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On Innovation in the Plot of Epic Olonkho “Buura Dokhsun”

Gavril Gavrilievich Filippov¹

Abstract

For the first time in olonkho studies, this article raises the question of innovation in the plot of the Yakut epic olonkho. Researcher of the plot of olonkho N.V. Emelyanov distinguishes three main types: plots of olonkho about settlement of the Middle world by the *aiyy aymaga* tribes; plots of olonkho about ancestors of the tribe; plots of olonkho about defenders of the tribe. The researcher considers the following criteria to distinguish plot types: 1. By the birth of the universe and the main heroes of olonkho; 2. By the destiny of the main heroes of olonkho; 3. By the general organization and construction of the olonkho characters system. Therefore, researcher views the plot of the Yakut olonkho as established and quite preserved mythologized oral heroic narrative about past social and political historical events of the pre-state Yakut people tribal system. Thus, new adding in the plot is considered possible, but it cannot drastically change the established ideological and informative tradition of the Yakut olonkho.

Accordingly, the plot of olonkho that does not correspond to the described by N.V. Emelyanov traditional types of existing olonkho, either cannot be considered as true olonkho; or does not fit into existing scientific criteria for outlining plot types of olonkho; or there are new plot changes that do not correspond to traditional canons of olonkho.

In this article, the plot of the olonkho “Buura Dokhsun” by author of olonkho S.S. Yakovlev – Erilik Eristiin is considered. While analyzing the plot of this olonkho, descriptive, componential, structural and comparative methods were used. In our opinion, the plot of the olonkho “Buura Dokhsun” of the author S.S. Yakovlev – Erilik Eristiin does not correspond to three plot types of the Yakut olonkho described by N.V. Emelyanov. We consider it to be new feature of the author, and, therefore, we think it is necessary to place it as a special problem in olonkho studies.

New features in the plot of olonkho “Buura Dokhsun” are: the battle between Buura Dokhsun’s father and Yuryung Aar Aiy Toyon for power and his sending to exile to the Middle World; rebellious appeals of Buura Dokhsun against lords of the Upper and Lower Worlds for their oppression; the violence of Buura Dokhsun over the lord of the Upper World Yurung Aar Aiy Toyon and the release of all imprisoned people. These new features break traditional plots of the Yakut olonkho and represent the influence of the class conflict ideas of modern era.

Keywords: Olonkho, Erilik Eristiin, Buura Dokhsun, Plot of Olonkho, New feature in Olonkho, N.V. Emelyanov, Olonkho studies.

¹ Doctor of Philological Sciences, professor of Yakut language Department, Institute of Languages and Cultures of the Peoples of the North-East of the Russian Federation, North-Eastern Federal University, Yakutsk, Russia. E-mail: filippovgg@mail.ru

Introduction

At the time Platon Alexeyevich Oyunsky recreated consolidated text of the olonkho “Nyurgun Bootur the Swift” of all the known thirty plot types in literary style. At that, perhaps, he was guided by his own created historical and scientific concept of plot building, characters system, and literary and linguistic traditions of olonkho authors (1962).

According to his concept the Universe consists of three worlds: the Upper World – the land of white Aar Aiy Toyon and the whole pantheon of deities; the Lower World – the land of all *abaasy aymaga* (the Host of evil supernatural forces, the world of *abaasy*) (Definition dictionary of Yakut language I, 2004, p.225) and all enemies of *aiyy aymaga*; the Middle World – the land of *aiyy aymaga*, including Sakha people.

Based on the main plot the protagonist of olonkho – is a relative of the Upper World’s deities and Yuryung (Aar) Aiy Toyon himself, who was inhabited in the Middle World in order to: first of all, become protector-defender of *aiyy* people and the Middle World; secondly, become ancestor of *aiyy aymaga* and procreate offspring in the Middle World. In this regard he was given with those supernatural abilities, strength and courage and is protected by all deities of the Upper World.

Nikolay Vasilievich Emelyanov, the Yakut researcher of olonkho plots, devoted four monographs to this problem. (Emelyanov, 1980, 1983, 1990, 2000). According to his concept plots of Yakut olonkho have three types:

1. “Plots of olonkho about settlement of the Middle world by the *Aiyy aymaga* tribes” (1983) are based on ancient motives of Yakut mythology: where people came from, how they appeared on Earth. N.V. Emelyanov divides plots of these olonkho into two subgroups: according to the first subgroup of plots, Yuryung Aiy Toyon procreates his offspring in the Middle World. And according to second subgroup, excluded offspring of *Aiyy aymaga* (Emelyanov, 1983, pp.6-7).

2. “Plots of olonkho about ancestors of the tribe” (1990) in their plot themes correspond to the historical legends about the ancestors of the certain class of Sakha people, who are the offspring of the legendary ancestors Omogoy Baay and Elley Bootur. The plots of these olonkho are different: in some the protagonist – is the ancestor destined by deities (Yuryung Aiy Toyon); in others – is the ancestor, in the image close to cultural heroes, creating material wealth for people and fellow tribesmen; in the third olonkho the ancestor comes from a foreign tribe, joined to an already existing tribe of *aiyy* (cattle-breeding culture) by accepting him to the Uraanghai Sakha tribe (Emelyanov, 1990, pp.34, 56,105).

3. “Plots of olonkho about defenders of the tribe” (2000) are united by general plot theme about defense of *aiyy aymaga* tribe from the aggressive actions of the antagonistic tribes of *abaasy aymaga*, representing both members of different tribes and evil forces in general. These olonkho narrate about the Middle World inhabited by people, who recognize themselves as offspring of the Upper World’s deity Yuryung Aiy Toyon. Thus, in this case, the epic creativity of the Sakha people created a new type of the bogatyr-defender of the tribe sent by Yuryung Aiy Toyon himself. Nikolay Vasilievich Emelyanov distinguishes two types of bogatyr-defenders of the tribe:

- The first type is Nyurgun Bootur the Swift, heaven-sent to the Middle World at the request of inhabitants to protect *aiyy* people from *abaasy aymaga*. Deities give full and constant attention to their favored one. Nyurgun Bootur always feels his close connection with the *Aiyy aymaga* tribe. He has a great sense of consciousness of belonging to the *Aiyy aymaga* tribe.

- The second type of bogatyr-defender of the tribe – is a hero chosen by deities among the inhabitants of the Middle World. Such a hero is Byudyuryuibet Myuldzhyu Bege – who is the main character of D.M. Govorov’s olonkho “Byudyuryuibet Myuldzhyu Bege”. Byudyuryuibet Myuldzhyu Bege is the youngest son

of the Middle World's inhabitants, who was born premature and ugly, who was buried for thirty years, and awakened at the most critical time in the fate of his tribe and became powerful bogatyr-defender of the tribe (Emelyanov, 2000, p.179).

P.A. Oyunsky and other researchers of plot of olonkho note very ancient layers in motives and plot of olonkho. For example, there are relic family and domestic relations and evidence about relation with the Turcic-Mongolian and other tungus people in olonkho about powerful women. N.V. Emelyanov believes that olonkho as a genre of Yakut epic creativity conclusively came into its own during the period of ethnic unification of Sakha people at the Sakha territory (Emelyanov, 2000, p.4).

Following the study of plots of Yakut olonkho suggested by N.V. Emelyanov, we will try to distinguish the innovations in plot of olonkho given by authors of olonkho and explain their reasons on the example of S.S. Yakovlev's olonkho "Buura Dokhsun" ("Obstinate Buura") plot analysis. N.N. Toborukov, the researcher of writer's work, notes that Erilik Eristiin is included in the cohort of writers-authors of olonkho. He left four full texts of olonkho which are in the archive of SB RAS Yakut branch. It is assumed that the writer himself considered the olonkho "Buura Dokhsun" to be the most perfect.

By type of the plot, "Buura Dokhsun" refers to the type of olonkho "About bogatyr-defenders of the tribe". The word *dokhsun* can be translated as "fast", "energetic", "violent", "hot-tempered", "impudent", "arrogant", "high-spirited", "swift", "obstinate" (Definition dictionary of Yakut language III, 2006, p.173), but we, according to the nature of the hero-bogatyr character, decided that meaning "obstinate" suits the best.

Author Erilik Eristiin is the first Yakut novelist, who used the method of socialist realism about the revolutionary youth of Yakutia and the first heroic representatives of Soviet life (Toburokov & Okorokova, 2016, p.228). The writer lived and worked in the period when the olonkho was criticized as a genre glorifying backward patriarchal life. Apparently, he wanted to offer the ideas of a new revolutionary time into the plot of olonkho.

Research Methods

Used: descriptive method, componential, structural and comparative analyzes.

In order to make a comparative analysis of the plot of olonkho "Buura Dokhsun" with the plots of other Yakut olonkho, a full, detailed description of his plot has been compiled. The comparative analysis established that this olonkho is related by type to olonkho about the defenders of the aiyy aimaga tribe. But the componential analysis established that the details of Buura Dokhsun's deeds are beyond the protection of the enslaved aiyy aimaga tribesmen from abaasy aimaga, and represent a battle with the lord of the Upper World Yuryung Aar Aiyy Toyon for justice. The structural analysis of the plot of olonkho "Buura Dokhsun" indicated that the author of olonkho often reminds of strife reasons of the bogatyr Buura Dokhsun's father: Aiyinga Sier Toyon was exiled for fighting Yuryung Aar Aiyy Toyon, i.e. was "rebellious" and "exiled"; also about Buura Dokhsun's appeals for justice. The structural analysis showed that the plot of olonkho has become more dynamic and the "journey" of Buura Dokhsun to the Upper and Lower Worlds is simplified, thereby the mythological conventions are weakened.

Full Description of the Plot of Olonkho

The plot of olonkho "Buura Dokhsun" in a summary: Aiyinga Sier Toyon and Aiyy Nuoragalgin Khotun live in abundance in the blessed Middle World. They have two aiyy bogatyr sons: Kyun Erbiye and Buura Dokhsun and beautiful daughter Ekeydeen Kuo. Having become an adult, the second son Buura Dokhsun discovered his strength and invulnerability and began to scold and abuse deities of the Upper World –

celestials and abaasy aymaga – inhabitants of the Lower World for their oppression. Aiynga Sier Toyon (father) and Aiy Nuoragalgin Khotun (mother) are trying to moderate their son and talk some sense into him: they explain to him that such behavior can irritate the inhabitants of the Upper and Lower Worlds. Buura Dokhsun, offended at his parents, walks without purpose, saying: “Continue to live in slavery!”.

Later, the plot of olonkho unwinds in two steps: the line of Kyun Erbiye’s deeds is the traditional way of plot development of olonkho heroes’ deeds about the defenders of aiyy tribe. The line of Buura Dokhsun’s deeds differs from the traditional plot of olonkho about the aiyy tribe defenders by the fact that besides protection from enemies – bogatyr of the Lower World of aiyy aymaga, there is a motive of rebellion against the Upper Worlds’ lord Yuryung Aiy Toyon.

In the beginning of the olonkho, we learn that the father of the bogatyr Kyun Erbiye and Buura Dokhsun, Aiy Sier Toyon, was settled in the Middle World not for a simple offense, but “for the fight to seize the power of Yuryung Aiy Toyon”. At the same time, he was sent to the Middle World granted with wealth. Apparently his son Buura Dokhsun was raised in the spirit of understanding the injustice of the Upper World’s deities and speaks about it without disguise before leaving home. The line of the plot of Buura Dokhsun’s deeds is as follows: Buura Dokhsun goes somewhere, but we only know his goal when the horse ceases to obey the master and he says: “I am going for intended Kyys Nyurgun, and you want people to laugh at me sending me there by foot”. Then Buura Dokhsun, on the advice of a horse, turns into an Eagle and in this form flies to the land of Kyys Nyurgun. From the severe storm raised by the wingbeat of the Eagle, everything crashes in the land of Kyys Nyurgun. Therefore the bride meets the bogatyr in a hostile way. The entire Middle World is starting to come down because of the battle. To prevent disaster, deities of the Upper World bring Kyys Nyurgun and Buura Dokhsun to the Upper World, tie both of them to the disgraceful pole and judge them. Kyys Nyurgun and Buura Dokhsun do not plead guilty. Kyys Nyurgun blames Buura Dokhsun. Yuryung Aiy Toyon wipes Buura Dokhsun’s head with golden staff three times. Buura Dokhsun accuses Yuryung Aiy Toyon of injustice and threatens him, and blames Kyys Nyurgun for her unfriendly meeting. Both are saved from the harsh sentence of the Upper World’s deities thanks to protection of udaganka (shaman woman) Aiy Uruidaan. They are returned to the Middle World intended to become man and wife. On the way to the Middle World Buura Dokhsun swears to revenge Yuryung Aiy Toyon for his injustice. They celebrate their wedding-yhyakh after returning to the home land of Kyys Nyurgun.

Later, during the wedding, the horse Kyone Magan of the bogatyr Kyun Erbiye brings bad news – he asks for help in a fight with the abaasy aymaga bogatyr. Buura Dokhsun descends to the Lower World, finds a dungeon, where the abaasy bogatyr Esek Dyupsyule hid his sister, the beautiful Ekeydeen Kuo, frees her and sends to the land of Kyys Nyurgun. Then he races to rescue aiyy bogatyr Kyun Erbiye. The viscous fight with the abaasy bogatyr Esek Dyupsyule, Buor Syugyudey, Buor Tyusyulley continuous for a long time. It happens so that the forces are unequal, and Buura Dokhsun calls for Kyys Nyurgun’s help. But she is not able to come to the rescue since at this time she is giving birth. On hearing Kyys Nyurgun’s spells, the brother-beast, halfman-halfabaasy Tyungnery Kholoruk, who was imprisoned in a dungeon thirty years ago, runs to the aid of the bogatyr. Kyun Erbiye dies during the fight. Buura Dokhsun elicits killed by him abaasy bogatyr Esek Dyupsyule the place where he holds the captured aiyy bogatyr and the place where he hides the water of immortality – elbet menge uuta, stolen from Yuryung Aiy Toyon. Then Buura Dokhsun overreach the water of immortality from Esek Dyupsyule’s sister Kyys Soluonnay, frees the imprisoned bogatyr of aiyy aymaga, brings them to life and restore their strength with the water of immortality, kills Kyys Soluonnay and all aiyy bogatyr set fire to the lair of abaasy aymaga. After that they return to Kyun Erbiye, bring him to life and restore his strength. The aiyy bogatyr and Kyun Erbiye together return to the Middle World, but Buura Dokhsun remains.

The latest deeds of Buura Dokhsun attract interest: Spending time on thinking after massacre of the abaasy girl, he goes to the lair of all abaasy aymaga and kills all abaasy bogatyr and girls as well as parents of abaasy aymaga Arsaan Duolaya and Ap Salbanyky. Then he sets fire to their habitation. Later, turning into an Eagle with mighty wings, he goes to the Upper World. From the hurricane wind of his wings, the palaces of the Upper World come down, and the chaos begins. Yuryung Aiyy Toyon convene a council of the Upper World. Yuryung Aiyy Toyon tells Oroy Buuray Orulu Dokhsunuu to strike with a lightning in the head of Buura Dokhsun, but Buura Dokhsun withstands the power of the lightning and beats Toyon Dogusuola. The bogatyr breaks the door of the palace of Yuryung Aiyy Toyon and grabbed the lord of the Upper World by his hair, put him on all fours and start to beat him, demanding to confess his sins, ask for mercy, and to tell to release all those who were tortured and imprisoned, and swear to no more offend and torture people of aiyy aymaga. At the same time he destroys the sign of his power. Yuryung Aiyy Toyon implements requirements and asks Buura Dokhsun for mercy. All imprisoned thank their savior. Buura Dokhsun promises to the offended ones that if arbitrary treatment from Yuryung Aiyy Toyon will occur again, he will wipe him out from the world, and then he returned to the Middle World. On the way home, exhausted Buura Dokhsun beats stallion dead, and after eating meet, falls asleep. At this time the shepherd boy finds him and the fight starts between them because of the stallion. At the call of the boy comes his mother who turns out to be the wife of Buura Dokhsun Kyys Nyurgun. All three happily return home. They continue the interrupted wedding and establish Ysyakh in honor of Buura Dokhsun return. In the meantime, having sat down on the thunder clouds Tyungnery Kholoruk returns with a victory over the abaasy bogatyr Ogo Jogustan. Tyungnery Kholoruk, taking off clothes deforming him as abaasy, that were put on him at his birth by the ichchi goddesses Aiyysyt and leyiehsit so dark forces would not know about his strength beforehand, becomes beloved bogatyr of aiyy aymaga. Buura Dokhsun gets his sister Ekeydeen Kuo married to him as promised.

Analysis of the Plot of Olonkho Buura Dokhsun

The research of the plot of olonkho “Buura Dokhsun” and the comparative analysis with other types of olonkho, established that this olonkho by type of the plot corresponds to the olonkho about defenders of the aiyy aymaga tribe: father Aiynga Sier Toyon and mother Aiyy Nuoragalyn Khotun, bogatyr Kyun Erbiye and Buura Dokhsun as well as their sister – “bone of discord” of aiyy aymaga and abaasy aymaga Ekeideen Kuo – all are descendants of Yuryung Aiyy Toyon settled in the Middle World from the Upper World.

The following deviations from the traditional way of plot development of the olonkho are discovered: first of all, the reason and the purpose of inhabiting parents of bogatyr in the Middle World are “grounded” in order to further include the new conflict in the plot development of olonkho in a similar way: Buura Dokhsun, feeling in himself strength and invulnerability, shows an indignant protest against the Upper and Lower Worlds. Parents are trying to moderate their son. “Your father wanted to seize the power of his brother Yuryung Aar Aiyy Toyon and started the terrible battle that lasted three years. It was the reason he was sent to this land. When we barely started to come into its own, here, you started all this once again, you increased our troubles” (Buura Dokhsun, 1993, p.42) – so we know the reason they were inhabited in the Middle World from the words of Buura Dokhsun’s mother.

Hereafter, the author belittles the creator of three worlds Yuryung Aar Aiyy Toyon to the level of hell raiser and oppressor of relatives, irrational and intemperate lord, and makes him equal to people of the Middle World in origin and capabilities. Buura Dokhsun punishes him for these “sins”. It is based on the content of two episodes of Yuryung Aar Aiyy Toyon talking about Buura Dokhsun’s actions: in the first case we learn from the words of Aiyy Uruidaan the following: “As soon as bogatyr Aiynga Sier started to settle his hearthside, he was forced to go to the Middle World” (Buura Dokhsun, 1993, p.130); In the

second case, all deities of the Upper World refuse to judge Buura Dokhsun, even Aiyy Uruidaan refuses to catch bogatyr and bind with the power of his magic. Thus, Buura Dokhsun accomplishes an act of revenge to Yuryung Aar Aiyy Toyon for his parents, for himself and for all unjustly convicted: “I came to release the imprisoned people and the offspring forbidden by you and to protect planted in a dungeon and good fellows with destiny destroyed by you. If you grudge your life – free tortured ones, if you spin out your poor life – release immured ones! If you will beg me on your knees not to offend aiyy people anymore – I will leave without offending anyone, if you will swear to my shadow not to offend the people of the sun land, I will just leave” (Buura Dokhsun, 1993, p.294).

The author does not disperse or kill deities of the Upper World through his main character. Buura Dokhsun tells everyone to address to him if Yuryung Aar Aiyy Toyon will treat unjustly again, by so doing threatens him with punishment: “while being faraway, I will certainly come, while being faraway, I will definitely come, to destroy the lord-oppressor’s house, to turn into ashes the lord-offender!” (Buura Dokhsun, 1993, p.299). Thus, the power of the Upper World’s celestials becomes formal, and the real power, apparently, goes to the bogatyr of the Middle World Buura Dokhsun.

As is obvious, the protagonist of olonkho “Buura Dokhsun” is portrayed not only as defender of the people of aiyy aymaga and the Middle World, but also as champion of justice in all three worlds and becomes the force that is the guarantor of general welfare.

Conclusion

Thus, the plot of olonkho “Buura Dokhsun” is separate and has new features and differences:

1. The motive of inhabiting relatives of Buura Dokhsun in the Middle World – is “an exile for the fight in order to seize the power of Yuryung Aiyy Toyon”. Here we can assume that it is inspired by the revolutionary-democratic events in Russia of the XIX-XX centuries.
2. Protests and appeals of Buura Dokhsun against the oppression of the deities of the Upper World and Lower World and his discord with parents because of this reason. This, apparently, is also related to the events of the October Revolution and the civil war.
3. The destruction of the entire Lower World and the oppression of the power of the Upper World’ deities. This plot is probably inspired by the idea of class struggle.

As can be seen from the abovementioned, the new features in the plot of olonkho “Buura Dokhsun” violate the canons of traditional plots of olonkho based on the faith of the people of aiyy aymaga and the general ideas of Sakha people – the sanctity of three worlds and the faith in Yuryung Aar Aiyy Toyon.

Therefore, the author of olonkho Erilik Eristiin with his new feature in olonkho “Buura Dokhsun” created a new type of the plot of olonkho, the hero-bogatyr of which becomes a defender of people of the Middle World and aiyy aymaga not only from abaasy aymaga, but also from injustice of the Upper World’s lord Yuryung Aar Aiyy Toyon.

The reason for the “revolutionary” change in the plot of olonkho is the new trends of socialist society and the demands placed by this society in front of creators of the new time olonkho, and author’s view of the world.

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