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The Human Model in the Ancient Turkic Worldview

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Abstract

The research is linguoculturological and devoted to the problem representation of the image of a person in the language picture of the world (based on the Turkic and Kazakh folk language). The choice of the research topic is due to the interest in the study of the anthropocentric factor in the language, in particular, in the description of the "HUMAN" concept sphere: the need to select, systematize and describe the recorded linguistic material representing concepts of "Man", "People", "Unity». Therefore, the relevance of the research is determined both by the choice of direction and the subject of the work. The relevance of the research topic is due to the urgent need to study the mentality of ethnocultural communities, which has become particularly acute in recent decades. The presence of many unresolved and controversial issues in the national policy of states, the lack of evidence and the weak level of theoretical generalizations suggest the need for new approaches to solving the problems of ethnology, philosophy, cultural studies, which are associated with the life of ethnic groups, national culture and national character. The study of the original ancient Turkic civilization, material and spiritual culture, common origins and history, language and literature, spiritual principles and beliefs recorded in written monuments of the Turkic peoples is very necessary in the era of modern social cataclysm, leveling of ethnic culture and national self-awareness. In this context, the study of conceptual and linguistic pictures of the world of medieval Turks, their way of life, traditions and rituals, culture, captured in the greatest monuments is relevant and in demand for modern Turkic science.

Keywords: Real Human Qualities, Complete Person, Ancient Turks, Complete Human Model, "Man", "Woman", "Beauty", "Parents", "Love", "Shame", "People", "Unity», Concepts Should Be Included.

Introduction

The paper seeks to analyze a world vision on nature and human being of the medieval (VI-IX centuries) Turkic tribes, descendants of current Kazakhs, the factors, effecting the development of their world image on nature and human being and their position in this regard. In addition, the paper reflects on the concepts on territory, borders and bound in the Turks' society, the indicator of the boundaries for Turkic tribes and the way of expression the world concept on nature and human being of above stated nations. The monuments of written literature and the oral folklore turned out to be the basis of Central Asian Turkic tribes' culture. Recently the world image of Turkic people on sustainable development has become important as a concern of research. Interestingly, this idea of the nomadic Turkic nations is still in practice of current society. Thus, "Kitab-Dedem Korkut", "Oguz-name", "Manas" and other epics are one of the core resources of understanding the emergence of Turkic world model. Moreover the

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inscriptions on gravestones, created by Turkic people and founded in the territories of Central Asia and Mongolia, are rare and useful help to reveal main issues of this paper (Turkish sources of the history of Kazakhstan, 2005). Conceptualization of Turks` mythology has been advanced by historians (Bartold & Klyashtorny, n. d.), writers (Magain, n. d.), philosophers (Naurzbaeva, n. d.) and ethnologists (Shahanova, n. d.). Barfield, T. (1996), Tashagil, A. (2011), and Dosimbaeva, A. (2006) through their research suggest connection among the Turks, the environment, their lifestyle and the way they adapted to the nature. According to research findings of F. Ratzel a human being is a descendant of the earth since all previously emerged things were before a human being appeared. The human being is a creature with educational needs and capacity to be educated. The nature on Earth forced a human being to struggle with its forces and beasts, thus the original of a human being is closely connected to the Earth. In this regard, external examination of human being`s place in nature requires to be considered (Ratzel, 2003). To gain this goal we need to clarify the terms of nature and human being. The literature suggests that nature in an extended meaning is all things, the Globe and the variety of its forms. At the same time, it is the research subject of natural sciences and the synthesis of natural environment of society (Kazakhstan National Encyclopedia, 2006). As to the concept of image of the world, it is a system of broad view on the world, human being`s role in it, the approach of individual to environment and other members of society. The world outlook contains assumptions, values, fundamentals of knowledge and activity of people, effected by above stated views. In general world-view is reflected in different areas such as religion, art, group communication, entertainment and etc. Thus, these fields were looked over in this research (Iskakova, 2006).

The idea of a close connection between language and culture gave rise to the emergence of a new science - linguoculturology, which in the 90s of the XX century took shape as an independent branch of modern linguistics. Cultural linguistics is a new direction of science that arose at the intersection of linguistics and cultural studies when considering the manifestations of the culture of the people, which were reflected in the language and entrenched in it.

The origins of ethnolinguistics, the closest scientific discipline to linguoculturology, in Europe come from the ideas of Wilhelm von Humboldt. His statement that the boundaries of the national language determine the boundaries of the worldview of a person belonging to this nation prompted the formulation of the problem of "language and culture". Humboldt's philosophy of language was based on the belief that language has a decisive influence "on the spiritual development of mankind." The works of the German scientist, who considered language as an activity of the human spirit and "an indispensable prerequisite for thinking", had a great influence on the direction of development of linguistic thought in the 19th and 20th centuries and determined the course of linguoculturological research in the late 20th - early 21st centuries. Studying the language of the Spanish Basques, which differs significantly from the Indo-European languages, W. Humboldt came to the conclusion that different languages are not just different shells of the universal consciousness, but different visions of the world. Later, in his work "On the Differences in the Structure of Human Languages and Its Influence on the Spiritual Development of Mankind," he wrote: "Each language has its own original worldview. Just as a single sound stands between an object and a person, so the whole language as a whole stands between a person and nature, which influences him from within and from without And each language describes a circle around the people to which it belongs, from which it is given to a person to leave only insofar as he immediately enters the circle of another language." (Humboldt, 1984, 80). Assuming that a person's ideas about the world are determined by his language, Humboldt raised the question of language pictures of the world, which was then considered by B. Whorf and many other linguists.

It is the idea that people see the world differently - through the prism of their native language, that underlies the hypothesis of "linguistic relativity", proposed by American linguists Edward Sapir and

Benjamin Lee Whorf. E. Sapir wrote: "Language does not exist outside of culture; outside the socially inherited set of practical skills and ideas that characterize our way of life" (Sapir, 2001, 185). Already judging by this statement, one can assume that the works of W. Humboldt were a breeding ground for the ideas he developed. According to the hypothesis of linguistic relativity, language determines the consciousness of people who speak this language, every nation sees the world, reflecting reality in the "linguistic picture of the world". American linguists argued that the differences between the "Central European" (Western) culture and other cultural worlds - in particular, the culture of the Indians of North America - are due to differences in languages. It is possible to have a negative attitude towards the hypothesis of "linguistic relativity", but, without making it absolute, one cannot but agree that it helps to comprehend facts that are difficult to explain in another way. Since numerous experimental tests of this hypothesis, carried out in the 60s, did not confirm the universal philosophical nature of this hypothesis, it is now customary to talk not about different pictures of the world seen through the prism of different languages, but about the participation of language in the processes of perception, memorization and reproduction by a person of his attitude.

The interest of scientists in the problem of the relationship between language and culture led at the end of the 20th century to the emergence of a new science - linguoculturology. The subject of attention of this science is the interaction of language and culture, their unity, which is linguoculture. Culture and language are considered as equivalent phenomena, and language, being a product of culture, understood in the broadest sense as content, is at the same time a condition and form of existence of this content. A new science - linguoculturology - is in its infancy, the above subject of this science is not defined clearly enough, and its methodology has not yet been formed. All this in itself determines the relevance of work in this direction. This is what determines the extra-linguistic aspect of the relevance of this work. This aspect has recently been increasingly heard in the news reporting on clashes between representatives of different cultures, in which other observers and commentators are ready to see the contours of the Third World War predicted by S. Huntington - the war of cultures and civilizations. A characteristic feature of modern linguistic research is the anthropocentric paradigm, and this already determines the need and timeliness of the analysis of the HUMAN concept sphere in the language picture of the world. Language is the greatest asset of the national culture, and a PERSON having linguistic, cognitive and moral consciousness is at the same time not only an object and subject of culture, but, and it is this moment that is of greatest interest to us, an object and subject of interpersonal communication. The original Russian culture, the culture of an eastern country for the West and a western one for the countries of the East, bears the features of both Western and Eastern cultures. All people are in one way or another with others, perceive each other through the same sense organs, their feelings and emotions are reflected in one way or another on their faces. It is exactly how this happens and is interpreted by the communication partner that forms the difference in the perception of HUMAN and other concepts directly related to him in different cultures. The above considerations led to the choice of the concept MAN and some other concepts most directly related to it, united in the concept sphere MAN, as the object of study in this work. Current research revealed that one of the aspects, characterizing the concept of environment and Turks' beliefs is close relation and reliant on nature. Ecology of Medieval Central Asia was fragile. Recent study results uncovered the fact that geological conditions in this period were similar to present one. Subsequently, all these transformations, forced the Turkic tribes to look for new territories (Aubekerov & Nygmatova, 2007). This effected on development of nomadic economy (Barfield, 1996). Moreover, the worshiping of Turks made it an important element of their traditions (Gabitov & Alimzhanov, 2005). In line with nomads' world-view, the prairie landscape is an illustrative of a perfect space, which is associated with the process of creation. Interestingly, the procedure of visiting sacred places is still practiced in Central Asia. Turks' world outlook is overwhelmed with the idea of environment majesty (Dosimbaeva, 2012). Utilized space, conceived as a core part of the generic

land, which was signed by relevant symbols. Area, mountains, trees, stone sculptures, in the cycle of rituals, sacrificial observance, is "illuminated by oath" and this center becomes highly sacred (Dosimbaeva, 2012). This is confirmed by series of archeological research. For instance, in 2001, runic inscription was found on the rock stone of the right bank of Merke in Merke area in Zhambyl region. Turcologist A. S. Amanzholov interpreted this text as: "My sorrow is the death" and "disperse my sorrow". Here is the version Japanese Turcologist O. Takashi: "Eternal sacred land", which means Merke is everlasting blessed land (Kadrimbetova, 2011, p. 333). One of the dominant idea in the world-view was the conception of relation of nature cataclysm and crisis in the society. "Any violation of the world order entails upheavals in the state ... When the sky presses and the earth opens up" (Klyashtorny, 1977, p. 137).

In linguoculturology, the main term is "linguistic picture of the world", under which V.N. Telia understands "not a mirror image of the world and not an open "window" to the world, but precisely a picture, that is, an interpretation, an act of understanding the world" [Telia 1988: 174].

Linguoculturology is aimed at studying the national and cultural characteristics of linguistic phenomena. According to E.N. Maklakova are considered to be "the names of historical events stored in the historical memory of the people, the names of cultural realities, the names of onomastic realities, the names associated with national precedent texts, the names of national historical non-equivalent realities, the names of national material (everyday) realities, the names reflecting the national -cultural symbolism" [Maklakova 2011: 6].

Since linguoculturology is at the intersection of linguistics and cultural studies, we, following N.I. Tolstoy, we believe that "the structure of culture reveals similarities with the structure of language" [Tolstoy 1995: 16]. N.I. Tolstoy writes: "A comparison of culture and language in general, and in particular a specific national culture and a specific language, reveals a certain isomorphism of their structures in the functional and intra-hierarchical (system-stratigraphic) plan" [Tolstoy 1995: 16]. Based on this provision, the researcher identifies four linguistic subsystems and their corresponding cultural strata: - "literary language - elite culture; - vernacular - "third culture"; - adverbs, dialects - folk culture; - Argo-traditional-professional culture" [Tolstoy 1995: 17]. This idea is continued in the works of V.A. Maslova: "literary language is an elitist culture, dialects and dialects are folk culture, vernacular is a "third culture", culture for the people, slang is professional subcultures" [Maslova 2010: 75]. The researcher emphasizes the original nature of the dialect, which creates "such a type of linguistic personality of the dialect speaker, which is the fundamental basis of the national linguistic personality", and "the study of the linguistic personality of the dialect speaker is important for preserving the past, which appears as a support for the present and future language" [Maslova 2010: 77 -78].

Research Methods and Techniques.

In the course of the study, systemic general scientific methods of description, identification, classification, generalization, as well as private Turkological, ethnolinguistic, linguoculturological methods and funds. Conceptual analysis within the anthropocentric paradigm is an important technique for the study of this monument. Methods comparative-historical, etymological and textual-discursive analyzes are also relevant to this work.

Research Questions

1. Sumerian and ancient Turkic artifacts will be collected from materials that form a conceptual field.
2. To define the verbal manifestations of the conceptual field related to the human model in the ancient Turkic worldview, and to analyze the knowledge, reasoning, level of thinking, and philosophical views of the ancient Turks.
3. Within the framework of the, based on human model in the ancient Turkic language: analyze the

research works in Lingo-cultural studies, linguo-cognitive direction, and determine the place of consideration of the concept problem in the Turkish and Kazakh languages.

Discussion

The main unit of reflection and interpretation of reality (physical and mental) by human consciousness is a linguocultural concept, which is formed as a result of the reduction of a fragment of the cognizable world to the limits of human memory, the inclusion of this fragment in the context of culture and its embodiment in verbal units necessary to meet the communicative needs of members society.

The basic characteristics of the linguocultural concept include the complexity of existence in language, consciousness and culture, mental nature, limited consciousness of the carrier, value, conditionality and fuzziness, cognitive-generalizing orientation, polyappealability, variability, three-level linguistic embodiment, including levels of systemic potential, subjective potential and text implementation.

The development, complication and specialization of linguocultural concepts make it possible to oppose concepts and metaconcepts (primary and secondary concepts). Metaconcepts are formed as a result of understanding the products of the previous conceptualization, designed as semiotic formations (such as language, text, genre, style, translation, discourse, etc.). In metaconcepts, the reflection of a native speaker on the sign activity, the object and/or subject of which he is, is realized.

Within the framework of the value element of the linguocultural concept, empirically verifiable aspects of evaluativeness and relevance can be distinguished.

The aspect of evaluativeness finds expression in the presence of an evaluative component in the denotation of a linguistic unit, which is the name of a concept, in the evaluative connotations characteristic of this unit, in the compatibility of this unit with evaluative epithets. The aspect of relevance is realized in the number of language units that are means of appeal to this concept, in the frequency of their use in real communication, in the number of relations such as "stimulus -> reaction" and "reaction -> stimulus" in which these units are involved in the associative-verbal networks.

The value essence of the linguocultural concept is expressed in the fact that it is regularly subjected to fictitious comprehension and ideological exploitation. In this regard, as part of the linguocultural concept, one can distinguish a) from the point of view of the reality / unreality of the conceptualized world - fictional and factual components, and b) from the point of view of intentional / unintentional formation - ideological and neutral components.

Reconstruction of a linguocultural concept can be carried out as the construction of its associative model. Within the framework of this model, the functioning of the concept is considered as a process of continuous nomination and renomination of objects, the emergence of new and the loss of old associative links between linguistic units and nominated objects. The associative structure of the concept includes four elements:

- intrazone - a set of incoming semantic associations,
- extrazone - a set of outgoing semantic associations,
- quasi-intrazone - a set of incoming formal associations,
- quasi-extrazone - a set of outgoing formal associations.

The relevance of a linguocultural concept is measured as nominative density at the input and metaphorical diffuseness at the output.

Based on the manifestation of indicators of nominative density and metaphorical diffuseness in the dynamics of the development of the concept, the following classification of linguocultural concepts can be built:

- proportional concepts - concepts in which both intrazone and extrazone continue to be enriched;
- formed concepts - concepts in which the formation of the intrazone has completed, but the extrazone continues to function;
- emerging concepts - concepts that do not yet have an extrazone, but already have a developed intrazone;
- limiting concepts, ie concepts whose intrazone is constantly expanding, and the extrazone is absent due to the high degree of abstractness of conceptualized concepts.
- rudimentary concepts - concepts that have almost or completely lost their intrazone and are preserved only as part of separate units of their extrazone.

To ensure the exemplification of thinking and communication, human consciousness generates a special type of concepts - the concepts of precedent phenomena. There are concepts of single precedent phenomena (persons, events, artifacts, geographical objects) and concepts of precedent worlds. The latter include concepts of reconstructed (historical) worlds and meta-concepts of imaginary (artistic) worlds.

The utilitarian orientation of the language is due to the predominance of negative values in the linguistic culture of society in comparison with positive ones. In this regard, the modeling of concepts and meta-concepts of laughter genres, in the picture of the world of which negative values are concentrated in an exaggerated form, and positive ones - in a carnival inversion, acquires increased importance for the study of a particular linguistic culture. The central concepts of the laughter picture of the world are the concepts of "absurd", "forbidden", "terrible" and "pretentious".

A sign that demonstrates the simultaneous cultural typicality and linguistic stability of the unit, i.e. guaranteeing its belonging to a complex system of linguoculture (conceptosphere) is the laughter demand - susceptibility to communicative transformations aimed at achieving a comic effect. Within the framework of linguoculture, a laughter picture of the world can be distinguished, which certainly reflects the most important concepts and metaconcepts for society. The main sphere of implementation of the laughter picture of the world in modern society is the genre of anecdote.

The popularity of the anecdote genre in society is due to the variety of different-scale functions that it performs. These include: a) the universal function of transforming everything that is typical and stable, b) more particular socio-cultural functions (integrative function, function of adaptation to negative life circumstances, function of resisting pressure from power, function of transferring taboo information from generation to generation); c) satisfaction of specific communicative needs (establishment of a relaxed atmosphere of communication, repayment of conflicts, flirting, expression of attitude to any fact, etc.).

From the point of view of linguocultural conceptology, a speech genre is a field for the implementation of a certain range of social values and linguocultural concepts based on them. The number and thematic range of linguocultural concepts presented in the genre picture of the world make up the conceptual richness of the genre. The maximum level of conceptual richness is reached in self-reflexive genres, the picture of the world of which includes their own meta-concepts (cf. proverbs about proverbs, s about s, etc.). The self-reflexivity of the genre is an indicator of the comprehensive nature of its picture of the world.

The anecdote genre reflects its own nature in the following way: an anecdote is a text evaluated by communicants in terms of novelty, success of the comic effect, intelligence, decency. The anecdote is not actively approved by the authorities, but is necessary for the majority of members of society. Understanding a joke is an important element of intra- and intercultural communicative competence. The reaction to an anecdote can have a status value. The anecdote is characterized by plot cliches and a narrow circle of characters.

In the picture of the world of each genre, one or several backbone concepts can be distinguished, expressing the needs of the bearer of culture, for the sake of satisfying which this genre is created. For comic genres, the following linguocultural concepts are system-forming:

1. the concept of "absurd", associated with competition within society,
2. the concept of "terrible", which provides an opportunity to weaken the feeling of fear by placing its cause in a laughter context,
3. the concept of "forbidden", which allows the bearer of culture to temporarily free himself from the taboos that dominate him,
4. the concept of "pretentious", aimed at reducing official values.
5. The picture of the world of anecdote is characterized by androcentrism. The woman appears in the joke as an additional object in relation to the man, which is reflected in the methods of her nomination. In the laughter picture of the world, gender aggression towards a woman is regularly realized.
6. In the laughter picture of the world, the following characteristics of metaconcepts of precedent texts are realized:
7. the ratio of laughter texts with the source text,
8. the dependence of the tonality of ridicule on the tonality of the source text (the decrease in dramatic or tragic texts occurs according to the scheme "from serious to funny", the decrease in comic texts - according to the scheme "from soft intellectual laughter to laughter rude and bodily"),
9. the presence of a value core, the personification of which is the central character of the text,
10. the existence of one or more minor character lines that function independently of the value core,
11. the ability of a metaconcept for associative expansion - metaphorical and metonymic attraction of concepts and images close to the precedent world.

The events of the 20th and early 21st centuries are significantly changing the face of linguistic science and the communicative reality it reflects. The globalization of the economic space, the destruction of the bipolar world, the development of technical means of mass and individual communication make intercultural communication an element of the daily existence of most members of society. At the same time, the collapse of multinational states, outbreaks of national hostility, mass migration of refugees and "guest workers" lead to a complication of mutual understanding and an increase in the number of communication conflicts between representatives of different ethnic groups.

Visualization and virtualization of communication allow researchers to speak of a "screen revolution" comparable in cultural significance to the emergence of writing and the invention of printing. Features of new communication technologies blur the usual research dichotomies of verbal and non-verbal communication, oral and written texts and make the integration of linguistics and semiotics inevitable.

The daily manipulation of the consciousness of an ordinary native speaker, carried out within the framework of institutional discourses, becomes more and more intense. The achievements of linguistic science are in demand both by the agents of these discourses - as a tool for developing new methods of influence, and by their clients - as a way of "linguistic resistance".

There is a removal of language barriers associated with the spread of the English language as a means of intercultural communication. At the same time, in a number of countries there is a protest against the expansion of Anglo-American cultural values and texts proclaiming them.

In order to meet the needs of society and maintain its "place in the sun", linguistic science has to change rapidly, expanding the object of its research and accelerating the movement from system-centrism to anthropocentrism. Along with the development of the complex linguistic branches that have arisen earlier (sociolinguistics, psycholinguistics, etc.), aimed at studying the interaction of a language with only one side of human existence, linguistics is being incorporated into the composition of cultural studies -

an integrative discipline that seeks to consider a person in the integrity of his extrabiological being. The result of this is the emergence of linguoculturology.

However, the consideration of the relationship between language and culture as a direct interdetermination turned out to be too mechanistic. There was a need to include a third element in research models - the sphere of the mental. On the basis of linguoculturology, the formation of linguocultural conceptology takes place, the object of study of which is the trichotomy "language - consciousness - culture".

The defining moment in the formation of linguocultural conceptology as an independent research direction was the statement of the value nature of the concept (V.I. Karasik). However, the question of how to empirically verify the presence of a value element in a particular mental formation has remained open so far, i.e. about the procedure for differentiating a concept and a non-concept. The approach proposed in this paper to the value element as a combination of aspects of appraisal and relevance allows, to a certain extent, to remove this problem.

The linguocultural concept is a concept that significantly expands the boundaries of linguistics and, above all, serves to bring it closer to related disciplines: semiotics, folklore, and literary criticism. One of the most important characteristics of the linguocultural concept is poly-appeal, which implies a difference in the forms of appeal. One and the same concept can receive communicative realization with the help of verbal and non-verbal means, natural and artificial languages, indexal, iconic and symbolic signs, individual language units and entire author or folklore texts.

This study was aimed at showing the dynamic nature of the linguocultural concept, its continuous variability. The concept exists not as a frozen information "clump" passed down from generation to generation, but as an ongoing process of association and nomination of the phenomena of reality reflected by consciousness. The contribution to this process can be made both by the stereotyped movements of the thought of the language community, and by the individual efforts of the creative person (the fictional component of the concept). Association can proceed both naturally and as a result of the influence of certain institutions (the ideological and gem component of the concept).

The model of the linguocultural concept proposed in the paper reflects the two-way nature of the associative process - the ability of the concept to receive means of nomination from the surrounding concept sphere and, in turn, serve as a source of meaning for other entities. Signs of nominative density and metaphorical diffuseness become an indicator of the relevance of the concept for society.

In the picture of the world of any society, a special place is occupied by ideas about cultural prototypes and standards, drawn from reconstructed or imaginary worlds. These phenomena serve as a means of exemplifying thinking and communication, their conceptual analysis allows us to demonstrate the specifics of historical memory and artistic preferences of the linguocultural community in synchrony and diachrony.

We see prospects for research in the further development and refinement of the associative model of the linguocultural concept and the classification of concepts based on it, in establishing the types of linguocultural metaconcepts and structural levels of the metaxiology of a linguistic personality, in characterizing the correlation between the official and laughter pictures of the world in various linguocultures, in building a universal model precedent concept sphere of society and the definition of its ethno-cultural and socio-cultural specifics.

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