

**SYSTEM AND SYNERGETIC PRINCIPLE AS A NEW VECTOR IN  
DEVELOPMENT OF FOLKLORE STUDIES**

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**ABSTRACT**

The highest achievement of science is considered to be the knowledge of the laws of nature in objects and phenomena in their life cycle. A new vector of development of science—the way of synthesis, the search for strategies to expand the objective scientific rationality. Synergetics, as a powerful tool for coevolution of the various forms of knowledge, reveals the inner link between scientific rationality and Olonkho. From the point of view of physics, the argument for understanding the phenomenon of storytelling is the fundamental theory of relativity. The motive for the origin of the universe echoes the concept of the big Bang. Olonkho clearly defines the term “at the beginning of time”, which traces the fundamental postulate of the second law of thermodynamics. Olonkho’s dualistic worldview reflects the cosmological model of the Universe. Parallels observed in the world of the infinitely small, in the theory of Dirac. Animistic representations of Olonkho have echoes of similarity to the wave function from the domain of quantum mechanics, which determines the multiplicity of quantum states. In the context of the immortal soul, we find identity in the fundamental law of energy conservation. Many-worlds interpretation is reflected in the motifs of transactions of the universe the world of Olonkho. The model of the multi-world gives a clear content of the category of syncretic epic “consciousness”. On anthropological side – a person who possess intellect and language, is able to spiritualize an object. This is confirmed from the standpoint of quantum physics, called the anthropic principle of participation. The inherent complex mythological system can be described as a model of the material structure by a synergetic approach, where the irrational in one system can be explained by the rational in another, thereby achieving universal semantic unity.

**Keywords:** olonkho, structure, worldview, epos creation, folktale.

**SUBJECT & METHOD(S) OF RESEARCH**

In the history of science it is known that there was the only scientific specialty more than three hundred years ago – the physiophilosophy studying the indivisible nature. With accumulation of knowledge of nature, there was an artificial division of a uniform image of nature into separate segments, so many directions of modern science have appeared. At the end of the XIXth beginning of the 20th centuries German historian of

culture V. Dilthey, German philosophers V. Windelband and G. Rickert have paid attention to necessity of orientation of science to cross-disciplinary researches. And this problem remains relevant in the 21st century. Works of foreign scientists are devoted to bases of synergetic approach in scientific research: I.R. Prigogin, G. Nikolis, G. Hagen, E. Yanch, etc. Works of S.P. Kurdyumov, A.P. Rudenko, G.G. Malinetsky, V.G. Budanov, S.P. Kapitsa, etc. are at the origins of development of synergetics ideas in Russia. Leading works of V.S. Stepin, M.M. Bakhtin, M.S. Kagan, V.V. Vasilkova, etc. are devoted to problems of updating of theoretic-methodological base in humanitaristics. Interpretation of myth as a symbolical embodiment of universal wisdom in ideas of the world are reflected in works of F. Kreytser, Y. Gerres, H.G. Heine [1]. Fundamental work of A.N. Afanasyev where the mythology appears as poetic view on nature which in its time V.V. Ivanov estimated as manifestation of a peculiar "scientific clairvoyance" [2] acts as a theoretical basis of a research. Scientific excerpts of Russian specialist in folklore A.L. Toporov who notes that "the general orientation of researches and methodology in folklore studies constantly change as a result of development of the theory, owing to forward changes in society and in the humanities" are valuable to us [3]. The approach offered by us is caused by strengthening of tendency to integration of scientific knowledge. A starting point of research is the idea of "common cultural sense and world outlook value of science achievements" of V.S. Stepin. We are imposed by his thought that fundamentals of theoretical physics (for example, the theory of relativity of Einstein) it is obscure for those who aren't engaged in theoretical physics. However, the academician confirms: "... at formulation of this idea in world picture language she finds the status of scientific truth, clear for nonspecialists, making world outlook sense and altering the postulate of ordinary consciousness on uniform Euclidean space and quasiaeuclidean time fixed in this consciousness through the system of training and education since the time of Galilei and Newton" [4]. We agree with V.S. Stepin's statement that further, it is necessary to include many discoveries through which influence on world outlook reference points of person activity is carried out in scientific picture of the world. So, in Yakut reference points what can offer heritage of ancestors Sakha - the epos *olonkho*, far from a scientific way of knowledge of the world? Whether complementarities of scientific and art and figurative pictures of the world are possible? The research objective assumes representation of the main ideas of *Olonkho* in the form of model of material structure by synergetic approach where the general semantic structures of various forms of knowledge allow to understand the world in unity of its essence.

## DISCUSSIONS

The phenomenon of folktale is an object of wide complex of cross-disciplinary researches.

In folktale phenomenon research a great contribution was made by scientific excerpts of K. Levi – Stross, K.G. Jung, A.B. Lord, F. Capr, etc. In a worldview of inquisitive mind of ancestors since former times the need to broaden the sphere of knowledge of space and time question, with accurate awareness of limitation and narrowness of unilateral orientation of perception, in language of physics designated as three-dimensional world of sensory perception is traced. Academicians V.P. Kaznacheev, E.A. Spirin specify that at folktale there is a possibility of overcoming existential restrictions that on the

basis of concentration of psychophysical reserves of person this ecstatic inspiration can be an immersion case in world whole [5]. V.P. Kaznacheev states even more concrete thought in the following: "In the world of live substance in the history of mankind huge experience of communication with a cosmoplanetary environment is accumulated... This memory was born, kept enriched institutes of priests, shamans, witch doctors" [6]. This thought is supplemented by E.S. Sidorov: "*Olonkho* performance was sacral action, equaled to execution of revival ritual of broken, spiritual and physical balance. Real *olonkho* performers were priests of average rank, and even the highest" [7]. So, folktale is connected with a condition of multidimensional perception.

In the history of science, informative value of relativity theory is invaluable, concerning key concepts of space, time, matter: "The space isn't three-dimensional, and time isn't independent". Inseparably linked they form a four-dimensional continuum, and at their change all approach to description of nature changes - rational grain of interpretation of meditation concept is here: a person leaves three-dimensional world and addresses absolutely different reality where all opposite concepts unite in a whole [8]. Thus, as an adequate argument of judgment of folktale phenomenon serves the fundamental theory of relativity operating with more perfect concepts of space and time.

Folktale is universal phenomenon and folktale phenomenon is connected with a phenomenon of a person. In ancient *olonkho* we find world outlook traditions of complete perception of the world where in the center of attention first of all, and mainly there is a ratio question "it" (universe) and "person". In formation of art and figurative picture of the world the concept "person" is key where the artistic image appears as result of creating transformation of an object or the phenomenon of surrounding reality (material, metaphysical) in consciousness of the person, in case of folktale, further being transferred by a verbal way. Transformation category reflects a difficult interlacing of reality and identity, caused by a set of factors (ethnic features, valuable reference points, esthetic components, creative abilities and etc.). From all above one of the most difficult objects of scientific knowledge is a brain of a person moves forward. Folktale phenomenon research as transcendental phenomenon with connection of psychology, cognitive sciences waits in the future for researchers.

In epic tradition of *Sakha* motive of the universe emergence picturesquely is narrated: "My madam mother earth, size about a heel of a gray squirrel being, extending-stretching, expanding, was born; it is similar turned out, soft as suede, to an ear of a two-year-old doe spread wide extensively, it has gradually increased, turns out" [9]. Researchers note that this motive is quite steady in creation of subject line of *olonkho*. This idea of formation of myths has something in common with the concept of a Big Bang which is the cosmological model describing the beginning of the Universe expansion. In *olonkho* the heavenly origin of the heroes sent from above whose high purposes - to organize life on the earth, through them the earth becomes populated by people of divine origin "children of the solar ulus of aiyy with reins behind the back, with mantic eyes, people of aiyy-aymag generation, with reins behind the back" (translated by authors) is distinctly expressed. This steady motive of organizing beginning of Supreme deities in creation of prototype - the person, is close to the theory of cosmoplanetary phenomenon of a person of outstanding scientist in the field of biophysics V.P. Kaznacheev: "On the basis of basic researches and extensive quantity of empirical facts in classical natural sciences, the hypothesis of cosmoplanetary origin of intelligence of a person and forms of his evolution on the surface of the planet Earth

is formulated”, or is even more concrete: “The terrestrial person is derivative of the Universe” [10].

In *olonkho* through abundance of epic turns which are taken out by epic consciousness of ancient storytellers the concept “at the beginning of time” where time appears as category of logical beginning accurately is given: “Far, behind the distant ridge of old immemorial years when thirty five tribes inhabiting the Middle world haven’t yet appeared..., when in underworld thirty six races haven’t yet arisen..., when on the ridge of heaven thirty nine furious tribes weren’t yet generated...” [11]. Here the fundamental postulate of the II law of thermodynamics which essence is captured that the system is active due to destruction of different system by transfer of the chaos outside is traced. It predicts the end of any system in time from what it is obvious that the system has to have and the beginning in time.

The world picture of *olonkho* begins with glorification of supreme mind. By means of it the contradiction of order and chaos reasonably is solved and balance, then all structure, a storyline, figurative system of *olonkho* is established and built around this dualistic outlook, being constantly in dynamic balance. In astrophysics on dynamic balance all modern cosmological model of the Universe is created. Parallels of images are observed also in the world of infinitesimal - in Dirac’s theory which has found fundamental symmetry of matter and anti-matter.

In Yakut epic tradition animistic representations where relic concepts compound lives belong to substantial fundamental principles: *kut-syur* “soul”, *tyyn* “breath”, *kyulyuk* “shadows” in which hiding places the spiritual essence of a person is stored [12] has echoes of similarity to wave function defining plurality of quantum states. The physical sense of the theory is that elementary particle possessing wave function, disappearing in this world continues the action in different place, leading to multiplication of the worlds. And the fact that the particle at the same time can be in many places which are qualitatively differing from each other in various quantum states is resulted in understanding of Many-world concept. In the context of immortal *kut-syur* we find identity of views and in fundamental law of conservation and transformation of energy which is deeply explaining many live processes – nothing appears from anywhere, and disappears in anywhere, and can only turn from one look into another. Many-world interpretation of quantum reality has something in common in particular, and in motives of three proportioned universe of *olonkho* world, in the form of indication of places functioning differing from each other in space infinity. Many-world model gives clear contents and such important category as syncretic epic “consciousness” concentrated on aspiration on showdown own “I” with the world around and society by means of which there is a disclosure of understanding being - polysynthetic elements of thin matter. Spirits and heavenly gods represent the shown consciousness forms which are externally given as figurative perceptions. Spirits and souls of all material bodies are reasonable and bodily (in the form of a spider, a bird, a louse, a flea). It follows that the concept of consciousness is ability to perceive an object or the phenomenon in many-world interpretation, freely operating with their various projections.

The aspiration of the fullest consciousness of the nature and the essence, results also to such not less important category as “freedom of choice” whose ideas have literally penetrated all structure of *olonkho*. Researchers are united that Supreme deities limited their functions of heroes creation – organizers of life on Earth, and further didn’t

interfere with current affairs of people at all. Respectively all complexity and weight of life fell under conscious activity of a person who constantly arrives in a condition of choice at a meeting with the mass of difficulties, interlacings and vicissitudes of life. So, this category is outlined projected in moral and valuable system where a person finding in itself several “I” makes the conscious choice of one, as is reflected in his thought, behavior and action. In language of many-world quantum characteristics - a person can feel in himself several options of “I” which at the same time exist in the diagonal worlds, at the choice of one all others recede to their worlds, constantly concerning a person as a cloud of “possible options”. The outlook of epic heritage in anthropological turn where having reason and language of people can spiritualize a subject, finds confirmability from a position of quantum physics, the participation called the anthropic principle.

Today the paradigm of science development changes and becomes obvious that all directions of science, irrespective of division on humanitarian or natural, were engaged in studying of the nature in the most literal sense where mainly a person is a natural object of research as dynamic, open system. From these positions, in folklore studies of adequate, rational methods and cross-disciplinary approaches demand a research of folktale phenomenon where factual and methodological readiness of natural sciences is only designed to help and supplement. The question of cartography of consciousness, the concept of personality in “changed consciousness” state of *olonkho* storytellers in anthropological aspects, remains open for future researches.

*Olonkho* is a multilevel and multidimensional object of research. From scientific arguments of K.G. Jung obviously that integrity of person life in general, means dialogue of both rational, and irrational factors [13]. Hence it is obvious that the integrity of person life in general, means dialogue of both rational, and irrational factors. The inattention to these congenital communications is fraught with a consequence distortion in spiritual and practical development of the world. In *olonkho* – spiritual space of *Sakha*, the put difficult mythological system can be described in the form of model of material structure by synergetic approach where irrational in one system can speak rational in another by means of what the universal semantic unity is reached. As positive moment of connection of synergetic principle in humanitarian research, “practical operation” of fundamental laws of the nature on the one hand acts, and with another the main problem of a humanitarian research – a subjective factor of research strategy in the form of self-knowledge is overcome.

## RESULTS

At present stage of civilization development of humanity, in formation of new world outlook reference point based on ethical ideas of responsibility of a person to the nature - the question of spiritual comprehension of essence of a person is leading tendency of today’s society as integral link of uniform system of all spheres of life. In this regard modern science comes to new boundaries of a cross-disciplinary research, striving through a detail of comprehension of the world for unshakable universality of world order unity. Person can’t fit into this world order so far unless buried under the rational ideas of reality under a wave of world consumerism. The wisdom in the broadest sense, is concluded in knowledge of the universe and its laws that a person has felt the

communication with him, and could change life by reduction of essence to balance and harmony with the whole world.

The highest manifestation of scientific knowledge it is considered to be knowledge of firm laws of the nature in objects and phenomena of their vital process. A new vector of development of today's science is a way of synthesis, search of strategy for expansion of objective and scientific rationality. And here the synergetics as powerful help for koevoluytion of various forms of knowledge, allows to reveal internal communication between scientific rationality and ancient *olonkho*.

### CONCLUSION

Thus, results of comparative analysis in the form of structural and semantic community of representations – identity of essence of cosmological views multilevel, multidimensional *olonkho* and theories of natural-science picture of the world are systemically analysed and given in the article. In *olonkho* materials the developed mythological system put by ancestors in the form of cosmological bases (where the modern natural-science picture of the world steadily is reflected), which value increases with understanding of a genetic linkage with ancient myths of other people which partly have lost a part of motives and plots of cosmological views of the ancestors has remained in live existing. A new image of ancient *olonkho* can be given through a scientific narrative, and difficult, chaotic system put in it can be described in the form of model of material structure by synergetic approach where irrational in one system can speak rational in another by means of what the universal semantic unity is reached.

List of references in folklore studies use of rational methodology of natural sciences allows to connect mythological thinking and universal laws of the nature, some kind of “materializing” deep structure of maintenance of the text, thereby entering them in laws of the Universe where the general semantic structures of multidimensional space of *olonkho* and natural-science picture of the world, also ancient doctrines and cultures of other people, allow to understand the world in unity of its essence. The uniform community of essence of the universe is inseparably linked with the ideas of humanity and general human values. Integrity and systemacity in research approaches, acting as the principle of comprehension of the truth, can serve as far-sighted prospect in development of modern folklore studies.

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