



Opción

ISSN: 1012-1587

revistaopcion@gmail.com

Universidad del Zulia

Venezuela

Suiyerkul, Botagoz; Aidarbek, Karlygash; Kurmanali Chakyroglu,
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Opción, vol. 34, no. 85, 2018, January-April, pp. 423-446
Universidad del Zulia
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opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 34, abril 2018 N°

85

Revista de Ciencias Humanas y Sociales

ISSN 1012-1587/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



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Archetypes in ancient manuscripts and their significance and value in the Kazakh spiritual ethno culture

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Abstract

The article considers origins of archetypes in Kypchak and Kazakh ethnic traditions. The most essential and unique archetypes such as Water, Earth, Air and Fire are discussed as eternal values for the Kazakh nation. The evidence of their importance and necessity for spiritual and cultural identity are found in the ancient Kazakh folk proverbs and sayings, as well as myths, beliefs and legends. To argue for their vitality the authors also quote manuscripts and sacred written texts. The meanings of archetypes are discussed in the lights of modern life.

Keywords: Archetype, Myth, Hadith, Hiss, Hawa.

Los arquetipos en manuscritos antiguos y su importancia y valor en la cultura ethno espiritual Kazaja

Resumen

El artículo considera los orígenes de los arquetipos en las tradiciones étnicas kazajas y de Kypchak. Los arquetipos más esenciales y únicos tales como Agua, Tierra, Aire y Fuego se discuten como valores eternos para la nación kazaja. La evidencia de su importancia y necesidad de identidad espiritual y cultural se encuentra en los antiguos proverbios y refranes populares kazajos, así como en mitos, creencias y leyendas. Para defender su vitalidad, los autores también citan manuscritos y textos escritos sagrados. Los significados de los arquetipos se discuten en las luces de la vida moderna.

Palabras clave: Arquetipo, Mito, Hadith, Hiss, Hawa.

1. INTRODUCTION

At present, comprehensive study of language in the unity with socium as the basic element of ethnic awareness is out of consideration. The language plays an important role in the societal life so a concept of “natural language” represents a combination of universal characteristics of all ethnic languages in the whole and consequently comes out from understanding sole language of humanity. But, namely language itself is one of the most important components of spiritual culture of ethnos (IGMEN, 2012). In its turn, this means that life of a certain ethnos, its being, culture, formed over the centuries, customs and traditions as a specifically developed sign system is widely represented mainly in

language. Archetype is the initial model of every entity, essence and reflection of the foundation bases. In commonly accepted lexicography sources the following definitions are given: “Archetype (Gk. Archetypton – prototype) – in comparative and historical linguistics is an initial language form reconstructed on the basis of regular conformities in cognate languages”, “Archetype (Gk. Arche – origin, typos – prototype) – in the late ancient philosophy means: – prototype, idea” (VOLTAIRE, 2004).

2. METHODS

The term archetype is widely used in the modern scientific literature due to the works of Swiss psychologist (JUNG, 2016). Archetypes are formed in dependence on correlations of a man with surrounding environment, his views on the nature, mythological world outlook. The comparative and historical are applied in the research within anthropocentric paradigm. That is why the question is focused on the modern interpretation of the folk proverbs and sayings as they are understood by modern society. The Kazakh archetypes surely belong and come from ancient time; but, they are referred to the soul, culture and traditions of ethnic representative. However, they can be understood and assumed by other nations and folk, for the values being carried in the nation are common for the whole human community. (HILLMAN, 1975), for instance, describes soul as not just an element, region, or dimension but rather, as a perspective He seeks to extend the soul beyond humanity to the world at large, to forms and objects around us, whether natural or man-made. Thus, myth is an origin, basis for archetype. Initial

images, psychology of the pre-historic human community, subjects of plot, of the arts contents of archetypes first of all are defined through the myths. Consequently, archetype- and myth- concepts are both closely interrelated. So – archetype is a prototype for all existing phenomena and things which, in accordance with development of human knowledge, was consciously varied, corrected in myths, fairy tales, beliefs and mysteries of different theories. Archetypes cannot be recognized and specified without myths and to restore their full contents it is necessary to refer to myths which represent independent and valuable sphere of folk works of the arts. In this regard, in order to define the role and place of archetypes in the world outlook and system of thinking in modern society, i.e. in order to find out their origins, we turned back to ancient works, namely to the creations of the poets of Middle Ages.

3. DISCUSSION

The question under research is not new, but previous works did not touch closely upon the Turkic, Kazakh and other Central Asian cultural traditions. One of the most notable works on the issues of paremiology was the book of (RATTRAY, 1969), collection of Proverbs and Sayings of Eastern Nations. The works of (ARDICHVILI and GASPARISHVILI, 2001) are also of a great contribution to the subject. Even in its most Islamized forms, Turkic philosophy has never fully departed from its ancient roots. For example, it is not accident that, (TURSUN, et al., 2013) is still considered a Sui preacher who is mentally close to the nomadic world outlook. Recently, European-oriented research in archetypes were mainly concentrated on European-centric concepts. This

work, however, is an endeavor to discuss the subject on the patterns of ancient manuscripts and holy texts. “Muchabbat-name” (SHCHERBAK, 1959) is a creation of Horezmi – the poet of XIV century, and who devoted it to the Kypchak khan Muhammad Kozhabek. If this poem is the work of the arts, which fully expresses an infinite love to the Creator, then “Adam Ata and Hawa Ana” is very similar to the initial basics of Rabguzi’s Hisses. On the basis of the research previously carried out we carefully studied above mentioned manuscripts and scrupulously analyzed the four principal elements of the universe, they are: Water, Earth, Fire and Air. These archetypes are mentioned in the Blessed Knowledge poem of (BALASAGUN, 1986). He sacredly emphasizes a unity and harmony between nature and man. This article is devoted to the one of them – archetype Earth. In fact, each of the archetypes has an important value for a human life and is a source of the paramount necessities and values. As namely these four essentials constitute the basics of eighteen thousand worlds, so namely they are in a close interrelation with them; and the origin of the most perfect creation of the Creator – a Man, is related to those interrelations. Kazakh scientist W. Everett Henry writes: “The God settled into the body of man four essentials: Mind, Spirit, Desire and Mood. And each of them He took from the four constituents: Mood – from the Water, that is why it is clean and pure, the clearest, similar to a mirror between mysterious and real worlds. Spirit is taken by Him from pleasantly cool wind; wrapped by sacrament and making it subject to Him. Mind is taken from the earth, so its color is similar to earth. It will be learnt from what Mind is teaching. Desire is taken by Him from Fire. So, everyone, who is touched on by the flame of desire, that one would be captured by vain troubles and vanity. Finely, that one never notices own dependence on reprisal and retribution” (EVERETT HENRY, 1931). As

Mood is coming out from Water, so it should be clean and pure. As dirty water can harm an organism of a man so:

Original	Literal meaning
көңілге түскен кірбің	annoyance/dissatisfaction seized somebody

Can be harmful for emotional, spiritual world of a man.

Similar to what you sow in the ground then you gather that in the harvest, the same about the Mind, what you learn that will be reasonable and clear and assumed by the spirit. This thought is confirmed by the proverb:

Original	Literal meaning
Не ексең, соны орасың	As you sow, so shall you reap

meaning of which has a direct reference to education, mind and human qualities of a man. And if take into consideration the fact that more than hundred chemical elements of periodic chart, it can be seen that almost all minerals are available in human's body. Thus, calcium and phosphorous are necessary for the bone structure, nickel and zinc for blood circulation, molybdenum is necessary to form proteins and amino acids, iron is necessary for restoring hemoglobin in the blood, sulfur is necessary for removing heavy metals from the body, to maintain the process of metabolism – chloride ions are needed. So, the list is endless.

Similarity between spirit and air (pleasantly cool wind) is in their ability to move freely in space, i.e. they have quality to flow and they are invisible for human's eye. It is commonly known that when a man is sleeping a free spirit beyond all restrictions is flying and everything he comes up with in his way is coming back to his owner as a dream; that is why when a man is soundly sleeping he does not hear every, even very loud sounds. It can be found in language such proverbs as

Original	Literal meaning
Ұйқы өліммен тең	to sleep as dead
Ұйқы – кіші өлім	dream is a small death
Ұйқы – дұшпан	dream is an enemy

meanings of which from the point of theological semantics view are interpreted in a similar way. Thus, when soul and spirit following each other are leaving human's body it is said about him:

Original	Literal meaning
жан тапсырды	gone to another world
(бұ) дүниеден өтті	left this world
О дүниеге қайтты	gave soul back
қайтыс болды	died
мәңгі ұйқыға кетті	has gone to the eternal dream

көз жұмды

closed the eyes

About the world of animals, beasts and birds and different insects the word өлді (died) is used. As desire is originated from fire, all moods caused by rage, fury and anger are described by red color and in combination with Fire:

Original

Literal meaning

ашудан жарылардай болған

as if torn out from rage

қатты ызаланған

become enraged

қызарып кететіні

become red from anger

қаны қайнайтыны

blood is boiling

is referred to a man who yields to weakness, desire (stealing, shameful deeds) later tend to the public shame and blush. According to the concept of shame in language there have fixed such set phrases

Original

Literal meaning

бетінен оты шықты

face is flaming with fire

ұялғанынан жүзі нарттай қызарды

face is burning with flame from shame

бетін шиедей қылды

face is red as cherry

қып-қызыл болып кетті

to become red

And feeling of love, especially in art works, is described by collocations:

Original	Literal meaning
жүзі бал-бұл жанып	face is sparkling
нарттай қызаратыны	lush, blaze fire with embarrassment

сүйіктісін көргенде қызарақтайтыны become flushed when meet a beloved

“There are two desires in a human body. One of them is Тәңірі құсы – Divine Bird. That is what is called as Spirit the Winner. The second is called as шекеп тілді тоты – Sirenic Nightingale. This is what is so called Mood. And they fed directly by zykr – incantation and consciousness, rosaries and tahlil - faith, praise to Allah”, – writes B.Sagyndykuly. In fact, the main meaning of the word zykr is “do not forget the God, remember about Him”, тасбих тапты – count beads on a rosary, i.e. every time at counting beads on a rosary one should repeat the word Subhanalla – He is beyond of all the weaknesses, when saying the words tahlil – No God except Allah, one should say Ahlhamdulla! – Oh, Allah! Praise be to Allah! Purify our hearts from pride, envy, and take care of our eyes and ears of the forbidden! Amen! and тақбир – Allah is the greatest!, and obviously, these words lead a man to only good deeds. And here it is easy to understand the meaning of the proverb Адамға сенген мұрттай ұшады, Аллаға сенген құстай ұшады – Which one who believes a human will fall down dead, and that one who believes Allah will fly up like a bird, which is full of cognitive information. That is

incantation and consciousness, rosaries and praise to Allah empower spirit of a man to such extent that all 99 spiritual qualities of a man are being perfected up to ability to lift a body as a bit of fluff to the Heavens and who has 900 physical qualities. In the history of our nation there are kept many details about lives of sacred people; so Kozha Akhmet Yassaui, Beket Ata, Altybai aulie had had abilities to fly. But in the consciousness of modern people they are thought only as a legend (EVERETT HENRY, 1931). In the Prophet's hadiths it is written: "When Allah created the earth and in the moment it started rotating and for a long time could not keep balance and was swinging. Then the Almighty created mountains and placed them on the earth reaching balance by that. The angels, surprised by the greatness and strength of the mountains, asked:

"- Oh, God! Is there a thing stronger than mountains among your creations? And Allah answered:

- Yes, iron. Thus, it became known that Fire is stronger than Iron, Water – stronger than Fire, Wind – stronger than Water ...
- Oh, God! And is there a thing stronger than Wind?
- Yes. It is pious offspring of a man who is not stingy to alms - answered the Almighty"

In this Hadith the Almighty confirms superiority of a human over Wind, Water, Fire, Earth and Iron; namely a human, according to His will, is the strongest one among all His creations and a human is a source of all spiritual values. It is supposed that only a human harmoniously combines all the primary elements, and second, among all His animate and

inanimate creations He singled out and gave spirit only to him (His spirit of a winner/creator), making him under control of Him. Therefore, the question “Who?” in our language is given only in relation to man. This was said more detailed in Rabguzi’s “Adam and Hawa ana” Hiss (EVERETT HENRY, 1931). Thus, out of the four main primary elements, as we see it, earth is valuable, first of all as a place of existing everything created by God, and archetype “Earth/Soil” occupies an important space in our ethnic culture. In religious literature it is said about creating a man from the earth (soil). It was the soil brought by angel Azrail to Allah according to His dictate. This event was widely described in the Rabguzi’s “Adam and Hawa ana” Hiss: “Almighty God sent Dzhabrail to bring the soil of the earth, and then He sent Mekail, and then Israfil. All the three, when hearing cry of earth show her their mercy and pity and come back without soil. And only angel Azrail did not waver. ... The Earth was so frustrated and she sobbed and wailed unrestrainedly. Hazret Azrail said to Her: “The earth is for burials, what for you are blaspheming. I am fulfilling the will of Allah, whatever it is. You already three times resisted against will of the Almighty Hakbihan. So, that everything created from you will soon become sinful” and he took handful of soil from the surface of sobbing Earth ... the color of that soil was diverse: white, yellow, blue, and green. There in the soil it was soft, solid, sweet and bitter soil, and also saline”. This is why every man is unique by him/herself, there are no absolutely similar ones to each other. Hence, there come race division and diverse intentions of each of us. Infuriated Earth was still wailing and along with Her birds in the sky, fish in water started crying. In order to placate Her, the Almighty generously sent Her melodious voice: “Hey, Earth do not wail too mush! We have taken from you just a little bit of that which does not look very attractive. When right time comes we will

return it to you in good, much better and valuable shape than it is now”. These words, said to placate the Earth, gave rise to an obligatory ritual of washing of dead...”. According to religious traditions, died man before burial should be washed (ақ жуып, арулайтыны – /to bury with great honor). This information is fixed in language consciousness by such collocations as суға алу – put in water in the meaning to wash, сүйекке түсу – assisting in washing died man (BUNGE, 2003). “In short, he left this soil on the land called Dahna, which is located between Mecca and Taif. Torturing rain was pouring this soil not less than forty years water of which could be compared with the river Bait ulahiran. And only one year it was happy, cheerful rain. That is why in the life of a man there is a lot of difficulties, sorrows and so little joy and enthusiasm...”. Seemingly, this is why Kazakhs used to say to a man who encountered with difficulties in order to support and to make him calmed: Қыркына шыдадың, енді қырық біріне де шыда! – you bore up to forty, bear up to forty one in the meaning it is left to bear just a little, a tiny bit. “After forty years this soil turned to clay. The Almighty God Himself started creating body of a man. He was working with that clay forty days ... not allowing anyone to come up to Him. The Almighty created a human by His hands”. It was said by famous Kazakh poet Abai about superiority of a human over other animate creatures, about beautiful shapes of his frames and perfection in “Words of Edification” (EVERETT HENRY, 1931):

“The Almighty ordered Dzhabrail: from our Wind which is full of good will, love, mercy, charity you bring coolness”. To Israfil: “You, bring water from pure gentle water!” to Mekail: “You, from routine of disasters and misfortunes bring fire.” Thus, each of them brought what

they were ordered and all that was mixed together with the clay and prepared soil of different color. Each of colors became a separate picture making separate character and way of behavior. A human was created similar to a mirror, reflecting the surrounding world ... in the same appearance as it was ... And was sent onto the earth ... for dark world became bright, so the Sun became the light illuminating that world ...” (TURSUN, et al., 2013).

As a human was created from the soil of surface layer “Ә’дәм” (жер қабығы – layer of the earth) he came to be called Adam. Later, according to the laws of our language this name was fixed in the phonetic form “Adam”. In the Holy Qur’an, verses 17-18 of Noah Surah, it is said: “And Allah has produced you from the earth growing (gradually), And in the End He will return you into the (earth), and raise you forth (again at the Resurrection) ...”. Thus, all the life of humanity in this and that worlds is closely tied up with the Earth and her soil. Real meaning of the set phrase “Жер Ана” – “Mother-Earth” in the Kazakh philosophy is namely related to the humanity origins as a whole, i.e. a human is originated from the soil of the Earth and all his life and activities depend on the earth, and when time to die comes to him he is to be қара жердің қойнына беріледі – given back to the arms of the Earth. It is brightly expressed in the Kazakh language by the following set phrase: тал бесіктен жер бесікке дейінгі – from wooden cradle to cradle of the Earth, which means a period of time named as life. In the Kazakh language consciousness there can be found such concepts as тал бесік – wooden cradle (нәрестені ұйықтату/бөлеу үшін талдан иіп жасалған ағаш төсек – a small bed, made of wood for newborn to put him in for sleep), which is rocked with one hand by Mother and by the second hand

she бүкіл әлемді тербетеді – rocks the whole world. Also, it is commonly known that after death a man жер бесікке бөленген – is put into the cradle of the Earth, and Mother-Earth is eternally rocking him/her in Her cradle, i.e. (the Earth is rotating around Her axis, She is always in move). Here, interdependent and similar concepts are тал бесік/жер бесік – wooden cradle/cradle of the Earth, уақытша ұйқы (көзін демалу үшін жұму//көз шырымын алу, көз ілу)/мәңгі ұйқыға кету – temporary sleep (to close eyes to relax a little/take a nap) to fall to eternal rest, тербелу, тербету, бірқалыпты айналу, қозғалу – to swing, to rock, monotonously, spinning, move and “Әйел Ана” – “Woman a Mother” and “Жер Ана” – “Mother the Earth”. But, at the same time there is a basis to say that linguistic expression Келінді енесінің топырағынан алады /жаратады/ –The bride is created/made of the soil of mother-in-law, rises from the idea of creating a human from the soil of the earth.

In the Kazakh language exist such expressions as Жұмақ Ананың табанының астында... – The Paradise is under the feet of Mother, Анаңның аяғын сүю, жұмақтың есігін сүйгенмен тең – To kiss Mother’s feet is the same as to kiss the gates of the Paradise; the meaning of each is that respect and honoring of mother opens to her child the way to the Paradise. That is Allah always gives the honorable place in the Paradise to everyone who respects and honors parents. The collocation “Мать Земля” – “Mother the Earth” in the Kazakh and Kirgiz languages, is expressed in Turkish in the form of “Soil/топырақ/Mother”. If in Turkic nations a pregnant woman is called as “жүкті /йүклі/ әйел” (жүк – burden; that is literally means a woman with a burden), so in the Holy Qur’an it is said: “... And the Earth throws up her burdens (from within); ...”. That means in The Day of Judgment all people lived on the earth

from the beginning of its existence and then buried back, would return on the earth again for reporting and account for everything they did in their lives.

In the Kazakh language there is a proverb:

Original

Literal meaning

Ат аунаған жерінде түк қалады there, where a horse was rolling, a strand of wool is left (i.e. Nothing happens without a trace) However, the second half is still not well-known. It is as this:

Original

Literal meaning

Ер аунаған жерінде жүк қалады there, where a man was lying about – burden is left

In this case the word Burden has much wider implicative meaning than that we can understand literally. For instance, polygamy which took place in the history of Kazakhs, happened when young girls could not marry their beloveds and became victims of kalym (bride-money, usually, in the form of cattle) and were given in marriage to eighty or ninety years old men, though who had been respected, wealthy, influential people. Such girls were called “токалами” – lit.: second and next wives younger than the first (in the language there are a lot of events which show a negative meaning of this word:

Original

Literal meaning

Кеше келген тоқалдар шөміш

Only yesterday arrived

ұстап коқандар

tokal already started spinning ladle

When these young women had a relationships with other, younger men (usually young people from other kins and places, normally guests, travelers /құдайы қонақтар/ occasional, not invited /as modern transit passengers/ guests who stopped to spend the night in such auls), and then became pregnant from them, everyone thought that they had disgraced not only themselves, but also desecrated the name of her /lawful/ husband. And since their husbands were trustworthy and highly respected people, no one was talking about these stories openly, aloud, to say any words which would spread such bad news, and thus created a kind of taboo ...). Consequently, people were quick on the uptake about what was said in the first part of the above mentioned proverb but in the second part of the proverb; where there was pointed to that dirty/shameful situation is now getting out of circulation and memory. And new generations of native speakers even are far from to think that this is the first part of the two-component proverb, and what was meant in the second part of it, though, thinking that first part is just a complete saying. This can be considered one of the language regulations, dependent on social factors. And then, born by them children were named as “Seksenbai” “Eighty+bai”, “Toqsanbai” “Ninety+buy” (etymology of such anthroponyms/proper names/ is explained by folk that children with such names/ in the modern language are “late” children who were born very late, when their fathers had been about 80-90 years old) ... (here should be added that the word “bai” in diachronic had also the meaning of “husband, man, male in general”, except the meaning of “rich”); they were marked in informal language as тоқалдан туған – born from the second younger wife, i.e. in the meaning of the second rate, useless, of little importance”, moreover,

they had to graze cattle, turned to servants; and, conversely, children of eldest / first / wife – “baybishe”, were treated with respect and care. Such information reflects the complex semiotic information encoded in this keyword is not always familiar to the modern user of language, so the second part of the above mentioned proverb is increasingly coming out of linguistic functioning. In the Kazakh language, there are many taboo expressions, winged words, words of edification, words of thanks and curses and other fixed word-combinations, which in explicit and implicit form reflect their direct relationship with the analyzed concept of the archetype of earth (i.e. point to creation/bearing/a man from the land and to the fact that when the destined time comes s/he will be returned back to her):

Original	Literal meaning
Жерді теппе!	Don't kick the earth
Тепсінбе, жұлқынба!	Don't be obstinate, don't be hot
Көпке топырақ шашпа!	Don't through a stone to a majority
Халыққа қарсылық көрсетпе!	Don't resist against majority
Бір уыс топырақ бұйырмасын!	No a handful of earth to you
Жат жерде дүниеден өт!	Die you on a foreign land
Сүйегің далада қалсын!	Be left your ashes to no one's need
Қаңғырып өл!	Tramp be you when you die

Топырағыңды жеріңнен бұйыртсын! Have soil on your motherland!”

Өз жеріңде дүние сал! Be you buried in your motherland

Жер тартқыр! Жер жұтқыр! Be pulled and swallowed by the land

Өле қал!

Die!

Millions of years past since the early origins of mankind and it is natural to understand that since then there existed and lived people who were buried in the earth and lye in the land. And people, even in everyday life do not think about it and do not pay attention to it, but it is clear that the land on which we walk every day and, probably, tread on someone’s remains whose graves already leveled but their ashes have not turned into the soil yet. It should be noted that not only in the culture of the Kazakh nation, but also in other many nations of the world there is a custom of when someone goes on a long journey, to the war, to commit Hajj, and even when someone gives a daughter in marriage and escorts into the house of future husband they are pouring water after her. This can be explained by the importance of water as a “source of life”, “the beginning of life.” Conversely, a man who was known among people for his bad deeds and misdeeds, disturbed the peace of the countryside and being driven away from his land, there had been performed the rite of артынан топырақ шашу – throwing the earth after him”, in the meaning of қараңды көрсетпе / қараңды батыр – disappear forever, сол кеткеннен мол кет! – to hell with it! In the Kazakh language expression: алды-артына бір уыс топырақ – front and back a handful of earth, the meaning of curse is reflected.

Thus, a person who has committed many bad deeds, offended orphans, widows and the needy, made people to suffer is said of: Бір уыс топырақ бұйырмасын! – No a handful of earth to you! in the meaning Жат жерде дүниеден өт! Сүйегің далада қалсын! Қаңғырып өл! – Die you on a foreign land! Be left your ashes to no one's need!, Tramp be you when you die!. When a person is going to a dangerous way or a long journey, he is given a handful of soil, which he carefully keeps with him, with a purpose of “if he had suddenly been destined to die in foreign lands, and if his body would have not be able to be brought back to his native land, then be that soil put on his grave”. That brightly demonstrates that a person considers himself a part of his native land! It is well fixed within the meaning of sayings like Ит тойған жерінде, адам туған жерінде – dog is there where he is fed, and a man is on his native land, Өзге елде сұлтан болғанша, өз елінде ұлтан бол! – to be a sultan in a foreign country, is better than to be a sole own country. It is well known from the history that in the middle troubled centuries, the great conqueror and warrior, wise ruler Sultan Beybars, who captured and ruled Egypt in his old age, left his throne with the aim to return home and be buried in the native land of Kipchak. It was already said above about creation of man from the soil of the earth. And if a man would have released out his desires, he forgets his God, give in to momentary weaknesses, then, even greedy, bloodthirsty eyes would again be saturated only by the same handful of soil. This is stated in the hadith of our Prophet. He gathered his associates, showed them a handful of soil and said, “Allah created man from this. Therefore, it is no longer his eyes be saturated with except this handful of soil.” In Abai's poem “Iskander the Macedonian” it is described how Alexander asks, “What can saturate the hungry eyes of a man?”, to which the great Aristotle said: “If to put all the wealth of the

world on one scale and skull on another, then in no circumstances the wealth can outweigh the opposite direction.” And as evidence, the eye slits of the skull were filled with a handful of earth, and then the skull could outweigh all the wealth of the world ... In this case, we consider it necessary to dwell on the problem of the genesis of expressions as:

Original

Literal meaning

Жер тартқыр! Жер жұтқыр! Be you pulled, swallowed by the earth!

Өле қал! Өлгенің жақсы! Better you died! Die!

Which were originated in connection with the concepts of greed and bloodthirstiness. During the time when Prophet Moses lived, there also lived a very rich but at the same time very greedy man by name Harunbai. Days and nights he guarded his cattle and his wealth without closing his eyes. He never gave zeket (duty, prescribed by the Shariat in favour of the poor, in the amount of 1/40 out of the share of livestock or property). Once, the Prophet himself knocked his door. And then a bloodthirsty and overly rich man, instead of honourably meet the person who was kept in admiration and honour by the others, slaughtered not a sheep but a cat, running around the house; cooked it and brought to the Prophet on a plate. The Prophet, being treated in such a disgusting way, showed restraint, patted the cat on the back and said, “Shu, (interjection, which urge on animals) animal!”, to which the cat responded by becoming alive and meowing, rushed away. It should be noted here that when Noah’s Flood happened the Prophet Noah’s ark was gnawed by a mouse in order to sink it; then, to save all mankind came a cat, who was later admitted to humans’ houses for catching mice and was considered as

having a spirit of protector. And as a cat belongs to beasts there had been established a ban on eating it. After that, in order not to defile the place on which the hand of the Prophet touched on from whatever height a cat falls onto the land it always lands on four paws. Nevertheless, being given such a lesson from the miracle-worker greedy Harunbai grunted: “try in vain, all this wealth and these cattle belong to me alone, I owed nothing to anybody. And even if I give someone a lame sheep, do let the earth swallow me! “...

Prophet Musa, being convinced in his steadfastness shouted, “Yes, then let your wish be done! Land, pull it to you! The greedy rich man at the same moment was in the earth up to his ankle, but did not stop to resist ... Then the Prophet said again: “The land, pull it to you! The greedy man first to his knees, and then to his waist went down in the earth; the Prophet asked him once more: “Will you give zeket from the wealth that the Almighty rewarded you?” He snapped back, “No!” The Prophet then a third time shouted “Earth pull it to you!” When the greedy rich man went down in the land to his throat, he wheezed: “yes, take my cattle, leave my soul.” The Prophet said to that: “Too late! Earth, swallow him!” So, the greedy rich man found himself swallowed by the earth. Consequently, there are essential distinctions between zeket and duties which must be kept at blessed state and condition and with those donations and duties when various difficulties and complexities of life lean on head. Thus, in the Kazakh language when talking about a man

Original

Literal meaning

Жаман аты шығып, көптің көзіне күйік болу

with a bad rumor, as a thorn in the eye

are used set phrases which are understood from the point of sacredness of earth.

Жүрген жеріне шөп шықпайды Grass do not grow where he stepped on

Көгермейді, жақсылық жасамайды He is unable to show kindness, to behave well;

Жүрген ортасын бұзады spoils surrounding he is within

Қара жер қалай көтеріп жүр екен?! How can the earth carry him?!

In the works of Horesmi it is also noted that after death a man again turns into soil: Тәніміз ақыры бір күн топырақ болады/Бұл жерге жетіп, сөзім тәмам болды/” “Our bodies finally will turn into soil, /and only after one reaches that soil –my word ends /”. In the work of Rabguzi “Adam ata and Hauwa ana” in the section “Dispute/verbal contest/ between Earth and Fire” there is also represented a valuable information on the subject (YEDGINA, et al., 2015).

4. CONCLUSION

In the context of the aforesaid, we will examine the correlation between the indigenous and the superimposed in the Kazakh culture. Islam is the nucleus of the unified identification field of the Kazakhs and Turkic peoples on the whole. If we abstract ourselves from Soviet Marxism’s thesis that this religion was imposed on the Turkic peoples by the Arabs, then it is necessary to analyze the following aspects of this problem. Thus, we analyzed archetype “Earth/Soil” in the linguistic

material and demonstrated an important place which this archetype occupies in our ethnic identity and is obviously, the research in this direction will continue. Not only did Islam have a portentous influence on the spiritual culture of the Turkic peoples, the Turkic neophytes helped to spread and reinforce it. It is enough to recall the Kara-Khanid Khan- ate, the Great Mughal Empire, Iran, the Ottoman state, and so on. The Turkic culture as a whole and the Kazakh in particular are distinguished by internal unity that is not based either on racial characteristics (the Turkic peoples are mainly transitional forms between the Indo-European and Mongoloid races), or on cultural-economic types (nomads, oasis and river valley farmers, city-dwellers), or on religious confessions (different trends of Islam, Orthodox believers, Shamanists, Buddhists, and so on), or on political systems (democratic and totalitarian regimes, autonomies, independent peoples, and so on).

The thing is that nation-states with an integrated ethnic foundation have not appeared in the region until recently. The formation of nation-states essentially began in Soviet times, whereby it was manifested to the greatest extent only in Kazakhstan; in other regions of the country the situation is much worse. Nevertheless, the Central Asian countries are actively searching for their own identity today, primarily putting the emphasis on historical traditions and centuries-old folk heritage.

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**UNIVERSIDAD
DEL ZULIA**

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Revista de Ciencias Humanas y Sociales

Año 34, N° 85, 2018

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.

Maracaibo - Venezuela

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