



*Asesorías y Tutorías para la Investigación Científica en la Educación Puig-Salabarría S.C.
José María Pino Suárez 400-2 esq a Lerdo de Tejada, Toluca, Estado de México. 7223898475*

RFC: AT1120618V12

Revista Dilemas Contemporáneos: Educación, Política y Valores.

<http://www.dilemascontemporaneoseduccionpoliticayvalores.com/>

Año: VI

Número: Edición Especial

Artículo no.:56

Período: Diciembre 2018.

TÍTULO: La verbalización del concepto «Bure/Kaskir» (Lobo) en el folklore tártaro y kazajo.

AUTORES:

1. Janbolat M. Jetibai.
2. Gulnara F. Zamaletdinova.
3. Radif R. Zamaletdinov.
4. Fanuza H. Gabdrakhmanova.
5. Almas J. Uderbaev.

RESUMEN: Este estudio se llevó a cabo en el marco de estudios culturales lingüísticos y está dedicado al estudio del concepto de "bure" (lobo) en el material de los textos del folclore tártaro y kazajo. Estos textos son de gran interés para estudiar las características especiales de la conciencia nacional, la mentalidad y la cultura nacional. El objetivo del estudio fue establecer las características lingüísticas del concepto "bure/kaskir" (lobo) en la conciencia del idioma tártaro y kazajo, usando los métodos descriptivo, comparativo-tipológico y varios otros, llegándose a conclusiones como que el concepto "bure" (lobo) es uno de los conceptos clave del tártaro. Imágenes del mundo en idioma kazajo, relacionadas con la vida humana, con sus valores espirituales y la religión de las personas.

PALABRAS CLAVES: lingüística cultural, imagen del mundo en lengua turca, concepto de bure/kaskir (lobo), lengua tártara, lengua kazaja.

TITLE: The verbalization of the concept "Bure/Kaskir" (Wolf) in Tatar and Kazakh folklore.

AUTHORS:

1. Janbolat M. Jetibai.
2. Gulnara F. Zamaletdinova.
3. Radif R. Zamaletdinov.
4. Fanuza H. Gabdrakhmanova.
5. Almas J. Uderbaev.

ABSTRACT: This study was carried out in the framework of cultural linguistic studies and is dedicated to the study of the concept of "bure" (wolf) in the material of Tatar and Kazakh folklore texts. These texts are of great interest to study the special characteristics of national consciousness, mentality and national culture. The objective of the study was to establish the linguistic characteristics of the concept "bure/kaskir" (wolf) in the awareness of the Tatar and Kazakh language, using the descriptive, comparative-typological methods and several others, reaching conclusions such as the concept "bure" (wolf) is one of the key concepts of Tatar Images of the world in Kazakh language, related to human life, with its spiritual values and the religion of people.

KEY WORDS: cultural linguistics, image of the world in Turkish language, concept of bure/kaskir (wolf), Tatar language, Kazakh language.

INTRODUCTION.

The study of the relationship between language and culture has always been and remains relevant in linguistics.

Folklore material is a rich source in the description of this relationship. The folklore texts reflect naive ideas about the world; i.e., a naive picture of the world of some people. It should be noted that these texts, in addition to the transfer of the ancient peoples' ideas about the world, contribute their

own role in national mentality strengthening, in the exploration of the distinctive aspects of the world pictures from different peoples, and in the determination of archetypes.

Vereshchagin E.M. and Kostomarov V.G. were the first ones who described the Russian conceptual system in their works. The issues of the Turkic conceptual system and certain theoretical aspects of the problem considered by us are based on the material of the Tatar language are studied by the scholars of the Department of General Linguistics and Turkology at Kazan Federal University under the guidance of Professor Zamaletdinov R.R. [Mugtasimova G.R. et.al, 2014; Seylesh et.al, 2017; Vildanova R.R., et.al, 2017; Sibgaeva F.R. et.al, 2017; Khusnullina G.N., et.al, 2017].

In Kazakh linguistics, there is also the interest in relationship study between language and culture. The works by K. Tasibekov, E. Orazalieva, M. Kushtaeva, E. Abakan, A. Islam, K. Zhubanov, and others, studied the issues of cognitive linguistics, the world knowledge through the meaning of linguistic symbols, etc. [Islam A. 2004; Tasibekov 2012].

DEVELOPMENT.

Methods.

To achieve this goal, they used descriptive, comparative-typological methods and various analysis techniques in the work, such as component analysis, which helped to identify the semantic components of language units, and the conceptual analysis, by which they characterized the signs of the concept. The analysis of the ethnocultural and linguistic features of the folklore text helped to have an idea about the stereotypes of the Tatar and Kazakh peoples' thinking.

Results and Discussion.

Since the ancient times, the image of the wolf held a special place in the traditional beliefs of different nations. The images of a wolf on the territory of Central Asia, as well as the monuments of material culture are the indicator the wolf image development in the world outlook of the Turkic

peoples. It should be emphasized that some features of the ancient man world perception are reflected in the complex of traditional beliefs; moreover, they are preserved in world religions.

The most ancient elements of the world perception can be seen in the field cult, which continued to exist even when cattle breeding became the main one. Thus, hunting and cattle-breeding beliefs emerged. Ethnographic materials demonstrate that the wolf symbolized good luck during the hunt, and at the same time the danger for livestock and economy.

The taboo of wolf name among the nomadic peoples can also be called one of these elements. A wolf was a sacred creature mainly among the peoples who were nomadic, for example, among the Türks, the phrase "heavenly dogs", "the dogs of God" meant a wolf. It was believed that the howling of wolves meant the asking for food from the sky; moreover, the sky (Tengeri) told them where to get some food.

The ancient Türks believed that the wolves thanked the sky with their howls before eating. An interesting fact is that if wolves attacked a herd, it meant the enrichment, the future multiplication of livestock, and accordingly, it was not allowed to hinder the cattle slaughtering, since this cattle was the sacrifice for Tengeri and he bestowed people in his turn.

The connection of the wolf with the sky can be seen in the ancient Türkic myths; for example, the ancient ideas indicate that two horses are pulling the Little Bear, and seven wolves are pulling the Great one. These wolves want to catch up with the horses, if this happens, the end of the world will come.

5 distinctive features of wolf image are distributed in the folklore of the peoples of the world, including the Türks:

Table 1. Distinctive features of the wolf image in folk texts within the Turkic language picture of the world.

Totem.		<ol style="list-style-type: none"> 1. Patron. 2. Leader. 3. Infant's breadwinner.
Spirit.	Kind spirit.	<ol style="list-style-type: none"> a) The patron spirit of shamans. b) The Excellency of a man since birth.
	Evil spirit.	<ol style="list-style-type: none"> a) The spirit of the sorcerer. b) The spirit of those killed by violence.
Chthonic animal.		<ol style="list-style-type: none"> 1. Cannibal. 2. Swallows celestial bodies. 3. Tears the one who breaks the oath. 4. Protects the grave, treasure.
Magic power owner.	Benefit.	<ol style="list-style-type: none"> 1. The skull of a wolf protects cattle. 2. The tooth of a wolf protects against the evil eye. 3. The bile of a wolf is used in the treatment. 4. The meat of the wolf gives powerful strength.
	Loss.	<ol style="list-style-type: none"> 1. Cheats (hypnotizes) by eyes. 2. To harm a horse if it comes on the trail of a wolf. 3. A person who is covered with the skin of a wolf will be sick or will be turned into a wolf.
Artistic image.		<ol style="list-style-type: none"> 1. A wild beast. 2. An allegorical image.

From this table you can see that during the totemic beliefs, the animals were the leading ancestors in the works. The animals descended from heaven in the form of light and became the leaders of the warlike nations.

Showing the way of a wolf to a stray people is associated with the totemic image. The motive of feeding and raising a child is the result of the matriarchal era. In this era, the notion of the wolf-leader completely loses its relevance. After a while, the notion that if you revere wild animals, they

will not cause harm, gradually disappeared in the human consciousness, because the harm from animals did not diminish due to their veneration. Thus, the totemic belief about the wolf gave way to the chthonic image of the wolf in folklore.

Among the majority of the peoples of the world, the wolf is perceived as a special animal associated with different rituals, as the cult of beneficence. In the ancient Turkic-speaking believes, it was believed that if you meet a wolf, even if in a dream, you will be lucky then. Moreover, if there are many wolves, then the year will certainly be happy. Various attributes of the wolf served in folk medicine as drugs and amulets. The teeth of the wolf were particularly popular, which symbolized the protection, and claws were the talisman of predation.

According to the famous Turkologist F.G. Khisamitdinova, the mythology of the wolf is reflected in various rituals, magical actions aimed at a person protection, especially children, from evil spirits and diseases; for example, many nomadic Türks hung claws, fangs, a wolf's coat to the cradle of the child for the protection against evil spirits and the spirits of diseases, and when the child was growing up, all these items were sewn onto clothing. These same items were carried by hunters as an amulet for a successful hunt. If children often died in a family, then a newborn was placed at the teats of wolves or dogs, and named them with bure element: Burebay (Buribai), Burehan (Burikhan), Kuk Bure (Blue Wolf).

Having analyzed the genealogical myths, popular signs and believes, folk healings, spells and the epics of the Turkic peoples, we noticed that the wolf is a sacred animal that has power. Different parts of the wolf's body are used as amulets and talismans not only by the Turkic peoples, but also in European countries; for example, in France and Germany, they hang a wolf jaw on the door, believing that it will protect from the evil eye.

In Sicily, in order to save horses from the evil eye, a wolf tail or a dead magpie or a bat was hung in the stable. The Russians believe that a wolf tail has a healing property and helps cure the multitude of diseases. A wolf tooth and tail are used as an amulet to protect themselves from evil spirits, skin and bile are used for treatment, and a wolf skull is used to scare wolves so that they do no harm to livestock.

In summary, the abovementioned beliefs are most often found in magic verses; for example, the Tajiks in order to protect cattle from wolves sprinkle sand around the barnyard and read such a verse to protect cattle from wolves:

Tied the wolf mouth,

I did not do it

But Ali did.

It was believed, that after this, a wolf could not enter the barnyard, and if it could enter, it could not cause harm to anyone.

The Kazakhs used a wolf skull. They tie the mouth of a wolf skull and snake, and put it in a chest. After that, they believed that neither the wolf nor the snake could harm people and livestock.

During the analysis, in the Tatar spell verse, we found a lot of examples: when a child is born, it is bathed in a bath. First you need to clean the bath and this bath is designed only for a child, other people should not enter. Usually, the child is bathed by a midwife or an aunt. Bathing a child, they read these poems:

Атаң кискән утын түгел,

Анаң яккан мунча түгел,

Бүрене башы, бүре теше, у-у-у [Татар мифлары 1996].

The firewood is not cut down by your father

The bathroom is not heated by your mother

A wolf head, a wolf tooth, arghhhh (here and hereinafter the translation is ours).

And here, as we see, the wolf tooth is mentioned. This ritual has different variations of this rhyme:

Аю баласын чабам,

Буре баласын чабам.

Аю кебек симез бул,

Буре кебек житез бул.

Көндөз уйна, кич йокла...

Әбине әби дип әйт,

Бабайны бабай дип әйт.

Әйшә-Фатыйма куллары...

Име-томы шул булсын.

Бәхетле бул, тәүфикълы бул! [Татар мифлары 1996].

I steam the bear cub

I steam the wolf cub

Be fat like a bear

Be fast like a wolf

Play during the day and sleep in the evening ...

After that, the one who bathes the child spits on the bathroom stones three times:

Әби-бабай мунчасы,

Жан тынычлыгы бирсен,

Көн тынычлыгы бирсен.

Аю аяк бирсен,

Төлке тел бирсен.

Арыслан йөрөк бирсен

Буре беләк бирсен.

У-ш-ш-ш!...

Минем кулым түгел

Гайшә-Фатыйма кулы [Татар мифлары 1996].

Grandparents bathroom

Let it give calm to you

Let it give some daytime rest,

Let the bear give legs,

Let the fox give language,

Let the lion give heart,

Let the wolf give hands,

Wooshsh!

It is not my hand,

But the hand of Gaisha-Fatima.

In the Kazakh people, instead of saying “a man died,” they say “о дүниеге аттанды” (went to the next world), “мәңгілік ұйқыға кетті” (went to eternal sleep), etc.

In the heroic epos of the Kazakhs, the image of the wolf is often found in “жоқтау”, that is, in memorial songs that have not lost their relevance even at this time. Here are some examples:

Ишім жаман мұздады

Бәрі көрген лақтай... [Ертегілер 1988].

The meaning of this memorial song is the following one: it became cold in my soul, when the goat I saw the wolf. This epithet gives a more colorful content to the song and thus the singer conveys his grief and fear more emotionally. And here fear and evil are depicted through the image of the wolf.

It will be wrong to conclude from this example that the image of the wolf in memorial songs is depicted only with evil and fear. In some examples of the commemorative song, the image of a wolf opens from new aspects; for example, we will give the example from another source with often used memorial song:

Кешегі менің көкжалым,

Аруақ қонған жасынан... [Ертегілер 1988].

From this example, we see two religious concepts at once. In the first line, the word "көкжал" means "a strong man". Through this epithet, the singer conveys the good quality of the deceased and conveys his closeness to him. The symbolization of this kind is often used by the wife of the deceased one. We remind you that only women sing the memorial song. And in the second line "аруақ қонған жасынан", it is said that he was not just a man, but a superman.

Арыстанымның тұсында

Бітіп еді арманым,

Бұл дүниенің құрметін

Көрсетіп еді көкжалым,

Күннен күнге күн өтіп,

Қызығына қанбадым [Ертегілер 1988].

When my lion was alive

I had no dreams.

It was my gray wolf.

Who gave respect in this world.

And day by day

I did not get enough ...

In this example, the singer uses the image of a lion and a wolf in order to convey the good qualities of the deceased, that he was strong, merciful for his family and fierce for enemies, the patron for friends and relatives.

A positive and a negative image of the wolf in the memorial songs depends on the age and the gender of the person. If a young man is remembered, the epithets “бала құстай талпынған” (a bird), “кер маралдай еркемді” (maralenok), “менің бағлан қозымды” (a lamb) are used, and if a husband is remembered the following epithets are used: “алшаңдаған арысым” (support); “«кешегі жүрген көкжалым” (my yesterday wolf), “бәрі де кетті-ау келмеске” (my wolf went away forever). As we can see, the symbolism of the wolf is very deep in the Tatar and Kazakh languages.

CONCLUSIONS.

Thus, analyzing the magic verses, memorial songs about the wolf, we discovered the following educational and cognitive meanings:

- the daily lifestyle of people is conveyed.
- using the image of a wolf, social problems are raised, negative actions are criticized. Various teachings from ancestral experiences are passed on to young generations. Friendship and unity are promoted as the guarantee of a prosperous life, and enmity will lead to death.
- A wolf is a complex structural image that represents the religious belief and the world view of people, and is either a totem or a predatory animal, or an allegorical hero.

Based on the study, we determined the following functions of the wolf image in the Tatar and Kazakh languages:

- The wolf is the ancestor of the Turkic peoples.
- He helps people in difficult situations (manages the army, shows the way, etc.).
- He feeds and brings up children.

- He is a personal totem for a man.

In accordance with these functions, the wolf is the symbol of courage, great strength and wit.

Acknowledgements.

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

BIBLIOGRAPHIC REFERENCES.

1. Mugasimova G.R., Nabiullina G.A., Denmukhametova E.N. (2014). Paremiological fund of the Tatar people in the ethno-linguistic aspect. *Life Science Journal*, Vol. 11, Issue 11, pp. 409-412, 2014.
2. Seylesh Yusupova, Alfiya Sh.; Denmukhametova, Elvira N.; Akhmetova, Elmira (2017). Reflection Of family values in the Tatar Paramias: East And Western Traditions. *AD ALTA – Journal of Interdisciplinary Research*, Vol. 7, Special Issue 2, pp. 184-186.
3. Vildanova R.R., Zamaletdinov R.R., Sattarova M.R., Zamaletdinova G.F. (2017). Tatars names as a phenomenon of traditional culture,” *Astra Salvensis*, Vol. 5, Issue 10, pp. 169-176.
4. Sibgaeva, Firuza R.; Salakhova, Ruzilya R.; Mukhamedova, Saodat. (2017). Representation of person emotional state in the Tatar language picture of the world. *AD ALTA – Journal of Interdisciplinary Research*, Vol. 7, Special Issue 2, pp. 260-262.
5. Khusnullina, Gulgena N.; Bolgarova, Ramziya M.; Islamova, Elvira A.; Zholshayeva, Maira S. (2017). Comparisons of dishware names in Tatar and Russian languages. *AD ALTA – Journal of Interdisciplinary Research*, Vol. 7, Special Issue 2, pp. 112-115.
6. Ислам А. Ұлттық мәдениет контексіндегі дүниенің тілдік суреті (салыстырмалы-салғастырмалы лингво-мәдени сараптама): филол. ғыл. док. дисс. – Алматы, 2004. –228 б.

7. Tasibekov K. (2012). Situational Kazakh [about language learning]. - Almaty: Securities. - 264 p.
8. Central Asia in the era of stone and bronze. 1966, 290 p.
9. Татар мифлары: ияләр, ышанулар, ырымнар, фаллар, имтомнар, сынамышлар, йолалар. – Казан: Татар. кит. нәшр., 1996. – 388 б
10. Ертегілер. Т.І (Жауапты шығарушы Т.Алпысбаев) – Алматы: Жазушы, 1988. – 288 б.

DATA OF THE AUTHORS.

1. Janbolat M. Jetibai. Kazan Federal University, Kazan, Tatarstan, Russia. Email:

info@prescopus.com

2. Gulnara F. Zamaletdinova. Kazan Federal University, Kazan, Tatarstan, Russia. Email:

global@ores.su

3. Radif R. Zamaletdinov. Kazan Federal University, Kazan, Tatarstan, Russia. Email:

global@prescopus.com

4. Fanuza H. Gabdrakhmanova. Kazan Federal University, Kazan, Tatarstan, Russia. Email:

fanuza_mayak@list.ru

5. Almas J. Uderbaev. School of Base Education. Kazakhstan. Email: info@ores.su

RECIBIDO: 1 de noviembre del 2018.

APROBADO: 10 de noviembre del 2018.