

N.P. Ostroumov as a Collector of Uzbek Folk Songs (Based on the Materials of the Central State Archives)



Shahodatkhon Kh. Imomnazarova

Senior Researcher, Institute of Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan
Tashkent, Uzbekistan

ABSTRACT: At the end of the 19th century, a certain amount of work was done to record, collect and popularize Uzbek folklore, including scholars studying oriental studies, local history, geography, archeology and other areas in Turkestan, as well as educational work. They translated folk legends, legends, fairy tales, proverbs and sayings, the songs they heard or wrote, often translated them into Russian and published them in periodicals, including them in their studies, literary and journalistic works, and travel notes. One of the specialists who contributed to the collection of folk art, in particular fairy tales, proverbs and songs, is the famous orientalist, ethnographer Nikolai Petrovich Ostroumov.

The article analyzes the folkloristic activities of the orientalist N.P. Ostroumov based on the recordings of Uzbek folk ritual songs stored in the Central State Archives of the Republic of Uzbekistan.

KEY WORDS: folklore, Uzbek folk songs, oral folk poetry, fairy tale, legend, proverb, ritual folklore, historical and folklore process, poetic evolution.

INTRODUCTION

In the late 19th and early 20th centuries, work was done on recording, collecting and popularizing Uzbek folklore, as well as certain educational activities by scientists who studied oriental studies, local history, geography, archeology and other areas in Turkestan. There is also a certain contribution of those who came to the region for this purpose. They translated folk legends, traditions, fairy tales, proverbs and sayings, songs that they heard or recorded, often translated them into Russian and published them in periodicals, and also included them in their scientific research, literary and journalistic works and travel notes. One of the specialists who contributed to the collection of folk art, in particular fairy tales, proverbs and songs, is the famous Russian orientalist, ethnographer and ethnographer Nikolai Petrovich Ostroumov.

THE MAIN RESULTS AND FINDINGS

N.P. Ostroumov was born on November 2, 1846 in the village of Sasovo, Elatinsky district, Tambov province, into the family of an archpriest who served in the Orthodox Church. In 1860-1866. he entered the Kazan Theological Academy. After successfully graduating from the theological seminary in Tambov, N.P. Ostroumov, who studied at the Academy with such famous orientalists as N.I. Ilminsky, G.S. Sablukov, paid special attention to the in-depth study of the Turkic languages and Arabic "for missionary purposes." After graduating from the Kazan Theological Academy with a master's degree in 1871, he began his career as an assistant professor at this academy. He also taught Turkish and Arabic, history and Islamic teachings at the local seminary [1, pp. 333-337].

On the recommendation of his mentor N.I. Ilminsky in 1877 N.P. Ostroumov moved with his family to Tashkent, where he began his many years of educational and publishing activities. At first, he worked as an inspector of public schools in the Turkestan region, from 1879 - director of a teacher's seminary, from 1889 - director of a men's gymnasium [2, pp. 187-190]. From 1883 to 1916 he was the editor of the Turkestan regional newspaper.

Despite his missionary activity, N.P. Ostroumov, brought up on Christian teachings and views, took an active part in the development of literature, science and education, including introducing Uzbek students to the masterpieces of Russian literature and the popularization of Uzbek literature and folklore in Russian. Under his leadership and with his direct participation, the "Ballad of the Fisherman and the Fish" by A.S. Pushkin, "How people live" by L.N. Tolstoy, as well as "A Brief History of Ancient Egypt", "The Life of Columbus", "On the Use of Sciences." Such books as "Stories from Physical Geography", "Geographical Map of All Parts of the World" have been translated from Russian into Uzbek. In 1907 N.P. Ostroumov published excerpts from poems by Makhtumkuli and from "Devon" by Mukimi translated into Russian.

N.P. Ostroumov as a Collector of Uzbek Folk Songs (Based on the Materials of the Central State Archives)

On the initiative of N.P. Ostroumov in 1893 in Tashkent, the Turkestan circle of amateurs of archaeologists was created, one of the founders of this scientific society of which he is. In 1904 he was elected a Corresponding Member of the Russian Committee for the Study of Central and East Asia. In 1917-1921 N.P. Ostroumov lived in his village of Sasovo, where he was born and raised, but in 1921 he returned to Tashkent and began teaching again. Ostroumov N.P. died on November 17, 1930 and was buried at the Botkin cemetery in Tashkent.

An effective Tatar-Russian dictionary compiled by N.P. Ostroumov in the field of local history and oriental studies, was published twice in 1876 and 1892. In 1910 his work "The Etymology of the Sart Language" was published. His books "Sarts: Ethnographic Materials" (third edition, Tashkent, 1908), "Folk Tales of the Sarts" (second edition, Tashkent, 1906), "Proverbs and Conversations of the Sarts" (1895) popularized materials of Uzbek folklore.

N.P. Ostroumov informed the Eastern Branch of the Russian Imperial Archaeological Society about the results of his work on a collection of Uzbek folk songs, fairy tales, legends, traditions and other folklore materials. He sent to this society some of the material he had recorded or collected. In particular, the minutes of the meeting of the Eastern Branch of the Russian Imperial Archaeological Society dated January 29, 1887 indicate that N.P. Ostroumov sent the society "a manuscript of a collection of Sart folk songs" [3, S.I]. However, there is no information on whether the songs in this collection have been translated into Uzbek or Russian. However, this small report shows that N.P. Ostroumov systematically collected Uzbek folk songs during his educational activities.

At the regular meeting of the eastern branch of the society, held on March 5, 1887, the chairman of the department, Baron V. Rosen, announced that N.P. Ostroumov sent to the Russian Imperial Archaeological Society brochures about the origin of various professions, as well as folk legends about the formation of cities [4, S.III].

Some folklore materials sent by N.P. Ostroumov, published in the scientific collection of the Eastern Department of the Russian Imperial Archaeological Society. For example, in the 2nd issue of this collection for 1887, a small scientific note by N.P. Ostroumova "Song of Khudayarkhan". It contains the text of the five-line, nine-line radiithic song "Airdim" in Uzbek and Russian. The text of the song, the author of which is unknown, was performed by men and women, its melancholic tonality has a strong emotional effect on the listener, translated into Russian by N.P. Ostroumov, and the former judge of Kokand Sattorkhon Abdulgafforov assisted in the translation of the text from Uzbek into Russian [5, pp. 189-194]. In addition, the scientific collections of the Eastern Department of the Russian Imperial Archaeological Society contain information about N.P. Ostroumov songs composed by the people after the death of Khudoyarkhan, information about the folded odes, in connection with the death of the khan's son Urmonbek, as well as a small report on the Uzbek art of askia and kizikchilik [6, pp. 279-288].

Orientalist N.P. Ostroumov, with the help of teachers and students of the seminary where he worked, was collecting materials from Uzbek folklore. The materials he collected are now stored in the N.P. Ostroumov at number 1009 in the Central State Archives of the Republic of Uzbekistan. Among the folklore materials stored in this fund are byte gazelles, lyric songs, yor-yor, lapar and uhlán. On page 134 of the 184th folder, the following byte is given:

Koshginangni korasiga payvastaman,
Yorim sani bir karmakka xavasdaman.
Borib sani karai desam kurolmaman,
Tutikushning bolasidek Kafasdaman [7, 134 pp].

It is known that the folk song, popularly known as "byte-gazelle" or "byte", is more often found in Akhangaron, Pskent, Parkent districts of Tashkent region and is performed mainly at weddings. It is possible that these samples of byte-gazelles from the N.P. Ostroumov were also registered in the Tashkent region.

Samples of folk lapars collected by N.P. Ostroumov, are significant in that they serve as the basis for proving the canonical rule, according to which one of the most important features of the lapar and uhlan's genre is that the performance is started by young men. The following example reflects the tradition of young people starting lapar:

Young man:

Avval boshlab aytganda qiz boshlamas,
Qiz boshlagan laparni el hushlamas.
Aytmayin deb bir hayol qilib edim,
Yoru zhram uimadi andy bulmas.

Girl:

Avval boshlab aytganda, yo Gabroil,
Ololmasang gavobimni ber, Gabroil.
Oshiq uchun orinini solib qoidim,
Ne gunoxim bor edie, yo Gabroil? [8, p. 73].

N.P. Ostroumov as a Collector of Uzbek Folk Songs (Based on the Materials of the Central State Archives)

This poem shows that respect for the word, observance of the rules of etiquette in performance and respect for traditions play an important role in the artistic and aesthetic ideals of Uzbek folk performers.

When recording folk songs N.P. Ostroumov paid special attention to the place where the ritual sayings were performed and the ethnographic description of the rite. In particular, on page 86 of the 184th folder of this fund, the following information about the place of performance of the song "yor-yor" is given: "There is a tradition. I will describe this picture. If a Sarthe man takes a wife for himself, he first sends the dowry to the girl's father's house. The meaning of the wedding is that up to five to ten bags of wheat and rice are loaded into an araba, carrots, onions, even salt, bread are put, and each person is put in a basket with various fruits according to matter. The girl's father gives those who brought the dowry a dressing gown, a scarf and a shawl. In three or four days the wedding. Sometimes the groom and his twenty or thirty friends are accompanied by blowing surnai. After having tasted the food, the groom and his friends leave and disperse. After that, the girl's mother, relatives and other women who came to the wedding, sit on three or four carts and take the bride to the groom's house. The moment they come to the groom's door, they get out of the cart, take the girl to the middle, lift what is called a falak over her head, and enter the courtyard.

Sochsin yigit qiz boshiga durri simin, yor-yor,
Kursin yuzin oydek yuzin mundin kelin, yor-yor.
Hai-Hai uhlan, jon uhlan, mastona qiz, yor-yor,
Hech kurmagan odam bilan kamkhona qiz, yor-yor.
Mardona bul, mardonalihg qildim havas, yor-yor,
Ishq ahliga aning siri tawakkal bass, yor-yor.
Dinu davlat Sulaimoni bulai desang, yor-yor,
Mulki millat hotamiga rizo Bilqiz, yor-yor [9, p.86].

CONCLUSION

Materials collected by the orientalist-ethnographer N.P. Ostroumov and currently stored in the Central State Archives of the Republic of Uzbekistan, are of great scientific importance in the study of the state of the historical and folklore process of the late XIX - early XX centuries. And also to study the principles of the development of Uzbek ritual folklore genres, the poetic evolution of lyrics, as well as in the collection and publication of Uzbek folk songs.

REFERENCES

- 1) Fayzrakhmanov L.M. N.P. Ostroumov: the main stages of life and activity // History of the peoples of the Volga and Ural regions: research traditions and innovations. – Kazan, 2009 . – pp. 333-337.
- 2) Fayzrakhmanov L.M. N.P. Ostroumov on the tasks of enlightenment in the Turkestan Territory // Ethno-didactics of the peoples of Russia: training and education in a competitive environment. – Nizhnekamsk, 2013. – P.328-329; Yana usha. N.P. Ostroumov and the origins of ethnographic science in Central Asia // Material and spiritual culture of the peoples of the Volga and Ural regions: history and modernity. – Glazov, 2014 . – S.187-190.
- 3) Notes of the Eastern Branch of the Imperial Russian Archaeological Society. T.2. Issue 1-2. – SPb., 1887. – S.I.
- 4) Notes of the Eastern Branch of the Imperial Russian Archaeological Society. T.2. Issue 1-2. – SPb., 1887 . – S.III.
- 5) Ostroumov N.P. Song about Khudayarkhan // Notes of the Eastern Branch of the Imperial Russian Archaeological Society. T.3. Issue 1. – SPb., 1887 . – S. 189-194.
- 6) Ostroumov N.P. Song-lament for Urman-bek // Notes of the Eastern Branch of the Imperial Russian Archaeological Society. T.4. Issue 1-2. – SPb., 1889. – P.279-288; Yana usha. An example of the wit of the Sarts // Notes of the Eastern Branch of the Imperial Russian Archaeological Society. T.5. – SPb., 1891. – S. 110; Yana usha. The second song about the former Kokand Khan Sayyid Muhammad Khudayar // Notes of the Eastern Branch of the Imperial Russian Archaeological Society. T.7. Issue 1-4. – SPb., 1893. – P.51-62.
- 7) Central State Archives of the Republic of Uzbekistan. Form 1009, description I, d.184, 134 pp.
- 8) Central State Archives of the Republic of Uzbekistan. Form 1009, description I, file 189, page 73
- 9) Central State Archives of the Republic of Uzbekistan. Form 1009, description I, d. 184, p. 86.