THE MANUFACTURE OF SLEDGES AND CARTS IN THE MIDDLE VOLGA IN THE 19TH-EARLY 20TH CENTURIES: REGIONAL FEATURES OF THE CRAFT AND OF CULTURAL INTERACTION

Vladimir Aleksandrovich KRASNOSHCHYOKOV*

Introduction
The traditional culture of the Middle Volga region remains an active driving force that influences various aspects of the formation and development of everyday life; it is a transforming and enriching factor in contemporary culture. Lately, there has been an active rethinking of values and previously neglected forms of everyday life, as well as greater awareness of past experiences. One such area of consideration has been the manufacture of sledges and carts, which were not only one of many types of handicraft produced as part of the complex framework that supported life on the road, but also a significant cultural phenomenon.

Subsistence farming in the European part of Russia was falling into decline from the mid-19th century; as a result, from the middle of the 19th century, the manufacture of household items became a type of specialised industry - in other words, a handicraft. Craft production by the end of the 19th-beginning of the 20th century was becoming increasingly important, and was a necessary supplement to peasant farming. Since the Middle Volga region was colonised relatively late (the establishment of the Russian population in the Middle Volga region happened during the 16th-19th centuries due to migration from other places), Russian handicrafts appeared in the region in an already established form. Russian immigrants from different regions of the European part of the Russian Empire brought to their new place of residence manufacturing techniques for creating various

* Volga Region State University of Service, Russian Federation; e-mail: kulbiaka@yandex.ru.

1 Middle Volga - the territory of the Russian Federation, adjacent to the middle reaches of the Volga River and its shores - Chuvashia, Republic of Mari El, Republic of Tatarstan and also Samara, Saratov, Ulyanovsk and Penza regions. Historically, the boundaries of the Middle Volga region during the study period were changed, as a rule, for administrative reasons.

2 Beliavsky 1913; Beliavsky 1914.

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objects of everyday life. In turn, Middle Volga craftwork bears the influence of the national traditions of other ethnic groups that inhabited the region - Mordovians, Tatars, Chuvashs, Poles and Germans.

The largest category of handicraft industries of the Middle Volga was woodworking. Included in this group of industries is the subject of this study - the manufacture of sledges and carts. One way or another, this subject relates to the work of many academics in Russia and abroad. However, very little targeted research at the regional level has been carried out in this area, and that which has been carried out barely touches upon the study of local features and manufacturing techniques. In the author’s opinion, this is not the correct approach: only a complete knowledge of regional cultural forms can create a coherent picture of the national culture.

**The Study**

Like other crafts, the manufacture of sledges and carts reflects the economic structure, the degree of development of economic relations, the specifics of the social and political development of society, and the economic and cultural contacts of the peoples inhabiting the region. The manufacture of sledges and carts is part of a complex infrastructure for travel within the system of housing infrastructure (an essential component of the culture’s systems for supporting life). The craft involves four aspects - technological, functional, social and symbolic.

In winter, the main means of transport in the Middle Volga was by sleigh. According to their function, sledges can be divided into three major categories: commercial, household (universal) and passenger. Within these groups are various types and subtypes.

“Drovni” (wood-sledge, firewood-sledge) were widespread as vehicles for the transportation of cargo (fig. 1). In the cities, they were called “lomovie” (drays). For transportation of the catch from seine (dragnet) fishing, the so-called torispherical sleigh or box-sleigh was used. These differed from the other type, having larger parts (fig. 2).

For transportation of hay, straw, sheaves, firewood and other goods, a platform could be fastened onto the sleigh. The most common type in 19th-20th century Russia was the mounted cargo platform, which made the sledge wider (fig. 3).

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5 Arutyunov, Markaryan 1983, p. 55.
In the Cis-Ural region\textsuperscript{7} on the eastern bank of the Middle Volga, a type of platform called a “kryaslo” (armchair) was found, consisting of a frame of poles 1.5 meters in length and slightly more than a meter in width, which would be tied to the sleigh by means of bird cherry twigs.\textsuperscript{8}

\begin{figure}[h]
\centering
\includegraphics[width=0.5\textwidth]{Fig_1_Drovni}
\caption{Drovni}
\end{figure}

\begin{figure}[h]
\centering
\includegraphics[width=0.5\textwidth]{Fig_2_Torispherical_sleigh}
\caption{Torispherical sleigh (box-sleigh)}
\end{figure}

\begin{figure}[h]
\centering
\includegraphics[width=0.5\textwidth]{Fig_3_Cargo_platform_on_a_Drovni_sledge}
\caption{Cargo platform on a Drovni sledge}
\end{figure}

\textsuperscript{7} The Cis-Ural region is the area adjacent to the western slopes of the Ural Mountains on the outskirts of the East European Plain. It is located west of the Perm Region, the Republic of Bashkortostan, Udmurtia and the western part of the Orenburg region.

\textsuperscript{8} Lebedeva 1977, p. 13.
The most prevalent types in villages and towns were the universal household sleighs, intended not only for economic purposes, but also for trips to the city, the market, etc. These sledges could accommodate cargoes of 40-50 pounds (650-820 kg) and were called “rozvalni” or “rospuski”\(^9\) (fig. 4 a-c).

\[\text{Fig. 4 (a). Rozvalni}\]

\[\text{Fig. 4 (b). Rozvalni}\]

In 19\(^{th}\)-early 20\(^{th}\) century in Middle Volga, the Cis-Ural region, Siberia and the north-east of the European North of Russia the use of sledges with

wicker bodies spread. These were called “koshevnye”\textsuperscript{10} (fig. 5). This name is likely derived from the word “Kosheva,” denoting cart. The design was influenced by the Turkic peoples of the Volga and Cis-Ural regions and by Ukrainian immigrants, who used the name “koshevka” for carts with a wicker body.\textsuperscript{11}

\begin{figure}[h]
\centering
\includegraphics[width=0.8\textwidth]{figure4c.jpg}
\caption{Rozvalni with a rope body}
\end{figure}

\begin{figure}[h]
\centering
\includegraphics[width=0.8\textwidth]{figure5.jpg}
\caption{Sled with wicker body (koshevnye)}
\end{figure}

\textsuperscript{10} Lebedeva 1987, p. 331.
\textsuperscript{11} Volkov 1916, p. 500.
In Kazan\textsuperscript{12} in the 19\textsuperscript{th}-early 20\textsuperscript{th} centuries, the production of passenger sledges famous their décor was developed. The term “Kazan sled” (sledges from Kazan) referred to sledges of various designs, but with a leather trim, metal details and, in particular, curly iron bars.\textsuperscript{13} Sledge-making in Kazan began in the mid-17\textsuperscript{th} century. The craft was entirely in Russians hands.\textsuperscript{14} National traits, such as the passion amongst Tartars for beautiful wrought horse harnesses, used for travel during the holidays - themselves a manifestation of ancient nomadic traditions - are evident in the design of these sledges. Later, the term “Kazan sled” was understood as something of a trademark which included a variety (paired and single, open and closed tents, large and small) of sledges.\textsuperscript{15}

The upper part of wealthy individuals’ sledges would be covered in carvings, painting, turned wood (made using a lathe) and artistic metalwork. The body of such sledges was made of redwood (mahogany), ash and walnut and decorated with silver or bronze paint, woven reeds, etc., and the skids would usually be painted in the same colour. Upholstery for the body of the sledge (made of boards, bast fibre and tin) was fitted inside the frame. The frame was made of wood, decorated with carvings and paint and upholstered in carpet, while the front, back and sides were trimmed with a patterned wrought-iron grating.\textsuperscript{16}

The materials used for making sledges were pine and other local species of evergreen tree, as well as deciduous woods such as birch, oak, aspen, linden, ash and maple, which were procured by the master cartwright or purchased on the market. Oak skids (runners) were considered the most expensive, but bird cherry and elm skids were also used.\textsuperscript{17}

Wood skids were prepared in winter. Young oak timbers (recommended) were coated in raw horse manure (which was considered the best) and steamed in a sealed furnace-heated hut, then bent. The bent beams were then fixed and left in this position through the summer. The following winter, skids and other details of the sledge body were made of these pieces of woodwork.\textsuperscript{18}

\textsuperscript{12} Kazan is a Russian city (officially adopted from the date of the founding of Kazan, in 1005). It was the main city of Kazan province (which existed from 1708-1920), and the capital of the Republic of Tatarstan.
\textsuperscript{13} Busigin 1966, p. 390.
\textsuperscript{14} Vorobyov 1930, p. 88.
\textsuperscript{15} Vasiliev 2007, p. 332-333.
\textsuperscript{16} Lebedeva 1987, p. 331.
\textsuperscript{17} Busigin 1966, p. 145.
\textsuperscript{18} Materialy 1860, p. 349-350.
Occasionally, hothouses (or hotbeds) were built in the yard, outside peoples’ homes. The hothouse was a wooden house in a pit, in the centre of which a beaten clay oven with a built-in cauldron was constructed. Above the cauldron, attached to the walls hung a wooden pole, over an empty space of 1 arshin (28 inches or 0.7112 meters) in height. Timber was used to make a ceiling, and a hole left at the top which could be closed with a plank. Over this, a covering of earth or manure was added. The skids were steamed as follows: over the cauldron, which was filled with water, the skids were hung from the pole. When the water boiled, the rising vapour steamed the tightly-packed runners. The steamed runners were placed on a wooden blockhead (“mgal”) between wood and iron plates, fastened with a “rope loop through which a lever or pole was passed, thus skids wrapped up in this loop were curled.”

The thickness of planks used for sledge runners in the 19th-20th centuries ranged from 8-10 cm (for one runner - “kruglyasha”) to 30-35 cm (for the four runners - “quarter”) in diameter. The upper part of the runners were hewn with an axe along their entire length. Lower parts were cut only as far as the place where the runner was to be bent. The distance between the runners at the back was 1-2 centimetres more than at the front, making for easier steering of the sledge. The skids, shafts and drawbars of sledges were often painted red, occasionally green.

In Saratov province, the production of sledges, carts and wheels was primarily undertaken by the Mordovian population living in woodlands of that province. Their products were simple and cheap. Sleighs and carts in the Saratov province sold well because there were constantly a large number of vehicles. German colonists had to specialise in the manufacture of postal vans.

The manufacture of sledges and carts was the most developed in the wooded areas of the south-west of Simbirsk province, the south-eastern part of the Samara Bend (Samara Luka) and in several villages along the

19 Translated by the author from: Sbornik 1884, p. 174.
21 Sel’skokhozyaystvennaya 1859, p. 253.
22 Materialy 1862, p. 207.
23 Simbirsk province was an administrative-territorial unit of the Russian Empire and the Russian Federation from 1796-1928 (since 1943 it has been known as the Ulyanovsk region). The province consisted of Alatyr, Ardatov, Buinsk, Karsun, Kurmysh, Sengiley, Syzran and Simbirsk districts.
24 The Samara bend (Samara Luka) is a large hairpin bend in the middle Volga River at the confluence with the Samara River. It is situated in Samara region (Oblast) in the Volga Federal District of Russia, between the village Usolye and the city Sizran. The Volga River
River Sura. Production exceeded the needs of the local population, so a significant amount of this kind of product was sent to the city of Uralsk.\textsuperscript{25}

In the Sizran and Sengilei districts of Simbirsk province, the manufacture of sledges and carts, including the production of wheels, shafts and arcs appeared in the years 1870-1890, and was the most developed in the villages of Edelevo, Batraki, Troitsa (Trinity), Kuzovatovo, Bezvodovka and Russian Temryazan. In Simbirsk province, the village Kladbischi of Alatyr district was involved in manufacturing wicker tents for carts called “koshevka” (known locally as “pletyukh” - large, high baskets of twigs or shingled pine) and “tarantas” (travelling carriages). A large number of master cartwrights engaged in the production sledges and carts worked in the Karsun district, mainly in the same districts that wheelwrights were also located, such as the villages of Sursky Ostrog and Platovo. The same craft was also to be found in the village of Grand Couvai, in the Alatyr district.\textsuperscript{26}

The production carts and sleighs was also known in the village of Zhetonogovo, in the Krasnoslobodsk district of Penza province (now the Republic of Mordovia).\textsuperscript{27} At the beginning of the 20\textsuperscript{th} century, cart manufacturing engaged about 287 households in the Penza province.\textsuperscript{28}

Wheel rim building existed as an auxiliary of the craft of cart-building. Wheelwrights were most common in the Alatyr and Korsun districts of Simbirsk province, and the craft had been practiced there for a long time - since the 18\textsuperscript{th} century. In Sizran and Simbirsk districts, it emerged in the mid-19\textsuperscript{th} century.

In Samara province,\textsuperscript{29} wheels were manufactured in the Buguruslan, Buzuluk, Bugulma and Stavropol districts.\textsuperscript{30} In the Stavropol district of Samara province in the late 19\textsuperscript{th} century, about 208 farms in the villages Chaschik, Mullovka, Terentievskaya Sloboda, Brigadirovka, Podbelskaya, Old and New Sahcha, Lower Yakushkino, Khmelevka were producing sledge runners.\textsuperscript{31}

\begin{itemize}
\item 25 Simbirsk collection 1870, p. 31. Uralsk is a city in north-western Kazakhstan, formerly known as Yaitsk (until 1775). It was founded in 1584 (formerly the founding date of the city was thought to be 1613).\textsuperscript{26}
\item Vorobyov 1916, p. 34, 36, 53.
\item Meshcherskiy, Modzalevskiy 1874, p. 191.
\item Yagov 1994, p. 36.
\item Samara province is an administrative-territorial unit of the Russian Empire and the Russian Federation, which existed from 1851 to 1928. The province was composed of the districts of Bugul‘ma, Buguruslan, Stavropol, Busuluk, Samara, Nikolayev and Novouzensk.\textsuperscript{30}
\item Meshcherskiy, Modzalevskiy 1874, p. 179, 183, 202.
\item Sbornik 1884, p. 174.
\end{itemize}
Rims and wheels were made from oak (mature oak only) or ash. The wood would be steamed for the first time in ordinary peasant bathhouses or in specially prepared areas known as hotbeds (or hothouses). The hotbed was a brick furnace built into the slope of the ravine or hill. In the furnace, a boiler was inserted which could hold 30-40 buckets of water. Above the boiler, a wooden frame (up to 1 meter) with timbered ceiling was arranged. This was covered from above with earth. Wooden blanks - “plahi” - were placed above the boiler through a special hole with a locked wooden gate valve, located in the upper part of the hotbed. To operate, water in the boiler would be heated to boiling point. The village of Couvay in Alatyr district, Simbirsk province, was home to 15 hothouses. One worker in one hothouse could prepare up to 12 wooden blanks in a day. Rims were left in the hotbed for a day before being transferred to the bending machines.

The machine for bending rims consisted of a “gala” - an oak cylinder 1/2 arshin (0.356 m) in height and of varying diameter, depending on the size of the rims being prepared - fixed to a wooden platform (fig. 6-7).

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32 ESBE 1895, p. 676.
33 Electronic photo archive of the Institute of Ethnology and Anthropology the name of N. N. Mikluho-Maclay of the Russian Academy of Sciences. Tambov expedition, 1953, Work tools, Machine for bending rims, Inventory № 167, Cipher photo (negative) 58657, 58658, Tambovskaya ekspeditsiya, 1953, Orudiya truda, Stanok dlia izgotovleniya obodov (kolesnykh),
The steamed wooden bar was attached at one end to the gala so that it faced the core of the cylinder, with the side covered in bark facing outwards. Along the outside of the wooden bar (block or balk) a thin strip of iron for was applied to protect the timber against cracking. Flexion was applied by means of a lever to the free end of the balk (plaha) using a rope loop. One end of the arm (lever) rested on the balk, and the other was driven in rotation by one to three workers (in Balashov district of Saratov province, horses were used to apply this force). When the rim was bent, the ends of the beam were hewn and connected, and it was then removed from the gala.34 Two people with a horse could bend around 20 rims in three days.35

In Kazan province elm round logs were used exclusively to make arcs known as “kruglyashi.” Kruglyashi were steamed in a very hot steam bath, then bent on a wooden pattern known as a “bolvan” (blockhead). The bent ends were tied with bast ropes and allowed to cool, then removed from the blockhead and cut into shape (fig. 8).

34 *ESBE* 1893, p. 953.
35 *ESBE* 1895, p. 676.
First they were rough-hewn with an axe, then shaped using scrapers called “skobel” (similar to scythes, with wooden handles on both ends). The hewn arcs were dried in warm huts and could then be cut into different shapes and patterns, using a simple chisel with a wooden handle, called an “oymar.” Completed arcs were painted in olive colour paint, prepared from
buckthorn bark (“mezereon”) which had been finely pounded and diluted with boiling water. Tatars preferred brightly coloured arcs somewhat more than other nations. Large quantities of arcs were prepared for delivery to the Samara and Simbirsk trade fairs.

A four-seated carriage (commonly known as “dolgusha” or “dolgushka”) was widely popular in the Middle Volga region. The cart was a simple device, consisting of a box (body) and chassis (fig. 9-10). The box consisted of 11 arcs of bird cherry wood, each 17 cm thick, two “obluk” (boards) and two longitudinal bars.

Almost everyone in a Tatar household had a cart (“arba”) on a wooden undercarriage. These wagons looked like Russian carts, except that the front and rear of the body was higher and the extending side poles were more bent.

Among Tatars (especially mullahs and rich peasants), a type of travelling carriage known as “tarantas” (or “trantas”) was very popular and used as summer cart. It was a simple cart with an iron or wood undercarriage, with sprung suspension and a braided body and coach-box (fig. 11-12).

Fig. 10. Dolgusha (from the middle of the 20th century)

Among Tatars (especially mullahs and rich peasants), a type of travelling carriage known as “tarantas” (or “trantas”) was very popular and used as summer cart. It was a simple cart with an iron or wood undercarriage, with sprung suspension and a braided body and coach-box (fig. 11-12).

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36 Słownik 1847, p. 370.
37 Vorobyov 1930, p. 120.
38 Mullah (Arabic, Turkish) is the name commonly given to local Islamic clerics or mosque leaders.
Tarantases were different: they had woven bodies and were upholstered in leather, with wings over the wheels and even springs (fig. 13). Inside, they were filled with hay or straw, with a closed felted mat or carpet and a cushion or some kind of fur on top (fig. 12). More expensive versions had soft leather seats. Tarantas were considered a luxury, and roofed models were used for long trips\textsuperscript{39} (fig. 13).

\textsuperscript{39} Vorobyov 1930, p. 121.
On the high right bank of the Volga, a special kind of tarantas - the “kyuyma” (kojma) - was produced. It accommodated up to five people and had a woven roof. These were found in Chuvash and served mainly as a vehicle ridden by friends of the bride before a wedding, or as a fun way to ride to the harvest festival, Chukleme.\textsuperscript{40} The use of these vehicles in wedding rituals bears traces of ancient tradition, where the carriage represented the new home of the newlyweds. Tarantases were used as wedding carriages for the bride in the Mordovian region, where they were regarded as borrowed from the Tatars.\textsuperscript{41}

In the late 19\textsuperscript{th} century in Kazan, carts were given their final finish in villages near where their main production took place. Craftsman who manufactured the carts or carriages bought wheels, skids and sometimes arcs from other masters who specialised in creating these items, producing the rest of the parts and assembling the carts himself.\textsuperscript{42} In some villages, the

\textsuperscript{40} Chukleme (Chuvash) is a holiday celebrating the consecration of the new crop. It is held on the autumn solstice day as the completion of the annual cycle of economic activity.
\textsuperscript{41} Evseviev 1925, p. 121.
\textsuperscript{42} Vorontsov 1886, p. 17, 48.
division of labour was seen even in the manufacture of rim wheels. For example, in the village of Kazan, in the province of Derzhavino, one master (the “tesar”) would prepare the blanks (work pieces, or plaha) for rim wheels, another master (the “vypalschik”) steamed the blanks, a third (the “zakrepschik”) - bent them on a gala (see above), while a fourth (the weaver) - tied bast ropes around the curved blanks.\textsuperscript{43}

\textbf{Conclusions}

Thus, despite the fact that the manufacture of sledges and carts in the Volga region had a long tradition and was commonplace for the entire population, we can talk about regional Middle Volga characteristics that are closely related to the ethnic division of labour and production technologies. Ethnic interaction stimulated the exchange of cultural forms in the manufacture of sledges and carts, allowing special features to develop. It was expressed in specific national manufacturing processes and in the decoration of various elements. Division of labour in the manufacture of the sledges and carts could also be considered a characteristic feature of this craft in the Middle Volga.

At the same time, there was a degree of uniformity in terms of the tools and techniques used for manufacturing sledges and carts across all the ethnic groups of the Middle Volga. The reason for this kind of levelling would have been the practical benefits and effects of the long-term cohabitation of peoples, which is characterised by cross-cultural borrowing of ideas in economic life.

Discovering the history of relationships, life and art of the peoples of the Volga Region opens up new possibilities for solving the problems of modern everyday life in this region. For example, it can help us to understand the characteristics and experiences of the traditional everyday culture of different nations; create an image of the culture of daily life based on a summary of the life and traditions of the various ethnic groups of the Middle Volga; and to develop critical thinking skills for considering the conditions of the modern innovation economy and the mass production of household items.

On the whole, studying the manufacture of sledges and carts allows a deepening of theoretical concepts in the fields of culture, history and philosophy regarding the traditional, everyday culture of the Middle Volga. In practical terms, some of the provisions and findings of this study can be used in the development of new areas of research and in design activities to

\textsuperscript{43} ESBE 1895, p. 676.
establish innovative examples of urban transport, based on traditional forms ethnoculturally specific to the Middle Volga.

**The Manufacture of Sledges and Carts in the Middle Volga in the 19th- Early 20th Centuries: Regional Features of the Craft and of Cultural Interaction**

(Abstract)

This article examines the regional characteristics of the manufacture of sledges and carts in the Middle Volga, in the second half of 19th-early 20th centuries, based on cultural-historical analysis of factors that influenced the production technology and geographical distribution of the craft.

Applying the methodologies of cultural studies reveals the role of sledge and cart manufacture in the everyday culture of the region in this period, allowing us to comprehend related socio-cultural features and capabilities, preserving this cultural heritage through transmission of its value systems and manifestations of its traditional craftwork. Although manufacture of sledges and carts in the Middle Volga region had a long tradition across the entire population, it is possible to discuss regional characteristics that are closely related to the ethnic division of labour and production technologies.

Studying sledge and cart manufacture reveals much about the history and philosophy of the traditional everyday culture of the Middle Volga. The value of traditional culture to society should not be underestimated: traditional culture reveals principles of consensus in the interaction of different elements within that culture. The traditional culture of the Middle Volga region is, in the 21st century, a powerful factor in the formation and development of a multi-faceted daily life, transforming and enriching contemporary culture.

In practical terms, the provisions and findings of this study are useful in developing new areas of research and design, helping establish innovative examples of urban transport based on traditional forms ethnoculturally specific to the Middle Volga region. Discovering the history of relationships, life and art of the Volga Region opens up new possibilities for solving problems of modern everyday life in this region. It can help us to understand the characteristics and experiences of everyday traditional culture of various nations.

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V. A. Krasnoshchyokov


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Keywords: manufacture of sledges and carts, Middle Volga region, casual culture, traditional forms, cultural interaction, mutual influence, handicraft, functions, traditions.
# LIST OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tr>
<td>AAMT</td>
<td>Advances in Archaeological Method and Theory. Orlando.</td>
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<td>Art-menedzher</td>
<td>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.</td>
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<td>Byilyie godyi</td>
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<td>CAn</td>
<td>Current Anthropology. Chicago.</td>
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<td>CHR</td>
<td>The Canadian Historical Review. University of Toronto Press. Toronto.</td>
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<td>Istoriya i sovremennost'. Moscow.</td>
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<td>IzvSamarsk</td>
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<td>Kulturnoe nasledie</td>
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<tr>
<td>MENP</td>
<td>Materialy po evoliycii nazemnykh pozvochnykh. Moscow.</td>
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<tr>
<td>MIA</td>
<td>Materialy po istorii i archeologii SSSR. Moscow, Saint Petersburg.</td>
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<tr>
<td>MIFFK</td>
<td>Materialy po istorii fauny i flory Kazahstana. Kazakhstan.</td>
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<tr>
<td>Academic Journal/Periodical</td>
<td>Description</td>
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<tr>
<td>Mir bibliografii</td>
<td>Mir bibliografii. Moscow.</td>
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<tr>
<td>MUSEUM</td>
<td>MUSEUM. UNESCO.</td>
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<tr>
<td>Narodnaya shkola</td>
<td>Narodnaya shkola. Saint Petersburg.</td>
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<tr>
<td>Nauchnoye obozreniye</td>
<td>Nauchnoye obozreniye, series 2, Gumanitarnyi nauki. Lomonosov Moscow State University. Moscow.</td>
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<tr>
<td>NKOGK</td>
<td>Obshchestvo i gosudarstvo v Kitae: XXXIX nauchnaia konferentsiia. Moscow.</td>
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<tr>
<td>NNZ</td>
<td>Novgorod i Novgorodskaya zemlya. Istoriya i arkheologiya. Veliki Novgorod.</td>
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<tr>
<td>Novosti</td>
<td>Russian News Agency “Novosti.” Moscow.</td>
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<tr>
<td>NTB</td>
<td>Nauchnye i tekhnicheskiye biblioteki. The State Public Scientific and Technical Library Russia. Moscow.</td>
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<td>ONS</td>
<td>Obshchestvennye nauki i sovremennost. Russian Academy of Sciences. Moscow.</td>
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<tr>
<td>OT</td>
<td>Otechestvennye zapiski. Saint Petersburg.</td>
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</tbody>
</table>


Prizrenie - Prizrenie i blagotvoritel’nost’ v Rossii. Izdanie Vserossijskogo sojuza uchrezhdeniij, obshhestv i dejatelej po obshhestvennomu i chastnomu prizreniju. Saint Petersburg.


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 Arkheologiiia. Moscow.

SA - Sovetskaja Arkheologija. Institute of Archaeology, Russia, Moscow. Moscow.

SC - Sviyazhskie chteniya. Sviyazhsk.


SGV - Saratovskie gubernskie vedomosti. Saratov.


Serdalo - Obschenacionalnaya gaseta Republiki Ingushetiya “Serdalo.” Nazran.


SV - Sovremennaya filologiya. Ufa.

SZ - Sociologicheskii zhurnal. Moscow.


TKA - Tulski kraevedchesky almanah. Tula.


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 Kazak - Vestnik Akademii nauk Kazakhskoy SSR. Academy of Science of the Kazakh SSR. Kazakhstan.


Vestnik Samara - Vestnik Samarskogo gosudarstvennogo universiteta. Samara State University. Samara.


Vestnik Semej - Vestnik gosudarstvennogo universiteta imeni Shakarima goroda Semej. Shakarim State University of Semej.


Voprosi Literatury - Voprosi Literatury. Writer's Union of the USSR. Moscow.


VTP - Istoricheskiye, filosofskiy, politicheskiye i yuridicheskiye nauki, kul’turologiya i iskusstvovedeniye. Voprosy teorii i praktiki. Tambov.

