

# THE LOWER KOLYMA AND INDIGIRKA - LOCAL FOLK CULTURE

## НИЖНЯЯ КОЛЫМА И ИНДИГИРКА – ЛОКАЛЬНАЯ ФОЛЬКЛОРНАЯ КУЛЬТУРА

### AŞAĞI KOLIMA VE İNDİGİRKA – MAHALİ FOLKLÖR KÜLTÜRÜ

Olga CHARINA \*

#### ABSTRACT

This article focuses on the peculiarities of Russian folklore in Yakutia, in North and in the middle of Lina river. Examples of bilingualism are analyzed in this study.

**Keywords:** Song, Bilina, Comparative Study Of Folklore, Bilingualism

#### АННОТАЦИЯ

В данной статье предпринята попытка рассмотреть особенности бытования русского фольклора в Якутии, на севере и в среднем течении реки Лены. В жанрах рассматриваются при- меры двуязычия.

**Ключевые слова:** песня, былина, сравнительное изучение фольклора, двуязычие

#### ÖZET

Makalede Yakutistan'da, Lena Irmağı'nın Kuzey ve orta bölgelerinde Rus Folklorü'nün yaşanma özelliklerin nitelenmesine bir girişim yapılmıştır. Türlerde iki dilli örnekler incelenmiştir.

**Anahtar Kelimeler:** Şarkı, Destan, Folklorün Karşılaştırılmalı İncelenmesi, İki Dillik

In 2001 and 2005 accordingly, there were folklore expeditions of Institute of the Humanities and the Indigenous Peoples of the North of the Siberian Branch of the Russian Academy of Sciences on the Indigirka and Kolyma. The Russians, having come to the river at about the 17th century, for a long time made contact with Yukagirs, Chukchi and Evens.

Allaikhovskiy and Nizhnekolymskiy regions are in the North-East of Yakutia, in Eastern Siberia is. As is known, the village of Russkoye Ustye, located at the confluence of the Arctic Ocean and the Indigirka river, is a place of pilgrimage for researchers of

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\* PhD, Associate Professor NEFU

traditional Russian spiritual culture. The separate life of russkoustjinsi long time was remained untouched original phenomenon surrounded by other ethnic groups.

Aboriginal people are the yukaghir. Later came the evens and roughly in the middle of the 17th century in one locality — Russian Ustye — settled Russians, still later came the Yakuts. Part of the Yakuts have appeared here together with the new wave of Russians and other settlers, when settlement was constructed of Chokurdakh with industrial development area around the middle of the 20th century.

Pohodsk, respectively, is located at the confluence of the Kolyma river in the ocean. Just upstream, housed the Nizhnekolymsk (now almost abandoned settlement), number of villages based on plots and places of residence of Russian old residents.

Folklore of Russian oldresidents lower Indigirka river a long time was isolation from human folklore, had no public relations with the folklore of indigenous peoples, but recently things have changed. Folklore russkoustyincev loses those some genres, which he previously had, it is epic, historical songs. However, it remains visible culture not only in adherence to ancient songs, chastushki, riddles and gnomical genres. However, as is known, the influence of other ethnoses of language are especially prone to prose genres: memorats, legends, bylichki.

We recorded memories of older people about the former life: calendar of the ritual, daily life; love for animals, mostly dogs.

In the Chokurdakh and Pohodsk of Nizhnekolymski region some of native folklore were telling us stories about the old time, they time to time based on the Yakut lexicon, though the language is a little. It may be noted that this effect is much smaller than in Russian folklore pieces descendants of yamshchikov in Prilenie.

In the Allaihovskij ulus in 2001 we had a conversation with the local female residents about their memories of the previous life in his native Russian Ustye. This is the leader of the ensemble is Anna Kunakova (born in 1946), former kindergarten teacher, and a teacher of popular Russian culture – Yulia Kuzmishova, (born in 1938). In an ensemble are about ten people, but at the big festivals in the community attract other residents of Chokurdakh, Russian Ustje: Elena Portnagina, Alexandra Soldatova, Anna Chikacheva, Maria Chikacheva, Varvara Omelchenko.

At the Nizhnekolymskij region we talked with Evdokia Paklina (45), Lilia Borisova, Zoya Robbek, Irina Nikiforova, Ekaterina Tretyakova (64), Valentina Korzavina (67), Maria Olshanseva, Irina Borisova, Evdokia Chepejlina (66).

So, as regards the calendar ceremonial character, at the Lena, how about your celebrations tell the Russians, and the Yakuts about Christmas, Baptism, Carnival, Easter, Annunciation Angel Trinity. In Lenskiy ulus told us respondent-yakutka "at the Annunciation (April 7) the damsel takes no scissors, no floor sweeps" and added that they always comply with this rule.

In General, it is noticeable that, located on the Kolyma and Indigirka, calendar ritual cycle several oiled because there not sowed, not plowed, had no home in the usual cattle. Therefore, it does not recall nor Egorij (April 23) nor the first day out on the field (in the garden), which necessarily committed in Olekminskiy and Lenskiy regions. The same phenomenon is observed in relation to the last snopu, who left the field in Unkur of Olemkinskiy region, there about it know in Amginskiy ulus.

A. Kunakova gladly recalled the "maskarad", when her mother, wrapped up in a blanket, walked through the village, it is not recognized and acknowledged only after she (MOM) took off, there was a familiar glove ring. People walked around the village, and in silence the hosts sang songs. In the Cherskiy on the Kolyma river three women: I. Nikiforova, V. Korzhavina, M. Olshanseva performed "Vinogradie":

*Sir, master*

*Vinograd'e red-green,*

*As we walked,*

*Vinograd'e red-green,*

*The courtyard,*

*Yes, vinograd'e red-green.*

*Mr yard*

*The seven-ten. ..*

*Vinograd'e red-green,*

*On seven lesinah,*

*Vinograd'e red-green!*

Nikiforova was born in the Kolyma, Korzhavina – Malchikovo, and Olshanseva – Russian Ustie. She lived at the Kolyma river from 1939 g. Korzhavina at that time was 67 years old, and Olshanseva 73, they remember the "Vinogradie" in his infancy unlike Nikiforova.

As we can see, recorded only one variant of single "Vinogradie". Performance of this work, most likely, have been treated, which produced an accomplished Music Director of the ensemble, as artists try to repeat the first verse. We, in turn, result in a sample entry of Russian folklore, D. Melikov made in 1893, where is the text of historical songs " Skopin's his rodna matushka govarivala:

Vinogradie krasnozelenoe!»

(Melikov 1893: 204-205].

Y.Smirnov treated with great attention to the Kolyma vinogradie, sought out records, made a classification and analysed possible origins of these songs (Smirnov 1990: 5-28).

Going back to the memories of the calendar cycle, remember that "Jordan" harvested in the fall, when getting up ice, ice hole cut out in the shape of a cross, and the ice stuck in the window. In summer closed the window, nalim's skin or bladder. On the night of Baptism to window ice cake painted crosses.

In General, prevails everywhere a utilitarian approach to the calendar, so, in preparation for Easter there was no question about any observance of lent, exactly tied to days of the week. By this time prepared bread, all the winter preparations, such as frozen eggs cooked for the fish dish is "barcha", which were pounded in a mortar from purified "jukola" relay event. The eggs are harvested in early summer, when migratory bird has deferred laying, gathered the whole family basically is a goose, duck, another not small birds, then frozen in glaciers. Eggs are not painted.

In allaihe A.Kunakova with conviction said that there are two Trinity — summer and winter, maybe she had summer and spring Nikola by association on the Trinity. In the Olekminski and Khangalassky regions the Yakut people was spend “Ysyakh”, It is holiday greeting of the summer. Russian residents engaged in ysyakh, dancing in osuohae (circular dance), but this was visible some of the Russian compalsory. Now, in the 2000 's. ysyakh is calmly perceived and performed with great pleasure.

Russkoustinsi and kolymchane have always celebrated the commemoration of the first output on the rivers and in the sea, 11 June at the Fedosja, to eat "svezinu". After the long winter months move out to sea, the river, lake, again take the tackle, catch live fish, all this was perceived as the beginning of a new life.

Summer and Autumn holidays, located on greased, remember that, for example, today is Peter's day, Ilyin day, but no special action is performed. Autumn holidays memorable at all. During this time, worked hard, fished, hunted and gathered berries. New year's Eve our respondents recall their youth came in 40-50 of 20 century, no night tree could not sleep, good cheer and walk in guests.

Mode of life of kolymchane and indigirshiki was simple and intricate. Much force took delivery, support of production had the heat in the House. Women sewed clothes, for example, “kukashki” from the reindeer hide is clothes, shoes, for example, from nerpich’e “skin-bronni” for work in water. In the House and around it there were a lot of dark forces, brownie was also called "Brownie" or "puzanka", also "dark wood-Goblin" and "tundra" man – “sendushnyj”.

As in V. Bogoraz and D. Melikov is pleased to note the special love to singing kolymchan. So, D.Melikov writes: "In conversation with the Philistines, what they come in long dark winter entertainment, they explained that no entertainment no, just go around to each other, gather and sing. Indeed, in the Srednekolymsk and Niznekolymsk no official, who would not have had a good voice and sang. In Niznekolymsk sing even more. Among residents of many singers improvises" (Melikov, 1893: 204).

V.Bogoraz in turn writes: "The conservation of songs contributed to the melodical of porechanin. Among the monotonous polar boredom, alien to any spiritual interest, devoid of variety and entertainment, the Russian people (and even obrusevsij inorodest) grabs the song, as the only possible way for him to break even for a minute of silence surrounding the fusion of the prison and call themselves the vision a half, more carefree and happy life» (Bogoraz, 1901: 165-166).

In the Chersky of Niznekolymskij region district recorded from Paklina (Daurova) (45 years old) sang song "the Kuksha”:

The Kuksha, the Kuksha,

The Kuksha-ikroedka.

*Кукша ты, кукша,*

*Кукша-икроедка.*

*Не на когти не попастьи,*

*На камен не попастьи,*

*Детушек достаети.*

*Я о чем тебе-ка дам.*

*Как же с мужем, ты же, я.*

*Я на явод прилечу,*

*Стану икру исти.*

*Ты меня ругала,*

*Палками стреляла.*

*Не дам тебе когти*

*Детушек достастаи.*

*Кукиша ты, кукиша.*

*Кукса-икроекда,*

*Дай мене-ка когти*

*На комени попасти.*

*Как же с мужем, как же я?*

*Я о чём тебе не дам.*

*Я на явор прилечу,*

*Стану икру исти.*

*Ты меня не ругая,*

*Пайкой не стлеляя.*

*На тебе-то поисти,*

*Детушек достастаи.*

*In conclusion she said, that it lullaby.*

Recording of the same song from V. Bogoraz, see the "dictionary of the Kolyma Region of Russian adverbs":

*Ah, the Kuksha*

*Ай кукиша, ты кукиша,*

*Ты дай мне когти, На*

*камен попасти,*

*Гагаглю<sup>1</sup> достастаи!*

*Кэйом да, кэйом да (2).*

*Пэтишка, пэтишка!*

*Ты дай мне когти, На*

*камен попасти.*

*Гагаглю достастаи!*

*Кэйом да, кэйом да (2).*

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<sup>1</sup> Winter clothes (foot-note from Bogoraz)

*Какая удалая, какая бедоватая!*

*На камешек попала. Вот*

*удалы те попали,*

*Кисловаты те пропали.*

*Кэйом да, кэйом да (2).*

(Bogoraz, 1901: 224-225).

In the "Dictionary" V. Bogoraz explains: "Gag(j)gla (gagagja) — clothes of reindeer skins (female)".

M. F. Druzhinina in his dictionary "dictionary of Russian dialects residents on territory of Yakutia» says: «SIBERIAN JAY (Kuksha)j. Forest bird with hohlatka on her head, with grey wings. — Ah, the Siberian Jay, Siberian Jay, give you me claws on stone popasti. Galalû dostasti (of songs) (N.-Col., Poh.) (Druzhinina, 2007: 40).

As we can see, M.F. Druzhinina refers to a performance of the song in the same Nizhnekolymsk district, where we recorded the song "the Siberian Jay, but given her an excerpt of this song was previously recorded in the village and was more" sounds clear, where, apparently, the Siberian Jay struggles for children with "galalja". Unfortunately, we not have this version of the song.

Special attention should be paid to the series of stories about dogs. And now on Cherskij and on Pohodsk, and on Chokurdah, and on Russian Ustje lazily go big shaggy dog. Only one Pohodske Chukchanka, E.Chepejlina, keeps the sled dogs. And before everyone had dogs, and driving, and for the home. The fact that dogs are the main animals that accompanied russkoustyinsev in everyday life — cattle (ckotinka). It was decided to give the little guys, everyone had his own dogs. The kids were growing up, dogs are getting old. Having lived a dog's age, dogs left to die in the tundra. This point was one of the memorable and sad for the kids. There are several reminiscences about dogs.

Here are memories of A.Fomina from Chersky, now dog as that pests. But earlier gave the dogs on your birthday. And when I was 14 years old, in 1936, was a plague for dogs. Murzej was black, became quite the grizzled, and here he contracted the plague. Simple dog 13- 14 years living and driving — 7-8.

With regard to the question of bilingualism works of folklore kolymchan and indigiršikov, while it was not actively in lyrical songs. Meanwhile, both in prose and in other lyrical genres it exists. So, not only in the Prilenje, in Khangalassky ulus, mandatory wedding song about moving chest sounds with obvious signs of previous performances of this song: "Yakut Trunk somewhere.., cotton pillowcase, cotton, something puhovoy" perinka (e. e. Filippova, Edej Hangalasskogo), while the recorded versions of this song in Bulgunnâhtahe, where the songs descendants yamshchikov acted like so: "downy pillow case, Perinka Calico" (n. n. Vasileva) (Charina 2009, 22).

When viewed from the perspective of the introduction songs in âkutizmov text, then those borrowing more in častuškah. Participants of the ensemble love to sing ditties. These short songs sung drawl, slowly. Features of vocabulary in russkoust'inskih častuškah are shown in the following examples:

From sordonok (pike) shelter flowing,  
drums bakes,

Drum burnt,

Vaska oldest was grow stupid

(Russian Folklore Ystja, 1986, 295).

Here "sordonka" — Pike, from Yakut "sordon». «Drum» — fried, fresh tortilla.

Or on average Lena in the village of Hangalasskij ulus Sinsk we met V. Kiselev from Russian Ustje, who sang a ditty:

Goodbye, Kolyma,

And steep mountains,

Adieu my,

Cute dogory (friends)!

(Folklore Russian population in Yakytia, 1993: 64).

Kolyma River in Northern, relatively close to the Indigirka River, where the Russians were living and which old-timers willingly went, in particular, to marry russkoustjinsy. «Dogory» from «dohoor» of the Yakut is a friend.

So, in CHokurdah A.Kunakova said, and previously lived together was called "dukaki", it is probably of Yukagir came, "she assured us. However, this word is the neighbors living in the same House, indoors, as it is of Yakut language. Because her family had Evens, Yukagirs, then their healers they easily called shamans, although it cannot be said that these shamans all those properties that have a Yakut, Yukaghir, and Evens shamans (A. Soldatova).

Different lexical borrowing associated with unforced replacement words, for example:

a) ignorance of the interlocutors from different languages;

b) place names, specifying the places;

c) clothing, food.

And lexical borrowing — the emotional cries as a way to attract the attention of listeners.

About borrowing genres, surely this is a vivid examples of borrowing in Yakut folklore —shastushka and has kolom and indigir Russian folklore — andylshina, their study T.S.Shentalinskaja (Shentalinskaja, 1995: 140-151); A. Chikachev (Chikachev, 2002: 52); J. Lebedeva (Lebedeva, 1995: 36-48).

It is also noticeable that most were the Alliance works of folklore in Khangalasskiy and Olekminskom ulusah, roughly, to the village of Macha downstream. And Lenskiy ulus of Olekminskij ulus, above the village of Macha, did not have a strong convergence in the spiritual culture of the two peoples, the Yakuts and Russians. Although individual examples of interpenetration, particularly, in the household accounts are possible.

Because on arrival at another place, new settlers, especially if they are from small disparate groups of males, they are forced to learn the language of the local population and hence created the mundane: everyday Folklore stories related to the ability to distinguish between places, flora and fauna.

Therefore, we can see that both Russian and Yakut called one phenomenon, names of places, animals and plant life, and in English, and features.

Studies show that older performers (over 60 y.o.) prefer telling in the Yakut language (Russian and Yakut from Hangalasskij and Olekminskij regoins). Visit to the village Sinsk and Edej Hangalasskij ulus show that artist and now there prefer to speak in the Yakut language. In the Olekminskij ulus the picture changes.

The use of bilingualism is primarily due to the environment, all students bilingual native, but consumer speech Yakuts and Russians from Hangalasskij and part of Olekminskij uluses speech in Yakut. From here, the artist must consider the audience and perform works for a particular listener.

Use the second language in the speech or Yakut or Russian is because otherwise you can't use that leads to understanding, not least in the context of different ethnic groups.

As you can see, the folklore of Russian old-timers lower Indigirka and Kolyma river a long time were in isolation from human folklore, had no public relations with the folklore of indigenous peoples, but recently things have changed. Folklore of russkoustjinse loses those vintage genres, which he previously had, it is epic, historical songs. However, the native culture remains, it is not only the commitment to ancient songs, chastushka, riddles and gnomic genres. This is reflected, in particular, that many residents are now not only the most convenient as a genre of limericks in applications, but also compose songs about his beloved the Indigirka river, the native region, on the expensive ones.

In these genres of spoken, the most approximate to household speech we observe that the Russians and the Yakut called one phenomenon, names of places, animals and plant life.

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