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Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Golden eagle in the cognition of Kazakh people: Ethnographic and ethnolinguistic analysis

Aigerim Kussainova

L. Gumilyov Eurasian National University, Astana / Kazakhstan.
aygerim.kussainova@yandex.ru

Magripa Yeskeyeva

L. Gumilyov Eurasian National University, Astana / Kazakhstan.
mag61103@inbox.ru

Sharip Amantay

L. Gumilyov Eurasian National University, Astana / Kazakhstan.
amantay_sh@mail.ru

Urzada Mussabekova

L. Gumilyov Eurasian National University, Astana / Kazakhstan.
mussabekovaua@yandex.kz

Kuanyshbek Kenzhalin

L. Gumilyov Eurasian National University, Astana / Kazakhstan.
k.kenzhalin@yandex.kz

Abstract

In our research article, we will study ethnographic and ethnolinguistic concepts about the golden eagle (burkit), which has a special place in the world's knowledge of Kazakh people via comparative qualitative research methods. As a result, the article analyzes the ethnographic concepts and connotations related to the golden eagle, which is one of the seven treasures, and has been given an explanation of the language units, folklore heritage. In conclusion, the development of Kazakh national sports is not only the development of sports, but also the fullness of the essence of nations.

Keywords: Kazakh, Ethnography, Ethnolinguistics, Cognition, Falconry.

El Águila real en la cognición del pueblo kazajo: Análisis etnográfico y etnolingüístico

Resumen

En nuestro artículo de investigación, estudiaremos conceptos etnográficos y etnolingüísticos sobre el águila real (burkit), que tiene un lugar especial en el conocimiento mundial de los kazajos a través de métodos comparativos de investigación cualitativa. Como resultado, el artículo analiza los conceptos etnográficos y las connotaciones relacionadas con el águila real, que es uno de los siete tesoros, y se le ha dado una explicación de las unidades lingüísticas, el patrimonio folclórico. En conclusión, el desarrollo del deporte nacional kazajo no es solo el desarrollo del deporte, sino también la plenitud de la esencia de las naciones.

Palabras clave: Kazajo, Etnografía, Etnolingüística, Cognición, Cetrería.

1. INTRODUCTION

The unique bird of the Kazakh people, which has long been considered as saintly as sacred, is the eagle. The history and everyday life of our people are closely related to the bird golden eagle. According to outstanding scientist Alkei Margulan, there are about 1,500 personal nominals, phrases, comparative words, proverbs, folk wise sayings in our native language.

The golden eagle's special praise can be seen in the following linguistic units: 'The eagle is the king of birds, the lion is the king of beasts', 'Lord of the Blue Sky', 'The lord of birds is the golden eagle', 'The spirit of heaven', 'Deity of winged'. 'The reveler of the steppe', 'Kandykoz' and 'Steel beak' and so on. As we can see in such

proverbs and sayings, the Kazakh people have always appreciated the golden eagle very respectfully.

In the concepts of our people, the eagle is characterized as bird-loving courage and heroism, will and valor, liberty and freedom, pride and bravery, perseverance and obstinacy. In connection with this, national concepts were formed, such as ‘Eagle is one of the seven treasures’ or ‘one of the seven treasures of a brave man is an eagle’. The graspy golden eagle is depicted on the blue flag of our independent country. A particularly respectable symbol of the freedom of the Kazakh people, the first of its kind in the eyes of the whole world, the golden eagle, depicted on the national flag, is still highlighted in the emblem of the program ‘Spiritual Revival’ of the President (SOHRABI, 2017).

People's love for the tenacious golden eagle was the source of many legends. It was considered a companion of versatile creative personalities, a valiant assistant to hunters. Respect and a great love of the people for the golden eagle can also be seen in the fact that the sons were given the names associated with the word ‘Burkit’. For example, Burkit, Burkitzhan, Burkitbek, Burkitbay and so on. All this makes it clear that they wanted the children to be as clever as a golden eagle, keen-eyed like a golden eagle, as brave as a golden eagle.

It is impossible to say that the problem of zoonyms in the Kazakh language is still a well-studied branch of science. Especially, it

is not a surprising thing that the ethnolinguistic and ethnographic aspect of the zoonyms in our language is just being explored. We also tried to analyze the concepts related to the golden eagle in Kazakh language from the ethnographic and ethnolinguistic point of view in our research article.

2. METHODOLOGY

Ethnolinguistic science as a new direction is one of the language profiles that originated at the beginning of 20th century. Linguist scholars associate ethnolinguistic science with ethnographers Franz Boas and his disciple Edward Sapir, who studied the language and culture of American Indians who do not have a written language. Under the influence of Sapir, ‘ethnolinguistics’ was established as a term in linguistics. Edward Sapir said:

It is extremely important that linguists, who are often accused - and rightly accused of refusing to go beyond the subject of their research, finally understand what their science can mean for interpreting human behavior in general. Whether they like it or not, they will have to deal more and more with various anthropological, sociological and psycho-linguistic problems that invade the area of the language (SAPIR, 1949: 128).

In general, zoonyms in the lexical fund of any language are the least studied branch of science. Regarding a very small amount of studies of zoonyms, the scientist A.V. Superanskaya suggests the need to study the linguistic peculiarities of zoonyms:

Zoonymy belongs to the category of poorly studied layers of vocabulary, which may be associated not only with the difficulties of collecting zoonyms, but also with a less clearly defined practical need to study this material. The main importance of the study of zoonyms - cognitive-theoretical - identifying the specifics of language practice in the field of onomastic nomination (SUPERANSKAYA, 1973: 366).

The issue of zoonyms in Kazakh linguistics is the branch of science, which is not specifically studied as a subject of research in the dissertation volume such as toponyms or anthroponyms. Research conducted until today is mentioned by scholars in the form of definitions as an article or as a general area of onomastics. The researchers MADĪEVA & IMANBERDĪEVA (2005) in their work 'Onomastics: Research Problems', notes the difficulty of a regular collection of zoonyms (the most important condition for the collection of onomastic materials), and a lack of pragmatic significance of research of zoonyms (lack of interest in zoonyms itself) as a reasons for lack of research of zoonyms.

In our research article, we are trying to make an ethnographic and ethnolinguistic analysis of national concepts related to the golden eagle in the cognition of the Kazakh people.

3. RESULTS AND DISCUSSION

Golden Eagle (Berkut) is the largest bird of prey, belonging to the falcon group, from the family of hawks. The Latin name (Aquila

chrysaetos) refers to the so-called 'gold eagle'. Most Turkic peoples call it as 'burkit' (by the method of grabbing and holding its prey). The golden eagle lives in North America, Eurasia, North-West Africa and the islands of Japan. In Kazakhstan, its six species are found in the foothills and on the plains of Mangystau, Ustyurt, Mugalzhar, Syr Darya, Kyzylkum, Betpakdala, Saryarka, Tien Shan, Tarbagatay and Altai mountains. Golden Eagle is the largest and most powerful, fast-flying, strong build bird among the birds of prey. Its fingers are long, large and prominent (scaly). The plumage is monotonous dark brown. The back of the head and the back of the neck are yellow-red. They live in pairs. The golden eagle feeds on marmots, rabbits, foxes, badgers, and sometimes mice and gophers, turtles, cubs of ungulates (white antelopes, roes, jeyrans). A golden eagle kills animals not with its claws, but with irregularities in the foot area - with glands. It builds its large nest (1.5–2 m in diameter) from dried branches on a clifftop, a sheer cliff for several years in a row. The male eagle is called gyrfalcon (shauli), and its female is eagless (uyabasar). Females are larger than males. In March - April, 1-3 eggs are laid, and females usually incubate them *ауқ* 40-45 days. In the early days, the males feed the chicks. They fly away from their nests when they are two and a half months old, but the female with the male will train and control them for a long time. Under natural conditions, golden eagles live for a hundred years. This is a rare bird whose number is decreasing. The total number in Kazakhstan is not exactly known, there should be about a thousand.

The main reasons for reducing the number are: illegal hunting, taking chicks from nests to grow them at home, the death of adult birds from electrical wires, from eating poisoned food next to traps and falling into traps. They are common in Kazakhstan, but uneven, random. They inhabit the bare and Rocky Mountains, hills, pine and other wooded areas, coastal meadows, and saxaul deserts. In folk concepts, the golden eagle is a noble and sacred bird. For example, in ancient times, people pinned a finger of a golden eagle to clothes and to the cradle of a child. From the research of the scientist Alkei Margulan, one can find data that there are about a thousand and a half concepts in the Kazakh language directly relating to the golden eagle (MARGULAN, 2007).

The study of the ethnographer B. KEMALASHEVICH (2013) by name of 'Traditions and customs of the Kazakh people' tell about the art of falconry in Mongolia, and the ethnographic encyclopedia from the Central State Museum provides ample information about falconry in general. The research articles 'About birds of prey' by ZHANGIROVICH (1986) and 'The Golden eagle and its features' by ZHANGIROVICH (1989), a falconer and researcher of folk culture who lived in China, made a great contribution to ethnographic science. Some of the features of the golden eagle trials in this study are consonant with the song 'Test of the Golden Eagle' (Burkit syny), spread among the people, which is attributed to the great poet Abai.

If you look behind your back, the golden eagle consists of the following parts: throat, goiter, chest, thigh of the ankle (knee bend), shin. The skeleton of the golden eagle consists mainly of the spine, chest and coccygeal bone. And the other bones, mutually continue these bones. Aitchbone, chest bones are strong and wide. The place of accretion of the chest with the rib is round, and where the liver, on the contrary, is faceted. The side of the thick collarbone, which connects the sternum to the spine, forms a ‘thoracic semicircle’ and is considered a ‘mechanism’ that enhances the strength of the golden eagle’s spurs (MARGULAN, 2007).

Kazakh falconers distinguish golden eagles by habitat, like birds of sheer cliffs or mountain birds, as well as birds of the troughs or steppe birds. The build of the bird of the cliffs is big, that is, large, and the bird of the troughs is smaller. According to scientist A. Margulan, Kazakh falconers divide the golden eagles into three large groups: the Ural imperial eagle, the Altai golden eagle and the golden eagle of twelve years old (Shogel) (MARGULAN, 2006).

The Mongolian falconer Dauithan Zamby divided the golden eagle into four different types: ‘aqyiq (imperial eagle), kenesary, buqatana, sarsha’. In his opinion, imperial eagle and kenesary are the most grasping birds of golden eagles, and buqatana is not so strong and requires more care, only if a very strong falconer will look after it, then it will be able to hunt foxes.

SOLTONOEV (1991) wrote that Kirgizians divide the golden eagle into 65 species and, in particular, divide into 19 families (the breed). Among these nineteen breeds, the names are similar to Kazakh ones, these are 'bidayq' (wheatgrass) (they say that they have not seen it), 'alyp qara qus' (big blackbird), 'chogool' (shogel), 'shashkan sary' (saskalaq sary), 'baiqashqa' (baiqaska) and so on.

In the linguistic units regarding the golden eagle, we can cite muzbalaq aqyn, sarysholaq bi, esbalaq aqyn, tau qyrany (mountain eagle), dala qyrany (steppe eagle), oydyn kenesarysy and other comparisons can be given as an ethnolinguistic example.

From the phrase 'A feature of Tiney is a twin of the Yellow Bird (golden eagle), the feature that Shora had in common with all the birds' about Nayman Tiney, you can see that the famous falconer Nayman Tiney is the next owner (patron) of the birds after Shora. People say that after the death of Tiney, whose trained birds hunted deer, marals, flew to his grave and died in silence (KHINAYAT & ISABEKOV, 2008).

This is the price of golden eagles in material terms. In 'Zheti zhargy' (a unique judicial code) paid special attention to the Kazakh hunt and a special section was introduced on the punishment of those who violate it. In 'Zheti zhargy' it is said that the one who killed someone's dog or bird for hunting, then he/she was obliged to give their master-slave in return. A well-trained golden eagle in Shu and

Syrdarya is estimated at 5-6 camels, and a hawk or falcon in 1-2 camels. If someone put his eye on someone else's hunting bird, then he is begging for it from the owner. Special ritual payment for it is called 'Tugyr zhabar'. Its volume was very expensive at the end of the 19th century: depending on the agility and grasp of the golden eagle, up to 5-6 camels were given (TOKTABAY, 2005).

According to the scientist PODOLSKAYA (1978), since the process of naming animals is very similar to the process of giving pseudonyms (nicknames) to people, the study of zoonyms can help a person discover the second naming process.

When their golden eagles died, Kazakh falconers mourned loudly expressing their grief. The golden eagle has long become an important member of society. People expressed condolences to the owners, whose Golden Eagles died suddenly or in the village and were reassured by the words "the horse dies, the bird runs away, there are two wings and one tail, and everyone eventually dies" (MARGULAN, 2007: 119).

4. CONCLUSION

Taming the golden eagle, caring for it and using the golden eagle in falconry is the ancient art of the Kazakh people. And the Kazakhs, who tamed the hero of legends, the eagle, and became very

interested in this during the first snow, have a special concept and respect for eagles. Therefore, our grandfathers blessing their sons, say ‘May your wings be strong!’ (Never give up!), Equating them to eagles. It is also a legal phenomenon that the eagle is depicted on the national flag of a people who imagines freedom in the form of a flying eagle. Thus, the Kazakh people not only enjoyed the fun of the eagle during the first snow, but also formulated ideas about the greatness of the nation in this direction. This is certainly formed by the word.

Our goal is not to invent words related to the eagle, of course. Otherwise, there are many proverbs and sayings related to the eagle. For example: ‘There is no bad eagle with a good falconer, there is no bad guy with a wise adviser’, ‘The old eagle is the leader of the hunt’, ‘A connoisseur will not tell a secret, the falconer will not tell the truth’, ‘Will catch - my bird, will not — my fan’, ‘A hunter needs traces of animals, and to distinguish traces, keen eyes are needed’, ‘Elk hurries to its land, an eagle to the mountain’, ‘A skilled falconer is a blessing for the golden eagle’, ‘If it catches a beast, this is a golden eagle, if it does not, then this is a stranger on a temporary horse’ and such examples can continue in a row. If we look at the meanings of these proverbs, then this is one branch that everyone can share.

The ultimate idea of these words, which has become the essence and concept of the nation, will revive in the Kazakh consciousness with the return of falconry. Therefore, the development of our national sports is not only the development of sports, but also the fullness of the

essence of nations. The Kazakh people appreciate the golden eagle and consider it one of the four values. The four values include lambs and calves, sowing, a hound puppy and a golden eagle chick. All four already help people before they reach the age of one year. Sending a golden eagle to the hunt requires great patience, diligence, and great skill. To extract a golden eagle chick from the nest also requires a lot of ingenuity. Without tricks, a person can kill a chick. Special attention is paid to the art of falconry in the East Kazakhstan, Karaganda and Almaty regions and a special salburyn is organized, and schools are opened for young falconers.

The golden eagle becomes a single member of society in the Kazakh society. Therefore, people expressed condolences to the owners, whose Golden Eagles died suddenly or in the village and were reassured by the words ‘the horse dies, the bird runs away, there are two wings and one tail, and everyone eventually dies’. When their golden eagles die, the Kazakh falconers anointed the tail of the golden eagle with oil, wrapped it in white cloth and buried it in high ridges or in places where a person’s foot would not stop.

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