Center of Development Tuvan Traditional Culture and Crafts

DATABASES OF FOLKLORE TEXTS
(ON THE EXAMPLE OF TUVAN HEROIC TALES)

Mengi Ondar

In Tuvan studies the Electronic corpus of Tuvan language texts was developed by the staff of the REC "Turkology", appeared in 2012 [Salchak 2012]. Currently this corpus contains several subcorpuses, including the subcorpus of texts of folklore works. One of the tasks of creating a folklore subcorpus are the development of databases of folklore texts.

http://www.tuvancorpus.ru/?q=node/25

Folklore texts are specific due to the fact that many of them have variants, it is also established that among them there are borrowed from other languages. Thus, among the Tuvan folklore texts there are borrowed from the Mongolian language, which penetrated into the Tuvan folklore in two ways: written and oral [Dongak 2010, 49]. Written means texts translated from the Mongolian language, functioning in printed form, and oral means texts that have spread throughout Tuva, thanks to talented storytellers, storytellers, singers, etc.

Due to the lack works in Tuvan folklore studies devoted to the methods of creating databases (hereinafter referred to as databases) folklore works, the structure of the considered databases texts of Tuvan heroic tales was developed taking into account the information data attached to the texts.

Currently the following databases have been created for the Electronic Corpus of Tuvan language texts in Tuvan folklore: "Tuvan Heroic tales", "Anthroponyms in Tuvan heroic tales", "Cliches and standards in Tuvan Heroic Tales". All these databases have been registered with the Federal Service for Intellectual Property.

The main database is the database "Tuvan Heroic Tales". It was created on the basis of published texts of Tuvan heroic tales. There were only 52 texts, 6 of which are repeated in different editions. The text "Boktu-Kirish, Bora-Sheelei" turned out to be multi-variant, which has 4 different published versions performed by different storytellers. In his scientific work, S. M. Orus-ool records that this legend has 18 variants, which are stored in the Scientific Fund of the Tuva Institute for Humanitarian and Applied Socio-Economic Research under the Government of the Republic of Tyva [Orus-ool 2001]. These variants are not included in this database, therefore, this database needs to be supplemented with other variants and unpublished handwritten texts of heroic tales. In the future, it is desirable to provide audio files, since the performing art of the storyteller is also of interest.

Название текста	Сказитель	Год записи	Место записи	Кем записано сказание	Источник
Мөге Шагаан-Тоолай	Ондар Тевек-Кежеге	1944	Сүт-Хөл, с. Алдан-Маадыр	А.М. Кызыл-оол	Тыва маадырлыг тоолдар, I том / сост. С.М. Орус-оол. – Кызыл: Тываның ном үндүрер чери, 1990. – С. 13 – 100.

Based on the existing database "Tuvan Heroic tales" was created the database "Anthroponyms in Tuvan heroic tales". It was developed taking into account the structure of the personal names of the characters. This was due to the multicomponence of personal names, which include the nickname of the horse, the personal name itself and the title of the character. It turned out that about 14 personal names are found on average in the texts of Tuvan heroic tales, the largest number of personal names is used in the text "Boktu-Kirish, Bora-Sheelei" performed by Irgit Shirinen (30 anthroponyms), and only 5 personal names are used in the text "Anan-Davaa". Therefore, a relatively simple meta tag is used here, which has the following structure: 1. The name is female or male; 2. The number of components; 3. The name of the title in the structure of the personal name.

Личное имя	мужское/женское	с компонентом мерген 'мудрый'	с компонентом мөге 'борец'	с компонентом хаан 'король'	с компонентом маадыр 'герой'	с компонентом даңгына 'принцесса'	с компонентом кадын 'королева'	1-компонентные	2-компонентные	3-компонентные	4-компонентные	5-компонентные
Демир-Шилги аъттыг Тевене мөге	м		.+									.+
Даш-Кара ашак	м									.+		
Майдыр-Хува	м								.+			
Чанчын-Хува шивишкин	м									.+		
Кавынды хаан	м			.+					.+			
Кошкар-Баштыг хаан	м			.+						.+		
Эрлик-Ловуң хаан	м			.+						.+		
Далай хаан	м			.+					.+			
Ус хаан	м			.+					.+			
Шулбу-Сарыг кадын	ж					.+				.+		
Терге-Кара кадын	ж					.+				.+		
Узун-Назын даңгына	ж					.+				.+		
Айбылаа алдын даңгына	ж					.+				.+		
Алдын-Эртине даңгына	ж					.+				.+		
Тайга-Сарала аъттыг Сайын-оол мөге	м		.+									
Ак-Бора аъттыг Авыдаа мөге	м		.+									.+
Хүлер-Хүрең аъттыг Күдүн-Хүлүк	м											.+
Хан-Шилги аъттыг Дем-Тээли	м											.+
Көк-Бора аъттыг Көгедек-Мерген	м	.+										.+
Хүлер-Хүрең аъттыг Күчүтү-Мерген	м	.+										.+

Мужские	С компонентом хаан	Чээрен-Демичи аъттыг Алдай-Буучу	АБ 5, 12, 16, 18, 73, 76, 77, 78, 82, 83-89, 92-94
		Хан-Шилги аъттыг Хан-Буудай	АБ 19, 21, 22-57, 59-73, 75, 76, 80-82, 84, 85, 89, 90
		Хан-Хурбусту хаан	АБ 19, 20
		Узун-Сарыг хаан	АБ 21, 22, 27, 39, 40, 41, 42
		Албыс, Шулбус хаан	АБ 26-29, 73, 86-91
		Эрлик-Ловуң хаан	АБ 32, 33, 72, 81-85

The third is the database "Cliches and standards in Tuvan heroic tales". The cliches and standards used in the text of the heroic legend are referred to as the supporting, structure-forming components involved in the creation of the text. They are mandatory elements of every epic text, because, as S. M. Orus-ool notes, they "help to memorize large texts" [Orus-ool 2001, 18]. These stable phrases were collected by a continuous sampling method and taking into account typical places in the legend.

II	Клише, используемые в описании пространства	
	***Арзайтының арызынга ала-була чылгы*зын хавырар / Өвүрүнге өле-була чылгызын хавырар** 'Кони разных мастей, выпасаемые на южном склоне / И многие тысячи пегих коней / Выпасаемые на северном склоне'.	***Арзайтының арызынга / Ала-була чылгы*зын хавырып / Өвүрүнге өле-була чылгызын / Чылгылаар чүвең иргин** 'С разномастными конями, которые не вмещаются на южном склоне / С пегими конями, которые не вмещаются на северном склоне'.
		*Өвүрүнге **деңнеп-чиңнеп** хавырар өле-була чылгылыг / Арызында **деңнеп-чиңнеп** хавырар ала-була чылгылыг* 'Имел пегих коней, выпасаемых на южной стороне / Имел полосатых

I.	Клише, выражающие значение времени в текстах сказаний	Варианты клише
1	*Эртен=ги=ниң эртезинде Бурунгунуң мурнунда* 'Раньше раннего, прежде давнего времени'	**Эрте=ги=ниң** эртезинде *Бурунгунуң мурнунда* 'Раньше раннего, прежде давнего времени'
		Эртенгиниң эртезинде, **Энге-доңга шагда** 'Раньше раннего, в узкое время'
		Эрте-бурун шаг=да 'В ранне-преждего времени'
		Эрте бурун=гу *шаг=да* 'Во время раннего, преждего'
		Эрте шаг=ның **эктинде,** *Бак шаг=ның* **бажында** 'На плечах хорошего времени, На макушке плохого времени'

Compiling a database of Tuvan heroic tales, proper names, standards and cliches for all texts, we found that there are obvious borrowings from the Mongolian language in them, and comparing entire texts, we revealed that many texts in the corpus of texts of heroic tales are Mongolian.

Thus, these databases will be updated and updated in the future, taking into account the peculiarities of the language and the textual structure of the texts. The most important thing is that there is a real opportunity to work more efficiently, without missing details, involving almost all published texts of Tuvan heroic tales in the analysis at the same time.

Thanks for your attention!