

## Characteristics of life of nomadic Kazakhs according to M.Kh. Dulati at the end of XV century

Social organization of Kazakh society rested on a wide variety of events and phenomena. Numerous genealogical, communal, military, potestar, cultural and other ties of social organization underlie the unity and integrity of the society. Traditional social organization of Kazakhs, first of all, is considered as a combination of tribal groups. The main integrating line is a tradition of genealogical relationship; it also usually serves as the ideological basis of existing social relations.

From the prospective of Kazakhs, major tribal groups, even ethnos, were the result of segmentation of the initial family. The lowest cells of social organization indeed unshakable kept the blood-related principles. Such family-related groups are commonly called patronimia. Patronimia is a collective of close relatives, connected by common economic interests. In patronimia a nomad finds protection, assistance; it plays an important role in the socialization of the individual (bir ata (бир ата)).

Definitions of patronimia «bir ata», economic, (not administrative) aul are equal. Blood-related character of economic aul are a consequence of patriarchal domination in social and economic life. In patronimia intergenerational relations create an original patriarchal way of life, which covers the strong antagonism of private and collectivist principles.

Kazakh language has a number of terms of relationship directly related to patronimia, including ata agaiyn, aul-aymak, ainala, tukym, zhuragat, suiek, ata-baba, zhurt, tutin, ulken uy, otay (ата агайын, аул-аймак, айнала, тукым, журагат, суйек, ата-баба, журт, тутін, улкен уй, отай).

Vestigial forms of group marriage such as levirate and sororate as well as evidence of archaic collective ownership, including tamgha, norms of interengagement «zhylu zhinau», «kyzyl koteru», «zhan беру» («жылу жинау», «кызыл котеру», «жан беру») and so on, were kept so long thanks to patronimia.

«Zhylu zhinau» («Жылу жинау») is a voluntary donation of relatives in favor of spendthrift member of patronimia.

«Kyzyl koteru» («Кызыл котеру») is an apportionment among closest relatives, i.e. among member of minimal patronimia, and carried out when one of the owners loses his cattle; apportionment is divided into 12 parts' «on eki musche» («он екі муше») to compensate the loss. Holding commemoration «as беру» («ас беру») is one of the oldest institutions. The expenses for the organization of funerals were shared by all members of patronimia without any exception. (In 1860 to organize funerals of Erden Sandybayev patronimia sent 500 yurta, 620 horses and 200 sheep).

Commemoration in honor (memory) of noble members of tribes and patronymia largely contributed to the revitalization of public life, the unity of patronymic groups; during this events patronimia members solved the most important political, economic and judicial issues.

The main core of public relations was the unity of interests and goals that were formed in the process of social production. In the context of an agrarian society, it was realized in the form of community, which functioned on the basis of industrial relations. Existence of community was caused by the need of labor cooperation of stock-breeders to implement all parts of the production process, which involved the combination of efforts of a large number of people. Functioning of nomadic community is largely mediated by seasonal rhythm of grazing.

Depending on the differences in the nature of nomadism there were two types of communities in the early year seasons in Kazakhstan. In winter, early spring and autumn so called minimal community, which size (5-6 farms) generally correspond to the average value of the winter herd of sheep (300-400 heads of cattle) gained development.

The second type of community occurred in the warm season, when nomads were combined into larger economic groups, mainly on the basis of the interests of more rational search of water for cattle. This association included minimum 2-3 communities.

In turn, the extended community was a part of a wider social group that regulates the relationship of various social groups on land use, distribution of pastures and water sources, coordination of nomadic routes. This social group is known as clan, tribe, and so on. This association of communities acted for noneconomic regulation of intercommunity relations on lands and water and that is why it actually provided the regulation of the whole system of nomadism.

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