

**THE ROLE OF KAZAKH YRYMS-BELIEFS IN
THE FORMATION OF THE TRADITIONAL WORLDVIEW
OF THE KAZAKHS: PHILOSOPHICAL
AND ANTHROPOLOGICAL ANALYSIS***

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Abstract. The article examines the philosophical foundations of a number of superstitions that have survived and are used by the Kazakh people. In the context of modern globalisation, it is crucial to revive and expand the scope of the superstition system, which occupies a special place in the education of future generations. The meaning, correlation of the word «superstition» (yryms) is explained, and a historiographical and culturological review of the study of the problem is given.

Religious and mythological subtexts of superstition are revealed, the history of its origin, essence and content are analyzed. The authors note that the system of superstitions, which has existed with the Kazakh people for centuries, has been widely reflected in the life, customs, habits and everyday life of our people. In olden times such superstitions were viable, continued from generation to generation, were associated with mythical knowledge, mythical legends. Nowadays, superstitions have undergone a number of changes and have narrowed their scope.

* This article was prepared as part of the funding of the Committee of Science of the Ministry of Education and Science of the Republic of Kazakhstan (Grant No. BR10965263 "Social modernization of Kazakhstan society: ideological and ideological foundations, conceptual models, socio-cultural processes, sociopolitical technologies").

In order to insulate oneself from the influence of giant world cultures, it is necessary to reflect the Kazakh traditions and system of thinking. Therefore, it is important today to systematise the rituals and prohibitions that are the code of Kazakh culture. The article examines the role of superstitions in the modern context, i.e. their adaptation to the modern conditions of life in Kazakhstan. At all times, the main task of mankind will be to bring up an honest, educated, industrious generation. This task is solved according to traditions and customs of every nation, i.e. every nation has been checking and sorting for centuries, using advanced traditions and customs in upbringing of growing generation. If we look at the history of the emergence and formation of superstitions, we see that they are born out of the welfare of the people, the way of life. That is, superstitions are a household rule of «folk pedagogy».

Key words: kazakh yryms, prohibition, religion, myth, symbol, cultural code, spiritual consciousness, national symbol, continuity of traditions, system of national values.

Introduction

The proposed aim is to reveal the religious and philosophical undertones of superstition in the forms of Kazakh spirituality. Our ancestors, who inhabited the Great Steppe for many centuries, went through many periods of history and culture, winding roads, from the time when they held swords to the time when they accepted the Koran and took oaths. Systems of values nomadic life, which are not conspicuous, continue to remain beneath the hard pages of history.

The truth is that the system of superstitions, which have existed with the Kazakh people for centuries, has been widely reflected in the life, customs, habits and everyday life of the Kazakhs. However, nowadays they are distant from our lives, have become meaningful and their scope is narrowing. This tendency has existed since the first years of our country's independence. Since then, all sacral notions and rites have grown faster in our people. It was also affected by the lack of demand. Even religious societies, engaged in studying of all sacral concepts and customs of Kazakhs, myths and myths, appeared. Their actions damaged the spiritual outlook of the nation.

Before considering the primary sources, the symbolic nature of superstitions in the Kazakh people, let us dwell on the meaning, correlation of the words "superstition" and "taboo".

According to the renowned ethnographer B. Bopay, prohibition most often comes with orders, commands: "do not disturb a man", "do not spill salt", "release the tension", "do not pull the sign", just like "press the threshold", "press the sky", "press the bird's egg". Superstition is born from explaining the essence of the word. Why should one not live at home, what are its causes and consequences? And in order to get rid of bad behaviour, bad behaviour even more, the prohibition becomes a superstition when we say: "if you tear the greens, you will return to spring, you will be a young summer". So to speak, prohibition is considered one of the wings of superstition. Prohibition is the preface of superstition. Superstition is like a harbin-

ger of good, prohibition-born of fear of evil, of an impending threat. Kazakh never adds the plural when pronouncing a forbidden word. After all, the forbidden word is reserved for everyone, from the child in the cot to the elderly. This is a mine of noble knowledge, which every Kazakh should know. A spring of national education, i.e. the totality of one nation [1, p.20].

Rituals are like solving a riddle. Kazakh rituals reveal the essence, subtleties and intricacies of nomadic life. Forbidden by belief, the second takes place. The superstitions are dominated by ethics, ethics, the prohibitions are dominated by ignorance, the desire to "not to know". The concept of *aram* and *haram* is also present in superstition. For instance, if the swallow nests in *Shanyrak*, it is a symbol of good, while *baigyz* is a night bird, but at night it is a symbol of evil, while in a prominent place it is a symbol of estrangement. The superstitions can be continued as superstitions related to human actions, as well as superstitions related to a woman, a child, a cradle, a trip, a passenger. There are even superstitions about clothing, there are even superstitions about feet. Superstitions and prohibitions related to food.

Superstitions, customs, traditions of the Kazakh people are the history of longevity of our country. In its educational meaning, from the ancestor to today's child, from generation to generation, so I repeat that the Kazakh superstitions are a noble heritage of the nation, a golden treasure. This is a noble truth which requires no proof.

Kazakh superstition (*yryms*) is the science of the Kazakh way of life. It is law before law, life textbook before law, before faith. The origins of the upbringing of the Kazakh family begin with beliefs.

Every Kazakh family performs various rituals and superstitions to give meaning to their lives from birth until they move away from that family. However, not many of us know where some rituals come from. This article attempts to find answers to these questions. We should not only know the history and reasons behind many superstitions and rituals, but also add to their meaning and propagate them to the younger generation.

Research Methodology

The study used methods such as comparativism, typology, hermeneutics, diachronic and synchronic analysis, which were used to identify common and specific characteristics in the cultural dynamics, internal and external mechanisms of influence on cultural transformations, local, regional aspects of the concept of *yrym* and rituals as a culture of society. As a theoretical and methodological approach, the study used cross-cultural analysis of "cross-time" and the reality of today, which allows us to compare the indicators and characteristics of deviant groups of the digital generation with a measure of speed and dynamism.

Results and Discussion

Many traditions, customs, superstitions and legends of the Kazakh people are intertwined with religion. The source of traditions related to superstitions and sacred notions originates from the Quran and prophets [2, p.10]. Along with So, most superstitions that have survived to our time have traces of paganism (tengrism, shamanism, etc). Nevertheless, it is true that some superstitions and beliefs are stated in separate surahs of the Quran.

Superstition is never at odds with religion. For example, if religion calls for serenity, Kazakhs say "patience is gold". Religion calls for blessing, we say "blessed bottom of the feast". If religion calls for forgiveness, Kazakhs say: "If a man comes with forgiveness, you will also forgive blood feast". Religion says, "Doing good is the deed of every man, answering evil with good is the deed of a man. Religion says, "One word of mouth burns thousands of people, one word of mouth corrupts thousands of people. It is the Kazakh superstition that creates in these meaningful proverbs and sayings, educating the generation in the spirit of patriotism. It is considered a change in our traditions. Kazakhs also have "superstitions" associated with the concept of "tyym" about what not to do (taboo). Today some of the legends in the form of a sign-symbol are envied only in historical conditions, but among them there is a lot of help to people to survive, create and increase spiritual and material wealth.

"The Kazakhs attach great importance to 'Kiye'. Some calamities of nature, fire, some animals and birds, objects necessary for nomadic life are revered as sacred. The Kazakhs understand that disrespect to "Kie" will lead to misfortune and misfortune if they don't hold back from these disrespectful things, disrespect to "Kie". Disrespect for the animals and the subject matter incurs the wrath of 'Kie'. Kiye's rage is very bad.

Kazakh yryms are a kind of beliefs that derive psychologically from a simple type of thinking. They are psychological features embedded in the minds of nomads, common to ethnic groups, which were gradually formed in the course of their existence. Prohibition and superstition are expressed according to different groups of ethnic communities, such as man and woman, elder and younger, boy and girl, etc.

Superstition is closely linked to mythology. The British scholar Karen Armstrong in his work "The battle for God" writes about myth: "To know myth by rational means is a mistake. The true secrets hidden in legends can only be felt with the heart, like painting, poetry, sculpture and music.

Myths aesthetically penetrate all superstitions and prohibitions only when they are mixed and absorbed into traditions and customs, and then intertwined with them. Only rites and rituals whose content is enriched with sacred legends make it possible to uncover its sacred essence and delve into the deepest mysteries of existence. Myths and traditions are very difficult to distinguish from each other. Scholars who have studied this area thoroughly ask themselves: "Were the first

customs or myths? Myths are necessarily associated with mysticism. That is, in close contact with the mystical world. If not rituals and divine rites from prophets, just religious sermons and legends, the essence of which would not be revealed to man. By the way, legends, which have become a tradition and have not entered into everyday life, turn into dry abstraction like notes marked on paper. Only when you play the notes on a musical instrument do incredible states emerge that delight your soul. Similarly, it is only when customs and traditions continue among the generations and are performed with benevolence that myths and legends comfort and inspire the human soul" [2, p.20].

We have already noted that most of the superstitions that have survived to our time originated from pagan ones. A prominent ethnographer, Turkologist A.A. Divaev, collecting ethnographic material on religious beliefs, identified the following signs of "paganism" in the life of the Kazakh people:

1. A young daughter-in-law puts a piece of sheep fat into the fireplace when she enters her father-in-law's house for the first time;
2. In spring, when the Kazakhs move for the first time from their winter residence to Zhailau, they intentionally make bonfires in two places and pass camels with equal loads among them;
3. A woman who is not found with a child is not returned to her father's house, she is sent to the sacred places to be planted, candles are lit, or bonfires are made;
4. The head of the family that is derived from the word master of the fire, and there is also the word "smoke";
5. Within 40 days of the murder, 40 candles were burned with a fat wick.

All this testifies to the fact that in ancient times the cult of fire existed among Kazakhs, the precursors of the Muslim religion A. A. Divaev. Divaev's views on the issue of determining the remnants of the pre-Roman Muslim attitude echoed the views of Sh. Ualikhanov. For example, Sh. Valikhanov in his "Remains of Shamanism among the Kazakhs" refers the cult of fire and various related rituals (the cult of fire, purification by fire, the role in wedding ceremonies, lighting candles on the dead etc) to the sign of shamanism.

A.A. Divaev wrote about Kazakh superstitions: "one flock of sheep cannot be blown up in the front or in the middle, because where they graze, the Prophet Kyzir walks". He further notes that there is a superstition (tradition) among the Kazakh people that one must not eat food before the hostess gets tired. A.A. Divaev reveals traces of history passed in this superstition.

Traditions and customs of the Kazakh people – what to pay attention to. When only one child is born, there are many rituals, ceremonies, customs and superstitions. Even the rituals begin before the birth of the child.

Traditions associated with the pregnancy of a young bride. When a woman has heard that she is going to have a baby, she goes to her neighbours and her girlfriends and aunts go home to bake various sweet and tasty treats. The mother-

in-law will say 'let the ancestors protect the daughter-in-law' after attaching a white shawl to the right side of her house [2, p. 21].

The most common reasons for this are the lack of a clear understanding of what is going on in the world and the lack of a clear understanding of what is being done [3, p. 5]. This is a very important issue in the case of a large number of cases, which are not related to the use of the device, or to the use of the device in a different way. The device may not be used for a long time. Do not place the device in a position where it will be damaged. Doing so may cause the device to overheat and result in fire or damage to the device. The power plug (halyk seal) must be connected to the wall outlet in order to prevent damage to the wall outlet. Doing so will cause the device to overheat and result in fire or electric shock. "Til kozin taska" is not displayed when the device is connected to the wall [4, p. 11]. The following are examples of how to use the device in the case of an accident (e.g. a firearm). Doing so may cause the device to overheat and result in fire or damage to the device.

Do not place any objects on the ground or on a surface which is not suitable for this purpose. Doing so may cause damage to the device and result in fire or electric shock. If this is not the case, the 12 ai koteridy-means are not available. In the case of biology and biology-related diseases, this is not the case, but it is the case that "the disease is not a disease" and "the disease is a disease of the brain" [4, p. 12]. The following are some of the reasons for the lack of a clear understanding of this issue.

On the day the child came to life, the neck vertebrae of the slaughtered sheep were boiled and cooked. Then, after the assembled women ripped off the vertebral bones with fingers instead of teeth (at that the ethnographer Tuleubayev A.T. noted that "leaving meat or tendons in the cervical vertebrae contributes to excretion of pus from the child's eyes") [5, p.75] a vertebral bone was hung out on the front door and posted on a plate with an inscription: "the child's cervical spine is strengthened". This spine would stand until the child's cervix had become stronger. This superstition is somewhat common in families with members of the older generation.

Most child-related superstitions are usually associated with beliefs, such as the touch of the eyes and the tongue. To this end, primarily due to the ancient notion that iron and fire have protective powers, rituals such as arms with a cradle, spout and tongs must be created to prevent witchcraft. To this day, old cradles ("Kishi Zhalanash village") with traces of several snow-covered fires can be found.

In Kazakh auls, there is a superstition that when a child is left alone, he hides a knife under a pillow, various amulets, that in the considered protector. For this purpose they hang wolf's hooves, sometimes cone-shaped or horse hooves on their heads. In the village of Bolshoi Karatal a hedgehog hide used to hang under the bed. An owl on the child's skullcap is widely distributed, less often an owl is worn as a prayer amulet, an amulet for protection [6, p. 43-44].

In Kazakhs, a newborn child did not show it to the public until it stiffened, thus trying to save its tongue - the eye. In order to keep the baby's eye, she put soot on it.

In the Kazakh people the young mother kept strict superstitions about caring for her child. He was also watched over by the adults at home. One of the main prohibitions in this respect concerned breastfeeding. In Kazakh rites, Satan mixes the dirt from a woman's hair with the milk that feeds the kippah. This will make the baby's soul dirty and evil will settle in it. It is believed that when he grows up, he will become eternal, changeless and disobedient. Therefore people with open eyes paid special attention to a bride's hair [2, p. 23]. Another superstition associated with breastfeeding is the prohibition of breastfeeding without stools.

Its ultimate purpose is to preserve the personal hygiene and health of the baby.

As for the baby pronoun, every nation has its own culture, its own traditions. At the same time, the Kazakh people had their own principles which they adhered to in naming. In Kazakh nation if the born children died and died, along with such unacceptable names as Puppy, Itbay, Ittemgen, Malay, Bashay, superstitious names like Tursyn, Almas, Aman, Otegen, Otepbbergen, Tolegen, Yelemes, Immortal, Turar were superstitious. These were born out of a desire to "let the child live long". In general, as we know, superstitions are born of faith and good intentions of people, of true enthusiasm.

All children born were always girls, and in expectation of a boy, when another girl will be born, and then when a boy will be born, they will bet on him as Ulbol-syn, Ulbal, Ultu, Ultugan, delusion, delusion.

Children who have come of age often bear names Allabergen, Aldabergen, Kudaibergen, Tuyak, Tylegen, Tlepai, Tleubergen.

Depending on the time of birth, place, country and condition of a child, the names Aytugan, Ramazan, Ere – gep, Nauryzbai, Kantarbai, Zhailaulbai, Kazanbai, Boranbai, Tashkenbai, Bukharbai, Zhel – dibai, Janbyrbai, Sirbai, Edilbai, Almat, Naimanbai, Adaybai, Genis, Kuanysh, Bazarbai, Amankeldy, Toregeldy, Kozageldy, Zholdybai, Olzhibai etc.

Depending on the age of the father or grandfather, there is a tradition-Elubai, Alpysbai, Zhetpisbai, Seksenbai, Toksanbai.

For example, the name rain may also be the reason. A child born on a downpour day is also called Zhanbyrbai [7]. After the rains, the land went mouldy and it was clear that there would be a growth of livestock, there would be a rich child. If a village migrates when a child opens his eyes, it may be called Kosherbai. Any post can be the cause of Orazbay, the bird of Turgay, the eagle of Kyran - Burkitbay. A father names his beloved son Ajan and feels that he loves him as his own Aydan, as his soul. The child's name Volkodav also means the wish of the child to be happy like Volkodav and strong like Juldyzbai [6, p. 130].

This deed corresponds to the proverb of the Kazakh people "a good word is half of happiness", and from life experience one can see that those who had intentions, who had children, who did not have children, who did not have sons. Therefore, the traditions of these ancestors continued. At the same time these traditions say that modern esotericists "materialise any thought we believe that this will also

be an argument in favour of the conclusions. When a child is born, a Shildehan wedding is celebrated. It is a Kazakh tradition to ensure that a demon named shil does not steal the newborn baby. The whole village would gather at the shildehan, singing and dancing until dawn. That way the demon would not wash closer to home. This is a tradition of the Kazakh people that has developed and continues to this day due to my animistic worldview [9]. First of all, a child is put on a garment from the front side. This garment was called a "dog shirt". In general, the names of land and water (toponyms) and human names were widely spread in the Kazakh people. The rituals and superstitions concerning the dog show that it was a totem in those ancient times. From time immemorial in Kazakhstan, when a woman was not living but dying, she put the first dress on her new-born child, which she put on the head of a dog, and then put it on her child. It was believed then that the newborn baby would not die. That's what they called it, the dog dress. "I didn't want you to wear a dog's shirt before," was what our people used to say [10, p. 114].

There are also religious legends about the name of the dog's dress. According to it, God created a statue of the Almighty, from a pinch of clay taken from his navel he created a dog. According to the legend, after his father died, the dog guarded him for forty days and forty nights and protected him from the devil. Dogs are always a man of the month – rylmai, where as ip, the owner of the cattle- tsk of the property of this topic, is that on the passage serik man. The dog was Adam and Eve's faithful companion when they came down to earth. They were rescued from trouble, from danger, they were protectors.

Which, like a newborn baby-normal dress, that dog lead zhaleden yrymdau after putting it on. The dog wears the shirt until the baby comes off it. It is made from soft fabrics such as sewing, sis, calico, calico. The edge is closed with the front side facing outwards, without folding. Once the collar is cut out, it makes a vertical slit so that the child's head fits into it. The dog will not throw the shirt outside to get the child out. People who would go into an argument, heroes who would attack the enemy, would hide the dog waistcoats and take them with them. Because" the dress saves from danger, from trouble". Women who have no children are given a dog's gown as a superstition [2, p. 25].

A woman who did not give birth was sent away from frostbitten newborn pups. If one of the husbands died after the woman left, the woman was to give birth. The Kazakhs did not kick the dog or splash it with water. Shashe of water to a dog, and moreover a man, who was of opinion that the main thing was burrs, calluses, expressed in sackcloths. The Kazakh people especially retain the tradition of placing the newborn baby in a cot, separating it into a cradle. There are various legends about the origins of the cradle. Since the cradle was made from the very first tobylg, it became one of the sacred trees. It was used to make a cradle, a whip, and utensils. "Cradle to fire", "don't drown with your feet", "keep in honor" began to appear after this superstition. A child rocking in the cradle of Tobylygy says superstitiously: " Lions are running, tigers are running " [2, p. 26].

Seven things are covered on top of the cot, which the child shares. Thus blankets are covered first, then a bathrobe, caps, fur coats, bedspreads, blankets and lashes. The coat, cap-wishes that the boy in the saddle be honoured by the people; the jugen, coverlet-wishes to be a citizen holding a horse; the kebenek, whip-wishes to be a hero defending the country [4, p. 17].

We have a strictly enforced prohibition against rocking an empty cradle. Legend has it that the Devil puts his son in an empty cradle. The same is true of Satan rocking an empty cradle. That is why it is forbidden to "not rock an empty cradle". It turns out that the devil's son hides in an empty cradle. When the baby is separated from the fire, the hiding devil slaps the baby on the inside. Then the baby's stomach hurts. Worse sleep. Therefore it is generally believed that the baby should be taken to a cot with juniper, grouse, or seven [2, p. 26].

In the cradle of owls, in some regions rituals of wearing wolf's teeth are born from the belief that they will save the child from being touched. This is associated with the totemistic beliefs of the Kazakh people, who venerate owls and wolves as sacred animals [11].

Parents bathe in salt water for forty days to twist the newborn. The purpose is for the child to grow up in the future to be a calm, hardy, strong person who does not tolerate all the difficulties he or she encounters on the path of life.

The Kazakhs considered the first forty days from birth to birth a formidable, threatening 'transitional period', watching the newborn without taking their eyes off it. The "milk nail", the "tummy" are not received until they are out of the way. In newborns at forty days old, the "karakulaktandy" reports that the "kyrkynan shygaru" makes " of asthana. As a rule, the male is early maturing, grows quickly, and lies idle after 40 days. And the girl, on the contrary, is easy – only sober, steady, clearly fulfilled the procedure of removal after forty days [8;35]. When a child is removed from the haircut it is dipped into 40 spoonfuls of water, claws and hair are taken. The number 40 is also guided here. Ornaments have been put on the bottom of the bath. It is believed that water with silver is the purest water, and demons are not allowed into it. Basically, every object put into the water has its own meaning. They put silver in the water in which they bathe a child, so that the child will be faithful, white and chaste. Forty spoonfuls of water are poured so that there is plenty of water. The child, when released, has joined the ranks of the people, is considered to have passed a dangerous period and has begun to emerge into society.

There is a custom among the Kazakhs to keep the first hair of an infant taken. It is customary to wear it as a talisman for a growing child. According to the belief, the Devil cannot influence a child and creates it [2, p. 31].

In later times, when a person received hair, it was thrown in naughty places or buried in the ground. In general, it was a common belief among the Kazakhs that hair should not be thrown carelessly into the steppe. It follows from these superstitions that women also collect hair falling out of a comb, bury it in the ground or burn it.

Shildehana cradle is one of the rituals celebrated in a baby's life after the wedding and is held as a Grand Wedding - presentation. This rite is performed with the wish to "go soon" after the baby gets up. For example, the presentation threads 'more, let 'blue' conclude that the herbs of the black, 'may he be rich'. Nowadays black and white yarn is widely used. The yarn is specially made and it is a symbol of life. It has a great religious and philo-sophic meaning. In life everything is created in pairs. Say, dark and light, hot and cold, life and death, good and evil etc. They are constantly concomitant.

The yarn used in the presentation is made when the child is growing up, with the intention of "taking the yarn", "stealing", "not hurting", "not going the wrong way", i.e. "not looking into someone else's world, not sticking your hand". [8, p. 45-46].

Kazakh people have enough superstitions and prohibitions in matters of love to children, abandonment of descendants. One of them is to put on a child a negative dress. Its essence is as follows. A woman who could not give birth to a child would put a boy's or a girl's gown on a small child. A superstition says that if a boy's dress is put on negatively for a boy, a boy will be born, if a girl's dress is put on negatively for a girl, a girl will be born. Religious legends ascribe this rite to the prophet Solomon [2, p. 36]. This superstition is still preserved among the Kazakhs.

Chokan Valikhanov 1862-1863 note the written article "Remains of Shamanism among the Kazakhs": "about Kazakhs, as all researchers say, and in all geographical indications; Kazakhs are Muslims, but shamanic superstition is the main philosophy of life. They worship Muslim beliefs as well as shamanistic beliefs. These views are correct, although what does their shamanism consist of? But unfortunately, despite the publication of articles in various periodicals on shamanism among the Kazakhs, so far no one has written about it without going into detail [12].

Among them, skills and life experience constitute the rational basis of popular education, cognition – a view of the environment, usually associated with a mythico-religious worldview. Although traditional superstitions are generated by empirical skill and life experience, scientific evidence is not provided in the course of its pursuit. The result is an irrational mythical religious worldview in ritualistic ritual. Superstition must therefore be some kind of system linking the name to each other. In the same haphazard way, the ritual property is handled from generation to generation. But it follows from ritual rites that human society either inculcates good or represses evil. In this sense, as one of the manifestations of popular education, superstition serves to regulate the social environment, mobilising people towards certain goals, thereby consolidating social harmony [13].

At the same time among Kazakhs the leading meaning is worldly, sadistic concept. According to this notion, death is just a cause of transition from one state to another (state), transition from one state to another. After the death of man he went underground where he began his second life. That is, having completed his false

transitory existence on earth, he will not go to the underground for eternity. Due to the fact that Kazakhs were quite experienced in sending roe deer, the Markumdy went on an irreversible journey. Even now in the customs found among our people one can trace symbols of the first religions formed in the early times. Consequently, the ideological core of traditional ritual appears in the depths of history [14]. In general, superstition is one of the spheres of national identity that was born in the faith and good intentions of the people. It was full of popular mores and customs [15].

To summarise, there are unfortunately many theories and scholars who suggest that true culture must be written or material in the form of buildings and structures. This completely destroys all ideals of cultural relativism. Because of it, Kazakh superstitions are the root of understanding life, which is kept from generation to generation without too many interruptions. However, it is worth noting that many superstitions may be interpreted differently and have different origins. But this does not exclude the real roots of the steppe understanding of the world.

Conclusions

As is known, the system of superstitions, which has existed for centuries with the Kazakh people, has been widely reflected in the life, customs, habits and everyday life of our people. Upbringing of children through superstitions – prohibitions, refusal of alien habits, prevention of possible dangers etc. – is a deep historical, ethno-cultural and social meaning which is still kept in the spiritual space of our nation. Some ritual prohibitions are also expressed as a symbol, a symbol of shamanistic, Tengrian beliefs in ancient times. In any case, superstitions should not be separated from the national identity of our people. The Kazakh forbidden word is the source of national upbringing, i.e. the Kazakh people have brought up their children since they were small children through the prohibition of good, avoiding bad habits.

In ancient times such superstitions were viable, continuously transferred from generation to generation, associated with legends, mythical knowledge. Most of the superstitions we have discussed above are based on religious faith. People's religious faith has been symbolised by such superstitions. Superstitions have the symbolic property of serving as a material substance, an action, a vocabulary text, a certain image of consciousness.

Superstitions and forbidden words occupy a special place in the upbringing of our people. The source of forbidden education is med words. Superstitions and prohibitions exist in all nations of the world. Their similarity is that they both have an educational meaning. Sometimes we say: "very superstitious, religious". We must understand that religiosity is not a superstition, but a superstition, a forbidden condition.

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Қазақы дәстүрлі дүниетанымның қалыптасуындағы ырымдардың рөлі: философиялық-антропологиялық талдау

Аңдатпа. Мақалада қазақ халқы сақтап қалған және пайдаланатын бірқатар ырымдардың философиялық негіздері қарастырылады. Қазіргі жаһандану жағдайында болашақ ұрпақты тәрбиелеуде ерекше орын алатын ырым-жырымдар жүйесін жандандыру және кеңейту өте маңызды. «Ырым» сөзінің мағынасы мен арақатынасы түсіндіріледі, сонымен қатар мәселені зерттеуге тарихнамалық және мәдени шолу жасалады.

Ырымшылдықтың діни және мифологиялық ішкі тақырыптары да ашылады, оның пайда болу тарихы, мәні мен мазмұны талданады. Авторлар қазақ халқында ғасырлар бойы қалыптасқан ырым-жырымдар жүйесі халқымыздың өмірінде, әдет-ғұрпында және күнделікті өмірінде кең көрініс тапқанын атап өтеді. Ежелгі уақытта мұндай ырымдар өміршең болды, ұрпақтан-ұрпаққа беріліп, мифтік біліммен, мифтік аңыздармен байланысты болды.

Әлемдік мәдениеттердің ықпалынан қорғау үшін қазақ дәстүрлері мен ойлау жүйесін көрсету қажет. Сондықтан бүгінгі күні қазақ мәдениетінің кодексі болып табылатын салт-жоралар мен тыйымдарды жүйелеу маңызды. Мақалада ырымдардың қазіргі контекстегі ролі, яғни олардың Қазақстандағы қазіргі өмір жағдайларына бейімделуі қарастырылады. Барлық уақытта адамзаттың басты міндеті адал, білімді, еңбекқор ұрпақты тәрбиелеу болады. Бұл міндет әр халықтың салт-дәстүріне сәйкес шешіледі, яғни әр халық ғасырлар бойы өскелең ұрпақты тәрбиелеуде озық дәстүрлер мен әдет-ғұрыптарды қолданып, тексеріп, сұрыптап келген. Егер біз ырымдардың пайда болуы мен қалыптасу тарихына қарайтын болсақ, онда олардың адамдардың әл-ауқатынан, өмір салтынан туындағанын көреміз. Яғни, ырым – «халықтық педагогиканың күнделікті ережесі».

Түйін сөздер: қазақ ырымдары, тыйым салу, дін, миф, символ, мәдени код, рухани сана, ұлттық символ, дәстүрлер сабақтастығы, ұлттық құндылықтар жүйесі.

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Роль казахских ырымов-поверий в становлении традиционного мировоззрения казахов: философско-антропологический анализ

Аннотация. В статье рассматриваются философские основы ряда суеверий, которые сохранились и используются казахским народом. В условиях современной глобализации крайне важно возродить и расширить сферу применения системы суеверий, которая занимает особое место в воспитании будущих поколений. Объясняется значение, соотношение слова «суеверие» и «ырымов», а также дается историографический и культурологический обзор изучения проблемы.

Раскрываются религиозные и мифологические подтексты суеверия, анализируется история его возникновения, сущность и содержание. Авторы отмечают, что система суеверий, существовавшая у казахского народа на протяжении веков, нашла широкое отражение в жизни, обычаях, привычках и повседневной жизни нашего народа. В старину такие суеверия были жизнеспособны, передавались из поколения в поколение, были связаны с мифическими знаниями, мифическими легендами. В наши дни суеверия претерпели ряд изменений и сузили сферу своего применения.

Чтобы оградить себя от влияния гигантских мировых культур, необходимо отражать казахские традиции и систему мышления. Поэтому сегодня важно систематизировать ритуалы и запреты, которые являются кодексом казахской культуры. В статье рассматривается роль суеверий в современном контексте, т.е. их адаптация к современным условиям жизни в Казахстане. Во все времена главной задачей человечества будет воспитание честного, образованного, трудолюбивого поколения. Эта задача решается в соответствии с традициями и обычаями каждого народа, т.е. каждый народ веками проверял и сортировал, используя передовые традиции и обычаи в воспитании подрастающего поколения. Если мы посмотрим на историю возникновения и формирования суеверий, то увидим, что они рождаются из благосостояния людей, образа жизни. То есть суеверия – это «бытовое правило народной педагогики».

Ключевые слова: казахские суеверия, запреты, религия, миф, символ, культурный код, духовное сознание, национальный символ, преемственность традиций, система национальных ценностей.