

Totemic Views in the Anthroponomical Picture of the World

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Abstract

In our country, strengthening the independence and the entry of our country in a number of civilized countries, comprehension of the principles of national, moral and material values, and problems of their realization are vital nowadays. And this in turn requires the culture development; people pass their experiences, achievements in the development to future generations, as well as the progressive traditions of culture. Now consider the language picture of the world in general human cognition in the unity of the world model, and with the same conceptual view of the world is a philosophical and philological concept. The study “Language world” and “Conceptual picture of the world” in the trinity “Language-thought-world” is one of the urgent problems of modern linguistics. Language world—a specific method for the language of reflection and representation of reality in language forms and structures in its relation with the person who is the central figure of the language. From this point of view, we will consider the totem animal of Turkic peoples, including the ideological character of phraseology associated with the totem “blue wolf” and “Bear”.

Keywords: totem, animism, linguistic map of the World, “blue wolf”

1. Introduction

In certain respects, scholars of various fields have investigated Middle East environments and societies for some time. For decades, prehistorians have reconstructed natural and anthropogenic changes in the landscape through sediment and pollen analysis (Neil, 1989), and classical archaeologists have reconstructed elements of population and settlement, agriculture and erosion through excavations and field surveys (John, 2002). Anthropologists and historians since Herodotus have also looked at the influence of key geographic features such as the Nile and Mesopotamian river valleys and the unique ecology of the region's pastoral nomads. Furthermore, starting in the 1970s, historians under the influence of the Annals school began to look more closely into issues of demography, disease, and land use (Halil, 1978).

Nevertheless, only recently has such research come together into an integrated body of study that might be called Middle East environmental history. In the wider arena of historical geography or environmental history, analysis of the Middle East per se was often neglected (John, 2003) or edged out by studies encompassing the Mediterranean, usually written by scholars focused on Europe and unfamiliar with Middle Eastern languages (Arnold & Oliver, 2001). Historians trained in modern Arabic, Turkish, or Persian tended to focus on national and political issues in the modern era, while scholars of earlier periods faced considerable obstacles from scarce and difficult source materials.

Pioneering works of Middle East environmental history bridged these difficulties through imaginative use of sources, interdisciplinary approaches, and wide chronological or comparative perspectives. For instance, Richard Bulliet's classic *The Camel and the Wheel* analyzed the rise of Bedouin power through evolving technologies of camel saddles, using a range of classical and early Arabic material (Richard, 1990).

Likewise, Peter Christensen's important study of the rise and fall of irrigation systems in western Persia and Mesopotamia, analyzed patterns over several centuries; drawing on archaeological and literary sources (Peter, 1993). More recently, Stuart Borsch has illustrated the tremendous ecological and economic impact of the Black Death in Egypt through comparison with medieval England (Stuart, 2005) and Diana Davis has demonstrated the self-serving nature of French imperial claims about environmental degradation in North African by comparing evidence from pollen samples and ancient geographers with reports in French archives (Diana, 2007).

The current burst of studies on Middle East environmental history has continued this interdisciplinary approach and has also benefited from ongoing archival research, especially in Ottoman imperial records. The past couple of years have produced, for instance, three new dissertations on epidemics in the Ottoman Empire (Birsan, 2008) and one on Ottoman forestry (Selçuk, 2007), with more in progress; new studies on Ottoman famines (Mehmet, 2010); monographs on the environmental history of Ottoman Egypt (Alan, 2011) and the Little Ice Age in the Ottoman Empire (Sam, 2011); and even an edited volume on Ottoman animals (Suraiya, 2010). As a sign of wider interest in the field, a recent edited volume on world environmental history has been co-edited by a Middle East specialist, Edmund Burke (Burke & Pommeranz, 2009); the *International Journal of Middle East Studies* has published an issue devoted to environmental history; and Ohio University Press and Oxford University Press have forthcoming edited volumes on Middle East environmental histories (Davis & Edmund, 2012). These new studies encompass an ever wider range of viewpoints and issues, some now informed by environmental concerns within the region itself, repeating a pattern seen in other areas of environmental history. The following sections draw out some of the key themes from this still emerging field of study.

Anthroponomy is manifested in various forms and types of the public and social device, the material and cultural phenomena in the life and household of people in the past. Any nation retains the gender system of naming and this accounts for the usage of notions connected with world outlooks, cultural and social phenomena, life and household daily routine, a form of economy with this or that nation. Owing to this we distinguish the following groups of man's names:

- Names connected with the name of Creator;
- Names connected with holy names of God;
- Names connected with names of prophets;
- Names connected with names of khalifs and angels;
- Names connected with names of holy patrons;
- Names connected with names of wild and domestic animals;
- Names connected with names of celestial bodies and numbers.

Totemic and animism are religious forms peculiar to smaller societies. A totem is a species of plants or animals thought to possess supernatural powers.

Each group within the society may have its own totem, including associated ceremonies. Totemic beliefs may not be as foreign to the Western mind as first expected; many Westerners have totems. School mascots, symbols, and emblems all constitute totems. Animism is a belief that spirits, apparitions, angels, or demons inhabit the earth. Either good or bad, these spirits interact with and/or influence humans in a variety of ways. For example, animists believe that malevolent spirits cause demonic possession, insanity, and disapproved behavior. From the animistic perspective, treating unsanctioned actions and attitudes requires praying to good forces and exorcising evil ones. Animism is not limited to small, simple, pre-industrial societies; various Americans in the 1990s believed in the existence of supernatural entities that influence humans.

An Animal Totem is an important symbol and energy that a person uses to get in touch with specific qualities found within the animal which the person needs. Animals come to us because they have a lesson we need to learn or a power they are willing to share. An Animal Totem that comes to you brings power and wisdom if you will learn to communicate with it, give it respect, trust, and understanding. Animal totems tell us of lessons that we need to learn. They are powerful spiritual friends. Each animal has its own unique power and message. They help to empower and protect us. They can assist us with spiritual growth, inspiration, creativity and healing. They help us learn about ourselves.

You can have several animal guides throughout your life. Sometimes an animal guide will come into your life for a short period of time, and then be replaced by another depending on your life path. Your guide will instruct and protect you as you learn how to navigate through your spiritual and physical life.

2. Scientific Novelty of Research Work

In our country, strengthening the independence and the entry of our country in a number of civilized countries, comprehension of the principles of national, moral and material values, and problems of their realization are vital nowadays. And this in turn requires the culture development; people pass their experiences, achievements in the development to future generations, as well as the progressive traditions of culture. Now consider the language picture of the world in general human cognition in the unity of the world model, and with the same conceptual view of the world is a philosophical and philological concept. The study "Language world" and "Conceptual

picture of the world” in the trinity “Language-thought-world” is one of the urgent problems of modern linguistics. Language world—a specific method for the language of reflection and representation of reality in language forms and structures in its relation with the person who is the central figure of the language.

2.1 The Totem “Blue Wolf”

From this point of view, we will consider the totem animal of Turkic peoples, including the ideological character of phraseology associated with the totem “blue wolf” and “Bear”. Animal totems of Turkic-speaking peoples are: “Blue wolf”, bear, deer, argali (mountain sheep), a dog, worshiped all kinds of cattle, swan, crow, hawk, vulture, eagle, owl, and many other birds, totems and revered serpent, a dragon, and other inanimate objects to tote. Frequent totem among the Yakuts people—an eagle, swan and vulture; Teleuts people—eagle in Altai people- a bear, the Khakass people—eagle, Tuvianian people—the swan and the eagle, Tuba’s people—fish, vulture, eagle, swan, gull. Raven was considered sacred to the Turkic-Khakas, Tuvan, Yakut Sakha peoples. In Yakuts Crow was not only a totem, they have existed the Wolf Totem. In the sentence “We a symbol will be happiness, and the motto a dark blue wolf!” (Let Our sign will be unity, but will appeal blue wolf), through a combination of “symbol will be happiness” (let the sign of our unity beprosperity). Turkic-speaking peoples from the beginning showed their desire to solidarity, unity and friendship. Through a combination of “the motto a dark blue wolf!” (let “blue wolf” be our motto) they caled the nation to become strong and brave as wolf. Wolf had been deemed a sacred animal among many Turkic peoples since ancient times. The image of blue wolfish being used as Kazakh flag. This is a direct continuation of the the Turks “wolf flag”.

3. Theoretical Importance of Research Work

Among the Turkic peoples are found proverbs, beliefs associated with blue wolf. The proverb at the Kyrgyz people sounds like and the Russian people, “The dog has the owner, and the wolf has god”. Bori is Tengri’s dog, so people have a belief that if the sheep paddock was attacked by wolf people interpreted this as a good sign. Kazakh people defines the relationship of wolf with steppe wilderness and mountain, “there is thief in the place where people live, and there is wolf where the mountain”, “when a wolf howls in outside the dog envies at home”. Arab proverb says, “Don’t stay when the dog barks, it leads to country, don’t go when wolf howls, he leads to the desert”. This proverb says that a wolf’s howl was considered as a bad omen. The Kazakhs of Mongolia believed that shooting wolves and takking away their puppies leads to bad luck and forbidden to do so. They were afraid that the wolf will return and take revenge, “anyway the wolf makes visit” (Kamalashuly, 1993). The proverb “In the sense that you need to beware of shamelessness when you get dirty, it will be difficult to purify”.

3.1 Used Methods during Research

The totem wolf had two names, the first—blue wolf, according to the historical tradition of honor, that is, seen as a totem, the second—the enemy of livestock, regarded as a predatory animal. The ancestors of the Kazakhs Huns in ancient times considered a wolf as totem. And one more special image that was made by family masters was wolf’s head sculpture made of gold. When they remembered their ancestors, they looked into the sky and worshipped this sculpture. The name of one of the Turkic tribes—family name Ashina-Achino, comes from the word meaning “noble wolf” (Gumilov, 1994). The legend of family name Ashina says at the time of the enemies’ invasion, a wolf (shin—is translated as a wolf in Mongol), adopted a boy who was left at the old habitation of the nomads. The descendants of Turkic Ashina are descended from the descendants of this boy. Not only the Turks believe that their ancestors came from the wolf, the Romans also call themselves descendants of the wolf. At the time of Turk Empire originated the belief that the ancestor of the Turks is blue wolf.

Not only Kazakhs, but also Kyrgyz, Uzbeks, Turkmen’s, Tatars saw the wolf as a sacred animal, and never called him directly, for example, Kazakhs called him “long ears”, “standing ears”, etc. Uzbeks used the transition to the meaning of “itkush-animal, Turkmens used euphemism”untitled”, mesdan itthe dog of the steppes. The Kazakhs, even at the present time do not call his name. Pastoralists believed that if you call him a “wolf”, then he will attack livestock. When people meet on the village they had a tradition of asking, “are your animals safe from crazy animal?”. It is the imprint of ancient totemism. The people have a belief that if a wolf runs ahead of the traveler, he is lucky.

Turkic-Altai people, too, thought the wolf was a sacred animal, and never called his name, for example, Soyots called him “uzyn kuyrykty”, “ulyma”, “kok koz”, Kaczynski Tartars called “uzyn kuyryk” and Yakuts “kuyrykty”. Altai Turks did not use a direct name “Poru”, instead of this was used the term “aga”, and Chuvashs instead of calling “kashkyr” used such euphemistically names as “uzyn kuyryk”, “tokpak kuyryk” or “tanir iti” (Akhmetov, 1995).

In The image of blue wolf the sign of totemism, fetishism, and animalism are visible. There were beliefs about the tendons, bones and meat of the wolf. For example, in the old village residents to find a person committed a theft, said “going to burn the tendon of a wolf”. It came from the belief that, burnt leg tendon will hurt the thief’s leg. A thief who was scared to have leg cringe brought the stolen item.

There was a belief of carrying the wolf’s bone as a mascot. Fat and meat of the wolf used to treat tuberculosis. There is a belief that if the Kazakh women during pregnancy were craving wolf’s meat, the boy born by them will be brave, courageous. For instance: Mother of one of the famous XVI century warriors Orak Mamai Karaulek azhe sings thus:

“...Mamayzhan boyga bitkende, arystan, bori etin zhep, kanypedi zherigim” in translation means.

“...When I was pregnant on Mamayzhana, strongly dreamed to eat meat from a lion and a wolf, and it is dream came true” (Moscow, 1926).

One of these wild animals was a bear. The bear’s tabooed name was “aba”. Ancient hunters saw a bear as a protector of all animals, the saint patron of hunters, the ancestor of all mankind; he was seen as a creator. Referring to the researchers’ views: “During the Paleolithic age bear turned to totemic cult of fire-Mother”. Therefore, hunters were afraid to eat meat of bear (Nature and development of primitive society, 1969).

4. Conclusion

In the language of Turk-speaking People the wolf and the bear were considered as bold, fierce, brisk, courageous animals. Perhaps because of this brave young men were taught to be strong, took heart, accustomed to the courage and bravery.

In the ancient records there are names as “*Arslan*”-Lion, “*Aşına*”-Wolf, “*Bars*”-Leopard, “*Buqa*”—raindeer, “*Küçük*”—puppy, “*Qaban*”—wild boar, “*Teka*”—goat, etc. The Tatars were called wolf “Leopard” lion “*Arslan*”, as there are people they are: Baiburin, Burke, Buriev, Burikaev, leopard, snow leopards, etc. And, among the ancient names of Turk people Arslan-Arslan called the rulers of Turfan, and Karahan: Arslanbalban, Arslantegin, Arslan Bilge Tengriilig. Bori, kaskyr, arystan, zholbarys, aiu, barys, buggy, kaban, kulan, maral and other names regard these names as an honour to transform into people’s names. But in ancient Turkic languages Arslan/Arslanesimi Turfan, Karahan are the names of king: Arslan balban, Arslan tegin, Arslan Bilge Tengri ilig (Mahpirov, 1997).

Also, in Kazakh bori, kaskyr, arystan, zholbarys, aiu, are of honour consume and changed to name of people. Nowadays they exist in people names. They are: Arystan, Arystanbek, Arlan, Zholbarys, Kaskyrbay, Boribay, Boribek, Aiubai, Aiukhan, Bugybai, Maral, Maralbek, Maraltay, Akmaral etc. So some names such as met in Kirgiz peoples name. Names of Kirgiz are investigated by A. Idrisov in his work on “Names in the Kyrgyz language” work. To the Kirgizia and Turkic prejudice – according the sky, animals and nature name are described with the cult name: *Chur*, *Bars*, *Shumkar*, *Arstan*, *Akshumkar* and others (Idrisov, 1971).

Name which are connected with animals names are important. When people are given names, in their sense describing—heroine, heroic, urgent, idea is obvious.

The name “Kaskyr” we can indicate via this example: *Wolf* is → wild animal → molar and urgent → threat → sharp. Name wolf is not used in only Kazakh, but in Kirgiz, Uzbek, Turki-Tatar think that wolf is saint and never called in straight for example, Kazakh people said how “long ears”, “standing ears”, etc. Uzbek people used changeable meaning to his “wild animals”, then Turkmen people used euphemisms such as, “adyzhiten” in translation means “without name”, “mesdan it” in translation means “wild dogs”. Kazakh people up to now they asked “your livestock’s from wild animals the whole?” it is a track of totemistic conception of long ago (Rysbayeva, 2012).

People have such conception, that if traveler meets a wolf, it means he always has luck. Maybe therefore, Kazakh people thought that heroes look like wolves, and they taught courageous, tearless and daring like wolves. In our language phraseologies explain that wolves are very courageous, fearless and daring through such words: “*wolf heart*”, “*aspiration as wolf*”, “*brave as wolf*”, etc. They mean courageous, fearless and daring. After that among our nation had brought about such words like: “*How many throw a cap all the same you won’t escape from a wolf*”, “*the wolf can change light of a skin but not teeth*”, these words mean to characterized as a wolf, but these learn to be proud like wolves.

In conclusion sphere of linguist cultures discovered anthropological Kazakh-Turkish languages give information’s from ethic history cultural and social phenomenon. In this range seem family of historical groups and geography movement of ethnic groups. One of the language branches of development seems public like such

treasure and national existence.

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