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SYMBOLIZING VALUE OF NAMES OF ANIMALS AND NUMBERS IN THE KAZAKH PROVERBS AND SAYINGS

Abstract

A symbol is a phenomenon characterized for any culture. The symbol can have different meanings and codes in the context of different cultures. The article reveals the symbolic meaning of animals and numerals in the national world-view.

Keywords: *National world-view, the symbolic meaning of animals, the symbolism of numerals, national culture.*

The basis of fauna of the Kazakhs is made by animals. It is connected with centuries-old trade of our ancestors.

In this regard scientists Zh.K. Karakuzova and M. Sh. Khasanoff came to the conclusion that three parts of the world consist of three animal species: horses – a symbol of the highest world, a sheep – a symbol of the material world, a cow – a symbol of the other world, i.e. the world of the deceased. And a camel – a Universe symbol, i.e. the fourth world which unites all [1, p. 32].

The horse is a sacred animal for the Kazakhs which gave the chance to embrace boundless steppes of the native land, to see all beauty, open spaces of secret of it. For the Kazakhs a horse is the most beautiful, pure, sacred animal. Therefore, it is necessary to study completely a Kazakh on a horse because feelings of inspiration and winged sentiments are peculiar to the horseback rider. In due time Sh. Ualikhanov told: "The Kazakhs greeting each other first of all asked: "Are healthy your livestock and family members?" [2, p. 208].

It is the truth of life and historical experience of ancestors.

In outlook of the Kazakhs the racer is a symbol of the sun and life movement. The Kazakhs connected it with its speed which led the dzhigit to a victory and independence. Such proverbs and sayings are devoted to racers: "Learn to recognize a racer when it is still a foal", "The racer is learned in a race".

And a winged racer in the national world outlook of the Kazakhs is a symbol of high dream, patience and will. It is confirmed by the following proverbs and sayings: "Wings of the man of courage is his horse", "Everything decorates a racer".

At the same time, **the horse** is a source of poetry for the Kazakhs. In this regard a classic writer S. Mukanov told: "Beauty and advantages of a horse only poets of the nomadic people could estimate: the Mongols, the Kalmyks, the Kyrgyz and the Kazakhs; the settled people have no such feeling" [3, p.130].

Therefore it would not be superfluous to tell that only in the Kazakhs the knowledge of a racer is inherent and close, as muses of the poet. The Kazakhs use the word "the little foal of mine" to express huge love and depth of kindness.

At the same time the Kazakhs, expressing the respect and preference gave to guests, especially men, a horse and put on his shoulders a chapan. Therefore a horse is also a symbol of respect.

Sheep in the culture of the Kazakhs is a symbol of the material benefit and the common world, for example: "Fat content it is inherent only in sheep", "If you think to breed sheep – move where it is dry and if you think to breed cows – move where there is water", "If the sheep brought twins, then the grass will start up a double sprout", "If you decided to start animal farming, then breed sheep – the profit will begin to flow like a river".

The Kazakhs also have a proverb: "Two heads of a ram won't be located in one cauldron", criticizing two strong men who could not find common language and conflicted with each other.

And the proverb: "If there arrived a guest – cut a ram" says that in the Kazakh culture it is accepted to cut a ram for the guest. It is a symbol of respect and hospitality of the Kazakhs.

Earlier the Kazakhs bred a livestock of sheep in great quantities as it was profitable and very practical. Mutton was eaten, fat heated and used both for the medical purposes, and for cooking. And of wool they made the felt covering for yurt, made rugs, from yarn they knitted and sewed clothes.

As we see sheep are useful in all spheres of life. As for goats they were generally intended for different types of national games and entertainments, for example in such game as "kokpar". Goats are very prolific so it is very profitable to breed them as they bring a good offspring, two or three kids each. Especially often they breed goats for receiving down therefore their large number is favorable. It is confirmed by a national proverb: "Rich with goats – the prudent rich man". In comparison with sheep goats are uneasy animals. They can wander everywhere and create a lot of noise. It is mentioned by the proverb which says: "You drive only five goats, and from whistle the earth shivers". And in figurative sense the proverb is addressed to people who speak a lot and aimlessly, with little result.

Scientist-ethnographer A. Margulan said: "The ram was a force and power symbol. Ancient governors of a tribe dressed a headdress decorated with horns of a ram" [4, p. 81].

It is confirmed by the following proverb: "The lamb who in the future becomes a strong ram, is born with a wide forehead, and the boy who becomes the real person, with a big environment".

And also in national outlook of the Kazakhs a sheep is a symbol of peaceful co-existence, silence and kindness. The proverb says about it: "Wolves think about spiteful, and sheep of wellbeing".

"Cows are a symbol of chaos, of the other world" [1, p.36].

The Kazakhs had a concept that the earth is propped up from below by a bull therefore this species is a force and power symbol. To the baby born with wishes of force and popularity a bull name was given.

A. Margulan said: "The wolf is totemy of the Saks, Turkic peoples and the Mongols. In honor of wolves Turkic and Mongolian tribes arranged races. The national game "kokpar" nowadays existing in the Kazakh culture in the ancient time was called "a gray wolf" [4, p.31].

The following Kazakh proverbs and sayings are connected with the name of wolves: "That belongs to a wolf, the beaver doesn't dare to take", "The wolf gets food biting, and a rooster searching", "A wolf a debt repays with a skin", "Production of a wolf is for all, a raven production is individual only for itself".

So, in the national outlook of the Kazakhs a gray wolf is a symbol of a victory, good luck, a symbol of a guardian angel in an image of ancestors. During big wars, battles, the wolf was a force symbol giving courage and bravery.

Thus, for the Kazakhs animals make a peculiar sense and value as the Kazakhs in the ancient time led a nomadic way of life and went in for cattle breeding.

Symbolizing value of numbers in the Kazakh proverbs and sayings is investigated with the informative purpose in culture of the nation. The number **one** has a meaning of a single whole, unity and prosperity, absolute tranquility. In outlook of the Kazakh people there is an opinion that it is

inherent only in the Supreme and the Universe. So, for example: "Eighteen thousand worlds to contain in a peel of **one** millet", "**One** language – **one** nation", "If you cut down **one** tree – plant ten", "Because of **one** brought benefit, the person becomes a friend for one thousand people",

"From a well dug by **one** person some thousand people drink".

As the number **two** is even, it is a symbol of constancy, paired relationship. Thus, being a basis of the binary system, the number **two** opposes subjects. The woman – the man, life – death, good – the evil, forward – back, etc. For example: "Having **two** cows – there is no end to milk, having **two** wives – there is no end to disputes", "**Two** lattices have no difference, nobility has no isolation".

The number **three** means three unities of the world – top, average and bottom, that is last, real and future. Absence of numerical sense of number three needs to be connected with a branching of a tree of life – Bayterek. In a word, **three** is generally connected with three worlds of structure of the Universe.

The scientist in culture studies S. Kenzheakhmetula came to the following conclusions about value of number **three**: "**Three** related: one's own relatives, relatives from mother's side, relatives from the wife's side. **Three** incurable: Character. Old age. Death. **Three** respected: Good luck. Happiness. Wealth. **Three** closest: Soul. Wife. Cattle. **Three** truths: The truth is invaluable. Lie is cheap. The old age is incurable. **Three** pleasures: To accept gratitude. When people look for you. Durability of your business. **Three** sources: water source – a spring, a road source – a way, a word source – the listener". [5, p.99].

These concepts of customs and traditions of the Kazakh people found their reflection in the following proverbs and sayings: "The person knowing languages of **three** people is **three** times higher than others", "In **three** things there is no shame: in a dream, in laughter, in food"; "**Three** silent enemies: the fire, mudflow, sleep", "The person gets used in **three** days even to a grave".

Symbolizing value of the number **four** in the Kazakh outlook designates constant integrity. **Four** species of a livestock: the patron of a camel – Oysyl kara, horses – Kambar ata, cows – Zengi baba, sheep, goats – Shopan ata, Shekshek ata. **Four** purposes: the dispute purpose – its termination, the dealer purpose – profit, a girl's purpose – family creation, the purpose of a way – arrival. **Four** shameful things – to be an uninvited guest, to tell nonsense, to wait for the help from the enemy, to ask from the avaricious. **Four** sinful acts: to doubt in Supreme, to spill innocent blood, to raise a hand against parents, to commit perjury.

Functions of numbers **three** and **four** researchers consider in close interrelation. The number **three** means vertical and diachronical model of the world: top, average and bottom, or in value of the past, the present and the future. The number **four** means horizontal and cyclic model of the world: **four** seasons, **four** parts of the world, **four** main directions (right, left, back, forward). In aggregate they make "sacrament of the seven". Scientist V.N. Toporov calls this sacrament the world sum.

In the modern Kazakh language there is a phrase "Seven Wonders of the World" representing "the whole world". There is no direct numerical sense here. Concepts about the world existed in ancient mythology. By this definition the number **seven** means **seven** main directions. Four parts of the world: the East, the West, the North, the South, the sky – the highest world, the earth – the average world, the underground world – bottom. **Seven treasures** have the following values – a source of wealth, wealth – making welfare.

Seven leading concepts: the person is led by **the mind and the purpose**, the satellite is **thought**, the friend is **work**, the defender is **character** and **patience**, the critic is the people. **Seven** sacred: Mecca, Medina, Bukhara, Sham, Katym, Egypt, Koran. Even in preparation of Nauryz-Kozhe representing the first sunny days of new year, they use seven types of products that is also connected with the sacred number seven. It is a symbol of kindness, wealth, fertility and good luck.

By the Kazakh tradition on the seventh day after death of a person they arrange commemoration, people gather in memory of the dead, they distribute donations. On the basis of it the following phrases were created: "**seven** flat cakes", "donations from **seven** coins".

With Kazakhs it is accepted to know **seven** knees (generations) that is the ancestors. The person who doesn't know the family tree, is called one of humble origin. In the Kazakh understanding number **seven**, being a symbol of structure of the world, is used both in its direct and figurative sense.

In the Kazakh people there is a set of concepts, traditions connected with number **nine**. So, for example, dowry given to the Kazakh girl consists of nine household items: 9 blankets, 9 pillows, 9 spoons, a ware set from 9 objects. The groom, marrying the girl, gives to her party a livestock of nine types.

Generalizing, it is desirable to tell that in the culture of the Kazakh people numbers one, two, three, four, seven, nine, thirteen, forty have a special symbolizing value and have found their reflection in proverbs and sayings.

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ЕСІРКЕПОВА, К. Қ., КАНАПИНА, С.Г., БЕКБОСЫНОВА, А.Х.

ҚАЗАҚ МАҚАЛ-МӘТЕЛДЕРІНДЕГІ ЖАН-ЖАНУАРЛАР МЕН САН АТАУЛАРЫНЫҢ СИМВОЛДЫҚ МӘНІ

Символ кез келген мәдениетке тән құбылыс. Символ әртүрлі мәдениет контекстінде кодтала отырып, оларда әртүрлі мәнге ие болады. Мақалада мақал-мәтелдегі жан-жануарлар және сандар символикасының ұлттық танымдағы мәні ашылып, мағынасы талданады.

Мақаланың мәнін ашатын сөздер: ұлттық таным, жануарлар символикасы, сандар символикасы, ұлттық мәдениет.

ЕСІРКЕПОВА, К.К., КАНАПИНА, С.Г., БЕКБОСЫНОВА, А.Х.

СИМВОЛИЗИРУЮЩЕЕ ЗНАЧЕНИЕ НАЗВАНИЙ ЖИВОТНЫХ И ЧИСЕЛ В КАЗАХСКИХ ПОСЛОВИЦАХ И ПОГОВОРКАХ

Символ – явление, характерное для любой культуры. Символ может иметь различное значение и коды в контексте разных культур. В статье раскрываются символические значения названий животных и чисел в национальном миропознании.

Ключевые слова: национальное миропознание, символическое значение животных, символика чисел, национальная культура.

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АРХЕОЛОГИЯ КАЗАХСТАНА И ИСТОРИЧЕСКИЙ ОПЫТ СТЕПНОЙ ЦИВИЛИЗАЦИИ

Аннотация

В статье рассматривается исторический процесс появления одомашнивания лошади на территории Казахстана, в границах изучения Ботайской культуры. Ботайская культура является границей между двумя пе-