

## **Reflection of the multicomponent culture of the Kazym Khanty in folklore materials about the goddess Vut-imi**

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The most important component of the traditional culture of the Ob Ugrians are the cults of patron spirits - outstanding heroic ancestors, whose images occupy a significant place in folklore. In ancient times, the deified person gradually turned into a means of existence of society, the organization of its life. The cult of the ancestor can be considered as a cultural factor and even a cultural model of traditional society, which served the goals of survival and adaptation of people to new historical conditions, building relationships with the outside world. Their influence could extend to all dialect-ethnographic groups or be associated only with local communities and specific genera. Sacred songs and dances of the most important spirits were performed at bear games, in them, as well as in heroic chants and legends, their past deeds are narrated.

The report is devoted to the image of one of the patron spirits of the Khanty people - the Kazym warrior goddess (she is also known as Vut-imi or Kasum-nai). The purpose of the report is to reveal the nature of interethnic and intraethnic relations of the Khants on the basis of folklore texts of the Khants, Mansi and Nenets about them. Permian features can be seen in the image of the main patron spirit of Kazym. Stable contacts with the Mansi territory are clearly expressed in language, folklore, and cultural traditions. Khanty legends also point to the significant influence of the Nenets culture in the field of reindeer husbandry. As a historical and ethnographic source containing information about the intercultural communications of the Kazym Khanty, the author considers both previously published songs, tales and legends about the Hut, including information about its zoomorphic images, attributes, epithets, and new material recorded by the author from informants.

The "history" of the life of the Kazym goddess points to constant migrations and the development of new territories in ancient times, explains the contacts of the ancestors of the Kazym Khanty with neighboring ethnic groups. She comes from the upper reaches of the Northern Sosva, an area that, due to its geographical location, has always played an important role regardless of the ethnic composition of the Ob-Ugric population.

In the image of Vut-imi, they see the features of the trickster archetype, standing on the edge of worlds, as a link in the transformation of the ideal world into the real world. Heroes of this type combine the traits of both sexes, as well as the ability to interact with the energies of death. In world culture, trickster women, unlike the usual roguish trickster men, most often appear as

seductive femme fatales, which is undoubtedly inherent in the Kazym goddess. In marriages, she acts in relation to her spouses on equal terms, does not tolerate subordination, decides her own fate, and, ultimately, acts as a separate, completely independent, independent person. The plots about the heroine's marriages explain the presence of both interethnic (with the Nenets) and intraethnic ties of the Kazym Khanty, as well as the possible dominance of their ancestors over other ethnic groups in certain historical periods. The most striking page of Kasum-nai's "biography" is her "Nenets period", which may have become the basis for the development of reindeer husbandry among the Ob Ugrians.

The mythology of the goddess's marital relations with the Khanty heroes reflects the kinship and nature of the intraethnic relations of the Khanty: the Kazym group with other local formations (Irtys, Pym and other Khanty). According to legend, children were born from these marriages – they are the patron spirits of certain places outside the territory of Kazym (for example, Kunovat), which also indicates the presence of "kindred" intraethnic ties.

Thus, the uniqueness of the cult of the Kazym goddess lies in the fact that it absorbed the features of different ethnic groups that are historically related to each other and took part in the formation of the Kazym Khants.