



Features of the folklore of the Gainin people

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Abstract: In both world and domestic science, special attention is paid to the study of the historical and cultural heritage of certain ethnic groups or tribal structures. Conducting research of various types allows scientists to either discover new things about a particular ethnic group, or confirm or refute existing points of view. No less interesting conclusions can be drawn from the results of studying the current state of the cultural and linguistic identity of the Gainin Bashkirs - representatives of the most ancient Bashkir tribe Gaina (gaina), the historical homeland for many of whom is the territory of the modern Bardymsky district of the Perm Territory. **Objective.** The article is devoted to the analysis of the peculiarities of the folklore of the Gaina Bashkirs of the Bardymsky District of the Perm Territory on the basis of the field materials of the expedition organised in the summer of 2023. The folklore of the Gaina Bashkirs also reveals specific features, both in terms of individual rites («Plaushinya kishch» based on maiden fortune-telling and the custom of serving dumplings made of curd on the basis of colostrum in honour of cow calving) and some elements of traditional Bashkir customs and holidays. At present, rural cultural centres in the district, together with the local administration, are actively working to revive, among the Gaina Bashkirs, the Bashkir national holidays and customs that have faded away to some extent, and to restore lost examples of folk folklore.

Keywords: folklore, legend, ritual folklore, game folklore, aphoristic genres, song folklore.

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Introduction

The inevitable constant socio-economic and socio-political transformations taking place in the world have a direct impact on the entire spiritual culture of the people, including language. This is the reason for the urgent need to study the current state of the language and folklore of one of the most ancient Bashkir tribes, the Gaina, whose representatives live in the territory of the Bardymsky district of Perm Krai. It should be noted that there are a number of studies in the scientific literature devoted to the study of the history, ethnography, folklore, and dialectal peculiarities of the language of the Gaina Bashkirs. The works of R.G. Kuzeyev on historical ethnogenesis and inter-clan attributes [Kuzeyev, 1992], N.M. Kulbakhtin and A.Z. Asfandiyarov, reflecting the results of studies on the history, economic and everyday life of the Gaina Bashkirs [Kulbakhtin, 2002; Asfandiyarov, 1999], should be singled out in this respect. The most valuable materials on the history and ethnography of the Gaina clan are available in volume 11 of the scientific compendium on the history of the Bashkir tribes, where theoretical information is supported by concrete fact-finding archival documents, genealogical and census data [The history of Bashkir families. Gaina, 2015]. The peculiarities of the

language and culture of the Bashkirs of the Gaina tribe are also studied and systematised on the basis of the materials of the expeditions of the Institute of History, Language and Literature of the UFIC RAS in 1963, 1973 and 2006. The result of this work is the inclusion of the folklore of the Gaina tribe in the collection «Bashkir Folk Art», the publication of the collective work «Bashkir-Gaina tribes of the Perm region. History, ethnography, anthropology, ethnogenomics». [Bashkirs-gainintsy: history and modernity, 2008], the collection «Fəinə Bashkorttary folklore» [Folklore of the Gainin Bashkirs, 2012]. Despite the available literature, the problem of studying the folklore of the Gaina Bashkirs from the point of view of the current state remains topical.

Materials and methods

The theoretical and methodological basis of the research was the works on history, ethnography and folklore of the Gaina Bashkirs.

The data on local folklore obtained from informants in over thirty settlements of the Bardymsky District of the Perm Territory

with a compact settlement of Gaina Bashkirs served as the material for the study.

The main research method was comparative analysis, on the basis of which the collected folklore material was considered in terms of comparison with the traditional folklore of the Bashkir people. The methods of perceptual, contextual and component analyses were also used.

Results

1. Epic genres of folklore of the Gaina Bashkirs. During the analysis of the collected material, attention was drawn to the tendency of folklore extinction in the region, consisting in the practical loss of epic samples, folk-song genres, which could not be recorded during the conversation with any informant, except for cultural workers specialising in the active revival of local Bashkir folklore. Thus, of the epic samples, only the legend about the ancestors of the tribe Gaina and Aina was recorded, which to some extent differs from the version recorded earlier by A.N. Kireyev and included in the collection «Bashkir Folklore» [Bashkir folk art. Legends, 1997, pp. 114-115], in the Russian version presented in the publication on the history of the Gaina clan [The history of Bashkir families. Gaina, 2015, pp. 444-445]. According to the story of Rafis Ramisovich Mukaev, the chief specialist of the Bashkir Historical and Cultural Centre in Perm Krai, Gayna and Aina, at the request of Tsar Ural Batyr, engage in a duel with the evil Yaryntyk, who swallowed the Sun. Covering her brother from Yaryntyk's poisonous arrow with her breast, Aina dies. Gaina manages to defeat the enemy and return the Sun to the Earth. As a token of gratitude, the tsar grants him land in the territory of the present-day Gaina Bashkirs.

The informants recorded legends about the origin of the names of such villages as Bruzli, Elpachikha, Syuzyan, Iskir, Mostovaya (Suzhde). For example, Farida Rafikovna Muzafarova provided information on the origin of the name of the village Yel'pachikha, which is commonly known as Ydik. The first version of the name Yel'pachikha is connected with the concept of *yalpak*, indicating the location of the settlement on a flat surface. According to the second version, the name is formed from two words: *el'* and *paseka*, the villagers from ancient times were actively engaged in beekeeping. The common folk name Udik, as Farida Rafikovna noted, was given to the village by the Ara (Udmurts) who lived here and means «*ber digän, berenshche*» 'one, the first', probably, «the people here were hard-working, advanced, diligent». The same version in relation to the name Udik is confirmed by the speech of informants in R. Sultangareeva's book [Folklore of the Gainin Bashkirs, 2012, pp. 6].

The legend «Seven Saints» was also recorded from informants. According to the beliefs of the local population, seven saints, seven heroes - Sultan, Hasan Mashayekh, Sultangali, Murat Khazhi, Hasan Basaryi, Sultansait Salim, Minnimagasum, whose spirit is still worshipped by the older generation of the region, protected their native land from enemies. According to the story of Rashida Shamsemunirovna Akbasheva from the village of Mostovaya (Syzhde), they lived on the mountains near the villages and notified the local population of impending danger by means of bonfires. Urazbayeva Sariya Sharhatovna from the village of Barda shared interesting observations about the burial place of one of the saints, Saisalim, emphasising the unusual phenomena associated with this grave. As a sign of honouring the saints, 7 wooden sculptures have been installed at the Barda pond. In addition to the

seven saints, eleven spirits are also worshipped by the local population - Ahmadi Mursal, Ahmadi Hambal, Sait Ahmat Kabir, Ahmadi Yasawi, Ahmadi Jirjani, Ahmadi Rawindah, Ahmadi Khayrel Fattah, Ahmadi Ravinah, Ahmadi Jamy, Ahmadi Asghafanyi, Ahmadi Alham Asnadi. It should be noted that the presented material was also reflected in the article by A.M. Hakimyanova and G.V. Yuldybaeva, but with some differences in terms of the names of saints and spirits, as well as their places of residence [Hakimyanova, 2018, pp. 159-160].

2. Peculiarities of ritual folklore of the Gaina Bashkirs. In terms of ritual folklore in the region, some peculiar features of weddings should be noted. The traditional for the districts of modern Bashkortostan matchmaking rite «*horatyu*» in the whole Bardymsky district is called «*khabərgə baryu*», literally meaning 'to follow the news': «*Bezzə khabərgə barabyz dip səyləshəbez, kilen kilgəshch, khabərgə barabyz*» (Ilkaeva Indira Gabdelmalikovna, v. Aklushi). 'We go for the news (so we say), after the arrival of the daughter-in-law we go for the news'.

«Nikah ukrytyu» 'recitation of nikah (prayer)' here sounds in the form of 'kaben ukrytyu': «*Kaben ukrytalar. Nikah type əitəlar həzer. Bez elek kaben type əytəbezeye*» (Aptukova Amina Zakirovna, v. Chalkovo). 'Kaben is read. Now it is called nikah. Earlier they used to call it kaben'.

Among the concepts reflecting the specificity of Gaina weddings are such as «*kiləndən koimək koizorou, ikmək tukytyu*» 'baking pancakes, bread by the daughter-in-law', «*keyy munshasy*» 'bath for the son-in-law', etc. The widespread rite of showing the bride the way to the water source is absent.

One of the main rituals of everyday life is calling guests in honour of the cow's calving, where the main treat is a cake made of curd on the basis of colostrum: «*Bykməne bigerək syjyr bozaulaşashch peshəbezeje inde. Uəyz piryk tiep atajbyz inde. Syjyr bozaulaşashch, yuyz bula, yuyzdan inde berenshchese, shuŋynan əzerləp baralareje inde any, matur itterep məzhles zhiyalareje, tuzan-tumashchany. Berenshche bəjrəm ie inde syjyrnyŋ*» » (Ismagilova Fakira Tavafetdinovna, v. Stary Ashap). 'A special pie was made when the cow calved. We call it pie with colostrum. When the cow calved, they used to make a pie from the first colostrum and invite guests, relatives. The first feast was a cow's feast.

The Plaushinya Kishch ('tyn tynnlau') was a popular rite among young people, based on maiden fortune-telling by means of catching chickens, sheep, counting the wattle on the hedge, and choosing a log. It was held in the evening of 6 April.

As for national holidays, it should be noted that Sabantui is widely organised in the region. One of the main elements of preparation for the holiday is the ancient custom of *səran sugyu* (literally, 'throwing a shout'), which exists in some districts of modern Bashkortostan under the name of *hebə yiyyu*. On the eve of the holiday young people used to go round the yards with songs and jokes, calling fellow villagers to the sabantuy and collecting gifts for the holiday (shawls, towels, shirts, food, etc.): «*Sabantui aldynan səran suzalar, balalarga bylək birəbez. Alarga candy aserleybez, kulyauliklar aserleybez. Hər yylny shulyy bula*» (Tagzima Baryevna Yagafarova, v. Ishimovo). 'Before the Sabantuy we make a cry, we prepare candy for children, handkerchiefs. We do this every year.

One of the most significant events is Barda zhyyen. Yiyyin is the most ancient Bashkir holiday, which traditionally consisted of two parts. The first part of them represented a nationwide assembly, a gathering, a council. The second part of the yiyns was a colourful nationwide celebration, sightings, contests for marksmanship, horsemanship, endurance of one or another representative of a clan or tribe [Yanguzin, 2018, pp. 291].

According to informants, national holidays in Bardymsky district include «Каз      » ('goose help'), Nauruz (winter farewell): «*Milli yolalardan kaz               , sabantuy,              – navruz*» (Baltayeva Gulnara Musevna, v. Bardabashka). 'From national holidays goose pomochi, sabantui, navruz - we celebrate the farewell of winter'.

3. Aphoristic genres of folklore. The aphoristic genre of Bashkir folklore in the region is represented by peculiar omens and proverbs. One of the last ones, corresponding to the Russian proverb «*You will lag behind for an hour – you won't catch up in a day*», was voiced and explained as follows: «*Sejg            ,                    . Byna   tege ber az                  da uzhe art  ,                         bula*» (Abdulova Nagima Khusnullovna, v. Bardabashka). 'If you stop a little, it is very hard to catch up'. In the Bashkir literary language a variant of this proverb sounds in the form «*Ber k  n art        , bish k  n j         *».

4. Song folklore of the Gaininians. Folk-song folklore is poorly represented in the region, only the bait 'Sak-Suk' and the song 'Mine' were mentioned among the long folk songs. The informants presented mainly takmaks 'ditties', for example: '*Agizelg  basma salsa , Kayyindin salma ik n, Utlarga yan, sularga bat, Yary    n       ik n*' (Tubilova Taslima Galimzyanovna, v. 2nd Krasnoyar). 'If you lay a bridge across the Aghidel, It turns out that you don't need a birch tree, Burn in fire, drown in water, Don't part with your beloved'.

As it was revealed, close attention is paid to munajats with religious content. They were performed by Satira Shaimukhametovna Galiyeva from the village of Syuzyan and Taslima Galimzyanovna Tubilova from the village of 2nd Krasnoyar. It should also be noted that much attention is paid to the organisation of Muslim holidays in the region.

The organisation of national holidays in the region is carried out thanks to the actions of the Kurultai (assembly) of Bashkirs of the Bardymsky district of Perm Krai (chairman – Marat Nashatovich Muzafarov) together with the Houses of Culture of the district's villages with the participation of folklore ensembles that actively promote and revive Bashkir folk folklore. «*Barysyn da              ,                     , yazny       sh      men n j  l da           , 1984 j  ldan alyp eshlejbez byl fol'klor bel n*» (Urazbayeva Sariya Sharhatovna, v. Barda). 'We have organised all the events, there is nothing left that we have not organised, we meet spring every year with the rite       sh     » ('Cuckoo tea'), since 1984 we have been working with

folklore'. The same informant mentioned such a ritual as «    n bayramy  , the festival of autumn harvest.

Conclusion

The analysis of the expedition materials in the Bardymsky District of the Perm Territory allowed us to identify certain specific features of the folklore of the Gainin Bashkirs. When studying folklore, attention was drawn to two points: firstly, the fact that even among the adult generation there are very few people with local folklore material, and secondly, there are a large number of folklore ensembles in the region specialising in the revival and propaganda of Bashkir folklore. In the course of analysing the collected folklore material, it was also possible to identify certain specific features of ritual folklore.

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