

*G.U. Eshbekova*¹, U.U. Umitkaliyev²*

¹ 2-year PhD student of the L.N. Gumilyov Eurasian National University, Astana, Kazakhstan, e-mail: eshbekova2512@yandex.ru, <https://orcid.org/0000-0003-4133-8975>.

² Candidate of Historical Sciences, Associate Professor, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan. e-mail: uumitkaliyev@bk.ru, <https://orcid.org/0000-0002-7870-0045>.

COSMOLOGICAL CONCEPTS IN THE KAZAKH WORLDVIEW (RELATED TO THE SUN AND THE MOON)

Abstract

Currently, it is significant to popularize the cosmological national values of the nomadic Kazakh people, which have arisen under the influence of the forces of nature. The problem of the wide transformation of cosmological ideas, which occupy a special place in the way of life of the Kazakhs into the Kazakh spiritual cultural tends to be demanding. The main purpose of the research is to investigate and analyze the most popular cosmological concepts about the Moon and the Sun among the Kazakh people. This study derives from an in-depth study of cosmological ideas using general scientific and special methods of data collections. However, one of the significant methodologies is a retrospective method, and this study analyzes the elements of ancient history that survived to this day, on the basis of which the revival of events and phenomena in history, was carried out. Results of the study demonstrate that the spiritual values and cultural heritage of the Kazakh nation became the basis for the recognition of the Kazakh worldview through cosmological representations. This study definitively answers the question regarding the concept of "cosmological understanding", which characterizes the national identity of our ancestors that is written on the basis of ethnographic data. It is concluded that with the development of ethnology, spiritual wealth is highly expected to forever remain in the memory of future generations. Further study is needed to identify other factors that could strengthen the effectiveness of these cosmological ideas.

Keywords: the Sun cult, the Moon cult, cosmological concepts, Kazakh worldview, celestial bodies.

*Г.У. Эшбекова*¹, Ұ.Ұ. Үмітқалиев²*

¹ 2-курс докторант, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Нұр-Сұлтан қ., Қазақстан, e-mail: eshbekova2512@yandex.ru, <https://orcid.org/0000-0003-4133-8975>.

² т.ғ.к., доцент, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Нұр-Сұлтан қ., Қазақстан, e-mail: uumitkaliyev@bk.ru, <https://orcid.org/0000-0002-7870-0045>.

ҚАЗАҚ ДҮНИЕТАНЫМЫНДАҒЫ КОСМОЛОГИЯЛЫҚ ТҮСІНІКТЕР (КҮН МЕН АЙҒА ҚАТЫСТЫ)

Аңдатпа

Табиғатпен тұтас өмір сүрген қазақ халқының тұрмыс тіршілігіндегі ұмытылып бара жатқан космологиялық ұлттық құндылықтарымызды дәріптеу өзекті болып табылады. Мақалада қазақтардың өмір сүру салтында ерекше орын алатын космологиялық түсініктерді қазақ рухани мәдениетіне кең көлемде қайта қалыптастыру проблемасы қарастырылды. Зерттеу жұмысының ең басты мақсаты – қазақтар арасындағы Ай мен Күн туралы халықтық космологиялық түсініктерін талдау және зерттеу. Авторлар халық арасынан және ауыз әдебиет деректерінен тереңнен зерттеулер жүргізе отырып, белгілі бір нәтижеге жету үшін жалпы ғылыми және арнайы зерттеу әдістер жиынтығын қолданды. Сол әдістердің ең маңыздысы – ретроспективті әдісі. Қазіргі кезде сақталған көне тарихтың элементтерін оқып-үйрену, солардың негізінде тарихтағы оқиғалар мен құбылыстарды қайта жаңғырту дәл осы әдіспен жүзеге асырылды. Зерттеу жұмысының талдау

нәтижесінде қазақ халқының рухани құндылықтары мен мәдени мұраларын космологиялық түсініктер арқылы қазақ дүниетанымын тануға негіз болды. Мақалада қозғалған басты мәселе ретінде қарастырылған тарихи - этнографиялық зерттеулер нәтижесінде ата-бабамыздың ұлттық болмысын сипаттайтын «космологиялық түсінік» ұғымы қорытындыланып, этнология саласының дамуы барысында қазақ халқының рухани байлығы болашақ ұрпақтың мәңгі есінде қалады деп тұжырымдалды. Зерттеу тақырыбын ары қарай дамыту барысы, осы космологиялық түсініктер тиімділігін арттыратын басқа да факторларды анықтау үшін қосымша зерттеулер қажет етіледі.

Кілт сөздер: Күн культі, Ай культі, космологиялық түсінік, қазақ дүниетанымы, аспан денелері.

*Эшбекова Г.У. *¹, Умиткалиев У.У.²*

¹Докторант 2-курса Евразийского национального университета им. Л.Н. Гумилева, г. Астана, Казахстан, e-mail: eshbekova2512@yandex.ru, <https://orcid.org/0000-0003-4133-8975>.

²к.и.н., доцент, Евразийского национального университета им. Л.Н. Гумилева, г.Астана, Казахстан, e-mail: uumitkaliev@bk.ru, <https://orcid.org/0000-0002-7870-0045>.

КОСМОЛОГИЧЕСКИЕ ПРЕДСТАВЛЕНИЯ В КАЗАХСКОМ МИРОВОЗЗРЕНИИ (СВЯЗАННЫЕ С СОЛНЦЕМ И ЛУНОЙ)

Аннотация

В настоящее время является важным популяризировать космологические национальные ценности кочевого казахского народа, возникшие под воздействием сил природы. Проблема широкой трансформации космологических идей, которые занимают особое место в образе жизни казахов и в культуре этого народа является очень актуальной и сложной. Основной целью исследования является изучение и анализ наиболее популярных космологических представлений казахского народа - о Луне и Солнце. Это исследование является результатом углубленного изучения космологических идей с использованием общенаучных и специальных методов сбора данных. Однако одним из значимых методов исследования является ретроспективный метод, и в данной работе анализируются сохранившиеся до наших дней элементы древней истории, на основе которых осуществлялось возрождение событий и явлений в истории. Результаты исследования демонстрируют, что духовные ценности и культурное наследие казахского народа стали основой для реконструкции казахского мировоззрения через космологические представления. Это исследование окончательно отвечает на вопрос, касающийся понятия "космологическое понимание", которое характеризует национальную идентичность наших предков. В заключение был сделан вывод о том, что развитие космологического понимания будет способствовать сохранению духовного богатства народа, которое навсегда останется в памяти будущего поколения. Необходимы дальнейшие исследования для выявления других факторов, которые могли бы повысить эффективность изучения космологических идей.

Ключевые слова: культ Солнца, культ Луны, космологические концепции, казахское мировоззрение, небесные тела.

Introduction. The nomadic culture of the Kazakh people is a natural phenomenon that allows persons to recognize the environment and has a close relationship with nature. It was first reported in the middle of the XX century that the nomadic life of the Kazakh people has been attracting a lot of interest through its history, political and economic conditions, culture and way of life since that time. Furthermore, in the worldview of the nomadic Kazakh people they often used cosmological ideas about the Moon and the Sun to establish a close connection with nature. In this regard, it may be observed that the study of cosmological concepts is currently one of the most interesting topics to promote to future generations. **Relevance.** However, in recent years, under the influence of changes in modern times, the importance of cosmological values has been reduced and forgotten. In addition, there is a need to find and revive the remains of this national heritage in the spiritual culture of Kazakhs. Today, in the culture of the Kazakh people many traditions and customs are preserved, and it is necessary to transfer all national values that have been revered for many centuries from one generation to another. It might be seen that historical and religious events have a positive impact upon a range of their formation [1; P. 31-35]. The concept of cosmology examines the formation of ideas of each nation about natural phenomena and the celestial world, analyzing and introducing new directions to science. In recent years, there has been an increasing interest

in the definition of cosmology from the works of domestic and foreign scientists. For instance, according to the Ukrainian anthropologist Milan Tomasevich, cosmology can be defined as theories about the structure and evolution of the universe after its formation [2; P. 1101–1118]. On the other hand, there is another definition in the direction of historical ethnography suggested by Milena Beloni, which states that the word cosmology is derived from the ancient Greek ‘cosmos’ – order, harmony, world – and ‘logos’ – discourse or in other words cosmology was historically intended as the knowledge or study of the structure and shape of the world [3; P. 1-19]. Additionally, it is necessary to highlight another definition given by the work of the Kazakh ethnographer Kalish that describes cosmological ideas as a branch of astronomy. It is said that space can be seen as a whole world, and cosmology is a science that studies a part of this space that is under the control of astronomy only [4; p. 120]. Even in the primitive period, people began to form their own worldview by perceiving, comprehending, mastering and recognizing the reality of the surrounding world [5; P. 67-76]. Additionally, cosmological concepts also emerged in ancient times from the attempts of people to determine and understand their place in the world. Most of the people engaged in nomadic and semi-nomadic pastoralism had managed to form different judgments, using these concepts in their practice to be aware of the multifaceted aspects of life. It can be seen that the great scientists of Central Asia made a massive contribution to the study of the cosmological concepts, which can be found in the works of such scientists as Muhammad Khorezmi (780-850), Abunaser Al-Farabi (870-950), Aburaykhan Biruni (973-1050), Omar Khayyam (1048-1131), and many others. Among the above-mentioned scholars, Al-Farabi can be seen as a scholar who conducted the most number of studies in this field. The most significant of them tends to be the scientific work called "The basis of higher natural science". The work was written on how the entire Universe appeared and flourished. Later on the Kazakh scientist Akzhan Mashanov gave this work a short name "Cosmology" [6; P. 61-67]. Moreover, significant information on this research field can be found in the collections of first Kazakh scientist Shokan Ualikhanov (1835-1865), who lived in the XX century. It can be observed that the specific facts about the Kazakh people, their economy, art, education and customs began to appear in his scientific research papers. The ideas of Kazakh people about the world, practical knowledge in the field of astronomy and the calendar are presented in such works as "Cosmological concepts of the Kazakhs" by Shokan Ualikhanov. After him, a number of studies have begun to examine cosmological ideas. For example, scientists such as G. N. Potanin, V. V. Radlov, E. A. Divaev, B. A. Kuftin conducted research on cosmological concepts. H. Abishev carried out a number of investigations on the cosmological ideas of Kazakh people, and then he systematized, collected and published dozens of works. A special place among the numerous works of the scientist is occupied by the book "Folk astronomy", which consists of two parts. In Chapter 1, H. Abishev provided with a number of significant information on the celestial dome, the motion of the Earth and Moon, the Sun system, the ways of measuring time, the basics of practical astronomy, universal attraction, comets and meteors, the stars [7; p. 32]. The book was published in 1950.

The research of H. Argynbayev covers essential information stating that the way of life of the Kazakhs depends on the birth and sunset of the stars, and they serve as a measurement of time or as a reference point. Several concepts about the place and features of the Moon prayer, the Sun prayer and stars in the Kazakh worldview were presented in a series of research books by Ulan Abish "Kazak Tegi" on the study of folk astronomy. Over the past decade, most researches in cosmological concepts have been found to use mythological legends, which are based on modern ethnographic research. In this regard, scientists S.A. Kaskabasov, E. D. Tursynov and S. Kondybay have made their own contributions. It was found out that ancient people would observe celestial bodies to identify a location of the Moon and Sun, eventually creating various cosmological legends in order to remember it. Hence, one might assume that cosmological concepts have originated in ancient times in the observations of people for the celestial world and celestial bodies. The main reason why people observed the Sun, the Moon and other celestial bodies is that the population had an urging need for good living conditions. Ancient cosmological ideas are reflected in the customs and rituals that are characteristic of each nation [8; P. 26-31]. In view of all studies that have been mentioned so far, one may suppose that it still requires extensive and in-depth research in the ethnographic direction. The study of the heavenly world and introduction of new discoveries into science may undoubtedly become an invaluable asset for future generations.

Within the framework of the research topic, special ethnic features of the nomadic people in Kazakh life are discussed by conducting an individual analysis of celestial bodies (Sun, Moon) in cosmological representations that arose through continuity with everyday life. **Goals and objectives.** The main purpose of this paper is to examine cosmological knowledge about the Moon and the Sun in the worldview of the Kazakh people and conduct research in the historical and ethnographic direction. The goal set in the research work requires solving the following tasks: analyzing the opinions of the people about respect for

the Sun in their worldview; determining the role of the Kazakh people in spiritual culture in relation to the Moon cult. Spiritual and cultural values of the Kazakh people are considered as study objects, and the concept of the Kazakhs formed by observing cosmological bodies to establish a close connection with nature is considered as the subject of the study.

The methodological approach in this study is a mixed methodology based on the principle of historicism and objectivity. The principle of historicism allows determining the historical background of cosmological ideas and analyzes their results, to identify the factors that contributed, whereas the principle of objectivity enables to reveal the nature of the problem and give an external assessment of their consequences and results.

It can be assumed that the Sun and Moon in cosmological terms are an integral part of the worldview of the Kazakh people and are used to identify and honor the mysterious forces of nature. They provide data from the traditional oral literature and oral history of Kazakhs. The scientific novelty of the study is considered to be a contribution to the development of ethnology by reviving national values of Kazakh people about the Moon and the Sun that are being forgotten. The cosmological knowledge of the Kazakhs, accumulated over many thousands of centuries, directly showed the result of the people's experience. They manifested themselves by using various types of economic activities in the material and spiritual life.

Materials and methods. This study applied the methods of historiographical research. The understanding of the origin of the cosmological ideas of the Kazakh people and the transformation of some of their elements in accordance with modern requirements began in Turkic times. Looking back at the past, the analysis of cosmological elements preserved in the Kazakh people was carried out in a retrospective method through mythical stories, folklore, holidays, customs, beliefs, and phraseology of the Kazakh language. This method was also used to study the currently preserved elements of ancient history, to recreate the events and phenomena in history that arose on their basis.

In addition, the method of survival was used in the research work, and this method allowed to study the lost or reconstructed phenomena of their remnants relative to the Sun and Moon in the spiritual culture of the Kazakh people as an integral system. One of the methods of interdisciplinary research in the field of Ethnology is the comparative-semantic method, which was compared with the study of the degree of kinship and proximity of cosmological terms.

Results and discussion. Overall, it can be seen that the need to observe the sky among nomadic people allowed them to receive an ethno-astronomical education. In the course of studying celestial bodies, people followed the movements of various phenomena, assigned them names depending on their living conditions and formed cosmological representations through various mythical stories in order to remember each celestial body and distinguish it from each other. In addition, cosmological ideas can be found in poems, proverbs, riddles, which stand the spiritual property of every nation. The nomadic culture has created a socio-economic and socio-cultural system that takes into account the seasons, determines favorable seasons for migration, and considers the formation of effective forms of economy. Such systems reflect the longevity of people, the formation of their own behavior, and the preservation of their traditions. Since ancient times, the Kazakh people have communicated with a deep understanding of natural phenomena, studying their movements, considering the environment and its components such as mountains, rivers, lakes, forests and celestial bodies as a living phenomenon.

Several reports have shown that the period of ethnic formation of the Kazakh people is reflected in certain characteristics of national values. Such signs can be seen from the world of Kazakhs, traditions, everyday life and religious rituals. It is known that the creation of Kazakh culture dates back to the Bronze, early Iron, and middle Ages, and some of its symbols have continued to this day. There are several superstitions and prohibitions associated with sunrise and sunset. For example, "*kun shigarkezdeuiktama - do not sleep at sunrise*", "*kunbataraldinuiktama - do not sleep before sunset*". It was believed that a person sleeping during this period of time typically would not remember where he was, what it was a day when waking up, and this time would be called "*beimezgil or beiyakyakit - the time of oblivion*". It might be explained by the fact that during the sunset and sunrise day and night are interchanged, and there are many beliefs that this is the moment when all the demons raise their heads and wander. Old people believe that any person who was asleep at that time might not wake up. Another possible explanation for this is that the body is typically buried before sunset, because there is a belief among people that the Sun can take the body with it. According to cosmological understandings, the Sun eclipse is also seen as a sign of evil, and it is considered to be the breeding time of demons. Furthermore, during the Sun eclipse the harvest would give a poor crop, the shelf life of products collected from agriculture would be violated ahead of time. Even at the present time, The Sun eclipse is perceived by people as a warning sent by some mysterious forces. That is, they consider it as "the power of God". However, the Sun eclipse is a natural phenomenon, which occurs

in two different processes. The first process can be defined as a total solar eclipse that happens when the surface of the Sun is completely covered by the Moon repeating every two or three years. However, only partial solar eclipses (these can be seen as the second process) tend to occur often. In this phenomenon, the Moon covers only one side of it, and people sometimes don't notice it.

One interesting finding was the weather. People waking up in the morning first of all would go outside, look at the Sun and predict what the weather would be like for that day. For example: *if long streaks are visible at sunrise extending to the ground, the weather is disturbed; if the sun is not visible among the clouds all day, if the sun shines the rest of the time close to sunset, it means rain; if the sun sets brightly, it may be light tomorrow; when the sun sets, every time the sun's rays are visible, the weather would be disturbed. If the Sun is shrouded in haze, so that its light becomes blurred and dim, then bad weather should be expected. If the sun's rays are not visible, but it seems to be looking like a bright shining ball, then the weather will be good.* Nowadays, these forecasts are used for everyday life in some rural areas. Therefore, it is currently possible to observe cases when multiple weather forecasting options are applied among people. Kazakhs have a special idea about sunrise and sunset. For example, when the Creator commands to ascend to the Sun, he lazily gets up and does not go out, then the angels forcibly lift him up to heaven with iron chains. He evaporates from anger and therefore blushes at sunrise. It turns out that even at sunset this phenomenon is repeated [9; P. 226-233].

Turning now to the experimental evidence on the folklore of the Kazakh people, the Kazakh folk fantasy is believed to come up with characters in fairy tales in combination with nature and celestial bodies. From the point of view of methodology, the significance of the country's folklore about the heavenly bodies is that in whatever genre it is, the celestial bodies and their movements are depicted in poetic form in accordance with reality.

The imagination of the Kazakh people associated with the Sun helped them to create characters in fairy tales. One example is probably *"Kun astindagiKunikekyz - the girl who lives under the sun"* (Kazakh ancient fairy tale). In this story, the Khan's daughter is compared to the Sun, who lives in an inaccessible Castle, in inaccessible places, and reaching for her is described as a dream of everyone, that is, no one can reach the planet of the Sun, which stands in the blue sky. It has been suggested from this legend that the Sun is transmitted to the *"female"* sex in the mythological worldview of the Kazakhs, and the image of the *"altynkursaktyana-golden womb mother"* can be found in the Buryat culture [10; P. 222-225]. Furthermore, in the Kazakh language, it was known that the *red scarf (red color-the symbol of the Sun)* can be a symbol of an unmarried girl. In general, it can be seen that the house with a red handkerchief tied and a daughter dressed in red was called the *red house* (the house of the Sun) by the Kazakh people. Today, elements of this tradition are applied in a new direction. The red headscarf is revived by Kazakh people, and at the *"kuzuzatu"* ceremony (wedding ceremony), Kazakh girls are dressed in red head scarves or tied with a red ribbon on their hair.

Surprisingly, along with the worship of the Sun, there was also an interest in prayers to the Moon. A comparison of the most significant two cosmological bodies in the life of Kazakh population reveals that the meaning of the Moon is greater than the Sun. If the people of Europe put the worth of the Sun in the first place and worshipped for it, on the contrary, for the nations of Asia, the power of the Moon was in the first place. This is due to the fact that when the nomads migrated in one place to another, they not only admired the beauty of the Moon, but also observed its changes. *"Ai tydi-the Moon is born," "Ai toldi-the moon is full," "Ai sola bastadi-the moon is gone," "Ai oldi-the moon is dead,"* the nomads people studied every movement of the Moon, as well as accumulated cosmological knowledge and carefully observed their changes. Although the Moon looks beautiful, its birth and filling have many harmful aspects for a living being. In order to prevent this, the Kazakh people came up with several superstitions and prohibitions. In the popular worldview, as a reflection of the worshippers on the Moon, it indicates that they installed Moon sickles in cemeteries and used aibalts (weapons of war) in wars. In an analysis of the Moon Sh. Ualikhanov presents the following valuable information: *"in ancient times, Kazakhs prayed to the newborn Moon on their knees, bending down three times. If it was summer, the grass on the left knee would be plucked from the ground and thrown into the fire"*. At the birth of the new Moon, the people would honor and greet the Moon. The ceremony, when the grass was plucked from their knees, means that their dynasty would grow like a fire. When the Moon was born, the women wished that their life would be bright and desirable and uttered such phrases: *"Amankordim, Ai kordim, Zhuldizimzharykbolsyn-I saw, I saw the Moon, let my star be higher"*. They leaned three times to the Moon. This concept is still used in some rural areas. The most obvious finding to emerge from the analysis is that the tradition of women bowing to elders among the Kazakh people may come out of the ritual of the Moon worship. While the newly minted daughter-in-law greets her husband's relatives with a bow, she is typically told such phrases as *"Live more!, Be happy!"*.

The Kazakhs can wish themselves the same good wishes when the Moon is born. Additionally, speechmaker Kazakh people would compare beautiful girls with the newborn Moon. For example, *"Ai men Kundeisuly-as beautiful as the Moon and the Sun; Ai dese auzy, Kun dese kozi bar-mouth like the Moon and eyes like the Sun; zhanatuganAidaikorkem-as attractive as the newborn Moon"* [11; p. 256].

Several lines of evidence suggest that the image of the newborn Moon played an essential role not only in the life of Kazakhs, but also in the life of other Turkic people. Seeing the newborn Moon, the Kirghiz nation would be blessed and the peoples of Siberia would dance, whilst the Bashkir people would bow to the Moon to ask for happiness and prosperity. On the other hand, the Altai population considered it unacceptable, stating that it is the worst time to start anything [12; P. 37-43]. Additionally, The Kazakhs have several superstitions related to the full Moon, *"Ai tolgansattezholgashykpa - do not go out on the road at the time of the full Moon"*. Also, they usually do not prefer to go to an unfamiliar place, so as not to fall into the hands of a robber thief or to get into an accidental quarrel stating that it is a very inappropriate time. According to cosmological ideas, time when the Moon is full is considered a restless period, when a person is very nervous and susceptible. During this period, any disease was believed to start getting worse. Kazakh people would protect their generation from the energy of the Moon and say some forbidden phrases such as *"Aigakaraptelmirme-do not cast a glance at the Moon"*, *"Aigakarapdaretsindirima- does not urinate towards the Moon "*, *"Ai saulesitusipturganbolmegebalanizhatkizba-do not put the child in a room where the moonlight shines"*. It was also believed that if a person looked at the Moon for a long time, he would lose his beauty, his eyesight and his youth. There was also a common belief that a person sleeping in the room where the moonlight passes, could be vulnerable to various diseases (scabies, lungs, bronchitis). In order to get protected from the moonlight, our grandparents wore *"Ai sirga-moon earrings"* (ornamental, crescent, a type of earrings made of precious metal) and *"Ai tuireuish-moon pins"* (the shape of a newborn moon, with eyes on them, with a pattern and embossing). It was an idea that the person wearing such earrings gets protected from Moonlight rays and its curse.

Nomadic life has taught people to find their way to the stars, watch the sunset and the birth of the Moon, and predict the weather for the next day. In the Kazakh household culture, it was of great domestic importance to observe and understand the changes of natural phenomena that occur under the influence of celestial bodies, that is, the renewal of day and night, year and season, and the Moon. And, among the population, there was a lot of data on what they predicted by looking at the shape of the new Moon. It is believed that there were several principles related to the birth of the Moon. *If the moon is standing vertically, the weather would be sunny and comfortable, and if it is lying on its back, the weather would be cold and carefree for the peasant.* People who saw the Moon lying on its back would throw stones and curse at the Moon. It expressed the opinion that when the weather cools down, farmers could not produce products, and animal breeders could not increase the number of livestock. In fact, there is a high probability that these predictions might come true. This is due to the fact that in the summer the new Moon is typically born vertically, and in the winter it lies on its back. In addition, people looked at the Moon and made some conclusions in the weather forecast. For example, *"If the moon is surrounded by a single fog ring in clear weather, it almost inevitably predicts rain. A large ring around the Moon indicates that rain is coming, and a few concentric rings indicate a prolonged period of bad weather. If the full moon rises in a clear, cloudless sky, and it is bright yellow, then this is a prediction of good weather. In the winter months, a clear moon indicates frost"*. Obviously, some elements of these statements that have survived to present days are expressed in the respect and veneration of our national cosmological values by the Kazakh people.

In general, it can be seen that various scenes that people invented are in close connection with the heavenly world, which can be found in various mythological tales. However, wherever the tale originates from, the location of the Sun and the Moon is specified and indicated without significant variations [13; p.349]. For example, the fairy tale *"Ai astyndagyAibarsha Sulu – the beautiful girl under the Moon"* was notoriously well-known among the people. In this fairy tale, Aybarsha is described as a mythological character of the Moon being such a beautiful and intelligent daughter of the great Khan.

Ancient cultural values, beliefs, superstitions, symbolic meanings, spiritual culture of the nomadic people, phrases related to cosmology and religious and ritual monuments in the Kazakh language have become the main factors that create the basis for expressing the cultural value of the people through cosmological representations. Even on the basis of the study of objects belonging to the material culture, found in archaeological excavations, it is possible to understand the aesthetic knowledge of the nation, its spiritual values, which were a powerful force for the nation. It is established that in the Kazakh culture, the ancient cult meaning of the Sun and Moon is distinguished by sanctity and powerful magical power.

Conclusion. In conclusion, the role and direction of the traditional institute were discussed, and review studies were conducted on the works of domestic and foreign scientists, who observed the celestial world

and generalized people's experience with the help of various assumptions by forming a systematic knowledge on "cosmological understanding". According to the ancient understanding, the life and spiritual heritage of any person as a consumer of a particular national culture were considered as the cultural value of this nation. The analysis of the fact that the data about the Sun and the Moon, which occupy a special place in the Kazakh culture, is widely reflected in legends, customs and rituals, even in superstitions. Historical and ethnographic studies of cosmological representations of the Kazakh people were carried out, the features of Kazakh were analyzed, and the main purpose of the study was fulfilled. The purpose of the research work, set in the introductory part, solved the following tasks: the concept of Sun worship, formed from early times was determined; conclusions about the Sun system in the popular understanding were analyzed; concepts among the population associated with the lunar cult of the Kazakhs were evaluated.

Within the established methods of study, surveys among various population layers were conducted by distributing questionnaires via social network, and the results were presented in the form of percentages. It was found out that the ideas about the Moon and the Sun that have survived to this day are still reflected in some religious rites and oral folk art. After all, it can be concluded that the national knowledge of the Kazakh people about the Sun and the Moon can be considered as a precious asset and indispensable wealth of our ancestors. It is well known that any technical product cannot be stored forever. Therefore, the national memory will not disappear if it will be passed down from one generation to another. Invaluable treasure for the younger generation can be the record of our national spiritual wealth in the culture of the nomadic steppe, which has already become our property to this day. Within the framework of the research topic, more in-depth studies of the ethnographic direction will be continued in the future.

References:

1. Malibayeva N.M., Ekimbaeva A.R. [Sacred objects in the Kazakh tradition]. //Actual scientific research in the modern world, 2021. – no. 1-7 (69) – P. 31-35. URL: <https://www.elibrary.ru/item.asp?id=44694450>. [in English].
2. Tomasevich M. Chaos and Order: Contemporary Cosmology and Myth. // Issues in Ethnology and Anthropology journal, 2020. – no. 15 (4). – P. 1101–1118. URL: <https://doi.org/10.21301/eap.v15i4.6> [in English].
3. Belloni M. Cosmologies and migration: on worldviews and their influence on mobility and immobility. // Identities: global studies in culture and power. 2020. – P. 1–19 URL: <https://doi.org/10.1080/1070289X.2020.1748357>. [in English].
4. Kalish A. Etnologuanynirgelimaseleleri: oququraly [Fundamental problems of Ethnology: a textbook]. Almaty: Kazakh University, 2013. – 120 p. [in Kazakh].
5. Kalshabeyeva B.K. Continuity of ethno-sign systems in the culture of the Great Steppe with the traditional Kazakh worldview. // Journal KazNU: History, 2020. – no. 4 (99). – P. 67-76. <https://orcid.org/0000-0002-7391-8264>. [in English].
6. Smagulov N.B. Akzhan Mashanov's view on the heritage of Al-farabi. // Karagandy universitetinin habarshysy. [Bulletin of Karaganda University] Karaganda: Karaganda Buketov University, 2010. – no. 1(57) – P. 61-67. [in Kazakh].
7. Abishev H. Halyqastronomyasy [Folk astronomy]. – Almaty: Kazakh memleket Publ., 1959. – 32 p. [in Kazakh].
8. Hizbullina D. I. [On cosmological representations according to language data]. // Vestnik Tomskogo gosudarstvennogo universiteta [Bulletin of Tomsk State University]. Tomsk: Tomsk state university journal, 2010. – no. 336 – P. 26-31. [in Russian].
9. Divaev A. A. [Legends about the origin of albasty, Jinn and Diva]. // Izvestiya Obshchestva arheologii, istorii i etnografii [Proceedings of the Society of Archeology, History and Ethnography]. Kazan: Kazan University, 1897. – no. 14 (2). – P. 226-333. [in Russian].
10. Salimova A.T. The Goddess Umay and the Sun. // Materialy VII Mezhdunarodnoy nauchno-prakticheskoy konferentsii Tengrianstvo i jepicheskoy naslediyev Evrazii: istoki i sovremennost' [Proceedings of the VII International Scientific and Practical Conference Tengrianism and the Epic Heritage of the Peoples of Eurasia: Origins and Modernity]. Bishkek: Golden Print, 2019. – P. 222-225. [in Russian].
11. Smagulova G. Kazakh frazeologuasy lingvistikalyq paradıgmalarda: monografiya. [Kazakh phraseology in linguistic paradigms: monograph]. Almaty: Eltanym publishing house, 2020. – 256 p. [in Kazakh].

12. Rysbayeva G., Doszhan R., Abdualiuly B., Smailov A., Manabayev B. *Semantic structure of phrase logical units of cult in Turkic languages.* // *American Scientific Journal*, 2020. –no. 40. –P. 37-43. [in English].

13. Pike A. *Moral i Dogma Drevnego i Priniatogo Shotlandskogo Ustava Volnogo Kamenshchichestva.* [The Moral and Dogma of the Ancient and Accepted Scottish Charter of Freemasonry]. Ganga, 2021. – Vol. 3:349. [in Russian].

Пайданылган әдебиеттер тізімі:

1. Malibayeva N.M., Ekimbaeva A.R. *Sacred objects in the Kazakh tradition.* // *Actual scientific research in the modern world.* – 2021. – no. 1-7 (69) – P. 31-35. URL: <https://www.elibrary.ru/item.asp?id=44694450>.

2. Tomasevich M. *Chaos and Order: Contemporary Cosmology and Myth.* // *Issues in Ethnology and Anthropology journal*, 2020. – no.15 (4). –Б. 1101–1118. URL: <https://doi.org/https://doi.org/10.21301/eap.v15i4.6>.

3. Belloni M. *Cosmologies and migration: on worldviews and their influence on mobility and immobility* // *Identities: global studies in culture and power.* –2020. – P.1–19 URL: <https://doi.org/10.1080/1070289X.2020.1748357>.

4. Қалыш А. *Этнологияның іргелі мәселелері: оқу құралы.* – Алматы: Қазақ университеті, 2013. – 120 б.

5. Kalshabeyeva B.K. *Continuity of ethno-sign systems in the culture of the Great Steppe with the traditional Kazakh worldview.* // *Journal KazNU: History.* – 2020. – no. 4 (99). – P. 67-76. <https://orcid.org/0000-0002-7391-8264>.

6. Smagulov N.B. *Akzhan Mashanov's view on the heritage of Al-farabi.* // *Karagandy universitetinin habarshysy.* [Bulletin of Karaganda University] Karaganda: Karaganda Buketov University, 2010. –no. 1(57) – P. 61-67.[in Kazakh].

7. Әбішев Х. *Халық астрономиясы.* – Алматы: ҚазМембаспа, 1959. – 32 б.

8. Хизбуллина Д.И. *О космологических представлениях по данным языка.* // *Вестник Томского государственного университета.* – 2010. – № 336. – С. 26-31.

9. Диваев А., *О происхождении албасты. Джинна и Дива. (Киргизская легенда).* // *Известия Общества археологии, истории и этнографии при Казанском университете.* –1897. –Т.14. – С. 226-233.

10. Салимова А.Т. *Богиня Умай и солнце.* // *Материалы VII Международной научно-практической конференции. Тенгрианство и этическое наследие народов Евразии: истоки и современность.* – Бишкек: GoldenPrint, 2019. –С : 222-225.

11. Смағұлова Г. *Қазақ фразеологиясы лингвистикалық парадигмаларда: монография.* – Алматы: Елтаным баспасы, 2020. – 256 б.

12. Rysbayeva G., Doszhan R., Abdualiuly B., Smailov A., Manabayev B. *Semantic structure of phrase logical units of cult in Turkic languages.*//*American Scientific Journal.* – 2020.–no. 40. –P. 37-43..

13. ПайкА. *Мораль и Догма Древнего и Принятого Шотландского Устава Вольного Каменничества.* ПайкА. *Мораль и Догма Древнего и Принятого Шотландского Устава Вольного Каменничества.* –Ганга, 2021. –Том 3. –с. 349.

