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Cultural codes of the Ryazan river civilization and the russian akanye

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Abstract: The article is devoted to a comprehensive analysis of the internal sources of the development of Russian civilization on the example of the “cultural code” of one of the local civilizations. When studying the fate of Russian civilization, historians usually operate with a description of the Mongol invasion, then a description of the reforms of Peter the Great, Alexander II, P.A. Stolypin, then a detailed description of countless wars. Cultural issues are given in fragments, a minimum attention is drawn to them. Currently, a huge amount of archaeological material has been accumulated, researchers have made great progress in studying certain branches of culture: architecture (“history in stone”), icon painting, painting, sculpture, and other forms of civilization. To study this problem, it is necessary to study the totality of spiritual, moral and material forms of culture, which constantly acting on a person, ultimately determine the historical fate and the formation of national identity. The topic of the article is a new approach for researchers who consider mainly only the economic and social, political aspects of the influence of the West and the East. Internal sources of development are more hidden for researchers, less accessible than conspicuous external factors and borrowings.

Keywords: Ryazan River civilization, Oka-Don area, Azov-Black Sea Rus, culture, literary tradition, chronicle, linguistics, akanye.

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Introduction

...In Crimea... the spiritual source of the formation of a multi-faceted, but monolithic Russian nation and a centralized Russian state»¹.

The integrated system of civilization extends to its natural borders. Basins of large rivers can serve as boundaries for Eastern European plains. A. Toynbee counted up to twenty Slavic civilizations. A distinctive feature of a civilization is its potential to develop historically. The apple version of the Danilevsky ten cultural and historical developments is not suitable for us (Danilevsky 1995), nor the passionary tension of super ethnic system as a source of development with L.N. Gumilyov acmatic phase (Gumilyov 1992).

¹ Message by V.V. Putin, President of the RF to Federal Assembly, 4 November 2014,. URL: <http://kremlin.ru/events/president/news/47173>

In this article, in order to understand the formation of the Russian (the term Russia appeared only at the end of the XV century) civilization, an attempt is made to use millennial local civilizations on the Eastern European Plain, which have not wound up their existence, but while uniting they created a civilization of a different quality – Great Russia.

On the example of the local Oka-Don civilization, the article provides material for a specific civilizational expression, including, the setting of a sovereign state. The network of cities on the Oka-Don Plain was created not during severe wars and clashes, but during a rather long and peaceful period in the history of the named local civilization. At the end of the 14th century, every tenth city was Ryazan. The list of cities of the late XIV – XV centuries did not include most of the cities on the Don, destroyed by waves of nomads. The Oka-Don civilization is comprehensively enriched by its access to the Black Sea, the Baltic Sea, the White Sea, the Caspian Sea via river systems. Archaeologists keep discovering evidence of extensive international links with states and civilizations, including ancient cities. Cultural researchers determine the peculiarities of the development of architecture, painting, iconography, sculpture, etc. Christianity came to the Oka-Don land after the existence of its a thousand-year-old culture of paganism in the tenth century. The chronological length of the named local civilization is more than one thousand years. This civilization has a huge territory in the Don and Oka basins.

The conclusion about the role of local civilizations based on the culture study of the lands on the Oka and Don can be considered staged, and its further development requires the collective efforts of archaeologists, linguists, historians, and art historians of other local civilizations on the Eastern European Plain.

The study of local history makes it possible to identify the sources of internal development of Russian civilization as a whole. Materials of the Oka-Don, Novgorod Galicia-Volyn and the Kiev-Chernigov lands are to be considered from the point of view of civilizational development, revealing their contribution to the creation of Russian civilization. This article attempts to examine the Ryazan, Oka-Don local civilization from this point of view.

Materials and methods

The results of archaeological research in the Volga-Oka region were used as research materials, The Tale of Bygone Years, Pimen's journey to Tsargrad, 1589, The Tale of Igor's Campaign, description of Tmutarakan stone, The Tale of Peter and Fevronia, Monuments of literature of the ancient Russia. Late XV - first half of XVI century. The author used general scientific methods of analysis and synthesis, comparative studies, and the linguistic method. Research works to study civilizations offered by N. Gumilyov, S. Huntington, N. Y. Danilevsky et al. were used.

Results

The evolution of the Russian civilization spread over three continents: Europe and Asia, and before the sale of Alaska in the Americas, is difficult to imagine in a straightforward and one-time manner. Since the time of Peter the Great, the factor of Western influence on Russian civilization has gradually reached exaggerated proportions, along with the centuries-old Eastern factor of influence on Russia. For unknown reasons, historiography does not distinguish internal factors of influence on the evolution of Russian civilization, which acted without exaggeration for at least a millennium. Ryazan akanye, which will be discussed below, took its roots in the center of the Indo-European region in the IV - III millennium BC. In addition to chronicles and other written sources, there is also such an important source of knowledge of history as the language of an ethnic group, it brought us news from the depths of history. Unfortunately, this information is still used by etymologists only. An increasing number of facts discovered by archaeologists and other experts indicate long-term contacts of the Slavs with the ancient world, including the ancient cities of the Black Sea region with the Slavs of the south of the Eastern European Plain.

Unlike the European states that emerged from the ruins of the Roman Empire, the Russian state and, of course, Russian civilization developed under the influence of “internal”, so-called “local civilizations”. Each of them, for example, North-Western, Novgorod, are half of European size. The influence of Novgorod stretched from the Baltic Sea to the Arctic Ocean coast in the north and to the Ural Mountains in the east, the river grid linked Novgorod with the South and South-East.

Historians are well aware of the differences in the political structure of the Russian states that emerged in “local civilizations”. They developed as feudal republics, others as oligarchic governments (Galicia-Volyn Russ), and third, a strong principality power developed. In the Oka-Don area, this was the Grand Principality of Ryazan.

In its development, the Muscovite state selected from the “local civilizations” those things what were most suitable for its unifying, defensive, and cultural policy. Historians are well aware of the peculiarities of the culture of “local civilizations”, including the peculiarities of chronicles. There are several centers of chronicle writing in Russia, which differ in ideological aspirations and political preferences in the presentation of the actual history of the lands. Cultural researchers identify features of architecture, achievements in the field of arts, construction equipment, women’s clothing, household items, etc. The proposed material is devoted to the local south-east Ryazan river civilization.

At the scientific and practical conferences of the Forum of Ancient Cities, held in 2018-2021 a steady interest was shown for the development of the Ryazan river civilization, its connections with the history of the Azov-Black Sea region of Russia, relations with ancient cities of the Black Sea region, with the common fate of the Slavs, a complex issue of their ethno genesis. Reports relative to different approaches to the above topic were on the Ryazan Forum agenda. They emphasized the abundance and peculiarity of the Ryazan cities, the role of the river system in the development of the Ryazan civilization, and certain issues of the culture of the South-East of the Eastern European plain (Chekurin 2021).

When we start the discussion of the issue about local civilizations it is opportune to explain the terminology used in the name of the IV Ryazan Forum “Cultural code of an ancient city”. According to the Explanatory Dictionary of D. N. Ushakov a code is just “a list of abbreviations for correspondence by telegraph, for sending signals (telegraph, signal, commercial code.)». In the modern sense, the term “code” is ambiguous. Code is a key to understanding, a set of key concepts, and publicly available concepts. Code is a key that helps to reveal a given situation, its meaning, and, perhaps, predict the features of future development. In this regard, the main theme of the IV Forum of Ancient Cities (September 2021) – “Cultural code of the ancient city”, in our opinion, is successful and accurate. Along with “code”, other terms are also used, for example, “matrix” (Lat. matrix) or the phrase “cultural factors of modernization” (Chekurin 2021).

The theme of the IV Forum of the Ancient Cities is particularly relevant. Modern times show that those countries that have consistently worked with values and the national picture of the world have succeeded. Preserving their identity and changing at the same time, Japan, South Korea, China, Singapore have achieved more success than the rest of the world. Today, people say clearly that it was by following the ideology of Confucianism that China gained the edge over the West. Confucian ethics contributed to modern modernization. A breakthrough in the development of post-war China was achieved due to the fact that the entire cultural and historical experience was used, including the interaction of national traditions, the ideas of Confucianism with modern scientific achievements, culture and technology.

The progressive economic development of China was accompanied by shortening a distance between citizens and authorities, an increase in the status of values of self-expression, self-realization, and personal responsibility for their own destiny. “Always do what you want them to do for you.” Only the New Testament is more concise – Do good. Do not kill, do not steal, do not commit perjury - belongs to the Old Testament.

In the countries where the elite did not work with the humanitarian sphere, the national value scale did not work. Measurements made by GU VSHA say that in those sectors where humanities have been declining, including the number of hours devoted to history and literature, countries have not experienced growth in scientific and technical knowledge either.

School, education can solve the problem of forming and bringing up of all the Russian civil consciousness, without which it is impossible to develop, ensure security, and preserve the state integrity of Russia. School, education, and scientific knowledge can form the system of values of the next generation without revolutionary upheavals and breakdowns, linking modernization goals with the cultural and historical tradition (Matrix of Russian Culture, 2012).

The picture of the world, the consciousness of a responsible and free person, is primarily formed by history, literature and other humanitarian knowledge. The phrase “The “Civilization code” defines what our worldview is like, as opposed to the Scandinavian, American, or the French one.

The literature on civilizations is huge: from the Russian scholar N. Ya. Danilevsky to Arnold Toynbee and Lev Gumilyov. Biologist N. Ya. Danilevsky, saw civilization as an apple:

behind the flower and ovary, the apple ripens, falls, a new flower blooms, it is not connected with the previous fruits. In world history, he named ten independent cultural and historical types. L. N. Gumilyov's (Gumilyov 1992) has a more complicated picture: a civilization that has emerged from a passionate push, having reached an apogee state, is experiencing decline, and the remaining part of the civilization, the "memorial" one, can become the site of the emergence of a new civilization. In his monograph "Code of Civilizations" V. A. Nikonov (Nikonov 2015) emphasizes the importance of national history in modern civilizations. Every culture is unique. Folklore, epics, chronicles, literary cycles, modern prose and poetry are united by a civilizational tradition. There is a tree of history, nations are its branches. Similarly, there is the bulk of Russia and the peculiarities of its parts, from which it was formed.

In 1830–1840, the Slavophiles took up the idea of different directions of cultural development and highlighted the peculiarity of the Russian way of development, although at that time they did not have sufficient material to scientifically substantiate such a conclusion.

The modern world, according to V. A. Nikonov, has gone from the ideas of globalization in the opposite direction, to its roots, its faith, its nature, and national feelings. In this vein, the consideration of the "local" Ryazan river civilization is quite relevant, in the spirit of great changes in the world (Nikonov 2015).

A return to national feelings is taking place everywhere, including China, India, and Russia, which determine the future development of the world.

The greatness of literature of civilizations cannot be measured by calculation. Humanist scholars, dealing with civilizations, tried to identify the meaning of changes within the limits available to them, to reveal their laws and randomness of existence, to show a person, and tried to explain some historical perspectives. (Ukolova 2003)

A. Toynbee and his follower S. Huntington agree that civilization is a certain cultural entity. Villages, regions, ethnic groups, and religious communities all have a distinct culture that reflects different levels of cultural heterogeneity. Civilization is a cultural community of the highest rank, the broadest level of cultural identity of people. (Huntington 1994)

Civilization is defined by the presence of common features of an objective order, such as language, history, religion, customs, state institutions, various manifestations of culture (architecture, painting, sculpture), clothing, as well as dispositions, national character, and subjective self-identification of people.

The code of a civilization has very complex components, such as statehood, that is, the ability of a civilization to create a state at a certain stage of its development. With its help, it was only possible to preserve and develop the diverse manifestations of culture, to defend independence in the surrounding hostile world. In the Ryazan civilization, such a component is present. The unification of south-eastern Russia has been carried out by the Ryazan Principality for centuries. In the vast expanses of the future Russia, relationships, more often in opposition than in the unity of Land and Power, states (principalities, republics, oligarchies) were formed, which in the IX century reached the level of advanced

European countries, and in the XII century continued their progressive development and even flourished. (Grekov 1982)

The words of unknown author of the XIII century about the past of the Russian lands before the Tatar invasion: "O shining with brightness and sparkling with beauty Russian land! And amazed by its glamour..." - referred also to the Ryazan civilization.

Civilization is the broadest level of community that a person refers to himself. Cultural identity can change, and as a result, the composition and boundaries of a particular civilization can change. At the same time, the levels of self-identification are different.

A resident of Rome can describe himself or herself as a Roman, Italian, Catholic, Christian, European, or Westerner. The same can be said about a Russian. He can call himself a Russian person, an Orthodox, a Christian, a person of the Slavic world, belonging to the river civilization, a European, and later, a Siberian, a Far Eastern, a steppe person, an Asian. A civilization is a culture that has reached its natural limits (Huntington 1994).

In the flow of world history, we distinguish between marine, oceanic, and continental civilizations. Every civilization has its own characteristics. In continental civilizations, there are nomadic and sedentary peoples, each nation has its own role. In our opinion, it is possible to distinguish the river culture among the civilizations. The historian Herodotus wrote that the history of a country replicates its nature. When describing Scythia, that is, the southern part of the future Russia, he notes that there is nothing unusual in this country, except for the rivers that water it: they are numerous and majestic. Quoting these statements, which were pronounced five centuries before BC., V. O. Klyuchevsky adds: "No other peculiarity of our country has had such a diverse, profound and yet so noticeable impact on the life of our people as this river network of European Russia" (Klyuchevsky 1987).

In other epochs, an equally significant role in the creation of the Great Russia was played by Siberian rivers. It was the Siberian and European rivers in their integrity helped a Russian man to turn out to be on the American continent.

The First Chronicler (Nestor or Sylvester)² surveyed eastern Europe with a single glance and, practically, was not mistaken anywhere. He identified and named 15 tribal unions on a vast territory. Each union has its own river and its own capital city. The Polyane had the Dnieper with Kiev; the Slovenes had the Lake Ladoga with Novgorod; the Polochane on the Western Dvina from the Polot River with the city Polotsk, the Vyatichi had the inter-river area between the Oka, Klyazma, Volga with Ryazan, Pronsk and Pereyasavl. The Krivichi settled between Vyatichi and Polyane in the upper reaches of the Volga, Dnieper and Western Dvina. The Northerners settled on the Desna River, Seim, Sula with the city of Chernigov; Radimichi - along the Sozh and Seim rivers with the city Lubech; Volynians and Buzhans on the Bug River to the west of Polyane; Ulich, Tivertsy, located between the Dnieper and the Danube, bordering the lands of Bulgaria

The chronicler managed to take a glance of the entire Eastern Europe and saw it as if from space and he made no mistake anywhere. It is assumed that he had some geographical composition at his disposal which has not reached our times.

² [Povest vremennykh let. In Russian] URL: http://www.lib.ru/HISTORY/RUSSIA/povest.txt_with-big-pictures.html

Humanitarian peak of the XIX century is the “Course of lectures on Russian History” by V. O. Klyuchevsky highlighted graphically the Russian rivers, their role in the life of our peoples:

Nowhere in Europe can we find such a complex system of rivers with such diverse branches and such mutual proximity of basins: branches of different basins, whose highways sometimes flow in opposite directions, come so close to each other that the basins seem to intertwine with each other, forming an extremely patterned river network sketched over the plain (Klyuchevsky 1987).

In Siberia, the picture is the same, only the scale of the main rivers is more significant. The Volga River ranks sixth among Russian rivers in terms of length and basin area.

The peculiarity of the Russian European plains is extremely favorable - narrow and gentle watersheds facilitated the development (colonization) of the country, which made it possible from the most ancient times to drag river vessels from one basin to another. The sources mention riverboat mounted on wheels to be dragged when crossing watersheds.

The term “River civilization” entered the historical literature in the XIX century. Historians have not accidentally turned to the role of rivers when studying natural factors of development. V. O. Klyuchevsky developed, and formulated the historical concept of river civilization. According to my observations, the borders of the Russian principalities were determined first of all by the river basins, and then by the talents of princes with boyars and the strength of squads. It was the river basins that divided the Russian Slavs, according to them “political regions and lands were formed, which determined the division of the country for a long time” (Klyuchevsky 1987).

Rivers played a big role not only in Russia. The most ancient civilizations are river civilizations. In the valleys of the Nile and the Tigris rivers, the Euphrates, Indus, Ganges, Yellow River, Yangtze River the civilizations of of Egypt, Mesopotamia (Sumerian civilization – modern Iraq), India and China originated.

Bearing in mind our topic, V. O. Klyuchevsky, without using the term civilization, expressed, at first glance, as it seems, a paradoxical idea that he entered in his notebook for aphorisms: «In Russia, the center is on the periphery”(1892) (Klyuchevsky 1968)

Publications contain a wide variety of commentaries on this postulate (an assumption accepted by science as an initial one without evidence). For philologists there is such a saying as an alliteration. Philosophers see this as a “prophetic meaning.” Theorist of local history M. P. Mokhnacheva understood the above statement as a breakthrough in scientific and historical research from the center to the periphery, from macro-history to an in-depth study of micro-history (the study of provinces). MP Mokhnacheva considered this a positive moment, a priority direction in historiography: from total history to micro history³.

Russian civilization was neither created on the ruins of the “alien” Roman Empire, like European states, nor within the territory of the “mother of Russian cities”, Kiev Russ’, according to some nationalist historians, and in the “neighboring” river system - “the

³ [Internet obrazy rossiyskoi provintzialnoi kultury XVIII – XIXvv].//Istoriy . Pril. K gazete «1 sentyabrya». 2004. P.26 – 30.

Oka-Volga interfluvium", as a new structure, where previously the Ugro-Finnish tribes lived (Klyuchevsky 1968).

An active participant in the creation of Great Russia – Velikorossia – along with other lands was also a settlement of the Oka-Don civilization. The word "Great", not a quantitative definition, but a time-belonging, it usually means the completion of the process, the final stage of the state formation. Great Russia, Great Britain – names of the same order.

Great Russia was created on the model of its constituent parts. In the West, there was a process of fragmentation, the creation of small states ("room-chamber" Europe). In Russia, there was a process of assembling different parts into a whole. In the West, the lower political formations adopted the form of the superior which they had destroyed before. In Russia the higher form adopted the form of the lower, which served as a component to be summed up to form the superior. It took in all the best and what was suitable for solving urgent tasks, primarily for defense against external opponents from the West, East and South.

Russia abandoned the Veche assemblies of Novgorod in favor of a strong princely power. The values of the South-east, the Ryazan land, which until the beginning of the XVI century defended the emerging state from external attacks, which suited the state better than other forms of government.

Scholars have long argued about the ownership of territories Kuyavia, Slavia and Artania. In our opinion, these are the lands of Kiev, Novgorod and Ryazan, apparently, these are the lands of the south-east, south-west and north-west, which formed Russia

Let's return to the Ryazan river civilization. Let's try to see the features in it that are revealed in other, recognized civilizations. River civilizations have common features that are also suitable for the Ryazan river civilization.

A civilization is a culture that has reached the natural limits of its distribution. That is, the first parameter of a civilization is the significant space which make up its feeding landscape. It may not be homogeneous, but it is essentially a landscape in which a certain community of people lives (a family, tribe, or tribes that merge into an ethnic group with their own language, dialect features, and proto-language).

The main rivers of the Oka-Don plain cover vast areas. The Oka the Volga Rivers comprise 3,480 versts of river way, and the area is 1,360 thousand square kilometers. A significant part of which is the Oka basin, the length of which is 500 km. The Don River is 1,870 km long. The area of its basin is 422 thousand square kilometers.

For comparison, the river civilization in Mesopotamia (according to my calculations, its main rivers are the Tigris and the Euphrates Rivers flow for about a thousand km. - 750 km) ?, and the area of the river basin is correspondingly smaller. No one disputes that there was such a civilization. The area of the Ryazan civilization is quite comparable to other river civilizations.

The main occupation in this feeding landscape is agriculture, and the associated cattle breeding is very clearly traced in the river civilization located along the Oka and Don rivers. In all civilizations, and in Ryazan too, the development of agriculture predetermines, initiates the separation of crafts and agriculture, the emergence of cities. All civilizations

have a network of cities. In the Ryazan river civilization, such a network is especially numerous. It was not for nothing that Russia was called Gardarika – the land of cities. On the verge of the 14th and 15th centuries, there were more than 350 cities in Eastern Europe. Every tenth city - Ryazan region. There is no mentioning in the list of the cities on the Don (only three cities are mentioned), although the sources have a specific description of the remains of numerous cities on the Don⁴. This circumstance provides the urban quality of the city civilization to be added to the Ryazan river civilization.

In urban culture, cultural codes are more pronounced. At the same time, the Russian village provides a unique picture of civilizational features. Professor V.G. Rudelev in his dissertation "Vocabulary of housing and household-economy construction in some Ryazan dialects" (Rudelev 1958) singled out 600 terms when used during a hut construction. The house is not only a shelter from bad weather, but also from evil forces-not just a horse - a horse is a decoration for a horse head, a deer, a woman with raised hands (sometimes skulls). And below it (on the pediment) is the sun, which moves in an arc from sunrise up, and then down to sunset. Cradle in the hut with the sign of the night sun – the movement of the sun in an arc down – from sunset to sunrise.

Evidence of the commonality of Indo-Europeans, including Slavs, are similar features in buildings, ancient dwellings, household items, women's jewelry, and religious cults. Mother Lada, the patroness of family marriage and fertility, is comparable to the Greek goddess Lata, the Slavic pagan god Perun-to the main Greek god Zeus.

The threshold in the hut is very high: The deceased person was carried out through the window. Prickly fir cones branches and manure at funerals are not accidental even nowadays. So that the dead man would not come back. The tradition has come down to our time.

Nature has determined not only the occupation of the people, but also the spiritual life of man. Observing nature in continuous motion: the flow of rivers, the rising and setting of the sun, the changing shape of the moon, the movement of the stars, every year grass grows anew, trees lose and renew their foliage, rivers overflow, a person comes to the conclusion that all living things are born and die. It seems to a person that nature is filled with unknown forces. We don't know much about the course of spiritual development – only the results of these processes are known. Since ancient times, the population of the area of interest to us profess the worship of natural forces. A. F. Losev's works showed the extraordinary complexity of ancient mythological images, their deep primeval roots and the bizarre dynamics of their historical existence (Losev 2001).

For all the differences between Slavism and the Greek world, there was no impassable abyss between them. The Dorians were close to the proto-Slavs. Slavic gods are associated with ancient ones. There were possible contacts between the ideas of the spiritual life of the Slavs and the pagans of antiquity (Rybakov 1994).

Closer and longer than described in historiography, The Oka-Don civilization was in contact with the Azov-the Black Sea Russ, and that, in turn, with the Greek areas of the Black Sea region.

⁴ [Khozhdenie Pimena v Tzargrad. 1589 r. Kniga khozhdeni. Zapiski russkikh puteshetvennikov XI-XV vv. M.: Sovetskay Rossiya., 1984]

Tmutarakan princes, beginning with Mstislav, are well known to the chroniclers. In the "The Tale of Igor Campaign"⁵ "Tmutarakan blockhead" is mentioned, whom the author calls to serve together with other lands to protect the Russian land. In the history of the museum, opened in the XVIII century, Tmutarakan stone bearing the inscription " In the summer of 6576 indicta 6 Gleb Knyaz measured the sea on top of the ice from Tmutarakan through to Korchev - 14000 sazhen"⁶. Tmutorokan, the half-forgotten Azov-Black Sea and Don Russ ' was wiped out almost without a trace by nomadic invasions.

Social life ends with the formation of the state. The code of civilization includes statehood. The differences in the state structure are interesting. Some forms of political organization did not suit Russian civilization and were rejected. The Novgorod Veche could expel one prince and invite another from Lithuania or any of the other regions. In the Ryazan civilization, a strong princely power was cultivated. Hence, apparently, its latest entry of the Ryazan Principality into the Moscow state.

Land borders are linked to rivers. River basins really define the territory of the principalities, including the borders of the south-east, which were under the control of the Ryazan Principality. Where you can sail from the princely city to collect tribute, the power of the prince extends there.

Only the state could create an effective defense system. In 1444, the "Ryazan Cossacks" were first mentioned. (the Cossack is a Turk. - daredevil, free man). Zaporozhye Sich, Bug Cossacks emerged to the west in the following centuries, to the east - Terskoe, Orenburg, Sibirskoe, Semirechenskoe, through to the Amur and the Ussuri Cossacks served to protect the borders of Russian civilization.

Nature itself was the protector. A Ryazan man perfectly knew how to use it, he came up with forest zaseki. A 60-meter-wide strip of fallen trees in the direction of a possible attack makes the forest an insurmountable obstacle for cavalry. The first zaseka is 600 km from Pereyasavl Ryazansky to Bryansk forests is another piece of evidence of Ryazan civilization. It's not the Great Chinese Wall, it is enough to take an axe and of course skill to make it. To decide on the creation of large-scale zasekas, a person must know the scale, anticipate the dangers of new invasions and raids in vast territories.

The advantage of the Ryazan river civilization was that its rivers flowed in different directions from west to east (the Oka), from south to north (the Pronya) and from north to south (the Don with tributaries). All this ensured the expansion and further development of civilization, its cultural code. Ethnography and dialectology data show the territory of Ryazan civilization in river basins of the Oka and the Don. Ethnographers (N.I. Lebedeva) finds a Ryazan women's costume- paneva-in the lower reaches of the Don. Researcher of Ryazan dialects E. P. Osipova also finds one of the types of women's clothing - a red and black paneva combined with a black breastplate and tunic-like raincoat (Kadman) in the southern part of the Ryazan province in the basin of the Don (Osipova 2004).

⁵ [«Slovo o polku Igoreve.»] URL: <http://drevne-rus-lit.niv.ru/drevne-rus-lit/text/slovo-o-polku-igoreve/slovo-o-polku-igoreve-original.htm>

⁶ [Tmutarakan kamen. Arkheologiya SSSR. Svod arkheologicheskikh istochnikov. Pod redaktziei akademika B.A. Pybakova. M: Nauka, 1964].

This is confirmed by a great number of household items. Ceramics on the Oka and Upper Don villages on the Don, in Rostislavl in the district of Staraya Ryazan, where two-layer furnaces were used with a temperature of firing of up to 8000 degrees. ? A different type of clay (white) was used on the Don, , but the shape of the Don ceramic products did not differ from the Oka ceramics. The dwellings with a stove on the Oka – Don plain did not differ either.

The second parameter of civilization is time. Chronologically, the civilization, according to L. N. Gumilyov, lasts from 1200 through to 1500 years. Flourishing of the Egyptian civilization (New Tzarstvo) XVI-XI centuries BC. In the XI century, Egypt fell under the influence of Greek culture and began to lose its uniqueness, its borders and the power of the pharaohs changed. North-East Africa conquered Rome.

Ryazan civilization is more than a thousand years old. Since the tenth century, Russia has been developing as a Christian civilization, this most important period is preceded by a millennium of paganism. There is nothing wrong with paganism – just reverence, worship of nature of waters, forest, separate trees. “A Tale about Igor’s campaign”⁷ in two places of the text mentions the Christian Church, and the content and main images of the poem are about nature, completely pagan. “A Tale” is aware about the first century of the new era, the text mentions the Trojanovys ages (the second half of the 1st century. BC). Stribog’s grandchildren take part in “The Tale” and Oleg is the grandson of Dazd Bozh. Prophetic Bayan is a grandson of Veles. The action takes place on the Don, there is not generally accepted, in our opinion, but a more accurate translation of the line “O Russian land, you are already behind shelomyanem”. The author is not referring to the hills. “O Russian land, you are already beyond the strait”, now Kerch, perhaps, the Russian land in “The Tale Word” is the same the Azov-Black Sea Russ.

Princess Olga is a Christian, her son, the invincible warrior of antiquity Svyatoslav is a pagan, his fighting and victorious squad could not accept the Christian commandments - “thou shalt not kill”.

Each civilization has its own characteristics. Among the features of Sumerian civilization there are multitude of people, hence the tragic collapse of the Tower of Babel, even during the construction period, people did not understand each other. There was no common religion in Egypt. Both civilizations died.

Russian civilization has been in contact for a long time with the ancient poleis that existed in the Black Sea region for more than a thousand years. Being in need for bread, they “collaborated” with Slavic farmers, exchanging handicrafts for bread. The ethnicity of the Scythian ploughmen is mysterious.

The chronology of the Ryazan civilization sheds light on the peculiarities of the language. In the Ryazan dialects, akanye and yakanye, tsokanye and chokanye merged. O. N. Trubachev shows that the simplification of vocalism (e-o-a) in - (a) took place in Europe without difficulties, at the expense of Indo-European dialects in a very remote era. This is related to the phenomenon of Russian akanya (Trubachev 2005).

⁷ «Slovo o polku Igoreve» URL: <http://drevne-rus-lit.niv.ru/drevne-rus-lit/text/slovo-o-polku-igoreve/slovo-o-polku-igoreve-original.htm>

The grandiose picture of the cyclical evolution of vocalism in the Indo-European dialects of Eastern and Central Europe is relevant to all Slavs. Akanje is not a late phenomenon. The origins of the Indo-European akanya lie chronologically very deep. Ryazan akanje is one of the same problems – the problems of determining the area and time of the Slavs' genesis. It is impossible to confuse the cases of the first fixation of akanya in writing and the possible origin of this phenomenon in the language. The history of this phenomenon begins much earlier than written history. These phenomena are not confined to the East Slavic area. Slavists point out parallels to the Russian akanye on the periphery of the Slavic area (Rhodope akanye of Bulgarian and Slovenian dialects). This suggests that the Russian akanye is also a peripheral phenomenon (in terms of linguistic geography), that is, an archaic phenomenon.

In general, a number of East Slavic linguistic (phonetic) phenomena should be considered as peripheral and archaic for the entire Slavic area. The origins of akanya go back to ancient times (Trubachev 2003)

The distinctive features of the Ryazan river civilization are language and faith. In the language features-akanje for those Slavs who moved from the south, okanye for those who moved down the Oka.

Russian culture, according to D. S. Likhachev, has a huge variety of opportunities and many sources-teachers. Among them is the pre-Christian culture of the Eastern Slavs. Russian culture is a combination of many centers. Freedom, primarily internal, is essential for creativity.

Dignity and advantage of the Ryazan river civilization is in the fact that it is united with Christianity, with a perfect system of moral values. If the world does not accept Christian values, it will perish from same - sex marriages, lack of respect for parents, disregard for other family values, and non-recognition of deadly sins, including pride.

It was not just ordinary squads of different princes who came out to the field of Kulikovo and won. The Slavs are conciliar, they were blessed by Sergius of Radonezh. It was not just random people who came out on the Kulikovo field, it was a Christian civilization that came out. Warriors fought for the faith against those who threatened to destroy it. Conciliarity and Christian faith won.

There are root causes of Russia's centuries-old invincibility. In the 17th century, Poles and Lithuanians were expelled from Moscow. In the 18th century, they smashed the Swedes near Poltava. In 1812 the entire Europe headed by Napoleon was expelled. The capture of Berlin ended the war with Prussia in the XVIII century, and the Great Patriotic War with the Fascist Germany.

People forget that in the evil project "Anti-Russia" in the Yassko -Kishinev operation, a huge army called the "South Ukraine" was crashed. R. Ya. Malinovsky, F.I. Tolbukhin, N. E. Berzarin and other Soviet military leaders defeated a huge group of the enemy, surrounded and captured hundreds of thousands of German, Romanian soldiers and soldiers of other nationalities. We must call a spade a spade: how the Germans, Poles and other Europeans behaved in the occupied land in 1812, in 1941.? The criminal acts committed on Russian soil require collective repentance on the part of Europe.

Natural conditions and human factors have influenced the development of our country. The development of the Ryazan civilization is based on natural factors such as forests and rivers. River civilizations have many similarities. Mesopotamia, for example, was poor in metals and timber, hence they traded with India, Egypt, and the Mediterranean in exchange for abundant harvests of various crops.

The Ryazan river system transports vessels along the rivers with the help of transfers by dragging to all the oceans of the Baltic, Black, and White seas. Archaeologists find in Staraya Ryazan and other Ryazan cities dishes and tableware from all countries of the Black Sea region, Syria, Sicily and the States Central Asia, India, porcelain from China, and other Eastern countries. The analysis of dishes found in Staraya Ryazan and in other Ryazan cities was made by archaeologist V. Yu.Koval (Koval 2016).

The main sign of civilization is expressed in information and written form. The complexity of the economy, economic ties have required the fixation of inter-civilizational relations, there is a need for written sources. The Sumerians had cuneiform writing – clay tablets with cuneiform writing have come down to us. There were other forms of information shift – hieroglyphs. The most advanced of these systems is the Alphabet of Phoenicia.

I was lucky enough to explore the work of the historian D. I. Ilovaisky and be familiar with academician O. N. Trubachev, to use his advice and his works.

There were very serious opponents of those who intended to study the works of D. I. Ilovaisky (Chekurin 2009). However, in the milieu of O. N. Trubachev, I was advised that I should continue to study the works by D. I. Ilovaisky. (Chekurin 2009). Academician O. N. Trubachev noted the incredible situation connected with D. I. Ilovaisky, who called the Azov – Black Sea Russ as a really existing one. The Oka-Don river civilization was very close to the Azov – Black sea territory (Trubachev 2005).

The main event of the twentieth century in the field of linguistics there became the dictionary compiled by academician O. N. Trubachev on the Meots, the inhabitants who lived around the Lake Meota (Sea of Azov).

D. I. Ilovaisky wrote that it is impossible to explain the appearance of the Cyrillic Alphabet in the middle of the Koval steppe, for this you must realize the existence of a community, a state where Prince Vladimir and his troop were first baptized. In the same place the Cyrillic alphabet appeared. D. I. Ilovaisky believed that until we found and investigate this community and statehood, we would not be able to explain the manifestation of Slavic writing. Cyril and Methodius brothers found traits and cuts (vertical and horizontal letter designations) in the Crimea, which they improved, and today we still use Cyrillic on modern computers.

Ryazan and Crimea are connected more rigidly than it is represented in modern historiography. The initial Russ emerged and settled at the very beginning the Oka-Don River route, and in contrast to it, all the following Russ states were called Kievan, White Russ, Scarlet Russ, and the first one was the Azov-Black Sea Russ. Russia originated in the Black Sea region in the South. Apparently, it was long before “Prince Gleb measured the sea on the ice”. The Tmutarakan stone with this inscription was discovered in the late

XVIII century. The history of the Slavs began not in the Swedish fjords, but in the south. In onomastics, toponymy of the Azov region and the Crimea, names having the root "ros" in them are present and are often repeated.

The significance of O. N. Trubachev's discovery lies in the fact that he found one of the earliest forms of the Indo-Arian language, and consequently an ethnic group on the southern part of the Eastern European plain. The boundaries of this language area are from North Caucasus in the East through to Transcarpathia, Dacia and Transylvania in the West. Academician O. N. Trubachev discovered a new ethno-linguistic cultural history of the Northern Black Sea region.

On the banks of Lake Meota (Sea of Azov) and on the eastern coast of the Crimea O. N. Trubachev found more than 250 Turkic terms (which is natural) and 230 preserved Slavic names - Kamyshchaya Bay, Molochny Bay, the Medveditsa River, etc. At the moment when the Italians, Germans, and Celts separated from the Indo-European family of peoples, whose who left for the places of their modern habitat, the Slavs spread throughout the Eastern European Plain. Slavs since ancient times have been living in this area. The Azov-Black Sea Russ was in direct contact with the the Oka-Don civilization.

A graduate of a History and Philology faculty, were specialists of wide scope occupation were educated - teachers of history, literature and the Russian language is well aware of that part of cultural code, which is called as the Ryazan literary tradition. The development of literature proceeded from folklore, the Ryazan epic cycle and the Ryazan chronicles. In the Ryazan land there are unique prose and poetic creations in their ideas and artistic features. Here are some examples.

XIII century: A story about the crimes of Ryazan princes, tragedies in Isadah 1217; Praise to the Ryazan princes, a Chronicle story about the Tatar-Mongol invasion, and finally, a Story about the destruction of Ryazan by Batu, in terms of ideological intensity and artistic features, the story stands at the level of "A Tale of Igor's Campaign".

XIV century is represented by: The tale of the Battle on the Vozhe river and the "Zadonschina" of the Bryansk boyar, Ryazan Saphonia. It repeats the plot of A Tale, only, the battle ends with the victory of the Russian forces. The events of A Tale of Igor's Campaign take place in Kayala, on the Don River on the territory of the Ryazan civilization. Ryazan is not named in A Tale, but the Ryazan princes are named there - the Glebovs daring sons. Up to a hundred copies of the story of the Mamayev battle have been preserved. Two texts mention the same author, Safonius. The Story of Bishop Basil of Ryazan also dates back to this time. He brought a wonderful icon from Murom, which "still exists in Ryazan today."

The story of Peter and Fevronia, the ideas of humanism, charity, and Christian love expressed in the story - the central theme of the outstanding Russian writer and publicist in the years 40-60 of the XVI century Yermolay Erazm. A literary epic of Peter, Prince of Murom and Fevroniya, a peasant woman from the village of Laskovo, is incomparably more significant and deeper than the European St. Valentine's Day. Valentine's Day is only a day of those being in love. In the Laskov cycle, which is now recognized by many Russians, the

family is at the center, with its joys and difficulties, and happiness. Ryazan, Murom, and then other Russian lands worship the feat of Fevronia. Beautiful holidays in the village of Laskovo, decorated with a modern wonderful sculpture of the heroes of the cycle of Peter and Fevronia. A chapel was also built there. And next to the village cemetery is a reminder of the futility of accumulation, greed, and other deadly sins, including pride. Anyone who comes to this blessed land, even a billionaire, will understand a lot. They'll bury him in his jacket and he won't take anything with him. Do good, only it remains to people - the main law of the New Testament.

From Korsun (Kherson, Sevastopol), the Korsun icon of St. Nicholas was brought to the Ryazan land. From there Eustacius, the writer, and his son Eustacius the second came to the Ryazan land from Korsun. The story of Nikola Zaraisky is the oldest part of the collection of Ryazan novels. Having emerged in the XII century in the pre-Mongol period, they were supplemented and changed until the XVII century.

In the "Genealogy of the priests of St. Nicholas Church in Zaraysk" there is a postscript: "I Eustacius the second wrote this: "Eustacius is the son of Korsunskov for a good memory of my clan." A story about the transfer of the icon from Korsun (Chersonese) to the Ryazan land. According to the vision, Eustacius and his family started for Russ. From Chersonesos, he decided to get through Kiev, but the danger from the Polovtsians was too great. Then he returned and from the mouth of the Dnieper River, he sailed on board a ship across the Russian (Red – beautiful) Sea, the Mediterranean Sea around Europe to the German regions. He reached Riga (another option is the city Kes (Cesis, Latvia). Then he covered the route Novgorod by land. And from Novgorod, a multi-day river journey to the Oka River, to the Sturgeon River, where the city of Zaraysk was originated.

Eupraxiya, Fyodor's wife, was from the royal family, a relative of the Byzantine Emperor. Eustacius brought Kirik Apponitsa – there is such an active character in the "Tale of the ruin of Ryazan by Batu". Stone crosses were erected on the tombs of Fyodor, Eupraxiya and his son Ivan Postnik, which are still there today. (Dobrolyubov 1884).

The researcher, as well as an ordinary reader, is invariably captured by the feeling of an invisible, and perhaps real connection of times, in forms and artistic traditions, based on folklore, aesthetic roll calls of writers of different eras, united by a moral and ethical basis and common artistic means

Starting from considering works of Ryazan poets and writers, we have come to the modern flourishing of Ryazan literary studies. New books by recent writers that are amazing in terms of the sincerity of their memories are in the center of our attention. Personally, I was attracted by the sincerity of V. I. Banikova's memoirs "The Girl from the newspaper", "The Viscous Memory of oleoresin" by Alexander Osipov, biographical works "Dynasty" by N. V. Kerdivarenko in co-authorship, "Father's House in Yelatma" by Z. I. Popova (2021), two issues of the Russian State University "Teachers and Students" (2017) of the philosophical collage A. N. Babiya "This is us" (2021), etc. I will not fail to mention dozens of collections dedicated to the memory of S. D. Yakhontov, D. I. Ilovaisky, M. K. Lubavsky, who undoubtedly contributed to modern historiography, and literary studies. The role of Ryazan literary criticism, which has risen to the Russian and international level, is very important. I will

mention the name of my teacher P. A.Orlov (researcher of classicism, author of the first monograph on Y. P. Polonsky, a textbook of literature published at Moscow State University); V. K.Sokolov-organizer of folklore expeditions and compiler of the collections “Tales of the land of Ryazan” and the work “Oral folk art of the Ryazan region”, the first work of the local historian D. D.Solodovnikov about Y. P. Polonsky, organizer of the first interuniversity Yesenin readings by Professor M. M. Verkhovskaya; Professor V. V. Shakhov-initiator of the assignment of the name of S. A. Yesenint the Ryazan university; author of the dictionary “Literary Ryazan” I. N. Gavrillov”. He also gave grounds for the need to erect a monument to S. A. Esenin in Ryazan.

Pushkin has an “Appeal to Ovid” about the poet exiled to the Black Sea region, written in Chisinau. Perhaps later generations of historians, art historians, and literary critics will have the opportunity to write a history of civilization that will connect Ovid and Esenin, and the Azov-Black Sea Russ with Ryazan expanses on the Oka and Don, with direct contacts of the Ryazan antiquity with the Black Sea Greek poleis that existed in the Black Sea region more than for a thousand-add years.

Ryazan river civilization is connected with the Azov-Black Sea Russ, this is the First Russia. The history of civilizations begins in the south within a strip a bit to the north and a bit to the of the Mediterranean Sea, which is only ten percent of the ancient inhabited land. But it is this ten percent of the land that has given birth to all civilizations, all religions, all philosophical systems. The areal of the Black and Azov Seas is included in these ten percent.

The Ryazan river civilization was communicating, however, the extent of contacts with ancient cities remains to be investigated. The close connection with Byzantium is clear (up to the XIV century). Byzantine coins of the VI–VII centuries were found in excavations held in Ryazan cities. Some finds of Roman and Bosphoran coins are known at Kanishchevsky, Troitsa-Pelenitsky and Staroryazansky ancient settlements. A treasure of Roman denarii of the second century was found in 1891 in the Ryazhsky district of the Ryazan province. Byzantine coins from the ancient settlement of Staraya Ryazan are mentioned in the collection of A. F.Fedorov without specific information. From the same monument, archaeologists discovered reliable finds of Byzantine copper of the X–XII centuries. A Tiberius coin dated by the year 590 and minted in Chersonesus was discovered on Ryazan land. Some of the coins were later reattributed to V. V.Gureleva (Employee of the Hermitage Numismatics Department)⁹

Contradictions of the chroniclers’ stories about the Vyatichi who lived in the forests were always striking for historians as “like any beast who does not know the law of marriage” cannot be compared with the masterpieces of jewelry art discovered in Staraya Ryazan. “It’s all imported,” skeptics argued. But the findings of two jewelry workshops with all the equipment (crucibles, molds) convinced skeptics of the opposite. In 2021, a treasure trove of amazing silver jewelry was found not for princes, but for the “middle class”, well-to-do people. And here is another shock-a birch bark letter was found not in the Staraya Ryazan, which has long been displayed in the Ryazan Architectural Museum-Reserve, and

in our city – Pereyaslavl Ryazan (modern Ryazan). I am sure that the unfavorable storage conditions of birch bark, unlike in Novgorod, where more than a thousand birch bark letters were found in total, are driving us to the conclusion that the Russian city, including Ryazan cities, were literate.

We need research made by art historians and architectural specialists – is it by chance that the Russian Baroque originated on the Ryazan land, it is called Naryshkinsky or Moscow, and a major art critic G. K. Wagner called this style “Ryazan Baroque”, because architectural masterpieces appeared on the Ryazan land.

We can say very little about the Ryazan icon painting school, which was founded in Solotchinsky monastery. The loss of Yakhontov’s collection of old icons in 1929 is a great depletion for us.

The possibilities of ethnography are huge. E. P. Osipova impresses us with a rich picture of the Ryazan national costume in the book “The Language of the Ryazan Costume” (Osipova 2004). There are works about the Ryazan costume of the now nun Tatyana Pankova. I was lucky enough to see her typewritten manuscript with color photographs of Ryazan women’s costumes, an amazing, otherwise you cannot say, richness of forms and colors.

The archaeological analysis of the finds is to be continued. This is an ocean of information about civilization, its origins and development. Thanks to advances in genetics, archaeology is no longer dumb. Advances in genetics make it possible to distinguish between Scythians and Sarmatians, linking differences of Zarubenets and Yamochnoiya cultures with definite people.

A Japanese had to sail for several hours or days to reach Kamchatka, and Alaska. But Alaska was discovered by the Russians. In 2021, the country celebrated the 280-th anniversary of the discovery of Alaska. The Ryazan, Vladimirov, Novgorodians people reached Alaska, having covered almost ten thousand kilometers. It happened because they understood, knew the river, understood the river system. The first Alaskan saint Hermogenes came to the American continent from Ryazan Elatma on the Oka river. Hero of Russia Mikhail Georgievich Malakhov, who skied from the coast of Canada to the North Pole, in charge of organizing expeditions on Alaska, he still trains members of his expeditions on the Ryazan rivers.

The fate of today’s rivers is unenviable. Seven rivers and streams have disappeared from the territory of Ryazan only. In some years the Oka was declared non-navigable. Addressing the issue of river civilization and its origins will help us save the rivers that have survived to our time.

Literature of the Ryazan land, certainly is the literature of civilization. It is necessary to add to it the results of research on ethnography - Ryazan costume, wooden sculpture, wooden and stone architecture (Ryazan Baroque), Ryazan icon painting and art schools, from the icon painting school of the Solotchinsky Monastery to the work of the people’s artist Viktor Ivanovich Ivanov, who reflected life in portraits of the inhabitants of the village of Isady. All this leads us to the conclusion about a thousand-year-old civilization, which we can call the Ryazan river civilization.

Conclusions

Naturally, the issue of the Ryazan river civilization is a stage done, however, there exist a great prospect in the study of the Ryazan river civilization as a single system, its role in the creation of an all-Russian civilization. Essentially, Russia was made up of thousands of years of civilizations that were united by the Slavic language with its own dialects and Orthodox faith, they had unique cultural qualities, ethnographic features, their own art schools and traditions developed by the Russian Orthodox Church over a thousand years of their lives.

Words of an unknown author of the XIII century about the past of the Russian lands before the Tatar invasion: "O light-bright and beautifully decorated Russian land! And you are surprised by many beauties..." - they also referred to the Ryazan civilization.

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