

Concerning definition of terms “father” and “initiator” (illustrated by Yakut literature)

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Abstract—Based on comparative-typological and historical-cultural analysis of the facts of Yakut literature, the following definition of terms and literature typology parameters of "father" and "initiator" is proposed: **Father** - is an outstanding personality, having created the first significant and highly artistic works in the native language, which played a particularly important role for further development of national literature and art. **Initiator** – is a person who created the first original works of significant artistic merits. Typological properties of a "father" are universalism; spiritual leadership, educational activities; deep knowledge and mastering of folklore; receptive capture of another culture; creation of works in the native language; creation of highly artistic and axiologically significant works of national literature; professionalism, systematic approach to creative activity. Criteria to determine the personality of the "initiator" of literature can be: creation of the first time works that have become facts of printed materials; development of individual works; autobiography/ethnography as the dominant principle of artistic representation of reality; impact on work of the only system: folklore/foreign literary traditions; creation of works, reflecting specifics of the national worldview in another language. Presented definition and typology can be used for studying of history of other national literature.

Keywords—*definition of terms, father of literature, initiator of literature, Yakut literature*

I. INTRODUCTION

The problem of periodization of history of the native literature, including identification of its starting point, still remains one of the most difficult and key issues in Yakut literature studies [1]. One of the key problems of national literary studies closely related to it is the matter of differentiation between the concepts of "father" and "initiator", which are under endless debates for many years. These concepts are used equally in Yakut literature: the first writers are presented both as initiators and fathers.

Meanwhile, theoretical and methodological base of literary science, updated over the past decade, based on the principle of historicism and free from ideological commands, as well as the introduction of new, previously unknown historical and literary materials into scientific developments make it possible for us to

set the definitions, the criteria, the typological parameters of these concepts. Thus, an attempt to distinguish between the concepts of "father" and "initiator" upon the analysis of facts of Yakut literature is a scientific novelty of the set scientific problem.

II. MATERIALS AND METHODS

We identified the definition of terms and parameters of typology of the «father» and the «initiator» of literature based on the comparative – typological and historical – cultural analyses of the facts of Yakut literature. Comparative- typological method is similar to the comparative one, but has wider purpose: typological constants are set based on general features identification. We used a typological analysis of results grounded on division of literary facts into groups, allocation of typical features and their classification [2].

Within the framework of historical and cultural analysis literature is treated as a product of social life and specific cultural and historical conditions. It was first implemented by I. Ten in the second third of the XIX century as the concept of "race, environment and time" influence on the art, explaining art phenomena through major historical facts. The historical and cultural approach in our study intends to reveal the laws of culture development, the principles of its functioning, based on the facts of Yakut literature, being the main source base of the study [3].

We also applied the historical and psychological approach (G. Brandes), based on the cultural and historical school and the biographical method, at all stages of the study. According to this approach, we have to study the features of social thinking and national psychology in a literary work [4, 5].

III. DISCUSSION

According to A. Yu. Kotylev, the researcher, the concept of a "father", typical for the entire modern European cultural tradition, had no clear definition in the Soviet social and cultural system: "...the term of the "father of literature" had a number of controversial meanings, such as "the first writer – descent from the given nation," "creator of the national literary language", "writer, originating the start of the literary process", "the most outstanding writer of the national

literature." In a particular situation the meaning that fits the image of a particular historical figure, approved as a father, prevailed" [6]. Indeed, in different dictionaries, the terms "father" and "initiator" are given equally in the same synonymic row (father – initiator, creator). In our opinion, the clearest terminological boundaries of the concepts are given in the work of S. V. Chernov and S. V. Dudin "Lomonosov M. V. as the initiator and the father of the Russian education of Modern time".

According to scientists, the initiator is a person who stands at the beginning of something and launches a certain process, and father is different, as he generates the idea, being the ground of any particular thing, engenders it [7]. Consequently, the initiator is the one who started the tradition, and the father is the initiator, performer, creator of any direction, theory.

For a long time, Yakut literature was considered originating from the beginning of the XX century, the year of creation of the first work of the father of the national literature A. E. Kulakovskiy "Wishful thinking of Bayanay" (1900). The first prominent step in the development of the problem of periodization of the Yakut literature history was made by the authors of the monograph "The history of Yakut literature (mid XIX – beginning of the XX century)" [8]. In this work, which became a significant event in the cultural and social life of the Republic, the history of the national literature was first subjected to a deep theoretical and systematic study, questions raised and provisions of importance for the subsequent development of literary thought were theoretically grounded. The authors of the monograph upscaled periodization of the national literature for the first time; prerequisites of the origin of artistic literature are described in detail, starting with the old Turkic literary texts; the historical and cultural conditions of the origin of literature are analyzed. Based on the principles of historicism and given the situation that generally the starting point in the advanced literature is alphabetization and creation of the first monuments [9], the authors started the history of Yakut literature from the mid-XIX century, time of creation of the first monument of art, namely the essay of A. Y. Uvarovskiy "Reminiscences" (1848) and *olonkho* of M. N. Androsova-Ionova "Culcul Bege and old Silirikyan" (1893-1894) [10, 2].

The first works of the original written literature were assessed by researchers as original creations of unconditional artistic merits, and the authors themselves are called initiators of Yakut literature.

The first attempts to establish the boundaries of terms "initiator" and "father" in the context of Yakut literature were made by N. N. Toburokov in his work "Study of life and work of Alexei Exekulyakh in higher institutions" (1992) [11]. The researcher finds the concept of "initiator" more suitable for A. Ya. Uvarovskiy, the author of the first literary monument "Reminiscences" (1848) [10].

According to N. N. Toburokov, there are the below essential arguments to consider A. Ya. Uvarovskiy the initiator of Yakut literature: 1) "Reminiscences" is the

first original work in Yakut language; 2) the work has significant artistic merits. In summary, as the term "father" in literary studies is applied to the one who created works of continued importance in all types of his literature, the researcher considers A. I. Sofronov, creator of priceless works of poetry, prose and drama, which all subsequent generations of Yakut writers appealed to, as the father of Yakut literature.

Wondering whether A. E. Kulakovskiy-Exekulyakh Alexei can be called the father, the author cites the following evidence to consider him as such: 1) A. E. Kulakovskiy is the first professional writer, scientist, whose purpose of life was work;

2) his works became the foundation for further development of literature and art; 3) the poet's work was based on the best achievements of Yakut folklore and Russian literature; 4) the works reflected the writer's worldview as a public figure and an original philosopher; 5) starting with the Exekulyakh, literature began to raise vital problems of society; 6) he justified the basic laws of the national literature development.

P. A. Oyunskiy was the first to recognize A. E. Kulakovskiy the father of art of declamation, which is almost equal to the concept of a "father": "Exekulyakh Alexei is the first Russian national poet, singer, father of the art of literature, famous in Yakutia. Further on the researchers made a special impact on the era of Exekulyakh Alexei. Everyone would say that writing tradition, written literature and creative thought in Yakutia appeared since Exekulyakh" [12]. The term "father" in relation to the classics of Yakut literature A. E. Kulakovskiy, A. I. Sofronov, N. D. Neustroev was first used by G. P. Basharin in his report at the First conference of the departments of the Yakut pedagogical Institute (1942), then in his work "Three Yakut realists-science communicators (From the history of social thought in pre-revolutionary Yakutia)" (1944) [13].

IV. RESULTS

On the basis of conceptual provisions of N. N. Toburokov and historical-cultural, comparative-typological methods of research, taking into account socio-historical and aesthetic factors, we find it possible to set the definition of terms "father" and "initiator" of literature and identify their criteria.

In our opinion, father is an outstanding personality, having created the first significant and highly artistic works in the native language, which played a particularly important role for further development of national literature and art.

Model of personality of a "father" may have the following typological properties:

1. *Universalism*. N. S. Nadyarnykh, the researcher, finds universalism the real key and primary traditional feature of a domestic writer at the turn of the XIX-XX centuries: "It was really a new type of writer, a talented master of a pen, a major personality of a thinker and a public figure, revolutionist, educator and scientist, dedicated fighter against autocracy, that justly

became a part of history of culture and national liberation movement of his nation" [14]. Indeed, all of the first professional writers of Sakha people turned out to be universal personalities, whose efforts laid the foundations of Yakut literature, education, language development, national press, theatrical culture and regional science [15]. Outstanding representatives of Yakut intelligentsia were A. E. Kulakovskiy-Exekulyakh Alexei - educator, folklorist, ethnographer, linguist, social scientist; Vladimir Nikiforov-Columnur - social and political activist, scientist, journalist; A. I. Sofronov-Alampa - cultural and public figure, founder of the state theatre, journalist; P. A. Oyunsky - state and public figure, scientist [16, 17]. Universalism in manifestation of intellectual and creative abilities was typical of other fathers of minor literatures: Altain - G. I. Choros-Gurkin, P. Chagat-Stroev, Mari - S. G. Chavain, Udmurt - K. Gerd, Kедра Mitrey, Mordvin - Z. Dorofeev, Komi - I. Kuratov, Tuviniyan - S. Purbu, etc.

2. *Spiritual leadership, enlightenment*, aimed at promotion of education, culture, scientific knowledge, alphabetization. The target of the fathers was to enable the native people master the achievements of the Russian and world civilization while maintaining the traditional culture, language and ethnic identity. One of the primary challenges the intelligentsia faced, according to A. E. Kulakovskiy, was creation of the national literature: "The Intelligentsia should take on the mission of Yakut literature establishment, in absence of which the spread of literacy and therefore the education among the Yakuts is impossible" [18].

All Yakut fathers were "writers with a biography": they lived a bright, interesting life, enjoyed deep respect and sincere love of people. Their other common feature is that most of them fell victims to the totalitarian regime (V. V. Nikiforov, A. I. Sofronov, P. A. Oyunsky).

3. *Deep knowledge and capture of folklore*. The first writers came from the rural depths, learned folk and poetic traditions and philosophical world perception of the native people. Folklore was included as one of the basic elements in the general system of their creativity: figurative and genre system, rhythmic and intonation system, artistic tools of creativity of classics go back to Yakut folklore of people. It is important to note that A. E. Kulakovskiy and P. A. Oyunsky were scientists-folklorists, engaged in study of folklore and ethnography from scientific and methodological positions.

4. *Receptive capture of foreign culture (literature)*. Unlike that of the initiators, the work of the fathers is based on two cultures at once: oral traditions of native people and foreign literary traditions. Having creatively captured the native literature traditions, the literature of Yakutia joined the cultural traditions of European people through the Russian classics, enriched with new creative methods, came into contact with the world culture by means of new genre forms. Artistic and aesthetic views of Russian writers had a beneficial effect on the

development of all national literature of Russia and were to some extent projected into the artistic and philosophical thinking of the first writers.

5. *Creation of works in the native language*. We can agree with the opinion of the researchers, who noted that national literature is not just literature in the national language, expressing the spirit of the nation, but spiritual and historical integrity, which carries the mental essence of the nation [19]. We consider work of P. N. Chernykh-Yakutsky, G. M. Popov and I. E. Popov, who created their works in Russian, to be an integral part of the native literature, the fact of the spiritual culture of Yakut people. The theme and the content of their works were determined by the national roots of the authors, embodied the realities of Yakut real life, the identity of the national mentality. But up to us the native language is still the main form of existence of the national literature and a significant factor of ethnic identity. Therefore, creation of works in their native language is a significant moment for fathers of the national literature, that played an important role in formation and development of the literary language and establishment and improvement of its norms.

6. *Creation of highly artistic and significant works of national literature*, reflecting not only important matters of the time, but also affecting universal problems, revealing patterns of social development. There are all elements required for the actual fiction in the works of the classics: generalization, typification and individualization, plot and composition structure, artistic fiction, imagery, i.e. "the artistic world that is created by the artist's imagination along with the real world and based on this real world" [20]. The works of the fathers had a great influence not only on the development of literature, but also the rise of the social thought, the growth of social consciousness. In general, their work marked the birth of the literary tradition in the culture of the ethnic group.

7. *Professionalism, systematic approach to creative activity*. Work of the first Yakut professional writers - A. Kulakovskiy, A. Sofronov, N. Neustroev, P. Oyunsky is characterized by evolution of the creative method within an individual artistic system, and multiple genres. Writing was a vocation and one of the major occupations for them.

Based on the foregoing, we confirm that outstanding people only with a particular mindset, an active lifestyle, passionate abilities can become and have right to be the fathers, the driving force of history.

The following definition of the «initiator» term can be offered: «Initiator – is a person who created the first original works of significant artistic merits».

The below structure criteria for determining the personality of the "initiator" of literature are distinguished:

1. *Creation of the first time works that have become facts of printed materials*. There are several of such authors in the history of Yakut literature, but their

works have not been widely spread and haven't played a creative role in development of artistic thinking of people.

2. *Creation of individual works.* These include the authors of the first literary monuments: A. Y. Uvarovsky and M. N. Androsova-Ionova, improviser K. G. Orosin, etc.

3. *Autobiography or Ethnography as the dominant principle of artistic representation of reality.* Works of authors lack generalization of life phenomena, typification in the human traits image; deep matters of life and problems of society are not raised.

4. *Impact on work of the only system: folklore traditions or foreign-language literary traditions.*

5. *Creation of works in another language, reflecting specifics of the national world perception.*

According to this typology, those can be included in a number of the founders of Yakut literature: 1) authors of the first monuments (A. I. Uvarov, M. N. Androsova-Ionova); 2) authors of the first published artistic works (O. K. Gavrilov and M. N. Timofeev-Tereshkin); 3) the brightest representatives of oral literature, the authors of printed original works (I. E. Kulakovskiy-Oonnuulaakh Uibaan, K. G. Orosin); 4) representatives of Russian - speaking (transnational) literature of Yakutia (P. N. Chernikh-Yakutsky, I. E., Popov, G. M. Popov).

V. CONCLUSION

Thus, Father - is an outstanding personality, having created the first significant and highly artistic works in the native language, which played a particularly important role for further development of national literature and art. Initiator – is a person who created the first original works of significant artistic merits. Typological properties of a "father" are universalism; spiritual leadership, educational activities; deep knowledge and mastering of folklore; receptive capture of another culture; creation of works in the native language; creation of highly artistic and axiologically significant works of national literature; professionalism, systematic approach to creative activity. Criteria to determine the personality of the "initiator" of literature can be: creation of the first time works that have become facts of printed materials; development of individual works; autobiography/ethnography as the dominant principle of artistic representation of reality; impact on work of the only system: folklore/foreign literary traditions; creation of works, reflecting specifics of the national worldview in another language.

In our opinion, the proposed models of "father" and "initiator" can be applied in coverage of relevant issues in the history of newly scripted Russian literatures. We assume that this typology can have its own specific features or other variations in each national culture and be supplemented by other criteria according to regional and socio-historical features.

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