APOCHORISTIC ACTS IN THE WEDDING RITUALS OF THE YAKUTS BASED ON THE HEROIC EPOS Oلونkho

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ABSTRACT

In the article, the author considers and analyzes long-forgotten, but remained in Olonkho texts, apochoristic (separating) acts in the traditional Yakut wedding rituals on the basis of the heroic epos Oлонkho. The purpose of this article is to identify apochoristic acts, forgotten by modern Yakuts, on the basis of the structural analysis of the algys (wishful thinking) texts of the olonkho "Buura Dokhsun" and "Nyurgun Bootur the Swift". The structural-functional and diachronic methods were applied in the study, when identifying apochoristic acts in the Yakut wedding rituals, and the lexical-semantic method was applied when analyzing the algys (wishful thinking) texts. Materials and publications on wedding rituals and algys since the 19th century to the present day were analyzed. So, the author, on the basis of folklore materials of the Yakuts, divides traditional wedding rituals into three stages. The first ritual act "түхэ барар" (tykhe barar) consisted of a groom's trip with relatives to a bride after paying a part of a ransom (күтүөттүү 'to be a son in law') and a festive feast in a house of her parents. The second act "уррук" (uruu) included the relocation of a bride to a groom's house (кыыс суктер) and a festive feast in this house. At the last stage - Төркүттүү (Terkyttyy) - temporarily return of a bride to her parents' house in some time after uruu. In this article, from the ritual acts of the Yakut wedding rituals, the author considers and analyzes the rite "tykhe barar" including an apochoristic act.

Keywords: heroic epos, olonkho, apochoristic acts, wishful thinking, ritual acts, wedding rituals, Nyurgun Bootur the Swift, Buura Dokhsun, structural analysis, tykhe barar, uruu, terkyttyy.
Introduction
The relevance of the topic is caused by the need for systematic analysis of materials about long-forgotten apochoristic acts as a mentally-integral component of the worldview of the people as a whole on the basis of consideration of archaic rites of the Yakut wedding culture. For this purpose, it is promising to study apochoristic acts in the Yakut wedding rituals on the basis of an interdisciplinary approach, from the standpoint of folklore, ethnography and culturology.

The culture-historical characteristics of the life cycle customs of the Yakuts, including of wedding rituals, are given in writings and materials of pre-revolutionary researchers Ya.I. Lindenau [4], V.L. Seroshevskiy [7], V.M. Ionov [3], N.A. Vitashevskiy [2], etc. But the first monographic study of matrimonial relations of the Yakuts belongs to Pl. A. Sleptsov [9].

The Yakut wedding rituals consisted of four stages and were characterized by the complexity and variety of ceremonial rites and customs (кэргэн кепсэтии (kergen kepsetii), түһэ барар (tykhe barar), уруу (uruu), төркүтүү (terkyttyy)) [8, p. 45]. But, in folklore materials, the Yakut wedding rituals are presented by three stages: 1. Rites held in a yurt (house) of a bride's parents - "tykhe barar"; 2. Rites held in a yurt (house) of a groom's parents - "uruu"; 3. Rites and customs held during the temporary return of a bride to her parents' house - "terkyttyy". Among these ritual acts of the Yakut wedding rituals, the rite "tykhe barar" is with an apochoristic act.

The apochoristic or separating act is a ritual act of a bride's separation from cults of familiar spirits of a paternal home and farewell with a home-fire [1, p. 170].

Main part
In the olden days, the Yakuts considered "тустаах түңүрэт уонна ходоҕой алгыстара" (lit. 'wishful thinking of a bride's parents') as an obligatory component of the ritual act "tykhe barar" [5, p. 25]. In this rite, a bride's father and mother, while treating their home-fire with a melted butter, necessarily said the algys (good wishes) addressed to their familiar spirits, asking for happiness and well-being for future spouses. But, according to Pl. A. Sleptsov, from the end of the XVIIth and beginning of the XVIIIth century, the rite "тустаах түңүрэт уонна ходоҕой алгыстара" (lit. 'wishful thinking of a bride's parents') was greatly transformed and eventually became a non-obligatory attribute of the ritual act "tykhe barar". Instead of this, newlyweds went to church to get married [9, p. 53]. Probably, for this reason, one of the main parts of the composition structure of the algys - its pleading part from the Aiyyy light deities and from familiar spirits - is missing in texts of the algys written in the XIXth century. But the archaic variants of ходогойдор алгыстара (lit. 'wishful thinking of a bride's parents') have remained in the olonkho texts.

There is a text of the algys (wishful thinking) in the Olonkho text "Buura Dokhsun", said by a bride's parents, treating the fire with a butter. We took an excerpt of the algys, destined for the familiar Spirit of Fire, from the olonkho text "Buura Dokhsun".

An addressee of wishful thinking is the familiar Spirit of Fire. A bride's mother - тустаах ходоҕой (tustaakh hodogoi) - asks the Spirit of Fire to send happiness and wealth to newlyweds. First she addresses the addressee. The epithet of wishful thinking emphasizes the majesty of the Spirit of Fire. The addressant - mother lists his archaic epithets such as тутум атах (tutum atakh) - short legs, дубун хардыы (dubun hardyy) - small steps, торум бытык (torum bytyk) – a short beard, алтан баҕырҕас (altan bahyrgas) - copper-buzzing, көмүс урааннык (kemys uraannyk) - with a silver strip on his forehead.

Another archaic rite of the Yakut wedding rituals, which was forgotten over time, but remained in olonkho texts, is the ceremonial rite "кыыс сүктэр" (kyys sykter, lit. "moving of a bride to a groom's house"). Pl. A. Sleptsov wrote that "a small feast барар малаҕын (barar malaakhyn) was organized in the early morning, in a house of a bride's parents... Also, before leaving her father's house, a bride, treating the home-fire with a kumis, said the algys ..." [9, p. 36-37]. In such a way, she appeased and bade farewell to her familiar spirits.
It should be noted that, according to the Yakut beliefs, the familiar spirits, including the Spirit of Fire, are strictly tribal spirits. We can find confirmation of our thoughts in an excerpt of the algys “Sabyya Baay Khotun” (Madam Sabyya Baay) from the olonkho “Djuluruyar Nyurgun Bootur (Nyurgun Bootur the Swift)”. Here is an excerpt from this algys.

In this excerpt, a bride's mother, Sabyya Baay Khotun, addressing to her son-in-law, Yryn Uolan, asks to join his wife to his familiar spirit, i.e. the Spirit of Fire, so that he will bless their marriage and will take a new family member under his auspices. It seems that such belief comes from the fact that since ancient times, the Yakuts considered the Spirit of Fire to be a family saint and symbol. This was the end of the ritual ceremony "кыыс сүктэр" (kyys sykter, lit. 'moving of a bride to a groom's house').

Similar to a head of a six-seven-year-old horse,  With three leaves
With a copper flint - father,  Along osaka - green grass
Similar to a liver of a two-three-year-old horse,  Passing over,  Hotly
With a sparkling flint-stone - mother,  The honest hearth  From the back
In a full reindeer bag  Showing him praising,  Three beams of rays
With a light tinder,  Praising three times  A fair-faced grandfather
With a strong heat-warmth,  My dear child  Treat…
With a big obstacle of a hearth,  Let the spirit of your sacred hearth think,  That high smoke
Similar to half of a majestic alas  Came to raise mine,  Then he will meet you rapturously…
Buried in a blue flame,  Rejoice, kindle ...
Captured in a red hearth,  [10, p. 335]
Leaned against a smoke stream,  [6, p. 260-261]
Short legs,  Extraneous power,  A short beard,
Small steps,  A spirit of the sacred fire,  Copper-buzzing,
Extraneous power,  A spirit of the blue light,  With a silver strip on his forehead,
A short beard,  A spirit of the blue light,  Rejoice, kindle …
Conclusion
Thereby, the ritual acts (тустаах тунгурм уонна ходоҕой алгыстара, lit. ‘wishful thinking of a bride's parents’, "кыыс сүктэр", lit. ‘moving of a bride to a groom's house’) of the Yakut wedding rituals with apochoristic acts are historicisms, i.e. with the arrival of Russians, these rites were transformed or lost their former functional belongings. But these rites remained in olonkho plots. So, the familiar Spirit of Fire is the main addressee in apochoristic acts of the Yakut wedding rituals. We see in olonkho texts that addressees asked him for auspice (groom) and protection (a bride's parents for their daughter) of newlyweds. Then, we can conceive that, according to the beliefs of the ancient Yakuts, the main functional belonging of the Spirit of Fire was an auspice of a family, and, on the other hand, the Spirit of Fire was a symbol of family happiness.

References