

G.V. KSENOFONTOV'UN KOLLEKSIYON VE İNCELEME YAZILARINDA ELLEY İLE İLGİLİ EFSANE

LEGEND ABOUT ELLEY IN THE COLLECTIONS AND RESEARCH PAPERS OF G.V. KSENOFONTOV

ЛЕГЕНДА ОБ ЭЛЛЕЯ В СОБРАНИЯХ И ИССЛЕДОВАНИЯХ Г.В. КСЕНОФОНТОВА

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ÖZET

Sibirya'lı sosyal antropolog ve halkbilim uzmanı, G.V.Ksenofontov'un bilimsel mirasının önemli bir bölümü, Yakut'ların efsanevi atalarından birisi olan Elley hakkındaki anlatılara ayrılmıştır. Ksenofontov tarafından derlenen Elley hakkındaki zengin folklorik ve tarihi malzemelerin incelenmesi sonucunda, Ksenofontov orta Asya'nın Türkçe konuşan etnik gruplarının efsaneleri ve mitleri ile bu efsanelerin yapısında genetik benzerliklere dikkat çekmiş ve bu bulgular modern araştırmacılar tarafından da teyit edilmiştir.

Anahtar kelimeler: G.V. Ksenofontov, Yakutlar, Elley, Omogoy, efsanevi atalar

ABSTRACT

A considerable part of the scientific heritage of G.V. Ksenofontov, a well-known Siberian social anthropologist and folklore specialist is devoted to the narratives about one of the legendary progenitors of the Yakuts – Elley. G.V. Ksenofontov, exploring the rich folklore and historical material about Elley, collected by him, drew attention to the presence in this cycle of legends of the genetic parallels with the myths and legends of the Turkic-speaking ethnic groups of medieval Asia, which is confirmed by the modern researchers.

Key words: G.V. Ksenofontov, Yakuts, Elley, Omogoy, the legendary progenitors.

РЕЗЮМЕ

В научном наследии Г.В. Ксенофонтова, известного сибирского этнографа и фольклориста, значительное место занимают предания об одном из легендарных прародителей якутов — Эллэ. Г.В. Ксенофонтов, исследуя собранный им богатый фольклорно-исторический материал об Эллэ, обратил серьезное внимание на наличие в этом цикле легенд генетических параллелей с мифами и легендами

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тюркоязычных этносов средневековой Азии, что подтверждается современными исследователями.

Ключевые слова: Г.В.Ксенофонов, якуты, Эллей, Омогой, легендарный прародитель.

A considerable part of the scientific heritage of G.V. Ksenofontov, a well-known Siberian social anthropologist and folklore specialist is devoted to the narratives about one of the legendary progenitors of the Yakuts – Elley. Materials of the field research conducted by the scholar were summarized in the large collection of articles published under the title «Elleyada. Materials on the mythology and the legendary history of the Yakuts». It contained the historical narratives of the Yakuts, collected by the author in 1921— 1926. These materials were translated into Russian and edited by him in the early 1930s XX c. But the collection of articles was published only after his rehabilitation, in 1977, in Moscow [Akhmetova]. In the introduction to the book the academician A.P. Okladnikov has noted that «the legends about Elley and Omogoy are based on the ancient global plot about the guiltlessly persecuted divine heroes-twins.» [Akhmetova F.V].

G.V. Ksenofontov was going to devote the second book — «Uraanghay — sahalar» to the study of the origin of the Yakut peoples' main part — the population of the Amgino-Lenskoye interfluve, which had, in his opinion, the Uyghur origin. The same thing becomes evident from the manuscript compiled by him in the town of Dmitrov (near Moscow) in March 1938 and entitled «Myth about the Son of Yakuts God, the ancient Turks and the Mongols». «The present work, - the author explained, — ... is the most important section summary of the research second volume of the Yakuts ancient history «Uraanghay — sahalar» [Arkhir YNC SO RAN].

G.V. Ksenofontov also reckoned to the materials of the second book the following articles: «Writings of Elley» and «Ancient history of the Yakuts (On the issue of studying the Yakut culture)». They were included in the «Collected articles of the institute of history, language and culture» that was prepared for publication. But a tragic fate overtook them: in 1938 they were withdrawn by the bodies of NKVD (People's Commissariat of Internal Affairs) of the Yakut Autonomous Soviet Socialist Republic just in the process of typesetting.

In these articles G.V. Ksenofontov solved the problem of disclosure of the content of the Elleyan myth and ascertainment of its closest historical and typological roots. Studying the heroic epos of the Yakuts he has concluded that the legends about Omogoy and Elley are the integrated part of the legends cyclus about the tsar Tygyn, which was represented as the progenitor of the Kangalasskiy ulus. In all naslegs (local communities – translator's remark) of these ulus (settlement of nomad tribes – translator's remark) the posterity of his sons was traced [Arkhir YNC SO RAN]. All Vilyuysk Yakuts declared themselves to be the descendants of 3-4 bastard sons of tsar Tygyn. And the main core of the Boturusskiy ulus consisted of the descendants of one of Tygyn's daughters. The Tattins were the descendants of the other man, coeval of Tygyn. «The lowest point of this legendary genealogical grid of the reverse pyramid, — as G.V. Ksenofontov explained, — rests on the image of the ancient patriarch — Elley» [Arkhir YNC SO RAN]. At the same time the author sometimes loses the distinction between reality and fiction, and he perceived it all as a historical fact, and the legends — as the «oral chronicle of the folk».

«The humble image of Elley, — G.V. Ksenofontov wrote, — most probably conceals some serious religious and political ideology of the ancient pastoral society, namely the myth about the miraculous foundlings and the persecuted heroes, from which later descend the benefactors of the human race, of one or another tribe» [Arkhir YNC SO RAN]. The myth about Elley, according to the scholar's opinion, was adopted by the Yakuts from their Uyghur ancestors, which, in their turn, got it from the earlier «inhabitants» of Mongolia, in particular, from the Huns.

According to the contemporary notions, the ancient Uyghur still have something to do with the ethnogenesis of the Sakha. Let's consider in this relation some historical subjects. Thus, in the 630s in the north-eastern periphery of the Central Asia, including some regions of the Southern Siberia, Telesskiy Khaganate comes into existence. Since that the tribes that had joint it were called as the *Tokuz-Oghuz*. In their culture and language they were close to the eastern Tyugyu (Turkic peoples) of the Eastern Khaganate. In 682 the Tokuz-Oghuz were included in the Second Turkic Khaganate. And in 745 the struggle for power in the Khaganate ended with a victory of the Uyghur, the main tribe of confederation of the Tokuz-Oghuz. The state of the ancient Uyghur existed until the year 840 [Klyashtorniy].

Probably the reflection of some ancient relations of the Sakha' ancestors with the Tokuz-Oghuz is the existence of the Yakut kins "togus" (тоҕус), which formed a part of the Dyupsyun (Central Yakutia) and Vilyuysk Yakuts [Gogolev]. Besides that, some "maidens of nine Uyghur" ("togus uyghur кыргыттара" / тоҕус уйгур кыргыттара) were mentioned in the shaman invocations. There are also common language parallels and a number of similar Yakut-Uyghur rites and customs [Gogolev].

The name of Elley himself is also of considerable interest; its etymology, according to O. Bühtlingk, is related to the Uyghur «alla», which means «to form kins», «to break up into kins» [Seroshevskiy]. In the historical narratives another personage appears alongside Elley — tsar Khaan Diaralyk. It is interesting to note that the word «diaralyk» in the Yakut language is used with the meaning «shining», and in the Uyghur language «jaryklyk» means «light», «glare» [Pekarskiy]. The cited data attest to not only the probable kinship of the Sakha ancestors with the ancient Uyghur, but also, as Ksenofontov himself supposed, to the possible relation of the name Elley with the Uyghur community.

In the legends, written down by G.V. Ksenofontov in the early 1920s XX c. after the connoisseurs of the old times in the Vilyuysky District, Elley is depicted as a servant of the tsar Khaan-Bollokh. The latter, through intermediary of Elley, tried to woo the maid whose reflection the khan has seen in the water. This is a fairy-tale and folklore plot which is quite widespread in the Turkmen, Uzbek, Tajik, Altaic fairy tales about the aged father-adviser, whose son hid him from the cruel khan in the trunk or in the pack leather sack, about the reflection in the water of the face of the beautiful maid, mistress of the mountains, whom he took for the inhabitant of waters [Tadzhikskie narodnye skazki, (Tadzhik folktales); Turkmenskije skazki, (Turmen tales); Uzbekskie narodnye skazki, (Uzbek folktales)]

In the Yakut version of this plot, recorded by G.V. Ksenofontov, Elley runs away from the Khaan-Bollokh together with the father of Tatar-Taym to the north. At the river head of Lena the old father of Elley dies. Then the storyline of the legend becomes the part of the common Yakut plot about the forefathers [Ksenofontov]. In the legends of the Kangelas uluses of Central Yakutia, collected by Ksenofontov, Elley is depicted as a son of the Tatar tsar, who was defeated in the fights against Russians and run away to the north

together with his son [Ksenofontov] . In all legends Elley acts as the creator of the material and spiritual culture of the Yakuts, i.e. the cultural hero.

F.V. Akhmetova, having compared the historical legends of the Yakuts with the Tatar dastans (epics), has come to the conclusion about the closeness of the narrative motifs of the "Elleyada" with the Tatar version of the Turkic epos «Idege». The main version of the myth about Elley has the parallels and the reminiscences in various genres of the Tatar folklore. «...The existence of these parallels only between the Yakuts and the Volga Tatars and the absence of the same with the Siberian Tatars, — Akhmetova writes, — suggests the genetic character of these folklore links, ...the legendary Elley could be the Volga Tatar, not the Siberian one» [Akhmetova].

G.V. Ksenofontov, making the parallels between the biblical and the Yakut myths, reveals the coincidences of the plot. In the biblical myths appear the patriarch Jacob and the rich man Laban with two daughters: the beautiful Rachel and the plain woman Lily, Moses in the image of the religious teacher and the organizer of the cult. In the Yakut myths - Elley, who has arrived, the future teacher and the founder of the new cult of koumiss' drinking, takes up his residence at the rich man Omogoy, who also has two daughters: beautiful and ugly. However, G.V. Ksenofontov tends to explain these narrative parallels not so much as the genetic coincidences, but as the typological ones. The researcher, explaining it, noted that "the mythological images, analogical to Elley, once characterized the heroic epos of many nations in Asia and Europe ... and went back to the remains of religious beliefs inherent in the mobile economy that prevailed in the distant historical periods throughout the range of the Eurasian steppes» [Arkhiv YNC SO RAN].

In the theoretical preface to "Elleyada", not included in the publication of 1977, G.V. Ksenofontov conducted genetic and typological comparison of the Yakut historical legends with the Western Turkic legend about the Oguz-Khan. Here Oguz-Khan, is a conductor of the new religion, like Elley. The plot involves two brides, one is beautiful, the other one - ugly. Oguz Khan marries a second one. And the first bride, driven by jealousy, is causing him harm. Six sons are born from him, and 24 grandchildren of the Khan become, as in the Hebrew version, the ancestors of all the Turkic tribes. The plot of a similar nature is the main content of the "Elleyadya".

As a result, G.V. Ksenofontov comes to the conclusion that two mythological images have merged in the image of Oguz-Khan: the forefather of all the Turks and the later tsar-conqueror. In the legendary history of the Yakuts these images were represented not by one but by three persons: Omogoy-Bae, Elley (the era of the "patriarchs") and Tygyn ("royal" era, the image of the tsar-conqueror). All this, according to the correct remark of G.V. Ksenofontov, is the evidence of the fact of deep archaism of the typological cycle of legends on which "Elleyada" is based. This enabled the researcher to come to the conclusion that "the Yakuts through intermediary of the Tokuz-Oghuz (Uyghurs) inherited the religion and mythology of the ancient Huns."

How to identify the historic core of these legends, which reflect the historical memory of the people - the fact, which G.V. Ksenofontov was the first to pay special attention to?

First of all, attention is drawn to the abundance of the plots about the forefathers in the myths of peoples mainly of the West and Central Asia. In this respect should be taken into account such techniques of depiction, which have established in the folklore plots, as generalization, exaggeration, temporal and spatial displacements of the events described by them.

If we turn to the genealogical legends of Turkic-speaking peoples of the Middle Ages, the story, similar to the Yakut plot about Omogoy and Elley, can be found at the Kimaks, part of the Kipchaks, the one that was recorded in the XII century by the Arab scholar Gardizi. The legend begins with the description of the civil strife, which in the VIIIth century was eroding the Turk Khaganate. The younger son of the khagan fled from his eldest son, who has conquered the kingdom. He arrived with his wife to the river head of the Irtysh, and settled there, putting the tent. Then he was joined by the people from the related tribes (as Omogoy was joined by Elley). Later, they formed a Kimak alliance of tribes.

Thus, the development of many myths about the persecuted cultural hero like Elley, took place in the era of the pastoral (outrun, semi-nomadic, like that of the ancient Jews) cattle-breeding. And G.V. Ksenofontov was the first who has pointed it out. Persecuted hero usually became a forefather of the whole tribe or the people. He was somewhat elected by God. Because of that, various latest inventions and establishment of all important cultural institutions are attributed to him. Among the cultural achievements of the hero - preaching of the single faith, establishment of the main religious holiday (as Elley organized the first ysyakh).

Persecuted hero always leaves his home because his prophetic mission could be successful only in a foreign land. But before getting a high position, he had to gain the obligatory experience serving as a worker for some legendary rich man who was instinctively afraid of him. The fate of the hero is changing for the better when he marries the daughter of a wealthy master. In this case the hero, due to his destination to be the forefather of the people, had to choose ugly, but prolific bride, one of the daughters of the rich man. And the beautiful daughter, rejected by the hero, was to die at a young age.

G.V. Ksenofontov, exploring the rich folklore and historical material about Elley, collected by him, drew attention to the presence in this cycle of legends of the genetic parallels with the myths and legends of the Turkic-speaking ethnic groups of medieval Asia, which is confirmed by the modern researchers.

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