

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ БІЛІМ ЖӘНЕ ҒЫЛЫМ МИНИСТРЛІГІ
Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ



Студенттер мен жас ғалымдардың
«ҒЫЛЫМ ЖӘНЕ БІЛІМ - 2016» атты
XI Халықаралық ғылыми конференциясының
БАЯНДАМАЛАР ЖИНАҒЫ

СБОРНИК МАТЕРИАЛОВ
XI Международной научной конференции
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«НАУКА И ОБРАЗОВАНИЕ - 2016»

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THE SIMILARITIES BETWEEN KAZAK MYTHOLOGY AND CHINESE MYTHOLOGY

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All nations in the world have their own myths as their cultural treasures, they represent the social and living conditions in ancient times. Since ancient times, Kazakh nation in central Asia had believed in many religions in the long course of history such as Shamanism, Christianity, and Islam as the last religion. The religions that had been believed in by Kazakh people, permeated the myths and legends to their understanding and rational concepts. Some myths had to evolve with the religions of the time, some ones have been retained up to now.

About myths of the universe origin, according to Kazakh famous scholar Nygmet Mynzhan: “At the very start, there was no land, no day, no life and other thing, the universe was dark. There was a blurred sea, the blurred sea composed of fire, water, soil and wind, a pebble drifted on the sea, Zhasagan picked it up, found it was a piece of stone, one side of this stone was fiery red, another side was limpid bright. Zhasagan separated it from the middle, miraculously, stone’s one side turned into the water, another side turned into the fire. Then they became sky and earth. Initially, the sky and the earth were very small, but gradually they were growing up, and then became ‘Adam and Eve’. Afterwards, between the sky and the earth, the sun and the moon came out, the darkness universe began to become bright. And many living things appeared.”[1 p.85] In Chinese mythology, there were also stories about the origin of the universe, it was “Pangu Creation”: “The sky and the earth were at first one blurred entity like an egg. Pangu was born into it. The separation of the sky and the earth took eighteen thousand years, the yang which was light and pure rose to become the sky, and the yin which was heavy and murky sank to form the earth. Between them was Pangu, who went through nine changes every day, his wisdom greater than that of the sky and his ability greater than that of the earth. Every day the sky rose ten feet higher, the earth became ten feet thicker, and Pangu grew ten feet taller. Another eighteen thousand years passed, and there was an extremely high sky, an extremely thick earth, and an extremely tall Pangu. After Pangu died, his head turned into the Five Sacred Mountains (Mount Tai, Mount Heng, Mount Hua, **Mount Heng**, Mount Song), his eyes turned into the moon and the sun, his blood changed into water in river and sea, his hair into grass. In all, the universe and Pangu combined in one.”[2 p.1] These stories implied that whether it be the Kazak or Chinese, believe that the universe was initially a round thing, and was opened by a God.

About the origin of man, the Kazakh and Chinese mythologies have the same view. In the Kazakh mythology, after the creation of the universe, in order to create the earth master, Zhasagan brought clay from the center of the earth, made a man and a woman clay dolls. He dried up them, blew air into them and then they came alive. They were "Adam and Eve". In Chinese mythology, it was about Nuwa who made man of clay. [2 p.4] Both nations have a common saying on the origin of human beings: God made man of clay in order to create the master of the earth after the creation

of the universe. But not only these two nations but many other nations' myths in the world record that "man is caused by clay".

There is another saying in the Kazakh national mythology about the origin of man: "In the ancient time, there was a western queen who lived alone. She milked her cow every day and made many dairy products. But she couldn't finish them by herself, so she made a boy and a girl of clay...Afterwards they lived together, got married and procreated." [1 p.87] Because the western queen and "Nuwa" both were goddesses, we know that the Kazakh and Chinese nations both were matriarchal societies at the ancient time.

There is another similarity between Kazakh and Chinese mythologies. They used the way of marriage between brother and sister to express the origin of man. For example: in Kazakh mythology, Adam and Eva have 25 twins, they intermarried each other and formed 25 tribes, the current humans are their generations. Chinese mythology had a similar story: "In ancient time when there were no humans, Fuxi and Nuwa who were brother and sister, lived in Kunlun Mountain. They wanted marry each other but felt ashamed, so they climbed to the peak of the mountain, lighted two fires and prayed to heaven: 'if you want us to marry, please let the smoke fold together; if don't, let the smoke disperse.' [3 p.16] Then the smoke folded together and they got married." From this, we found some phenomena of ancient matriarchal society. Besides it, "Fuxi and Nuwa's lighting fires to pray to heaven" shows that the Chinese nation worshiped fire in the ancient times as the Kazakh nation did. The Kazakh nation regarded the fire as a symbol of family life. For instance, light fire meant marry and settle down.

As to the myths about the flood, the two nations have the same stories. In the Kazakh national mythology, there is a saying about the flood: "Nukai (950-year-old man) had foreseen the flood, in order to protect people's life, he built wooden boats and warned against the flood the people, but hardly anyone trusted him...When the flood began, Nukai took to the boat the people who had believed his words, while other people were drowned. The boat had been drifting on the sea for three years, finally ran aground in the 'Kazkut' mountain. The flood slowly ebbed tide and those people were saved. It is said that today's people are generations of Nukai's three sons." [1 p.106] In the Southwest Chinese mythology a similar story about the flood is current: "In ancient times, there were three brothers and a little sister who lived together. One spring, they encountered a strange thing: the plowed field was always returned to the original state next day. They thought there must be a bad man who made the trouble, so they decided to go to the field with a stick at midnight, to lay hands on the bad guy. As expected, at this night, there was a very dignified old man who came to the plowed field with a stick, and as long as he waved the stick, the field would automatically restore. On seeing this, the eldest and the second brothers, prepared to put up a fight, but the youngest stopped them: 'we shouldn't attack the aged, let's ask him the reason first.' [2 p.7] As a result, the old man was "Thor Apisha" he said there was going to flood, so he wanted to give them a hint in this way. He gave them three boxes, the eldest and the second brothers were avaricious, so they chose the gold and silver boxes, but neither of them willing to bring the little sister, only the youngest brother chose the wooden box, and willing to take the little sister...After seven days and nights, two elder brothers both were drowned by the flood with their gold and silver boxes, only the youngest brother and little sister floated on the water. Afterwards, they drifted into a mountain and they settled there, married and procreated..." The similarity of these two myths is: there was an old prophet who divined a forthcoming calamity, and they saved people's life by boat or box, and the current humans are their generations. About this story in Kazakh mythology, Nygmet Mynzhan said: "This kind of myth is derived from the 'Bible', it had spread widely around the world." According to this saying, these two myths about the flood were likely to be handed down from one place, and spread to various regions or various ethnic groups, then they might have been modified according to with their beliefs and customs. In addition, in this Chinese myth above, the eldest and second brothers were greedy and selfish, their behavior lead to self-inflicted consequences. Unlike them, the youngest brother used his wisdom and humanity to gain happiness. This kind of saying often appeared in Chinese folk literature.

I listed some similarities only between Kazakh and Chinese Mythologies to compare them. In fact, there are many similar contents in many national mythologies all around the world. Of course, the national psychology, national culture, national religion and national customs of all nations in the world cannot be the same. Thus, the contents of each national myth in the world are similar to each other, but there are also many differences. We should pay attention to the reasons of these similarities and differences during our study. For example, the creation of the universe and human beings in Kazakh and Chinese mythologies was different. "Zhasagan" was described in God's way, while "Nuwa" and "Pangu" were described as demigods in Chinese mythology.

The reasons of similarities between two nations with their different languages and different cultural systems can be summarized in the following two aspects to analyze. On the one hand, any national myths were produced in primitive society, people's understanding of the objective world was in an extremely immature stage, and the production tools were very simple. Therefore, when the myths that were produced in the same era, with a common understanding and the same production relations, it is possible to admit that such myths may have the same content. On the other hand, two national myths above were likely to come from the ancient Indian mythology. Since the ancient Indian mythology had spread around the world. According to the historical data, Indian Buddhist scriptures "five books" in Persian and Arabic translations had spread throughout the world. Therefore, the Indian culture spread to the Kazakh steppe with the introduction of Buddhism. Kazakhs lived in the Central Asian region where "Silk Road" goes through; the ancient "Silk Road" was the economic and cultural link between East and West. Therefore, since ancient times, there was a direct or indirect relationship between Kazakh and Indian culture and religion. So Indian mythology was widespread in the Kazakh nation. Similarly, Chinese ancestors and Indian culture also had a very close relationship; from the Han Dynasty they began to accept the Indian Buddhist culture.

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АУДАРМАДАҒЫ ТРАНСФОРМАЦИЯ ТӘСІЛДЕРІНІҢ ТОПТАСТЫРЫЛУЫ МЕН ТҮРЛЕРІ

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Ғылыми жетекшісі – п.ғ.м, аға оқытушысы Алипбекова Л.У.

Аударма деп біз жалпы алғанда, бір тілден, яғни түпнұсқа тілінен белгілі бір хабарды екінші бір тілге, яғни аударма тіліне жеткізу үдерісін түсінеміз. А. В. Федоровтың пайымдауы бойынша, аудару дегеніміз – тілдік құралдар көмегімен қандай да бір ойды бір тілден екінші бір басқа тілде толыққанды жеткізіп беру және ондай ой басқа тілде соның тілдік құралдарымен бұрынырақта айтылып, жарыққа шыққан, демек, аудару үдерісінің нәтижесі аударма тілі үшін еш жаңалық емес. Ең маңыздысы, ойды дәл, толық, дұрыс жеткізу. Ал, А.Т. Казакованың ойынша, дәлме-дәл аударманың болуы мүмкін емес, себебі, әр