

1 Folk History or History in Folklore? New Subsidiary Historic 2 Discipline

3 Tinyakova Elena Alexandrovna

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6 **Abstract**

7 The object of research is Russian folklore in various historic periods. The subject of research is
8 the historic content in folklore words, phrases, texts and Russian traditional forms of material
9 culture. In the historic content of Russian traditional culture the author distinguishes between
10 historic events and accompanying historic moods that may not coincide in meaning and
11 essence. Special attention is paid to the fact how folklore narrations influenced the quality of
12 the Russian language. The Russian folklore language is presented as «historic indicator».
13 What is the reason for appearance of rich folklore forms and primitive, simplified in stylistic
14 esthetics forms? The author sets the problem: how does folklore tradition, based on historic
15 context, sort out the best examples of folklore. A comparative method of research is used:
16 various folklore examples and forms of Russian traditional culture were compared for
17 matching culture standards of linguistic communication: the more rough the historic process
18 is, the lower esthetics and ethics of folklore communication is produced.

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20 **Index terms**—russian history, russian traditional culture, folklore, narrations, academic research, subsidiary
21 Folk History or History in Folklore? New Subsidiary Historic Discipline
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30 author sets the problem: how does folklore tradition, based on historic context, sort out the best examples of
31 folklore. A comparative method of research is used: various folklore examples and forms of Russian traditional
32 culture were compared for matching culture standards of linguistic communication: the more rough the historic
33 process is, the lower esthetics and ethics of folklore communication is produced. The main conclusion: folklore
34 and Russian traditional culture as a whole are very sensitive to historical time, they may be used to measure
35 spiritual level of life and richness of the Russian language, and the folklore language, coating traditional culture, is
36 presented then as the carrier of humanism in historic process. It is very important that the author has pointed out
37 "the golden core" in Russian folklore that is historically universal and may be transferred to various historical
38 periods. Folklore tradition gives firmness and integrity to historic process and leads people through historic
39 cataclysms. The research in the article presents the new historic subsidiary discipline «folkhistory» that can add
40 to and correct academic historic research. The research method based on Russian folklore as example may be
41 applied to other folklore systems with the same research goals, trying to discover the depths of historic mentality.

3 THE "GOLDEN CORE" OF RUSSIAN FOLKLORE? FROM THE END OF XVI-TH CENTURY UP TILL THE FIRST HALF OF THE XIX-TH CENTURY:

42 2 I. Introduction

43 ussian traditional culture and folklore as its narrative mode, present great interest for research of common
44 people's participation in history. From historical viewpoint the content in material and word forms of Russian
45 traditional culture give two kinds of historical knowledge and research: everyday history that served as background
46 for historical process and cardinal historic events that build the main steps in history. Tradition in folklore
47 narration calls to objectivity, because the meanings that make up traditional culture, are checked through mass
48 consciousness. No subjectivity, no censorship are afforded in texts of traditional culture. Absence of subjectivity
49 is realized through authorlessness and transference by oral tradition. Oral tradition gives a good way of sorting
50 out the most prominent, it doesn't need an authority to install the privilege of narration, and the content in oral
51 tradition removes subjectivity not only in creation, but in acceptance and approvement by many people?stupid
52 and contradictory to life process meanings can't stick in. Instead of censorship Russian folklore uses metaphoric
53 phrazes that conceal the meaning on the surface, mythologization, "other way narration". Thanks to these
54 methods Russian folklore has kept the memory of people's heroes, leaders of suppressed mass revolts?Stepan
55 Rasin, Emeljan Pugachev etc. One must know the peculiarities of folklore language to guess the hidden historic
56 meaning. One more advantage ? folklore doesn't need publishing base. In Russia the period of collecting folklore
57 began approximately since the XVII-th century. The first items to be collected were fairy tales and songs as
58 seeming distant from politics and power (on the surface). History is spread throughout space of traditional
59 culture. A historian must be very keen to dig it out and discern. Historical method of Russian traditional culture
60 has one method of writing narrating historic moods, most vividly presented in songs. Folklore, born and built in
61 people's mind, moves history, and how it does it? further considerations sh ow.

62 Specific approach to the historic interpretation in Russian traditional culture: Language in folklore texts of
63 historic thematics is brief and symbolic, aimed at guessing and catching something cardinal and important,
64 without subjective turns in considerations. In this way historic content of folklore carries historical justice. In
65 Russian traditional culture the primary position is occupied with the events that are good for people. At the
66 core of folklore there stands a hero ? either a prominent leader, whose deeds bring the good for people as
67 Generalissimus A.V.Suvorov for example, or a common person, sometimes even nameless, that displayed super
68 human qualities in struggling for the good. The core wisdom is contained in proverbs and sayings, they present
69 national historic mentality [2].

70 The source of Russian folklore: The history of Russian folklore goes back to Kiev Rus' and is connected with
71 introduction of Christianity in Rus' by Knight Vladimir. That is why the folklore of ancient Rus' is saturated
72 with Christian meanings. In Russia history writing began in monasteries by monks somewhere in the IX-X-th
73 centuries because literacy among people in broad space was at a very low level. The very narration of Russian
74 history was coated by religious meanings. By and by with events, crowding history, the historic texts began
75 developping loose connection with religious interpretation of history which still firmly held Biblical canons, and
76 there appreaded secular history in Russian researches approximately by the XVII-th century. The period from the
77 Christening of Russia in 988 till the end of XV-the century was the period when christian meaning predominated
78 above folklore ??8]. Russia is called "the country of icons" by religious researchers of history ??3] (mostly up
79 to the XVII-th century). Every knight tried to build churches and temples on his territory and the icon was
80 the first item for them. In knights' conflicts and tragic struggle against mongolotatar yoke there appeared saint
81 victims ? Alexandr Nevskii, Boris and Gleb, Sergei Radonezhskii, etc. Religious personages were taken from
82 biblical narrations, such as Mikchail Archangel with his Saint Army ??8]. These are true historic texts, they
83 are rich with historic events, the more so as they may guide historic interest in secular historic texts [2]. So
84 icons of ancient Russia are true historic texts. The secular period of Russian folklore in ancient Rus' is called as
85 "Bylinnaya Rus'" ??6]. These images of Ancient Rus' folklore summerized the best traits of human character.
86 Such folk heroes included traits of real persons and their life details, but the names were symbolic, they guided
87 people by their moral code to be brave, courageous, strong, and on the other hand, chronical historic events were
88 focused in them, so they helped to collect historic data and information [4]. In traditional culture of ancient Rus'
89 there was the base of heroism.

90 3 The "golden core" of Russian folklore? from the end of XVI- 91 th century up till the first half of the XIX-th century:

92 This period went against the background of serfdom, it is polar in its meanings: tradegy and joy/ happiness. The
93 main traits that coat historical narrations in folklore of the period of serfdom: optimism? the good combats the
94 evil; the meaning of unity, collectivism; individual creativity and invention; tragic sufferings; heroism; humiliation
95 and suffering under serfdom; glorifying of labor; beauty of nature; love for life [7]; critical mindset; humor in the
96 form of playing; irony as critisizing life drawbacks; creativity and initiative; echoes of christian moral meanings
97 ??9]. For Russian folklore objective meaning is associated with feeling of nature ??1;6], that is why folklore
98 mentality is deeply ecological. Why ecological? Because the most part of common people was made up with
99 peasants. Then? If there was no justice in real life, where could a common person search for justice?only in
100 nature. The "golden core" of Russian folklore and traditional culture in general is historically universal and may
101 be successfully used in various historic periods ??5]. By the middle of the XIX-th century the "golden core" of
102 Russian traditional culture got confirmation forever. The first prominent and big collection of folklore was made

103 by Kirsha Danilov in the XVIII-th century. Since the XIX-th century this collection began to be reprinted: 1804,
104 the 1818-th expanded edition, 1901 saw the edition under the supervision of Tzar's Public Library and then the
105 book was edited many times in Soviet period. These editions contained the "golden core" with esthetic perfection
106 of the Russian language in it, it is true to history and socially universal for various historic periods ??10].

107 **4 Historical functions of folkhistory:**

108 1. Narrative function, documentary, collecting events into a chain of historic narration; at the basis of this
109 function there lies the folk desire to keep and monitor the going of history; but the choice of events corresponded
110 to mass historic logic that took into consideration the significance of events, dimension of embracing people in
111 participation, action space and consequences. 2. Mythologizing function (it was historical style that tried to rise
112 to objectivity); in a certain extent this function performed compensating role. 3. Tragic function, it supported
113 in grief. 4. Political function appeared later, on the revolutionary path of history. 5. In a certain extent satiric
114 function predicted the political one, but it carried more satire on human moral, but not realization of power.
115 6. Humor, that is why it was realized in folklore playing customs and traditions. 7. Fairy function reflected
116 desires of common people.

117 Is there folklore in Russian mass texts of revolutionary content? The cancelling of serfdom in 1861 disturbed
118 traditional culture. A chain of free peasants' revolts passed through Russia. This breaking down of serfdom
119 lasted for about 30 years. The author determines it as «Russian civil war». Traditional culture couldn't be stable
120 in its narrative function. Destroyed peasants' traditional culture gave birth to town and city culture?the working
121 class of industrial workers began to get shaping. Displeasure in life conditions began to turn to revolutionary
122 ideas. Revolutionary songs functioned as folk ones. But there was a "true bridge" between the folk songs
123 and newly appearing revolutionary ones -"trudovije pripevki" (short phrases, sung, to accompany hard work).
124 Especially one of such labor songs took the leadership?"Dubinushka" (Russian people worshiped the oak ??dub"
125 in Russian?among other trees; it symbolized human strength), by 1917 it was very How did Russian traditional
126 culture write history in Soviet times and did it exist all together? Many new meanings came to proverbs and
127 sayings: political, new forms of labor organization, negative traits of labor, sharp critisizing. The Russian
128 language itself became rougher and low esthetically in new forms of traditional culture against the historical
129 background, too politicized and subordinated to the Party of Bolsheviks, then CPSU. Political leaders tried to
130 use new folklore for agitation, propaganda, influence on mass consciousness. There appeared slogans after the
131 types of folklore phrazes. The atheistic key was made very prominent (and it contradicted to the origin of Russian
132 folklore as stated above). The Russian language began to lose its ethnic content because it covered more than
133 100 peoples in the Soviet Union, and folklore ensembles tried to demonstrate those national Russian features that
134 could be applicable for other peoples in the USSR.

135 **5 II. Conclusion**

136 The author came to the conclusion in the research that wordy forms of Russian folklore are very sensitive to
137 historical process: the more favorable the process, the richer the language. So the stylistic, lexical, grammatical
138 (literacy) quality of language -folklore as its most conservative layer, Russian in this research, may be used to
139 measure the humanism of historical process. Of course, folklore language does not cover the whole space of
140 communication in the Russian language, it is somehow as the "spiritual juice" of the national language. The
141 meanings of the folklore language are more volumous, partly symbolic, in many ways it keeps popular wisdom.
142 But the author of the article researched the historical context of Russian traditional culture as a whole; language
143 forms of traditional culture are main carriers of historical meanings and material forms give support. There
144 appears a new subsidiary historic discipline -folk history.

145 **6 ?????? ??????????**

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Keywords: russian history, russian traditional culture, folklore, narrations, academic research, subsidiary historic disciplines, folkhistory, historic events, historic moods, spiritual level of life, communication, integrity of historic process.

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Figure 3: 1 .

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