



ҚАЗАҚТАРДЫҢ МӘДЕНИЕТІ МЕН ӨНЕРІ /
CULTURE AND ART OF THE KAZAKHS / КУЛЬТУРА И ИСКУССТВО КАЗАХОВ

**Semantics of fire and its derivatives in the ritual practice of Kazakhs:
traditions and modernity¹**

***D.K. Saikeneva^a, A.I. Ibragimov^b**

^a*Ablay Khan Kazakh University of International Relations and World Languages, Almaty, Republic of Kazakhstan
(e-mail: saiken.eva.d@gmail.com). *Corresponding author: (e-mail: saiken.eva.d@gmail.com)*

^b*Abai Kazakh National Pedagogical University, Almaty, Republic of Kazakhstan
(e-mail: aman.07@inbox.ru)*

ARTICLE INFO

ABSTRACT

Keywords:
fire, soot, ash,
Turks, rituals,
ethnographic
research,
purification, hearth,
symbol, axis mundi.

IRSTI 03.61.91

DOI: [http://doi.org/
10.32523/2664-
5157-2023-2-93-107](http://doi.org/10.32523/2664-5157-2023-2-93-107)

Fire and its derivatives (soot and ash) played an essential role in the traditional culture of the Kazakhs, whose relics are revered to this day. This article examines traditional Kazakh ideas of fire, soot, and ash, their functions and roles in ritual practice, as well as the symbolic content of these elements. Fire, as one of the elements of nature, becomes the mediator that “cultivated” man and became one of the archaic universals of culture. Being one of the most archaic elements of culture, fire is part of the cultural code. Using a functional approach, the authors of the article identify the practical functions of fire, which form the basis of the symbolic content in the ritual practice of the Kazakh people. Using the semantic method and cross-cultural analysis, the authors identify the symbolic content of fire. At the same time, this study is characterized by the collection and analysis of a wide range of materials (macro approach) from the cultures of Turkic and other peoples, which makes it possible to identify the main elements of these practices and their variants (types) in the global cultural space.

Received 30 January 2023. Revised 05 January 2023. Accepted 26 May 2023. Available online 30 June 2023.



For citation:

D.K. Saikeneva, A.I. Ibragimov Semantics of fire and its derivatives in the ritual practice of Kazakhs: traditions and modernity // Turkic Studies Journal. – 2023. – Vol. 5. – No 2. – P. 93-107. DOI: <http://doi.org/10.32523/2664-5157-2023-2-93-107>

¹The article is prepared as part of a research project on grant AP09259280 «Languages of Kazakh culture as the basis of ethnic identity: semiotics and semantics» (2021-2023) (Committee of Science of the Ministry of Education and Science of the Republic of Kazakhstan)

Introduction

Fire is one of the most archaic elements of nature that has been involved in the “cultivation” of man. Its physical properties of warming, burning and glowing were not only used in daily life, but also found their place in the ritual practises of many peoples. In the traditional culture of the Kazakh people, fire plays a central role in daily life and ritual acts. Relics of ancient beliefs associated with the purifying and protective function of fire are still preserved and practised. It is perceived as the embodiment of the sun on earth. At the semantic level, it is associated with the struggle of good against evil.

In the ritual practice of the Kazakh people, fire and its derivatives have a wide range of application and an ancient tradition. In Kazakh culture, the image of fire is common in the form of a family hearth and a ritual purification fire. And these two images are related to ancient representations of Turkic and Indo-Iranian tribes.

The use of cultural codes in rituals and everyday life was the primary method of transferring knowledge from generation to generation, encoded information, especially that from earlier times, in our case, fire and its derivatives are among the oldest cultural universals, respectively, has a rich and diverse modification. The way fire and its derived elements are used in the material culture of the Kazakh people has a rich history. A special function of the symbolic character of fire was exercised in rituals and ceremonies that functioned both as a verbal and nonverbal system of sacred communication.

Materials and research methods

The study was conducted using ethnographic material of the peoples of Central Asia, focusing on ritual practice and folklore. To address the little known or unanswered questions about fire and its derivatives, the authors use material on the Kazakh people as well as a wide range of materials describing similar representations around the world. The systematic approach helps to examine fire and its derivatives in the context of the material and spiritual culture of the Kazakh people. The main research methods were structural-functional, historical-cultural, semiotic and complex methods of cross-cultural analysis.

Research degree of the topic

In his work on early forms of religion, S.A. Tokarev has studied the cult of fire among many peoples; he believes that there is no common idea about the origin of the cult, only that fire appears in some form (Tokarev, 1990). Among Turkic peoples, it is more prominent as a hearth cult associated with ancestor worship. Among the Altai peoples, on the other hand, it is directly represented as the mistress of the hearth, something like the spirit of the house, and has no reference to the deceased ancestors of the family. L.J. Sternberg believes that the cult of fire is related to the emergence of tribal relations in which women were the guardians of the hearth, so that in most cases its image is associated with a woman or an older woman (Sternberg, 1936: 369). The Turks call her *ot-ana*, which means mother-fire.

Researchers have not separately elucidated the rituals with fire. But as a part of ritual practice or, so to speak, everyday practical magic, it is partially considered in several works devoted to the traditions and culture of the Kazakh people (Toleubayev, 1991), (Tokhtabayeva, 2017). Several works on the peoples of Central Asia deal with the use of fire in rituals and daily life (Abramzon, 1990), (Snesarev, 1969). Fire rituals also occupy a special place among the Turkic peoples of South Siberia (Direnkova, 1940), (Potapov, 1969).

The use of fire in ritual practices is also widely known in other cultures, for example, Mircea Eliade mentions the special state of “possession of fire” that is common to many mystics, shamans, and their followers worldwide (Eliade, 1957: 92-95). Mircea Eliade mentions the importance of “cosmization” of unknown territories, thus setting of fire associated with the “cosmogonic” creation of the world (Eliade, 1959).

Modern researchers have looked at the psychological state experienced by participants in various purification rituals, such as walking over glowing coals (Ilimbetova, 2022: 25-33). The authors believe that participation in such practices provides a sense of social inclusion (Fischer, Xygalatas, 2014). In this case, although the authors do not refer to B. Malinovsky’s functional theory, they clearly do not emphasize the mystical properties of fire as a purifying element, but rather its psychological functionality within the social group in question.

Richard K. Payne, in his writings on Buddhist and Hindu ritual practices, compares fire in the Homa rituals to the god Agni, all traditions in which fire is used to make offerings to the gods, as a process of purification by fire before sacrificing to the gods. Fire itself is seen as an agent of a deity who purifies the offering from the impurity of the human world (Richard K. Payne, 2015: 2). Interestingly, the purpose of this ritual can be diverse, one of the most common is purification from all kinds of negativity. Therefore, the main functions of fire are to purify all kinds of negativity and impurities.

As a result of synthesis of various religious and cultural ideas, forgetting and imposition of new interpretations, the original code of the subject world, prohibitions and beliefs loses its sacral functions, and the main elements of the traditional worldview no longer carry the meaning, become relics of an unreasonable past. The questions of particular relevance relate to the study of the code system of traditional Kazakh culture, practiced in various customs, rites, rituals, representations, inherited household objects and venerated sacred objects. A research task is to understand the meaning and significance of the universal symbols that manifest themselves in a variety of cultural artifacts.

In the framework of this research, the authors would like to consider not only fire itself but also its derivatives, such as soot and ash, in the ritual practice of the Kazakh people, in order to determine its sign content and ritual functions.

Analysis

Fire as a symbol of purification. Among ancient cults, fire takes prominent place in Zoroastrian religion. It is not an object of worship. Fire is an image of the God Ahura Mazda on the earth. Fire in Zoroastrian religion was an instrument of determining guilty, thus was a symbol of innocence and purity. Fire itself has different epithets, one of it is a destroyer of the

impure, but it is prohibited to burn anything in sacred fire. The Zoroastrians do not use fire in their rituals to purify anything, and the Mobeds (Zoroastrian priests) cover their mouths with a veil so that their breath does not contaminate the sacred fire. Although the Kazakh people and the Central Asian peoples were under the influence of Indo-Aryan tribes, the fire rituals practiced in Central Asia have no direct relation to the Zoroastrian faith. We can clearly see that fire itself is associated with purity. It is sacred and must be protected from pollution. In the life of the Kazakhs or other Central Asian peoples, fire has exactly these purifying properties and serves to free people or other things from evil influences. At the same time, it is also forbidden to pollute the fire.

The Turks believed that fire could purify evil and evil thoughts. This belief is reflected in the records of Plano Carpini and William of Rubruck from the Middle Ages, in which they describe the ideas and ritual practises of the Comanians: “And in short, they believe that everything can be purified by fire; so when ambassadors or nobles come to them or to any person, they and the gifts they bring must pass between the two flames to be purified, so that they do not bring anything poisoned or evil” (Shastina, 1957: 31). The Kazakhs have maintained this tradition in seasonal grazing. Thus, the nomads drive their cattle between two campfires to purify them from the influences of evil. Ch.Ch. Valikhanov wrote that during wintering they passed between two fires with all the cattle and people (Valikhanov, 1986: 303). It is interesting to note that a horse does not have to go through these fires. In the Kazakh culture, the horse is a sacred animal. It is believed that it was made of heavenly fire; therefore it is pure and cannot be influenced by evil things (Naurizbaeva, 2021: 21).

The Kazakh people are a descendant of both Turkic and Indo-Iranian cultures. In general, the mythopoetic thinking of the Kazakhs is based on their mythology. Therefore, some pre-Islamic traditions that still exist in daily practice are very deeply rooted, especially taboos related to fire.

Since ancient times, throughout the world, certain diseases and ailments that had no explanation attributed to the evil eye and the influence of evil spirits and tried to neutralize with various amulets, spells and purifying rituals. Among such rituals, purification by fire occupies a prominent place in the culture of Central Asia. Ethnographic information on Central Asia provides extensive material on the practice of purification by fire among the Turkic peoples. People rely on purifying fire properties in the ritual “*alas*”, which is still widely used. In case of any ailment, if the intended business does not go smoothly, some obstacles prevent the implementation of a particular business. Kazakhs use the power of fire, and resort to the following practice: take a piece of fire or matches and ignite it around the person, saying: “*Alas, alas, alas! Jala baleden kalas!*” That means getting rid of all problems and adversities. This ritual can be used not only to purify a person but to purify the room or any other objects as well. Kazakhs also use fire at the first placing of the child in the cradle. Kazakhs purify the cradle with fire or burn it in several places with a hot iron (Shulembayev, 1975: 10). In Khorezm and Biruni, if anyone leaves home for a long time, on their return they should step over and go around the fire; if after a long journey they feel sick and cleansed by fire (Snesarev, 1969: 189). In addition to the fire purifying rites, it is performed occasional fire cleansing ceremonies in daily life. In Khorezm, people held desecrated dishes over the

flame of fire, after which it could be used again. For example, in the vicinity of Shavat and other places, there was a custom to bring dishes that became haram (sacred unclean) to the fire so that its flame, according to the words of informants, “licked” the inner part of the vessel (“otga yalatadi”) (Snesarev, 1969: 191). Another example of purification with fire can be mentioned in the wedding rites of the Uzbeks. The bride can be bewitched by anyone on her way to the groom’s house, and to avoid any kind of evil influence, the chariot in which she sits must pass over a flame (Snesarev, 1969: 81). Until the XX century, Turkmens practiced the ritual jump over the fire to purify themselves. This was usually done once a year in the month of Safar, in the month of Mered, or on the last day of the year. Somehow the fire purification practice became mixed with the Islamic calendar.

Fire is a common symbol of “purification” in religious ideas about post-mortem court. Of course, unlike the Central Asian practices, it is about posthumous purification, but the concept of purifying force of fire is widespread worldwide. In many cultures and religions, burning was the only way to purify and reincarnate the soul. For example, the idea of hellfire in Christianity and Islam, where sinners purge from sins, and cremation as a way of purification. In Hinduism cremation is the only way of liberation from the temporal body. Different concepts of posthumous life have created different attitude to the cremation. Fire is one of the archaic universals that symbolizes spiritual cleansing.

Fire is the symbol of well-being. Fire as the producing and multiplying element.

Few, but still, there are examples where fire has a producing and multiplying property. The term “otau” in the Kazakh language means family, Kaskabasov offers the following etymology – “ot alu” to “take a fire” and is related to the tradition of taking the fire from the hearth of the genus at the resettlement of the genus (Kaskabasov, 1972: 74). When the sons of a family marry and establish their own house, they take a fire from the hearth of the paternal house, symbolizing the continuity of the genus.

The hearth fire is associated with the center of the universe in many traditional cultures. The house itself or the hearth acts as the center where space and time appeared at the beginning of the “ages”. Inhabited areas were considered human space in contrast to the unknown spaces surrounding them. There was a contrast between the “cultivated” space – the home and the wild nature – the Otherworld. This is probably related to the Vedic tradition of “acquiring territory”, which became legal after the fire altar was set up for Agni. Of course, this ritual is more complicated than just lighting the fire. It involves the process of mixing water with clay, preparing the place for the fire, but the main idea is that this place is considered inhabited after the lighting of the fire. Thus, on a semantic level, a family’s fireplace is considered the center of the universe. For this reason, all family customs are generally held around the fire. Even shamans stay by the fire during their transmission.

The same concept of defining the center of the “universe” exists in the traditions of the Kazakhs. The hearth in their understanding is a goddess Umay. The well-being of the family, which gives fire to the Kazakhs is also associated with the deity of fertility Umay, so one of the first rites, which makes the daughter-in-law enter the groom’s house, is the ritual of sacrificing fire or hearth. The daughter-in-law pours a spoon full of oil into the fire and pronounces “May ana, ot ana – jarilka!” which means “Mother Umay, mother of fire – bless

us!” (Toleubaev, 1991: 29). It should be assumed that in this rite there are layers of different cults, an older fire cult, and later the established cult of the mother of the earth and fertility. It is worth noting that a similar ritual exists among the Hindus. Probably it is the influence of the older Indo-Iranian concepts related to the god Agni. In the Hindus, the bridegroom, encircling his bride around the fire, addressed Agni with the following words: “Agni, bring back wives with offspring”. For the Balkan Slavs, the bride is surrounded by fire three times when she enters the house, with a poker touching the burning firewood, saying: How many sparks fly out, let so many cattle, many male children revive this house (Sternberg, 1936: 372). In these rites, fire acts as the sacral center of the house and symbolizes accumulating vital energies. The fire in the fireplace had a beneficial effect on childless women. There are reports that they treated infertility with the help of sacred fire. The barren women bared their bellies and held them for a while, facing the fire of a hearth, a fire, or lit candles. Being a symbol of well-being fire existed locked up; you cannot throw garbage into the fire and never extinguish the fire with water. They take care of fire keep lasting in the hearth. The extinction of fire is connected with the demise of the family. Thus, when the last member of any seok (genus) dies, the fire in the hearth of his/her house used to be extinguished as a sign that life in this genus had died (Katash, 1978: 53). There was no fire given to strangers out of the house, as this could lead to grace leaving the house. Even if someone has lit a pipe, he/she must not go out while the fire is burning or must empty the contents of the tube into a log (Katash, 1978: 54). The Kazakhs keep the coals of the hearth burning during the seasonal migrations and never give them to strangers, but only to near relatives. This is because the fire is directly related to the prosperity of the family (genus). The worst curse was to wish someone that the hearth fire would go out. In the past, Kazakhs treated vows very carefully, even with some fear. Ch. Valikhanov notes, “A person taking a public oath should be purified by fire”. They revered fire, feared the wrath of fire, and therefore swore with the wrath of fire ... they used to think that the reason of different diseases is the wrath of fire and that is why used to treat them with fire (Valikhanov, 1986: 304). Moreover, they swore: “Otim soksin” (“May my fire strike me”) (Tohtabaeva, 2017: 120).

In folklore, fire and its derivatives have blessing functions on fertility and often directly act as a source where life begins. In North American Indian mythology, there is a legend that a man named Pichua arose from ash (Emerson, 1884: 110). A similar idea about a person who appears from ash can be found in the Turkic epic “Kartiga Pergen”. A newborn boy, during six years, matured in ash and was fed with ash (Direnkova, 1940: 8). Ash has different functions, but in this case it is the center of the origin of life. In the opinion of Claude Levi-Strauss, it is connected with the opposition of raw-prepared, where fire or its derivatives are mediators of “cultivation” of nature, in this case – “humanization”, that is, separation of the newborn from nature and transition to human, which means the process of socialization (Levi Strauss, 1999: 318-320). The Slavs have a ritual where the newborn is “baked” in the oven. Weak and sick babies thus tried to “humanize” and transform the physical qualities necessary for a person. So the boy baked in ash shows the process of “humanizing”. The Altai alkish (good wishes in folklore) says: “You defrost frozen, mother-fire//You cook raw, mother-fire”. E.L. L’vova believes this is a mythological transformation, resulting in a qualitatively new state

(L'vova, Oktbyabrskaya et al., 1988: 141). It is worth noting here that we are also talking about the hearth, the center of the dwelling, where life is created on the semantic level. Thus, the hearth, fire and its derivatives are in one semantic series with axis mundi.

Apotropaic functions of derivatives of the fire. In Kazakh culture, soot and ash have specific protection power. We have mentioned already that Kazakh people believe in jinx. Kazakh and Kyrgyz people make a spot on the child's face with soot to protect him/her from the influence of the evil eye. They especially pay much attention to the newborn because they are still weak to resist an envious eye or evil. This kind of practice exists worldwide. For example, people in Goa smear soot around the child's eyes or anywhere else to protect from the evil eye (da Silvas Gracias, 1994: 161). In Tibetan culture, soot is also used if you need to leave the house at night with a child or if you are far from home; they use soot from the hearth and make a spot on the child's nose or chest. The Tibetans believe that the dark spot can make the child unpleasant for every evil person and it will not disturb him/her (Brown, Farwell, 2008: 118). The same can be said about the ideas of the Indians, who spray black soot – “Kala Teeka”, they call the jinx “Nazar” or use a seesaw (a mixture of soot and oil) and outline the eye of the child or leave a speck on his/her face. Thus, the beautiful baby no longer draws attention to its sweetness. But obviously, this tradition is not just about looking away from the child; soot is likely to have a different meaning. L.P. Potapov writes: “If it was necessary to go with the child from one yurta to another in the evening, they smeared him/her with soot from the caldron. And if it was necessary to go with the child during the day through the place where a person recently died, then, in this case, the face of the child is smeared with soot from the caldron” (Potapov, 1969: 278). An interesting example, Tajiks also used soot to protect the baby. When someone dies in the neighborhood, the baby's right ear is oiled with soot to prevent the dead from dragging him/her into the world of the dead (Arakelova, Asatrian 2006: 20). When children do not survive in a family, Kyrgyz sew a small fabric bag (“kurjun”) and pin it on the child's clothes on the right shoulder. Taking the child in hand, the mother goes around with him/her, begging seven houses; in these houses, they force the child to “bite” the ears (handle) of seven pots and lick soot; in a canvas bag, they put ash (Abramzon, 1949: 104). Does the soot have a particular bearing on the posthumous world, and why do these rituals emphasize that the deceased should not take the child? We believe this is because soot under the caldron, at the semantic level, is connected with the otherworld. For example, an upside-down caldron symbolizes death. According to a small number of data collected during the field works in Karaturuk (Almaty region), there was a custom to turn the caldron upside-down and break the tripod of the hearth when a man, the owner of the house died. This ritual probably stays in the same semantic level as the extinguish of the fire after death of the last man of the seek in Hakas tradition. In the folklore of the Altai people, Kang Mergen says: “For the enmity that lasted for centuries from generation to generation, I killed Kyumush Kana and now drive his white cattle. I broke the stone hearth of Kyumush Kan and scattered the ash sea..... destroyed the hearth, turned the caldron upside down” (Direnkova, 1940: 90-91). Thus, we can assume that the soot on the face of the child, taken from the lower part of the cauldron, is in direct connection with the world beyond, probably making the child invisible to evil things or giving it certain properties, which is why the dead could

not take the child. There is an interesting tradition among the Yakuts. During the Christmas season at night, those who want to know their future put the cauldron on their head (wear it as a hat) and go to the central hitching post, hugging it and asking, “Mr. Hitching post speak and prophesy!”, and wait while evil things come and tell their future (L’vova, Oktbyabrskaya et al., 1988: 205). In this tradition, hitching post acts as the center of the universe, where the boundaries between the spiritual and profane worlds disappear and a connection can be made with the inhabitants of the other world. The cauldron also has its specific functions, it acts as an element that allows the convergence between two worlds, that is, the person who wears the cauldron no longer belongs to the human world, goes into oblivion. His/her condition allows him/her to hear and communicate them. Thus, both soot and cauldron have their specific transformative power.

In Samarkand, soot is believed to have protective and evil driving properties. Therefore, when the child is very afraid, they give him/her water with soot and apply it to his/her uvula. Before putting the child in the cradle, the mountain Tajiks wash the baby by adding ash to the water (Suhareva, 1929: 138). While in these examples soot and ash are elements that make the child invisible to the wicked, in the following examples they have a different purpose: they are used to frighten the wicked. Shamans sometimes painted the face with soot before they began the transmission to scare off the evil spirits (Bereznitsky, 1999: 116). The women of the Choroti tribe in South America tattoo their faces with a mixture of ash or soot; these tattoos were used to fight evil forces (Karsten, 2010: 191). In support of the hypothesis that these tattoos served as a protection against evil forces, the authors refer to the work of M. Dobrijofer, who mentions in his notes that the Abipone tribe throws ashes into a wind vortex (they believe that there are evil spirits in this vortex). Ethnographic material on the culture of Turkic peoples is rich with examples of the use of soot and ash as apotropaic means to protect the child from evil spirits. These fire-derived elements are most likely endowed with the sacred properties of resistance to darkness. On the one hand, their nature is ambivalent; for example, in the culture of the Kazakh people there was a double attitude towards ashes. It was respected and not left in places where it could be accidentally stepped on, and it has a purifying and fertile function. On the other hand, the places where ashes were left were considered dangerous for people, because all kinds of impurities lived there, so Kazakhs believed that djins sat on the ashes at night (Basilov, 1994: 59). Moreover, they were afraid to accidentally step on the ashes because all the evil that was there could drive a person mad. We can explain the connection between fertility and the afterlife with the concept that the world after death, where the ancestors live, becomes a fund of life for the new generation. This idea was mentioned in the monograph “Traditional Worldview of the Turks of Southern Siberia”; at the same time, the world beyond is full of evil. Thus, in the Turkic culture, the otherworld is partly a carrier of life energy and a source of danger. Consequently, soot and ashes also have a dual character.

Results

1. Fire is an archaic cultural universal; therefore, it is present in the daily and ritual life of many people.

2. In Kazakh culture, the image of fire was shaped primarily as a family hearth and a purifying fire.

3. In traditional ritual practice, fire and its derivatives are an instrument for purification from evil spirits and the evil eye.

4. At the semantic level, fire is equated with the center of the universe, where life originates; therefore, it has fertility functions and symbolizes life.

5. The derivatives of fire are endowed with the same apotropaic functions and, accordingly, have a symbolic meaning of protection and resistance to evil.

6. The ambivalence of the nature of the derivatives of fire is related to their belonging to the posthumous world.

Conclusion

From the point of view of the semiotic approach, culture is a vast informational symbolic system in which scenarios of human behaviour, social laws, religious and artistic texts were created with the help of special codes. In the process of forming cultural structures, ancient people created cultural texts filled with important symbolic content. One of the ancient universals of culture is fire, which helps humans to completely separate from the animal world. In the course of evolution, fire turns from a household functional element of culture to an element of man's spiritual life. Lotman's semiotic school was the first to theoretically develop the idea of "sign", "text" and "code". Within the framework of this school, traditional culture was studied through semiotic analysis. According to Lotman, the boundary is a necessary part of the semiosphere, the semiosphere needs an "unorganized" external environment and constructs it itself when it is absent (Lotman, 1996: 191). Thus, fire in the ritual acts as a boundary of "cultivated" space.

In Kazakh culture there are conflicting interpretations of the symbolism of fire and its derivatives, possibly due to the influence of different cultures. The ambivalent character of fire and its derivatives is reflected in the rituals and beliefs that still exist today. Above all, fire symbolized the well-being of the family, for fire and its direct connection to the hearth were associated with daily needs for food, warmth, and light. For people far from home, fire and hearth become the symbol of "one's own" – "cultivated" prostration or return to "one's own" territory, man receives his protection and returns from the periphery to the center. Thus, the fire becomes a symbol of the house or hearth and a marker of the "own" – developed territory. It follows that a person returning from a long journey must perform a special ritual to become "one's own", that is, to be purified from "alien" – impure. Fire also serves as an instrument to "form" the proper image of a person, as mentioned in the example where baking a kid or cleansing a person by fire brings him/her back to normal. The fire distinguishes the influence of two worlds, the "inner" and the "outer". Fire can transfer its multiplicative properties to women. In Kazakh culture, a woman who cannot have children is considered abnormal. Therefore, they use fire to purify her and restore her childbearing capacity. Fire derivatives endowed with purifying properties symbolized purification, and ash and soot were used as amulets to protect against evil.

One of the important ideas in semiotic studies is cultural codes. They take part in emulating the cultural structures that form any community's traditional worldview. The code develops from a system of symbols representing opposition and contrast and improves the guidelines for their fusion (Eco, 1998: 67). Fire and its derivatives are therefore most closely linked to the axis mundi, the sacred location at the origin of all life in the universe. It has the ability to "create" as a result. It served as a boundary marker for "one's own" domain and served as a symbol of family harmony, purity, and wealth, all of which helped to ensure the genus's survival.

Литература

Абрамзон С.М., 1990. Киргизы и их этногенетические и историко-культурные связи / Авт. вступ. ст. С.Т. Табышалиев. Фрунзе: Кыргызстан. 480 с.

Абрамзон С.М., 1949. Рождение и детство киргизского ребёнка (Из обычаев и обрядов тьяншаньских киргизов) // Сб.МАЭ. Т. XII. Москва-Ленинград. С. 78-138.

Басилов В.Н., 1994. Албасты // Историко-этнографические исследования по фольклору. Сборник статей памяти Сергея Александровича Токарева. Сост. В.Я. Петрухин. Москва: «Восточная литература» РАН. 276 с.

Березницкий С.В., 1999. Мифология и верования орочей. СПб.: Петербургское востоковедение. 208 с.

Валиханов Ч.Ч., 1986. Избранные произведения. Москва. 414 с.

Дыренкова Н.П., 1940. Шорский фольклор. Москва-Ленинград: Издательство академии наук СССР. 448 с.

Каскабасов С.А., 1972. Казахская волшебная сказка. Алма-Ата. 260 с.

Леви-Строс К., 1999. Мифологии. В 4-х тт. Т. 1. Сырое и приготовленное. Москва - СПб: Университетская книга. 406 с.

Лотман Ю.М., 1996. Внутри мыслящих миров. Человек – текст – семиосфера – история. Москва: Языки русской культуры. 464 с.

Львова Э.Л., Октябрьская И.В., Сагалаев А.М., Усманова М.С., 1988. Традиционное мировоззрение тюрков Южной Сибири. Пространство и время. Новосибирск: Наука. Сиб.отд-ние. 225 с.

Потапов Л.П., 1969. Очерки народного быта тувинцев. Москва: Наука. 278 с.

Снесарев Н.П., 1969. Реликты домусульманских верований и обрядов у узбеков Хорезма. Москва: Наука. 336 с.

Сухарева О.А., 1929. Мать и ребенок у таджиков (обряды и представления, связанные с материнством у таджиков города Самарканда и кишлаков Кусахо, Канибадама и Шахристана) // Иран. Т. III. Ташкент. С. 107-191.

Токарев С.А., 1990. Ранние формы религии. Москва: Издательство политической литературы. 621 с.

Толеубаев А.Т., 1991. Реликты доисламских верований в семейной обрядности казахов (XIX – начало XX века). Алма-Ата: Гылым. 214 с.

Тохтабаева Ш. Ж., 2017. Этикетные нормы казахов. Часть II. Семья и социум. Алматы: Товарищество с ограниченной ответственностью «LA GRÂCE». 168 с.

Шастина Н.П., 1957. Путешествия на восток Плано Карпини и Гильома Рубрука. – Москва: Государственное издательство географической литературы. 270 с.

Штернберг Л.Я., 1936. Первобытная религия в свете этнографии. Ленинград: Издательство института народов севера ЦИК СССР им. П.Г. Смидовича. 571 с.

Шулембаев К.Ш., 1975. Маги, боги и действительность (Общее и особенное в религиозных верованиях казахов). Алма-Ата: Казахстан. 128 с.

Эко У., 1998. Отсутствующая структура: введение в семиологию. Москва: ТОО ТК «Петрополис». 432 с.

Arakelova V., Asatrian M., 2006. Amulets, Fortune-telling and Magic: Iran, Caucasus, Central Asia and Afghanistan // Encyclopedia of Women & Islamic Cultures: Family, Body, Sexuality and health. Leiden-Boston: BRILL. P. 18-21.

Brown A.M., Farwell E., Nyerongsha D., 2008. The Tibetan Art of Parenting: From Before Conception Through Early Childhood. Boston: Wisdom Publication. 240 p.

da Silvas Gracias F., 1994. Health and hygiene in colonial Goa (1510-1961). New Dehli: Concept Publishing Company. 296 p.

Emerson E.R., 1884. Indian myths or legends, traditions, and symbols of the aborigines of America compared with those of other countries including Hindostan, Egypt, Persia, Assyria, and China. Boston: James R. Osgood and company. 677 p.

Eliade M., 1957. Myths, dreams, and mysteries : the encounter between contemporary faiths and archaic realities. New York: Harper& Row. 256 p.

Eliade M., 1959. The sacred and the profane: the nature of religion. New York: A Harvest Book Harcourt, Brace & World, Inc. 256 p.

Fischer R., Xygalatas D., Mitkidis P., Reddish P., Tok P., Konvalinka I., et al., 2014. The Fire-Walker's High: Affect and Physiological Responses in an Extreme Collective Ritual. PLoS ONE. 9(2). P. 1-6.

Ilimbetova A.F., 2022. "Healer Snake" in the Bashkir mythological and ritual tradition // Turkic Studies Journal, Vol. 4., No 1. P. 25-33.

Karsten R., 2010. The Civilization of the South Indian Americans, New York: Routledge. 572 p.

Payne R.K., Witzel M., 2015. Homa Variations: The Study of Ritual Change across the Longue Durée. Oxford: Oxford University press. 448 p.

Reference

Abramzon S.M., 1990. Kirgizy i ih etnogeneticheskie i istoriko-kul'turnye svyazi [Kyrgyz and their ethnogenetic and historical-cultural ties]. Avt. vstup. st. S.T. Tabyshaliev. Frunze. 480 p. [in Russian].

Abramzon S.M., 1949. Rozhdenie i detstvo kirgizskogo rebyonka (Iz obychaev i obryadov tyan'shan'skih kirgizov) [Giving birth and childhood of kyrgyz kid (from the customs and rituals of Tianshan kyrgyz people)]. Sb.MAE. V. XII. Moscow-Leningrad. P. 78-138. [in Russian].

Basilov V.N., 1994. Albasty [Albasty]. Istoriko-etnograficheskie issledovaniya po fol'kloru. Sbornik statej pamyati Sergeya Aleksandrovicha Tokareva. Sost. V.Ya. Petruhin. - Moscow: «Vostochnaya literatura» RAN. 276 p. [in Russian].

Bereznickiy S.V., 1999. Mifologiya i verovaniya orochej [Mythology and beliefs of the Orcs]. St. Petersburg: «Peterburgskoe vostokovedenie». 208 p. [in Russian].

Valihanov Ch.Ch., 1986. Izbrannye proizvedeniya [Selected works]. Moscow. 414 p.[in Russian].

Direnkova N.P., 1940. Shorskij fol'klor [Shor folklore]. Moscow-Leningrad: Izdatel'stvo akademii nauk SSSR. 448 p. [in Russian].

Kaskabasov S.A., 1972. Kazakhskaya volshebnyaya skazka [Kazakh miracle fairytale]. Alma-Ata. 260 p. [in Russian].

Levi-Stros K., 1999. Mifologiki [Mythologiques]. V 4-h tt. V. 1. Syroe i prigotovlennoe. Moscow - St. Peterburg: Universitetskaya kniga. 406 p. [in Russian].

Lotman Yu.M., 1996. Vnutri mislyashih mirov. Chelovek- tekst- semiosphera-istoriya [Within the thinking worlds. Man - text - semiosphere - history]. Moscow: Yaziki russkoi kulturi. 464 p. [in Russian].

L'vova E.L., Oktyabr'skaya I.V., Sagalaev A.M., Usmanova M.S., 1988. Tradicionnoe mirovozzrenie tyurkov Yuzhnoj Sibiri [Traditional worldview of South Siberia Turks]. Novosibirsk: Nauka.Sib.otdnie. 225 p. [in Russian].

Potapov L.P., 1969. Ocherki narodnogo byta tuvincev [Essay on folk life of Tuvan people]. Moscow: Nauka. 278 p. [in Russian].

Snesarev N.P., 1969. Relikty domusul'manskih verovanij i obryadov u uzbekov Horezma [Relics of preislamic believes and customs of Khorezm uzbeks]. Moscow: Nauka. 336 p. [in Russian].

Suhareva O.A., 1929. Mat' i rebenok u tadjhikov (obryady i predstavleniya, svyazannye s materinstvom u tadjhikov goroda Samarkanda i kishlakov Kusaho, Kanibadama i Shahrastana) [Mother and child of tadjiks (customs related to the motherhood of Samarkand and Kusaho, Kanibadama, Sharistan tadjiks)]. Iran. T. III. Tashkent. P. 107-191 [in Russian].

Tokarev S.A., 1990. Rannie formy religii [An early forms of religion]. Moscow: Izdatel'stvo politicheskoy literatury. 621 p. [in Russian].

Toleubaev A. T., 1991. Relikty doislamskih verovanij v semejnoy obryadnosti kazahov (XIX – nachalo XX veka) [Relics of preislamic beliefs in family customs of kazkah (XIX - beginning of XX century)]. Alma-Ata: Gylym. 214 p. [in Russian].

Tohtabaeva Sh.Zh., 2017. Etiketnye normy kazahov. Chast' II. Sem'ya i socium. [Etiquete norms of Kazakh. Part II Family and socium]. Almaty: Tovarishchestvo s ogranichennoj otvetstvennost'yu «LA GRÂCE». 168 p. [in Russian].

Shastina N.P., 1957. Puteshestviya na vostok Plano Karpini i Gil'oma Rubruka [The journey to the east of Plano Carpine and Wilhelm Rubruk]. Moscow: Gosudarstvennoe izdatel'stvo geograficheskoy literatury. 270 p. [in Russian].

Shternberg L.Y., 1936. Pervobytnaya religiya v svete etnografii [The primitive religion in the light of ethnography]. Leningrad: Izdatel'stvo instituta narodov severa cik sssr im. P.G. Smidovicha. 571 p. [in Russian].

Shulembaev K.Sh., 1975. Magi, bogi i dejstvitel'nost' (Obshchee i osobennoe v religioznyh verovaniyah kazahov) [Magician, gods and reality (Common and particular in religious beliefs of Kazakh)]. Alma-Ata: Kazahstan. 128 p. [in Russian].

Eco U., 1998. Otsutstvuiushaya structura: vvedenie v semiologiu [Missing structure: introduction to semiology]. Moscow: TOO TK "Petropolis". 432 p. [In Russian].

Arakelova V., Asatrian M., 2006. Amulets, Fortune-telling and Magic: Iran, Caucasus, Central Asia and Afghanistan. Encyclopedia of Women & Islamic Cultures: Family, Body, Sexuality and health. Leiden-Boston: BRILL. P. 18-21.

Brown A.M., Farwell E., Nyerongsha D., 2008. The Tibetan Art of Parenting: From Before Conception Through Early Childhood. Boston: Wisdom Publication. 240 p.

da Silvas Gracias F., 1994. Health and hygiene in colonial Goa (1510-1961). New Dehli: Concept Publishing Company. 296 p.

Emerson E.R., 1884. Indian myths or legends, traditions, and symbols of the aborigines of America compared with those of other countries including Hindostan, Egypt, Persia, Assyria, and China. Boston: James R. Osgood and company. 677p.

Eliade M., 1957. Myths, dreams, and mysteries : the encounter between contemporary faiths and archaic realities. New York: Harper& Row. 256 p.

Fischer R., Xygalatas D., Mitkidis P., Reddish P., Tok P., Konvalinka I., et al., 2014. The Fire-Walker's High: Affect and Physiological Responses in an Extreme Collective Ritual. PLoS ONE. 9(2). P. 1-6.

Ilimbetova A.F., 2022. "Healer Snake" in the Bashkir mythological and ritual tradition. Turkic Studies Journal, Vol. 4., No 1. P. 25-33.

Karsten R., 2010. The Civilization of the South Indian Americans, New York: Routledge. 572 p.

Payne R.K., Witzel M., 2015. Homa Variations: The Study of Ritual Change across the Longue Durée. Oxford: Oxford University press. 448 p.

***Д.К. Сайкенева**

Абылай хан атындағы Қазақ халықаралық қатынастар және әлем тілдері университеті,

Алматы, Қазақстан Республикасы

(e-mail: saiken.eva.d@gmail.com)

**Байланыс үшін автор: (e-mail: saiken.eva.d@gmail.com)*

А.И. Ибрагимов

Абай атындағы Қазақ ұлттық педагогикалық университеті, Алматы, Қазақстан Республикасы

(e-mail: aman.07@inbox.ru)

Қазақтың салттық-ритуалдық тәжірибесіндегі от пен оның туындыларының семантикасы: дәстүр және қазіргі заман

Аннотация. От және оның туындылары (күйе мен күл) қазақтардың дәстүрлі мәдениетінде маңызды рөл атқарды, олардың сарқыншақтары бүгінгі күнге дейін сақталған. Бұл мақалада қазақтардың отқа, күйеге, күлге байланысты дәстүрлі түсініктері, олардың салттық практикадағы функциялары мен рөлдері, сондай-ақ осы элементтердің символдық мазмұны қарастырылады. От табиғат элементтерінің бірі бола отырып, адамды «жетілдірген» делдалға және мәдениеттің архаикалық жалпыға бірдей көрінісіне айналған. Мәдениеттің ең ежелгі элементтерінің бірі ретінде от мәдени кодтың да бөлігі болып табылады.

Мақала авторлары функционалдық тәсілдің көмегімен қазақ халқының салттық тәжірибесіндегі символдық мазмұнның негізін құрайтын оттың практикалық функцияларын анықтайды. Семантикалық әдіс пен мәдениетаралық талдауды қолдана отырып, авторлар оттың символдық мазмұнын саралайды. Сонымен бірге, бұл зерттеу түркі текті және басқа халықтардың мәдениеттерінен ауқымы кең материалды (макро тәсіл) жинауымен және талдауымен сипатталады, бұл осы тәжірибелердің негізгі элементтерін және олардың жаһандық мәдени кеңістіктегі нұсқаларын (түрлерін) анықтауға мүмкіндік береді.

Кілт сөздер: от, күйе, күл, түркілер, рәсімдер, этнографиялық зерттеулер, тазарту, ошақ, символ, axis mundi.

***Д.К. Сайкенева**

*Казахский университет международных отношений и мировых языков им. Абылай хана,
Алматы, Республика Казахстан
(e-mail: saiken.eva.d@gmail.com)*

**Автор для корреспонденции: (e-mail: saiken.eva.d@gmail.com)*

А.И. Ибрагимов

*Казахский национальный педагогический университет имени Абая, Алматы,
Республика Казахстан
(e-mail: aman.07@inbox.ru)*

Семантика огня и его производных в обрядово-ритуальной практике казахов: традиции и современность

Аннотация. Огонь и его производные (сажа и зола) играли значимую роль в традиционной культуре казахов, реликты которых почитаются по сей день. В данной статье рассматриваются традиционные казахские представления об огне, саже и пепле, их функция и роль в ритуальной практике, а также символическое содержание этих элементов. Огонь, как один из элементов природы, становится посредником, который «окультурил» человека и стал одной из архаичных универсалий культуры. Будучи одним из самых архаичных элементов культуры, огонь является частью культурного кода человека в целом и казахов, в частности.

Используя функциональный подход, авторы статьи выделяют практические функции огня, которые составляют основу символического содержания в ритуальной практике казахского народа. Используя семантический метод и кросс-культурный анализ, авторы выявляют символическое содержание огня. В то же время данное исследование характеризуется сбором и анализом широкого круга материалов (макроподход) из культур тюркских и других народов, что позволяет выявить основные элементы этих практик и их варианты (типы) в глобальном культурном пространстве.

Ключевые слова: огонь, сажа, зола, тюрки, ритуалы, этнографические исследования, очищение, очаг, символ, axis mundi.

Information about authors:

Saikeneva Dinara Kairatovna, PhD., Associate Professor of Oriental Studies Department, Ablay Khan Kazakh University of International Relations and World Languages, 200 Muratbayeva str., Almaty, Republic of Kazakhstan.

Orcid ID: 0000-0002-0333-188X

Ibragimov Aman Pesovich, Candidate of Pedagogical Science, Senior Lecturer of the Department of Art Education, Institute of Arts, Culture and Sport, Abai Kazakh National Pedagogical University, 13 Dostyk str., Almaty, Republic of Kazakhstan.

Orcid ID: 0000-0003-3203-4961

Авторлар туралы мәлімет:

Сайкенева Динара Кайратовна, PhD., Шығыстану кафедрасының ассоц. профессоры, Абылай хан атындағы Қазақ халықаралық қатынастар және әлем тілдері университеті, Мұратбаев көш., 200, Алматы, Қазақстан Республикасы.

Orcid ID:0000-0002-0333-188X

Ибрагимов Аман Илесович, педагогика ғылымдарының кандидаты, Өнер, мәдениет және спорт институтының көркемдік білім беру кафедрасының аға оқытушысы, Абай атындағы Қазақ ұлттық педагогикалық университеті, Достық, 13, Алматы, Қазақстан Республикасы.

Orcid ID: 0000-0003-3203-4961

Сведения об авторах:

Сайкенева Динара Кайратовна, PhD., ассоциированный профессор, кафедра востоковедения, Казахский университет международных отношений и мировых языков имени Абылай хана, Муратбаева, 200, Алматы, Республика Казахстан.

Orcid ID: 0000-0002-0333-188X

Ибрагимов Аман Илесович, кандидат педагогических наук, старший преподаватель, кафедра художественного образования Института искусств, культуры и спорта, Казахский национальный педагогический университет имени Абая, Достык, 13, Алматы, Республика Казахстан.

Orcid ID: 0000-0003-3203-4961