

European studies of Barabın Tatar folklore: the role of investigations of the German scientist V.V. Radlov

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Abstract. The article presents the analysis of V.V. Radlov's experience of Russian studies of Turkic languages based on recording and analysis of Barabın Tatar folklore. The authors draw parallels with later investigations of traditional culture of Barabın Tatars, underlying, that the investigations of V.V. Radlov became a starting point for further scientific works. The article presents the substantiation of Radlov's selection of Tatar as an object of research; it mentions, how many genres and what volume he managed to record. Alongside with that, the authors substantiate the urgent character of V.V. Radlov's investigations for folkloristic. Over the years, the authors themselves went to folklore-dialectological expeditions to the areas of compact settlement of Siberian Tatar; in this connection, they reasonably appeal to their own experience, which overlays the results, recorded by V.V. Radlov before. The evolutionary character of traditional folklore of Barabın Tatars, at present, the disappearing Tatar sub-ethnos, is traced. It gives reason to understand, how vital is the traditional Tatar culture in whole.

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Introduction

National identification is closely connected with the studies of traditional folklore. In this connection, the problem of determination of national identity in conditions of territorial subdivision is brightly traced in the study of Tatar phenomenon, as the Tatar live on the vast territory, but, at that, they preserve their distinctive character [1]. The scientists of different schools analyze the phenomenon of Tatar mentality at different levels of trinity "Language - culture - society" [2; 3; 4; 5]. Barabın Tatars, as one of the Tatar ethnic groups, present special interest for modern investigators in connection with their disappearing distinctive character. Alongside with that, the first philological and ethnographical studies of this sub-ethnos were successfully carried out by German scientist V.V. Radlov, who revealed the traditional worldview of Barabın Tatars with European precision, peculiar of him [6].

It shall be noted that Vasilij Vasilyevich Radlov (Friedrich Wilhelm Radloff) is a founder of Russian study of Turkic languages; the first records of folklore samples of Siberian Tatar were preserved thanks to him. Besides, V.V. Radlov made the first records of Turkic speech, which became the starting point for later successful Turkic investigations [7; 8].

The historiographers testify that the future scientist was born in 1837 in Berlin. On graduation of gymnasium in 1854, the future founder of Russian studies of Turkic languages entered the Philosophic faculty of Berlin University, where young Friedrich Wilhelm Radloff became interested in comparative linguistics, with which later he connected all his life. The development of Radlov as a turcologist was

influenced by A.Pott, an outstanding scientist in the sphere of comparative linguistics; V. Shott acquainted the young researcher with the latest theories and problems of Ural-Altaic studies, specifying the further course of his scientific investigations in the sphere of Oriental languages [9: 641].

In this period, Russia and Siberia were presented as some confabulate space, full of unrevealed mysteries. "The toponym "Siberia" itself takes a special place in eschatology of European and Russian outlook, as it refers both to the specific space, and mythological world of human Spirit"[10: 1134]. That is why; it is not for nothing that F.V. Radloff bears down to Russia: he is convinced that underinvestigated Russia opens great opportunities for comparative-contrastive study of Turkic languages. Thus, in summer of 1858, with the letter of recommendation from V. Shott, full of ambitious hopes, F.V. Radloff comes to Russia, to St. Petersburg. It shall be noted, that, at present, the works of V. Shott have not lost their significance for oriental studies [11; 12; 13; 14]. In the nearest future, F.V. Radloff receives fealty and gets the allegiance of Russia; he is appointed as a teacher of German and Latin languages to Barnaul Mine Specialized School. From this time, a new star appeared in the sky of Turkic studies - Vasilij Vasilyevich Radlov.

The problematics of Radlov's investigations was focused around Altai; the European Orientalists started to position it as a nurse of Turkic civilization [14], later, based on Radlov's expeditions, different defining dictionaries appeared [15; 16].

V.V. Radlov, absorbed the ideas of German researcher Phillip Johan fon Stralenberg, shaped a plan

to solve linguistic and ethnographic problems in Altai, concentrating his attention on the study of languages of local Turkic-language population by means of collecting the folklore samples, ethnographic peculiarities of living, etc.

In the following years, V.V. Radlov pays much attention to the study of not only Altaic population, but also those nations, who lived on the adjoining territories (Tuva, Khakassia, Shoria, Siberia, Eastern Kazakhstan, Kirgizia, Uzbekistan, North Mongolia and others). Later, his pioneer works became a starting point for numerous regional ethnolinguistic studies [17]. In total, for the period of his staying in Altai, V.V. Radlov made ten annual visits to Altai people, Teleuts, West-Siberian Tatar, Shorts, Kumandin, Tuvinian, Kazakh, Kirghiz, Abakansk Tatar (Khakass), Chinese [6].

During the field expeditions, the scientist records a lot of pieces of oral folk arts from the mouths of their bearers for further studying. V.V. Radlov started to publish the results of his trips when he stayed in Altai. Thus, in 1861-1863 he published "The Letters from Altai" in German; in 1863-1864 he publishes his "Observations over the Kirghis". Soon, V.V. Radlov's articles "A Trip through Altai to Teletskoye and Abakan" (1865), "Ethnographic Review of Turkic Tribes of Siberia and Mongolia" (1883), written in German, saw the light of the day, as well as the other works, devoted to ethnic composition of Turkic tribes of Siberia and Mongolia. This work of V.V. Radlov, comparatively small in volume, containing exclusively valuable conclusions on ethnogenesis of Turkic nations, become a great event in Turkic studies and ethnography [6: 6-8]. The attention of young scientist to Tatars is conditioned by mythological aureola around this ethnos in mental image of the European. "Tatar were perceived as a break of satanic host, closed before. Evidently, the consonance of notions: Tatar - Tartarus - Tataria (Tartaria) played a role in mythologization" [11: 1138].

The first volume of his famous work "The Samples of Folk Literature of Turkic Tribes..." in ten volumes and «Aus Sibirien» were published in 1866; they have the foundational experience for Turkic folklore studies. The first seven volumes were gathered by Radlov; Kunosh, Katanov, Moshkov gathered the materials of the last volumes, which, by the expression of A.N. Samoylovich, "present the first series of Radlov's masterworks on creation of foundation of Turkic languages study" [18: 79-81].

In particular, the fourth volume of ten-volume work, recorded in 1859-1871, involves the folklore material of Siberian Tatar, in particular, in the dialects of Barabin, Tarsk, Tyumen and Tobolsk Tatar. For the first time this volume was published in 1872 under the

authority of the Imperior Academy of Sciences in March of 1872 in St. Petersburg, and then it was translated to German. This single publication was prepared to republication for the first time by the professor of Kazan Federal University F.Yu. Yusupov for the 125-year anniversary of the scientist in 2012 [6].

The unique character of V.V. Radlov's works for folkloristics lies in the fact, that there is recorded the material, thanks to which it is possible to reconstruct the structure and genre composition of Siberian-Tatar folklore. Thus, volume IV of "The Samples..." of V.V. Radlov includes 119 pieces of oral folk arts, collected under the titles "Barba", "Tarlyk", "Tobolyk", "Tomanlek", "Tobul Khalk", 400 hundred pages of material in total. At that, the scientist mentions that oral pieces in his time were preserved only as "saint recollections of youth of that time, when the folk spirit gave them bravery to glorify publicly the deeds of their ancestors in songs and fairy-tales" [6: 67].

The scientist-folklorist F.V. Akhmetova-Urmanche, who has Siberian-Tatar origin herself, made the first attempt to analyze the materials, collected by V.V. Radlov in this volume. "She writes, that according to modern genre folklore classification, this volume presents 41 fairy-tales, 29 songs and baits, 23 legends and genealogies, 16 dastans and fragments from them" [19: 6-8].

The sub-ethnos of Barabin Tatars, disappearing at present, is well presented in ethnographic investigations of V.V. Radlov. Thus, nearly 25% of materials, recorded by V.V. Radlov in this volume, refer to Barabin Tatars, who are described in the beginning of this volume (82 pages in total). Here is necessary to underline that the scientist fixes a significant peculiarity of folklore of Barabin Tatars: the existence of epos pieces - dastans in public. Many folklore researchers mention that the lyrical-epic genre dastan, typical of Turkic nations, the most bulky and complex in plot, was better preserved in Siberia [20: 171]. Firstly, it is explained by the fact, that these settlements are located far from large roads, and, secondly, thanks to their special metrics and composition pattern, stable melody and poetic base.

Dramatic base, eventive and epic nature of the majority of dastans' plots of historical-heroic, bogatyr-adventure, common and romantic character (10 from 12 texts), presented by V.V. Radlov ("Tsontay Mergen", "Kozy Kurpuch", "Mizhik Alyp", "Idege Pi", "Ak Kobok", "Kadysh Mergen", "Kara Kokkel", "Altain Sain Some", "Yastay Monke"), provide an opportunity to refer them to dastans. "Altain Sain Some", "Ak Kobok", "Yastay Monke", "Mizhik Alyp", recorded by the scientist, are the unique samples of Old Turkic Epos. The scientists mention the similarity

of plot of these pieces with the preserved dastans of Altai people, Yakut and Khakass. From the historical point of view, these pieces present one more evidence of kindred closeness of these nations [5: 492].

Together with the other numerous materials of oral folk arts of Barabin Tatars, V.V. Radlov also recorded the original variant of dastan "Idegey", full of local color. He managed to execute the last records of epos from the mouth of Tatar narartors, living in Barabin steppes. It is known that "Idegey", acknowledged epic artifact of Tatar folklore, is a spiritual achievement of Turkic people. In different times, its variants were written from Kazakh, Kara-Kalpak, Uzbek, Nogais, Turkmen, Bashkir, Highland Altai people, Turkic people of Crimea and Siberian Tatar. The first record of epos was published by G.I. Spassky, the researcher of Siberia, in 1820 in "Siberian Herald" [20: 17].

The contradictory events, occurred in the life of Turkic people in complex political conditions, constitute the real base of plot of "Idegey" dastan. The factor, preserving the urgent character of this piece, is that it reflects the events of global scale that took place on the territories of Crimea, Caspian Sea, Povolzhye, at large of South Siberia, modern Kazakhstan, in the valleys of Central Asia. The piece reflects a peculiar and tragic period in the history of the Gold Orda - the end of the XIV, the beginning of XV centuries, what is a serious indicator of literary-historical value of the dastan. The historical personalities Idegey, Lame Timur, khan Toktamys, who played a decisive role in the history of many Turkic nations, participate in the events, presented in the piece.

Fantastic content, fabulousness of plot allow referring the work "Altyn Chabak" to fantastic fairy-tales. "Kotsum Khan", referred by us to the epic genre - legends, provides some representation about historical events and historical personalities of the remote past of Siberian-Tatar people. The archives of Tobolsk State Historical-Architectural Reserve Museum keeps another version of the legend: "The Legend of Tobolsk Taatr about Kuchuma and Ermak", written by V.V. Radlov's follower - turcologist N.F. Katanov.

Epic stories and prosaic fairy-tales, legends, written by V.V. Radlov, preserve the artistic features of these genres and linguistic peculiarities of their bearers. The cliché, used in many dastans, such as "Digging deeply, burying highly", "Khan's order is strict, it is better to die on feet, than lying, look at the front side of the house - smile, look at the door side of the house - cry", "step to yellow steppe, which cannot be reached by the sparrow, step to bare steppe, which cannot be reached by the magpie"; "Who rules the country, will drink the blood, who wrangles, will be satiated with food"; "If there was an opportunity to

have dinner - I ate, if the bunkhouse was found - we stayed over night on the way"; "The one missed the (native) land, starved for the water", which allow speaking about definite formedness of the language of its bearers, about outlook, geographic views of nation (the translation is ours - F.S., I.K.).

In the period from 1967 to 1974, the famous Tatar folklorists Kh. Yarmukhametov, F. Urmancheev, L. Zamaletdinov, F.V. Akhmetova-Urmanche, Kh. Gatina, N. Ibragimov and Kh. Makhmutov carried out the expeditions in the footsteps of V.V. Radlov in those villages and settlements, where the scientist recorded the specified pieces with overwhelming accuracy. "Unfortunately, in hundred years, passing the same way: the auls of Barabin steppes, mentioned by Radlov only based on names of rivers and lakes,...the scientists did not meet many of folklore materials any more, recorded by the great scientist", - writes the scientist-folklorist F. Akhmetova-Urmanche about the results of these expeditions; she contributed much to the study of oral folk arts of the Tatar people [19: 11].

Thus, the materials, presented in volume IV of "The Samples..." are the valuable source not only to study the evolution of the Siberian Tatar folklore, but also to investigate their way of living, language, culture of these people.

Further, based on the routes of Radlov expeditions, the additional investigations were carried out; they allow tracing the evolution of Tatar folklore tradition in chronological cuts. Thus, the book "Irteshke Seyakhet" ("A Trip to Irtysh") presents a definite scientific interest for investigators; it was made up by Mukhammed Sadri according to the results of expedition of 1940, where Kh. Yarmi, S. Amirov, V. Khazhiev and the draftsman of the work participated. The collected materials, especially folk songs, also refer to Barabin Tatars.

The materials, recorded by L.V. Dmitrieva, are of particular interest for the researchers of language and culture of Barabin Tatars. The material, collected by her, is interesting by the availability for the Russian-language reader and researcher, as they are translated into Russian by the scientist. The variants of dastans, which she recorded ("Kozy Kurpuch", "Tsan-Mergen", "Timir-Alyp", "Tayshy"), numerous legends and fables, fairy-tales, provide an opportunity to present the variability and vitality of folklore heritage of this nation. The historical legends about Barabins, the full record of Barabin variant of narration about Kozykerpeche and Bayansylu (1950) and its two short versions (1967, 1968), several fairy-tales, songs, proverbs and sayings provide an opportunity to assure of their stable existence among Barabin Tatars.

Folklore materials of Barabin Tatars, recorded later by dialectologists, are also valuable in linguistic and ethnocultural plan. Folk songs, recorded in different years by various scientists, are also of great interest. From eight lyrical songs, presented in volume IV of "The Samples...", one was recorded among the Barabin Tatars. To denote the genre, V.V. Radlov preserves the Siberian-Tatar name "yur" for the "song". In songs, the poetic language, imagery, ethnographic details attract much attention to themselves and present interest not only for the folklorists, but also for historians-ethnographers and dialectologists. The texts of songs and note presentation of their music, recorded by A. Krucharev, open a special edge in the study of Siberian-Tatar folklore.

In Barabin folklore, the comparatively new plots found the reflection: Russian-Japan War and Port-Arthur, Civil War etc. Interesting parallels can be made here with the folklore of Povolzhye Tatars and the Tatars, living in the other regions.

The analysis of Siberian Tatars folklore, Barabin Tatars in particular, carried out in chronological cut, shows the evolution character of development of traditional folklore tradition. V.V. Radlov, who recorded the original Siberian-Tatar folklore and presented it to the world scientific community, provided an opportunity for further investigations in synchronous-diachronic aspect. Besides, it is V.V. Radlov, who laid the fundamental character of folklore-ethnographical investigations on the Russian earth, which became the source of further scientific investigations.

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