CEREMONIES CONNECTED WITH THE PROTECTION OF THE CHILD AND MOTHER IN THE BASHKIR LANGUAGE

BAŞKURT DİLİNDE ÇOCUK VE ANNEYİ KORUMAYLA BAĞLANTILI TÖRENLER

Özet

Etnolengüistik, dilbilimin dil ve manevi kültür, dil ve halk eserleri, dil ve mitoloji, dil ve halkın dünya görüşü arasındaki ilişkileri inceleneceğini yönlendiren dalıdır. Bu makalede Başkurtların çocuk ve anneyi koruma ayinlerine ilişkin kelimeler etnolengüistik açıdan ele alınmaktadır. Tam bu ayinlerde Başkurtların manevi dünyası, zihniyeti, dünya görüşü yansımaktadır.

Anahtar kelimeler

Dilbilim, Türkoloji, leksikoloji, diyalektoloji, leksikografi, etnolengüistik

Abstract

Ethnolinguistics is the field of linguistics focused on consideration of the relationship of language and spiritual culture, language and folklore, language and mythology, language and national mentality. In this article from ethnic-linguistic point of view we consider Bashkir ritual vocabulary related to the protection of the child and the mother. It is the names of ritual actions that the Bashkir people’s spiritual world, mentality and its worldview are reflected.

Key Words

Linguistics, Turkology, lexicology, dialectology, lexicography, ethnolinguistics
In this article, we consider Bashkir rites related to the protection of the child and the mother from ethnic-linguistic point of view.

In postpartum women were forbidden to cook, lift loads, to appear in public. These regulations have both medical and hygienic, and superstitious religious character and have typological features common with rites of many nations. Obstetric complications are called in the Bashkir language олоо, олооғ - 'complication'. In the Bashkir language олоо, олооғ the word has two meanings: 1) Бала артынан қабаттан ауырыу 'complication after childbirth', 2) әуен тарыплап әрәсәй сәләү менән қабаттан ауырыу 'complication after recovering'. For this topic, the first sense is important. So we will focus on it only. In dialects there exist олоо, отоо, отооқ. With the world олоо we meet such combinations: олоо бүлүү, олоо төмөн, остоо бүлүү, олоо тойоо, олоо ишнеу. In dialects with the meaning of ‘disease that occurs after childbirth’ they have the term биңәкә: биңәкә бүлүү (міас субдял), биңәкә (сакмәр субдял).

Well known dialectologist Maksyutova N. derives the term ахырауырыу from words ахырынаң (арнынан) ‘after’ and ауырыу ‘hurt’, the appropriate literary name being олооғ, олоо бүлүү ‘postpartum complication’. Ахырауырыу мәркүмә бүләи ғәәй. – She died after giving birth [Maksyutova, p. 180].

Treatment was almost the same everywhere. On the hem of dresses of a woman in labor they tied (Maksyutova, p. 180).

Not knowing the causes of many diseases and misfortunes, people explained them as caused by көп күз тәйәң. If after a visit of some person a child fell ill or wept, it was believed that the visitor had an evil eye and he jinxed the child. In the Bashkir language whammy – күз төйәү presents rich folk terminology. Cf.: in the southern dialect – күз сәрпүүсү қасылыү, күз сенеү (Іргиз субдял.), күз қызылылы (Сакмәр субдял); in the Eastern dialect – күзәән қатыу (Кизил субдял), күзөңөнөү, күзәктереү (Ai-mias субд), in the northwest күзеге, күзге қазылыу (Гайнә субдял), елләгеү, ел қызылы, get a cold (Кизил) ec. Көл ‘ash’ as part of fire was supposed to scare Satan, making an attempt on the health of young mothers.

The Bashkir language is rich in terminology associated with the rite of putting on a child the first shirt. The first shirt in the Bashkir language is called ‘dog jacket’ әт күләге. In the dialects they have recorded options: косәә күләге ‘puppy shirt’, көәрә қорама қыңләк ‘shirt of forty shreds’, қорама қыңләк ‘patchwork shirt’, шайтан күләге ‘deuce’s shirt’. In the Bashkir language the dictionary the
world көсөк күлмәгә has the following explanation: “бөрөөгө йөлү бүйүнсө баласа тыуғақ та күйүрөлө пүрөө күлдөк” (first shirt for the newborn (especially made) [Bashkort teleneg hythlege, p. 550] The phrase эт күлмәгә көйүүрөлө verbatim ‘donning a dog shirt’ is recorded in the Eastern and North western dialects, and the term көсөк күлмәгә in the Southern dialect of the Bashkir language. The dog shirt would be sewed by midwife or by mother in the form of modern vests and was put on the baby immediately after birth or after falling away of the umbilical cord. This shirt got its name from the fact that at first it was put on a dog, and it is to a dog passed the child’s ability to resist evil spirits and diseases, ie the child became protected.

In the Burzian area while putting a dog shirt on a child they used to say: Эт гүмөрлө бүлэн! Ауырынын эт алып күтүүн! ‘Let the baby be tenacious like a dog, let the dog take the disease. The dog shirt used to the put on child for 7, 9 but more often for days, then this shirt were again put on the dog, and it went running in it.

In the Bashkir language there exist ritual actions to preserve the child’s life. These include ritual бала хатың алыу ‘purchase rite’. The purpose of this ceremony is to outwit a demon supposedly awaiting the birth of this very child to take her/him away or harm him. The rite is performed in order to show that this is not the child who was to be born. In the Eastern and Southern dialects they use the term бала хатың ‘sale of a child’, and in the north-west its phonetic variant бала сатыу.

Those families where children died often performed the rite of ‘buying a child’ (бала хатың алыу). The essence of the ritual is to ensure that the midwife carries the child to a woman having many children. Then woman brings the child back and through the window ‘sells’ to his her own parents. They would trade for long. There was a ceremony to ‘purchase’ a child for sheep, poultry, for the segment of a shirt (dress), in more ancient times – for a horse, a cow, a camel. Such a child used to be given the name of Иштыбал, Ишлык, Сатлык that contains the root hat (sell, selling).

In some regions, a woman gave birth to a child in someone else’s house, after which she returned home. The owners the house where she gave birth to her child brought and ‘sold’ the baby by passing it through a window. This ritual action is called төтөрө ашык хатып verbatim ‘Sale through the window’. The name of this rite is common in all dialects of the Bashkir language. Anyone who ‘sold’ would be called өкөл атаяй өңөй ‘proxy father/mother’. The term өкөл атаяй, өкөл өңөй is typical for the Eastern dialect the (Argayash, kizil, miass, ik sakmar subdialects). Its synonyms қыымтылек атаяй/өңөй from dialect words қыйдаматлык (қыымтылек) өңөй ‘sworn father and sworn mother’, өңөлөөчөсөлөө өңөй/атаяй (Salzigut subdialect), Miass subdialects of the Eastern dialect. In the middle subdialected of the Southern dialect they recorded өкөл атаяй - synonyms of the words өкөл ‘proxy’ and атаяй ‘father’, his wife being өкөл өңөй, in the Dim, middle subdialects we recorded аксиретгөнөнөн from exireт ‘forever’ and өңөй ‘mother’ also in Dim, Tok-Soran [Bashkort telenen dialecttary hythge, p. 353, 361, 429] in the Salzigut, Miass subdialects of the Eastern dialect the (Salavat district), in the North-western dialect we recorded the term боронтоханөй ‘proxy mother’ боронтохатай ‘proxy father’ in Karaidel subdialect. In the Perm region a child used to be passed through a window pre-thrusting it through a clamp. The rite was called қыымтыштан үткөрөү (dragging through the clamp). The terms өкөл атаяй/өңөй ‘proxy father/mother’ have Turkic origin. This is evidenced in the monuments and modern Turkic languages by names relating to the same subject. Cf: өкөл атаяй ‘proxy father’ өкөл өңөй ‘proxy mother’ in Kirgiz etc.

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Thus the meaning of the rite was limited to a ‘purchase’ of allegedly alien child. Bought by someone else he is not interesting for evil spirits, angry at his/her parents for something they did. The window is the sacred border in the ritual area. Extraordinary way out of the ordinary world is transition to a new quality, the action performed through a window means a general process having ceremonial and initiation value. So a baby carried through a sacral opening (be it a window clamp, hoop) is becoming invulnerable.

The rite ‘selling of a child’ used to be held on the same day he is he was born. The fee per child, as already mentioned, used to be domestic animals, fowl or something of clothes (a scarf, towel, dress, etc.) and also people were paid in cash. Everything depended on the wealth of the parents. In the Burzian area, for example they gave for a bought child ungulate animals: a horse, cow, wishing that the child was strong as an ungulate.

Manufacturing blankets, shirts from 40 different patches collected from 40 homes, compare: 'For a child to live long, they collected various items from 40 homes. Birth and death takes certain time. When a person is born, the soul enters into him/she within 40 days, and when he dies the soul leaves it within 40 days. The number is of Turkic origin. This is evidenced by its presence in the ancient Turkic language. In order to protect against evil forces the child was given an ear-ring – ғырға тәгыу. In some cases, while performing the rite of buying newborn baby boy they inserted in his ear an earning and put a girl’s dress on to thwart evil spirits. And by the age of three in honor of the child they staged beige ‘races’. After this festival they removed the earning and the girlish dress. Mother kept the dress with the ring in a safe place (as recorded in the Haybullinsk district).

Thus the sale of the child by midwife or by a woman having many children was to give him happiness and strength that these women had. Return of the child through the window, circular motion of the midwife, boys donning women’s jewelry – all these actions deceived, destroyed Satan and other evil forces. Ritual actions aimed at curing the health, longevity of a child, in the Bashkir language are called by such term as әм күндәге кейжәреге ‘donning a dog shirt’, бала әттүү алыу ‘sale of a child rite’, тәжрә ауа әттүү ‘sale through the window’, ғырға тәгыу ‘donning earrings’. These combinations are of Turkic origin.

The ritual actions today have barely survived but for the names in which we can see the views of the people on the surrounding world. Thus in the names, in the ritual actions, the mentality of the Bashkir people are being reflected.

References (in Russian)