹ This aspect was very important for the nomadic warriors, allowing them to enter into the unknown world without fear.³²

In general, the name - or rather, what is behind the name, the onomastic concept - serves as incomprehensibly complex system. Toponymic legends are based on the associative perception of names. In this regard, the mental space of a proper name is of special interest since, functioning in a multiethnic environment, all the elements of regional onomastic systems are influenced by stereotypical perceptions of standards inherent in man as the subject of cognition. Communication occurring between the elements of a toponymical concept - which includes the lexicographic, etymological and associative and/or psychologically real value of the onym (proper name) - generates weightless holographic names in the human mind, ensuring this naming convention a long life.

Myths are an effective means of influencing the mass consciousness; mythological communication is very interesting for advertising and public relations, as it operates at a level that can be only weakly refuted by the mass consciousness. Myth is one feature of onomastic discourse. In onomastic discourse, myths can be understood as uncritically-perceived stereotypes of social consciousness. At the heart of the myth is the phenomenon of a fetishised symbol: Babylon (the Biblical city → meandering river with riverbed → complex pattern; Babylon → Network → Trade goods) implies

²⁶ Karabulatova 2013, p. 792.

²⁷ Gulyaev et al. 2013, p. 158.

²⁸ Biran 2005, p. 175; Golden 2006, p. 27.

²⁹ Biran 2005, p. 180; Golden 2006, p. 35; Rogers 2012, p. 221.

³⁰ Golden 2011, p. 21.

³¹ Ibid.

³² Beckwith 2012, p. 34.

things piled on top of each other, devoid of organisation. Myth reduces complex reality to a simplified picture. Onomastic myth has an impact on the consciousness of the addressee such that it encourages certain actions and, ultimately, the implementation of joint activities. The astana has become just such an onomastic myth. We assume that folk etymologies of toponyms arise from structured toponymic myths, allowing the name to be kept as long as possible in the memory of native speakers.

The authors believe that astana sacral complexes are not just objective but subjective-objective, not just natural and hereditary but historically derivative and mediated by media phenomenon. From many aspects, the concept of astana contains auto-stereotypes of the social, ethno-cultural and lingual behaviour of individuals as representatives of a certain ethnos and reflects the constants of the national personal identity of Turkic peoples in Siberia and Kazakhstan.

Conclusions

The associative value of an onym consists of associative fields, i.e. structured associative responses to that onym in modern society. The nature of the association, as a rule, undulates - it is in constant motion from the nucleus to the periphery and back again, while being in accord with the actualization of those or other characteristics of the communicative situation. Fragmentation of associations can shift the focus of attention of modern human consumer society to the highest spiritual values, transferring it to the mythologized "dream society." Here myth becomes the salvation for man, tired of the lack of a stable system of spiritual origin, of living in a situation with elusive properties.³³

In other words, we can talk about post-modernist trends in contemporary onymo-formation and onymo-pragmatics, which, according to Jean Lyotard, represent a special worldview today.³⁴ For example, it is rational; it has always been dominant in the category of toponymical objects, but this principle is now receding and new values come to the fore in the form of new meanings given to famous quotes from world folklore, literature and science. Thus, toponymic space arises as a new interpretation of known facts. Jean Baudrillard wrote with great love and emotional warmth,³⁵ that the "culture of structures is the qualitative state of a particular ethnic group in a particular social space and time."³⁶ These texts allow us to establish connections and reconstruct an ethno-genetic

³³ Gerashchenko 2006, p. 50.

³⁴ Lyotard 1979, p. 100.

³⁵ Baudrillard 2000, p. 184.

³⁶ Karabulatova 2009, p. 181.

mythological synopsis from the toponymic legends of astanas. These legends reveal the sacred meaning of the name Astana. Foremost are the legends about terrible punishment and miraculous healing, as well as legends of the appearance of holy spirits in these places.

The study of such communication comes naturally when we consider formalizing the regulatory mechanisms of life, culture, strategy and everyday human behaviour. The authors believe that the sacred complexes known as astanas occupy a key position in the process of understanding the traditional culture of the Siberian Turkic peoples.

On the one hand, popular myths about astanas affect the underlying mechanisms of humanity, promoting the formation of ethnic and religious consciousness. On the other hand, the mere presence of sacred astana complexes and the presence of legends about astanas creates favourable conditions for the reproduction of sacred tradition.

Astana the Capital of Kazakhstan and Astanas in Siberia as a Linguistic-Cultural Aspect of the National Islam of Eurasia

(Abstract)

By the time Islam penetrated into the Siberia and Kazakhstan, these territories were inhabited by various Turkic nomadic tribes whose spiritual and religious life was very varied. From the earliest age, a variety of cultural and ideological systems coexisted, including huge range of autochthonous ancient beliefs based on nature worship and ancestor worship, involving magic and the deification of the sky (Tengrism). After unification with Islam, these beliefs could later be found in the culturally-based traditional lifestyles of Siberian Tatars and Kazakhs. This is particularly true in the peripheries of the spread of Islam - in Siberia and Northern Kazakhstan, with their largely nomadic ways of life. The authors speculate on the name, astana, given to a succession of topographical objects, suggesting it represents a method for concealing the sacred in the profane.

In modern socio-cultural reality, considering the mythological potential of a name involves examining fundamental characteristics of the culture such as 1. the interactive nature of culture itself, 2. its mythology, 3. its appeal to the potential of the past in search of the lost eternal values, and 4. the primacy of cultural interactions with respect to social processes. Whether the reader agrees or disagrees with this, one thing is clear: everything, even the tiniest shades of meaning that may arise in the human mind, must be considered.

The vivid, powerful, multifaceted image that arises from the valuation of toponymical objects is valuable for the modern man; it rebuilds the ruined individualism and immensity of the world, thus broadening our own cultural space. The sacral complex of an astana can be understood as a kind of socio-cultural communication which provides a record of a collective tradition.

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Keywords: Siberia, tombstone, myth, Astana complex, onym.

LIST OF ABBREVIATIONS

AA	- Acta Archaeologica. Copenhagen.
AAL	- Asien Africa Lateinamerika. Zeitschrift des Zentralen Rates für Asien-, Afrika- und Lateinamerikawissenschaften in der DDR. Berlin.
AAMT	- Advances in Archaeological Method and Theory. Orlando.
AAnt	- American Antiquity. Society for American Archaeology. Washington.
ABM	- Alaska Business Monthly. Anchorage.
Acta Asiatica	- Acta Asiatica. Bulletin of the Institute of Eastern Culture. Tokyo.
AO	- Arkheologicheskiiye otkrytiya (1965-2013). Moscow.
AOASH	- Acta Orientalia Academiae Scientiarum Hungaricae. Institute of Oriental Studies. Budapest.
AP	- Arkheologiya Podmoskov'ya. Materialy nauchnogo seminar. Institute of Archaeology Russian Academy of Sciences. Moscow.
ArchOttoman	- Archivum Ottomanicum. Wiesbaden Ottoman Archives. Wiesbaden.
Ars Judaica	- Ars Judaica. Bar-Ilan University. Ramat Gan.
Art-menedzher	- Art-menedzher. Business magazine considering culture and art as a resource for the social and economic development of society and offering various technologies and methodologies of management of this process. Moscow.
Bibliosfera	- Bibliosfera. The Siberian Branch of the Russian Academy of Sciences. Novosibirsk.
BKF	- Baltiiskii filologicheskii kurer. Immanuel Kant Baltic Federal University. Kaliningrad.
BM	- Byulleten' Moskovskogo obshchestva ispytateley prirody. Otdel biologicheskyy. Moscow Society of Naturalists. Moscow.
BMMS	- Byulleten Muzeya Marka Shagala. Marc Chagall Museum. Vitebsk.
Byilyie godyi	- Byilyie godyi. Sochi State University. Sochi.
CAn	- Current Anthropology. Chicago.
CHR	- The Canadian Historical Review. University of Toronto Press. Toronto.

CIS	- Culturulogicheskie issledovania Sibiri. Omsk State University. Omsk.
Comparativ	- Comparativ. Leipziger Beiträge zur Universalgeschichte und vergleichenden Gesellschaftsforschung. Universität Leipzig, Global and European Studies Institute. Leipzig.
CRJ	- Classical Reception Journal. The Open University (UK). Oxford.
Den'gi	- Den'gi. Publishing House "Kommersant." Moscow.
EDV	- Ekonomicheskaya zhizn Dalnego Vostoka. Geographic Society. Khabarovsk, Amur.
EHQ	- European History Quarterly. University of London. London.
EJNH	- European Journal of Natural History. The Russian Academy of Natural History. Moscow.
Ethnos	- Ethnos. Journal of Anthropology. London.
Études/Inuit/Studies	- Études/Inuit/Studies. Association Inuksiutiit Katimajit Inc. Québec.
EZ	- Evolucijazni na Zemle. Tomsk State University. Tomsk.
Femida	- Femida. Media Corporation "ZAN." Almaty.
Florilegium	- Florilegium. The journal of the Canadian Society of Medievalists. Ottawa.
Forsait	- Forsait. Higher School of Economy. Moscow.
Francia	- Francia. Forschungen zur westeuropäischen Geschichte, hg. vom Deutschen Historischen Institut Paris (Institut Historique Allemand). Paris.
Fundamental Research	- Fundamental Research. Russian Academy of Natural History. Moscow.
Genetics	- Genetics. Genetics Society of America. Bethesda (USA).
Genetika	- Genetika. Russian Journal of Genetics. Moscow State University. Moscow.
Geologiya i geofizika	- Geologiya i geofizika. Institute of Geology and Geophysics of the Siberian Department of the Science Academy in the USSR, Novosibirsk. Published by the Siberian department of the Science Academy in the USSR. Novosibirsk.
Gyanovashchya	- Gyanovashchya. Dnepropetrovsk State University. Dnepropetrovsk.
HN	- Hraniteli naslediya. Altay State Pedagogical Academy. Barnaul.
HZ	- Historische Zeitschrift. Johann Wolfgang Goethe-Universität Frankfurt am Main.
Karavan	- Karavan (newspaper). Almaty.
KAS	- Der Konrad-Adenauer-Stiftung - Auslandsinformationen. Berlin.

KPZ	- Kazanskij pedagogicheskij zhurnal. Institute of Pedagogy and Psychology. Kazan.
IAIAND	- Istoriko-arkheologicheskie issledovaniya v g. Azove i na Nizhnem Donu v 2006 g., Don.
Istoriografiya	- Istoriografiya i istochnikovedenie istorii stran Azii i Afriki. Leningrad State University. Leningrad.
Istoriya i sovremennost'	- Istoriya i sovremennost'. Moscow.
Izvestia Ugo	- Izvestija Ugo-Zapadnogo Gosudarstvennogo Universiteta. Kursk.
IzvSamarsk	- Izvestiya Samarskogo nauchnogo tsentra RAN. Samara.
JBAA	- Journal of the British Archaeological Association, British Archaeological Association. London.
Kulturnoe nasledie	- Kulturnoe nasledie. Altai State University, Altai Territory, Barnaul.
Lesnoi Zhurnal	- Lesnoi Zhurnal. Izvestiia Vysshikh Uchebnykh Zavedenii. Bulletin of Higher Educational Institution. Arkhangelsk.
LKK	- Literatura i kultura v Kitae. Moscow.
LSJ	- Life Science Journal. Acta Zhengzhou University Overseas. Zhengzhou University. New York.
JAMT	- Journal of Archaeological Method and Theory. New York.
JAR	- Journal of Archaeological Research. Journal of Archaeological Research. New York.
JISV	- Jekonomicheskie i istoricheskie issledovaniya na Severo-Vostoke SSSR. Economic and historical research in the North-East of the USSR. Magadan.
KT	- Kazakhskaya tsivilizatsiya. University Kaimar Almaty. Almaty.
Marketing	- Marketing. Centre for Marketing Research and Management. Moscow.
MBD	- Molodyye v bibliotechnom dele. Youth in Library Science. Moscow.
MEJSR	- Middle-East Journal of Scientific Research. International scientific journal published by the international digital organization for scientific information (IDOSI).
Memoirs SAA	- Memoirs of the Society for American Archaeology. Society for American Archaeology. Washington DC.
MENP	- Materialy po evolycii nazemnykh pozvochnykh. Moscow.
MIA	- Materialy po istorii i archeologii SSSR. Moscow, Saint Petersburg.
MIFFK	- Materialy po istorii fauny i flory Kazahstana. Kazakhstan.

Mir bibliografii	- Mir bibliografii. Moscow.
Mir obrazovaniya	- Mir obrazovaniya - obrazovanie v mire. Scientific-Methodological Journal. Moscow Psychology and Sociology Institute. Moscow.
MNKO	- Mir Nauki, Kul'tury, Obrazovaniya. Gorno-Altaysk.
Molodezh' Tatarstana	- Molodezh' Tatarstana. Newspaper. Kazan.
MUSEUM	- MUSEUM. UNESCO.
Narodnaya shkola	- Narodnaya shkola. Saint Petersburg.
Nauchnoye obozreniye	- Nauchnoye obozreniye, series 2, Gumanitarniye nauki. Lomonosov Moscow State University. Moscow.
Nauch.-tekhn. Inform	- Nauchnaya i tekhnicheskaya informatsiya. Russian Academy of Sciences. Moscow.
Naukovedeniye	- Naukovedeniye. Institute of History of Natural Sciences and Technics named after S. I. Vavilov of the Russian Academy of Sciences. Moscow.
Neues Leben	- Neues Leben [newspaper]. Berlin.
NIV	- Novyy istoricheskiy vestnik. Obshchestvo s ogranichennoj otvetstvennost'yu "Izdatel'stvo Ippolitova." Moscow.
NKOGK	- Obshchestvo i gosudarstvo v Kitae: XXXIX nauchnaia konferentsiia. Moscow.
NNZ	- Novgorod i Novgorodskaya zemlya. Istoriya i arkhologiya. Veliki Novgorod.
Novosti	- Russian News Agency "Novosti." Moscow.
NT	- Nauchnyi Tatarstan. Academy of Sciences of the Republic of Tatarstan. Kazan.
NTB	- Nauchnyye i tekhnicheskiye biblioteki. The State Public Scientific and Technical Library Russia. Moscow.
Odyssey	- Odyssey. Russian Academy of Sciences, Institute of Universal History. Moscow.
ONS	- Obshchestvennuyye nauki i sovremennost. Russian Academy of Sciences. Moscow.
OT	- Otechestvennyye zapiski. Saint Petersburg.
Panorama iskusstv	- Panorama iskusstv. Sovetskii khudozhnik. Moscow.
Pervye amerikancy	- Pervye amerikancy. First Americans (Almanac). Russian Society of Indianists. Saint Petersburg.
PGI	- Problemi Gumanitarnih Issledovaniy. Russian State Institute for Regional Issues in Northern Caucasus. Pyatigorsk.
Polar Record	- Polar Record. A Journal of Arctic and Antarctic Research. Scott Polar Research Institute. Cambridge (UK).
Politische Wissenschaft	- Politische Wissenschaft. Deutsche Hochschule für Politik Berlin.

Polzunovskiy vestnik	- Polzunovskiy vestnik. Altay State Technical University. Barnaul.
Pozdneplejstocenovye	- Pozdneplejstocenovye i rannegolocenovye kul'turnye svyazi Azii i Ameriki. Institute of History, Philology and Philosophy. Novosibirsk.
Prizrenie	- Prizrenie i blagotvoritel'nost' v Rossii. Izdanie Vserossijskogo sojuza uchrezhdenij, obshhestv i dejatelej po obshhestvennomu i chastnomu prizreniju. Saint Petersburg.
Problemi filosofii	- Problemi filosofii. Presidium of the Russian Academy of Sciences. Moscow.
Proceedings Volgograd	- Proceedings of the Volgograd State Pedagogical University. Volgograd.
PsZ	- Psikhologicheskij zhurnal. Institute of Psychology of the Russian Academy of Sciences. Moscow.
PT	- Perspectives on Terrorism. The Terrorism Research Initiative (TRI) headquartered in Vienna, and the Center for Terrorism and Security Studies (CTSS) headquartered at the University of Massachusetts' Lowell campus. Massachusetts.
RA	- Rossiiskaia Arkheologija. Moscow.
Reka vremen	- Reka vremen. Moscow.
Rivista di Bizantinistica	- Rivista di Bizantinistica. Bologna.
RossEconom	- Rossiski ekonomicheskij jurnal. International Academy of Business and Management. Moscow.
Rossiyskaya Gazeta	- Rossiyskaya Gazeta. Russian government daily newspaper. Moscow.
SA	- Sovetskaja Arkheologija. Institute of Archaeology, Russia, Moscow. Moscow.
SC	- Sviyazhskie chteniya. Sviyazhsk.
Scientometrics	- Scientometrics. Akadémiai Kiadó. Budapest.
Serdalo	- Obschenacionalnaya gaseta Respubliki Ingushetiya "Serdalo." Nazran.
SGV	- Saratovskie gubernskie vedomosti. Saratov.
Shagalovskii sbornik	- Shagalovskii sbornik. Marc Chagall Museum. Minsk.
SI	- Sociologicheskije issledovaniya. Science Institute of Sociology of the Russian Academy of Sciences. Moscow.
Soziale Geschichte	- Soziale Geschichte. Zeitschrift für historische Analyse des 20. und 21. Jahrhunderts. Bremen.
Spectrum	- Spectrum. The Kazakhstan Institute for Strategic Studies. Astana.
SS	- Sibirskaya stolitsa. Tobolsk State Historical and Architectural Museum-Reserve. Tobolsk.

SSM	- Social Sciences and Modernity. The Presidium of the Russian Academy of Sciences "Science." Moscow.
SV	- Sovremennaya filologiya. Ufa.
SZ	- Sociologicheskiy zhurnal. Moscow.
Tarih Dergisi	- Istanbul Üniversitesi Edebiyat Fakültesi Tarih Dergisi. Istanbul.
TKA	- Tulski kraevedchesky almanah. Tula.
Tradizionnaya kultura	- Tradizionnaya kultura. An academic almanac representing the perspective direction in complex study of ethnoculture: national outlook, pedagogics, life, mythology, customs, ceremonies, poetry and music. Moscow.
Trudovaya pomoshch'	- Trudovaya pomoshch'. Izdanie Popechitel'stva o trudovoj pomoshhi. Saint Petersburg.
Vestnik AAJ	- Vestnik arheologii, antropologii i jetnografii. Institute of Problems of Development of the North, Russia. Tyumen.
Vestnik Chelyabinsk	- Vestnik Chelyabinskogo gosudarstvennogo universiteta, Istoriya. Publishing house of Chelyabinsk State University. Chelyabinsk.
Vestnik Chuvashskogo	- Vestnik Chuvashskogo gosudarstvennogo pedagogicheskogo universiteta im I. Ya. Yakovleva. I. Y. Yakovlev Chuvash State Pedagogical University. Cheboksary.
VestKrasno	- Vestnike Krasnoyarskogo gosudarstvennogo pedagogicheskogo universiteta imeni V. P. Astafeva. Krasnojarskiy gosudarstvennyj pedagogicheskij universitet im. V. P. Astafeva. Krasnojarsk.
Vestnik Kazak	- Vestnik Akademii nauk Kazakhskoy SSR. Academy of Science of the Kazakh SSR. Kazakhstan.
Vestnik RAN	- Vestnik Rossiyskoy Akademii Nauk. Russian Academy of Sciences. Moscow.
Vestnik Samara	- Vestnik Samarskogo gosudarstvennogo universiteta. Samara State University. Samara.
Vestn Tomsk Gos Univ.	- Vestnik Tomskogo gosudarstvennogo universiteta. Kul'turologiya i iskusstvovedeniye. Bulletin of Tomsk State University. Tomsk.
Vestnik Semej	- Vestnik gosudarstvennogo universiteta imeni Shakarima goroda Semej. Shakarim State University of Semej.
Vestnik Ufa	- Vestnik Vostochnoy ekonomiko-yuridicheskoy gumanitarnoy akademii. East Economic-Legal Humanitarian Academy. Ufa.
Vestnik VyatGGU	- Vestnik Vyatskogo gosudarstvennogo gumanitarnogo universiteta: Vyatka State University of Humanities. Kirov.

Vizantiysky vremennik	- Vizantiysky vremennik. Institute of General History of the Russian Academy of Sciences. Moscow.
Voprosy Istorii	- Voprosy Istorii. Russian academic journal for historical studies. The Institute of Russian History of the Russian Academy of Sciences. Moscow.
Voprosi Literaturny	- Voprosi Literaturny. Writer's Union of the USSR. Moscow.
Voprosy filosofii	- Voprosy filosofii. Russian Academy of Sciences. Moscow.
VTP	- Istoricheskiye, filosofskiy, politicheskiye i yuridicheskiye nauki, kul'turologiya i iskusstvovedeniye. Voprosy teorii i praktiki. Tambov.
WASJ	- World Applied Sciences Journal. International Digital Organization Scientific for Information "IDOSI Publications" UAE. Dubai.
Zapiski	- Zapiski Vostochnogo otdeleniya Russkogo arkhologicheskogo obshchestva. Archaeological Society. Saint Petersburg.
ZDMG	- Zeitschrift der Deutschen Morgenländischen Gesellschaft. Berlin Magazine of the German East Society. Berlin.