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COMPARATIVE ANALYSIS OF NATIONAL VALUES OF ALTAIANS, KAZAKHS AND UZBEKS

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Abstract. This article discusses dozens of axiological concepts that reflect the culture, customs and rituals of the Altaians, Kazakhs and Uzbeks. The main focus of the study is on identification and comparative analysis of the common values of the Turkic peoples, which have been formed since ancient times, by comparing lexical and semantic features of these concepts. The presented analysis assesses the role of national features, traits, rituals and aphoristic poetry, formed in connection with the peoples' nomadic way of life, in educating the younger generation in a worthy, morally stable form and in shaping their national pride.

According to the intermediate result of the study, it has a high scientific and social significance. The Altaians, Kazakhs and Uzbeks have deep historical roots of their origin and belong to the Turkic peoples. The article is written on the basis of a large number of archival materials, historical documents, testimonies of ancient chroniclers and travelers.

World-wide mythological plots are most often fragmentary preserved in fairy tales, epics, legends and legends. Generalization of such extensive empirical material would reveal general trends and patterns in functioning of the worldview, as well as features of consciousness of the representatives of the Turkic nomadic world.

Key words: axiology, religion, culture, traditions, syncretism, eclecticism, spirit.

Introduction

The axiological differences between Eastern and Western cultures appear to be that Orientals, unlike Westerners, respect nature, religious values, ancestral history, customs, myths, and mother tongue. In particular, the Turkic peoples, based on the traditions of the East, preserve their traditions, native language, legends, religious

and family values. In the ancient minds of the Turks, such concepts as love for their country, justice, family, faith, conscience, honor, generosity, honesty, hospitality and good neighborliness played a key role in the formation and unification of the nation. Also, all such notions are deeply ingrained in the way of life, customs and other values of the people.

It is known that the Altai, Kazakh and Uzbek peoples also have more common Turkic values, which have been formed since ancient times. There are also common elements in the axiology of these peoples with the values of the Japanese, Korean, Mongol and Tungus-Manchu peoples formed in the Altai period. However, in the mentality of the Altai, Kazakh and Uzbek peoples, the regional features formed in the regions of Central Asia and the Altai Mountains are more noticeable, and they are dominated by general concepts related to nomadic culture of Central Asia. It is expedient to identify common similarities and differences in the axiology of the Altai, Kazakh and Uzbek peoples through a comparative study of the history, ethnic features, socio-cultural life, language, literature and folklore of these peoples. Because in addition to the Turkic foundations, influence of Islam on the historical formation of the Uzbek and Kazakh peoples was great. Since the Altai have not converted to Islam, they have more archaic aspects of values.

Attention to the lexical-semantic aspects of concepts related to values is also important in revealing their true meaning.

Methodology

In the study of axiology of the Turkic peoples, a historical-comparative (comparative) or eclectic approach is effective. Because such an approach allows us to find solutions to the problems of syncretism and uncertainty formed in different historical periods, to identify common and only specific aspects of many objects under study and draw clear conclusions about them. Eclecticism, on the other hand, allows for creation of new systems from different religious, cultural, and linguistic systems that have taken shape in different eras. In fact, in axiology of these peoples, the elements of Buddhism, Burkhanism, Lamaism, Christianity and Islam, as well as nomadic culture are mixed and it is impossible to analyze them with a one-sided study.

Although the values of the Altai, Kazakh and Uzbek peoples are united when their common Turkic features are studied, they are completely different in terms of today's religious features. Because every religion creates new moral norms on the basis of its teachings. That is why today axiology of the Uzbek and Kazakh peoples is based on Islamic morality, and the Altai values are based on elements of Christian morality and traditional religious beliefs.

Main Part

The history of the values of the Turkic peoples dates back to ancient times, and, of course, their elements are reflected in the heroic epics, folk aphoristic po-

etry, which have been preserved since that time. Turkish legends have always had an educational value, and they have always played an important role in such moral qualities as loyalty to motherland, struggle for freedom, honesty, generosity, generosity. Glorification of such moral qualities also played a great role in formation of the nation. Kazakh scientist K.K. Begalinova writes: "... history shows that formation of the Turkic peoples took place on the basis of great ethno-cultural values. High spirituality and morality were characteristic of the Turks, who embodied such qualities as original beauty, generosity, justice, based on centuries-old material and spiritual experience of their ancestors" [1, p. 102].

Information about the Turkic peoples is found in ancient European, Chinese, Indian written sources, in the Orkhon-Enasoy rocks. However, the study of axiology of the Turkic peoples begins with Mahmud Kashgari's *Devonulugatit-turk*. M. Kashgari in his work cites and interprets hundreds of phrases and words related to the character and customs of the Turkic peoples. For example, *умā калсā қут калйр* that is, in a single article, «If a guest comes, welcome», he was able to make an argument justifying the hospitality of all Turkic peoples. Yusuf Khas Hajib also emphasizes that human dignity is defined by knowledge in his work "Qutadgubilig": The scholar also calls people to faith, justice, the right word, generosity, hospitality [2, p. 43].

Today the works of such great scholars as M. Kashgari, Yusuf Khas Hajib, Ahmad Yassavi, Alisher Navoi have become the heritage of all Turks, including the Altai, Kazakh and Uzbek peoples. Although in some ways it reflects the general concepts, in fact, at the heart of their works are moral education of children, call to values.

A fundamental study of axiology of the Turkic peoples begins in the second half of the nineteenth century. For Tsarist Russia, which has been gradually colonizing the Turks in Central Asia, Siberia, and the Altai since the Caucasus, it would have been useful to study the values of the peoples it included. Therefore, during this period, Russian scholars began a comprehensive study of language, literature, historical monuments, numismatics, ethnography, folklore and way of life of the Turkic peoples. V.V. Radlov, Ch.Ch. Valikhanov, N.F. Katanov, scientists of Russian-Turkish origin, such as Gabyashi, carry out a great deal of fundamental research in this field.

Scientists like B.A. Bogoroditskiy, S.E. Malov, N.A. Baskakov and E.D. Polivanov have continued to work on this. It was during this period that the study of the culture of the Altai, Kazakh and Uzbek peoples developed. Although research in Tsarist Russia and the Soviet era aimed to gain dominance over indigenous peoples and keep them more in their colonies, it also played a major role in the peoples' understanding of national identity. Gradually, national cadres began to emerge to deal with history, ethnography, folklore, and values of the indigenous peoples. It was during this period that the greatest epics of the Turkic peoples, such as *Manas*, *Alpomish* and *Gorogly*, were studied. H. Zarif, M. Auezov, F. Urmanche, T. Mirzaev, Sh. Turdimov, J. Eshonqul, M.A. Burangulov, K. Mergen,

M.M. Sagitov, N.D. Shunkarov, J. Bekmuxamedova, S.S. Surazakov and scholars such as T. Sadalova, N. Tadina have made a significant contribution to the comparative analysis of folklore literature, which is the largest source of national culture and morality [3, p. 180]. Turkish scholar Metin Ergun was the first to make a comparative study of all Alpomish epics on the basis of the Altai epic Alp Manash. This, in turn, reaffirmed genealogically that the foundations of the nations that had been torn apart as a result of colonial policy had one [4, p. 77].

Research on national identity, cultural values and languages of the Altai, Kazakh and Uzbek peoples began to gain momentum after 1991. The independence of the Republics of Uzbekistan and Kazakhstan, the establishment of the Altai Republic in the Russian Federation in 1992 laid the foundation for national revival of these peoples. In the Republics of Kazakhstan and the Altai, the field of Altai studies, Turkology, ethnology has developed. Although research on ethnic origin of the peoples has not been sufficiently developed in Uzbekistan since independence, it has resumed as part of post-2016 science reforms.

Turkic peoples have always been committed to their values. According to historical sources, Ishbarakhan, the Hakan of the Blue Turks, was defeated in 584 in a battle with the Chinese Emperor Su Wen-di (Han) and was forced to make peace with him [5].

At that time, Chinese rulers wanted whichever nation they defeated to adopt their own culture, including wearing Chinese clothes and demanding that they follow their customs. Naturally, Sui Wen-di (Han) makes the same demand of Ishbarahan. According to Turkish scholar Kafesoglu, Ishbarahan replied: "I can pay you tribute and give you valuable horses. But I don't change my language, I don't exchange our braided hair for your sparse hair, I don't want my people to wear Chinese clothes, I can't make Chinese customs my own. It's impossible, because my people take it very seriously; it's like a bullet in their heart". The Altai, Kazakh and Uzbek peoples are also the descendants of the Blue Turks, who remained faithful to their values.

Uzbek scientist N.Jurakoziev writes, "According to the ancient Turks' ideas about the world, the world is constantly moving and renewing. The main function of the universe, the continuity of life, is manifested in its renewal. Man, too, as a small part of this universe, had his own way of life and values". Values, on the other hand, made it possible for the spiritual existence of nations to take shape [6, p. 99].

The values of the Altai, Kazakh and Uzbek peoples are most clearly reflected in the paradigm of Turkic and ancient theology. In fact, values are also formed on the basis of Islamic culture but this paradigm does not apply to the Altai people. In contrast, elements of Buddhism, Burkhanism, and Lamaism are more common in Altai axiology. Therefore, we first focus on the elements of theology.

If we look closely at the history of the Turkic peoples, especially the ideological aspects of that history [7, p. 47], we see that the ideology that has left the deepest mark is the ideology of theology. But this religion gradually came out of

circulation and was forgotten. As a result, only a few peoples living in the north managed to save it. The Altai are one of the peoples who have maintained the religion of divinity. Therefore, we will analyze the elements of the religion of theology according to the source of the Altai.

Theology is considered a neological doctrine today as a phenomenon of the culture of the Turkic peoples and is divided into three worlds according to its cosmogony: Upper (Blue), Middle (Above) and Lower (Underground) [8, p. 203]. God is the chief deity of religion. Early Thoughts on Religion or Tengriism, lexical-semantic analysis of this word, taken from Valikhanov, can reveal the content of the all-Turkish paradigm [9, p. 443].

The lexeme «God», in its essence and meaning, can form a common understanding of all Turks as a value. Because this term is used lexically by all Turks. But there are differences in the pronunciation of the word according to the dialects. In the Kipchak dialect of Altai, Kazakh and Uzbek, the lexeme of god is pronounced in the same form as «god». Theonyms related to the religion of the God, such as Ulkan, Yerlik (Jerlik), Kelagay, Tulan, Qulan, have remained the same in the minds of all three peoples. Ulkan is the goddess of the earthly world, Jerlik is the goddess of the underworld, Kelagai is the mediator between the shaman (whip) and God, Tulan (male) and Qulan (female) are the devils who mislead people

Among the Altai, Kazakh and Uzbek peoples, the name Ulkan is still preserved. Uzbeks often have such variants as Ulkan, Ulkanoy, Ulkannazar [10, p. 28].

Belief in the goddess Erlik (Jerlik) was preserved in the ceremonies and funerals (seventh, fortieth, and year) of these peoples. The Turkic peoples feared the condition of the dead in that world (underground), or more precisely, the punishment of Erlik, and sacrificed for him. The ceremonies of the third, seventh, fortieth, and year of the funeral are formed on this basis. Although Kazakhs and Uzbeks today practice monotheistic Islam, these rituals have survived.

The term «future» refers to the demons who are the helpers of a shaman, the mediator between the God and a shaman. Shamans usually call the «Kelagyi» in the rituals of confinement, staring at the sky and waving their circle. This is also the case with the fortune-tellers and neighbors who survived in the Turks who converted to Islam. Kelagay actually means «Kelaqol» in Turkish and is pronounced as «Kelagay» in the Kipchak dialect.

In fact, the auxiliary demons of shamans may be called differently, for example, albasta, invisible, or evil, but the future may have become a theonym due to the repetition of the word “kelagai” in order to summon them. «Kelagay» also means «unwise» in the Shora language, and this in some ways corresponds to the qualities of the auxiliary demons of shamans. The tandem images of Tulan and Kulan are also preserved in Kazakh folk mythology. In the mythology of the Altai and Kazakh peoples, Tulan is a male and Kulan is a female devil [11, p. 2]. Unlike monotheistic religions, Tulan and Qulan are not portrayed as rivals or enemies of God. On the contrary, he is portrayed as a humorous demon who leads people astray and leads them into sinful deeds. Although these names later lost their lexical mean-

ing, in some cases these names reappear. In one of the most popular Kazakh folk tales, Aldar Kosa and the Devils, Tulan is portrayed as a male devil and Kulan as a female devil. Such images are not found in Uzbek and Altaic folk tales. However, in Kipchak dialects, especially in Surkhandarya dialect, the concept of «tulan» is often used in interaction. If young people and children do something unpleasant or touch each other, instead of reprimanding, «Is Tulan pushing you?» is used. In the same way, among the people, «If Tulan doesn't push you, will you push Tulan?». The word reprimand has also survived. But it is used in the sense of provoking the devil, letting the devil know. Qulan, like in Kazakh language, is derived from the root «qu» meaning «swan» and is synonymous with words such as swan, chase.

The ethnology of the Altai Kazakh and Uzbek peoples also have a lot in common. For example, the seeds of the tolangit, crow, juz, nayman, and ax are found in all three nations. The hab of the Turkic peoples is a seek ethnos, and they have formed a special character. For example, tolangits - warriors, crows - smart, naymans - are mentioned as stubborn and a leader who stands by his word.

All-Turkic traditions, customs and various ceremonies also play an important role in axiology of these peoples. Although Kazakhs and Uzbeks converted to Islam and Altai to Christianity, they retained all-Turkish traditions.

It is well known that the life of steppe peoples was unique and their way of life required constant vigilance. Being prepared for battles that start suddenly, vigilance against various invasions and robberies, was considered a vital necessity. This vital necessity required qualities such as agility, speed, agility, and especially horsemanship. Therefore, in the life of these peoples, games such as kupkari (root wolf), wrestling, archery, horse racing, subjugation of the wild horse played an important role as a vital necessity.

The wedding ceremonies of these peoples are also a common Turkish value. In all three nations, family is considered sacred. Special attention is paid to upbringing of children, their future. Therefore, in every family, «naming», «cradle», «cradle wedding», «nail wedding», «haircut wedding», «first step (tusaukesu)», «muchal wedding», «marriage» are weddings. (Islamic aqeedah and sunnat weddings were adopted only by Uzbeks and Kazakhs later.)

Folklore and aphoristic poetry also play an important role in the growth of the linguistic richness of these peoples, formation of their national character and values. They reflect history, language, culture, art and all the values of the people. The epics inspired people to love their homeland, to be heroic and generous. The children grew up listening to epics from akyns (bakhshi). From the heroes of the epics they learned courage, bravery, devotion to parents.

The Altai, Kazakh and Uzbek peoples are united by the epic Alpomish. This epic is called «Alp Manash» in Altai, «Alpamisbatir» in Kazakh and «Alpomish» in Uzbek. The history of the epic «Alpomish» dates back to the time of the oldest Turkic khanates. According to the analysis of the hypotheses of folklorists and the events in the epics, the events in the Alpomish epics mainly covered two periods: VI - VIII centuries and XVI - XVII centuries. But this does not mean that the epic

«Alpomish» did not exist before. Because, in epics of Alpomish and Homer's epic of the Odyssey, Zhirmunsky compared the plots of the epic with the Odyssey and the Oguz-Kipchak, heroic epics The Book of the Fearful Father (Kitabidedam Kor-kut) and noted their genetic similarity. Thus, the history of the epic «Alpomish» dates back to the VIII century BC.

There is a plot from the Kazakh epic «Alpamisbatir»: Boybori's wife, who had not had children for a long time, became pregnant with Alpomish while returning from a visit to Analiq hazrat Sultan (Ahmad Yassavi) and other saints. When Boybori and Analiq return home, they celebrate their joy and everyone starts bringing presents to their house. Until then, there was no custom in the steppe called «belly shashu». On this day, the people celebrating the joy of Boybori and Analiq start the custom by bringing them presents that do not fit into their joy. It seems that the beginning of many traditions and ceremonies is connected with folklore. In addition, it is this ceremony that strengthens such qualities as unity among women, support for each other, sharing the good days [12, p. 14].

Proverbs and sayings also played an important role in shaping the rules of etiquette and moral qualities in the new generation. For example, the Uzbek proverb «The crow does not bite the crow's eye», the Kazakh proverb «The crow does not bite the crow's eye», and the Altaic proverb «The raven does not bite the crow's eye» had a great influence on the formation of morality in young people. It is obvious that the proverbs of all three peoples are based on unique Turkish values and ideas.

In addition, these proverbs contain open meanings that call young men to generosity, eloquence and courage, and condemn cowardice and other negative qualities.

For example:

The young man will not back down from his words, from the footsteps of a lion, or the word is a bullet.

When proverbs such as eloquence and courage are glorified, (the axis of the otmas is six cubits), the situation of cowards is described in such articles.

It is very difficult to determine when the articles on Turkish rights began to take shape. Because it is difficult to keep specific dates in the oral tradition of the people, because certain historical periods and historical events are not reflected in these works. Only one thing is clear, the aphorisms were formed together from the period of national formation of the Turkic peoples. This goes back to very ancient times. Proverbs and riddles are derived from relatively larger fairy tales, legends, and epics.

Conclusion

National values are the unique code of a nation, the source of all existing rules, norms and beliefs necessary for the peoples to understand their national identity.

National values are formed in cultural and historical processes under influence of religion, statehood, events, famous heroes, education, literature and art. It matures

and develops in historical processes, and sometimes undergoes changes that are essentially subject to prohibitions. One is replaced by another. But they will not disappear completely. It forms and maintains a syncretistic layer in society and thought.

A comparative analysis of axiology of the Altai, Kazakh and Uzbek peoples shows that these peoples are genealogically unique. Common history, ethnic similarities, a single language family, folklore and aphoristic poetry unite them. But historically, their development has not been the same. Under influence of different religions, states and events, they changed and became alienated from each other.

In recent years, philosophers, historians, ethnologists, along with the study of historical sources, have also achieved results by analyzing ethnic culture, way of life, folklore and literature of nations, because they have hidden values. Values are the value, the existence of a nation.

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Алтай, қазақ және өзбек құндылықтарын салыстырмалы талдау

Андатпа. Түркі халықтарының ортақ мұрасын зерделеу арқылы халық тарихын, жады мен ой-санасын, таным-түсінігін, этникалық ұқсас қауымдастықтардың белгілі бір тарихи-мәдени кеңістіктегі тұрмыс-тіршілігін, өркениетін анықтауға болады. Алтай, қазақ және өзбектер түбі бір түркі халықтарына жатады. Жұмыстың нәтижесі бойынша әлеуметтік және ғылыми тәжірбиелік маңызы бар. Зерттеу барысында архивті материалдар мен тарихи құжаттар, көне жәдігерлер мен саяхатшылардың еңбегіне тоқтаған.

Түркі халықтары ежелден сөз өнеріне қатты мән берген, тілді құрметтеген, шешендік өнерді жоғары бағалаған. Бұл мақалада алтайлықтардың, қазақтар мен өзбектердің мәдениетін, салт-дәстүрлерін көрсететін аксиологиялық ұғымдар қарастырылады. Зерттеуде осы ұғымдардың лексикалық және семантикалық ерекшеліктерін салыстыру арқылы ежелгі дәуірден қалыптасқан түркі халықтарының ортақ құндылықтарын анықтау мен салыстырмалы талдауға

Жалпы әлемдік мифологиялық сюжеттер көбінесе түркі халықтарының ертегілерінде, эпоста, аңыздарында үзік-үзік сақталған. Осындай ауқымды эмпирикалық материалды баса назар аударады. жалпылау дүниетанымының қызмет етуіндегі жалпы үрдістер мен заңдылықтарды, сондай-ақ түркі көшпелі әлемі өкілдері санасының ерекшеліктерін анықтауға мүмкіндік берер еді.

Ұсынылған талдауда халықтардың намонологиялық өмір салтына байланысты қалыптасқан ұлттық ерекшеліктері, салт-дәстүрлері өскелең ұрпақты ылайықты тәрбиелеуде, ұлттық мақтанышын қалыптастырудағы рөлі бағаланады.

Түйін сөздер: Аксиология, Дін, мәдениет, дәстүрлер, синкретизм, эклектика, рух.

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Сравнительный анализ национальных ценностей алтайцев, казахов и узбеков

Аннотация. В данной статье рассматриваются десятки аксиологических концепций, отражающих культуру, обычаи и ритуалы алтайцев, казахов и узбеков. Основной акцент в исследовании сосредоточен на выявлении и сравнительном анализе общих ценностей тюркских народов, сформировавшихся с древних времен, путем сопоставления лексических и семантических особенностей этих понятий.

По промежуточному результату исследования имеет высокую научную и социальную значимость, алтайцы, казахи и узбеки имеют глубокие исторические корни своего происхождения и относятся к тюркским народам. Статья написана на основе большого количества архивных материалов, исторических документов, свидетельств древних летописцев и путешественников. Общемировые мифологические сюжеты чаще всего фрагментарно сохранились в сказке, эпосе, преданиях и легендах. Обобщение такого обширного эмпирического материала позволило бы выявить общие тенденции и закономерности в функционировании мировоззрения, а также особенности сознания представителей тюркского кочевого мира.

В представленном анализе оценивается роль общенациональных особенностей, черт, сформировавшихся в связи с кочевым образом жизни народов, в воспитании подрастающего поколения в достойной, нравственно устойчивой форме и в формировании у них национальной гордости.

Ключевые слова: аксиология, религия, культура, традиция, синкретизм, эклектизм, дух.