

## **Alkey Margulan's World**

Scientist and academician Alkey Margulan in his book "World of Kazakhs" analyzes history of native land, its culture and ethnographic heritage. The first part of the book is titled "Petroglyphs with wolf totem." In places where culture exists at present, it will exist in future. Prehistory of nations includes inscriptions on stones and petroglyphs. Alkey Margulan starts his book with presenting these data. Petroglyph is an archaeological, scientific term. In translation from Greek, *petra* means stone, and *glyphein* (glyph) means "to carve", humans have been using stone from prehistoric period; it has been an the most indispensable object for life, which is proved by results of archaeological excavations. Petroglyphs animate stones, their importance lies in the fact that images of kulans, aurochs, hunters and shamans, which had been portrayed on stones, give precious information about people of that epoch.

Academician Margulan asserts that Modern History starts from the moment, when metal bits for horses and wheeled carts were found.

A very important part of the Margulan's book is Toponymic names. An ancient name of areas is a national value: Ulytau, Karatau, Khantau, Betpakdala, Bulandy, Bileuli, Saryssu, Bayanaul, Karkaraly, Balkhash, Shyngistau, Altay, Tarbagatay, Mangyshlak. Petroglyphs and patterns on stone bring mankind closer to primaevial nature. Totemic style of paintings narrates about zhuzes, which had been residing in different places. Totem of the great Shapyrashty zhuz is a blue wolf.

Flags of Turkic khaganate had image of wolf. Alkey Margulan believed, that people used to identify themselves with animals, thereby trying not to get alienated from nature. The second part of the book is titles "Ancient caravan paths through Betpakdala desert". Manuscripts of A.Margulan may be considered a guide-book, a data base of cartographic information. With the help of this map of Betpakdala we can reconstruct caravan path: names of lakes, rivers and mountains are shown on the map. According to the words of the scientist himself, the most difficult part of the route stretches from Sholakkespe to Kendilik. In this part of the book, mostly Margulan does not give historical information, but describes ethnography notions, corresponding to mentality.

The third part of the book is titled "About importance of ethnographic monuments in Kazakhstan". Ancient name of Syrdarya River was "Ulyk yene", it indicates that along with animal husbandry, Kazakh tribes were engaged in crop farming. The scientist decidedly asserts that irrigational canals existed in this area; such statement ruins Eurocentric opinion, that Kazakhs were engaged only in animal husbandry.

Inscriptions on ancient stones were written with Orkhon-Yenisey script. The author believes, that history of ancient Kazakhs can be reconstructed with the help of

inscriptions on tombstones, as they preserve ancestors' cult and tradition of seven generations recital, which are characteristic for Kazakhs. In this part Margulan disproves prevailing and degrading opinion, which claims that all Kazakhs had been illiterate till the October Revolution. Margulan himself saw more than eight hundred ancient manuscripts, the most ancient among them dated 16<sup>th</sup> century, a short biography of the deceased, a recital of his seven generations and tribal tamga were engraved on tombstones.

History of land is history of nation: Naymankashkan is a place of Dzungarian invasion, Yenirekey (the Wailing land) is a sign of Mongolian invasions of 12<sup>th</sup>-13<sup>th</sup> centuries, there is a Tamgaly stone on the shore of Saryssu, which represents a symbol of the first unification of Kazakh ethnos. Monuments of epigraphy are of tremendous importance, because it is cultural heritage of our nation.

The last chapters of Alkey Margulan's book are titled "Origination of Kangly tribe" and "Yurt and its constituents". In the first one, the author asserts that word "kingly" means "carriage". Images of carriages with wheels were intended for resettlements and war campaigns. Huns, which had been called barbarians, became stronger thanks to their horse-drawn carriages.

In regard to ethnographic data, related to yurt, they have become not only a basis for favorite subject of writers ethnographers in a period of 1970-1990es, but also an impetus to further researches.

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