



# TRADITIONAL RESIDENTIAL INTERIOR AS THE BASIS FOR FORMING CULTURAL IDENTITY

SVETLANA MAKHLINA <sup>1</sup>

<sup>1</sup> Saint Petersburg State Institute of Culture  
(Saint Petersburg, Russia)

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### Abstract

The interior is a very important area in a person's life. Everything that surrounds us affects our perception, behaviour, and thinking. That's why a residential interior is an important stimulus in a person's life. Here we must keep in mind that the geographical environment, climate, and landscape determine a lot in the formation of the type of home. The nature of the area affects the formation of national and ethnic characteristics, the character and thinking of the people, affecting the adaptive-adaptive function, adapting the surrounding nature to man and, above all, man to nature.

It depends on what the interior of a person is like from early childhood and how their cultural identity will be formed. As you can see, different cultures lead to different types of interior design. However, there are initially common features that allow you to establish contacts and be the basis for understanding and interacting with each other people from different regions and cultures, which is facilitated by the cultural identity of the individual formed on the basis of the interior.

**Keywords:** identity, residential interior, traditional dwellings of Africa, Asia, the Far East, Europe, Macedonia, Russia.

### Introduction

In Romania and Moldova there is a widespread expression «shapte an de akase». It means the following: the first seven years of life, spent in the father's house, determine the entire future life of a person, influencing his behavior, forms

of communication, etc. This expression is closely related to the proverb: «Ziua se kunoshte de diminyatse»: the day is known by what morning is. One of such forms that determine the whole future life can be considered the interior of the dwelling in which the child is formed.

Caves served as the first human dwellings. However, even at a very early stage, people have been building shelters for themselves. Louis Leakey found in Africa the remains of a dwelling built 50,000 years ago. A pavement of 20 square meters was made from several hundred pieces of lava. From the same lava, supports were made for poles, on which animal skins were secured. Such dwellings resemble chums. Such temporary dwellings were erected only for a few days in a year.

Caves are empty or partly water-filled spaces in the earth. In the prehistoric era, caves served as human dwellings. The first man, driven by cold and rain, took refuge, following the example of animals, in crevices, among stones and in caves. Once inside the cave, he inevitably looked at it, estimated its size and correlated it with the outside world. Thus, he began to distinguish between internal and external space. This inner space was cozy, dark, like the space in the womb, which gave rise to a sense of security. Coming out of the cave, he sees a hole that leads inside. Here one can take refuge in case of bad weather next time. Gradually, a model emerges, the codified conception of shelter – whether he uses the cave or not. U. Eco writes: «At this stage, it is not difficult to convey the model of the cave to the peers with the help of graphic signs. The iconic code is generated by the architectural code, and the “cave principle” becomes the subject of communicative exchange» [1, p. 205].

Later, huts appeared (400–200 thousand years ago). The oval (14.7 m long, 4 to 6 m wide) was laid out with stones – props, next to which stakes and branches were stuck, forming walls. The roof was propped up with tree trunks. In the middle was a hearth. Such a dwelling served as a bedroom, a workshop, and a kitchen. In the same period, dugouts began to be built in places with a more severe climate. The dug hole was covered

with a roll of poles or logs. A whole clan, many families lived in such dugouts. Individual families were housed in niches dug in the ground. They entered such a structure through a hole in the roof. Doors appeared first. Windows are thousands of years younger than doors. «It turned out that they are almost eight thousand years old» [2, p. 90]. Gradually the hearth turned into a kitchen, a bed into a bedroom.

## **Methods**

The article uses the methods of philosophy and cultural studies. The work is based on system and comparative analyzes. At the same time, the methods of such sciences as regional studies, anthropology, ethnography and art history were used.

## **Results**

Interior of nomadic peoples

One of the types of dwellings of nomadic pastoralists is the yurt. According to the use of the main types of dwellings, all nomadic pastoralists living on a vast territory of steppes, semi-deserts, deserts from North Africa in the west to Central Asia in the east, can be divided into residents of tents and residents of yurts.

A common type of dwelling for nomadic pastoralists of North Africa, Western Asia, and parts of Central Asia is a tent. Many nomadic peoples, however, prefer yurts, which are widespread in Central Asia, parts of Central Asia, and South Siberia. Yurts differ significantly from tents. The woolen tent has a large spreading area. It is found among nomads and semi-nomads in the Algerian Atlas, in Morocco, Tunisia and Libya, Egypt, in the Nile Valley. It is also used in North and Central Arabia, and it is used by Kurdish mountain nomads in Turkey, Iran, and Iraq. The Lurs and Bakhtiars of the Iranian plateau, the Pashtuns and Baluchis of Afghanistan and the nomadic pastoralists of the Tibetan plateau, differ in that their tents are

covered not with goat, as usual, but with yak hair. The outer shape of the tent is always individual for each area, although its design is similar everywhere. «In the countries of the Maghreb it (a tent – S. M.) has a square shape, lower than that of the Arab Bedouins, and the Tibetans crown the tents with a gabled roof. The Kurds are laying stones at the base. Such a rather solid dwelling protects the inhabitants well from snowfall» [3, p. 68]. All tent structures, regardless of region, coincide that the wind-sheltered side remains open throughout the day. On hot days, two sides of the tents are opened. This is done so that the wind can pass freely through the entire tent. During sandstorms, the posts are tilted, the ropes are reinforced from below with stones and the tent becomes streamlined. In North Africa, the tent is made of two types, although they are similar in appearance. Summer ones are covered with a light cloth, winter ones are covered with goat hair. The service life of the tent covering is 12 years. An unused tent is rolled up and stored until needed.

The yurt is a capacious container of traditional culture. The movable grates of the yurt made it possible to disassemble and install it within an hour. It could be made higher and lower, bigger or smaller, depending on specific needs. The size of the dwelling was determined by the height of the person. One example of a yurt is the Buryat yurt.

The interior of the Buryat yurt is strictly regulated. It is always oriented along the north-south axis. The entrance is on the south side. The north side was considered honorable. It was there that the altar was located, where the guests of honor were seated. Inside, to the left of the door, there are saddles, harness, the owner's hunting equipment, bow, and arrows. Further, on the same side of the yurt, there were chests where felt beds were folded into bales. Next to the chests were wooden buckets and leather wineskins with

fermented milk. On the right side of the yurt, the female side, unmarried women and the owner's daughters slept. Closer to the exit were tables, shelves with wooden dishes, food supplies, wooden buckets for milking, and other items of female labor. There were also elongated wooden boxes in the yurt, in which food or clothes were stored, but if necessary served as seats or couches. There was a hearth in the center of the yurt. They settled down around the hearth, slept on couches along the walls. The smoke from the hearth went into the hole above. The upper opening was closed with a hexagonal felt lid with a rope. When they wanted the yurt to be lighter or warmer, they pulled this rope. A ray of light passing through the hole became the arrow of the dial, which was represented by the yurt. Time was measured when the sun was at the altar, at the head of the bed, or elsewhere. Here, in the Buryat yurt, there were the guardians of the clan – the ongons, later – the Buddhist altar. On the western side of the yurt, one could see a leather mill. When wooden architecture was mastered, the Buryats continued to build yurts – octangular, hexangular, and then quadrangular. In the center remained a square earthen area for the hearth. The front door was still facing south. The roofs of wooden yurts were covered with a layer of turf, the windows were shuttered with the cleaned peritoneum of domestic animals. The Buryat family lived undivided. Four-generation families of up to 60 people met. Each married son had a separate yurt next to his parents' yurt. (The word «marriage» is literally translated «to acquire a yurt»).

### **Discussion**

The traditional dwellings of the peoples of America are close to the yurt. In Alaska, northern Canada and the Greenland coastline were populations known as the Eskimos. Their summer dwellings were a cone of poles covered with skins or birch bark. Winter dugouts were with one or two

living quarters and a utility vestibule. The living quarters were heated and lit with fat stone lamps. There were sleeping bunks here. During the decampments, igloos were set up – temporary dwellings made of snow blocks. Inside them, a living chamber was built from skin canopy. Igloo is a house made of ice bricks in the form of a round sphere with a low entrance, into which you have to crawl. Zacarius Kuhnuk's film «Atanarjuat: The Fast Runner», which won the 2002 Cannes Film Festival prize, depicts the world of the Inuit (Eskimos), an ethnic group of American Alaska. The film shows the construction of the igloo, its interior. Igloos are also characteristic of the Aleuts on the shores of the Bering Bay. But the igloos were built differently among these peoples.

The Eskimos stack the slabs of snow on top of each other in such a way as to end up with a dome-hemisphere. The height of the built housing is two meters, and the diameter is three to four meters. To strengthen the walls, a stone lamp with burning seal fat is brought into the constructed structure. Due to the heat generated by the lamp, the snow melts on the inner surfaces of the built igloo. After that, cold air is vented into the room, which turns the thawed water into ice, which holds the snow bricks into a monolith. Usually two families live in such a room. This is done in order to keep warm. Therefore, on an area of 8–10 sq. m a large number of people warm their homes with their warmth. In winter, the igloo is entered through the floor. A long tunnel dug in the snow leads to an entrance in the floor. In summer, an entrance is made into the igloo in the wall near the floor. Ice walls let in daylight, but nowadays holes are made in them and they are laid with thin sheets of ice or transparent intestines of animals (as on the island of Baffin's Land). According to Yu. V. Bromley and R. G. Podolny – «this is, most likely, an innovation, inspired by familiarity with

European dwellings» [4, p. 37]. Inside the igloo, snow bunks are made, on which people lie, sit, eat, store clothes and weapons, lamps, etc. All «furniture» is covered with furs and leather.

Numerous tribes of Indians lived in the forested regions of North America, belonging to two large families of languages – Alkino in the east and Athapaskan in the west and in the middle of the habitat. Their winter dwellings were in the form of rectangular semi-dugouts deepened into the ground with several living and utility chambers. The entrance was arranged in the form of a shallow tunnel. In the center there was a stone hearth. The smoke hole, if necessary, was shuttered with a leather cover. In such a dwelling, 5–10 families spent the winter. Among the Athapaskans, the «tipi» dwelling was widespread – a cone-shaped building. This is a structure that was built from a cone-shaped wooden frame, on which animal skins were stretched (in winter), or covered with birch bark (in summer). In such a dwelling, the hearth was located in the center. The northwest coast of America was inhabited by the Aleuts, Tlingits, Haida, Salish, Wakashi, etc. Their dwelling was a large room recessed into the ground, over which towered a structure on wooden posts, covered with a wooden roof with two slopes. Plank bunks were made along the walls. Each family had a bedroom, which was separated from the others by a plank partition or mat. There was a common hearth in the middle of the house. In addition, each family had its own hearth [5, pp. 12–15].

In Africa we see completely different types of dwellings.

Nomad dwellings are represented by easily portable tent or marquee. «Among the Moors and Arab tribes it is “felidge”, among the Tuaregs it is “ehan”» [6, p. 161]. The coverings are made of woolen or carpet cloth. Tuaregs make such coverings from 30 to 40 sewn square pieces of

leather. The man occupies the eastern half of the tent, the woman — the western. On the male side, they keep a camel saddle, weapons, saddlebags. Bags with clothes and personal belongings, food, kitchen utensils are hung on props on the female side.

Arabs, Nubians, Nilots live in Sudan. The Nilots' dwelling is «round, with a cone-shaped thatched roof. The walls are covered with a mixture of clay and chopped straw» [6, p. 165].

The traditional rural dwelling in Ethiopia is tukul. It is a round hut with a cone-shaped thatched roof. Its roof is supported by a pillar, the top of which, in order to protect from rainwater, ends with a clay top. There are beds inside. They represent a wooden frame with short legs tied with straps. In the interior of such a hut there is also a table – a basket with a lid and a wide round base. Such a table is made of leather or wickered of straw. «Traditional etiquette requires feeding the guest from the hands of the host, putting pieces of food directly into the guest's mouth» [6, p. 167]. Quadrangular dwellings are also widespread, the frame of which consists of a wicker base coated with clay. The roof of such dwellings is flat or gable; there is a door and glazed windows. In hot mountain areas, one of the walls is formed by a rock, to which other walls are attached. A gallery is being built around the house, designed to create coolness in it.

### **The interior of a dwelling in the Far East**

A completely different type of home is in Japan. The main building material here is wood. The main material of the reference interior is polished unpainted wood and paper. The stable part that defines the interior is the floor. It is completely covered with tatami mats, which fit tightly to each other. There is a slatted floor under the tatami. When cleaning the tatami, they lift and shake off the dust under it. Twice

a year the tatami is removed, taken out into the street, ventilated, knocked out, and the debris accumulated at the base of the floor is removed. The tatami surface is kept clean at all times. The tatami-covered floor is divided into several sections with wooden beams, which are smoothed flush with the tatami. They correspond to the same beams in the ceiling. «Fusuma» moves along the grooves of these bars. These are wooden frames, pasted over on both sides with thick cardboard. Sliding checkered frames – «shoji» move along these grooves. Behind the shoji grooves, there is a wider slot for «amado» wooden plank shields that slide in at night or in rainy or cold weather.

There is almost no furniture, and bedding and utensils are put away in closets. Unlike the European dwelling, which is divided into rooms with a specific functional purpose, the Japanese dwelling can be divided into different planning options several times a day. A sleeping mattress is put at night, a table is placed during meals, which is then removed to the storage. In the furniture, the bed is almost never found, even now. They eat while sitting on the floor in front of a very low table. So the floor serves as the main place of exercising everyday functions. People sit either on mats, or on «dzabuton» cotton cushions or wicker cushions made of straw or grass, with their legs bent under them. Thick wadded sleeping mattresses are spread out on the floor. They are covered with wadded almost square «futon» blankets. A small pillow is placed under the head. In the old days, a wooden lacquered stand with a soft roller was placed under the head. Now it is used by women with an old hairstyle. The ideal interior was only available for rich class. An ideal interior is characterized by a view of the garden that must open from the room. The characteristic and central detail of the interior is the «tokonoma». This is a niche where exquisite decorations are located –

a scroll with a painting, a vase of flowers. There may be another niche next to it with Z-shaped shelves at different levels on which art objects are placed. Another ceremonial element of the Japanese interior is the Buddhist altar «butsudan», placed against the wall. In addition, the interior also includes a «seinzukuri» non-sliding window for reading with good lighting.

The floor in the bathroom is wooden, in the restroom is wooden or mat. The old toilet in a peasant dwelling was located under the same roof and on the same level with the living quarters [7, pp. 104–110].

The old Japanese bathtub is very peculiar. This is a large barrel with a vertical pipe on the side. Hot coals are put into the furnace under it. Thus, the water heats up, like in a samovar. The Japanese bathe in very hot water. In the villages, baths are taken by seniority – first the head of the family, then everyone else. The guest is given priority. Before the bath, they wash thoroughly with soap. A wall-hung washbasin is used for washing.

There are no stoves in the Japanese dwelling, with the exception of settlements in Hokkaido. They are heated in winter with portable braziers «hibachi» made of metal, clay or porcelain, which are filled with coals. In Hokkaido and northern Honshu, iron stoves are used. There is a widespread «irori» hearth cut into the floor, similar to the adobe hearths of pile dwellings in Southeast Asia. But if there they are heated with wood and a spark extinguisher is hung over them, then the «irori» are heated with charcoal and do not give sparks, but the screen («hidana») is still hung over it and is used, as in pile houses, for drying food. Very small «hibachis» in a faience case — «anka» were placed under a blanket to warm the bed. There are also «kairo» pocket braziers, the size of a cigarette case. A coal dust cigarette in a paper wrapper burns in them. «Kairo» are compatible only with the national costume,

in which they are put in the sleeves or in the belt. Currently they are falling out of use. The traditional type of heating method is «kotatsu». It is an in-depth hearth cut into the floor, similar to «irori». A semblance of a table is placed over it, which is covered with a large wadded blanket. Family members sit around him it hiding their legs under a blanket, or even lowering them into a recess in the hearth and wrapping a blanket around their waist. In addition to the «hori-kotatsu» or «kiri-kotatsu» cut into the floor, «oki-kotatsu» are also used. These are ordinary «hibachi», which are placed on the floor, but a table is placed over it, as well as over the «kiri-kotatsu». The top surface of a «kotatsu» table is usually not solid, but slatted. A smooth square board is placed on top of the blanket when eating or working. In many ways, such a device resembles the Central Asian «sandal». A. S. Arutyunov explains this similarity by the partial similarity of natural conditions (Japan is located in the same latitudes as Afghanistan, Syria, Tunisia, South Turkmenistan and Turkey). Also, by the development of contacts that began in the 4th-5th centuries. [8, pp. 94–95].

After the revolution of 1868, which opened the way for the Europeanization of Japanese life, European styles dominated the construction of public buildings for a long time. Now engineers develop buildings that meet modern requirements. But the house, as a rule, is a synthesis of traditions from different eras and regions of Japan. Takeshi Kitana's films provide an insight into modern Japanese dwellings.

In fact, a modern interior is never as empty and spacious as it should be according to the standard. The bed is not always removed for the day. The dining table «tsukue» is placed on its side against the wall between meals. It is now more massive than the traditional low, individual Zen tables used in good society. If earlier they wrote with a feather, sitting on the floor, at the «seinzukuri», now they use

modern writing instruments. They require chairs and high tables to work with. These pieces of furniture, even folding ones, are found in many homes, even in the countryside. In more prosperous families, there are already many such items. This leads to the fact that the floor area covered with «tatami» is reduced. The area of bare wood floor or covered with linoleum is expanding.

If for a European there is one type of surface – the ground and the floor of the home, on which they walk in shoes. The Japanese, on the other hand, distinguishes between three types of surface: unclean, semi-clean and clean. The unclean surface is soil and parquet. They walk on them in shoes. The semi-clean surface is a polished floor, a carpet, on which one walks only in slippers, but does not sit. A clean surface – mats on which you can sit, lie, and walk only in socks (less often – barefoot). In the lavatory, they use wooden sandals there, as the floor there is considered an unclean surface.

The Japanese specificity with regard to the floor is that it must be at the same level of cleanliness as the surface of the furniture in the European home – tables, seats, shelves. In a modern house, the bathroom, even if it is Japanese, is equipped with a mirror, additional taps with a sink. The level of the premises is below the residential level, but above the ground. A small dressing room with a slatted floor and shelves for linen is being made nearby. These rooms are separated by plywood doors of the «shoji» type. In general, changes in the interior of a Japanese house occur under the influence of constructive techniques inherent in the western interior. A desk and a chair, which are not typical of the traditional Japanese interior, enter everyday life. In modern apartments, meal is taken in the kitchen. In large apartments, there are often musical instruments, a sideboard in the living room, guests are welcome

here, which is not accepted due to the impossibility of paying attention to the guest in a traditional interior. Therefore, guests are more often invited to a restaurant. There is an obvious interaction of different trends in modern Japanese interior design.

### **Residential interior in Europe**

It is clear that a completely different interior took shape in Europe. In folk architecture, mass dwellings have changed little over the centuries. That is why they stood aside from the change in architectural styles. In the north-east of Europe, in the Scandinavian and Baltic countries, they were built mainly from wood. But the construction techniques were different from those used by the eastern neighbors. Finns, Ugric tribes, Eastern Slavs and Caucasian highlanders built log cabins by laying horizontal logs, which were connected at the corners of the building with a mutual cut. Scandinavians and Balts, in order to save money, split logs into boards and filled a wooden half-timbered house with them. In the northern regions of Germany and France, in Holland and England, where wood was in short supply, the walls of the building were filled with small stone laid on clay, and a half-timbered lattice stood out on the plastered and whitewashed facades. The houses were facing the street with their end faces. The facade of the building was narrow, with a sharp triangular crown of a gable roof. The height of the attic could accommodate two or even three floors, the windows of which overlooked the front facade. English architecture is characterized by the method of forming volumes composed of separate elements attached to each other, which contributed to its connection with the garden, which was considered an indispensable part of the dwelling. An integral part of the English residential building is the hall, which is a vast room, always with a fireplace and a staircase leading to the second floor,

where the bedrooms are located. In the popular dwelling of France, the upper part of the building has a jagged silhouette with numerous projections. If the house was not one-storey, then a tower-like staircase extension with a hipped roof adjoined the facade.

Due to the long Turkish rule, Macedonian cities acquired an oriental appearance – houses with overhanging second and third floors, crooked narrow streets. The most primitive dwelling of the Macedonians survived until the beginning of the 20th century. It is a single-chamber structure, divided into two parts by a low partition. People lived in one, cattle were in the other. The open hearth was burned with black smoke. The floor was earthen. The walls were covered with clay, there was no ceiling. Two-storey houses are characteristic of Macedonia, which is explained by the mountainous terrain. The top floor is similar to the layout of a one-storey house (which is quite rare in Macedonia) in the Shtipa area: it is a rectangle divided into four parts. One part is the kitchen, the other two are the living rooms, the fourth is the open sector, which includes the doors of all three rooms. In the mountains, the attic is made closed, there in the warm season they work, rest and sleep, receive guests, hold gatherings. The lower floor, which is built on a sloping ground, has a smaller area than the upper one. There is a winter kitchen where the elderly sleep in winter, utility rooms and a stall. Previously, the peasant family dined at a low round table, sitting on cushions on the floor. The chairs were only in the guest room. They were placed along the walls around a bright carpet. Wardrobes and chests served for storing bed linen and dishes. Along the walls there were shelves with copper and earthenware dishes. The boardwalks were used for sleeping, they also received guests. In our time, such houses can be found in the mountains, mainly the dwelling is furnished with urban

furniture, the old interior furnishings have been preserved little and partially.

In Hungary, Czechoslovakia, Romania, Bulgaria, Ukraine, premises and facades of houses were covered with bright paintings. In ancient times, the dwelling of the Eastern Slavs consisted of one room, in which the family and often cattle were located. Mainly in the north and in the wooded middle lane, houses were built of wood. Dugouts were built in the forest-steppe. Such dwellings were deepened in the ground and covered with a gable roof. In addition, the walls of the houses were made of wicker, coated with clay. In the premises in Ukraine, in South-Eastern Europe, the stove was covered with painting. It was believed that the image of the sacred symbols of the god of fire (he is also the sun god, the god of thunder) promotes well-being. Another type of housing has become widespread as well. It was formed in the following way: next to the dwelling house, a utility was set up, the space between which was covered by a canopy (Russian word *seni* – a hallway is derived from *sen* – a canopy). Over time, this space began to be fenced with walls and it turned into a hallway. Such a dwelling was common among Russians, Belarusians and Ukrainians. For the Ukrainian hut, three sections of the house are characteristic: residential, utility and canopy between them. The Russian hut was made a log cabin. The room was called «klet» (a room). Housing was located here. Under it – in the basement – there were utility rooms. The logs fit tightly together. A carpenter, or building joiner, is a person who joins logs tightly for a log-house. Three features were decisive for the layout of the interior: the location of the stove, the location of the front corner, the direction in which the mouth of the stove was turned. In the northern house, the stove was located near the entrance, it was made on a solid wooden forehearth casing – the base. In the common space, the stove



occupied about a quarter. Sometimes it was used as a bath. A «golbets» was made near the stove – a low box with a door and a staircase to the basement. In every house there was a washbasin by the stove or by the door. In summer, the washbasin was taken out of the house and hung outside at the entrance to the house. A washbasin is “a clay or cast-iron pot with spouts on two opposite sides and ears on the other two. The washbasin is hung by the ears on a rope. To wash your hands or face, you need to press on one of the spouts of the washbasin. When enough water is poured into the palm, the spout is released and the pot takes a normal position» [9, p. 281]. The floor was made in two layers. Chopping blocks of a clean floor are dry, even, and were laid from the edges to the center of the hut. «Vorontsy» is a wide bearing beam, reinforced in the upper part of the hut, going from the wall to the oven for the main support for the beds and the oven. At the junction of the beam there are corners. Each of them has its own name - stove, woman’s kut, red, back (at the entrance, above the beds). The red corner, the central and honorable place in the hut, was illuminated more than other corners. It housed an icon-case, a table, icons, a Bible, prayer books, a cross, candles, lithographs of Russian tsars, and later photographs of deceased family members. «Babi kut» («woman’s corner», «shomnasha», «zadoski», «zapechye») is a purely female part of the hut. Utensils, dishes, hand millstones were kept here, and a special cabinet was installed here, the panels of which were covered with free brush painting or images of lions, flowers, geometric ornaments. The most important element of the hut interior was the table. Its place in the space of the hut was constant. The table was placed with the narrow side along the floorboards, with the narrow side against the western wall of the hut. The place at the table was an indicator of a person’s family and

social status. The table is one of the most significant items of peasant life from a ritual point of view. It has a significant place in the wedding and funeral rites [10, p. 153]. The tablecloth was also given a sacred meaning. The tablecloth was not always covered, but only in ritually marked cases. During the wedding feast, the tablecloth was turned inside out so that there was no damage to the young marrieds [11, p. 120]. For Russians, the tablecloth was laid on the table only on special occasions, for the Karelians it was unacceptable to sit at a table not covered with a tablecloth [10, p. 102]. Kitchenware were subdivided into everyday and festive. Dinner utensils consisted of a large earthen or wooden bowl in which food was served, a porcelain or earthenware cup with kvass, wooden spoons, and a birch bark or copper salt shaker. The utensils for cooking were in the «hot pot» - the stove cavity on the pole and in the stove itself. The household used copper boilers with bows, pans with legs. They cooked porridge, cabbage soup, fish soup, meat in copper pots and iron pots. Fish was baked in cast-iron pans and in clay pots [12, p. 90-91]. Copper dishes were displayed and served as a measure of prosperity. In everyday life, birch bark, wooden dugout, cooper and ceramic dishes were widely used. A sieve for sifting flour was endowed with numerous symbols. It embodied the idea of wealth and fertility [13, p. 101]. There were plates on the open shelf – «zablyudnik». An important element of the interior of the hut were benches, which, in addition to their direct purpose, served as a place to sleep, a wooden headrest was placed under the head. The bench at the door had a special status. It could serve as a workplace for the owner of the house, as well as for beggars and a person who came without an invitation. The space of the hut is clearly semiotized into male / female. The female space is near the stove and at the threshold, the male space

is the front and red corner. The women's and festive premises were «gorenki», «svetelki», «bright rooms». Usually they were located on the second floor of the house and were particularly clean and well-kept. The walls in the bright room were covered with tapestries, the ceilings were painted white. A bed, a painted wardrobe, a sofa quite often decorated the interior of this room. The bright room could include a chest of drawers, a wardrobe, a cupboard for tea dishes, family photographs and portraits of members of the imperial family. Ceremonial samovars stood on a chest of drawers or a small table. In addition, a table covered with a white linen tablecloth, a mirror, and colorful prints on the wall testify to the urban influence on peasant life in the middle of the 19th century. But the principle of arranging furniture was traditional for a peasant hut. Mainly girls lived here – marriageable brides. Married couples had their own, separate from other family members, places for sleeping (kleti, chambers, on a bench under the beds). The old people slept on (near) the stove, on the «golbets», at the threshold, children slept on the stove. All utensils and furniture inside the hut are grouped along the walls, the middle remains free. The threshold as the border of the house was defended with amulets [14, p. 99].

Interior is a very important area in human life. Everything that surrounds us affects our perception, behavior and thinking. That is why a residential interior is an important stimulus for human life. Here it must be borne in mind that the geographical environment, climate, landscape determine a lot in the formation of a type of dwelling. The nature of the area influences the formation of national and ethnic characteristics, the character and thinking of the people, influencing the adaptive function, adapting the surrounding nature to human and, above all, human to nature. This was very well shown by G. D. Gachev in the book

«National Images of the World: Cosmo-psycho-logos» [15].

Even at an early stage of human development, the features of activity and culture were reflected in his first structures – huts, caves, dugouts (in fact, they were the same caves in a flat area). Already in those days, one can trace the zones of activity on the undivided area of the house of our distant ancestors: the hearth is the «kitchen», the place around it is the «dining room-living room», the bed is the «bedroom», etc.

### **Conclusion**

Regional studies makes it possible to study culture on a global scale both in space and in time, revealing its forms in specific historical and ethnic varieties [16, pp. 10–11]. G. S. Lebedev and A. S. Gerdt introduced the concept of «historical and cultural zone» as a specialized analogue of the concept «region» in the cultural and historical aspect. Historical and cultural zones are formed on a certain territory in a certain climate and landscape, and when the composition of the population, culture, economic structure, language, political system and affiliation changes, they are distinguished by the stability of the boundaries and a high degree of stability of the area. «It is within the framework of relatively stable historical and cultural zones that the processes of mixing and synthesis of production, economic, linguistic, racial, ethnographic components take place» [16, p. 9] Their dynamics and constant characteristics have essential common features. The phenomenon of regional culture is revealed in the mental and practical self-identification of a territorial community. Ultimately, it is a polylogue within a certain integrity. These include those noted by A. Ya. Flier methods of dissemination of cultural phenomena, their functioning, forms of communication, accumulation and variability of experience, its assimilation, symbolization and

labeling of the environment, methods of sociocultural organization and regulation, evolution of cultural systems, their change and the formation of a new cultural order [17, p. 377–380].

As you can see, different cultures lead to different types of interior formation.

However, there are initially common features that make it possible to establish contacts and be the basis for understanding and interaction with each other of people of different regions and cultures, which is facilitated by the identity formed on the basis of the interior.

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### **Светлана Махлина**

*Санкт-Петербургский государственный институт культуры  
(Санкт-Петербург, Россия)*

## **ТРАДИЦИОННЫЙ ЖИЛОЙ ИНТЕРЬЕР – ОСНОВА ФОРМИРОВАНИЯ КУЛЬТУРНОЙ ИДЕНТИЧНОСТИ**

### **Аннотация**

Интерьер – это очень важная область в жизни человека. Все то, что нас окружает, оказывает воздействие на наше восприятие, поведение и мышление. Вот почему жилой интерьер – это важный стимул в жизнедеятельности человека. Здесь надо иметь в виду, что географическая среда, климат, ландшафт многое определяют в становлении типа жилища. Характер местности влияет на формирование национально-этнических особенностей, характер и мышление народа, влияя на адаптивно-адаптирующую функцию, приспособлявая окружающую природу к человеку и прежде всего человека к природе.

Именно в зависимости от того, каков интерьер личности с раннего детства зависит, каким сформируется его культурная идентичность. Как видим, разные культуры приводят к разным типам формирования интерьера. Однако существуют изначально общие черты, позволяющие устанавливать контакты и быть основой для понимания и взаимодействия друг с другом людей разных регионов и культур, чему способствует сформировавшаяся на основе интерьера культурная идентичность личности.

**Ключевые слова:** идентичность, жилой интерьер, традиционные жилища Африки, Азии, Дальнего Востока, Европы, России.

### **Светлана Махлина**

*Санкт-Петербург мемлекеттік мәдениет институты  
(Санкт-Петербург, Россия)*

## **ДӘСТҮРЛІ ТҰРҒЫН ҮЙ ИНТЕРЬЕРІ — МӘДЕНИ СӘЙКЕСТІЛІКТІ ҚАЛЫПТАСТЫРУДЫҢ НЕГІЗІ**

### **Аңдатпа**

Интерьер – адам өміріндегі өте маңызды сала. Бізді қоршаған барлық нәрсе біздің қабылдауымызға, мінез-құлқымызға және ойлау қабілетімізге әсер етеді. Сондықтан тұрғын үй интерьері – адам өміріндегі маңызды ынталандыру болып табылады. Тұрғын үй типін қалыптастыруда географиялық орта, климат, ландшафт көп нәрсені анықтайтынын ескеру қажет. Жергілікті жердің табиғаты ең алдымен айналадағы табиғатты адамға, адамды табиғатқа бейімдей отыра, ұлттық-этникалық ерекшеліктердің қалыптасуына, адамдардың табиғаты мен ойлау қабілетіне, бейімделу функциясына әсер етеді.

Тұлғаның мәдени болмысының қалыптасуы оның ерте жастан бастап өскен интерьеріне байланысты. Көріп отырғанымыздай, әртүрлі мәдениеттер интерьердің әртүрлі қалыптасуына әкеледі. Алайда, бастапқыда байланыстарды орнатуға мүмкіндік беріп жалпы адамдардың бір-бірімен түсінуі мен өзара әрекеттесуі үшін негіз болатын әртүрлі аймақтар мен мәдениеттерден келген ортақ белгілер бар. Бұған интерьер негізінде қалыптасқан адамның мәдени сәйкестілігі ықпал етеді.

**Трек сөздер:** сәйкестілік, тұрғын үй интерьері, Африка, Азия, Қиыр Шығыстағы, Еуропадағы, Ресейдегі дәстүрлі тұрғын үйлер.

**Author's bio:**

Svetlana Tevel'evna Makhlina – Doctor of Philosophy, Professor of the Higher Attestation Commission of the Russian Federation, Professor at the Department of Theory and History of Culture at the St. Petersburg State Institute of Culture, Honored Worker of the Higher School of the Russian Federation, Full Member of the International Academy of Informatization, Full Member of the Academy of Culture, Member of the International Association of Arthritics (ICON), Member of the International Association of Art Critics (AICA), Member of the Union of Artists of the Russian Federation (St. Petersburg, Russia)

ORCID: 0000-0002-3133-931X

e-mail: makhlina@pochta.tvoe.tv

**Автор туралы мәлімет:**

Светлана Тевельевна Махлина – доктор философиялық ғылымдарының докторы, профессор ВАК РФ, профессор кафедрасының теориясы және тарихының Санкт-Петербург мемлекеттік мәдениет институтының «Мәдениет теориясы және тарихы» кафедрасының профессоры, Ресей Федерациясының жоғары мектебінің құрметті қызметкері, Халықаралық ақпараттандыру академиясының толық мүшесі, мәдениет академиясының толық мүшесі, Халықаралық арт-критика ассоциациясының мүшесі (ICON), Халықаралық өнертану қауымдастығының мүшесі (AIS), Ресей Федерациясы суретшілер Одағының мүшесі (Санкт-Петербург қ., Ресей)

ORCID: 0000-0002-3133-931X

e-mail: makhlina@pochta.tvoe.tv

**Сведение об авторе:**

Светлана Тевельевна Махлина – философия ғылымдарының докторы, профессор, Санкт-Петербург мемлекеттік мәдениет институтының «Мәдениет теориясы және тарихы» кафедрасының профессоры, Ресей Федерациясының жоғары мектебінің құрметті қызметкері, Халықаралық ақпараттандыру академиясының толық мүшесі, мәдениет академиясының толық мүшесі, Халықаралық арт-критика ассоциациясының мүшесі (ICON), Халықаралық өнертану қауымдастығының мүшесі (AIS), Ресей Федерациясы суретшілер Одағының мүшесі (Санкт-Петербург қ., Ресей)

ORCID: 0000-0002-3133-931X

e-mail: makhlina@pochta.tvoe.tv