

Y. Yerzhanov<sup>1\*</sup> , Nezir Temur<sup>2</sup> 

<sup>1</sup> Al-Farabi Kazakh national university, Kazakhstan, Almaty

<sup>2</sup> Gazi University, Turkey, Ankara

\*e-mail: yerkebulan.yerzhanov1981@mail.ru

## THE ROLE OF YRYMS IN THE FORMATION OF THE KAZAKH CULTURAL CODE

As is well known, the customs and traditions of the Kazakhs are the unwritten law of the steppe; accordingly, superstition is one of the points of this great concept. The article discussed the life experience accumulated by the Kazakh people over the historical periods related to their natural and geographical environment. The article also provides an in-depth review of the views of domestic and foreign researchers on superstitions on child-rearing, on overcoming alien habits, and on preventing possible risks. As a nation that has undergone a certain historical development and cultural evolution, it has strengthened its emancipation. In order to protect them from the influence of giant world cultures, the Kazakh ornaments and ornaments have a special place in the formation of an original civilization. It is therefore important today to systematize the rituals that are the code of Kazakh culture. The article also looks at the role of the yryms in the modern context, i.e. adapting to modern Kazakh living conditions.

**Key words:** Kazakh superstition, cultural code, spiritual consciousness, national symbol, continuity of traditions, system of national values.

Е.Ержанов<sup>1\*</sup>, Незир Темур<sup>2</sup>

<sup>1</sup> Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.

<sup>2</sup> Гази университеті, Түркия, Анкара қ.

\*e-mail: yerkebulan.yerzhanov1981@mail.ru

### Ырымның қазақ мәдени кодын құраудағы рөлі

Белгілі жайт, қазақтардың әдет-ғұрыптары мен дәстүрлері ұлы даланың жазылмаған заңы болып табылады, тиісінше, ырымшылдық осы тұжырымдаманың тармақтарының бірі болып табылады. Мақалада қазақ халқының тарихи кезеңдерде, оның табиғи және географиялық ортасымен байланысты жинақтаған өмірлік тәжірибесі негізінде қалыптасқан ырым-тыйым жүйесі талқыланды. Мақалада отандық және шетелдік зерттеушілердің ата-ана тәрбиесіне, бөтен әдеттерден арылуға және ықтимал қауіптердің алдын алуға қатысты ырымдарға жасаған зерттеулеріне терең шолу жасалады. Белгілі бір тарихи даму мен мәдени эволюциядан өткен ұлт ретінде қазақ өзінің ұлттық мәдениетін күшейту мен дамытуға мүдделі. Алып әлемдік мәдениеттердің әсерінен қорғану үшін қазақтың ырымдары мен ой-сана жүйесін орнын айшықтап алу қажет. Сондықтан бүгінгі күні қазақ мәдениетінің коды болып табылатын ырым және тыйым рәсімдердің жүйелеу маңызды. Мақалада ырымның қазіргі заманауи контекстегі рөлі, яғни Қазақстандағы қазіргі өмір жағдайларына бейімделуі қарастырылады.

**Түйін сөздер:** қазақ ырымы, мәдени код, рухани сана, ұлттық символ, дәстүр сабақтастығы, ұлттық құндылықтар жүйесі.

Е. Ержанов<sup>1\*</sup>, Незир Темур<sup>2</sup>

<sup>1</sup>Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы

<sup>2</sup>Университет Гази, Турция, г. Анкара

\*e-mail: yerkebulan.yerzhanov1981@mail.ru

### Роль суеверия в формировании казахского культурного кода

Как известно, обычаи и традиции казахов являются неписаным законом степи, соответственно, суеверия – один из пунктов этого понятия. В статье рассмотрен жизненный опыт, накопленный казахским народом за исторические периоды, связанный с его природно-географической средой. В статье также представлен углубленный обзор взглядов отечественных и зарубежных исследователей на суеверия по воспитанию детей, преодолению чуждых привычек и предотвращению возможных рисков. Как народ, прошедший определенный путь исторического развития и культурной эволюции, он укрепил свою эмансипацию. В целях защиты от влияния гигантских мировых культур, казахские орнаменты и украшения занимают особое место в формировании самобытной цивилизации. Поэтому сегодня важно систематизировать ритуалы, которые явля-

ются кодом казахской культуры. В статье также рассматривается роль ырымов в современном контексте, то есть адаптация к современным казахским условиям жизни.

**Ключевые слова:** Казахские суеверия, культурный код, духовное сознание, национальный символ, преемственность традиций, система национальных ценностей.

## Introduction

The deconstruction of the Kazakh national cultural code cannot be limited to particularistic principles, and this is not in line with the historical consciousness of the Kazakh people, which has been accumulated over the centuries. To begin with, it is worth noting that this problem has a direct bearing on intergenerational continuity and historical consciousness. Three types of historical consciousness in the national-cultural code can be distinguished in the extensive text of this article:

1) The pursuit of human and biographical memory. Everyone continues to live in a field of rituals and superstitions until they remain in the memory of their descendants. In traditional Kazakh society this is promoted by the proverb «Zheti atasyn bilmegen ul zhetisiz». In Kazakh reality, freedom is defined as the main value.

2) ritual values in genealogical (genealogical) or colloquial memory. While this form extends the scope of individual human memory, the historical knowledge of a cultural artefact (symbolic identity, superstition, ritual value, etc) is supplemented by unconscious forms. The archetypal ways of being human (superstition) are raised to an archetypal pedestal in the country studies consciousness.

3) artefacts at the level of the national idea in historical memory. The written text is the key to the preservation of the values of independence that pass through history. The same function is performed by historical works» *ryk bitig «and» Altyn zharyk», Orkhon-Yonsei inscriptions,» book of Korqyt ata», Babyr, Dulati, Khalid, etc. (Gabitov, Satershinov, 2021:125).*

The simple form of decency in which the tribal society found reflection in superstitions was later replaced by systematic moral principles. But this does not make one think that the ancient ethical system has disappeared. This is because ancient culture serves as the archetype (old basis) of modern national cultures. This is evidenced by the fact that belief and superstition systems have been preserved in the national code of our people without being detached from the culture of ancient nomads.

In traditional cultures, the dominant code was the ritual, the ritual cultural code: in ancient society,

superstition was not only a way of regulating life, but also a way of experiencing it both objectively and symbolically. In a number of early cultures, the name system was the most important cultural code. A name was often associated with superstition and served as a kind of reference point that the elders gave to the name-giver. For the common man, the link between the superstition, the name and the appointed object was not an arbitrary or ideal association, but a very real, real reality. Ritual manipulation was identical to the action with the words intended for the person, so the name was an important part of the person himself. It is a phenomenon that every tribe (man, woman or child), apart from the name used in everyday life, has secret names known to the elders and initiates. The basis of the ritual «At tergeu» is known in the Kazakh culture. The same custom survived, for example, in ancient Egypt. The Egyptians had two names: true and worldly. The first was kept in deep secrecy, the second was known to all (Gabitov and Alimzhanova, 2021: 93).

## Methodology

The study will use such methods as comparativism, typology, hermeneutics, diachronic and synchronic analysis, which will be used to identify common and specific characteristics in cultural dynamics, internal and external mechanisms of impact on cultural transformations, local, regional aspects of digital modernization of society. Understanding the exhaustiveness of comparing Western and other nations' deviant subcultures helped move from the idea of «synthesis» to the idea of universal and local interaction in cultural and civilizational process. As a theoretical-methodological approach, the study used a cross-cultural analysis of «cross-time», which allows us to compare the indicators and characteristics of deviant groups of the digital generation with a measure of speed and dynamism.

## Main part

We give an overview of the unique cultural national code, sorted from the centuries-old and vital experiences of individual nomadic civilisations, which differed from individual other civilisations

by the spark of world cultures and their personal influence on them. In a cognitive sense, the direct heir to the peoples who were the first in human history to learn to domesticate horses and use them to their advantage, to give them the name of the winged Tulpar and enhance their ability to cognize the world:

1. from the time of the cult of Tengri, earth and water, Umay, the possibility to separate from individual human fantasies, which were absorbed in the consciousness and existence of the people as a whole and had no sources of belief, shamanism and periods in the history of pagan people were transmitted from the teachings of Buddhism, Manichaeism, Zoroastrianism, the cult of fire, which made it an integral part of customs and traditions. Christian religious (non-structural and Jacobean) beliefs found similarities in people's memory and were nourished from the glorified period. the main task is to reveal the core of Kazakh superstition coming from the notion of belief identified with Islam.

2. from the experience accumulated over the years related to natural phenomena, the source of life of the regional population and its territorial identity, the custom has become ritual. It contains the methodical law of the unwritten memory of our people, which, starting from birth of offspring, leads to a high level of health, education, ecosanitation, literacy, ethics and strengthens the strength of psyche.

3. the transformation of Kazakh superstition within the framework of modern civilization processes, when the nomadic way of life is lost, settled down, science and technology are developing, and the source of life is changing into another format.

To deepen the knowledge of the country, the written text has been preserved in the values of *māngilik el*, which lead to history as a country that has passed criticism and has special significance for the future: in ancient Turkic written monuments, Bilge Kagan, Tonjukke, Orkhon-Yensei writing, archaeological excavations and beliefs, in Kazakh-Liro-epic poems, proverbs, spiritual treasures and from tales passed down from grandfather to child, it is necessary to study the existing rites that have survived in folk memory and become customs and rituals.

The author relied on the works of the following researchers and scholars: Sh. M. Miropiev, S. Kenzheahmetovich, A. A. Kaibaruly, B. Bopaiuly, T. E. On the basis of research by Kartaeva, M. Orynbekov, individual opinions of Dosymbek Katran, scholar Shota Karlygash and others were taken into account. These studies lead to new directions

in understanding past historical events and people of the time, and reveal a combination of religious beliefs. The point is that Kazakh rituals have deep meaning and should not be seen in one direction.

An overview of the superstitions of the Kazakh people derived from belief beliefs. In Sh. Ualikhanov's works it is said that «early Balazhan fathers, having hung belts around their necks, used to run around the yurt where their son was ill and ask the sky to take him over, and his relatives and fellow villagers, trying to restrain him from such dangerous intention, believed that the Kirghiz would turn» (Valikhanov, 1904:24). Asking heaven to sacrifice itself instead of pain? «Heavenly Father Ilderish-Kagan and mother Ilbilgyak Tun, ruling them from above, exalted and exalted them (from the people)» (Malov, 1961:37). Sh. Valikhanov «People live in the sky too. They wear a belt around their necks. We live in the middle world – the earth. Therefore, belimizhe tagamiz belts. And underground people wear belts on their feet. Among the celestial eagles there is a very rich old woman (the way of life of the inhabitants of the sky cannot be different from that of the Kirghiz, because these elements are the fruit of the Kirghiz fantasy» (Valikhanov, 1904:20). Such an interpretation was not only for us: in the sixth century B.C. Pindar also expressed a Greek version of the faith in his verses dedicated to the Olympic Games.

That is «The Turks say that one Tengri is one God. Some say that Tengri is a heavenly name, others say Tengri is the sky» (History of the Kazakh SSR, 1949: 431). – I don't know,» he said. One example of the way of handling: «after a bird trapped in a cage or locked in a house, trap, barn, etc., the trapped soul had to turn its head several times and let it go. Yes, we all know that God knows that sky-blue sky and prays for wishes.

The next researcher, S.V. Ivanov, notes that the Türks had an idea of a «creative, vital force which exists high up in the sky». «This life force is apparently reflected in the image of Umais in the process of anthropomorphisation of various natural phenomena. Noteworthy is the fact that Umai is armed with a bow to protect people and their premises from evil spirits» (Ivanov 1979:68). In the ancient Turkic written monuments: «... at twenty-four years I lost my country, my communities, my heroic bravery in arms, Umai ana! Past life-month! Farewell, my kinsmen» (Vasiliev, Chadamba, 1977:70), we should not forget that there are such rites as veneration, reverence. Besides, according to the record of Y. Altynsarın, when the bride pours oil

into the fire, the beavers say: «Fire is Aulie, Umai is Aulie». The bridegroom, when the thief entered the house for the first time, also poured oil on the fire (Altynsarin, 1870: 14-15). Pouring oil on the fire, the beavers bowed to everyone who touched the flames of the fire, stroked their foreheads and breasts. The ceremony of laying oil on the fire is a bow to the bride and groom, who are going to the Bosu for the first time. The essence of kindling lies in the fact that ancient shamanistic and animistic religions have survived among the Kazakhs (Kartaeva, 2014:147). And according to the Divaev record, the one who didn't put out the burning candle, the one who put it out was oblivious (Divaev, 1896: 57). N. I. Grodekov was told that long ago, i.e. in the Middle Ages the ceremony of pouring oil into fire was performed during «urintoja» before «kyz kutatar», i.e. a bride who was still sitting on her right side would pour oil into the hearth in the centre of yurt saying: «from ana, Umai ana jarylga», with time this procedure was changed and bride would pour oil into fire at home of groom – m, 1889:65).

According to Ibrahimov I. I., the woman in labour and the baby were set on fire with specially battered sheep fat to protect them from spoilage, pests. When the fire does not burn, the fire burns or – repeats (Kartaeva,2014:212). Another alternative way is to show respect to fire with the words «run fire like a hare». Baigyzy believed that it inhabited the Old Town, the Old Winterhouse, coming to the house to warn of evil news. A baigyzy used to inhabit a house – it moved to another place, went to the evil place, and immediately set fire to the house. The fear of night birds is widespread among the Kazakhs. When Zhapalak comes into the house, tries to chase him away, he thinks that if Zhapalak sits, he has freckles on his face, and now someone sees an owl. The fear of nocturnal birds is probably a habit left over from periods, when the mysterious nature has not yet revealed its secrets, or nocturnal birds disturb people's peace, can also be caused by the fear that a bird such as a baigyzy at night causes evil, such as a dog snail at night. And the fact that the bird of prey has entered the yurt, the old settlement-symbol of good. The Kazakhs of Turkestan, Zhanakorgan call it baygyzy demei, Murataly. Byzantine historian Menander wrote: «several men of the Turkish tribe, confident that Zemarchka came with misfortune, took away things that Romans took away with them, piled up somewhere, made a fire with firewood, and then said something in Scythian language. Apparently chased after the ungodly. Having put a face to all misfortunes, they led Zemarch himself

through the fire, thereby purifying themselves» (Destunis, 1860:105). «This is one of the most ancient rituals of the people-exorcising by fire the cradle, the desert or the house. (Kenzeakhmetovich, 1998:147). «The first bed of the newlyweds is called «the white bed of a white marriage». The mother-in-law and mother-in-law remove a bed of junipers and water it with toilet water. If he does not take away the bed, the demon will cling and the marriage will be dissolved» (Kenzheahmetovic,1998:145)» Also, «fire and fire-head does not mow. If it is done-dom-inside-runs away, the fire of the shanyrak will go out» (Akimova, Albekov, 2013: 297)» And «A Kazakh does not care about fire. He does not pour water into the fire, into the shawl. They poured water-puffing into the fire, ashes inside the house. Ashes pressed us. The patron of fire flees. Fire cools with hot flames. Passion fades. Man dies. «Where fire is the soul.» Fire is the foundation of life. Pouring water into fire-symbol of evil» (Kaybaruly, Bopayuly, 1998:13), in which the notion of respectful trust in the opposite level of warmth of fire is clearly seen in the poem of Magzhan Zhumabaev:» In Syrde Alashga.

«Your grandfather worshipped fire, you obeyed with it.

Your grandfather burned oil in the fire, was the soul from a demon?»- poetic lines testify to the continuation of traditions handed down from grandfather to child, as a property of fire among the Syr Darya Kazakhs.

«... Love the fire your grandfather loved in country! Love yourself, so that it does not smell of dust, does not smell of blood, does not burn. There is no worship of fire, no Tengri of fire, no Tengri of fire but fire. My word-Alash in cheese: your soul is stained, fire soared in the sky, your soul, alash alasta... «we see that when the soul of the Cheer Kazakhs shrinks, and when they become depressed, they expect only relief from the Lord. This is a poem by Magzhan Zhumabaev, as if he was trying to find a way out of the pressure of the 'red council' which oppressed the citizens of Alash and advised the Syrdarya people to 'alasta with the fire of the soul' (Kartaeva, 2014:237). About the Turkic people who migrated to distant Anatolia from the Kazakh land, who considered themselves as Urpaks of the Oguzes, the Seljuks: J. Freser also discusses in The Golden Image: «When shamans greet the ambassadors sent by the Emperor of the Eastern Roman Empire Justinian II to conclude a peace treaty with the Turks, the apostles are purified of prejudice. Placing the goods brought by the ambassadors on the open ground, he challenged them, shouting and screaming, trying to

drive out evil spirits. The apostles then went through the fire and were purified» (Frazer, 1983:159).

In the memory of our people we see a spark of faith and belief in their past lives. The scholar-ethnographer T. Karataeva, «the superstitions of the Syr-Kazakhs go back to the ancient religions of Zoroastrianism, animism, totemism, Tengri, fetishism, shamanism, and are intertwined with Islam» (Kartaeva, 2014:214). B. V. Bartold notes that «to understand people's psychology it is important to know their religious beliefs. When talking about the cult of heaven and earth, sometimes the phrases «Turkish sky», «Turkic earth and water» are used. The word Tengri in the material sense means both the sky and the heavenly deity. One can understand that even in the places where the land and water are referred to, the land and water deity is not the same, but a single land and water deity» (Orynbekov, 2002:5).

In the traditional cultural code of the Kazakhs, the two parts of the world are closely connected with nature and man, and live in an inseparable state. This is based on the superstitions of nomadic way of life. Nomads felt themselves a direct continuation of nature, its son. Only nomads could master the arid steppes and semi-deserts that had not come before them. «But in order to survive and succeed on this steppe, he was obliged to tirelessly improve his skills, he had developed special moral and virtuous qualities,» Toynbee says. A nomad who lived in such a harsh natural environment treated the cultural stream around him with special flexibility, and this was passed down from grandfather to child as an example.

These data and testimonies were given by us in order to analyse the life attitudes of prominent representatives of the traditional Kazakh ethical system. In traditional Kazakh culture, not only ethics and law, but also political and social values are expressed through the power of morality. For example, in the Raven, patriotism and nationalism are the main human qualities. The traditions of nationalism and patriotism of the Kazakh people date back to nomadic times. Nomadic Kazakhs did not oppose themselves to their environment, to nature. The sanctification of nature comes from human duty. «If we do not know what the world is, then at least we do not know what man is», said Abay in the seventh word. In Nomad's understanding, land is not just an environment, it is a living, breathing image, «Earth-Mother». He considers himself the parent of that mother-place. A man who says: «I was wounded on my native land» could not go against

nature. Therefore, the people believe that to protect one's native land is to protect one's mother, one's Arys, one's life. The folk proverbs «Er – tugan zher, it – tugan zher», «Be a sultan in another country, become a nationalist in your country» prove the above-mentioned.

If we look at history, in the past, culture included a period before the counting of years of modern history, including «predation» and «trocheism» (in the terminology of anthropologists L. Morgan and E. Tylor). The first foundations of the cultural code were laid in the first early epoch (from 1 million to 40,000 years ago). Subsequently, each of its parameters was filled with new content, and most importantly, relationships were established in which each of them «introduced» the cultural code into its work, providing a new level of cultural self-organisation.

In early cultures, the name system was a mechanism for coding and updating culture when it was information itself rather than a label. The pronunciation of the name was thought to act as an energetic mechanism by which specific manipulations of a substance or personality could be performed. And the codes of written cultures emerged at the turn of the 3rd or 4th millennium BC. (Ancient Egypt and Mesopotamia) and still exist today. These codes in different local cultures have their own historical identity and different forms. There are many such sites and much work is required to identify and describe the codes used in individual local cultures. The fact that the mythological cultural code, which is fundamental in describing the codes of written cultures, arises from primitiveness, characterised by objectivity, symbolism and idealism under the influence of social change, is constantly being eroded.

In the written text, the magic of words appears instead of superstitious magic. The words of sacred (sacred) texts in the mouths of priests and initiates appear as symbols of those meanings that are inaccessible to others, in which the secret of all things is stored – secret and eternal.

Changing the verbal cultural code in Europe began in the second half of the fifteenth century, primarily due to the invention of typography. Published books opened up new opportunities for the massive manifestation of the social changes taking place in the code of cultural memory. One such important change was the displacement of the Bible at some level through translation from Sacred Latin into German, English and other languages, making the text of the initiative a Book accessible

to all literate people. Science had a significant impact on the formation of a new cultural code. Its result-trustworthy, experimentally verified, rational knowledge-embedded into the mechanism of cultural memory and restored it. In the XVII-XIX centuries the cultural code of Western Europe was based on such features as fact, scientific theory, and empirical (experimentally verified) methods of practical transformation of nature and society.

In the twentieth century, the codes of screen culture begin to organise the interaction of the main components of the cultural code in a new way. Before that, the subject aimed at the development of nature had been changed «with complete subjectivity» – by computers, information and communication systems, information banks, etc. The definiteness as well as the scope of its action is considerably extended: the word, the model, the symbol on the screen are realized in a new way, which enables creative activity in the search of the image-sign, i.e. at the time when some «screen star» spreads some information, the character of the social perception becomes reality, a «manipulation of consciousness» appears and later on cybermobbing will have a name. In screen culture, the image of the «ideal» is also significantly renewed. The new thinking is characterised by logical and figurative, conceptual and visual synthesis, the actualisation of the «intellectual image» and sensory modelling.

Our ancestors, who inhabited the Great Steppe for many centuries, passed through many passes, winding and winding roads, from an era when they held swords to a time when the Quran took an oath. Many of the nobles and values of nomadic life that are not conspicuous continue beneath the hard pages of history.

Chokan Valikhanov 1862-1863 wrote in his article “Remains of shamanism among the Kazakhs”: “About Kazakhs, as all researchers say, and in all geographical indications; Kazakhs are Muslims, but the shamanistic superstition, holds the faith. They worship Muslim beliefs as well as shamanistic beliefs. These opinions are correct, although what does their shamanism (shamanism) consist of? But unfortunately, in spite of publication of articles in various periodicals on shamanism and shamanism among the Kazakhs, nobody wrote about this fact until now” (Valikhanov, 1904:24).

Superstition is the linchpin of superstitious tradition; of course, one can believe in it or not, it is a profound world in the spiritual space of man, realized according to his will. But it is no coincidence that the life of the Kazakh people over the

centuries has been widely reflected in its customs, habits and everyday life. Predicting superstition for good or evil is in itself a warning sign to a person. The meaning of a “sign” is very profound in terms of semiotics. Today it is proved that these features are not only of historical interest, but also have an impact on the spiritual and material development of people. Obviously, the notion of taboo is associated with the word “taboo” in culture of the Kazakh people. Obviously, since ancient times superstitions have fulfilled a great function, starting from birth, i.e. separating a child, educating him, preventing evil, avoiding strange habits, protecting from dangers. Therefore, superstitions are of great historical, cultural, ethnological and social importance.

Kazakh superstition in different periods of time was perfected in the practice of multifaceted life of our people, imbued with consciousness and origin, in harmony with the immutable principles of nature, in connection with the territorial area formed its essence with special refinement of knowledge. And also the settlement of the country in the contiguous territory of the civilisations of Europe, Asia. -I do not know what to do,” he said. It is a peculiar national code, formed in a different form, kept in the memory of a people, absorbing over the centuries all the nutrients of other civilisations necessary for its existence, which, while maintaining the balance of natural patterns, enhance the quality of man.

With the development of technology in the era of modern globalisation within the information system, the world is becoming increasingly crowded. Various innovations, ideas, sermons or offensive messages and propaganda emanating from the depths of the world are quickly dissipating. Information systems such as the internet system (social media, Facebook), etc., prevent people from thinking about the hustle and bustle of human life. Society understands a lot, but unfortunately this is the way things are. There are those who perceive differently what we recognise as a value. One of the values that we have not yet studied and promoted in the nation is the superstitions of our people. Kazakh superstition is worthwhile as a beacon for the country during a wave of delusions. This is the meaning of the life of a nation, from the quality of future generations to a high level of humanism with the preservation of natural balance and striving for the elevation of ecosan, for the dignity of all mankind to the cradle of the earth, for the manifestation of a high level of ethics.

In the past, i.e. during the Soviet era, our customs were seen as a depletion of antiquity and propagand-

da had other aims, mockery of our superstitions was also formed among the population of the country. Unfortunately, in a vague gloom, forgetting our principles of survival in the past, our people began to forget their national identity. In today's society, to gain a better understanding, different views have been formed about the impact of different civilisations in terms of their origins on the realities of our people, and that the stages of time and processes of sorting, transformation are not being fully explored.

B. V. Bartold notes that "to understand folk psychology it is important to know its religious beliefs. When we speak of blue and earthly light, sometimes the words "Tengri sky", "Turgri land and water" are used. The word Tengri in its subject meaning means the God of heaven. Even where it refers to land and water, comes to the understanding that the Earth is not a totality of land property, but a single land and water deity" (Orynbekov, 2002:200). The famous scholar S. N. Akatai probably consists of these ancient rites under the phrase "superstitious Kazakh pronounced inside the country". Usually through a certain superstition one can discern the social tastes of this milieu. – I don't know," he said. Everything from the common sense of the individual to the concerns of the country and the fate of the people is answered in ritual rites. Superstition refers to an action performed because of a desire to influence a certain phenomenon of life (Akatai, 2011: 424).

Thus, the Great Chokan draws attention to the fact that Kazakh superstitions, prejudices do not always coincide. In his article "Tengri (Kudai)" (written around 1854-1855) he also worshipped the fire of Kazakh superstitions; he considered sacred all unexpected phenomena of nature and creations, perfectly understood that they lay in Tengri religion mixed with Islam.

We are sure that the origins of all Kazakh customs, habits, beliefs and rituals lie in the Kaidym times, when we worshipped blue surroundings, blue sky, nature. "Superstition," says Chokan, "is a kind of custom. Keeping this habit in the "Shaman" religion brings back the face of the shaman. And breaking the superstition brings misery to the person. In a word, Europeans say that such superstition is religiosity, blind faith, and this custom is a part of traditional shamanic belief. Superstition is seen as a ritual issued by the people, and revelation, lepes, as a symbol of goodness. For example, those, whose wife constantly finds a daughter and does not see her son, call their daughter in goodwill. (Valikhanov, 1904:15).

Nowadays, in centuries of Kazakh superstitions only those species which passed through the filter

of consciousness and do not cause any doubts, are firmly rooted in faith. But, having been scientifically assessed, it has not been fully reviewed. "Maly – zhanym sadagasy, zhanym: – arymga sadagasy", as if in these superstitions the life stance, the vision of our ancestors is deeply hidden. We hope that this will be given a comprehensive scientific analysis.

Worrying about the category of rituals that have become rituals from the source of life and practice of our people, with the life experience of our country, S.N. Akatai said: "We have a habit of riding a horse on the left side. It is an understanding that good and evil cannot be added to the double angel in Islam, who continues to register good and evil while sitting on the shoulder of man.

Archaeologists find in nomadic Kipchak burial mounds from the 11th and 12th centuries, the name on which he rode when a dead man was buried was placed on his left side. Therein lies the secret of Zhora. Because, for convenience, a warrior with five arms hanging to his right rode on the left side of the Horse. When the sword and bow will be forgotten, but the tradition will not disappear. The nomadic Kazakh marked right and left only in relation to the man. The left flank of the horse opposite the right hand of the man. Therefore, riding a horse from the left flank was called riding from the right flank. What would happen if one rode on the negative side? That is answered with one word: "it will be bad! Of course, you don't want to say bad. Maybe you will break the arrow of your bow that you ride on your horse from the right side, or maybe your left arrow will hit you in the stomach and you will die. Either way is bad. A rope-wielding female twin is squatting and swaying. If so, the baby's umbilical cord is wrapped round its neck and its life is endangered". This ritual should be the main source of life of our people – cattle breeding and, more often, using rope in their everyday life practice, so that cattle, tied to rope, may not faint from a rope lying on the ground, a snake or other ghosts (Zhanovanov, 2021: 256). "A pregnant woman should not eat camel meat, otherwise she would carry a child for twelve months. If it is not born even at twelve months, it should put a white cloth around the borax's neck and then pass" (Kartaeva 2014: 217).

Twelve months decreased the rate of suicide fear of camels, the presence of Buranañ sestı, but also the habits, and the woman during the yyirin kyzhanatyın ticketip tolığağın way of causing anxiety. According to a note by I. Ibrahimov, the properties of birds of prey also helped women who could not give birth. Before the arrival of a shaman, Kazakhs brought an

owl, planted a Berkut (Kartaeva 2014: 220). “When a woman eats rabbit meat, her child is born a rabbit” (Yeranov, 2021:19-20), may be a cautionary measure for the health of future generations due to the detachment from the lips of the animal rabbit (Yeranov, 2021:256). At birth: “shildekhana Korgau”, “July Korgau” superstitions haunt the Birth Mother all night, women, women are born from the awareness that the Birth Mother has to be protected from a demon for three days (Akimova, Albekov, 2013:216). That is, it can be understood that people say whether it is easy to get out of a person, that a mother who has given birth must wait three days, remember the difficulties of childbirth, teach if the child does not know how to care. Due to the mother’s high blood loss during labour, the lack of nutritional energy given to the infant during the nine months, the abundant mother’s milk, the sheep (young, fat, ten-month-old sheep) are killed daily by boiling, keeping their bodies warm and producing July sweat. In the country, women get sick, and between the lads there’s also something jokingly sick. To make a child’s neck faster and straighter they hang a whole neck vertebra of a slaughtered sheep from its hips, pass a spindle through the hole and dry it (Zhanovanov, 2021: 257). Yes, we see that everything that is done is combined with good, which we also see with life experience. For example, “Aldi – Aldi Ak bopem, Ak bopem Ak bopem” (Lullaby). The cradle was considered sacred, holy, a nest of knowledge of the world, belonging to the baby itself. – I don’t want you to know that I want you to know that I want you to know that I want you to know that I want you to know that I want you. The lullaby ritual is reserved for women only. A cradle is most often made especially for children, and is given as a wedding gift. Let my branch grow, let my field grow (Akimova T, Albekov, 2013: 235). When a child is put to bed, he/she passes a worm, cheese, sweets through the hole where the cradle’s penumbra lives, pronounces superstition “tyshty, tyshty” and calls it “tyshtyrma”. Tyshtyrma’ women superstitiously divide and distribute to children (Kenzheahmetovich, 1998: 39). It means that the baby in the womb gets nourishment through the umbilical cord, and the baby gets used to the white milk of the mother when it is born, and the belly does not freeze. After tyshtyrma the way to the cradle becomes a great moral, common, respected grandmother or woman, who takes the child to the cradle with fire. All the women, putting the baby in the cot without making a sound, smile.

At the bottom of the lung, where the baby is bathed, objects such as forty stones and rings are placed. Rings, rings are shared by the women who

bathed the child, who helped. The child’s belly is buried in the ground, where no man’s foot will set foot. Otherwise the child will be unhappy. After a baby’s belly has appeared, it is not thrown away, but kept. A baby becomes weak until it is seven months old. Therefore, it is known to save, not throw away, the same willow (Akimova T, Albekov, 2013: 287). For forty days, from the opening of daylight hours, the child was bathed in salt water or salt water with the addition of vitamin plant crops and noble silver metals, which contributed to the rapid leaching of the child. “The whole moral principle is based on a cultural dispute”, Dey quotes in his theory (McKinnon, 2020: 94).

We can see that a respectful attitude towards nature is a high ecological consciousness. Every culture consumes certain selected material techniques or cultural specificity values. This range, which encompasses all possible forms of human behaviour, is too vast and full of contradictions, so no matter what, one type of culture cannot even use a significant part of it (McKinnon, 2020:23). In this regard, according to the famous scholar Shota Karligash, superstition is the beginning of education in Tim. In his interview, he noted that education is the means of educating the future (22).

Kazakh film director Kanagat Mustafin says that when shooting a new film, when the name of the work was written on the surface of the new plate, and the chip was taken away by the main people of the film producer when the work was completely finished, he reformulated the chip he had taken away, and in his opinion it was superstition to predict the level of the project that came out due to his assembly. And given that there is a superstition that pistachio nibbles don’t happen during filming, pistachio residue on films has ruined the quality of films in the past, he said that he personally didn’t have much superstition applied. At the age of 16, his father warned the famous writer Kurmangazy Karamanovich that when he gave him a pen for his birthday, he would get along with the pen to his spirit (23). Yes, this superstition is the equivalent of the superstition not to give people headdresses, daggers or dogs among relatives. And in the cinema square, pistachio and cymbals are a ritual not to be confused by the experience of life.

## Conclusion

On the vast continent of the globe, in Eurasia, the Central Horde occupied the space of “Qazak Eli” – the direct heir to a nomadic civilization with



a deep history, with a high level of ethical education of man, able to find answers to questions about the birth and the right meaningful life of man! Compared to historical time, 30 years of independence is a short time for the State. During this time, we have managed to preserve the country's integrity, to bring our state structure and economic sphere into a single system. Big projects have been created to improve social conditions of the country. Today, the tastes and choices of the Independent State of Kazakhstan also come to a new level, and the Kazakh superstition says that the people, manifested in the motto of Yelbasy "Mangilik Yel" through its unique cultural values, firmly established on the world stage, drawing lessons from the past and present into the future, has a history of giant civilizations, deeply rooted history and culture will be a code for humanity.

Under these circumstances, shamanism is recognised as acute materialism. On the other hand, when a man dies, he begins to idolise himself – and this is sharp spiritualism. This idea, without being subjected to mythological errors, with full dedication to social conditions and laws" (Orynbekov, 2002:10). At one time, when the Kazakh land preached Buddhism,

Manichaeism, Christian religions (non-structural and Jacobean), the worldview became more diverse, from the stages of worship to fire, its warmth, etc. It was divided into rites of faith which found similarity among the people, developed through the spread of Islam, and found its unique geographical position and harmony with nature, with traditions which for centuries had penetrated into the life of the country, passing from the practice to the rite of Saltyk. We have shared the Kazakh rites, which, having lost their nomadic existence, the exchange of settled customs, the development of science and technology, and the transition to a different format of life, have laid the foundation for the former beliefs and ceremonial rites of our people. We briefly reviewed the Kazakh rites in the article. It is an inviolable national-cultural code of Mangilik El.

The methodical law in the unwritten memory of our people, starting from the birth of offspring, leading to a high level of ethics and Strengthening the power of the psyche, with the knowledge of health, education, ecosan and upbringing, is nevertheless a definition of the educational function of the essence and level of superstition use.

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