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**Қазақ халқының тұрмысы мен мәдениеті**  
**Быт и культура казахского народа**  
**Life and culture of the Kazakh people**











Сейіт Кенжеахметұлы

# Қазақ халқының тұрмысы мен мәдениеті



Быт и культура  
казахского народа



Life and culture of  
the Kazakh people



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Қазақ халқының тұрмысы мен мәдениетін зерттеп, жинақтап, жүйелеп жазған белгілі қаламгер әрі этнограф Сейіт Кенжеахметұлының бұл жинағын көтерген жүгі мен бағасы жағынан энциклопедиялық еңбек деп тануға болады. Мұнда халық «қара шаңырақ» деп кие тұтатын киіз үй және оның ішкі, сыртқы жиһаздарынан бастап әдет-ғұрыптарымыздың сан алуан түрлері және оның тәрбиелік қызметі мен орны кеңінен көрсетілген. Мыңдаған жылдар бойы халықтың өмірі мен тұрмысына алтын арқау болған, салты мен санасына бағыт-бағдар етіп сақтаған әдет-ғұрып, салт-дәстүр, ұғым мен ырым, әдеп пен тыйым, жөн-жосық, жол-жоралғы сияқты қазақ мінезі мен тіршілігін баяндайтын бұл бірегей жинақтан көп жайды біліп, тануға болады.

В течение многих лет известный писатель и этнограф С. Кенжеахметулы проводил исследования и собрал богатейший материал, касающийся культуры и быта казахского народа. Систематизировав его, он написал настоящую книгу, которую можно назвать энциклопедическим изданием. В книге подробно изложен материал о «кара шаныраке» – «святом очаге», как казахи называли юрту, об основных ее элементах, убранстве, значении в жизни казахов.

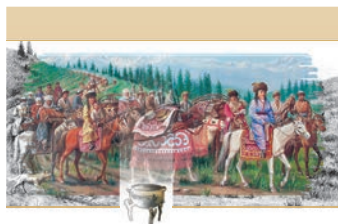
В книгу также вошли материалы о ритуалах и обычаях казахов, не вошедшие в прежние издания автора. Предназначена для широкого круга читателей.

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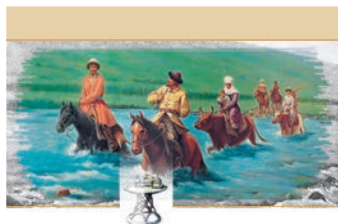
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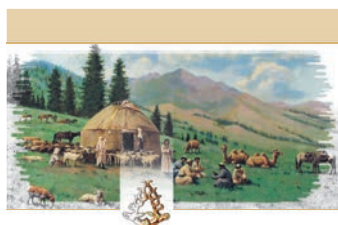
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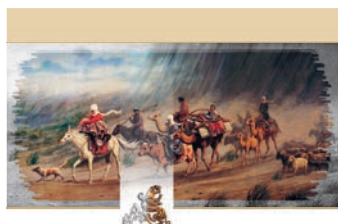
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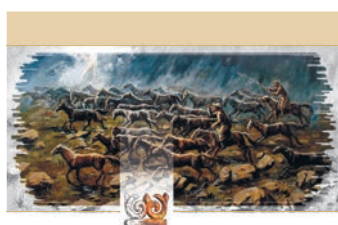
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## Life and culture of the Kazakh people

Kazakhs are a nomadic people of the steppe. The Blue Turks were their ancestors. For comfortable transportation along the boundless expanses - from the Altay Mountains to the banks of the Caspian and Black seas – they tamed wild horses that grazed on these territories in large numbers. According to the determinations of academician A.Kh.Margulan, there are many features maintained in the Kazakh people's life that are common among cattle-breeders of the European steppes. Kazakhs inherited traditions of nomadic culture, developing and enriching them. They have retained to the present days their ancient culture, at the same time preserving the yurt – the main dwelling of nomadic people.

The yurt constitutes a movable, detachable structure made of wood, felt, curried leather of domestic animals, and trimmed with metal or silver decorations.

World renowned scientists and art historians have accorded the highest appraisal to the creative work and native wit of steppe dwellers. The Kazakh yurt has been repeatedly demonstrated at worldwide ethnographical exhibitions and obtained meritorious rewards. Even now it arouses the interest of Europeans to the culture of the Kazakh people, and yurts are exhibited in museums in Hamburg and Frankfurt-on-Main (Germany).

Formerly, famous khans, biys and biys had their celebrations in their Ordas (big yurts). Kazakhs were not keen to spend a whole fortune in order to buy a beautiful yurt, as it personified the culture and sufficiency of its owner.

Wonderful yurts – evidence of national wealth and prosperity were destroyed during the wars and transition to the settled way of life. In the XX Century instead of durable construction there appeared Kazakh yurt replicas of poor quality. As time passed, the concept of «holy hearth», which the yurt symbolized, was diminished.

From the 90-s of the XX Century, after Kazakhstan became a sovereign state, there appeared a chance to return back again to the origins of national culture. Honoring holy spirits of ancestors and conducting in their remembrance worthy funerals has increased the role of the national culture and changed the whole view of the yurt – it has been revived again.

For the first time in 1991 in Kokshetau (the city on the North of Kazakhstan) on the commemoration for Abilay – the great Kazakh khan who unified separated Kazakh tribes, was exhibited a yurt that obtained many prizes. This yurt undoubtedly can be called as the beginning of Kazakh orda (yurta) of the XX Century. Its height is 8 meters; hundreds of people can easily fit in it.

Foreign guests were amazed by the beauty and furnishings of the yurt. There are distinguished Kazakh and Kalmyk yurts. The dome of Kazakh yurt has a spherical form, whereas in the Kalmyk yurt the dome is a bit sharper. According to the purpose of use and furnishings, Kazakh yurts are divided into: 1) dark three-fold and four-fold yurts (folds- are wooden gratings which are used to collapse side walls of the yurt by pinning them together); 2) grey five-fold; 3) white yurts consisting of 6-24 folds and golden orda from 30 folds.

During the nomadic movement yurts were used as a temporary dwelling or for house keeping. Internally a yurt is divided into 4 parts: 1) a place for guests; 2) a place for the owner (on the left from the entrance) and the location for products and kitchen ware; 3) a place for the children (on the right from the entrance); 4) the hearth (in the center)

and considered a holy site. Here the people kept the fire and prepared meals.

A yurt consists of a wooden base, felt covering (felt—dried, a special processed cattle hair), laces and wide ribbons to join the wooden details together and fastening felt. The felt was consolidated with burnt bone so that it could become firm and waterproof. For convenience, Kazakhs can increase and decrease the size of a yurt or combine a few yurts into one, having made of them some kind of «rooms». The felt covering of the yurt doesn't let the intense heat pass through during the summer or severe cold during the winter; and it remains waterproof when it rains. People try to place their yurts on windless places, where the air is fresh, the land is clean, the sky is clear and where the birds are singing and transparent water is murmuring. The wooden base of the yurt is made of birch or willow (tal) which is a sturdy timber not susceptible to damage. The timber is treated through a special long-term processing, after which details of yurt are made. All mentioned below is the work of uyshi – creator of the house.

Round walls of the yurta (kerege) consist of wood gratings pinned together that are 3-4 meters in length. For elegance, the top and bottom of each kerege is decorated with modest drawing. The yurt may have two doors: the inside door made of wood and the outside door made of felt. When the weather is clear the felt door is rolled up and attached to the top.

The dome of the yurt (shanyrak) lashes to the side walls by cupola poles ( sticks from long thin trunks or branches of the tree). The amount of cupola poles (uyiks) depends on the area of yurt (the smallest – 60, the biggest – 150-160). On the top the dome has a round opening to serve as ventilation: fumes and smoke that appear during the process of cooking go out through it. Sunlight penetrates through it into the yurt. The dome of the yurt (shanyrak) bears the concept of house and family. The Kazakhs thus express a wish «Let your shanyrak be high!»

When the master finishes manufacturing the frame (the load-bearing part of the yurt) completely, all of its parts are colored with henna (a plant that gives a reddish-yellow color) or with the painting of red or blue colors. If wooden parts of the yurt are made of birch, people cover them with vegetable oil that makes them ivory and waterproof. The wooden parts of the yurt are pinned with patterns. Wealthy owners decorated their yurts with silver, printed patterns from bones and animal horns.

After making the frame of the yurt it is covered with felt. The felt is made of the hair of sheared sheep. The felt parts are fastened together by laces decorated with embroidery, patterns and wide ribbon which looks very beautiful. Two firm ropes are extended over the yurt to prevent the wind from blowing it off. The prepared felt for a yurt is saturated with the solution of chalk and burnt bone. It gives the felt a white color and makes it firm and waterproof. Moreover, the felt will not get hot and won't let the cold in. There is one more part of the yurt—the typical reedy mat (rugs- chiy, shi), with each twig interwoven with colorful wool. It not only gives a coziness and special grace to the inside furnishing of the yurt, but also don't let lizards, snakes and insects go in. Besides, it holds the cold or heat. Usually the side walls of the yurt are covered by these mats. Assembling and dismantling of a yurt is done very quickly and comfortably under nomadic conditions.

For Kazakhs the yurt is considered to be holy. One of the

most celebrated moments in a Kazakh's life is when the father hands over his yurt to his son by inheritance. The word «shanyrak» (dome) is considered by the concept of «house» and «family». People always knew the value of the holy house of the head of the family. If the wish «Let your dome be high!» is the most holy for Kazakhs, then the contrary, the curse, «Let your dome fall down on the centre» (which means that the support of the family will be lost) is the most severe. During the nomad movements the shanyrak is carried first by putting it on the camel. In folklore the yurt takes a particular position as a means of upbringing and cognition of the surrounding world, oneself, and someone's own nation. Proverbs, tongue-twisters and riddles, and songs and poems created by Kazakhs about the yurt are still repeated. For example:

- If the child crossing the threshold of a yurt stumbles and falls down it is a good sign.
- To hit the yurt going round it is a bad sign.
- To gift the white yurt was the testimony of reconciliation of two hostile sides.

From time immemorial the Kazakh nation was famous for its craftsmen – «golden hands» who worked wonders from pieces of wood and iron, created masterpieces from wool and precious stones, and unique adornments from gold and silver. Kazakh craftsmen made wonderful inlaid wares from bone and horn: musical instruments, caskets, service and house utensils, covers, whip-handles, elegant beads, buttons, and broaches. Wares of horn were combined with wood, copper, iron, gold, silver, and different precious stones. Shoemakers used dried cattle tendons to sew footwear, horse harnesses and other things made of leather. From ivory (danda)—a very rare material—were made combs, saber handles and jewelry that can still be found today. Craftsmen knew the secrets of giving a particular thing unrepeatable grace and special beauty.

In the culture and everyday life of the Kazakh people the kamcha (a short lash made of interwoven straps or ropes) took a special place and was an integral part of a Kazakh's appearance. He was hardly imagined without a horse and kamcha.

In traditions and ceremonies there were particular rules of usage of the kamcha. When somebody was asked to speak, he threw the kamcha into the middle.

The kamcha was held by folding it in half. To hold the kamcha unfolded was the sign of hostility. A kamcha also served as a unit of measurement: the length equal to the handle of kamcha – short length; to the full length of a kamcha – a very short distance. The kamcha is a work of art, the thing that gives strength, an inalienable accessory of a zhigit (lad) and young lady. A zhigit with a kamcha in his hands resembled a real man. The kamcha plaits consist of processed cattle skin. There were saddlers in each village who plaited kamchas of different types and purposes with a special craft and style. If an iron rod was placed in a kamcha, it became a menacing weapon.

From early times skilled Kazakh craftsmen created particular, original, and very comfortable daily and festive clothing. The national dress of the Kazakh people assumes a worthy position in ethnographic museums of the world and worldwide exhibitions even now. Expensive national clothing was presented as a sign of acknowledgement to respected people and also to foreign guests. To gift expensive embroidered robe (shapan) meant to show a special admiration to a person. This tradition continues today.

Kazakhs valued the beauty of women. There were many shapely beauties with black eastern eyes and long plaits in Kazakh steppe. The plait from the early times was considered to be the decoration of a girl. Poets, inspired by the

wonderful appearance and chinking of golden and silver decorations, wrote poems and composers composed music. The Kazakh people valued a woman's beautiful hair and had ceremonies, traditions and prohibitions connected with it. Young women often wove the two plaits together at the end in order to be always with their groom. Young ladies braided only one plait.

There were laws in the steppe, according to which the person cutting the hair of woman was punished as if he inflicted bodily harm. If a woman committed a crime, she had her hair cut which was equal to death. Young ladies were punished for cutting the tips of their hair. Hair was considered to be a special gift of Allah that spiritually extolled a woman.

Kazakhs say that crockery in a house can tell a lot about its mistress. How she treats the crockery is the same way she treats food and many other things. A good mistress should have impeccably clean crockery. Kazakh women hold sacred this tradition. National craftsmen made the crockery of natural materials: oak and birch wood, cast iron, gold, silver, and the skin of animals.

For special occasions, the Kazakh people have retained particular traditions that appeared in antiquity. Historically rooted ceremonies gave meaning to a man's life, guiding him in the right direction. Kazakhs have special rules that they must follow throughout their life. Here are some of them:

- Marriages between relatives not separated by seven generations are forbidden, and that helps to save kinship ties and to provide a healthy generation.
- During fires, natural calamities and other occasions, neighbors, relatives and others are obligated to help those who lost their property.
- Kazakh shares his last piece of bread with a hungry person.
- To live in peace and harmony with neighbors is the best human quality of Kazakhs.
- Any wayfarer who occasionally enters the house was given a shelter and a meal, and sometimes he might be even gifted a horse for a further traveling.
- Kazakhs treated older people, women and children with a great respect.

Kazakhs gave particular attention to the upbringing of the rising generation. In this connection, there existed many exhortations that helped raise the youth. For instance:

- Parents should not be insulted, offended, or contradicted. Requests by parents must be fulfilled immediately;
- Wayfarers meeting each other halfway shouldn't pass without saying «hello», not asking different questions about recent events and life and not wishing one a good trip;
- To support one's mother and father is a holy duty of children;
- Infractions of an agreement and oath impermissible.

One's own religion was not rejected, but the traitor was sentenced to capital punishment. Kazakhs, like no other nation, treated with respect guests of any rank and accepted them with great cordiality and hospitality. The best that they had was given to the guest. No one left a Kazakh house hungry and not treated kindly. Even the poorest families kept the best piece for the guest. There were also known prohibitions that were created to prevent unwise actions or improper deeds. Prohibitions fulfilled an educational function and were directed mainly at children and youth. Here are some of them:

- Don't treat the food scornfully
- Don't say unnecessary words
- Don't be angry
- Don't be venal

- Don't forget relatives
- Don't exhibit power in front of the weak
- Don't forget your nation
- Don't be lazy
- Don't drink alcohol, don't smoke.

Origins play an important role in man's life. Each Kazakh has three branches of kinship links: from the father's side, the mother's side and the wife's side.

Father – the owner of the house, the head of a family. He is the protector and supporter of his family, the whole village and kin. He cares for everyone equally.

Parents – father and mother – identical terms, they can't be separated.

From early times cattle-breeding was the foundation of Kazakh people's economy. Cattle for Kazakhs meant everything – transport, food, clothing, wealth.

Each kin and house had its own brand (stamp burnt on animal's body) that they used to mark their cattle. During the summer villages lived in Zhaylau (summer pastures for cattle), during the winter they moved to winter locations.

Animals did not only «feed» people but also «clothed» them. All animal parts were used according to their purpose. Comfortable short fur coats and trousers were made of sheep's pelt. The hide was used as bedding. From the fleece patterned koshmas (large felt mats) were felted, rugs were woven, and overcoats knitted. From camel's hair light expensive clothes were knit; of goat's hair down wares were made i.e. shawls, sweaters, mittens and socks. Incrusted caskets were made of horse's bones. Strong lassos were made from a horse's mane and tale. Expensive beautiful coats with side fur were made of horse felt. Tackle was produced from the prepared skin of horned cattle, combs – from horns, kamshas – lashes, beautiful belt-straps were skilfully braided, and various kinds of footwear were sewed.

A swift-footed horse, augmented harness, and beautiful wife – these are the necessary things of a real man. Every Kazakh highly regarded the horses and fine tackle. The labour of master harness-makers was truly valued. For example, a horse was typically given as the fee for those who made the finest silver harness.

The Kazakhs have many tokens and customs connected with animals.

- Don't count the cattle at night.
- Don't shoot at white swans.
- Don't hold a fish by its tale – you will not have catch.
- If a swallow makes a nest in the house, it will bring you happiness and joy.

Kazakhs have their own names for the seasons and time. In antiquity, like other nations, they defined time by the sun, the moon and the stars. The Kazakhs believed the Earth and the Heaven were created on Monday. On this day, Allah's messenger prophet (in religious-mystical conception: interpreter of the deity's will, gods, future foreteller) Mohammed (570-632) was born, he died also on Monday. Tuesday is considered to be unfortunate day. Wednesday is the most successful day. Everyone tries to start good affairs exactly that day. Thursday is one of the sacred days for the Moslems. In the Koran is written that the Sun and the Moon and stars were created that day and the earth witnessed light. Thursday is the day of physical and spiritual purification, when the dead should be commemorated, prayers should be said, the mosque should be visited and all one's duties are sincerely accomplished. On Thursday Allah grants wishes. Friday is the holy day. On this day the man was created. On Friday they pray for the departed: in every house the ritual round cakes are roasted, the Koran is read, calling dead relatives by name, and they visit mosques.

According to the people's superstition, those who died and

were buried on Friday are regarded as good, pure people. Everybody on this day must be clean, neat, must remember Allah, the prophets, dead relatives, be exemplary and work for the common good. On Friday wishes come true, the welfare of those who cut their nails double. Saturday is one of the lucky, good days. Allah made mankind and animals on Saturday. Sunday is thought to be an ordinary day.

The Turks like many other nations divide the year into 12 months. Every month corresponds with the star and the name of the month is reflected in the ancient astronomic calendar. The Moslems consider March the beginning of the new year. The Kazakhs have a lot of traditions and rites, tokens and prohibitions concerned with every month and natural phenomena.

Life in the open air taught the Kazakhs to understand the language of nature: on a moonless night they could find the road by stars; in a strong blizzard they could recognize the region where they were positioned by grass under the snow; by the behaviour of insects, animals and birds they could predict future changes in weather. No natural phenomenon went unheeded; everything acquired its name and its value. There were astrologers as well, often forewarning of alterations in the weather.

The Kazakhs had many omens, proverbs and sayings about the weather:

- If winter frost is severe, summer will be sultry.
- If there is snow in winter, in summer there will be abundance.
- Ravens call winter, geese call summer.
- Don't wait for summer after September.
- After Nauryz there will not be winter anymore.

The formation of the Kazakh khanate was a natural result of inner socio-political and ethno-political processes that occurred in the Kazakhs' territory during the XIV-XV Centuries. By the end of the XV Century khans Zhanibek and Kerey had succeeded in consolidating power among many Kazakh clans and tribes around the territory of Priaralye, Sarysu and Syrdarya rivers, and the foothills of Karatau. A revival of the Kazakh khanate appeared under Aknazar-khan (1586-1598) and Taukele-khan (1586-1598). Ablai-khan (Abilmansur, 1711-1781) was the descendant of Zhangir-khan, a military leader, prominent statesman and diplomat. In the battle against the Jungars (1753) Ablai-khan's troops surrendered a considerable part of Kazakh territory. In 1756-1757, however, he successfully repelled the pressure of the Manchurian-Chinese forces. In 1754-1755 and in 1764 he won back the original Kazakh lands from the Kirghiz in the region between the two rivers Ili and Shu, which continue to be the present border between Kirghizia and Kazakhstan – from Narynkol to Kordai. In 1756-1767 Ablai-khan retook from the Kokand's ruler the cities Turkestan, Sairan and Shymkent. In 1771, after the death of khan, Abilmambet Ablai was proclaimed a khan of all the Kazakhs. He averted an extended crisis of the Kazakh khanate and made the unified Kazakh commonwealth.

In the XV-XVI Centuries disunited Kazakh tribes were united by Ablai-khan into three clan-tribal unions – zhuzes: the Great, Middle, and Little (also known as the Younger). Uly, the elder (Great) zhuz, was situated in the south-east of Kazakhstan (Zhetysu). It was formed on the territory of Mongolistan. Orta, the middle zhuz was located on the eastern, northern, central and southern parts of Kazakhstan and was located in the territory of Ak-Orda. The Kishi, Little or Younger zhuz, occupied the territories in the western part of Kazakhstan, the territories of Nagai Orda. This union has ancient roots, which date back to the triple social organization system of the Central Asian nomads. It



corresponds with the historical-geographical zoning of the Kazakh steppes of three parts.

#### Islam

The Kazakhs profess Islam. It is the youngest religion – its appearance dates from the Early Middle Ages. Islam has absorbed a number of religions of the Arabian Peninsula. The founder of Islam was Mohammed. In 610 Mohammed first appeared in Mecca as a prophet. This year may be considered as the year of Islam's rise. The number of Islamic followers is roughly 880 million people. The Koran is the chief source for practice and custom among Moslems.

The Koran Karim is one of the four prophet Mohammed's holy books. Kazakhs have sacred notions: land of forefathers, home land, fatherland, places where foretellers, batyrs, famous people, and biys lived, and where their graves, mosques are. People went to those places expressly believing in healing from illnesses and fulfilment of wishes.

Dastarkhan (literally - table-cloth) is the symbol of satiety and fertility at home.

The gun, hunter's trap, smith's hammer, shoemaker's awl are considered sacred belongings that cannot be sold or relinquished.

During the reign of Kasym and Yesym the Kazakhs had their own customary laws. In the XVII Century under Tauke-khan in view of the danger of disintegration of the Kazakh khanate and to increase the khans' power, the famous code «Zhety Zhargy» (seven steppe laws) was accepted. It embraced all aspects of a person's life. The Khan's advisers, Tole bi, Kazybek bi and Aiteke bi, took part in its compilation. The legal norms of paying debts, of atonement and others issues were included in it. For example, for injury or murder a certain payment was assumed. For the deceased man the guilty person paid 100 horses. Fracturing someone's thumb required 100 sheep to be paid; for the fracture of a little finger 20 sheep. According to the steppe law, 100 camels were equal to 300 horses or 1000 sheep. These amounts were of great social significance.

In trade there were different tools and ways for fixing the price of some property or cattle. For a money settlement tiyns (coins) and tenge (golden, silver plates sized as sheep's or yearling foal's hoof across diameter) were used. For the exchange one camel was equated with a mare and a foal, a mare with a cow and a calf, a cow with a yearling or a half-year-old foal, a yearling foal with 3-4 sheep.

Timing was also closely connected with the nomads' everyday life. The duration of some action was a unit of time; for example, the time between regular mares' milking (about 1-1,5 hours), time for milk to simmer (5-10 minutes), and the time to cook meat (2,5-3 hours).

Folk determination of the time of day was very detailed: before dawn, false dawn, dawn itself, at the dawn, sunrise, nearer to noon, at dinner, after dinner, after-dinner prayer time, evening time, dusk, evening prayer time, after sunset prayer time, gloaming, evening mist, night mist, dead starless night and others. The Kazakhs defined the time of day by shadows in the daytime and by stars at night.

While during a child's upbringing they were told about their ancestors and were expected to be able to recite up to seven generations. Relatives as a rule lived in one aul (settlement). They had their land, water, and pastures. They supported each other, living in peace and harmony. The Kazakh people always fully realized the importance and the power of unity, the zhety ata. The Kazakhs have over one-hundred names for relatives and an abundance of proverbs and sayings that determine the place of relatives in a family and the differences and similarities between them. The number 7 is sacred for the Kazakhs.

Seven sacred places.

1. Mecca. 2. Medina. 3. Bukhara. 4. Syria. 5. Katym. 6. Jerusalem. 7. Kalam.

Seven treasures.

1. Brave dzhigit. 2. Beautiful wife. 3. Knowledge. 4. Swift-footed horse. 5. Hunting bird. 6. Good gun. 7. Hound.

Seven days.

1. Duysenbi – Monday. 2. Seysenbi – Tuesday. 3. Sarsenbi – Wednesday. 4. Beysenbi – Thursday. 5. Zhuma – Friday. 6. Senbi – Saturday. 7. Zheksenbi – Sunday.

Seven misfortunes.

1. Drought. 2. Murrain. 3. Conflagration. 4. Epidemic. 5. War. 6. Flood. 7. Earthquake.

Seven orphans.

1. Unperceived word.

2. Unnecessary clothes.

3. Hostless land.

4. People without leader.

5. Lake without swans, birds.

6. Dzhigit without motherland.

7. Child who has lost both parents, has no coeval left.

Seven generations.

1. Son. 2. Father. 3. Grandfather. 4. Great-Grandfather. 5. Great-Great-Grandfather. 6. Forefather. 7. Great-Forefather.

Seven planets.

1. Ai – Moon. 2. Kun – Sun. 3. Sholpan – Venus. 4. Yes-ekkyrgan – Mercury. 5. Kyzyl zhuldyz – Mars. 6. Saturn. 7. Mushtari – Jupiter.

Seven rivers.

1. Ili. 2. Karatal. 3. Aksu. 4. Koku. 5. Baskan. 6. Lepsi. 7. Sarkand.

Seven seas.

1. Sea of knowledge. 2. Sea of mind. 3. Sea of serenity. 4. Sea of miracles. 5. Sea of poverty. 6. Sea of Allah's acknowledgement. 7. Sea of forgiveness.

Seven territories.

1. Asia Minor. 2. Crimea. 3. China. 4. Turkestan. 5. Syria. 6. Egypt. 7. India.

Seven ancient names.

1. India (Mashyn). 2. Turkestan (Turan). 3. Khoresm. 4. Slav. 5. West (Magurip). 6. Asia Minor (Urim).

Dream interpretations.

There are dream interpreters in every nation. Kazakh foretellers tried to look to the future as well. Much is said in legends about famous people who foresaw events through dreams and made the right decision beforehand. If a dream does not bode well, do not wait desperately for inevitable trouble. They fasted one day for a dream to come true. One must not lie about some dream. It is sinful. In the Koran there are wonderful explanations of dreams of one of the prophets. Many books of dream interpretations are compiled on their basis.

Here are some dream interpretations:

-If you were in Mecca in your dream, you would achieve your object.

-If someone dreamt about saints, his/her wishes would come true.

-If you saw yourself on top of a mountain in a dream, you would be an influential person.

-If you tumbled off a horse in a dream, wait for a danger.

-If you were sitting aboard a camel, you would be guarded by spirits.

-Flights in dreams are for happiness.

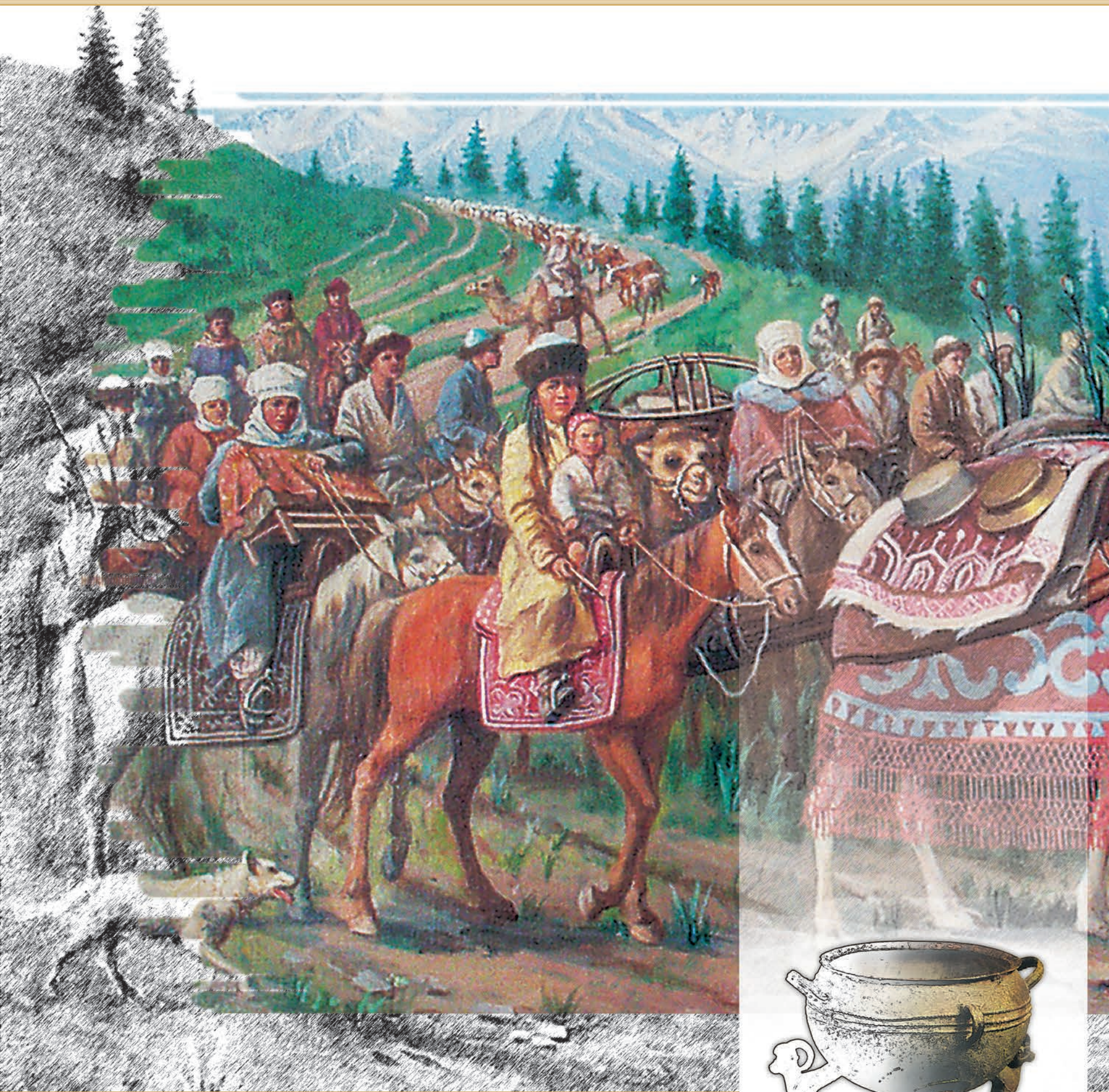
-Those who saw the moon in a dream would reach a goal.

-To see the sun in a dream means to become rich and influential waking.

-To drink water from a river means that you will be respected.



# ҚАСИЕТТІ ҚАРА ШАҢЫРАҚ





# СВЯТОЙ ОТЦОВСКИЙ ОЧАГ







КИЕЛІ КИІЗ ҮЙ

БЛАГОДАТНАЯ  
ЮРТА



К

иіз үй – «Атамыз – Алаш, керегеміз – ағаш», «Киіз туырлықты, ағаш уықты қазақпыз» деген аталы сөз қалдырған ата-бабаларымыздың негізгі баспанасы. Киіз үй – тек қазақ халқының ғана емес, бүкіл түркі, тіпті оған көршілес елдердің де тұрақ-мекені. Солай бола тұрса да, оны қастерлеп ұстап, ғасырдан-ғасырға оның мән-маңызын өзгертпей жеткізген біздің қазақ халқы екенін әрдайым мақтанышпен айтамыз.

Шығу тарихы біздің заманымызға дейінгі ғасырларда пайда болған киіз үйді біздің халық қасиетті, киелі қара шаңырағымыз деп дәріптейді. Өйткені киіз үй қазақтың тұрағы, құтты мекен-жайы, еншісі, баспанасы, мүлкі, мақтанышы деп бағаланды. Әрине, киіз үйді әркім біледі, бағалайды. Шынында да, арғы-бергі тарихымыз бен мәдениетімізді зерделей қарасак, киіз үйдің атқарған қызметі мен рөлі өте зор екеніне көз жеткіземіз. Оған қарап отырсақ, бірнеше жүздеген, мыңдаған жылдар бойы ата-бабаларымыздың ақыл-ойы, тұрмыс-салты, талғамы еш халықтан кем емес екен. Ғұламалар айтып кеткендей, осы киіз үйден қазақ халқының аспан әлеміне, есептеу жүйесіне, экономикалық біліктілігі, мәдениет пен өнердегі талғамы – жалпы өмір тәжірибесіндегі іске бейімділігі аңғарылады. Ал XII – XIII ғасырлардағы мемлекеттердің Алтын Орда, Ақ Орда, Көк Орда деп аталуының өзі осы киіз үйге байланысты екенін Ш.Уәлиханов айтқан.

Тағы бір ерекше айта кетерлік жайт: біздің киіз үйіміз тек баспана ғана емес, ол сәулет, құрылыс, сурет, колөнер сияқты бірнеше өнердің басын құрайтын ғажайып туынды десек те болады. Басқа елдердегідей емес, бұл ағаш, киіз, ши, ішінара күмістен құрастырылады, әрі көшпелі (*жылжымалы*) құрылыс түріне жатады. Дала тұрғындарының тапқырлық шешімін осы тұрғыдан қарап бағалаған әлем ғылымы, мәдениеті мен өнерінің білімпаз сарапшылары дүниежүзілік, халықаралық этнографиялық көрмелерде қазақтың осы өнеріне әрқашан жоғары баға беріп отырған. Мысалы, 1867 жылы Алмас деген кісі Париждегі Дүниежүзілік көрмеге киіз үй апарып, еуропалықтарды таңғалдырып, бәйге алған. 1876 жылы Мейрам қажы Жанайдарұлы Петербургке, 1890 жылы Ибраим Әділов Қазандағы көрмеге киіз үй апарып, қазақ мәдениетін Еуропаға паш еткен. 1827 жылы Бөкей ордасының ханы Жәңгір Ресей патшасы І Николайға киіз үй сыйлап, патша ағзам оған өте риза болған (*Ә. Марғұлан*). Жазушы Шыңғыс Айтматов Батыс Еуропадағы белгілі мұражайлардың бірінен қазақтың киіз үйін көргендігін жазды. Сондай-ақ қазір Германияның Гамбург, Майндағы Франкфурт қалаларындағы мұражайларда қазақтың киіз үйлері бар.

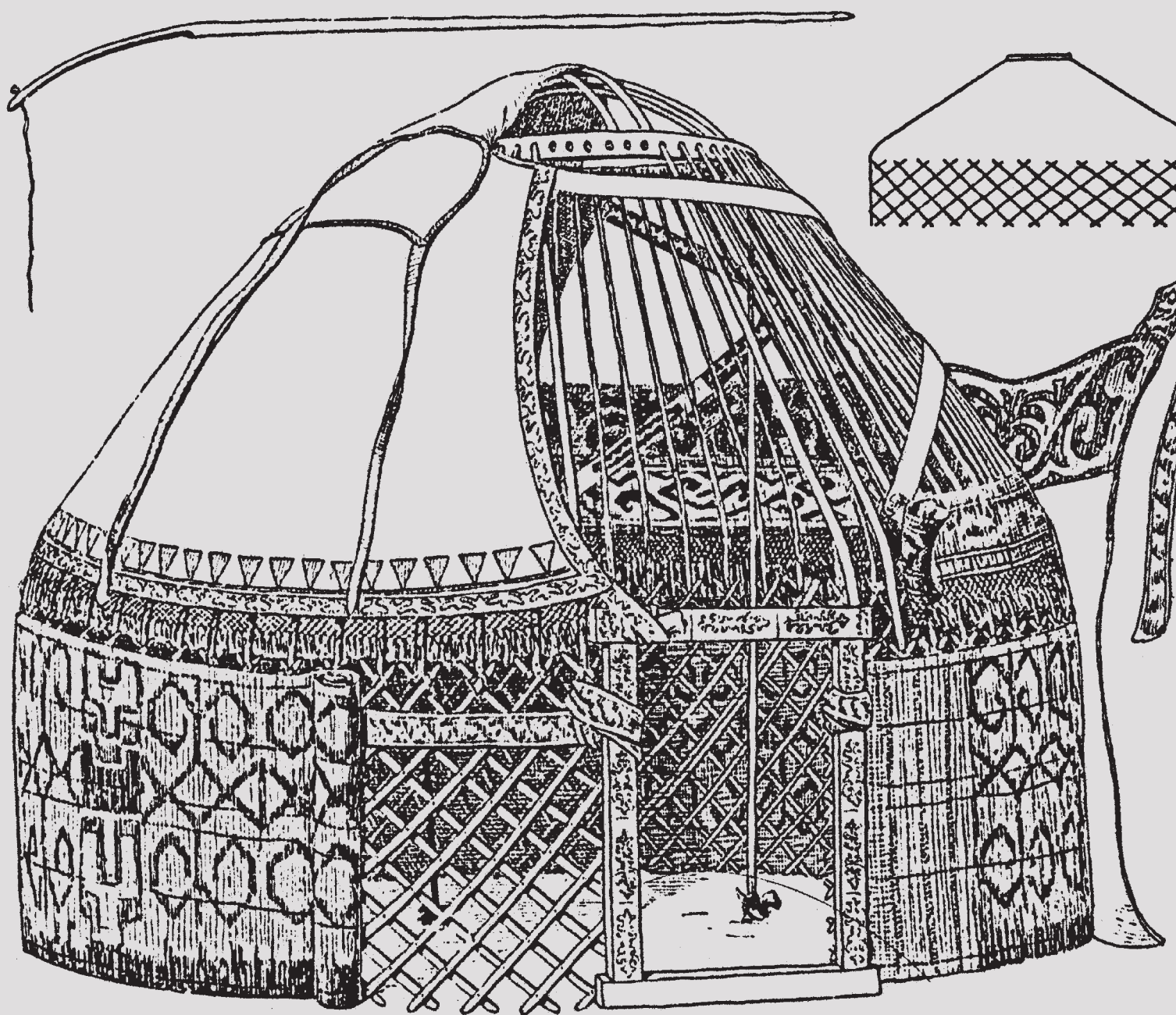
Көкшетаудағы Абылайдың ақ ордасы, Шыңғыс төренің 24 қанат ордасы, Жетісудағы Тезек төренің ордасы, Ырғыздағы Самырат байдың үйі, Ақмоладағы паң Нұрмағамбеттің үйлері көп елге аңыз болған. Киіз үй ішін жабдықтауға қазақ азаматтары байлығын аямаған және сол арқылы қазақ дәулеті мен мәдениетін таныта білген.

Байлығымен елге аңыз болған Кіші жүзден шыққан Байсақал қызын ұзатқанда оған арнайы отау әзірлеткен екен.

Қазақтың осындай байлығы мен сән-салтанатының куәсі болған киіз үйлер тәркілеу, соғыс, аштық, колхоздастыру сияқты жауыздық әрекет салдарынан құрып кетті. Сөйтіп, XX ғасырда қазақ мәдениетінің баға жетпес мұрасы – киіз үйдің құны мен маңызы төмендеді. Оның орнына кеңестік

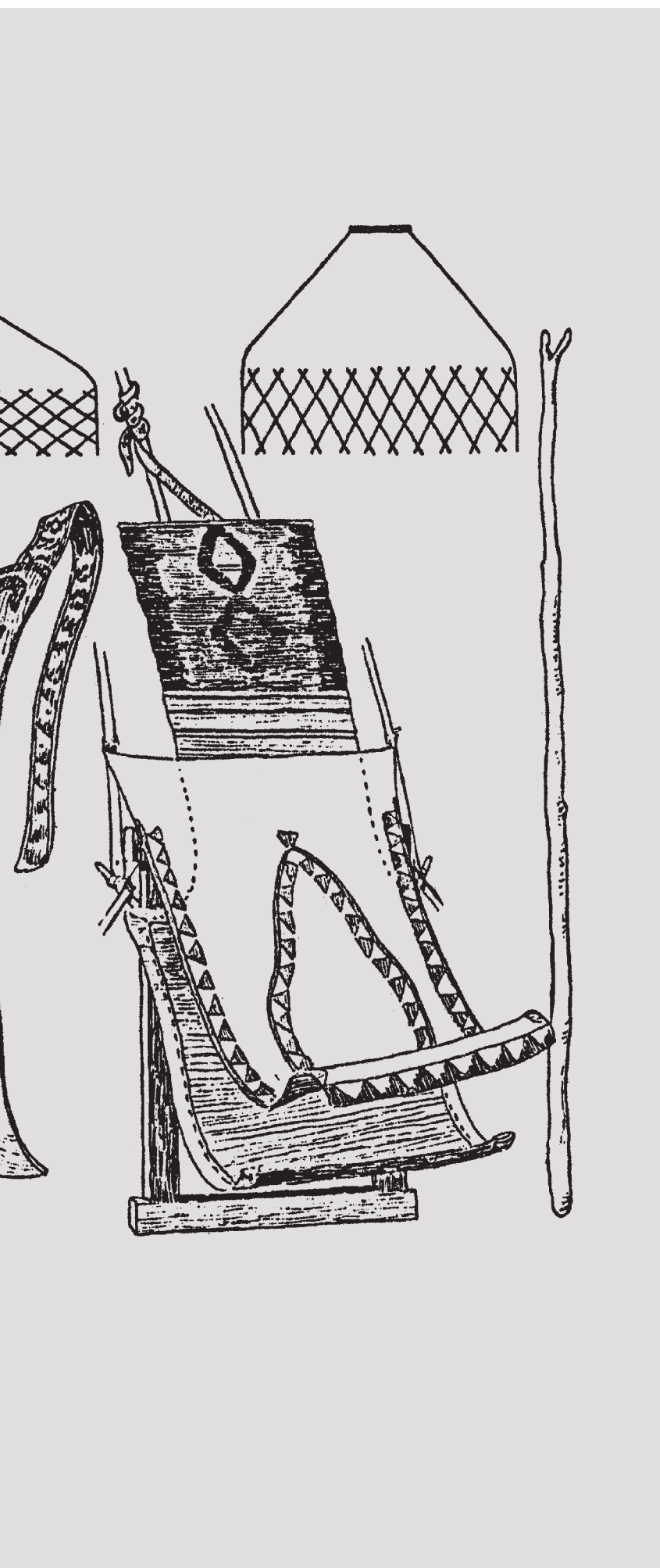
Отанды  
сүю  
отбасынан  
басталады.

14-15



Венгр жаратылыстанушысы Дьёрдь Алмашидің кескіндемесі. 1903 ж.  
Рисунок венгерского исследователя Дьёрдя Алмаши. 1903 г.





тәсілмен қалай болса солай жасалған, бір-екі жылдан артық тігуге келмейтін, қара құрым жабылған сапасыз бірденелер көптеп шығарылды да, ол киіз үй атты қасиетті, құтты орынның құнын түсірді.

XX ғасырдың тоқсаныншы жылдары қазақ мемлекетінің егемендік алуы ұлт мәдениетін, оның ішінде киіз үйдің қадірі мен орны өз дәрежесінде қайта дәріптелуі, оларға лайықты ас пен тойлардың өткізілуі және соған сәйкес ұлттық мәдениеттің рөлінің артуы киіз үйге деген көзқарасты айқындады. Енді той-думанда тігілген киіз үй сән-сәулетімен, өнер шеберлерімен, ұлттық дәулетімен, түрлі спорт жарыстарымен дәрежеленетін болды. Мысалы, тоқсаныншы жылдар басында Абылай хан, Қабанбай, Бөгенбай, Шақшақ Жәнібек батырлардың, Бұхар жыраудың, ұлы Абайдың, Жамбылдың тойында киіз үйлер жүздеп, мыңдап тігіліп, оларға бәйгелер белгіленді. Осы тойларда тігілген киіз үйлердің ішінде халықты таңғалдырған Торғай ордасы жұрттың әлі есінде. Алғаш рет 1991 жылы Көкшедегі Абылай хан асында тігілген бұл орда басында 12 канат, кейін 18 канат болып көлемі ұлғайтылды. Ол 1992 жылы қазақтардың Дүниежүзілік құрылтайында, 1993 жылы Есет батырдың, Шақшақ Жәнібек батырдың асында, 1995 жылы Абай тойында тігіліп, бірнеше рет жүлделі бәйгелерге ие болды. Бұл орданы дайындап, ұмыт болған істі батылдықпен қолға алған Торғай азаматтары сол кездегі Жангелдин ауданының әкімі Жақан Қосабаев пен Ахмет Байтұрсынұлының жерлестері – Аңсаған Қоңқабаев және Болғанбай Қойшиндер еді.

Бұл киіз үйді XX ғасырдағы қазақ ордасының басы десе де болады. Орданың биіктігі 8 метр, ішіне жүздеген адам еркін сыяды. Киіздері ақ тоқтының жүнінен басылған. Іші-сырты тек қана ұлттық бұйымдармен, киімдермен, тұрмандармен жабдықталған. Желбауы, басқұры, тұскиізі, ыдыс-аяғы, ең ақыры, төсенішіне дейін қолдан шыққан қазақы дүниелер. Осы үйде болған қазақ зиялылары, мемлекет қайраткерлері Халифа Алтай, Е. Әуелбеков, М. Сағдиев, Ө. Жәнібеков, К. Сағадиев, М. Қозыбаев, М. Жолдасбеков, Ш. Мұртаза, Ә. Кекілбаев, Ф. Оңғарсынова, С. Жүнісов, Ш. Шаяхметов сынды білімді азаматтар, шетел өкілдері орданың ғажап шеберлікпен жасалып, тігілгеніне риза болды. Бұл жерде осыған өлшеусіз үлес қосқан Ахмет ауылының қыз-келіншектерінің баға жетпес еңбегін айтпай кетуге болмайды. Бұл орда бір ауылдың емес, бүкіл қазақ елі мәдениетінің, өнерінің үлкен табысы деп бағаланды.



Родимый  
край –  
для  
каждого  
рай.

16-17

