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## ARCHAEOGRAPHIC DESCRIPTION OF KALMYK MANUSCRIPTS ON FOLKLORE

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### *Abstract*

The article gives an archaeographic description of Kalmyk manuscripts of the 19th century on folklore in the Oirat language “Todo Bichig”, stored in the Scientific Archive of the Russian Geographical Society: “E. Dzhabdykov “Kalmyk riddles and sayings of the Astrakhan province”, “Sajirkhaev S. Kalmyk sayings of the Astrakhan province”, “Songs of Kalmyks”, “Songs and tales of the Kalmyk people”. The authors offer an archaeographic description of Kalmyk manuscripts based on methodological principles. Each manuscript is described according to the scheme adopted in the oriental academic tradition and includes the main parameters of the manuscript: title, case number, author (s) / compiler (s), dating, scribes / translators, size, material, technique, number of sheets, language, source and date of entry into the Scientific Archive of the Russian Geographical Society, filigree (indicating the boundaries of the blocks of sheets on which this or that sign is located), description of handwriting (indicating the boundaries handwriting by sheets, type of handwriting), cover characterization, preservation (loss, replenishment and rearrangement of sheets), notes (litters, stickers), contents (transliteration, translation of texts from Oirat writing into modern Kalmyk language, translation into Russian). The authors come to the conclusion that the folklore materials of the Russian Geographical Society, collected in the 19th century, are of great interest to specialists – folklorists, linguists, ethnographers, ethnomusicologists and cultural historians. The handwritten materials reflect the spiritual life of the Kalmyks of the XIX century. In terms of genre in the collection non-ritual poetry is presented: heroic epos "Dzhangar" songs triad, riddles, proverbs, sayings.

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**Keywords:** Folklore, manuscripts, Oirat language, archaeographic description, Kalmyks, Russian Geographical Society.

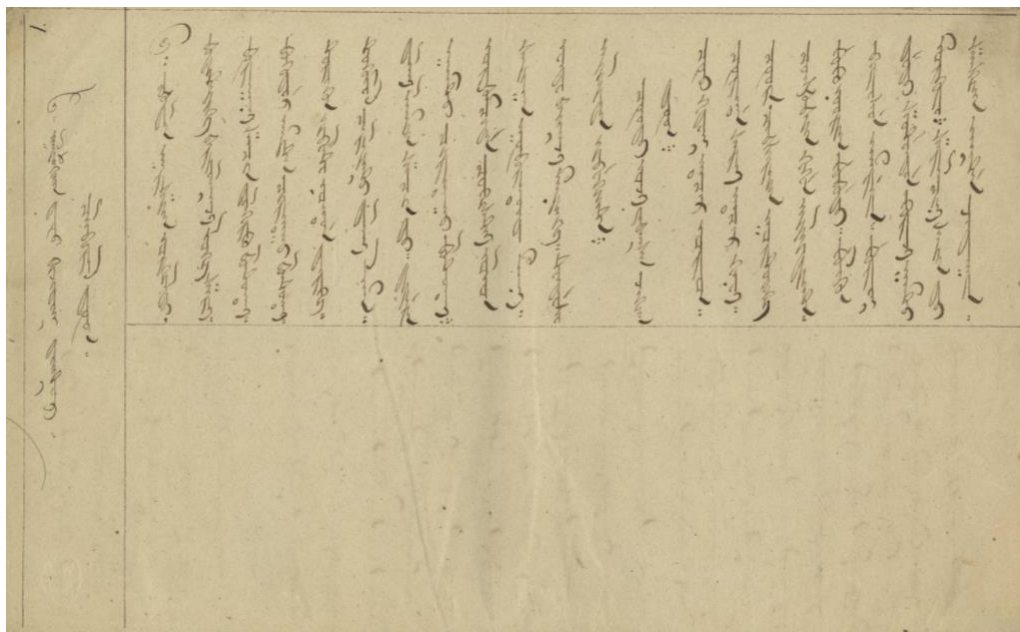


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## 1. Introduction

As you know, the tasks of ensuring the preservation of the world cultural heritage will never lose their relevance and urgency. Their decision is directly connected with the fixation and storage of the manuscript heritage of ancestors. So, an urgent problem in Kalmykology is the preservation of the historical and cultural written heritage represented by manuscripts in private collections, archival collections and libraries of Russia.

The most important source for studying the historical and cultural written heritage of the Kalmyks are the funds of the Scientific Archive of the Russian Geographical Society (hereinafter – the RGS) where unique expeditionary materials of the Imperial Russian Geographical Society of 1854 in the Astrakhan province are stored, manuscripts on history, ethnography, demography, as well as manuscripts on literature and folklore in the Oirat language (Figure 01) of the 17th century “Todo Bichig” (“clear writing”). It should be noted that all of the materials listed, without a scientific description, remain an unfathomable figure for researchers, so its scientific description is necessary.



**Figure 01.** (Facsimile 1 p of. manuscript “Songs and Tales of the Kalmyk People in the Kalmyk Language”. Material provided by the Archive of the All-Russian Public Organization “Russian Geographical Society”)

## 2. Problem Statement

To date, there is no complete description of Kalmyk manuscripts stored in the Scientific Archive of the Russian Geographical Society. Some of them are reflected in review articles by Bobrovnikov (1855), Zelenin (1914), Kichikov (1978), Tserenov (1986, 1987, 2006), Kulganek (1998), Borlykova (2014, 2017), Ubushieva (2018). Kalmyk songs from the Scientific Archive of the Russian Geographical Society are published in the collection “Kalmyk folk songs and melodies of the 19th century” (Dzhangar, 2015).

### 3. Research Questions

The essence of the scientific problem is to explore and describe Archaeographic folklore manuscripts Oirat language. Manuscripts of the 19th century stored in the Scientific Archive of the Russian Geographical Society are used as research material. During the writing of this article, the following work was carried out: description of manuscripts, transliteration, translation into modern Kalmyk language, translation from Oirat into Russian, classification by genre of samples of the Kalmyks verbal heritage.

### 4. Purpose of the Study

The purpose of this article is an archaeographic description of Kalmyk manuscripts on folklore from categories No. 2 (“Kalmyk riddles and sayings of the Astrakhan province”, “Sajirkhaev S. Kalmyk sayings of the Astrakhan province”) and No. 53 (“Songs of the Kalmyks”, “Songs and tales of the Kalmyk people in the Kalmyk language”) of the Scientific Archive of the RGS.

### 5. Research Methods

The methodological basis for the study of this article was the principles set forth in the works of domestic researchers Badmaev (1968), Orlova (1991), Yakhontova (1996), Kulganek (2000), Sazykin (2003), Uspensky (2014), Sergeev (2017), and others. Each manuscript considered by us is described according to the scheme adopted in the oriental academic tradition and including the main parameters of the manuscript: title, case number, author (s) / compiler (s), dating, scribes / translators, size, material, technique, number of sheets, language, source and date of receipt in the Russian Geographical Society, filigree (indicating the boundaries of the blocks of sheets on which this or that sign is located), description of handwriting (indicating the boundaries of handwriting on the sheets, type of handwriting), cover characterization, preservation (loss, replenishment and rearrangement of sheets), content (transliteration, translation from Oirat written into modern Kalmyk language, translation into Russian), additional information (notes, litters, stickers).

### 6. Findings

The manuscript “**Kalmyk riddles and sayings of the Astrakhan province**” (SA RGS. Rank 2. List 2.File 72) has the shape of a notebook in a blue cardboard cover, the paper is thick, yellowish. The ink is black. The manuscript is in beautiful calligraphy. The sheets are divided in half by a vertical line, on the left are Kalmyk texts in the Oirat language, and on the right are parallel translations into Russian. The page numbering in the manuscript goes from the first page (in the upper right corner). In total, there are 9 numbered pages in the notebook (the record was made on both sides of the page), including a different number of lines on the page. The order of the sheets in the manuscript is not broken. Page size: 22.2x17.7 cm. The code (Title II, File No. 72) and the title of this manuscript “Kalmyk riddles and sayings of the Astrakhan province” in Cyrillic are indicated on the cover. The manuscript itself contains information about the compiler “Elistd Dzhabydykov wrote and translated, who completed the course of studies at the Astrakhan school of Kalmyk children and serves as a interpreter for the trustee of the

Kalmyk Bazar” (Russian Geographical Society. Rank 2. List 2. File 72. P. 9). The name of E. Dzhabydykov as a pupil of the Kalmyk school in Astrakhan was first mentioned in the report of I.P. Kornilova (On the Russian Geographical Society, Rank 116, List 1, File 14. P. 109-116). On the pages of the manuscript there is a filigree (watermark): a stamp on the paper station of Peter Vasilievich Sergeyev (1799–1874). Source and date of receipt of the manuscript is unknown

The content of the manuscript:

P. 1 – 3 – **Tayilyatai tuuli:: (Riddles)**. Poetic. Begins with: *Orčilong-duoryurbunyumanulān::* (‘Three red ones are in the world’).

P. 3 back side – 4 back side – **Tuuliyin tayilyān:: (Solutions)**. Poetic. Begins with: *Oroxumaranisuuriulān::* (‘The sun is red in the dawn’).

P. 5 – 5 back side – **Song I**. Poetic. Begins with: *Zuugedeqazartan / Zurγānsarāyazarbilei:* (The place (Jokhang Temple), called Dhu, / In the six months the way land).

P. 6 – 6 back side – **Song II**. Poetic. Begins with: *EcegeZungkobiyyin šajiyigi / Endüürülugeitedkedeq* (Teachings of Father Jonghawa / Unmistakably Supporting).

P. 7 – 8 – **Song III**. Poetic. Begins with: *Sērderēn yarxuni / Ser=jingneqsensalkitai:* (Climbing a high hill / I enjoy the cool breeze).

P. 8 – 9 – Sayings. Poetic. Begins with: *Uuxuu gei bayijī cayiseq:* (Nothing to drink, but eager for tea).

Folklore texts are written in Oirat language. The manuscript compiler tried to adhere to the classical spelling of Kalmyk words. But the text often contains words written in colloquial form. The predominance of the colloquial form can be explained by the fact that the recorded texts are folklore, and the folklore text is a phenomenon of verbal creativity of the people. For example, the classic spelling of a word «*kümün*» «a person», here one uses «*küün*»; participatory suffix *-xulā/ – külē*, which is used in the classical Oirat language, here is issued as *-külei*. For example, classic *kekülē* («if + to do») – and colloquial *kekülei*. Genitive Case Suffix is *-ni*, f.e., *xāni* «of khan». Here one uses *xānai*, that says about the influence of colloquial speech. For example, *xānai köbüün* «son of a khan, prince». Ablative suffix is *ēce*. It has no synharmonic options: *γar-ēce* «out of hand», *übü-ēce* «since winter». In the text, the compiler uses the colloquial form of the Ablative case: *-ac*. In writing in Oirat: *āsu – unγunasan* «from a foal». Instead of the suffix of the joint case *-tai/te* one uses the suffix *-toi*. This option is also considered possible (Yakhontova, 1996, p. 53).

To write translations of folklore texts, the use of canceled letters is natural: the letter **I** was read like (и) and used before vowels: *разстояниу* (5), *конские* (5 back side), *мучение* (8 back side), (including prepositioning of **й**, which was considered half-vowel: *препятствій* (5), *высокий* (7), *хороший* (8 back side), *волчий* (9), *окончивший* (9), *учений* (9)), as well as in the word *миръ* «the world, the universe» (1).

The manuscript contains records in the lower margins of the pages. 1, 1 backside, 2 backside., 3 backside, 4, 4 backside, 5, 6, 6 back side, 7, 8, 8 back side – glosses in the handwriting of a scribe which are the interpretation of individual words. Traces of working with the text are obvious in the manuscript; corrections are made with a pencil on the back of ap. 2 – «In the south, pasture is good ...», p. 3 – «his two red oxen», p. 5 – «This song was translated by me», p. 5 back side – «Was translated by me», p. 6

«The faith of Father Zunkawa, faithfully observing the lord Honshim Bodi Sadi, will be merciful to us », p. 8 «and eager for tea», «satisfied with the walk » et al.

The manuscript “**Sajirkhaev S. Kalmyk sayings of the Astrakhan province**” (SA RGS. Rank 2. List 2. File 73) is also recorded in the Oirat language with a translation into Russian. The manuscript was received in the Scientific Archive of the Russian Geographical Society from I.P. Kornilov in 1854, the name of the compiler was indicated on the third page of the manuscript: “The interpreter of the Khoshoutovsky Ulus Directorate Shamba Sadzhirkhaev wrote and translated”.

The manuscript is presented in the form of a notebook sewn with thread. Blue cardboard cover. The paper is thick, yellowish. The size of the manuscript is 17.5 x 22 cm. The manuscript was damaged by moisture. Black ink. The manuscript is written in clear, beautiful handwriting. The sheets in the notebook are cut in half, on the left side of the proverb in Oirat letter, in the right side they are translated into Russian. The text takes 2 numbered sheets containing a different number of lines per page: page 1 – on the Oirat letter – 17 lines, in the Cyrillic alphabet – 20 lines; page 1 about – 18, 20, p. 2 – 6, 6. The code and name of the manuscript are indicated on the cover. On the pages in the left right corner there is a fuzzy filigree – a stamp of some stationery. In the lower field, page 1, vol. there are glosses in the handwriting of the scribe – interpretation of the word «kochkar» (Kalm. *Хуу*) In the margins of the manuscript there are research litters in pencil. P. 1 back side – «ones» kochkar; under the proverb No 13 *xulxaikēdxul=mulzujibayixār: xucānalādmelmelzeyē* stands a litter: «This saying is taken from the Buddhist book Erdenin Sang».

The content of the manuscript:

P. 1-2 – **Kalmyk Proverbs**. Poetic. Begins with: *Ese endürüdüq küün čigi ügei: / Ese büdürdüq morin čigi ügei: : ::* (‘There is no man who is not mistaken, and there is no horse who does not stumble’).

In the text in the Oirat language, many words are written in colloquial form: class. *küün*/ coll. *küün* «a person», *γurbu / γurba* «three times», *muuγāsu / muu-ēce* «from the bad», *zarliqtoi/ zarliq-tai* «with order» et al.

To write translations of folklore texts, the use of canceled letters is natural: the letter **И** was read like **(и)** and used before the vowel **я**: *калмыцкiя (I) , выздоровленiя (I back side), изрѣченiяхъ (2), управленiя (2)*; the letter **Ѣ** was written at the end of words after consonants and was not read: *нѣтъ (I), незнаетъ (I), въ (I), разсуждалъ (I), дуракъ (I), проглотилъ (I), онъ (I), самъ (I), расскажетъ (I), полетъ (I) идр.*

The manuscript “**Songs of Kalmyks**” (SA RGS. Rank 53, List 1, File 13) consists of a blue cardboard cover and lyrics on 5 sheets. The paper is thick, yellowish. Sizes of the manuscript: 17.5 x 22 cm. The texts of Kalmyk songs presented in the manuscript are written in black ink. The manuscript is drawn in a beautiful, clear handwriting. All text is written with one hand. The cover contains the code and name of the manuscript. On page 1 there is a fuzzy filigree (watermark) – a stamp of a paper station. 1, 2, 3 pages of the manuscript begin with the name of the song in Russian. Further, the sheets are divided in half by a vertical line, on the left are the texts of Kalmyk songs in the Oirat language, and on the right are parallel translations into Russian. The number of lines per page is different. The manuscript was received in the Scientific Archive of the Russian Geographical Society from I.P. Kornilov in 1854. The manuscript

contains entries in the lower margins of pages 1, 3, 3 back side, 4 back side, glosses in the handwriting of a scribe which is an interpretation of individual words. On page 1 there is an entry: “Water (“a large puddle”) is called zandyky in the steppes”, which has accumulated from rains in low-lying places or hollows, etc. The text of the Russian translation contains research marks in pencil: page 1 – Anton is the Russian name, p. 2, p. 3 – Bulgun "sable."

The content of the manuscript:

P. 1-1 back side – **Anton**. Poetic. Begins with: Xurān usun candaq-tu: / Xurdun boriyiēyanar=xuulād(Near the tsandyk, / Leaving a frisky gray horse)

P. 2-3 back side – **Баһ залуһин һашудлһн**. Poetic. Begins with: Arbantabutei Bulγonkūükün / Ardakiljiliyinmösr γuldirnei: (At the age of fifteen, the girl Bulgun / On the Volga rides on ice).

P. 4–5 – **Анюдкар һарһсн дун**. Poetic.Begins with: Salayin šuurani sabšinei: / Sāral mini meqšinei: (Grass sways by the river, / My bosom horse trotting on it).

The archaeographic description of the manuscript “Songs and Tales of the Kalmyk People in the Kalmyk Language” (SA RGS. Rank 53. List 1.File 15) was performed by D.V. Ubushieva in the article “Little-known manuscripts of songs of the Bagatsokhurovsky cycle of the Kalmyk heroic epos “Dzhangar” in the records of the 19th century” (Ubushieva, 2018). In 1853, the manuscript was delivered to the archive of the Russian Geographical Society. It does not contain information about the storyteller, about who and for whom it is recorded.

The content of the manuscript:

P. 1 – **Зальврл дун («Prayer-song»)**. Poetic. Begins with: Podlaxaršiyinorgildu / BoditiyigibariulaqčiLogišri: (At the top of the Potala / Holy Logi Sri Palace). Hymn song about Buddhist clergy.

P. 1 – 1 backside – Poetic.Begins with: **Зууд оч йовсн цагин дун («The song about going to Tibet»)**.Poetic.Begins with:Zuugedeqγazaroron: / Zuryānsaraiγazargenei: (The place(Jokhang Temple), called Dhu, / In the six months the way land.). Song about Kalmyk pilgrimage to the Jokhang Buddhist monastery, which is located in the capital of Tibet, Lhasa.

P. 1 backside – 2 backside – **Нутг Алта тал һарсн цагт энд үлдсн торһуд улсн һарһсн дун («The song, composed by Torguts, stayed here after carting away in nutukof Altai»)**.Poetic.Begins with: BātarCayānxān-du: / Bayartairjitüšiqsengelei: / (With joy arrived in citizenship to the White Tsar the Bogatyr). A historical song about the departure of some Kalmyks to China in 1771.

P. 2 backside – **Үүрин залусин нээрин сүүрин дун («Застольная песня парней ровесников»)**. Poetic. Begins with: Kūrenggiyin jorōdu: / Kūzūün mani suludunai: (When running, the dark-red ambler / with neck weakens). Lyric song.

P. 3 – 30 back side – **Xalimagin tūli bičekü deqter / Dēdū boqdo Jagγarīn yabadalyin tūli** (‘Notebook for recording Kalmyk tales / legend about the campaign of Supreme BogdoDzhangar Khan’). The earliest translation of the song “Dzhangara” under the title “The Story of the Feats of the High Bogdo Khan Dzhangar” was made by the famous Mongolist A. Bobrovnikov in September 1854 and published with an introductory article in the Bulletin of the Imperial Geographical Society (Bobrovnikov, 1855, p. 103). The same song is found in the manuscripts “Kalmyk texts sent from the ruler of Bagotsokhurovsky

Aymach zaisang Tserék-Rashi Onkorov”, “Folk bylina “Dzhangar””, stored in the Scientific Archive of the Russian Geographical Society.

## 7. Conclusion

The Kalmyk folklore materials of the Russian Geographical Society, collected in the 19th century, considered by the authors of this article, are of great interest to specialists – folklorists, linguists, ethnographers, ethnomusicologists, and cultural historians. The manuscript materials reflect the spiritual life of the Kalmyks of the 19th century. In terms of genre, the collection contains the genres of ritual and non-ritual poetry: the heroic epos “Dzhangar”, songs, triads, riddles, proverbs, sayings. Further study and publication of folklore materials stored in the Scientific Archive of the Russian Geographical Society will make it possible to fill in many gaps in the study of the folklore heritage of the Kalmyk people.

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