

Foreword

This publication “In search of Udmurt pearls in Estonian archives” contains comments, notes and references to material collected on Udmurt territories by researchers from Estonia and other countries and now stored in Estonian archives. The information collected by Estonian researchers is diverse and varied – according to the objectives and interests of the researcher, groups of researchers and research institutions, and the specific periods of field work carried out. Among the collectors there are linguists, ethnographers, folklorists, musicologists, artists, photographers, cinema operators and public sector specialists. The longest and periodic fieldwork took place in Udmurt Republic, but also visits were paid to Udmurt habitats in Tatarstan, Bashkortostan, Kirov region, Mari El, Perm and Krasnoyarsk Krai. Most of the audio collection has not been written or described, and so this material is waiting for its “discoverer” who will scientifically interpret and use the unique information found there. Aiming at illustrating the publication and at showing that some of the material was already been published by Estonian and foreign scientists, I have analysed the best-known publications since the 19th century. At the end of the piece, there is a list of publications I discovered that are not in the footnotes. I made a literary adaptation of a small part of the material, and the publication contains one part of these texts: tales of rituals and customs, other ethnographic and folk descriptions, folk tales and songs. In interpreting the meanings of more complex concepts, I considered the dialects, the local peculiarities of ritual tradition and the peculiarities of customs, which I know well because I did fieldwork in many of the settlements studied by scientists. The material prepared for research is kept in manuscript form, as diaries, audio and video recordings, pictures, illustrations, schemes, maps, material culture exhibits and digitalized records of the Estonian Folklore Archives of the Estonian Literary Museum, in the Estonian National Museum, Estonian Language Institute, Institute of the Estonian and General Linguistics of the University of Tartu, the Estonian Academy of Arts and Estonian Academy of Music and Theatre.

I express my deep gratitude to my colleagues, friends and employees of Estonian authorities for comprehensive support and assistance to the research idea since its birth: to Mare Kõiva, Urmas Sutrop, NPO Fennougrica Asutus, Tribal Peoples Programme of the Ministry of Education and Research of the Republic of Estonia, to Kadri Tamm, Jaan Tamm, Risto Järv, Olga Ivashkevitch, Nikolay Kuznetsov, Peeter Päll, Liis Ermus, Kadri Viires, Maria Korepanova, Jaak Prozes, Nadezhda Widder, Merili Metsvahi, Irina Levay, Ranus Sadikov, Olga Baeva, Anni Weinberger and their institutions. Special thanks to science editor Svetlana Karm for professional comments, corrections and additions. I would also like to thank my informants, who I had to turn to in order to understand the recordings in linguistically and semantically complex cases. If someone's name was not written down, it was not done on purpose, and I apologise for that. Thank you everyone.

Notes on the History of Udmurtian Studies

The proposed work can hardly be called exhaustive, since the steps that are being taken are only the first ones in the research of the historiography of the study of Udmurts in Estonia. It is still difficult to tell what was the first ever published source on Udmurts (called Votyaks in early editions) or the first mention of them. Obviously (and this is just the author's assumption, because there, perhaps, will be other, earlier editions or archival data that have not yet been discovered), this historiography list is topped by the three-volume edition (later reviewed in the Western scientific circles as "one of the best books about Russia"¹) of "Beiträge zur Kenntnis des Innern von Russland"² by the German-speaking author, therapist Johann Friedrich Erdmann, known as Fyodor Khristoforovich Erdmann in Russian, published respectively in Riga and Tartu (I part) in 1822 and in Leipzig (II and III parts) in 1825 and 1826.

The subsequent editions up to 2008 have been mentioned briefly, with references "Ethnological study of the Udmurts in Estonia: researchers, scientific traditions, methods"³ by Svetlana Karm with some additions as her article included publications with a detailed annotation, some of which had been known and others had been discovered by the author. It analyzed the scientific traditions and methods of individual researchers and research centers as well as provided a critical review of the collected and published material; therefore, there is no need to name them here and rather gather new works and publications. The linguists have played an important role in the study of the Finno-Ugric peoples; these include Ferdinand Johann Wiedemann, who published the first scientific grammar of the Udmurt language with an annex of German-Udmurt and Udmurt-German dictionary, as well as the comparative grammar of the Udmurt and Komi languages⁴. A notable legacy in Udmurt ethnography was left by, a physician and ethnographer Maximilian Theodor Buch = Max Buch

(Maximilian Theodor Buch)⁵, Estonian Rāpina town native. His name is associated with the appearance of the first museum exhibits on Udmurts in Estonia, the photographs from the funds of the Estonian National Museum, gifted by the Estonian Learned Society (Õpetatud Eesti Selts, ÕES) in 1923.

The famous Russian and Soviet scientist Dmitry Konstantinovich Zelenin, while still a student at the University of Tartu, compiled a guide to the Kama region⁶, in which natural-geographical descriptions are interspersed with ethnographic and historical sketches of peoples living in that region, including the Udmurts. Svetlana Karm summarized the works about Udmurts from 19th – early 20th centuries Estonia, having concluded that they were a clear example of the ethnological description of cultures of that time, i.e. described the life, customs, beliefs, and economy of Udmurts and made an assessment of the level of social life development and psychological traits of Udmurts in comparison with other peoples within the framework and at the level of research and generalization methods inherent to the science of that time⁷. A foundation of the Estonian-language national University of Tartu in 1919 and the creation of the Department of Estonian and Comparative Folklore began a new stage in the study of the Finno-Ugric peoples living in the USSR. The Finnish ethnographer Ilmari Justus Manninen, known as a supporter of the study of peoples using historical, comparative typological, and cartographic approaches, played a significant role in the conceptual orientation of ethnographic research at the University of Tartu and at the Estonian National Museum⁸. He is also the author of a textbook on the ethnography of the Finno-Ugric peoples⁹. An interest in the Finno-Ugric peoples permeated the research works of Julius Mark in subsequent years¹⁰. This good tradition evolved, and the Department of Finno-Ugric Languages of the University of Tartu became the center of the Soviet Finno-Ugric studies after a certain time, the famous scientific school formed here under the leadership of Paul Ariste. The scientist, in addition to teaching in the broadest sense of this word, was also the founder and the editor-in-chief of “The Soviet Finno-Ugric Studies” journal¹¹. Such Udmurt graduate students as I.V. Tarakanov¹², M. G. Atamanov¹³, B. S. Zagulyaeva¹⁴ studied and defended their theses under his mentorship.

Later, L. L. Karpova continued the tradition and studied at the master and doctoral levels at this famous department (from 1991 to 1997). T.G. Perevozchikova (Vladykina) completed her postgraduate studies at the Department of Estonian and Comparative Folklore (from 1975 to 1978). M.G. Khodyreva¹⁵ (1990) and I. M. Nureyeva¹⁶ (1991) completed scientific practice at the Ethnomusicology Department of the Estonian Museum of Literature (called Museum of the Estonian Academy of Sciences of F.R

Kreutzwald at that time)¹⁷. The Estonian Literary Museum played a leading role in the collection and recording of oral folk art since the late 1950s. Therefore, an immense amount of unprocessed materials is concentrated in its archives. Years later, the Estonian National Museum (ENM) also began its comprehensive research about Udmurts.¹⁸ A new stage in the collection and replenishment of Udmurt museum collections (objects, photographs, drawings, field diaries, and ethnographic descriptions, later also film and video materials) began with the activities of Kalju Konsin, the researcher who made trips to Udmurtia in 1971 and 1973. From 1977, complex expeditions to visit Udmurts were organized by the museum annually, with some years seeing even several expeditions. They were led by Aleksei Peterson, the then director of ENM; the Udmurt Republican Museum of Local Lore (URKM, now the National Museum of the Udmurt Republic of Kuzebay Gerd, NMUR) and the head of the department of pre-revolutionary history, Serafima Lebedeva who was a permanent leader of the expeditions, supported a fruitful cooperation with the Udmurts, with other scientific workers being also involved in the field work. The interest to the study of the Finno-Ugric peoples spread to other institutions in Estonia since then. The Estonian State Institute of Art (now the Estonian Academy of Arts¹⁹) began its annual educational and practical trips to visit the Finno-Ugric peoples in 1978, the expeditions were headed by Kaljo Põllu, later by Kadri Viires and others; drawings and some photographs that were made and taken by the participants, have been presented to the ENM and are now preserved by it²⁰. Kadri Viires mentioned in her personal correspondence that she stored the journal of 1999 expedition to Udmurts, Mari, and Estonians of Bashkiria, the diary describes the impressions of all participants. A distinctive and advantageous features of the research collections in the Estonian archives are the rich audiovisual collections (audio recordings, film and videotapes, and photographs). The Estonian National Museum was the leading museum of the Soviet period that collected information not only in the form of text, but also in the audiovisual format. The gathered audiovisual collections are kept in conditions that are adequate for such type of exhibits. The creation of scientific (primarily ethnographic) films made a significant contribution to the study of Udmurts²¹. The preparation and the filming alone could last for several years; the work testifies to the knowledge of the Udmurt traditions by its creators; it is worth mentioning the successful formulation of problems and tasks for the performers, methods and ways of creating scientific films, the skills of camera operators and their ability to record important moments of events, which resulted in high-quality films with an excellent structural plot composition and architectonics. Aado Lintrop was directly involved in

the making of ethnographic films about the Udmurts as a cameraman from the very onset of work, he later became a successful Udmurtian scholar and defended his doctoral dissertation on Udmurt beliefs, in which he outlined the common and distinctive features of the people. The scientist continues his scientific research among the Udmurts, studying and comprehending new topics, he is always able to find amazing and impressive details as well as a new point of view to analyze them²². Interest in Udmurts was shown not only by ethnographers and folklorists. Ethnogeographer Heno Sarv covered historical, migration-demographic, sociocultural, political, and economic questions in his studies²³. A number of studies were also presented by the sociologist Rein Taagepera with the aim of presenting the Finno-Ugric peoples to the Western readers²⁴. Since 1999, the State Program for the Support of Languages and Cultures of Uralic Peoples has been active in Estonia²⁵, its main goal or priority areas have been to support the preservation and development of languages and cultures of the related indigenous Uralic (Finno-Ugric and Samoyed) peoples. Thanks to this program, representatives of the Finno-Ugric peoples from the Russian Federation, including Udmurts, could study at the Estonian higher education institutions. Students, undergraduates, doctoral students, and interns have studied at Tartu (Tartu Ülikool) and Tallinn (Tallinna Ülikool) universities, the Estonian University of Life Sciences (Eesti Maaülikool), the Estonian Academy of Music and Theater (Eesti Muusika- ja Teatriakadeemia), the Estonian Academy of Arts (Eesti Kunstiakadeemia), and Tallinn University of Technology (Tallinna Tehnikaülikool). Some of them have written and defended theses on Udmurt topics of various areas; some as Tatyana Minniyakhmetova (2003), Svetlana Yadygarova (2010), Elena Ryabina (2011), Nikolay Anisimov (2017), Maria Korepanova (2019)²⁶. Anna Baydullina, Sergei Sidorov, Pavel Kutergin continue to work on the topic. Not only Udmurts studied and wrote research papers within the framework of the program. With the help of Udmurt colleagues, young Estonian scientists and enthusiasts have worked on the creation of documentary films²⁷, photo and art exhibitions, organization of scientific conferences and symposia, thematic evenings and presentations, popular science performances of music, song, and dance art as well as have been engaged in the translation of fiction and scientific literature from Udmurt into Estonian and from Estonian into Udmurt²⁸. It is noteworthy that the collected materials have been introduced into scientific circulation and comprehended not only by the collectors themselves, but also by other researchers. The works of Aado Lintrop were mentioned earlier. Aleksey Peterson also extensively referred to the Udmurt materials²⁹; his field diaries were published in the Estonian

and Udmurt languages, the publication was developed by Udmurtian scholars under the Kindred People's Programme³⁰. Svetlana Karm examines and discusses the accumulated information in her articles and doctoral thesis from different viewpoints. The materials of the Estonian funds were used by the author of these lines, as well as by Nikolay Anisimov, a researcher at the Department of Folklore Studies of the Estonian Literary Museum, in his doctoral theses and other scientific publications. Nikolay Anisimov's scientific task is studying various aspects of the traditional and modern culture of the Udmurts. Several times a year, he conducts fieldwork in local groups of (mainly the Southern and Zakamsk) Udmurts, publishes articles in scientific and popular scientific publications (in Estonia and internationally). The active cooperation of Estonian and Udmurt scientists is also facilitated by the international agreement on cooperation between the UDLL UdmFIC UB RAS and the Estonian Literary Museum. We (Nikolay Anisimov, Tatyana Minniyakhmetova) are also collectors of folk knowledge of Udmurts, so our materials will be transferred to the museum's archives. The Department of Folklore Studies of the Estonian Literary Museum has photographs and video materials on Udmurts, recorded by Mare Kõiva, the head of the Department of Folklore Studies and the leading researcher of the Museum, and Andres Kuperjanov, the researcher of the Department of Folklore Studies, during their trips to Udmurts and Besermians in Udmurtia.

Since 2013, Estonian and Udmurt researchers have been actively collecting material, primarily on the Zakamsk diaspora group of Udmurts, under the guidance of Eva Toulouze, the researcher at the Institute for Cultural Research at the University of Tartu, professor of Finno-Ugric studies at the INALCO Institute of Oriental Languages and Cultures in Paris, within the framework of the Estonian project (PUT 590 "Modern Finno-Ugric Animism") and the French project (IUF "Interdisciplinary study of the animistic minority of Russia: rituals, customs, and consolidation of the Zakamsk Udmurt community today"). The working group is composed of Laur Vallikivi, a senior researcher at the Institute for Cultural Research at the University of Tartu, Liivo Niglas, a visual anthropologist and a researcher at the Institute for Cultural Research at the University of Tartu, Nikolay Anisimov, a researcher of the Estonian Literary Museum and a junior researcher of the UIIYaL of the UdmFIC UB RAS, and Ranus Sadikov, a leading researcher of the Institute of Ethnological Studies of R.G. Kuzeev at the Ufa Scientific Center of the Russian Academy of Sciences. To date, this research has resulted in publication of more than 20 scientific articles, four anthropological films about Zakamsk Udmurt prayer culture, speeches at various conferences, etc. Additionally, several monographs on musical

folklore, on traditional prayers of Zakamsk Udmurts, etc. are in preparation for publication. The study of Udmurts continues, and archival materials are all the time being updated and multiplied.

Referencies and comments

¹ August von Haxthausen 1847. Studien über die innern Zustände, das Volksleben und insbesondere die ländlichen Einrichtungen Rußlands. I. Theil. Hannover: Hahn'schen Buchhandlung: p. 473 "Eins der besten Bücher, die über Rußland existieren".

² Erdmann, Johann Friedrich 1822. Beiträge zur Kenntnis des Innern von Russland. I. Medicinische Topographie des Gouvernements und der Stadt Kasan, nebst mehreren darauf Bezug habenden historischen, geographischen, statistischen und ethnographischen Notizen von Dr. Johann Friedrich Erdmann, Russ. Kaiserl. Collegien-Rathe, der Therapie und Klinik öffentlichem ordentlichem Professor auf der Universität zu Dorpat, der Universität zu Kasan, der Societät der Naturforscher zu Moskwa, der pharmaceutischen Gesellschaft zu St. Petersburg, der medicinisch-physikalischen zu Erlangen, der beide ökonomischen zu Abo und Leipzig, der für Natur- und Heilkunde zu Dresden, so wie des ärztlichen Vereines in Hamburg Ehrenmitgliede. Riga und Dorpat, 1822. About Udmurts, pp. 118–119: Beiträge zur Kenntnis des Innern von Russland. II. Reisen im Innern Russlands. Leipzig, 1825. Beiträge zur Kenntnis des Innern von Russland. III. Reise durch das Wjatkäische, Permische und Tobolskische Gouvernement im Sommer des Jahres 1816. Leipzig, 1826: about Udmurts p. 21–30, 203–214. Tab. III, VII, VIII).

³ Karm, Svetlana 2008. Etnologicheskoe issledovanie udmurtov v Estonii: issledovatel'i, nauchnye traditsii, metody. In: V. V. Puzanov and A. E. Zagrebina (eds.). *Rossia i Udmurtia: istorija i sovremennost'*. Materjaly mezhdunarodnoi nauchno-prakticheskoi konferentsii, posvjachennoi 450-letiju dobrovol'nogo vhozhdenia Udmurtii v sostav Rossiiskogo gosudarstva. Izhevsk, 20–22 maja 2008 g. Izhevsk: "Udmurtskii universitet", pp. 135–148.

⁴ Wiedemann, Ferdinand Johann 1851. Grammatik der wotjakischen Sprache nebst einem kleinen wotjakisch-deutschen und deutsch-wotjakischen Wörterbuch. Reval: Kluge & Ströhm; 1884; Wiedemann, Ferdinand Johann 1881. Grammatik der syryänischen Sprache : mit Berücksichtigung ihrer Dialekte und des Wotjakischen. St. Petersburg : Eggers & Co.

⁵ Buch, Max 1881. Religion und heidnische Gebräuche der Wotjäken. Globus, XL: 218–350; Buch, Max 1882. Die Wotjäken, eine ethnologische Studie. Dr. med. Hel-singfors: Druckerei der Finnischen Litteratur-Gesellschaft.

⁶ Зеленин, Дмитрий Константинович 1904. Кама и Вятка. Путеводитель и этнографическое описание Прикамского края. Юрьев: Типография Эдуарда Бергмана.

⁷ Karm, Svetlana, op. cit., p. 139.

⁸ Manninen, Ilmari 1924. Etnograafia tegevuspiiridest ja sihtidest Eestis. (Esiloeng, peetud 16. X. 1924. a Tartu Ülikoolis). Eesti Kirjandus, 12: 527–537.

⁹ Manninen, Ilmari 1929. Soome sugu rahvaste etnograafia. Tartu: Loodus.

¹⁰ Mark, Julius 1925. Mõned jooned tšeremisside, votjakite, sürjanite ja mordvalaste käekäigust peale 1917. aastat. Eesti kirjandus, 5: 187–203; Mark, Julius 1936. Soome-ugri rahvaste kaubandusest. Fenno-Ugrica V A: V Soome-ugri kultuurkongress. Suomalais-Ugrilainen Kulttuurikongressi. Finnugor Kultúr kongresszus. Tallinn, pp. 1–10.

¹¹ Paul Ariste, 1946 – 1977 he was the head of the department of the Finnic-Ugric languages at the University of Tartu; Ariste was the founder of the journal “Linguistica Uralica” (1965) and the editor until his death (1990).

¹² The closer look to the collected data by I. V. Tarakanov in the chapter The Institute of the Estonian Language.

¹³ The closer look to the collected data by M. G. Atamanov in the chapter Estonian Literary Museum.

¹⁴ The closer look to the audio recordings by B. Š Zaguljaeva in the chapter University of Tartu. The Institute of Estonian and General linguistics, Department of Finnic-Ugric Studies. Some translated texts are also printed in Appendix.

¹⁵ «Песни северных удмуртов: опыт сравнительно-типологического исследования североудмуртских обрядовых напевов – крезь и эстонских рунических песен», supervisor Ingrid Rüütel.

¹⁶ Supervisor Ingrid Rüütel.

¹⁷ During last years – later in this chapter.

¹⁸ During Soviet period the museum had several names: 1946–1952 – The Estonian National Museum, Academy of Sciences ESSR, 1952–1963 – the Ethnographic Museum, Academy of Sciences ESSR, 1963–1988: the State Ethnographic Museum, Academy of Sciences, ESSR; 1988- Estonian National Museum

¹⁹ Highschool for art, design, architecture, history of art and restoration, founded in 1914 in Tallinn; from 1995- Estonian Art Academy.

²⁰ Drawings are available: <http://www.muis.ee> (ERM EJ 493, ERM EJ 557, ERM EJ 567, ERM EJ 578)

²¹ Films: Lõunaudmurdid 20. sajandi alguses («Южные удмурты в начале XX в.», 1983), Lõunaudmurtide religioosne kombestik 20. sajandi alguses («Религиозные обряды южных удмуртов в начале XX в.», 1983), Põhjaudmurdid 20. sajandi alguses («Северные удмурты в начале XX в.», 1995). All films belong to the series Эстонский этнографический фильм: (DVD) Eesti etnograafiline film II. Udmurdid, 2013 (koostaja Svetlana Karm). Tartu: Eesti Rahva Muuseum. Look also: Simm, Janno 2013. Udmurdid ning Aleksei Petersoni museoloogiline kinematograafiamaastik. In: Eesti Rahva Muuseumi ajaveeb; <http://blog.erm.ee/?p=1761> (04.04.2013). Peterson, Aleksei 2005. Eesti Rahva Muuseum ja etnograafiline film. In: Muuseum, No 2 (18): 41–43; Karm, Svetlana 2001. Eesti Rahva Muuseumi Udmurdi ekspeditsioonidest ja kogudest. In: Muuseum, No2 (11): 8–12; Лебедева, Серафима 2001. Тридцать лет сотрудничества. In: Muuseum, No 2 (11): 13–14; Karm, Svetlana 2013. Udmurdi

filmidest filmivõtetes osalenu pilgu läbi. In: Eesti etnograafiline film II. Udmurdid (buklett). Tartu: Eesti Rahva Muuseum, 5–5.

²² Cf publications.

²³ Cf chapters “Bibliography” and “Dissertations” at the end of the book.

²⁴ Taagepera, Rein 1999. The Finno-Ugric Republics and the Russian State. London: C. Hurst.

²⁵ The State program Kindered People’s Programme 1999- : <https://fennougria.ee/toetused/hoimurahvaste-programm/>

²⁶ Chapter “Dissertations” at the end of the book.

²⁷ Liis Ruusaar, Kristel Kaljund 2002. Päikeselapsed (Дети солнца). (film makers: Irina Orehhova, photographer Thomas Kneißl), camera: Priit Palomets, montage: (Liis Ruusaar, Urmas Sepp, Kristel Kaljund, rina Orehhova. Tallinn: Soome-Ugri Rahvaste Infokeskus ja Nikodemus Film.

²⁸ Publications.

²⁹ Peterson, Aleksei 1997. Udmurdi vana rahvakunst = Earlier Udmurt Folk Art. Tartu; Peterson, Aleksei 1999. Eesti Rahva Muuseum mõõduvas sajandis. In: Muuseum, No 6: 7–9.

³⁰ Peterson, Aleksei 2006. Udmurdi päevikud. / Удмуртъёс дорын чакламножъямъёс. (compiled by Svetlana Karm). Tartu: Eesti Rahva Muuseum. Translated into Udmurt alnugage by Nataliya Gordeeva, Svetlana Karm, Irina Kuldepp, Valentina Nikolaeva, Elena Rjabina.