

# The Role of Person and his Psychological Portrait in Turkic Philosophy of Culture

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**Abstract**—The aim of this study the analysis of Turkic culture and their influence on personality. We also discussed the role of history in Turkic folk development. Thereby cultural and anthropological context of ancient Turkic sources reveal concept of the "person". In the article have been analyzed ethnical, cultural, ethnical philosophical content of the world conception of the ancient Turks.

**Keywords**—turkic civilization, turkic world, personality, psychological portrait

## I. INTRODUCTION

THE Turkic world together with the Central Asia and Eurasia occupies one of leading places in a world historical and cultural heritage of mankind. Moreover, from the moment of its occurrence, on steppe open spaces of the Central Asia and Eurasia; this world became a component of political history of all mankind. Their historical past has a Turkic civilization as the uniting beginning, a cradle and a uniform heritage. At the same time, speaking about civilization, it is necessary to mention about the problems of general roots of the people, their historical past, traditions of political strike and statehood. Each people, as well as each person has his own destiny and his own history. But the world history should keep in the memory the contribution of the people which has been brought in a world treasury, thereby, having enriched and having created a basis for the further development and prosperity of universal culture. It is necessary to notice that at the heart of modern shape of Central Asia and Eurasia there lie achievements and traditions of Turkic civilization.

Although an investigation of the Turkic peoples' common heritages Orkhon, Yenisei, Talas scripts languages is the scientific stream which has history of more than hundred years, its traditions, scientific convictions and methods, the stream of investigation of the ancient Turkic cultural monuments in the paradigm of cultural anthropological content is being held only in recent years. Therefore versatile investigation of the content of anthropological concept of humanity is one of the most significant problems in ethnical culture which is gained through analyzing featured essence of Turks in VII-IX centuries by the ancient script artifact heritages semiotically which are the main source for today's Turkic

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people world perception stereotypes; through research of world perception, human essence and spiritual-informative social culture in the basics of contextual semantics of cultural anthropology.

The ancient Turkic culture is the combination of linguistic, faith and deliberative values in historical and cultural layer before Islam. The first historical faith stream for people who settled in the territory of Kazakhstan and for Turks was worship of Sky (Tangir) which appeared in the result of relation between people and the Nature. They divided environment to three worlds: Upper, Middle and Lower.

The mean of 'civilizations' can explain problems of general nationality, their history past, traditions of the political life etc. Each nationality and each personality has their own history. But worldwide history must save of folk contribution which can develop of human culture.

It is necessary to note that modern look of Central Asia and Eurasia is based on the achievements and traditions to Turkic civilization.

The most important particularity of the political position of the Turkic world was being in middle place between Europe and Asia. They were like a bridge, which connected different civilization, cultures, folk. Here developed saddling and leading nomadic life civilization. Here occurred interaction between Turkic, Iranian, Slavonic, Chinese, Mongolian cultures. All this antiquities history developed multi ethnical history and culture of this area. And today Turkic world, and Kazakhstan in particular, have their unique which defined by these factor.

The contribution of Turkic civilization into world culture is huge. We will result some examples, referring to researches of outstanding scientists of the West.

Invention of writing, including alphabetic one, based on a sound principle for the first time in the history of the mankind was the major achievement of the Turkic people. Alphabetic writing has given the chance to fix speech on a sound way by means of the minimum number easily and quickly remembered signs-letters. German historian Ernest Doblhofer [1] wrote about it with a big surprise

In a row of the countries of the East Europe scientific investigation of the Turk culture traditionally develops in historical-philological and cultural anthropological area. There are several scientists who research this problem. For example, D. Nemet, L. Ligeti, D. Hazai, A. Rona-Tash, Z.H. Kakuk, D. Kara, E. Shyut, I. Vashari from Hungary; M. Guboglu, V. Drymbe from Romania; P. Cime, Z. Kleynmiheli from Germany; Y. Blashkovich, Y. Kabrda from Czechia; A. Zayonchkovskiy, V. Zayonchkovskiy, A. Dubiniskiy, E. Tryarskiy from Poland. There are some Turkologic institutions in Peking and Urumchi (China). Tyurkology is presented by A. Titce in Austria, by Gaben, Dyorfer in Denmark, by L. Bazen, Z.L. Boke-Grammon in France, by P. Aalto in Finland, by A. Bombachi, R. Fakkani in Italy,

Yarring, L.Y Uhanson in Sweden and other countries (Great Britain, Switzerland and Sweden etc.).

In USA Tyurkology starts to develop in 1930 and researches in this area increased in 1950 to 1960. Tyurkology scientists from Europe and Turkey started to help to develop of turkic languages in several universities in the USA (Columbian University, Harvard University, University in Los-Angeles, University in Indiana). The University of Indiana started publishing the journal of "Uralic and Altaic series" since 1960. K. Menges (USA) researched the ancient Turkic languages and model of ancient Turkic folk [2].

Turkology has old traditions in Japan. It was revived after World War. There are several Japanese scientists in Institute of Culture who research the problem of ancient Turkic onamithic which plays a very important role in modern Turkology of the Japanese historian (Shiratori Kukachi) [3].

The Turkic tribes of Central Asia which were a part of Turkic khanates already in VI-XII centuries of our era widely used their own writing defined by administrative, diplomatic and world outlook motives requirements. The development of ancient Turkic runic alphabet refers to the VII -IX centuries. To ancient Turkic written sources can be referred stone stellar-monuments built in honor of Bilge-kagan, Kultegin and Tonjukuk.

In a monument in honor of Kultegin Turkic historian of the 8<sup>th</sup> century, narrating about the native land of the ancestors and gains of the first khagans, writes: «Henceforth up to Kadyrkan common people, back up to Iron gate they have settled their people». At the moment of its greatest territorial expansion Turkic khanate was stretched from Manchzhuri to Bosphorus Cimmerian, from Yenisei to Amu Darya. Thus, Turkic khanates became founders of the first Euroasian Empire, whose political and cultural heritage has made essential impact on history of East Turkestan, Central Asia and Southeast Europe [2]. The culture ancient Turkic written sources can be considered as the world outlook phenomenon showing a special and unique role of an ancient Turkic person. They contain mythological plots about the origin of the Turkic person, ethnic -esthetic values of ancient Turkic societies and historical memory of ancient Turkic statehood. In mythological consciousness the world model carries out function of streamlining significant for the person of realities of life, definition of a place of the person in the world and systems of interactions of the person with the world [3].

Cultural concept of "person" in ancient Turkic written source cultures is revealed by description of his (its) contents. The foreshortening vision is that a model of the world dictates the notional device with the help of which she can be described. At present concept "person" in ancient Turkic written source already intelligent in problem field of the modern humanitarian sciences as phenomenon, requiring in description and study [3].

The major feature of geopolitical position of the Turkic world was that it, being in a median place between Europe and Asia served as an original catalyst, the bridge connecting different civilizations, cultures and peoples. Both settled and nomadic civilization developed there. There was an inter-influence of Turkic, Iranian, Slavic, Chinese and Mongolian

cultures. Since antiquity it all has predetermined polyethnic and polyconfessional character of historical and cultural area. And today the Turkic world and Kazakhstan in particular, have not lost the uniqueness defined by these factors.

Culturological concept "person" in ancient Turkic written sources of culture comes to light in the way of the description of its maintenance. The vision foreshortening, designed model of the world dictates the conceptual device and that mere verbiage with which help it can be described. Now concept "person" in ancient Turkic written sources is already comprehended in a problem field of the modern humanities as a phenomenon needing the description and studying. The concept "the world" itself, the model of which is described, it is expedient to understand as the person and environment in their interaction, i.e. the world is result of processing of the information on environment and the person by means of sign systems [4]. The description method of "the internal person» in «a cultural picture of the world», reconstructed according to language is most developed. Such reconstruction can develop the analysis of separate concepts, reflecting spiritual human life (concept "soul", concept "mind", concept "heart" etc.) or to be under construction on the basis of the analysis of semiotics categories ("top-bottom", "right-left", "object-subject" etc.). Concept "person" in ancient Turkic written sources comes to light by means of studying of representations about the person in societies of the Turkic period (VI-IX centuries), revealing of internal communication and logic of perception of the big circle of conceptual views about the ancient Turkic person. It is important to notice that on the basis of the analysis of written sources, it is necessary to reflect representations about the person which are components of uniform world outlook system of societies of the Turkic period (VI-IX centuries). Concept "person" in ancient Turkic is presented as the central link in mythological and poetic world picture by a wide spectrum of verbal explicators in semantic, onomastic, epistemological and gender aspects. The nominees demonstrating images of man's characters concern number of the most frequency.

Concept "person" in mythological and poetic picture of the world of ancient Turks – the phenomenon many-sided also represents hierarchically difficult cognitive-verbal structure, the bases of which form moral and ethnic values of that time.

The culturological portrait of the man and the woman in ancient Turkic epoch is based mainly on their moral values. The valuable approach of the person in ancient Turkic mythologies has social-centered orientation: appearance of heroes is not individualized. Characteristic feature of ancient Turkic mythologies is their quantities of force of the soldier. A special attention is paid to such features of the epos hero as fidelity, faithfulness and fidelity to his kagan and his people. The ancient Turkic soldier is guided by maximalist principle in his behavior: by soldier's honour. The culturological portrait of heroes of ancient Turkic mythologies testifies to obvious domination of moral and ethical ideals of the ancient Turkic person. The basic concept of conceptual space "person" in ancient Turkic mythologies, a kind of original "top" is the person-soldier, the person of honor possessing high degree of moral values.

The important basis of study of ancient Turkic person, creation to models of ancient Turkic person became from Orkhon-Yenisei inscription, from compositions medieval arabic, turk scientists. There are some researches of ancient Turkics' "image of the world" by the arab-persian writers: Ibn al-Fakih and Kudama ibn Dzha'far found that Muhammad and the first caliphs said that ancient Turkic had a strong enemy, from which be better protected by gross or wall. [5]. Ibn al-Fakih wrote: "men and women have a Turkic form by cold weather.. Their beast by low growing, no there neither insects, nor groveling. The People lived in house, which build from boards, and carry them on cart. But live-stock there is kept in deserted terrain. They had not enough children" [6].

The core world outlook phenomena of Turkic philosophy are defined as immanent spiritual experience of people and a field of dialogue of this culture (Turk-Chinese, Turk-Sogdy, Turk-Arabian and Turk-Slavic syntheses). Except for universal philosophical categories (life, the person, the world, space, time and etc.), in Turkic philosophy there are original world outlook and philosophical universals ("kut", "kanagat", "nesibe", "nysap", "obal" and "sauap", "kiye", "kesir", "el", "aleumet", "kisi", etc.). Translation of those concepts into other languages is possible if context in their use is preserved. The Turkic philosophy, even in its most Islamized forms, has never completely lost touch with its ancient roots. For example, it is not by chance that K.A.Iasau remains the preacher of Sufism which is mentally close to nomadic outlook, in "Diuani Hikmete" there are many pre-Islamic characters (yerens, chiltens, mugans, aruakhs, progenitors and so on). The idea of harmony of the nature and the person is an end-to-end topic of "Beneficial knowledge" by Zh.Balasaguni. Here it is possible to recollect a mentioning by him of the common Turkic cultural hero – Alp Yer Tonga [7].

Nomadic gnosis, based on orally-sacral knowledge and not recognizing looped, final, frozen condition, is characterized by search of special harmony between the person and the world; as a matter of fact the Turkic philosophy is dialogical and discursive.

In ternary Turkic model of the world a person is an axis of this world. The world is not alienated from the person; it is humanized and is allocated by human qualities. The central concept of Turkic philosophical anthropology is not the borrowed terms "adam", "pende", but "kisi" - a measure of human in the person. As different from "person-deer" (Zh. Balasaguni) the real human being is a carrier of true moral and socio-cultural qualities and aspires to constantly is a human being. Though in the literature there was an image of "the patrimonial person" as the characteristic of a nomad, however concrete socio-cultural analysis of nomadic community of Turkic people denies this calque. Values of freedom, openness and mobility in nomadic society have caused allocation from a community of the following individualized types: batyr, akyn, zhyrau, sal, seri, baksy, bi, etc.

Olzhas Suleimenov, an outstanding poet, a person of planetary thinking who has been a constant representative of Kazakhstan in UNESCO (Paris) since 2002 writes in his book "The Language of Writing. Glance into Pre-history – on Origin of Writing and Language of Smaller Mankind":

"An educated vizier Bilga-Tonjukuk ("Knowing Tonjukuk") is the author of the story about nice affairs of the founder of Turkic Kaghanat in steppes which become Mongolian later, has written in that epitaph some words about himself:

"At nights I didn't sleep,  
In the days I hadn't a rest,  
Black sweat spilled,  
Red blood forced  
(Faster) to run –  
For the sake of the Turkic people."  
Year of 726"

And through 12 and a half centuries these words of one of numerous Turkic dialects keep lexical, grammatical and, I would say, its political urgency. The language hasn't changed the next centuries. One is not able to create such riches for one or two centuries"[8]. These words could be used to describe valuable and emotional character of ancient Turkic consciousness. The ancient Turkic attitude to the environment was essentially defined by the sensual and emotional relation to people, to the Earth, to the family. The ancient Turkic person in his conscious allocated himself with natural qualities, and vice versa. Ancient Turkic consciousness was characterized by high emotionality and exaltedness. In ancient Turkic epoch "the subjective beginning declares about itself with full force, the person becomes a spiritual individual and cognizes himself." A new type of person appears in ancient Turkic epoch. He is self-assured, enterprising, vigorous, full of plans and hopes, not deprived of egoism and even sometimes predatoriness; he can conceive independently and critically, he is an imperious, strong-willed person who is not suffering from any barriers and who is able to overcome any of them. The valuable contrasts like Kindness and Evil, heavenly and terrestrial, divine and human, sacred and guilty and etc. acted as reference point in spiritual development of the world.

An outstanding French anthropologist Levi-Strauss wrote about huge contribution of the Turks to a world civilization, in particular that of the Yakuts. He said, "It is a rare case of cumulative, uninterrupted (up to intrusion of Europeans) technological development in history. For this period [15-20 thousand years since transition through Bering strait to America] these people have shown one of the most inconceivable cases of cumulative history in the world: having investigated extremity resources of new environment from the North to the South, having cultivated variety of the diversified kinds of animals and plants for the food, medicines and poisons and even – the fact which wasn't observed anywhere more – transforming poisonous substances, as a cassava, into a basic foodstuff, and others – into stimulators or anesthesia means; systematizing poisons and somnolent connections depending on kinds of animals on which they have selective effect; and at last, having finished some technologies, as weaving, ceramics and processing of precious metals to perfection level» [9]. Thus, the basic ethnocultural concepts for methodological and poetic picture of the world of ancient Turks were the following: "troops", "honor", "clothes", "gold" on a level with the phenomenon "person" which is a symbol of the high social status. N.G. Shaymerdinova concluded that ancient Turkic Orhonskih monument, referring to epoch of the early

middle ages (VII - VIII centuries. n.e.), in cognitive linguistic aspect allows to reveal ancient Turkic picture of the world, understand mental world which represented in text, so named greater monument Kyuli-tegin, Bilige-kagan, Tonymukuk, Kuli-chor" [10].

It is impossible not to agree with V.I. Postovalovas' idea about that person feels the world, learns, understands, interprets, reflects and visualizes "possible worlds". The Image of the world appears in different acts of the sufferings of the world [11].

The investigation of ancient Turkic philosophy can not be imagined without careful analysis of ethnic and social structures the societies under study, without revealing of fundamental categories of ethnic mentality and hierarchy of social values in mass consciousness. Speaking about it in his book "In a History Stream", the President of the Republic of Kazakhstan N.A.Nazarbayev fairly marks: "In the center of the ancient Turks' world there was a person. The world of people, mankind – here is a pantheon of Turkic spirit. Thus, the person is considered by ancient Turks to be a rod of the world element. Human life, the life of concrete individuality filled with passions, desires, fulfillments and events, was inseparable from life of the state, a society. The Turks appreciated human qualities above all. If the soldier was distinct in bravery and courage he could become a batyr though he did not belong to steppe aristocracy» [12]. The person is born in concrete cultural space and time, inheriting and adopting social experience of the group. The person is the product of group culture. Within the frame of such methodology one can define the sociocultural concept "person", only proceeding from public cultural experience of ancient Turkic statehood.

The perception of Turkic cultural basics of symbolic notions may help us to understand Kazakh's peculiarities of world perception and folk features. The perception of time occurs as a result of assumption of event rotation, as an effort to understand the rotation and sequence of different things and processes. The period of establishment of the notion of time and space had taken the long development time. The initial notions appeared in the result of nature observation as people live in nature. Recognition of the Turkic cultural 'symbolic apparatus' is gained through researching the featured form of Turkic model of world perception by semiotic methods its social cultural realities of this cultural context, through observation of multi-layered cultural semantic additions and investigation of multi-layers of symbols.

When we speak about similarity of the Turkic national concepts of world perception we have to point to the following facts:

1. The world consists of the layers: upper, middle and lower.
2. The centre of the world which connects all three spheres in the form of world baiterek-tree, world mountain and world river-flow. The roots of the Baiterek, underneath part of the Mountains and coast of the River symbolize lower part of the world. Branches of the tree, middle part of the Mountain and the river symbolize middle world. The upper branches of the tree, peak of the mountain and the river head symbolizes upper world.

3. Animals also were symbolized according to these believes: birds for upper world, hooved for middle world and sea animals for lower world [13].

Modern collected ethnographic facts about peculiarities of peoples' thinking in different periods show that the notion of time and space are absolutely various. The reason for this in difference of their social practice in different period.

The idea of human-being bases on one of the main demands saving spiritual values and delivering them across the generations. As person's spiritual value is described by the level of his/her humanity and noble, the ancient Turks' world perception the concept of human-being is characterized through a definite person who had these features.

The consideration of Turkic human being let us to mention the fact that the basic sources of information about Turkic Kaganat's history is divided into three sources: Orkhon-Yenisei script-monuments, Chinese chronicles (Zhou, Shu, Sui Shu, Vei Shu, Zhiu Tang Shu, Shing Tang Shu, si Fu Iuan Gun etc.) and the Byzantine sources [14]. Only through investigating thoroughly all these sources we will get opportunity to reveal cultural anthropological concept of humanity in the ancient Turkic artifacts.

One of the human-being values which were mentioned in the ancient Turkic artifacts is nobleness: 'In order to save the fame of people which was in my father's hands I did not sleep. I did not have rest at daytime. With my younger brother and two shads (assistants) I worked day and night. In such a way I did not let my people down. When I ruled poor people from all sides of the world returned again. To raise people I waged war with Ogiz in the north, with China in the east, with Tatabian people Tabgach in the south two times. Then Tangri (god) blessed me, and because of my blessing I could raise failing country' [15]. Through these text of Bilge Kahan's we may see the nobleness of the ruler to his people. In this message is clearly seen semiotic representation of human concept.

## II. CONCLUSIONS

Thus, the cultural-anthropological context of ancient Turkic sources reveals the concept "person", phenomenal and characteristic for «heroic epochs» of all countries and peoples when the history proscenium is given to separate persons who, by their "passion push", are capable to generate ideas, having created thereby the first Euroasian Empire described by S.G. Klyashornyj. Kagan, Bek, Tarhany acted as spiritual leaders and commanders, their historical mission was determined by deep love and desire to protect Turkic ale. All it means that the person was a kind of phenomenon of ancient Turkic culture. The analysis of the runic texts including a specific material of ancient Turkic epitaphs and other sources, gives the chance to recreate a general character of the religious and mythological views reflected in written documents compiled by the Turks themselves in a certain historical period.

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