



THE ETHNOGRAPHY OF THE KAZAK PEOPLE

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Received: 3 rd July 2022	History is an indelible book of every country. Our scholars say that there is no future without history. Adhering to these traditions, it is important to study the cultural heritage of each nation, to investigate its history and to know what days have passed in the process of reaching today. History is a basis for predicting the whole future, the English philosophers said. Indeed, the history of every nation is its present and future. This article presents a brief history of the Kazakh people.
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The origin of the Kazakh people dates back to the Bronze Age. During this period, various tribes settled in the territory of Central Asia. They were based on the Caucasian peoples. According to scientists, it was here that livestock nomadism arose. At that time, the Andronovo tribes had a significant impact on the emergence of Kazakh culture. Many of their buildings and graves have been preserved in the territory of Kazakhstan. On the discovered pots and jugs, patterns found on Kazakh carpets can be seen. At the beginning of the Iron Age, Sakas, Sarmatians, Usuns and Kangyus lived in Kazakhstan. According to Herodotus, the Sakas defended the borders of their lands and fought hard against the Persians. Turkic tribes had a strong influence on the education of the Kazakh people. The union of the Usuns and the Kangyus led to the emergence of the Kangyu state and the settlement of Eastern Turkestan. The Kanli and Sari Uysin clans are still preserved in Katta Juz. By the end of the Iron Age, the appearance of Kazakh ancestors became European. With the arrival of the Arabs, Islam, along with the Islamic calendar, spread among settled tribes. In the 6th-13th centuries, large Turkic states emerged on the territory of present-day Kazakhstan. The Turgesh khanate was a powerful state, but over time it was divided into the Karluk and Kimak khanates, as well as the Oghuz state. After them, the Karakhanid state, which was the first among the Turkic states to convert to Islam, was established.

Currently, Kazakhstan is pursuing a policy of repatriation of ethnic Kazakhs who left the territory of the country voluntarily or forcibly, or remained outside its modern borders after the demarcation of the nation-state. Central Asia, and their descendants living in other countries (this term is used by the Arabs). In general, over the past two decades, according to official estimates, up to 1 million ethnic Kazakhs have immigrated to Kazakhstan. Currently, the program "Nurli kosh" for 2009-2011 is being implemented (literal translation is "bright nomad", "bright action"). The program was approved by the decision of the Government of the Republic of Kazakhstan No. 1126 dated December 2, 2008. This state program to assist in the reasonable relocation and resettlement of: ethnic immigrants; former citizens of Kazakhstan who came to its territory to work; citizens of Kazakhstan living in disadvantaged areas of the country. The number of Kazakhs and their share in the population of Russia was constantly increasing. Despite the fact that Kazakhs live compactly in the border areas, there are no newspapers and magazines published in the Kazakh language in the Russian Federation, and there is no secondary education in the Kazakh language, but there are several dozen schools where the Kazakh language is taught as a separate subject. Astrakhan region remains the subject of the Russian Federation that has the most active cooperation with Kazakhstan, there is only one school in the Altai region, where Kazakh language is taught according to the program of the Department of Public Education of Kazakhstan will be conducted.

Up to the beginning of the 20th century the Kazakhs traditionally used the yurt as the universal lodging of nomads. The word YURTA in this meaning came to other languages from Russian. In Kazakh it has the meaning of COMMUNITY, FAMILY, RELATIVES, PEOPLE. The building itself is called KII UY (felt house) or KARA UY (BIG HOUSE). Nomadic life would hardly be possible without some kind of portable lodging. In the year 5 B.C. the father of historic science Herodotus, describing the Scythians' campaign against the Persian troops of the king Dariy, mentioned the felt lodgings on the carts. Felt lodgings resembling those ones were also mentioned by the French monk Guillome de Rubruk, the ambassador of the King Louis IX in 1252-1254 when he crossed the Kazakh steps on his way to Karakorum. The cart carrying such felt house was 9 meters wide and was pulled by 33 pairs of bulls. Though such houses offered certain conveniences were too bulky and of poor maneuverability and could not move fast. A lighter type of such vehicle had been used by the Nogaiets till the beginning of the 20th century. It was a real discovery when in the middle of the 1st millennium A.D. a collapsible version of the felt house was invented. Yurta is the new type consisted of folding lattices (kerege), dome perches (uik) and the dome circle (shanirak) which serves both as an opening for the smoke and a window into the sky. Together with the opening for the door (esik) and the central pole (bakan) for raising shanirak

they constitute the wooden framework of the yurta (suyek). There are two types of yurtas in Kazakhstan. The first type is the Kazakh (kazaki kii zui), the second one is the torgout or the Kalmik (kalmak kii zui). The latter differs from the first one by its coke top formed by the straight top perches and is very much like the Mongolian yurta. The top of the Turkic and later the Kazakh yurtas acquired the semispherical shape. Covered with white thick felt, richly ornamented, set on the bright green grass of a mountain slope or on the background of the vast step and it looks picturesque.

The yurta is usually fixed by two or three women within some hours. First, they fix the wooden door, then, on both sides of it two latticed frameworks of the walls, called the wings (kanats) are simultaneously spread. The size of the yurta depends on the number of the "wings" (kanats). An average yurta consists of six kanats and there may be enough space for 20 people. Yurtas belonging to khans were usually built of 12-14 kanats and were supposed to let in very many people. The second stage of setting the yurta is raising the shanirak. For this they use the bakan a long pole with a forked upper end. This procedure is the duty of a man: the head of the family or of the tribe. The third stage building is joining the lattices and the shanirak with bent perches. The inner parts of the walls were covered with chiys (kind of mats in which each straw is wound with died wool designed in various patterns) to keep the house warm and to protect it from the wind. The door opening from outside was covered with a piece of thick felt called kiiz esik (house door). All the junction lines of the yurta used to be covered with ornamented ribbons of carpets or of woven fabrics called the baus. The yurta looks like a real felt house. This is a nation with its own language and culture that has been formed for almost a thousand years. Over time, many nations perished, but the Kazakhs survived and founded a country with great potential. Now more than 18 million people live in the Republic of Kazakhstan, and this figure is increasing year by year. The development of the ancient cities of Kazakhstan was greatly influenced by the Great Silk Road that passed through the southern part of the country. Cargo transportation, thousands of caravans from China, India, Byzantium and Persia contributed to the development of trade and prosperity of city life in Kazakhstan. In addition to caravans, thousands of settlers: Scythians, Bulgarians, Pechenegs, Huns, Sarmatians, Avars, and others passed along the Great Silk Road. They ran to small villages along with artisans, merchants and anyone else looking for a better life. So a small parking lot became a village, and it became a full-fledged city. The growth of cities also influenced the culture of medieval Kazakhstan. During the 5th-10th centuries, traditions and customs were different due to the large number of nomadic peoples. Therefore, the formation of a single culture happened gradually. Wood, bone and stone carving, weapons and blacksmithing, jewelry and pottery were developed. Writing appeared in cities. The largest Kazakh cities of the Middle Ages: Otrar, Talkhiz, Signak, Sauran, Suzoq. They were trade-economic, political and strategic centers of Kazakhstan in the Middle Ages.

Semirechye is a region that includes the southeastern part of Kazakhstan and northern Kyrgyzstan. Cities appeared here in the Middle Ages, which played an important role in shaping the culture, craftsmanship and spirituality of modern Kazakhs. What were the biggest cities of that time? The city of Otrar was really huge: Otrar together with its suburbs covered an area of 200 hectares. It was located at the confluence of Aris and Syrdarya. Now this place is called Otrar oasis. In the 10th-12th centuries, Otrar was a commercial and economic center and was literally surrounded by roads. After them came caravans from the Caucasus, India, China and Iran. According to historical data, there was a library in the city that was not inferior to Carthage and Alexandria. During the excavations, archaeologists found a quarter of pottery and brick kilns, as well as a water pipe. During the Mongol conquests, Otrar was besieged for six months. Unable to endure hunger, the traitor opened the gate to the enemy. Mongol troops could not capture the fortress for another month. In the end, all the defenders were killed and the city was completely destroyed. The Mongols appreciated the help of the traitor in their own way: he was executed by Genghis Khan's eldest son Jochi. Kazakhs have long lived in China, Russia, Uzbekistan, Turkmenistan, as well as in the western regions of Mongolia, neighboring Kazakhstan.

- Historically consisted of three major union-juz: Big face, Middle face and Small face.
- Language - Kazakh, belongs to the Kipchak subgroup of the Turkic language group
- Kazakhs are of Turkic origin, belonging to the Turanian race (also called South Siberian), considered to be a transitional period between Caucasian and Mongoloid races.

As for the name "Kazakhs", the formation of the Kazakh people was long and difficult. It was, in fact, a three-thousand-year-long process of ethnic interaction between the local population and those who came to the territory of Kazakhstan. At one time we were almost called Kipchaks, and then Uzbeks, but history decided otherwise. Let us remind you that the entire line of state structures formed in the ruins of the Turkish khanate. In the West (the Caucasus and the Western Caspian Sea) - the Khazar Khanate, along the Volga - the Bulgar state, and in the territory of present-day Kazakhstan there are three states: the Oghuz - in the Syrdarya, the Karluk - in Jetis, and the Kimeks - in the Irtysh basin. In the east, the Kyrgyz state was established on the Yenisei, and the Uyghur khanate was established on the territory of Mongolia. All these formations continued the old Turkic traditions - political, social and cultural traditions. In the conditions of accelerated development of modernization processes in Kazakhstan, there is increased interest in the study of Kazakh heritage by historians and ethnographers of the 19th - 20th centuries. The purpose of this work is to identify the main scientific issues in the ethnography of the Kazakhs covered in Grigoriy Nikolaevich Potanin's studies. Scientific works of this outstanding scientist in this respect are particularly relevant. Firstly, the re-searcher was born in one of the fortifications in the Kazakh steppe and had a good command of the Kazakh language as he was familiar with the peculiarities of culture and life of the Kazakh people since his childhood. Secondly, he was a famous ethnographer, a member of the Russian Geographical Society and participated in several scientific expeditions on the territory of

Kazakhstan, Mongolia, China. This article deals with studying the traditional culture of the Kazakh people by the famous ethnographer G. N. Potanin (1835-1920). We analyze the main works of the researcher devoted to the study of the spiritual culture of the Kazakh people. On the basis of our study, we identify that the study of folklore was one of central and most important issues among the various scientific aspects G. N. Potanin raised. Results. G. N. Potanin focused on studying oral folk art of the Kazakh people including genealogical legends. He analyzed the origin of those legends and their similarities with legends of other peoples. The researcher also collected and recorded fairy tales, proverbs, riddles and tongue twisters of the Kazakh people. G. N. Potanin proved the so-called "eastern hypothesis" of the origin and development of the medieval European epic. In our opinion, G. N. Potanin concentrated on studying oral folk art because it reflects the life of the Kazakh people. The researcher noted a certain influence of Islam and Central Asian culture on the traditional culture of the Kazakh people. He studied ethnic composition, social structure, traditional economy and material culture of the Kazakh people. Conclusion. Thus, the study of Kazakh folklore, including oral and musical creativity, was the main important issue in G. N. Potanin's research. He made conclusions on the ethnic composition, the traditional system of life support of the Kazakh people. In this small work, we noted only a small range of aspects that are reflected in the work of the great researcher.

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