

**A.E. КУЛАКОВСКИЙ – ЕКСЕКЮЛЯХ**

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#### **ABSTRACT**

This article presents a brief biography of Alexey Yeliseyevich Kulakovsky - Eksekyulyakh Alexey - the founder of the Yakut literature, enlightener, philosopher, humanist, first investigator in many scientific areas in Yakutia, based on previous works about the life and activities previously identified and rediscovered archival documents, his literary and scientific works. The scientific and artistic works of A.Y. Kulakovsky are investigated and written up in chronological order.

**Keywords:** Biography, Phenomenon, National Identity, Spirituality, Heritage, Philosophy, Literary And Scientific Works, Progress, Culture, Society.

#### **АННОТАЦИЯ**

В данной статье представлена краткая биография Кулаковского Алексея Елисеевича - Өксөкүлээх Өлөксөй - основоположника якутской литературы, просветителя, философа-гуманиста, первого исследователя по многим направлениям науки в Якутии, составленная на основе предыдущих работ о жизни и деятельности, ранее выявленных и вновь найденных архивных документов, его произведений и научных трудов. В биографическом аспекте исследованы научные труды и художественные произведения А.Е. Кулаковского.

**Ключевые Слова:** Биография, Феномен, Национальное Самосознание, Духовность, Наследие, Мирозрение, Художественные Произведения И Научные Труды, Прогресс, Культура, Общество.

#### **ÖZET**

Makalede bilimsel çalışmalarına ve eserlerine, yeni bulunan arşiv belgelerine, hayat ve faaliyetlerini gösteren çalışmalarına dayalı ilk Yakut felsefeci-insanperver, Yakutistanda farklı bilim dallarında ilk araştırmaları yapan, maarifçi, Yakut edebiyatının babası olan Kulakovsky Aleksey Eliseeviç'in - Öksöküleeh Ölöksöy kısa hayat hikayesi sunulmuştur.

**Anahtar Kelimeler:** Hayat Hikayesi, Olağandışı, Milli Şuur, Ruhani, Miras, Dünya Görüşü, Edebi Eserler Ve Bilimsel Çalışmalar, Gelişim, Kültür, Toplum.

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Kulakovsky Alexey Yeliseyevich - Eksekyulyakh Alex (Alex "The Eagle") - the founder of the Sakha literature, educator, philosopher and humanist, the first consistent researcher of Yakutia on such fundamental scientific fields as economics and sociology, ethnography and natural history, ethnic psychology and mythology, who made conceptual classic opening on linguistics, literature and folklore, one of the first teachers of Yakutia.

The life and work of A.Y. Kulakovsky proceeded in a key stage in the development of the Sakha culture, when the national self-consciousness of the people was formed and the major problems of its spirituality and controversy of their decisions became relevant. In all history of the Sakha people it was exactly on him that the prophetic function in the force of his genius, talent, versatility, encyclopedic knowledge, the appeal of high moral culture had fallen. The uniqueness of A.Y. Kulakovsky's individuality lies in this, that he already during his lifetime became the spiritual center of the people of Sakha, a symbol of the Sakha-Nation.

A.Y. Kulakovsky played a crucial role in shaping the national identity of the Sakha people. The researcher of the classic's life and work, Doctor V.N. Ivanov states that A.Y. Kulakovsky's activity made up an era, if not in time, but in scope and depth of the problems raised, "the historic "era of Kulakovsky" lays in the fact that his work appears as an extremely large, complex but internally whole cultural and social phenomenon of history of Yakutia in the beginning of the XX century, but his activity has been directed towards the future, riddled with ideas and thoughts of transformation, claiming all that was best in life and in people" (Nikolajev, 2003: 45).

He was born on March 16 (4 according to the old calendar) 1877, in a traditional patriarchal peasant family of moderate means, a foreigner of the IV Zhehsogonsky village of the Baturussky Ulus district of Yakutsk Yelisey Vasilyevich Kulakovsky and his wife Anastasia Nikolajevna's third child. In 1886, he enrolled and in 4 years he had successfully completed the Churapchinsky single-class school. From 1891 to 1897 he studied in Yakutsk at a specialized collage and he became the first Sakha, who brilliantly finished that collage. After graduation he worked as a postman (clerk) in the Ulus (Region) in various villages, was also engaged in contracting construction, and as a teacher.

However, most of his adult life Kulakovsky devoted to the spiritual development of the people, seeing it as the only way to improve the lives of the Sakha. Since he had no ability to pursue further education, despite the difficulties (distance from the center, the high cost of books, subscription difficulties through mail) A. Kulakovsky engaged in self-education. This was facilitated by his familiarity with the first Sakha medical doctor, a graduate of Moscow University P.N. Sokolnikov. According to contemporaries, A. Kulakovsky read through the entire library of his old friend, the stocks of which were presenting the works of K. Marx, J. Mill, T. Maltusa, Zh. Sismondi, A.D. Toynbi and works of others such as M. Weber, A. Morgan, F. Nietzsche, G. Spenser. As part of the library of P.N. Sokolnikov were also work son natural sciences, mathematics, psychology, history, ethnography, religion, particularly on Buddhism. Intensively engaged in self-education, A. Kulakovsky later studied Esperanto, and got familiar with 16 Turkic based languages.

Thus, with the development of his own holistic, spiritual and materialistic worldview, which were formed under the influence of the world, primarily Russian culture and science, on the basis of the material that he collected over a lifetime, whether it's folklore, linguistic, ethnographic material or in-depth studies of practical farming of the Sakha. In the beginning

of the XX century he began the unparalleled work enlightenment of the thinker, poet, scholar and teacher.

Realizing the impossibility for development in one sphere of society, without developing in other areas of social life, he took up the elaboration of problems in the fields of education, culture, science, economy, national economy.

It's hard to find an analogue for the unique life of this remarkable man, so all-embracing his selfless life into work in almost all spheres of life of that time. He became the first researcher in different areas of science in Yakutia - linguistics, literature, folklore, ethnography, economics, science, sociology, agriculture, ecology and agronomy. The A.Y. Kulakovsky's heritage researchers are unified in their opinion that the greatness and merit of A. Kulakovsky are confined in the fact that he has demonstrated the depth and diversity of the Sakha artistic consciousness and philosophical thought. Doctor of Philosophy A.A. Burtsev, who studied classic works of art in the context of world literature, writes: "A. Kulakovsky was born as a poet-philosopher in the transition era of the late XIX-early XX century, when an historical necessity in the problematic, structural, conceptual artists of the word emerged. His deeply original art is perceived today, not in the local plan as a phenomenon only of the Sakha national culture, and organically "fits" into the Russian and the international artistic and philosophical space" (Burtsev, 2011: 16).

A.Y. Kulakovsky processed and systematized the most valuable sources for the study of the Sakha beliefs: folk legends and stories of historical and ethnographic character. Of particular importance is the work on the Sakha language and folklore. Special researches in the matters of literacy studies, science, sociology and practical national economy are unique in their distinctness and preciseness of conclusions and regulations, which is proved by the dimensional scientific perception of A.Y. Kulakovsky. Today, looking at his historical and philosophical scientific heritage, you can find detailed answers to many of the modern life problems. Emphasizing the uniqueness of A.Y. Kulakovsky's scientific heritage, Ph.D. P.V. Sivtseva-Maksimova states, that his works "are devoted to the study of literature beginning with folklore up to the major issues of the poetics of art, the research of socio-economic problems of the century of agronomic and technical issues of land use and animal husbandry to social and philosophical problems of integration of countries into the global economic space" (Sivtseva-Maximova, 2005: 41). In addition to this, A. Y. Kulakovsky in his scientific works in the years 1914-1926 initiated the study of the historiography of the Sakha people and the distinctive features of its original beliefs. Alexei Yeliseyevich collected material and worked in such languages as Sakha, Russian and Latin on a great research area "Forms of animal and vegetable kingdoms, known to the Sakha," thus he was first in Siberia to create a scientific classification of flora and fauna. He introduced the names of animals and plants into scientific terms in the Sakha language and contributed to the biological terminology. In his work he described the significance of main animal species of the region to the national economy. Explaining the unique and the common features of each species, he named a number of problems in bio geographical and ecological spheres.

Great scientific and practical interest have gained A. Kulakovsky's articles on climate changes in Yakutia, on the methods of adaptation and survival in extreme situations, printed 1925 in the newspaper "Independent Yakutia" ("The approaching hydra", "How to deal with a small spill of the rivers" "Some ways of dealing with a bad harvest and its consequences", "Hydra goes," "How to establish hay reserves," etc.). Thus works of A.Y.

Kulakovsky as a naturalist have made a significant contribution to the study of nature of his native land (Savvinov, 2012: 44).

Since the beginning of scientific and creative activity for the remainder of his life A.Y. Kulakovsky did a lot of research on ethnography. With the goal of scientific study of "the destroyed building of the ancient Sakha religion," he wrote a work, diversified covering all aspects of the Sakha cult - "Materials for the study of Sakha beliefs." In addition, he developed a detailed instruction out of 157 questions for information gathering about shamanism. Therein a focus is put in a systematical way on the data on mythology, cosmological concepts, the traditional rites and customs, on shamanism.

His great contribution to science is a certain work, containing over a thousand units of Sakha proverbs and sayings. They "reflect as in a mirror, all the world views of this people, their life, character, nature observation, and even their historical past... A scientist or an anthropologist, studying the proverbs of any nation will always find in the area lots of interesting and distinctive things about these people" (Kulakovsky, 1979: 102) . There by A. Kulakovsky showed a new and promising approach to the disclosure options of proverbs as an historical source for the recovery of ethnographic phenomena (Okoneshnikova, Kirillina, 2002: 45). Proverbs and sayings, legends and folk tales, riddles and songs of the Sakha nation have been translated by him into Russian.

His researches on linguistics, literature, science, sociology and economics, are fundamental today in the Sakha science in all these areas. It is important to note that this was happening at a time when the privilege to read and write among the Sakha was granted to just a few, when the tsarist Russian language only policy suppressed the manifestation of the national self-consciousness of small people groups, where interest in the problems of the own people group seemed a bold initiative, and not each of the literate Sakha could at that time understand the objectives and tasks which A.Y. Kulakovsky had set before himself. The material, which served the poet and academic as the basis for scientific works, was collected "grain by grain" in the vast territory of Yakutia over many years, which in itself is a genuine scientific achievement.

The main thing in A. Kulakovsky is a strong sense of responsibility for the fate of his people, and the utmost development of the region. The improving of the welfare in "backward" Yakutia he certainly connected with a man who focuses all his energy and talents on the development of his homeland.

What problems of truly state value troubled the first Sakha poet, scholar and thinker? Of course the problem of survival, preservation and development of the Sakha people, that can be solved through the cultural reconstruction of Sakha lifestyle. Being a man with a systematic approach to solving any task, he studied the advanced theory and practice in questions to the preservation of ethnic groups and the economy, particularly the agriculture. As a result of thorough and diligent study of the problem A.Y. Kulakovsky came to the conclusion that under given circumstances the increase of the socio-economic level of Yakutia is possible only with the rise of culture and spirituality of the people, i.e. through the "cultivation of society." "No, gentlemen, for the welfare improvement of the Sakha it is necessary to raise their level of culture and make them capable of understanding life and its events. Some people reason from a different viewpoint: they say that the cultural development of the Sakha can only be done, when it is financially secure, but with this view point I am personally, as you see, don't agree" (Nikolajev, 2012: 19)

He developed three stages for "society cultivation". The first stage - the creation of a new type of farming, agricultural enterprise, wherever reasonable, science-based advanced methods of management were applied. The second stage - the convening of the congress of intellectuals to discuss the actions of cultivation and learning experiences created by A.Y. Kulakovsky together with the prominent representative of the progressive part of Yakutia S.P. Barashkov, of the diversified farm in Tiitteekh, in the East-Kangalassky ulus (a region) and the establishment of a Society of Sakha culture bearers. The third stage –with efforts of the entire intelligence"cultivate the society."

Implementing his ideas, A.Y. Kulakovsky writes a letter to the "Sakha intellectuals", which became a monument of socio-political thought of Yakutia in the beginning of the XX century, and which in the practical part summarizes the outcome of three years of this economy. In the letter, he not only pointed out the problems, but also stated specific goals and objectives for their implementation.

For example: the opinion of a prominent thinker on education and enlightenment. Justified by his own experiences of teaching activities, they anticipated the main idea of the modern politics of education: education should be the main factor for social and economic progress. The essence of education A.Y. Kulakovsky saw not only in obtaining basic knowledge, but in acquiring those types of activities that allow the student to master the social experience of everyday life. Thus, the author puts forward the overriding principle of education: the school must prepare people not only to be able to live in a civil society, but also to be able to develop it.

The actual conclusions and promising ideas for the development of agriculture, land use and livestock-raising, stated therein by A.Y. Kulakovsky, now recognized as a direct guide to action. The words of the first President of the Republic Sakha (Yakutia) M.E. Nikolayev that "A.Y. Kulakovsky was looking for like-minded people and found them among us, his direct descendants, on a sharp bend of the new history of the republic and the country. At this time already in the 90`s of the same century" demonstrates best the relevance of A.Y. Kulakovsky`s ideas at the present living arrangement of society (Nikolajev, 2012: 19).

But the most valuable thing in the heritage of Kulakovsky is his poetry. With the poem "The Spell of Bayanay" (Bayanay – by Sakha mythology a spiritual being, owner of wildlife and the god of the hunters) written by Kulakovsky in 1900 – begins the Sakha art literature.

The poetic heritage of A.Y. Kulakovsky –is the peak of literature of the Sakha people. The focus of Kulakovsky`s creative world – is mankind and the universe. Around these fundamental concepts the brilliant poetic and philosophical mystery in his works is displayed, including a wide range of events and problems of the modern world from the serene existence of urban young ladies up to the most critical problems of mankind. And like no one else, he in his poetry showed the social and special feature of the Sakha spiritual world, as an integral part of their whole worldview.

The crown of Alexei Kulakovsky`s creation became the poem "The Shaman's Dream," in which the panoramic scene of life conflicts, the spirituality of the artistic words are saturated with prophecies of the author. He talked about the place and role of the Sakha in the planetary-cosmic life, the people group`s national idea of life as a function of global and universal life. In the poem, with deep anxiety A.Y. Kulakovsky analyzes the future

development of the Sakha society and the world community. The poet, endowed with prophetic, visionary beginning, wrote in 1910 that the Russian Revolution and its natural consequence - civil war, would start up in 1930-1935, after this would follow famine, destruction and the colonization of Yakutia. Recognizing the inevitability of change in the existing order, and, thinking that for a social and economic upheaval in Russia and the world, there is plenty of supplies for a time margin of 20-25 years for a relatively quiet life, he worked all his passion, energy and sincere ardor at solving the problems of survival of the Sakha "by progress and culture". (Complete set of works: in 9 V. 1., 2009: 231)

The mood of apprehension, concern for the future of small people groups of the North prompted the nation's first poet to a truly outstanding exploit of a human citizen. Working as the commissar of the Provisional Government and authorized by the Sakha regional counsel of Verkhoyansk district (1917-1920), he had to fulfill duties that are not even manageable for a whole committee, given the vast territory of the Verkhoyansk County (now Abyisky, Anabarsky, Allaikhovsky, Bulunsky, Verkhoyansky, Zhigansky, Moma, Oleneksky, Ust-Jansky, Even-Bytantai ulus). During the period of authority structure absence, economic ruin, famine and epidemic of binge drinking and card games, A.Y. Kulakovsky managed to organize gatherings in the regions (ulus) for the election of local government, to audit local government for compliances with the law, to eliminate as far as possible, the effects of fires in the tundra, flooding in the northern mouth of the river and the raids of wild deer, who on their migration paths were trapping the domestic reindeer (Savvinov, 2012: 11). But the most difficult problem was the establishment of a permanent path for the delivery of food, hunting equipment and mail services, although this was not part of the commissioner's direct responsibilities.

The main basis of A.Y. Kulakovsky's titanic work was the survival and the preservation of people in the North. Appealing to the need to save the inhabitants of the North of Yakutia, he confronts the Regional counsel the state problem of saving the nations. And by appealing to famine relief, as an extreme argument, he wrote that "the inhabitants of the Far North will be extremely useful in the exploitation of large natural resources of their region" because he "believed, that the northern outskirts of the Russian state is a very important part and is playing a crucial role not only in the economic development of Russia, but also in the wise management of human resources" (Savvinov, 2012: 35).

In early July 1922, when the civil war began, A.Y. Kulakovsky, fearing war involvement, moved with his family to Oymyakon. About the attitude of the population of Yakutia toward him at the time wrote the extraordinary representative of the Provisional Yakut regional management A.S. Efimov: "I repeat that he (A.Y. Kulakovsky) has never been a politician, he was a poet, folklorist. He lived for the Sakha people. He was our pride. Every nation has its own Pushkin and Kulakovsky. This way we perceived him. He was a very honest, loyal man. He couldn't do otherwise, he acted the way he thought ..." (Kulakovskaya, 2008: 243)

A.Y. Kulakovsky enjoyed great authority in the North, not only as a poet, but first of all, as a man who took part in the solution of vital problems of the Northern territory. The authority he had has served him well in the performance of the peacemaking mission - the prevention of bloody fighting through the insurgents in Oymyakon in 1925. When the need arose to eliminate the insurgent movement in Oymyakon, A.Y. Kulakovsky as a true patriot wrote a letter to the Chairman of YCEC (*The Central Executive Committee of Yakutia*)

requesting to send him to negotiate the peaceful elimination of banditry. September 29, 1925 the Presidium of the central executive committee, presented a brief report on the elimination of the rebel movement in Oymyakon. A. Y. Kulakovsky once again proved that he already in his lifetime became the spiritual leader of his people, being able to peacefully prevent bloodshed, acting "as a major social and statesman, as a true people's diplomat" (Savvinov, 2012: 29).

For generations, residents of the Far North from Bulun to Ust-Yana convey a sense of immense gratitude to A.Y. Kulakovsky, who alone has saved the entire North from starvation and stopped the bloodshed.

In August 1924 A.Y. Kulakovsky was appointed to be a professor of Sakha language at the pedagogical college, and he also was appointed as a member of the literacy translation commission. At the same time he was appointed to be the head of the literacy and artistic section of the Yakut ASSR Commissariat, as an employee of the Provincial Geographical Society. Together with A. Sofronov, P. Oyunsky, A. Boyarov he became the organizer of the Research Society "Sakha keskile" ("The Sakha future/fate") worked with the newly organized committee for aid to small people groups of the North at YCEC. At that time, understanding, that a successful development of the national culture and statehood is impossible without language build up, he worked concentrating on the transcription of the Sakha literacy, wrote theoretical works on linguistics. A.Y. Kulakovsky in his works displayed and substantiated the strong and significant parts of his Sakha native language. Diligently collecting and studying the folk terminology system, and in matters of terminology standing up for borrowing words from other languages, A.Y. Kulakovsky made a great contribution to the development of terminology of the Sakha language. In this respect should be noted his vision, realism and a sober account of historical facts.

At the end of 1925 A.Y. Kulakovsky was elected as a delegate to the First Congress of specialists in Turkic philology in Baku. Leaving on the last steamer in early October, he arrived in Moscow only on December 27, 1925. The long journey for nearly three months without means of subsistence, in hunger and deprivation caused an increased gastric ulcer. On insistence of Yakutia's permanent mission workers in Moscow, he enrolled into the 2nd university hospital of Moscow and after three complex surgeries he died on June 6, 1926.

Nearly a century later, the works of art by Alexei Yeliseyevich Kulakovsky, acquiring new faces and facets, organically exist in the spiritual space of each Sakha, accompanying him in everyday life, in his joys and difficulties. The same should be mentioned of the works that not only haven't lost their value, but are attracting more and more attention of specialists. His scientific ideas are more and more brought to life. But these socio-philosophical views are the reference point for many in the modern scheme of life.

In Soviet times, the image of Kulakovsky was customized under certain clichés; cutting off a lot of what did not fit within the parameters of the communist worldview. Since it was impossible to conceal him, by definition, some of his works, research papers and documents were banned from publication. His biography was distorted; his texts of the works and writings were amended. However, the people had their Kulakovsky, who not only by the best representatives of the Sakha nation, but also by the Russian people from 1928 to 1989, during 60 long years, was not given to the slaughter of the Bolsheviks. It seems that such a long standoff in itself speaks about the place Kulakovsky has in the spiritual sphere of the people.

By a recently found set of documents on A.Y. Kulakovsky, a multi-faceted, strong personality of highest moral principles and relentless demands on himself has appeared before us. It is through them, that we learn of his compassionate, optimistic, sociable and energetic character, his concentration in business, a phenomenal memory, physical perfection, genius endowment. He was one of the strongest fighters and athletes of his time. In board games like chess and checkers he had no equals in Yakutia.

Contemporaries describe him as a crystal honest and unusually modest person. The people with whom he happened to be in various emergency situations during their wanderings through Yakutia, pointed out his iron will, resourceful mind, good judgment, courage, willingness to be first when help was needed, the ability to raise the spirits of those in trouble, his unselfishness. The poet and scholar during his travels was seven times drowning in the northern mountainous rivers, three times the bear had caught up with him a connecting rod, more than a month he without food wandered through the endless tundra, with its innumerable mosquitoes. He never grumbled, never condemned anyone. His physical and moral conformity to the national expectations of heroes promoted a universal respect and recognition, bordering on adoration.

Today, during the period of developing democratization of society, more than at any other time are claimed the works of A.Y. Kulakovsky. If previously only the artistic heritage has been studied, so from the beginning of century, studies are appearing that reveal new facets of his work. The study of modern times has become the monograph "Sociological views of A.Y. Kulakovsky and their implementation in the social processes of the Republic of Sakha (Yakutia)" (2001) V.E. Okhlopkov, works by D.D. Savvinov on ecological, environmental, problems of saving the small people groups and issues of food security, nominated by A.Y. Kulakovsky (1997, 2007, 2012). The pedagogical beliefs and psychological ideas of A.Y. Kulakovsky have been investigated by A.P. Okoneshnikova and I.E. Kirillina (2002). The scientific publication of K.D. Dyachkovsky "The cultural aspect of A.Y. Kulakovsky's message to the "Yakut intellectuals" in theoretical and methodological terms examines the cultural aspects of A. Kulakovsky's labor (2012). In 2012 appeared a popular science essay by D.D. Savvinov "A.Y. Kulakovsky: the fate of northern ethnic groups," where the author reveals the personality of the poet as a talented diplomat of a difficult time in the history of Yakutia, functioning for the protection of rights of indigenous people groups of the North, the preservation of the integrity of the ethnic groups. There are research papers on economic and philosophical views of the eminent thinker. Thus begins a new era in the study of A.Y. Kulakovsky's heritage in the context of the problems of modernity and national objectives. Because of the researches of contemporary authors at the end of the first decade of the new century a new methodology in the study of A.Y. Kulakovsky's heritage begins to develop. Modern researches of scientists are based on a detailed study of the available documents on the life and activities of the classic (including financial, legal and administrative) considering the historic-cultural, ethno-genetic and philosophical contexts, that allows you to analyze the artistic and scientific works of A.Y. Kulakovsky in light of the socio-political environment, spiritual sphere and the moral foundations of Sakha society.

A.Y. Kulakovsky, devoting his entire life to serving the people, saw the future of his native Yakutia being a part of the Russian state power as a full-fledged and fully developed part. In the year of marking the 100th anniversary of the message, "To the Sakha intellectuals", the first President of the Republic Sakha (Yakutia) M.E. Nikolayev in the

book "Eternity lives in the immortality of the spirit", writes: "The letter concluded some eternally relevant content, which for many more years will be serving as a fertile ground for meditation about the fate of Yakutia, Russia, and their people". It seems that the "ever-relevant content" of the message-it's all-consuming filial love for the motherland, pain and anxiety for her future and, most importantly, a willingness to serve his people until the end.

Today, no one argues the fact that A.Y. Kulakovskiy is a phenomenal person not only in the Sakha reality, but also on the Russian national scale. His phenomenon consisted in the whole comprehensiveness of his creative thought, in the sacrificial service of the good; in the reality that he was trying to ignite the spirit of his people, to mobilize and to lead them on the evolutionary path of creative, moral and constructive work.

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