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

### BAŞKURT DİLİNDE ÇOCUK VE ANNEYİ KORUMAYLA BAĞLANTILI TÖRENLER



#### Özet

Etnolengüistik, dilbiliminin dil ve manevi kültür, dil ve halk eserleri, dil ve mitoloji, dil ve halkın dünya görüşü arasındaki ilişkileri incelemeye yönlendirilen dalıdır. Bu makalede Başkırtların çocuk ve anneyi koruma ayinlerine ilişkin kelimeler etnolengüistik açıdan ele alınmaktadır. Tam bu ayinlerde Başkırtların 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 *өзлөк*, *өзлөгөү* 'complication'. In the Bashkir language *өзлөк*, *өзлөгөү* the word has two meanings: 1) *Бала артынан кабаттан ауырыу* 'complication after childbirth', 2) *йүнәлеп барганда берәй сәбәп менән кабаттан ауырыу* 'complication after recovering'. For this topic, the first sense is important. So we will focus on it only. In dialects there exist *өззөк*, *өстөк*, *өстек*. With the word *өзлөк* we meet such combinations: *өзлөк булыу*, *өззөк тотуу*, *өстек булыу*, *өззөк тәйөү*, *өзлөк имнәү*. In dialects with the meaning of 'disease that occurs after childbirth' they have the term *биләңке*: *биләңке булыу* (*mias subdial*), *биленнәү* (*sakmar subdial*).

Well known dialectologist Maksyutova N. derives the term *ахырауырыу* from words *ахырынан* (*артынан*) 'after' and *ауырыу* 'hurt', the appropriate literary name being *өзлөгөү*, *өзлөк булыу* 'postpartum complication'. *Ахырауырыузан мәрхүмә булды зой.* – 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 knots (3-7) with questions. Cf: "*Нимә тәйәң?* What are you grinding? The reply is: *Өзлөк тәйәм!* 'I grand malady'. As precaution against this disease they put ashes in a stocking or shoe of the woman in labor. The rite and its name *итәккә көл тәйнәү* tying ash in her dress are found in all regions where they speak Bashkir dialects: *итәккә көл тәйөү* (*kizil subdialect*), *итәккә көл тәйнәү* (*sakmar subd.*), *итәккә көл тәйөү* (*middle subd.*) ect. *Көл* 'ash' as part of fire was supposed to scare Satan, making an attempt on the health of young mothers.

Not knowing the causes of many diseases and misfortunes, people explained them as caused by *каты күз тейгән*. 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 тейеү* presents rich folk terminology. Cf.: in the southern dialect – *күз сарпыуы кагылыу*, *күз сенеү* (*Irgiz subdial.*), *күз һуғылыу* (*Sakmar subdialect*); in the Eastern dialect – *күззән катыу* (*Kizil subdialect*), *күзһенеү*, *күзектереү* (*Ai-mias subd*), in the northwest *күзегеү*, *күз уғы казальу* (*Gaina subdialect*), *елпегеү*, *ел һуғыу*, get a cold (*Kizil*) ect. [*Bashkort telenen dialektary hyzlege*, p. 159-160]. In popular culture there are many explanations for this phenomenon. The most common is the notion that human eyes have a special arrow – *күз*. The phrase *күз уғы* is of Turkic origin and is derived from the words *күз* 'eye' and *ук* 'arrow'. It is used also in the ancient Turkic language. The phrase *күз тейеү* has Turkic origin, having parallels in other Turkic languages: *koz tiygizyy*, *kyz tiyy* (in Kirg.), *koz tiyu*, *koz otu*, *til tiyu* (in Kazakh), *koz tiygizi* (in Kkalp.), *kyz tidery* (in Tatar), *koz tikyyzmek* (in Uigur) ect.

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' *эт күлмәге*. In the dialects they have recorded options: *көсөк күлмәге* 'puppy shirt', *кырк корама күлдәк* 'shirt of forty shreds', *корама күлдәк* 'patchwork shirt', *шайтан күлдәге* 'deuce's shirt'. In the Bashkir language the dictionary the

world *кәсәк күлмәге* has the following explanation: “*боронго йола буйынса балага тыуғас та кейҙерелә торған күлдәк*” (first shirt for the newborn (especially made) [Bashkort teleneg hythlege, p. 550] The phrase *эт күлмәге кейҙерерү* verbatim ‘donning a dog shirt’ is recorded in the Eastern and North western dialects, and the term *кәсәк күлмәге* 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 зүмерле булһын! Ауырыуын эт алып китһен!* ‘Let the baby be tenacious like a dog, let the dog take the disease. The dog shirt used to be 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 һатып 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 һатыу* ‘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 һатып 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 *Һатыбал, Һатлыҡ, Сатлыҡ* 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 *tethre asha hatyp* 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 *үкел атай/инәй* ‘proxy father/mother’. The term *үкел атай, үкел инәй* is typical for the Eastern dialect the (Argayash, kizil, miass, ik sakmar subdialects). Its synonyms *киәмәтлек атай/инәй* from dialect words *зыйаматлыҡ (киәмәтлек) инәй* ‘sworn father and sworn mother’, *йаҫалмыш инәй/атай* (Salzigut subdialect), Miass subdialects of the Eastern dialect. In the middle subdialect of the Southern dialect they recorded *үкел атай* - synonyms of the words *үкел* ‘proxy’ and *атай* ‘father’, his wife being *үкел инәй*, in the Dim, middle subdialects we recorded *axiretleginey* from *exiret* ‘forever’ and *инәй* ‘mother’ also in Dim, Tok-Soran [Bashkort teleneg dialectary hythege, 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 *боронтокинәй* ‘proxy mother’ *боронтокотай* ‘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 *камьттан үткәрерү* (dragging through the clamp). The terms *үкел атай/инәй* ‘proxy father/mother’ have Turkic origin. This is evidenced in the monuments and modern Turkic languages by names relating to the same subject. Cf: *үкел атай* ‘proxy father’ *үкел инәй* ‘proxy mother’ in Kirgiz etc.

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 *тояклы мал кечек түк булһын*. To postpartum rites one can refer manufacturing blankets, shirts from 40 different patches collected from 40 homes, compare: *Бала тормаһа, 40 өйҙән 40 сепрәк йыйып юрған, күлмәк тегәләр. Ул 40 төстә булырға тейеш, 40 төйөн тип йөрөтәлә*. '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 – *һырға тағыу*. In some cases, while performing the rite of buying newborn baby boy they inserted in his ear an earring 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 earring 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 *эт күлдәге кейҙерерү* 'donning a dog shirt', *бала һатып алыу* 'sale of a child rite', *тәҙрә аша һатыу* 'sale through the window', *һырға тағыу* '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)

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