

ANNOTATION
of Shamakhay Sayra's dissertation work for the Doctorate of
Philosophy (PhD) competition
on the theme of "The Secret History": cultural and philosophical
analysis "

General characteristics of the work. The theme of the dissertation research was first presented at the research site of the home science. A cultural-philosophical analysis of "The Secret History" written in the XIII century in the Horde of Genghis Khan was carried out in the work.

The relevance of the research work. Each nation has extant oral and written epic sources, annals, family trees (shezhire) testifying to the history, national culture, and spiritual perfection of this people. The family tree of nomads is a continuity of social, historical knowledge, genealogical memory generated by traditional culture.

The preservation of a written source telling about Genghis Khan and his time reliably characterizes the cultural space formed by that historical era. The history, traditions, beliefs, relations of tribes and clans from time immemorial inhabited the Great Steppe are described in the "History" through short verses and prosaic impregnations, the genealogy of Genghis Khan, his biography, words and edifications are also given here. Academician R. Berdibaev writes about the "History" involvement in the Kazakh people: "The unconditional value of the "Secret Legend" lies in the fact that it sets out all the facts that provide to some extent additional information about the ancient history, whereabouts of the oldest and largest tribal associations " Kerey ", " Naiman ", " Konyrat ", " Merkit ", etc., which are now part of the Kazakh people, their relationship with the Mongol families ..." [3, 225]. Thus, the "History" is of great importance in ways of searching for spiritual foundations and characteristics of domestic culture.

The problem of defining spiritual values, advanced folk traditions, and designs that have stood the test of time and served as the basis for well-known achievements should become important for every nation for the purpose of spiritual modernization of any country in the world, especially for Kazakhstan.

The fundamental problems of philosophy and culture, Kazakh spirituality are widely raised and highlighted in the works of domestic scientists A. Kasymzhanov, A. Nysanbaev, G. Esim, M. Orynbekov, O. Segizbaev, Zh. Altayev, S. Akatay, T. Burbaev, S. Nurmuratova, K. Nurlanova G. Akmambetova, T.Kh. Gabitova, D. Raeva, S. Myrzaly, A. Masalimova, G. Nurysheva.

If you delve into the history of Turkish-speaking culture in the ancient Kazakh steppe, you can find an invaluable source of cultural heritage that can make a worthy contribution to world culture. "The duty of a modern enlightened society is to bring this spiritual wealth to descendants "[2].

“The first condition for the modernization of a new type is the preservation of one’s culture, one’s own national code. Without reliance on national-cultural roots, modernization will hang in the air. This is a platform that connects the horizons of the past, present and future people.” [3]. “The Secret History” is a cultural monument created in line with traditional oral literature. That is why the cultural-philosophical analysis of “History” has its own characteristics. Professor M. Orynbekov tells: “The peculiarity of Eastern philosophy is the presence of not frozen form and types of philosophizing. Kazakh society is characterized by the presence of non-philosophical forms of wisdom.” [4].

Through the cultural-philosophical analysis of the “History”, which tells about the ancient history of the Kazakh clans, it is possible to identify the features of spiritual life, cultural identity, worldview, ethical values, the continuity of the ideas of nomadic tribes of the 13th century. Along with this, the ideas of statehood and freedom of spirit that are present in “The Secret History” are of particular importance for our state and people, for the formation of national identity and cultural integrity, for strengthening independence.

Degree of elaboration of the problem.

If we briefly dwell on the history of The History before the time when it reached us, it should be noted that the chronicle was rewritten in Chinese characters around 1382. In this version, along with transliteration, transcription and writing a Chinese translation of each word, the general meaning of the text translated into Chinese were briefly presented at the bottom. This indicates that we are talking about the first attempt to study "The Secret History."

The first mention and dissemination of The Secret History in European cultural space is associated with the name of an Orthodox priest, a Russian scholar, religious scholar, Chinese scholar Peter Ivanovich Kafarov (archimandrite Pallad 1817-1878), who lived in the capital of the Chin Dynasty, Beijing. He translated only a brief Chinese variant into Russian of “The Secret History” and called it “The Ancient Mongolian Legend of Genghis Khan” [5], included in the “works of the Russian Spiritual Organization in Beijing”. Published in 1866, this version drew the attention of European scientists, contributing to the emergence of research.

Among the scientists who made an enormous contribution to the study of “The Secret History”, who worked with the original chronicle and translated into their own languages, the following should be mentioned: Ye Dae Hue, Wang Guo-wei, Chen Yuen, Guanchi (China), Russian researcher Pallad Kafarov, Soviet scientists S.Kozin, B. Vladimir Vladimirov, German scientists E. Heinisch, V. Heissig, French author P. Pellio, Japanese Mongolian scientists Kobayashi Takishiro, Shiratori Kurakish, Naka Michio, Shiro Hammopi, Iwamura Shinobu, Ozawa Shigeo, American scientist studying mongol culture F. Klevez, Hungarian L. Ligeti, Belgian S. Mostert, Turkish Mongolian scholar Akhmet Temir, a major scholar from L. Ligeti, Polish Mongolian scholar S. Kaluzhinsky, Australian I. de

Racheville, Mongolian scholars such as Tsendgun, Ts. Damdinsuren, Bayar, Irinchin, B. Bulag, Ch. Batsaikhan, Sh. Gaadamba, T. Dashtsedan, B. Sumyabaabaatar, D. Tserensodnom, B. Sumyabaabaatar, D. Tsedav, G. Bilguudey, Sh. Choimaa, N. Purevzhav, D. Tserenpil, B. Serzhav, Ch. Narantuya, B. Tomorbagan, Kazakh researchers M. Sultaniyuly, N. Bazylkhan, Z. Hinayat, K. Muhamadiuly, T. Abenayuly, J. Shakenuly etc.

In 1947 The “Secret History” was translated from the “forgotten” Mongolian language into the modern Mongolian language and presented to the general public by the Mongolian scientist Ts. Damdinsuren. This literary translation was first published in Kazakh in Bayan-Ulgiy edited by M. Sultaniauli, and in 1998 in Almaty.

In the historical memory of the Kazakhs, the information included in the “Secret History” was fixed at the level of oral traditions and myths, as well as the genealogy of Kazakh khans. At one time, Abay mentioned the role of the personality of Genghis Khan in national history and culture in the article “On the Origin of the Kazakhs” [5]. In turn, Shokan Valikhanov highly appreciated the work of Kadyrgali Jalairi “Jami at-tavarikh” (“Collection of Chronicles”), where historical evidence related to Russian history is presented in sufficient detail.

Among the authors who were not directly involved in the study of “The Secret History”, but who created works devoted to the analysis of the worldviews of nomads and presented their author's concepts, we can mention foreign and domestic scientists and writers. These are Russian authors N. Bichurin, V. Pavlovich, V. Bartold, B. Vladimirimtsov, N. Trubetskoy, G. Vernadsky, E. Kharan-Davan, L. Gumilyov, Soviet orientalists B. Grekov, A. Yakubovsky, M. Safargaliev, A. Khazanov, Western scholars Rene Grusset, Jean Paul Roux, S. Herberstein, Harold Lamb, John Man, Morris Rossabi, Jack Weatherford, E. Parker; Kazakhstan researchers S. Ualikhanov, S. Asfendiyarov, S. Kudaiberdiev, S. Amanzholov, B. Bazylkhan, V. Yudin, T. Sultanov, A. Yurchenko, I. Erofeev, K. Salgaruli, A. Seydimbet, K. Sartkozha, G. Yesim, D. Kshibekov, M. Orynbekov, M. Masanov etc.

Following the logic of the Japanese Mongolian scholar Ozawa Shigeo, we can recall a simple rule of studying the ancient heritage, which is the definition of the three “W”: “Who? ”, “When? ”, “Where?”. ”Moreover, if you add “ Why? ”, “ Four W come out of us as a big mystery associated with the “Secret History” [4, 25-32]. Therefore, it requires comprehensive in-depth research to uncover puzzles that have not yet been resolved. In one dissertation research it is not possible to carry out a full and comprehensive analysis of the written monument, which narrates about events spanning the period from the VIII-XIII centuries. Accordingly, in the future it is necessary to conduct a study of the original source of “The Secret History.”

The purpose of the study: cultural-philosophical analysis of the "Secret History ", the culture of thinking of nomads (integrity, continuity, individuality), presented in the framework of time and space of the annals.

Research Objectives:

- Determination of the place and trends of the genealogy (shezhire) in a nomadic society, identification of the place of the "Secret History " as the cultural heritage of Central Asian nomads.
- Review and analysis of the ways of studying and disseminating the "Secret History", a review of research concepts and methodologies.
- Description of the quantitative and qualitative values of the genealogical system in "The Secret History"
- A comparative analysis of mythological concepts, mythical plots, symbols, signs, which are reflected in the text of "The Secret History".
- Identification of the identity and characteristics of Tengrianism, analysis of religious beliefs, cultural and philosophical significance of the concept "Mugi Tiir" ("Eternal Tengri") in "The Secret History".
- Analysis and systematization of ethical values and humanism in the context of "The Secret History."
- Analysis of traditions and innovative trends, reflected in "The Secret History".
- Disclosure and analysis of the role of personality in " The Secret History."
- Study of the problem of using the personality image as a cultural resource.

Object of study: the content and form of "The Secret History", worldview and spiritual culture in the text of the "History".

Subject of study: "The Secret History": cultural-philosophical analysis.

The scientific novelty of the study. In accordance with the goal and objectives of the research work, the following new results were obtained.

- It was determined that the custom and tendencies of compiling the genealogy (shezhire) and genealogical structures act as a common phenomenon for all Turkic peoples of the Central Asian cultural phenomenon.
- A review of research on the author, the language of "History", objective and subjective reasons that influenced the change in the structure of the source was conducted.
- It was revealed that the quantitative and qualitative characteristics of the genealogical system in the "Secret History " date back to the Prototurk era.
- A comparative analysis of mythological concepts, mythical plots, symbols, signs, totemic and cosmogonic archetypes, which are reflected in the text of the "Secret History ", as well as a cultural understanding of the features of symbolization in the work, is carried out.
- The peculiar directions and features of Tengrianism, religious beliefs (worship of Aspan-Jer, cult of ancestral spirits of Aruah, shamanism),

- cultural-philosophical meaning of the concept “Mugi Tenir” (“Eternal Tengri”); religious tolerance of the 13th-14th centuries are considered.
- Moral norms and values are analyzed in the context of “The Secret History” (unity, honesty, justice, heroism, conscience, honor), based on the principles of traditional ethics.
 - Traditionalism and innovation in “The Secret History” are revealed through the analysis of customs, rules, habits and prohibitions.
 - The problem of the role of the individual in The Secret History is determined by analyzing specific activities.
 - The problem of using the personality image as a cultural resource was considered on the basis of world experience.

Scientific provisions to be defended and the personal contribution of the applicant

1. Nomadic Turkic peoples, for many centuries inhabiting Central Asia, have created common patterns of knowledge of world space and the formation of ideas about time. For them, the genealogy (shezhire) is a peculiar way of knowing the world, finding one’s place in the world, defining national life. “The Secret History” is a work reflecting the continuity of the values of the 13th century nomadic tribes related to social, political, cultural, spiritual phenomena, a creation that describes the self-consciousness of the era and spiritual culture, from about the 8th century. The information included in the chronicle, as a result of imperial integration, served as the basis for writing many genealogies, similar to the content, motives of the “Secret History”, through the successors and heirs of Genghis Khan, who for centuries commanded different parts of Central Asia. Accordingly, the "Secret History " should be regarded as a cultural heritage common to the peoples of Central Asia.
2. The text of the “Secret History” has undergone all kinds of changes in terms of name, structure, content for objective and subjective reasons, given that the work, starting from the 13th century, for seven centuries, has been analyzed in various cultural spaces, in societies of various formations. In particular, the translation of “History” made in the second half of the XIV century, during the era of the Ming state in China, had numerous copies during the Chin state. Research of “The Secret History “ has been conducted in the European world since the second half of the 19th century. Mongolian literary translations have been available since the 20th century. Due to the fact that there are discussions regarding issues such as name, language, author of the chronicle, “The Secret History” still requires careful study on the basis of the study of the original, as a work testifying to the dialogue of Turkic peoples.
3. In the “Secret History” ontological problems are given on the basis of a combination of “event and fact”, the leading concept of nomadic tribes

“tektilik” (nobility, aristocracy) is considered through the concepts of “origin”, “emergence”, “distribution”, “continuity”, “Improvement”. The quantitative and qualitative significance of the genealogical system in the annals, firstly, in the fact that for centuries the secret of the invariability of quality in the minds of the people lies in the concept of “tektilik”, which ensured the preservation of the khan's power on the basis of quality in the minds of the people. In other words, the principle of genealogical quality as a cultural process ensured the preservation of the monarchy by transferring power to the aristocratic estates (Genghisides) among the peoples of the Great Steppe. Secondly, the Shezhire data connect the 13th century with the Turkic era, which served as the basis for the tendency to write subsequent genealogies (Shezhire) .

4. A comparative analysis of mythological concepts, mythical plots, symbols, signs of “The Secret History” showed that in the monument of writing, myth and reality are closely intertwined. For example, the ancient mythological and archetypal concepts were reflected in the annals: totemic (Wolf, White Falcon, Duva Sokyr, Dobun Mergen, Yellow Dog, cow, Erkhiv Mergen) and cosmogonic (light, stone, fire). In accordance with the worldview of nomads, undergoing the process of symbolization these concepts and characters act by archaic syncretic consciousness. The main part of Shezhire, showing non-standard situations and ascending to archaic consciousness, expressed folk wisdom in an artistic form, while preserving the cognitive content. The preservation of the general principles and patterns found in the mythological systems of the peoples of the world is consistent in the annals with the exaltation and praise of the aristocracy and omnipotence of Genghis Khan.

5. In the “History” the process of cognition originates from mythological, religious knowledge, ending with a deep philosophical, from simple to complex, from abstract to reality. Tengrianism is the faith of nomadic tribes dating back to the ancient period of history. Nomads of the XII-XIII centuries recognized themselves as an integral part of the world around them, worshiped the only creator of the universe - Tengri, recognized the holiness of the Eternal Heaven - Black Earth, worshiped the Aruaks - the spirits of their ancestors. In the history of nomads, the use of the word “eternal” began with the Turkic states. Taking from his predecessors the idea of “eternity” (“mugilik”), Genghis Khan added the epithet “eternal” to the concept of “Tengri”, forming the new concept of “Eternal Tengri.” The “Secret History” says “There must be one kagan on the earth” or “By the power of the Eternal Heaven, by the grace of the Kagan”, which echoes the dictum carved on the monument of Kultegin’s Orkhon-Yenisei writing “In the Sky - Tengri, Below - Black Earth, between them - The Sons of Man ”, among other things, the concept “In the Sky - Tengri, On the Earth - Kagan ”flows from this. This theory is to some extent similar to the modern ideas of globalization. Thus, Genghis

Khan was able to enrich the concept of “Eternal Tengri” with a religious and philosophical meaning, raising it to an unimaginable height. Along with this, the problems of possible religious confrontations in the empire were resolved through the code of laws "Iasi", which implies tolerance.

6. In the “Secret History” in the Axiological and Substantial Revival of Nomadic Tribes”, a significant place is occupied by their ethical system, traditional moral principles, attitudes, mental features. In accordance with the laws and principles of traditional ethics, moral norms and values are presented in such ways and techniques as advice, demonstration, explanation, interpretation, comparison, hint, encouragement, instruction, demand, criticism, blessing, joke, example, subtext, solving riddles . Based on these approaches, spiritual values such as unity, fidelity, justice, heroism, conscience, honor, which played a large role in the succession of generations in the annals, were analyzed.

7. It should be noted that the traditions of the nomadic tribes of the 13th century developed on the basis of the advanced culture of the Turkic states and continued in a new format. The most common in the annals compilation of decrees, execution of decrees, meeting of kurultais, assignment of titles, appointment, election, punishment, pardon and other administrative and managerial concepts reflect the interconnection of traditional values and legal principles, the establishment of a unified order and the formation of a legal culture that protects the consciousness of the people and humanism through law.

8. The “Secret History” shows the personal potential and human weaknesses of the two khans (Genghis, Ogedei), corresponding to the truth of life. Their personal potential and passionarity are manifested in concrete actions aimed at preserving the peace, unity and prosperity of the country, in innovations aimed at caring for future generations, in the pursuit of unity, justice, honesty, knowledge, order. The main principles that Genghis Khan adhered to were: to be kind, to believe in Tengri's support, to be friends with a virtuous person, to value freedom, to respect the talent, to be true to one's word, not to forgive betrayal, to honor traditions, religious beliefs, and be able to accept new things. The fact that Genghis Khan devoted all of his outstanding potential, energy, and dignity to the good of the people fully determines his personality.

9. The personality of Genghis Khan's protagonist has always been of great interest in the world, many scientists have been involved in research, thousands of books and works have been written about him, films have been made even by those authors whose domestic history had nothing to do with this person. . In other words, the name of Genghis Khan was turned into a cultural resource. The era of Genghis Khan and his successors became a cultural phenomenon that formed over the course of six centuries, up to the 18th century, a single political, social entity in the Central Asian states. This phenomenon can be called the

culture of "Mugi El" ("Eternal State"). On the territory of Kazakhstan there are historical places closely associated with the name of Genghis Khan, the remains of the Kazakh khans, Genghisides, successors of the Great Hagan, also rest here. If any culture can be used as a resource, then we have invaluable opportunities in using a historical person as a cultural resource. In this regard, the recognition of Genghis Khan as the unconditional spiritual and cultural resource of the Kazakh people has not yet been appreciated by domestic humanitarian thought.

The methodological basis of the dissertation. The analysis of the theme includes the relationship of philosophical, historical and logical approaches that are most widely used in humanitarian knowledge, the transition from abstract to concrete, from general to particular, the unity of analytical, interdisciplinary, hermeneutic, phenomenological, anthropological, semiotic, mythogematological, comparative approaches.

The practical significance of the results. The results of the study can contribute to the further study of the "Secret History" as a new cultural and ideological phenomenon in Central Asia from cultural and philosophical positions, and contribute to an inventory of the spiritual values of the nation. In addition, the results of the cultural-philosophical analysis of "The Secret History" can be used in the study of the disciplines of the humanitarian cycle: the history of Kazakh philosophy, national psychology, Kazakh culture, studied in the context of Kazakh spiritual knowledge. The scientific results of the dissertation may be of interest to the successors of this topic - students, undergraduates, doctoral students, researchers and university professors.

Testing and publication of research results. According to the results of the dissertation research, 16 scientific articles were published. In particular, in special journals on philosophy, political science, cultural studies, history, economics, humanitarian disciplines, recommended by the Committee for control in the field of education and science of the Ministry of Education and Science of the Republic of Kazakhstan - 5; in collections of international scientific conferences - 5; in collections of republican scientific conferences - 1; in the collection of the forum - 1; in collections of foreign scientific seminars - 1; in the monograph - 2; in magazines with a non-zero impact factor indexed in the Scopus database - 1.

The structure and scope of the dissertation work. In accordance with the requirements of the purpose and objectives of the research, the dissertation work consists of an introduction, three sections, seven paragraphs, a conclusion and a list of sources used.