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### **FAMILY AND KINSHIP RELATIONS IN OF THE KYRGYZ IN KAZAKHSTAN**

#### **СЕМЬЯ И РОДСТВЕННЫЕ ОТНОШЕНИЯ В КЫРГЫЗОВ В КАЗАХСТАНЕ**

*Family relationships of the Kyrgyz reverberated in everything related people did to help each other, in family traditions and customs. These are: the happy moments, for example, marriages of children, provision of share of the property to sons, sharing the funeral expenses, commemoration on the seventh, fortieth, the hundredth day, and on the one year anniversary, custom to financially support relatives who got into trouble and those in need. Though the support of relatives has different names in Kazakh and Kirghiz languages, but meaning is the same.*

*Keywords: relations, family, kyrgyz, traditional, society.*

*Семейные отношения у кыргызов относятся ко всему, что связано с отношениями между родственников, которые проявляются в помощи друг другу, в семейных традициях и обычаях. К ним относятся: счастливые моменты, например, браки детей, предоставление доли имущества сыновьям, разделяя расходы на похороны, поминки на седьмой, сороковой, сотый день, на один год годовщины, обычай которые касаются финансовой поддержки родственников, которые попали в беду и нуждаются. Хотя поддержка родственников имеет разные названия на казахском и киргизском языках, но смысл тот же.*

*Ключевые слова: отношения, семья, кыргыз, традиции, общество.*

Since ancient times, the history of the Kyrgyz family development is closely linked with the stages of the general development of humanity. In accordance with various historical circumstances that have arisen in the process of establishment and flourishing, the Kyrgyz people have developed their own unique genesis.

Collections of ethnographic materials and research on the Kyrgyz families can be found in the writings of N.Grodekov [1 p. 398], S.M.Abramzon [2 p.401], I.Moldabayeva [3 p. 24], S.Attokurova [4 p. 200], A.Zhumagulov [5 p.211] G.S.Zagryazhskiy [6 p.86], N.T.Dyrenkova [7 p.32], a Swedish scientist and geographer Sven Hedin [8 p.17].

Family life – is a set of customs arising during the person's lifetime: from birth to adulthood, to his or her development into a sound member of society, and until the very last trip of the human being when the time comes to quit the stage.

In the ancient history of all peoples in the world a large family occupied a special place which is evidenced by many writings including of M.O.Kosven [9 p. 125], M.S.Koshub [10 p.36], Y.V.Bromley [10 p.48].

The writings of S.M.Abramzon and A.Zhumagulov mention a lot about great indivisible patriarchal families of the Kyrgyz people, which included several offspring, and every family consisted of as much as fifteen or even thirty-forty people.

B.K.Kalshabayeva, in his book said that – “in Kyrgyzstan families were big and inseparable. If at first the number of people in these families has reached 15 people, later on the small families consisting of 5-6 people started to prevail” [11 p.56].

G.M.Toleubayeva said that – “in connection with the socio-economic situation in Kyrgyzstan, large patriarchal family slowly changed, and led to the emergence of small kin groups” [12 p.114].

Although S.M. Abramzon in his writings, said that in the early twentieth century, the Kyrgyz started having separate families instead of inseparable large families, and in some regions the large families existed until the 1970s. [2 p. 126]

Period of disintegration of families in Kyrgyzstan is characterized by the fact that it was associated with the level of economic development of each region.

The kin group of the Kirghiz means children of the same ancestor.

According to S.M. Abramzon, kin groups grazed cattle together, moved together to the wintering and to pastures in summer; each family has appointed a shepherd, had traditional family gatherings in the evening; the brothers shared cattle, money and other belongings [2 p. 140].

Family relationships of the Kyrgyz reverberated in everything related people did to help each other, in family traditions and customs. These are: the happy moments, for example, marriages of children, provision of share of the property to sons, sharing the funeral expenses, commemoration on the seventh, fortieth, the hundredth day, and on the one year anniversary, custom to financially support relatives who got into trouble and those in need. Such support is called “yylu”. The Kazakhs call it “zhylu” (kindness)”.

Though the support of relatives has different names in Kazakh and Kirghiz languages, but meaning is the same.

With the social changes, the value of support of relatives – “yylu” – has also changed.

The representative of this ethnic group in Kazakhstan - Head of the Association of Kyrgyz Ethnic Culture “Muras” in Almaty, emphasized that these days family support “yylu” occupies a special place in the life of Kyrgyz people [1].

According to the communicant’s report, it may be noted that the Kyrgyz family members help each other by giving money on holidays, funerals, and also help with the housework. No matter how big were the changes in values, the “yylu” is still important.

In 1893, Swedish scientist, geographer Sven Hedin wrote his work “In Asia” for which he purposefully traveled to Asia to do the research.

In the first chapter of his work, he captured what he saw with his own eyes - the traditions and customs of Kyrgyz people settled in the mountains of the Pamirs. The author has made a scientific analysis, comparing the traditions and customs of the Kyrgyz and Kazakh peoples. [8 p. 13]

Scientists have shown that each tribe has its own lands dedicated for grazing and wintering where nomadic Kyrgyz people engaged in agriculture going to pastures in summer, and to wintering in winter, moving together with related-tribal villages. [8 p 16]

According to the aforesaid information, the activities of the Kyrgyz to jointly support relatives, combined together, are reflected in agriculture.

Sven Hedin described that, according to the custom of burial, a person's body after death was washed, dressed in white, clean clothes. After the burial, the grave-stone was erected over the tomb. If the deceased was wealthy, the mausoleum was erected. Relatives visit the tomb for forty days after funerals. Hedin's description of burial tradition was incomplete and gave only general information. Commemoration was held on the third, seventh, fortieth day of the death, and in a year. Each funeral was attended by all ancestral family, the whole village-region. The author conducted a comparative study of the burial traditions of the Kyrgyz and Kazakh people, to substantiate the similarity in terms of science. [8 p. 11]

The Kazakh people for tribal purity and perfection of the genetic offspring strictly abide by customs not to mix the blood up to the seventh generation.

S. Altynsarin wrote that "if people of close kinship are getting married close, firstly, they won't have a healthy child, and if born, his life would be short, no more than two or three years. Secondly, between brothers, relatives may develop disrespect, inappropriate behavior, may collapse unanimity, unity. But when the family relationships reach the seventh generation, then distant relatives of the two peoples from the old times again become in-laws. This custom helped to preserve the cohesion of the people". [13 p. 113]

S. Bizakov says that seventh generation custom guarantees the safety of mutual respect and harmony, honor and humanity of the relatives, while marriages between relatives that violated this custom were strictly punished. [14 p. 156]

The indigenous community of Kazakhs condemned marriages with women from the generation up to seventh offspring and were punished by the death penalty, but if the family forgave, the penalty was replaced with a sentence to be beaten with rods. G. Zagryazhsky described that those who married people from generation before the seventh offspring were beaten with rods from 72 to 90 times [15, p 151].

N. Grodekov in his book mentioned that at the end of the nineteenth century, the Kyrgyz did not punish marriages between relatives until the fifth generation, sometimes even to the third [1, p 152].

G.M. Toleubaeva said that the Kyrgyz observed exogamy rules and did not marry people from up to the fourth generation [12, p 63]. Such changes were the consequence of the influence of economic and cultural level of that region. Hereditary friendship of the Kyrgyz people traditionally depended on various conditions. For example, if the fathers of kin groups had friendly relations, they wanted their children to be friends too; or in other cases, if they had common interests and deep respect for each other, they strived to make their friendship hereditary. Hereditary friendship required giving vows. Those who have hereditary friends, did not disappoint each other, they quarreled but made a peace, shared happiness and sorrow. And they frequently sought continuation of the friendship in a marriage of their children. The attitude of the Kyrgyz living in our country towards the hereditary friendship can further bring together related and friendly communication.

Family kinship relations are closely connected with how people called the relatives and close people. Value and type of the names given to relatives and friends of the Kazakh and Kyrgyz people are very similar. For example, "agha" and "aga" are words to say uncle, "nemere" and "nebera" (grandson), "shobere" and "chobere" or "churpem" (great-grandson), mature men of one parent called the younger brothers "ini". And the words "zhien" and "zheen" are used for cousins, "bolo" is used for children born from the daughter of the speaker and for sisters or grandchildren, great-grandchildren of sisters of one ancestor. "Kayin ata" is the word used for a father of one's spouse. And many other terms for relatives, friends and loved ones are common in two languages. It should be mentioned that the Kyrgyz terms for relatives depended on the age and gender of the speaker.

Besides, one must also remember that the terms for the similar relatives may be different depending whether they are relatives of the father or a mother. The terminology for relatives and friends of the Kyrgyz people is constant. These terms are used by the Kyrgyz for centuries with no change. Family relationships are mainly determined by the father; they may include the term "atalas" (descendants of a common ancestor) and mother's relatives ("zhatyndas", "kindiktes" and so on.)

S.M.Abramzon determined that terminology related to kinship in the Kyrgyz languages has more categories from the man's side, while from the woman's side there are more related links, descendants [2 p.102].

Since ancient times, the Kyrgyz offspring is counted from the man's side, but even if this relationship is recognized as legitimate in social framework, in everyday life a special importance is given to kinship from woman's side, and the mother's relatives are considered to be very close. No wonder there is a proverb among the Kyrgyz "Atalastan altau bolgansha, shesheden ekeu bol" - "It is better to be the second in mother's line, than the sixth in father's line".

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### **List of communicants**

1. Mamyrov Ruslan, born on 06.05.1977, tribe - solto, place of living – Almaty city