

ISSN 1999-4214

ЕУАЗИЯ ГУМАНИТАРЛЫҚ ИНСТИТУТЫНЫҢ
ХАБАРШЫСЫ

ВЕСТНИК

ЕВРАЗИЙСКОГО
ГУМАНИТАРНОГО
ИНСТИТУТА

BULLETIN

OF THE EURASIAN HUMANITIES
INSTITUTE

№ 1/2022

Жылына 4 рет шығады
2001 ж. шыға бастаған

Выходит 4 раза в год
Начал издаваться с 2001 г.

Published 4 times a year
Began to be published in 2001

Нұр-Сұлтан, 2022

Нур-Султан, 2022

Nur-Sultan, 2022

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Меншіктенуші: «Еуразия гуманитарлық институты»
Қазақстан Республикасы Ақпарат және қоғамдық даму министрлігі Ақпарат комитетінде қайта есепке қойылды.
Тіркеу № KZ92VPY00046970 17.03.2022
Басуға 25.03.2022ж. қол қойылды. Пішімі 60*84 1\8. Қағаз офсеттік Көлемі. БТ.
Таралымы 200 дана. Бағасы келісім бойынша. Татсырыс № 88
«Ақтаев У.Е.» баспасында басылып шықты

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Вестник Евразийского гуманитарного института
Собственник: «Евразийский гуманитарный институт».
Министерством информации и общественного развития Республики Казахстан Комитет информации постановлено на
переучет № KZ92VPY00046970 17.03.2022
Подписано в печать 25.03.2022ж. Формат 60*84 1\8. Бум. Титогр.
Тираж 200. Цена согласовано. Заказ № 88
Напечатано в издательстве «У.Е. Актаева»

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Bulletin of the Eurasian Humanities Institute

Owner: «Eurasian Humanities Institute».

The Ministry of Information and Public Development of the Republic of Kazakhstan Information Committee decided to re-register No.

KZ92VPY00046970 17.03.2022

Signed for printing 25.03.2022 Format 60 * 84 1 \ 8. Paper. Printing house

Circulation 200. Price agreed. Order No. 88

Printed in the publishing house of «U.E. Aktaev»

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BLUE WOLF AS TOTEM AND IDEAL-ARTISTIC SPIRIT IN THE SPIRITUAL WORLD OF THE KAZAKH PEOPLE

Abstract. The precious legacy of ancient Kazakhs to younger generations, one of the first values is indeed the language. Language is a witness of previous generation's existence. Language and human existence are considered in unity, language phenomena are studied in combination with the worldview, culture, as well as system of thinking. Spiritual, cultural being determines our orientation in life, manifesting itself in a language. As we are all aware, many thousands of years ago, man lost in the fight against natural disasters more than it won. Development of human being as a race and language are considered together. We analyze them in unity with the worldview, culture and way of thinking. People who suffer from the rear, the elements, various catastrophes, evoked a variety of beliefs, believed in them.

At the same time we still do not know which belief came first and which belief was applied last. One of the beliefs that arose from the old worldview is the totem of the "blue wolf" (Kok-bori). Since ancient times, the image of the wolf has occupied a large place in the traditional beliefs of different peoples. This image has a great place in the worldview of the nomadic peoples of Central Asia, especially the Turks, as a monument of material culture. In many sources, in Ancient Scripture, the wolf -beast is a predator of steppe origin, not an animal, but a mother animal, standing at the origins of its kind. In addition, foreign, Russian scientists, domestic researchers, referring to various sources, write that the ancient Turkic tribes reached the level of totem, they estimate it as a sacred beast, some elements are found in household attributes.

The Turkic people include: Kazakh, Kyrgyz, Uzbek, Azerbaijani, Turkish, Nogai, Bashkir, Tatar, Altai, Karakalpak, Uighur, Turkmen, Saka, Gagauz, Madiyar, Karachay, etc. Folklore and mythological networks manifest the spiritual world of the people and are fixed in the minds of the younger generation as a reflection of the universal worldview. The authors of this article analyze the blue spirit storm of the Kazakh people, the totem "bori", the emergence and continuity of these beliefs at the present stage, the revival of the spiritual continuity of the ancient Turks and the Kazakh people and modern without losing the values of national cultural values, the viability of the principles and absorption Turkic spirit in the consciousness of generations.

Keywords: totem, Bori, cultural values, national outlook, continuity.

Introduction. In the process of globalization, Kazakh people can preserve their national identity only through the revival and elevation of their spirit. Currently, in accordance with the Law of the Republic of Kazakhstan "on state youth policy in the Republic of Kazakhstan", civil knowledge of folklore for the first people, their fulfillment was one of the necessary conditions for existence. In fact, it is obvious that the animal and plant world has an essential place in the folklore heritage of any people. National emblems with the image of a blue eagle, a wolf, as well as snow leopard and other national symbols have a special place in the public consciousness. Data on Bori (wolf) in the folklore as part of the common, linguistic, ethnographic, folklore heritage, historically a lot of information becomes the object of scientific research.

The man of the first community, who could hardly ever fight against the elemental forces of nature, had different views about himself and the surrounding nature. People who suffer from

nature, even everything but themselves, created and believed in it.

"Totemism is the belief in the existence of a human connection with some (mainly) animal or plant, sometimes-inanimate object, or even a phenomenon of nature" (Kosven, 1957: 157). Veselovsky also confirms sudden raise in belief and welcomes "the general, developing in the time of matriarchy, belief in parthenogenesis is delayed later by the birth of the hero: he was born in a supernatural way, comparison with the father would belittle him", he writes (Veselovsky, 1940: 538).

The word "totem" (of Algonquian origin) first appeared in European scientific literature at the end of the XVIII century. By the beginning of the twentieth century, so much factual material relating to this form of belief had been accumulated that it was quite justified to publish in 1910 a large consolidated four-volume work by the same Fraser "Totemism and exogamy". It in turn further revived the interest of scientists in totemism. In 1914, the journal "Anthropos" opened a special section "The problem of totemism", which for 10 years published discussion articles by major scientists from different countries. In 1920, the Flemish ethnographer Arnold van Gennep tried to sum up the discussion of totemism by publishing the book "the Current state of the totemic problem", in which he gave an overview of various theories of the origin of totemism (about forty) (Tokarev, 1990: 51-52).

The good work done by Rose, James and Watson [2003] reveals connections between humans, plants, animals, birds and fish are evident at a variety of personal and social grouping levels including family, tribal and ceremonial in the south east region of NSW. The current project has aimed to further the awareness of Aboriginal people's experiences with and understanding of personal totems, family totems and tribal totems. Ceremonial totems were discussed to a limited extent but not explored due to cultural sensitivities. The different types of totems are understood by Randall Mumbler in the following way: '...There are personal, family, tribal, and ceremonial totems. The ceremonial totem gives you status if you've been through the law, the tribal totem connects you with everyone in your tribe, the family totem connects you with your family and the personal totem is your best mate.....' [Randall Mumbler 2012].

Other scientists say that the concept of totemism from this time on becomes very important in human life. He says that concepts are caused by the idea of the humankind's child times. Thus, in the matriarchal era in early times, the totemistic community believed in totemism, that a person could be born from a Gajyp. It was associated with a totem. This belief led to the fact that in the first myths and legends, fairy tales, the hero was born from a coffin. Thus, this motif has taken place in folklore, religious legends and Chronicles of peoples around the world.

Relevance of the topic. Totemism is derived from the word "totem-genera" from the North American Indians called Ojibwe. This is the belief that one or more generics grow or are related to one country from a single animal, plant, substance, or natural phenomenon. Totem is a relative, assistant and close friend. According to the totemistic concept, a totem always helps its relative, i.e. a closest person. Almost all peoples were not allowed to kill a certain totem animal, even to name it (Butinova, 1977: 44). For example, among the peoples of Siberia, the bear and Golden eagle were considered a sacred totem, which were found and forbidden to kill. In Kazakhstan, in ancient times, there was no permission to kill a white snake and an owl. Kazakhs (especially shepherds) still do not even mention the name of the wolf. This is a trace of that ancient totemistic concept.

If you pay attention to the world literature, we see that mythological thinking is illuminated in the human mind, thereby grafted to folklore works. The main object of mythological thinking is nature and man. "The unity of nature and spirit is inherent in the mythical consciousness. After that, it is based on the law of equality (the law of identity). Mythical consciousness goes through two different stages in its development. In the first stage, spirit and nature are completely equal. At the second stage, due to the removal of a person from the bowels of nature, the balance is disturbed" (Kaskabasov, 1984: 68). Totem myths most believed in the connection between humans and animals, some of which considered them to be parents, some of which are saints.

In terms of totemic and mythical folklore of the Kazakh people blue wolf has a value such as

"Tengri", "jarylkasyn", "rebeus" in Ancient minds of the people. The first data related to the wolf totem appear in the works of Sh.Ualikhanov (Ualikhanov, 1984), L.N. Gumilyov (Gumilyov, 1994), A.H.Margulan (Margulan, 1985), N.Kelimbetov (Kelimbetov, 1998), S.Akatay (Akatai, 2011), T. Zhurtbayev (Zhurtbayev, 1994), S. Kondybayev (Kondybayev, 2008), K. Gabitkhanuly (Gabitkhanuly, 2006).

In the book "Ancient Turks" by L. N. Gumilyov, there are two legends that spread the names of Turkic tribes from the blue forest, which spread their origin from the kanchik wolf. According to him, the word "Ashina" consists of two roots. The root "A" is a prefix which denotes to respect in Chinese. The second root "shina", in Mongolian "shono, chino". This means that the wolf. Therefore, "Ashina" means "respected wolf" (Gumilyov, 1994:78).

N. Kelimbetov analyzed Turkic epics such as "Ergenekon" and "Kok bori" in his work called "Kazakh literature origins". According to the epic, the Turks "are surrounded by high blue mountains, on one side of which flows the river Asau - with fruit trees, on the other - a wide meadow with grass". This place was called "Ergenekon" ("ergene" means "crossing, gorge" in ancient Turkish, and the word "kon" means "landing"). According to the legend, the wolf adopted the child here. This heavenly place was a blessed home for the Turks, where they grew up and lived for about four hundred years (Kelimbetov, 2011:88-90). The book "Ancient zhyrs, legends" by the scientist A. H. Margulan, who considered totem myths that spread the ancient (first) ancestors of Aidaï from the beautiful hansha and blue wolf (Margulan, 1985:8).

Along with the scientific formulations of the Turkic people's legends about the "red dog", "white deer" and "blue wolf", "wolf's shin helps overcome lower back pain, rheumatism and protect from evil eye. The scientist Sh.Ualikhanov asserts that the image of the wolf has been preserved deep in the consciousness of the people

K. Gabitkhanuly writes that "Blue wolf is not named blue, for the color of wolf being blue by itself, rather for its closeness to saintliness and sky". Among ordinary people it may even sometimes be called as the partner of God, and that is reason why it is called so (Gabitkhanuly, 2006:31). From this we see that God is associated with sky, and notion of sky.

Based on the direction of folklore studies, S.A. Itegulova defended a dissertation on "The image of the wolf in Kazakh folklore". The study comprehensively examines that the image of a wolf is a cognitive personality that reflects the religious belief and worldview of the Kazakh people. The image of the wolf in Kazakh folklore is not only an artistic image caused by objective life and imagination, but also in the cognitive category, one of the manifestations of the Turkic spiritual world (Itegulova, 2002).

From the above-mentioned sources, we can see that blue wolf is the greatest mother of one tribe or one country, and the ancient Turks are the descendant of this blue Wolf. Thus, the ancestors of our Blue Wolf is saint and a sacred circumambulation for hunting, at the totem of the Turkic peoples. The totem, which occupies a special place in the spiritual and cultural life of the ancient Turks, is a force for protecting the country and land, embodying strength and courage.

The wolf totem, which has a special place in the spiritual and cultural life of the ancient Turks, is a force that symbolizes strength and courage, protects the country and the land. In the ancient epic of the Oguzs "Korkyt Ata Kitabi" there is a saying "If you see a wolf, it is good". Kutylyk kagan's military guard was called "wolves" and their flag depicted the head of a wolf adorned with gold (Baltabaeva, 2010: 51). There are also four statues of wolves in the kagan's memorial complex.

And the ancient inscription in Kultegin's poem:

My father Kagan's army was like a wolf,

The enemy is like a sheep (Kelimbetov, 2011: 115). The comparison of the Turkic army to a wolf is a sign of the Turkic totem.

Over time, it becomes a nagual, that is, the patronage spirit of individuals. People have a legend that the nephew of the famous Kazybak was the nephew of Abak kerey Zhanibek, Yesset Batyr's protector. When Kerey Zhanibek slept, two wolf cubs played, whilst when Yesset Batyr's mouth is licked by wolf-male. Their force and strength is driven and given by God. These wolves

are ambassadors of God's great will.

In works that arose when totemic belief acquired broad spread, the greatest ancestor is an animal. He fell from heaven in the form of light and became the ancestor of a life-affirming generation. When a wolf, unable to find a way, comes to the aid of compression, it is associated with its totem patterns.

Motives for the birth from absolutely nowhere of the first people on Earth existed until our time in artistic folklore. Currently, its final basis is forgotten and used as an artistic tool, a way to popularize as well as encourage and praise a favorite hero or hero of the country. This process can be observed in many ways in the pedigree and lot: usually, when the mother of the future family, or king, or Batyr was pregnant, she usually craves for meat, liver, bile of a predatory animal, or for other food, which is difficult to find. Then the born child is born very strong, courageous, unusual from the country, like a strong animal. This is a reflection of the law of aesthetics and poetics of folklore.

According to the legends, Shapyrashty Batyr's mother craved for the wolf's liver. After having found and eaten wolf's liver, the woman gives birth to a child in a given time. The father calls the son Shapyrashty. After that it grows into a childhood hero, and later on all countryside is also called after his name. His bravery and courage were associated with the meat of wolf that his mother had eaten and people called him " Shapyrashty, who ate meat of wolf."

The famous akyn Suyunbay wrote:

"Under the flag of enemies,
Comes our Batyr Shapyrashty father
Bori's head is the motto,
My flag is with wolf.
When the wolf flag is carried,
So when I get excited and get stronger"

This chronicle fully implemented the law of creating folklore and was used to encourage the old culture of the country (Typology of Kazakh folklore, 1981: 249-250).

Purpose of the topic. Kok-Bori (blue wolf) is one of the Holy concepts of Turkic mythology. In the belief of the Turkic peoples, the blue wolf is clan's totem, that is, a connector between God and people. Wolf is here an executive of God's will and magic symbol of God. Since ancient times, the myths of the Kazakhs, Tuva, Yakut, and Greek populations accepted the wolf as the "God's dog". Our early ancestors not only acknowledged being weak in front of predators, but also prayed for them, knowing that they would bring no harm, if respected, if animals become their idols. But it is known that ancient man, having preserved the worldview in a complex of traditional beliefs, some elements passed to world religions. One of these elements was the ban on naming the wolf among the nomadic population. In the ancient Turkic cultural knowledge of the nomadic way of life, the wolf was a sacred inhabitant that is, forbidden by the "direct" name of predator, and thus, called differently. To date wolf was called as "dog-bird", "big eared", "big blue".

Wolves are a symbol of justice and ambition, in hunting, in life and in any conditions and circumstances wolves do not challenge the weaker ones. For many of these qualities, our early ancestors gave themselves a totemic level of representation of the root and gave a high philosophical significance. As Zhussip Balasagun noted, for a man it is important to possess such qualities as leadership and to be precise, be courageous and fearless as wolf (Konyratbayev, 1991: 126). Heroic symbols of the Mongols in the era of Genghis Khan, alongside with the medieval Kipchaks' flags, helmets and other attributes were ornamented with golden wolf. The nomads were also armed with many of such attributes, namely, paintings of a wolf (Gumilyov, 1994).

Fearless feature of wolves, selflessness in protecting their weakest, the desire and ability to be a leader in inculcating wolves to courage led to the emergence of many legends. Among them are the ancient Roman legend of The Capitoline wolf feeding the twin Romulus and Remus, the ancient Iranian legend of the wolf containing the future king Cyrus, and many other legends. Therefore, among many peoples of Asia (especially the Turks), the wolf was a tribal totem, and the

head of the family and tribe was perceived as a wolf. At the same time, believing that they should be obedient, they watched for the prevention of violations of tribal (wolf) traditions and laws.

In the ancient beliefs and traditions of the Turkic-speaking peoples, the wolf is mainly characterized as a good-natured being. Faced with a wolf, even in a dream, there was confidence that it leads to success and is a sign of good luck (Gumilyov, 1994:28).

Until now, some beliefs serve as prayer and medicine. For example, the teeth of a wolf, nails, bones, sometimes skulls, skin belong to the ritual regalia. The presence of this belief is confirmed by the discovery of ancient archaeological findings. According to the ancient Turkic-speaking nomadic peoples, the wolf is, first of all, a symbol of the highest freedom in the animal world, a symbol of independence. Even lion itself, which is considered the king of animals, can be taught how to obey and we can see their performances at circuses. Wolf is absolutely not teachable, he doesn't obey human beings. It is a sign of courage. In any battle, the wolf doesn't give in till he wins or otherwise dies. Another feature of it is that they are kept clean, because these predators feed only on those that are caught. Wolves, along with an honest couple, will be huge and caring to each other. Researchers provide evidence that they have such qualities that they are an example even for people.

In the worldview of other countries, except for the Turkic-speaking peoples, there are also different images of a wolf. But many of them are not "positive." In the verbal collections of the peoples of Europe, in oral literature and Proverbs and sayings, the wolf gives a negative assessment. For example, the modern English dictionary presents various interpretations of the word "wolf". They are generally viewed as cruel predators. In other meanings, it is also considered a symbol of loneliness or endurance, but these characteristics can cause a negative connotation.

In Russian, they also have an unpleasant expressive color, such as "lone wolf", "wolf sewn with sheep's skin". Many peoples of the world manifest themselves in an image characterized as a fraud, an enemy, an evil predator. For example, wolves were represented in all Russian fairy tales such as "Red riding Hood", "Seven goatlings", "Gray wolf" as an animal that does not know anything, but greed.

Due to this negative connotations and wrong perception of people, some harm to nature can be done, as we are all aware. At one time, European immigrants in North America tried to destroy wolves as a population. If you look at it statistically, a bear is a more dangerous animal than a wolf. However, a "positive view" of the Bear still prevails in the US, which can be a clear proof of the popularity of Teddy bear toys.

The image of the wolf in the culture of the peoples of Eurasia is multifaceted. It is dominated by the influence of curiosity, usually "a wolf from hunger, but not inclined to slavery."

Results. Due to the fact that the image of the wolf is one of the important features in the worldview of many peoples, many researchers have worked in this direction. Scientists have drawn attention to the totem, which plays a special role and has great religious, ritual and social significance. They note that the first information concerning the wolf totem appeared in written sources before our year counting. In one source, Hattusili ordered the king to "become one of the wolves." Herodotus, who was considered the leader of history, also wrote an interesting feature of the tribes of neuro, who lived in the North of the Sakh tribes. It says that men leave home when they reach a certain age, and they called themselves a wolf and wear masks in the image of a wolf. They describe that they live separately, creating a male Union (Gumilyov, 1994).

Wolves appear in the Turkic literature in different times as well: in the very first times of Turkic people, Kultegin epic's "Oghyznama" epics, "Er Targyn" heroic epics, in the works of Nyssanbai zhyrau called "Kenessary-Nauryzbai", in the songs of great orator Makhambet "Munar kun", in "Oh, wolves, wolves" work of Shalkiiz, Dulat Babataiuly's "Ayagoz". From the past decades, Alash heroes and activists such as M. Zhumabayev, B. Kuleyev's works also include courageous images of wolves.

Magzhan poet:

"Let me ride the horse and take the flag,

Draw my sword,
to go a few days to the front
To let everybody know who is me,

Make a little game like a young wolf» (Zhumabayev, 2013: 62). considering that in a balanced way, the courage that does not know how to hide on the fields of war leads to the courage of a young fighter.

According to some scientists, in the organization of equestrian competitions game called kokpar (equestrian guys lift the goat carcass from the ground, throw it into the Central boiler room (field), and thus do not give in to competitors. The one who throws it into the boiler room many times, wins), children's games called "Barymtashy" are based on a tradition common among the Turkic peoples, in which "wolf" is a symbol of courage among men, since in the ancient Turks "wolf" shows strength. In this sense, the question arises, why the totem of the wolf is not outdated. It is known that it has several reasons. We should have a closer look at them.

Wolf is an image of freedom spirit. This animal has many good sides and excellent features, so that the Indians of North America and other peoples worship it as a God. Wolf is the spirit of free and wild nature, and is not affected by the "advantages of civilization".

This means that you need to live in harmony with yourself and the world around you and believe in your instincts in search of a convenient path for yourself.

It is a balance between freedom and private property. Wolf is a balance of freedom and private property. These types of people take much responsibility. The ones, who balance this, will be happy. Much because of these qualities, ancient epic writers and orators used the term of Blue Wolf to arise and awaken spirit of people. For Example, Shalkiiz Tlenshiuly wrote like this:

It would be six, it would be five.

In particular, the writer calls on the courageous people (abadan) to unite and listen to what head says. Abadan- brave wolf, that many wolves, in honor of the soldiers, provided in the spirit of conquest. Storyteller Sheyniyaz Zharylgasyuly wrote: "when the enemy comes, we need man as Blue Wolf" and thus, compares defenders of the country with blue wolves. Makhambet Utemisuly's bravery and courage was compared as if he "had two wolves in him". Kene khan, who fought against the Russian colonialism and was renowned for his uncompromising character had a special fighter in his team. - Nauryzbai Batyr. He was a legendary fighter and there is an epic by Nysanbai orator called "Kenessary-Nauryzbai" where all the fighter who followed them were compared to wolves, fearless people (Song of Heroes, 1989).

A poem by poet O. Suleymenov "Wolves" is distinguished by its structural, ideological and substantive character. Mother wolf is killed and the baby wolves drink her milk mixed up with blood and exist in a cruel life. But in the same small heart they penetrate with manly behavior, without knowing revenge and antiquity (Suleymenov,...). In a poem by the poetess F. Ongarsynova "Worshiping" she writes "if lived like a dog, I would rather die like a wolf". Thus, we see from these small lines that wolf has associations with stamina, energy, strong willpower, courage and no interest in asking for someone else's care (Ongarsynova,). In the works of modern young poets and writers, as a symbol of national honor and valor, freedom, the image of the blue wolf is acquired, and it has a symbolic meaning of various types.

In the poem "Monologue of the wolf" by the poet Serik Aksunqaruy, there is a melody of freedom and independence:

I hate dog!
I have been fighting,
I have been riding!
Brush off...
I am a savage of the desert
What a miracle!
Wildness
I go down while still riding

Power flows,
I don't know how to keep it inside.
Diamond knife is broken
I am glad to have strong teeth
Wolf-ancestors! (<http://old.baq.kz/kk/nhttps://lektsii.org/14-47556.html>)

Besides the excitement, will, in verse, characteristic of burning and sadness also found way.
For example, in the poem by T. Abdikakimuly "February prose» there are lines:

What do you talk of Alash,
The language of grandfather is locked in 30 teeth,
The granfather's place is robbed by the uncompassionate.
For a little one's saintness,
For the bread search school,
For gagged checkman,
Blue wolf turned to dog,
God
Blue Wolf... (Abdikakimuly, 1999)

There are several reasons for the viability of poems and works in this work. But, despite the fact that they are not all, let us pay attention to some of the main ones.

Consequences of the accusation of "nationalists" and "enemies of the people" of the true participants of the Kazakh nation, leaders and intellectuals of the nation, who were massively detained as a result of the defeat of Russian colonization in the early twentieth century, in modern society. As Kazakh people were oppressed more and more, at some point Kazakh people united under the flag of Alash to awaken national spirit and national consciousness. They raised this idea as their flag. As the leader of this intelligentsia Alikhan Bukeikhanov noted, "this is a breed of relatives who were elected Khan in the black Kazakh white army, but by the will of fate justified the hopes of his people, tried to preserve their independence but could not preserve country's independence, and now they are ready to be a signalman, although they could not begin their duty to the occupation" (Bukeikhanov,). The Soviet system of power has undergone obstacles and aspired to those who defend the interests of the Kazakh nation and are able to unite on this path.

Alikhan Bukeikhanov, Akhmet Baitursynov, Magzhan Zhumabayev, Mirzhakyp Dulatov, Zhusupbek Aimauytov, S.Saduakasov and other like-minded people gathered around the idea of awakening the nation. They called their fellow citizens not become slaves, but strive for knowledge, art, to master the profession, stay in the ranks, called to serve conscientiously. In all these figures, the spirit of the storm, which is a symbol of selflessness, a strong spirit, and unbending courage at the front, was not destroyed.

There are enough factors that hinder the development of the modern Kazakh people as a fundamental country. There is no Nobel prize winner in Kazakh literature. The Pulitzer prize winner either. There are no world-class wise thinkers. Today, there is a growing number of young people who form online directions that they themselves consider their sense of correctness, interest, tastes and aesthetic views, "values" that consider the meaning of future life.:

- Such an unrefined stream of information is threatened by the disappearance of an unspecified generation, an unaccounted-for national existence;
- The life principles of young people are unstable. At some ages, the desire for "easy success" and approaching consumer psychology;
- Most people become slaves to their consumer needs. It is no secret that they are interested in gadgets, brands, the most advanced purchase of household appliances, fashionable clothing, foreign travel, leisure entertainment.;
- This process leads to the proliferation of young people who forget about our traditions, which we inherit from our grandfathers and fathers, and move away from the roots;
- Insulting the weak, disabled, or underage children, committing painful actions, publishing them in social networks, talking with aggressive rude words, and other complications of many

negative, live painful situations.

The notion of wolf spirit, courage never lacked attention not only in the Kazakh society, but also in the world. One proof of this is the work of the Chinese writer Jiang Jung. The writer's novel "Wolf's totem", which was included in the list of the best-selling books, became world famous. The writer himself says: "I love and especially respect the history, culture and traditions of the endless steppe, so for me the award of the Mongolian people is especially important." This novel was published in 2004. The work tells the story of a young student from Beijing who came to work in Inner Mongolia during the Cultural revolution. In this novel, the writer compares the culture of Mongolian nomads and Chinese peasants with the description of the traditions and customs of the two peoples, life in the steppe. The wolf characterizes the strength of the spirit, the totem of the wolf. Last year, the writer's work had more than 6 million sales in China. The novel has been translated into 30 languages and published in 110 countries. The film, directed by French Director Jean-Jacques Anna, was released in China and abroad. The novel "Wolf's totem" was translated into Mongolian and published in 2010. As a result of surveys, it was found that one in ten people in Mongolia read this novel (<http://ekd.me/2015/08/wolf-totem-mongolia/>). According to these data, we see that the spirit of the wolf, the totem is not outdated, it is still relevant and connected with the future.

Conclusion. The Kazakh people called wolves "Bori", "blue Bori" and it is not wrong to perceive an animal that respected as a totem at the same level with a wild wolf. Since the wolf is characterized in euphemisms, in mythological, epic and folklore texts as a predatory beast, in language knowledge, semantics is considered, synonyms are classified. For example, in the genre appears in the image of hunting and fear. These features do not reflect the totem concept. If we consider the issues of identifying the Genesis of the wolf in linguistics, identifying symbolism, spreading semantics, expanding the circles of another idea of the beast in the worldview, the totem "Bori" assumes through additional material the manifestation of continuity between eternity and modernity of national existence, covering ethnic and cultural characteristics.

Folklore and mythological heritage, representing the spiritual basis of the people, served as educational, ideological and artistic purposes. Folklore and mythological materials contribute to the development of literature, the disclosure of its artistic tables.

In modern Kazakh society, there is a tendency to classify among the intelligentsia and the younger generation who care about the nation. It is no secret that one of the most pressing issues is the present and future of the Kazakh language. In the presence of two Russian-speaking and Kazakh-speaking worlds, their mutual misunderstandings, still limited use of the Kazakh language, the purity of the language and other issues as well as shortcomings make us raise noble intentions, our wolf spirit to a new level alongside with democratic institutions in decision-making. It is necessary to expand power and influence, combining public interests and various ethnic groups, to demand knowledge of the Kazakh language by the people of our state, its use at all levels should not come from the agenda. The issue of forming a new civil personality that respects the values and priorities of the Kazakh people becomes urgent. At such challenging times, the main thing in preserving Kazakh people as united nation lied in the preservation of spiritual values, honor and cold, reasonable consciousness to grow as one country. To achieve such noble goals, it is necessary to eradicate honor in order to make a strong slide into the future. It is obvious that this honor flows from the main totem, which continues from century to century. For this purpose, writers, poets, aksakals (wise men) and famous personalities who try to awaken their nationality with their works will write the theme of the spirits of the wolf. In particular, in order to increase the spiritual, cultural, cognitive values of Kazakhs, responsibility to the generation, the significance and viability of spirits will not be canceled.

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**ҚАЗАҚ ХАЛҚЫНЫҢ РУХАНИ ӘЛЕМІНДЕГІ КӨК БӨРІ – ТОТЕМДІК
ЖЕБЕУШІ, ИДЕАЛЫҚ-КӨРКЕМДІК РУХ**

Аңдатпа. Мақалада қазақ халқының «Көк бөрі» тотемі, бұл нанымның пайда болуы мен қазіргі күнгі сабақтастығы, көне түркілер мен қазіргі қазақ халқының рухани жалғастықты жаңғыртуы, ұлттық мәдени құндылықтардың мәнін жоғалтпауы, түркілік рухты ұрпақ санасына сіңіру ұстанымдарының өміршендігі талданады. Көне дәуірлерден бастап әртүрлі халықтардың дәстүрлі сенімдерінде қасқыр бейнесі маңызды орын алады. Бұл бейненің Орта Азиядағы көшпелі халықтардың, әсіресе түркілердің дүниетанымындағы пайда болуы мен дамуын, олардағы материалдық мәдениет ескерткіштері мен қасқыр бейнелерін талдау, «көк бөрі», «бөрі» тотемдерінің қазіргі сипаты қарастырылады.

Түйін сөздер: тотем, бөрі, мәдени құндылықтар, ұлттық дүниетаным, сабақтастық.

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«КӨК БӨРІ» КАК ТОТЕМ И ХУДОЖЕСТВЕННЫЙ ДУХ В ДУХОВНОМ МИРЕ КАЗАХСКОГО НАРОДА

Аннотация. В данной статье проанализированы тотем казахского народа «Көк бөрі», зарождение этого убеждения и преемственность на сегодняшний день, связь нынешнего казахского народа с древними тюрками и последовательное духовное совершенствование, сохранение национальных культурных ценностей, внедрение тюркского духа в сознание поколений и жизнеспособность принципов. Многие эпохи образ волка занимал значительное место в традиционной вере многих народов. Этот образ появился и распространился среди кочевых народов Средней Азии, в особенности, в мировоззрении тюрков. В этой исследовательской работе рассматривается культ волка, описание тотема «көк бөрі», «бөрі» (волк) в памятниках культуры.

Ключевые слова: тотем, волк, культурные ценности, национальное мировоззрение, преемственность.

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Компьютерде беттеген: **А.С. Сыздыкова**

Еуразия гуманитарлық институтының ХАБАРШЫСЫ.
2022. – 1. – Нұр-Сұлтан: ЕАГИ. 95 б.

Жарияланған материалдар автордың көзқарасын білдіреді, олар журналдың редакциялық алқасының пікірімен сәйкес келмеуі мүмкін. Жарияланымдардағы деректер мен мәліметтердің дұрыстығына автор жауап береді.