

BAIT «SAK-SUK» IN MODERN FOLKLORE

*Gulshat I. Nureeva**Kazan Federal University**Liailia I. Mingazova**Kazan Federal University**Flera S. Sayfulina**Kazan Federal University**Gulnar V. Yuldybaeva**Research Institute of History, Linguistic and Literature Ufa Research Center of RAS, Leila69@inbox.ru**Vladimir I. Rogachev**Doctor of Philological Sciences, Professor;**Department of literature and methods of teaching literature**Mordovian State Pedagogical Institute named after M.E. Evseyev*

Abstract. The article is devoted to the study of the current state of the plot of the mythological baita «Sak and Suk», common among the peoples of the Ural-Volga region (Bashkirs, Tatars and Chuvashes). Its origin, roots, this Bait goes back centuries. «Sak-Suk» and in our days remains the most popular and beloved among the people, they remember and execute it. Also, the people began to compose the continuation of the bait, linking it with today's realities. During the academic expeditions by folklorists of the BRAS RIHLL URC RAS, new versions of the Bait are still being recorded. The records of our days clearly show that in poetic form the Bait «Sak-Suk» is more preserved in written folklore, ie. people in the older generation. In most cases, informants tell a baite in prose or they can only remember its first lines or a few stanzas. Among the informants, there are a lot of those who claim that the Baik «Sak-Suk» is a byl. Bait «Sak-Suk» can be heard not only in Bashkortostan, but also in regions where Bashkirs live compactly - Kurgan, Samara, Orenburg, Chelyabinsk, Saratov regions, Perm Krai of the Russian Federation. Analysis of modern expeditionary materials shows that in the people's memory, the Bait has been preserved more among the Bashkirs of the above areas than in Bashkortostan itself. In these regions informants willingly perform the Bait in both poetic and prose.

Key words: bait, mythology, Sak-Suk, informant, version, option.

1.Introduction. Bait «Sak-Suk» - one of the works, widespread not only in Bashkir folk art, but also among the Tatar, Chuvash peoples [Bashkir folk art. 1978: p.207-210]. Extremely expressive in artistic terms, the Bait tells how the children were cursed by the mother and what fate was in store for them: during prayer-namaz, the mother, angry with the children who quarreled over the iron arrow, said: «One of you would be - Sak, another - Sook! To live and suffer, not being able to meet with each other». These words, uttered on a prayer mat on the knob, turned out to be so strong that the sons, turning into birds, flew out through the window and flew in different directions. And since then the brothers are looking for and calling each other alone with the cry of «Sak!», the other is «Suk!», but they can not meet. This is how they live, longing for each other until the curse of their mother gravitates over them, which, according to the ideas of all peoples, led to an unavoidable tragedy. The composition of the Bait is simple and typical for the genre: a clearly presented, original beginning, the tragedy of what is happening, an emotionally charged narrative and an ending that has a philosophical and ethical connotation. «Sak-Suk» is presented in descriptive-narrative form and as a monologue of heroes in the image of birds.

The researchers of this bait believe that it arose on the basis of a mythological legend. According to the Tatar researcher F.I. Urmancheev, «there was a connection with paganism, according to which the children cursed by the mother must turn into ever-alone birds Sak and Sok. It is possible that the myth of Sak-Sok was independent of the bait « [Urmancheyev 2002: p. 54]. He attributed the origin of the baite to the 16th-17th centuries, although he writes: «It is difficult to say anything definite about the historical and ethnographic foundations and the time of the appearance of the bait» [Sears, R. (2018)]. According to G.M. Davletshin, «Baik» Sak-Suk «has its roots in the distant past, when people believed in the possibility of turning a person into animals, birds and in general into objects of nature. And the ancient tribes, including the Turkic, believed that at the beginning of their kind there are twins. For the ancient man, the birth of the twins was a mysterious event. They thought that the totem was involved in this, so the twins were revered on a par with the totem» [Villegas, Francisco Javier Villegas, and Claudia Valderrama Hidalgo. 2018]. The Chuvash researcher G.F. Trofimov also points out that the plot of the Bait «is closely related to the myths about twins («twin myths») In his opinion, «he may have developed from the archaic ritual of the separation of twins and, above all, their mother from the whole tribe (according to ancient ideas, twins and their parents there was a danger in the form of some kind of supernatural power)» [Chuvashia of the Urals 1989: p. 113-115]. From Bashkir researchers, A.N. Kireev also ranked him among the «most ancient in origin» works [Kireev: 1970: p. 290]. The motive of the transformation of man into animals and vice versa is widespread in the folklore of many peoples, the cult of birds in particular. GS Galina in her observations considers the plot of the Bait as «like one of the echoes of such totemic views, established in a primitive society and characteristic of the beliefs of an ancient person» [Galina 1996: p. 51]. Z.G. Aminev, studying the etymology of the names «Sak» and «Suk», considering the mythological content of the bait, saw «an encoded text and a

system of signs, semantic units organized in a special way» Turning to the Iranian linguistic material, he writes: «The name of the bait» Sak and Suk» can be translated into Russian as «dark and bright «or as» night «and» day «, and the motive of the bait is rooted in the East Iranian tribal world South Urals» [Aminev 2015: p. 31].

Consequently, the plot of the Bait «Sak-Suk», «known to many Turkic peoples, is ancient and preserves the pagan totemistic notions of ancestors» [Foat G. Galimullin 2016: p. 3941].

2.Methods. Folklore is an integral part of every nation, and it manifests itself in both oral and poetic form, and in the spiritual. For many centuries, various folklore genres, rituals, customs, and beliefs were created and transmitted from generation to generation. The scientific and cultural importance of folklore materials increases every year. Many elements of traditional culture in the conditions of spreading globalization, the rapid progress of information and communication technologies and the increasing commercialization of the cultural sphere are gradually threatened with extinction. Our study is aimed at studying the current state of the mythological lyric-epic bait «Sak and Suk». During the expeditions in the period 2003-2015. was written a huge amount of texts studied by the bait. Despite the widespread prevalence of baita studied insufficiently. Some observations on the named work take place in the publications of F.I. Urmanche «Lyro-epic of the Tatars of the Middle Volga region: The main problems of study of Bait» (Kazan, 2002), F.V. Akhmetova «Tatar halyzh izhaty., Betelter» (Kazan, 1983), AA Trofimova «Folklore: the existence of the Pieta» Sak -Souk» (Cheboksary, 1989), G.S. Galina «Bashkir bayit and munazhaty: themes, poetics, melodic» (Ufa, 2006).

The main methodological principles of research are a retrospective method based on the memory of the folklore tradition and allowing to reconstruct the epic work of earlier eras; methods of complex study of the bait; methods of working with variants of epic works (synchronous and diachronic analysis). Study of the specifics of the lyric-epic text (version, version, version, archetype, invariant, hypertext). Development of principles and methods of textual examination of epic texts.

3.Results And Discussion. Bait «Sak and Suk» occupies an important place in the Bashkir folk oral-poetic creativity and in the book culture. As a folklore monument in different years of the twentieth century. Bashkir researchers have recorded many of his options, some of which were included in the volumes «Bashkir folk art» [Bashkir folk art. 1978:398], most of the collected material is stored in the funds of the Scientific Archives of the Ufa Scientific Center of the Russian Academy of Sciences, in the folklore offices of higher educational institutions of Bashkortostan.

Bait «Sak-Suk» still remains the most popular and beloved among the people, it is known, loved and willingly performed. Perhaps that is why during the academic expeditions folklorists of the Institute of History, Language and Literature of the Ufa Science Center of the Russian Academy of Sciences are still recording all new variants of the bait. The collected materials are published in collections «Materials of expeditions», and a significant part is stored in personal archives of folklorists. Expedition records of our days clearly show that in poetic form the Bait «Sak-Suk» is more preserved in written folklore, i.e. people in the older generation. Nowadays, not only Bait, but also other works of folk art that were passed orally from generation to generation are often found in writing. In most cases, informants tell a bait in prose or they can only remember its first lines or a few stanzas.

Bait «Sak-Suk» can be heard not only in Bashkortostan, but also in the regions densely populated by Bashkirs - Kurgan, Samara, Orenburg, Chelyabinsk, Saratov, Perm regions of the Russian Federation. Analysis of modern expeditionary materials shows that in the people's memory, the Bait has been preserved more among the Bashkirs of the above areas than in Bashkortostan itself. In these regions, informants willingly perform Bait in both poetic form and prose. Among the materials found other names Bait, for example, «Hak-Suk» (hak-Suk) (Baymak, Haybullinsky districts of the Republic of Bashkortostan, Kurgan, Orenburg, Chelyabinsk regions or the Russian Federation), «Haque-Hook» (hak-huk) (Burzyansky District of the Republic of Bashkortostan, Kurgan region of the Russian Federation), «Sak-Sok» (Sak-Sok) (Chelyabinsk region of the Russian Federation), «Ak and Sook» (Ak-Suk) (Orenburg region of the Russian Federation), «Haque and Syup» (hak-Syp) (Baymak District of the Republic of Bashkortostan, Orenburg Region of the Russian Federation), Sak and Syup (Sak-Syp) (Zilair district of the Republic of Bashkortostan, Perm region of the Russian Federation).

It is interesting to note that in the people the images of children in the plot are preserved in different ways. From informants you can hear that these children are twin boys or siblings (Baymak, Burzyan, Davlekanovsk, Zilair districts of the Republic of Bashkortostan, Perm Region of the Russian Federation); two girls (Khaybulli district of the Republic of Bashkortostan); girl and boy (Baimak district, Belarus, Chelyabinsk region of the Russian Federation). For example, in Khaybullinsky district of the Republic of Bashkortostan, the informant told the following: «There were two girls who were orphans. Their stepmother cursed them. The curse turned them into birds, and they flew one - to the south, the other - to the north. So they sing before dawn in the hope: we'll meet, we'll see each other. But they could not meet» (4). In many versions of the bait there are lines indicating the age of the children «they were seven years old» when they turned into birds and flew away.

In folklore expeditions one can notice another peculiarity of the plot «Sak-Suk»: the people began to compose a continuation of the bait, linking it with today's realities. The stories of informants contain such «details» as «Sak's cry is not heard right now, he died, only Suk remained»; «They were not Sak and Suk, but Sak and Soop. Sak had already died, only Soop (from the bash. Sop - rub, rubbish) stayed, so now the world is uneasy, everywhere there is confusion» (1*); «The voice of Huck is heard louder, but Suk's voices have not been heard for a long time. Huck he lived longer»

* In the text, references to informants are given in parentheses.

(2), etc. Among the informants, there are a lot of those who claim that the Baik «Sak-Suk» is a byl' [Expedition materials – 2011: p. 31]. In variants of the bait, the reason for the quarrel between the children is also described in different ways. If in most samples the children quarreled because of the arrow, then in some cases they quarreled during the game; there are options where they quarreled over meat, bone. For example, here's what the informant said: «Previously, the curse necessarily overtook. Father was not at home, and here two children began to quarrel because of the iron bow. Their mother cursed: «Become one Sak, another Suk.» Here is the curse and fell on them. The curse, they say, is about two ends. It hangs in the air. Depends, depends, and if the curse was unjust, falls on the one who cursed. Now it is often heard how one screams, whether Sak, or Suk. Now, they say, one of them died already. As soon as they want to meet, they say, a huge mountain appears between them...» (Kireev 1970:304).

In variants of the bait heroes can not meet because of various circumstances: in one case a mountain rises between them, in the other - dawn begins (apparently, according to this variant of the bait, brothers could not look for each other only at night); in some, one calls and searches at dawn, and the other at night, because they can not hear each other, etc. According to the stories of informants, their voices are supposedly always heard from the side of the mountains. In the Perm region, the Russian Federation managed to record four full versions of Sak-Suk. The informant, in this case, recited only the beginning by heart, and then handed us his notebook, where he wrote down, so as not to forget, everything he heard from his mother and elderly people. Such notebooks are now a great folklorist. On the first page it was written: «If I come with true faith in my heart, I will be in paradise», and only below these words were records. From this notebook have been rewritten, except options «Sac-Suk» and Bait «Odnokryly», «Mother and Child», «I didn't go to the bazaar», «Bait Shamsikamal», «Bait for the sale of girls», «About girl Galima», «Young servant», «Bait Asma», «Bait soldiers», «Bait war», «Bait Akmulla», «Bait of Lame Timur», «About the woman who threw her child into the fire» (3). Bait «Sak-Suk» («Hak -Huk») continues to live in the memory of the Kurgan Bashkirs. Informants with great pleasure perform it in a sing-song manner. In these parts three variants of the bait are fixed. In the Kuvandyksky district of the Orenburg region of the Russian Federation, a fabulous version of «Ak and Suk» was recorded: «Mother cursed that they become Ak and Suk. Children, turning into birds, flew away. In the evenings they call each other: «Ak, Ak! Sook, Sook! «Now there is only Souk. Ak has died. It was in our region. They bade children, so their mother cursed them and turned them into birds, and they flew away» (4).

4. Summary. As the expeditionary materials show, Bait «Sak-Suk», in comparison with other areas of Bashkortostan, in the Baimaksky region has been preserved better. Here is found the full content of the work, consisting of twenty four-line couplets. However, this variant was also rewritten from the informant's notebook. In the same area we met the performer of one of the variants of the bait with a peculiar melody. And in Yanaulsky district we were fortunate enough to get acquainted with the man performing the bait singing [Expedition materials – 2011:264]. According to the observations of GS Galina, at the present time seven different tunes of the bait are known, «his musical and syllabic formula (5 + 5), two-part form and quadratic structure» [Bashkir folk art. 1978: p. 52]. R.S. Suleymanov claims that the bait's melody was borrowed from the Russian folk song «Khas-Bulat Udaloy». The difference is only in the structure of the verse: in the Bashkir and Tatar variants it is five-syllable, in the Russian - six-syllable [Suleymanov 1995: p. 148].

In other areas of Bashkortostan (Zilair, Burzyan, Uchalinsky, Davlekanovskiy, Khaibulinskiy, Kugarchinskiy of the Republic of Bashkortostan), where the expedition worked, fragments from the bait «Sak-Suk» were recorded.

5. Conclusions. Thus, based on the materials of expeditions conducted in 2003-2013, a brief review of the Baik «Sak-Suk» was made. Despite the wide distribution of the plot among the people, there are no scientific works devoted to the study of the work yet. The continuation of the collection of variants of the bait, its introduction into scientific circulation and the conduct of scientific analysis are a promising topic.

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