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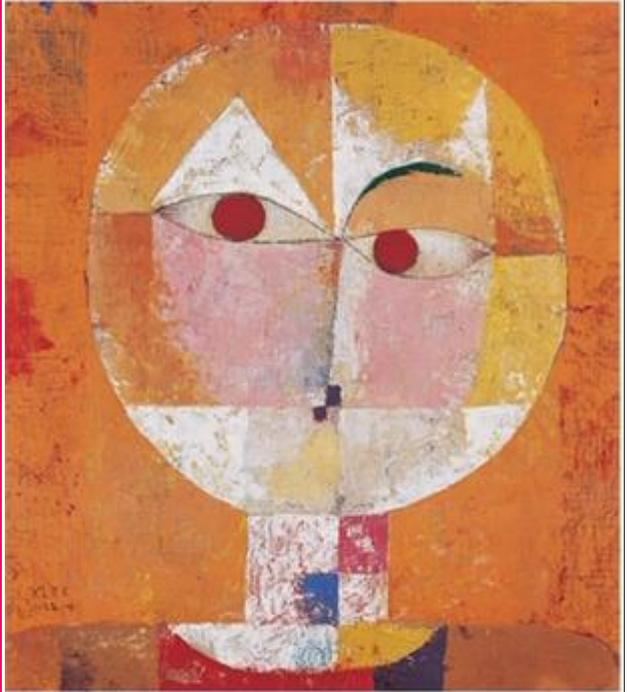
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# The scientific educational and national ethnographic nature of the writer's works

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## Abstract

The study aims to investigate the scientific educational and national ethnographic nature of the writer's works via comparative qualitative research methods. As a result, if we compare oral folk literature as a rich heritage with the vast sea, then one of the most extensive currents of this sea, its largest channel is epic tales. In conclusion, the works of scientific prose presented the best examples of the development of historical consciousness and Ethnography of the nation.

**Keywords:** National, Ethnographic, Character, Ethnography, Prose.

## La naturaleza científica, educativa y etnográfica nacional de las obras del escritor

### Resumen

El estudio tiene como objetivo investigar la naturaleza científica, educativa y etnográfica nacional de las obras del escritor a través de métodos comparativos de investigación cualitativa. Como resultado, si comparamos la literatura popular oral como un rico patrimonio con el vasto mar, entonces una de las corrientes más

extensas de este mar, su mayor canal son los cuentos épicos. En conclusión, los trabajos de prosa científica presentaron los mejores ejemplos del desarrollo de la conciencia histórica y la etnografía de la nación.

**Palabras clave:** nacional, etnográfico, personaje, etnografía, prosa.

## 1. INTRODUCTION

The word ethnography is composed of two Greek words: ethnos - the people, grafo – to write. Ethnography is a science that studies the origins, development paths, national character and way of life, the material and spiritual culture of certain people. Not having full knowledge of who we are, what is the history of our formation as a nation, what are our moral values, rituals and customs, national traditions, in a word, without fully knowing our material and spiritual culture, we cannot introduce ourselves to other nations. Ethnographic science helps to analyze, weigh and explain all this. The origins of ethnography originate from the History of Herodotus who lived in the V century and the valuable work Geography of Strabo. As an independent science, ethnography began to form in the middle of the XIX century.

Material culture includes the traditional mode of production typical of this nation, a variety of activities and crafts, management rules, production equipment, household items, national clothing, handicrafts, house building, kinship relationships, customs for feasts,

funeral customs, etc. The second content is spiritual culture. The Kazakh people have a rich spiritual culture; it is a natural heir to the ancient nomadic culture. These include the beliefs of our people, legends and traditions about nature, the origin of the world, traditions, rituals and customs, ritual songs, astronomical concepts, songs, kuy, dances, etc.

In the novels of the writer time, the historical truth is reflected reliably, specifically. In stories, certain events and destinies of certain people are realistically represented. In the image of the writer's consonant and contradictory phenomena among ordinary people, the features of the characteristic features of the artistic truth are manifested. In the writer's prose works, we see how ordinary people in the Kazakh villages in the natural environment are struggling with the difficulties of life, each of them is depicted with their own needs and aspirations.

The period, which served as the basis of the plot and composition line in the writer's stories, is the events in the Kazakh steppe of the first and second half of the XX century. From history, it is known that at this time in the political-ideological, administrative and economic system of management there were various contradictions in the relations between individuals and in general in the people's environment. In the writer's stories it is said that in the convergence of the old grandfather's customs with the new era there were contradictions. It is shown that this was especially manifested in the destruction of relations between relatives due to artificially created

class stratification. Confiscation of wealthy people in the Kazakh steppe, forced collectivization, political repression, hunger – all this is depicted by the example of the characters of the stories, through their destinies. The focus of the writer – that in 40-70 years of the XX century of the Kazakh elders to educate young people, explaining what the difficulties have passed and which have gained experience of the older generation.

## **2. METHOD**

Characters of the story-aksakal Aitugan, his wife Dametken, sons Murat, Marat. The main collision of the plot and composition line of the story is a contradiction between two different views of those who adhere to the old Kazakh institutions and do not want to leave their homes, and those who, due to economic necessity, move to new places. No matter how people involved in the construction of the canal Saryarka argue and the area of water of the Irtysh river in the area of Sarybulak, elder Aytugan does not agree to move away. He remains in place, even though the son of Murat moved with his family to the new village center. The plot of the story is characterized by tension, at the climax of the inflexible character at first in the end also enters the path chosen by the people. The artistic decision of the author is to prove that any innovation is feasible when it is the choice of the people (ABISHEVA ET AL., 2018).

The theme of the story *Atameken* – the life of the Kazakh aul in the 60-70 years of the twentieth century, the idea – the justification of spiritual awe, excitement, national spirit and being of Kazakhs who love their homeland, the land of their ancestors. The life of rural residents in Kazakhstan, which served as the basis for the stories of Akseleu Seidimbekov, is depicted in accordance with the realities of this period. The author managed to realistically depict the life of shepherds engaged in cattle breeding in the Kazakh village full of difficulties. Consistently and reliably shows the work and efforts of specialists and managers heading the economy, aimed at the development and prosperity of agriculture, mutual coherence and clashes, contradictions in the activities of different people. For example, the novel by Mukhtar Auezov *Osken Orken*, the novel by Sabit Mukanov *Syrdarya*, dedicated to a new period in the field of agriculture and art essays about collective and state farms, written in the 50s of the twentieth century, laid the foundation for traditions in this area (ABISHEVA, 2018).

In the 60-90s of the 20th century, a lot of artistic prose works of a number of writers began to be created, they were dedicated to the fate of representatives of the rural intelligentsia, ordinary people working in the fields of animal husbandry and agriculture in Kazakhstan. In particular, the increase in the number of such works was observed by more advanced production workers achieved great success in the field of livestock and growing grain crops. The writer went on creative trips to all regions of Kazakhstan, created works in which he depicted literary and artistic images of people, at any time of the year face to

face with various difficulties, got used to hard work, raising children and earned hard work, life respect and gratitude of the people.

A well-known writer, scientist Akseleu in this work considered the history of the nomads of Eurasia, including the Turkic-speaking peoples, as a single phenomenon, in terms of interconnectedness. In particular, it should be noted that the success of the method he chose to strengthen, consolidate the historical knowledge of readers - to explore the origin of the Kazakh people through the chronology of the life of historical personalities. The author, attaching importance to the traditional genealogies of our people as valuable data sources, tells the history of the Khans and the Sultans, starting from Shyngyskhan, the formation of the Turkic people as a nation, and cites the genealogy of the Naiman, including the tribe Baltaly, Baganaly as an example.

This scientific prose is of great importance for the comprehensive knowledge of the past thousand-year history of the Independent Country of Kazakhs. The writer systematically explained the genealogical data in the formation and development of nomads as people, as a nation. The visual descriptions clearly feel the aesthetic impact of an epic narrative and expressive language typical work of art. The most important thing is that one of the significant sources relating to the ethnogenesis of the Kazakh people and their ethno-cultural ties are information from their genealogy. In literature science, it has been noted that national peculiarities in art are one of the basic prerequisites leading to universal humanistic values. Therefore, in recent years, in the domestic and foreign literature criticism, the study

of the problem of a national character is recognized as one of the extremely urgent problems (KABDOLOV, 1977).

In the art of words for the writer in his artistic and aesthetic search, there is nothing accidental, everything is depicted in harmony with each other and generates emotional impact. This influence, effectiveness is the power of art. The problem of national character is a cognitive, artistic phenomenon, which is reflected in the art of any nation. The author shows how the national character of his special romantic power inspires fantasy and imagination of the people. The characters in the works of the writer, SEYDIMBEK (1979), are mostly not pure romantics, on the contrary, they are the people that turned their lives into romance. They are the individuals whose life is in tune with the art.

### **3. ANALYSIS**

Let us analyze from this side the story of the writer, which is called Mountain sage. Once upon a time, in times of war and strife, this mountain, standing alone in the middle of the steppe, bore the terrible name of Nayzatas, which means Spear-mountain. On steep naked rocks the watchers climbed it and from there, as from the watchtower, peered into the distance in time to notice the approach of strangers...But the enemies were defeated, peace is established, and the locals called the mountain by another name, which is not so

formidable: Sanguru, meaning Manure. That is what it is called these days. The fact is that every spring eagles settled on its top – they built nests, hatched Chicks, and flew away in the autumn. But about their stay here for a long time reminded litter, turning white on the stones. At the beginning of this short story, the writer plunges into the depth of the national character. There are lessons of history, and extensive information about the nature of the people, their way of life. People who know how to appreciate nature, the dignity of the earth, give unmistakably recognizable names. The initial name of the vertex is the point of dragging us into the depths of history (TAIB ET AL, 2018: GJONBALAJ & GOKAJ, 2019).

The primary name of the mountain is Nayzatas, which means Spear-mountain. This name sends us to distant, troubled times, the period of enemy raids. On the other hand, in this title, we feel the breath of the power of the heroes' spirit of our ancestors. Now this mountain is called Sanguru, which is the Manure. Why is that? Is this evidence of a weakening of the spirit? Or same luck for a peaceful life? It is worth thinking about. Our ancestors did not give any place a random name. This can be seen here by such names. Golden eagle for Kazakhs is a sacred bird. Apparently, this name is given as a sign of reverence, when the Golden eagles began to nest on this mountain. It is also possible that it was given as a sign of happiness that the top of the mountain whitened from their droppings. National character manifests itself in close communication with nature. The writer's artistic language is distinguished by its national color. For example, reporting

about the Golden eagles which have built a nest on top of the mountain, the author writes:

For Kazakhs, hunting was not only a craft, but also great art. Therefore, the Kazakhs respected hunting, but not all polls were engaged in hunting. Let us turn to the definition given by the writer of the hunt: Among other things, hunting for animals and birds had an invaluable axiological meaning. She taught person patience, composure, endurance, possession of her emotions, mutual assistance and mutual assistance, taught to understand the laws of nature, to comprehend the habits of animals and birds. Hunting made it possible to harmonize the mental and volitional qualities with physical capabilities (MAHMUTOV, 2002).

Hunting wild animals, explaining in modern language, tried not to harm the ecosystem, considered the most convenient time. The animals were not exterminated in an indiscriminate manner. For example, there are some methods of handling an animal that will be used for cooking after it is caught. If they are not observed, the meat of such an animal will not be suitable for food. The meat of an animal that had been persecuted for a long time, and even if blood and sewage mixed, was unusable. And the meat of an animal that was not harvested at the right time was lean and tasteless. When hunting with birds of prey, there were numerous ways how to take an animal from their paws. For example, kuzbegi were people who knew all the habits of birds very well. They knew the answers to hundreds of questions about the age of a bird, how to keep hunting birds, etc. For example,

burkutchi called a man who knew how to care for the golden eagle, to train them. He was supposed to know everything about the habits of the golden eagles (SEYDIMBEK, 1997; 2006).

Among other things, hunting for animals and birds had an invaluable axiological meaning. She taught person patience, composure, endurance, possession of her emotions, mutual assistance and mutual assistance, taught to understand the laws of nature, to comprehend the habits of animals and birds. Hunting made it possible to harmonize the mental and volitional qualities with physical capabilities. There is a huge sense that in former times Kazakhs considered hunting not a trade, but real art. A type of hunting that was widespread among Kazakhs was hunting with birds of prey, collective hunting with various hunting equipment – trapping golden eagles, swift hounds, steel traps, fast horses, hair snares and loops, silk nets, etc., ranging from several weeks to several months - salburyn. Drawing attention to the many concepts relating to kusbegi, the reader imbued with the educational and encyclopedic meaning of the story.

The ethnographic story is similar to the instructions or the encyclopedia for bird care, their training. All set out sequentially, in order. The reason for such an opinion is the author's deep understanding of the question about the golden eagle shedding: Golden eagles every two years throw down feathers and small feathers and change the setting of the wings and tail every three years. In order to stimulate the first, enough for the bird to gain weight. For this, her certain time is specially fattened. Plump, fattening bird easily shakes

off the down and small feathers of the body. Some hunters, in order to speed up the molt, give the golden eagles at this time to eat the horse's thyroid glands aged in sour kumis, which really help to significantly speed up the molt. However, it affects the health of the bird in a negative way in order to improve the molt of the tail feathers and wings, the largest feathers are cut off not very close to the roots with a sharp knife (baki). To cleanse the stomach as a laxative, it was enough to pour a few sips of ordinary red tea into the bird's beak through a tube from the hollow leg bone of a crane (SEYDIMBEK, 1981).

The ethnographic story of the writer SEYDIMBEK (2002; 2004) Burkit stands out for its individual style not only among his other stories, but in general among the Kazakh stories. Man and nature is a topic of great universal significance, an eternal philosophical topic. The destinies of people and nature are closely connected with each other; one can say that they depend on each other.

As it is known, the landscape that constitutes the poetics of work gives beauty to the work, and as far as a person is in close unity with nature, so much is the human condition intertwined with natural phenomena, and therefore the landscape represents an integral, indivisible part of the artistic system. Artistic detail through the household, material, ethnographic, portrait, landscape details helps to delve into the spiritual world of the character and reveals the psychology of man. The ideological and aesthetic features of the landscape are closely related to the artistic laws that each artist adheres

to. One of the main indicators to recognize the work of this art, raise it to the proper height, is the skill of the writer in the use of the word.

A well-known research scientist Akseleu Slanovich Seidimbek completed his comprehensive research on the art of kuy, which took many years and presented it to the attention of readers. The author explores the art of kuy, which occupies a special place in the spiritual world of the Kazakh people, from the historical and ethnographic perspective, based on specific facts and evidence, analyzes their origin, ways of formation, their close connection with social life, as well as their characteristic age-old features.

In this work, for the first time, rich empirical material relating to the musical culture of Kazakhs was introduced into the spiritual revolution, the life and work of many folk composers are comprehended on the basis of new documentary information. This work is distinguished by the depth of thought, wealth, imagery and expressiveness of language, the strength of scientific evidence. Written in the form of a prose scientific essay, this work is the significantly informative and aesthetic influence of its content. Historical and educational work is a valuable heritage of the writer explaining the traditions of ancestors to young people.

The work of the writer *The World of Kazakhs* also demonstrates a high artistic level of documentary prose of cultural and aesthetic nature. Folk legends, traditions, rituals and customs are systematized here. Applied art, folk musical instruments, national hunting, masters

of the arts and much more are comprehended by the writer in the system of historical consciousness. Along with this, the system reflects the culture of the related Turkic people, their mutual ties, points of contact. The most significant traditions of national history are included in the book *The World of Kazakhs* by a scientist-writer.

In prose works, corresponding to the research of historians, archeologists, folklorists, ethnographers, we learn about many issues that represent a complete description of the culture of nomads, such as the ways of the formation of Kazakh musical art, the construction of yurts, visual arts, cultural monuments, folk traditions, golden eagles, hunting sports, cooking technology, medicinal herbs and more. In the book *Black treasure: a book about the Karaganda region*, the author fascinatingly tells the history of the region. In our country, historical, cultural monuments as a precious spiritual treasure trove of the people are under state protection. In this book, the author, based on extensive historical, archaeological, ethnographic data, tells about the secrets of monuments in his native land. He reflects on the spiritual continuity of generations, the deep roots of the culture of our people, the heyday of modern Kazakhstan.

If we compare oral folk literature as a rich heritage with the vast sea, then one of the most extensive currents of this sea, its largest channel is epic tales. Undoubtedly, the most notable among them is the epic *Alpamys Batyr*. The author did not violate the beauty of this wonderful, highly artistic work, did not downplay the impression of it, but managed to adapt it for the understanding of young readers with

not yet fully formed skills of understanding, analysis, perception and impressively retold the content of the epic. The language of the work is simple, understandable, fascinating. There is no doubt that the presented prose, artistically processed version of the epic Alpamys Batyr will contribute to the improvement of thinking and flight of imagination of the younger generation, will become its next spiritual wealth.

#### **4. CONCLUSION**

Akseleu Slanovich Seidimbek has been working in the field of literature, Ethnography, history, Philology, art history for more than forty years. The materials of the bibliographic index offered to readers are fully numbered; the materials inside each section are given in chronological order. In the development of the writer-scientist of the problems of historical consciousness and folklore-ethnographic problems, we see valuable qualities that affect the education of the younger generation. Also here are the works of the author in the Kazakh language, translated into foreign languages, in accordance with their original names. The bibliographic index is addressed to students, teachers, and the scientific community.

Descendants will not forget the revered son of the Kazakh people Akseleu. For sure, many more memories will be written about the wonderful representative of his people, who always cared about his

national spirit, one of the founders of modern science Kazakh Studie Akseleu Seidimbek – a thoughtful scientist-ethnologist, who exalted the spiritual values and art of the people, who constantly defended his interests. Akhan was a man to be awarded the passionate love of his people, a special reverence on the part of the Patriotic civilian environment. Essays of the famous writer, doctor of Philology, Professor, laureate of the state prize of Kazakhstan - Akseleu Seidimbek develops historical consciousness, comprehensively analyzing the studied topic, he also shares his serious thoughts about the nature of the genre of the essay.

Undoubtedly, the inclusion of the problems of historical consciousness and Ethnography in his prose works by the writer-scientist follows from his goal to introduce and strengthen the history of th people in the minds of descendants. Academician Alkey Margulan in the Preface to the book writer of Kungyr-kungyr kumbezder gave this assessment of the work of the writer: Writer A. Seidimbek traces the centuries-old cultural traces of ancient civilizations in stone caves, pictographic inscriptions and epigraphic scenes on stone, in place names of Central Kazakhstan, Betpakdala, complex interweaving of caravan routes and roads in the steppes and waterless deserts. The book is replete with interesting information gleaned from numerous conversations during trips around the country. All this is described in the form of the system easy, interesting language and captivates the readers (SEYDIMBEK, 1999). Consequently, the works of scientific prose presented the best

examples of the development of historical consciousness and Ethnography of the nation.

If to speak about the literature of Kazakhstan, it should be noted that in Kazakhstan the national and Russian-speaking prose actively develops. The Kazakhstan literary criticism addresses the research of main tendencies of development of modern literature – the genre. In works of the latest literature of Kazakhstan demonstrates that during an era of a postmodern there are profound changes. Key parameters of personal child development can be considered, its orientation to universal values, humanity, intelligence, creativity, activity, self-respect, independence in judgments. In conclusion, we note that the national-ethnographic character of the prose of the scholar-writer continues to exert its beneficial influence on the youth of the Independent Country of Kazakhs and will continue to have such an influence.

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