

MANGILIK EL OF ANCIENT KAZAKHS

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President of Kazakhstan Nursultan Nazarbayev has been rightfully reviving and introducing such nation-wide concept of development as “Mangilik El” (“Eternal nation”) into socio-cultural life of the society. The concept had been originally founded and developed by local inhabitants, ancient ancestors of Kazakh people.

General attributes and principles of Mangilik El have been formed and developed over millennia under specific historical conditions and certain territory. On top of that, creators and propagators of Mangilik El idea were representatives of social and ethnic communities based on continuous population-genetic continuity at different stages of cultural-historical development.

Intergenerational continuity with regard to ethnogenetic development can be proved with the help of physical anthropology indicators, that is, paleoanthropological materials, obtained through archaeological excavations of tumuli attributed to different historical epochs, from antiquity to the present.

According to traditions our ancestors erected various kinds of burial constructions as tokens honouring memory of the deceased, whose bone remains have been preserved until the present.

Comparison of results obtained in the process of paleoanthropological analysis of ancient people’s bones remains in Kazakhstan territory with morphophysiological traits of modern Kazakhs became a unique source of objective and reliable scientific knowledge which let us establish ethnoanthropological continuity of local settlers over the period of 5-7 thousand years. As for correlation of complex morphophysiological features of Kazakh nation with

anthropological features of its ancestors, we can say that to a certain extent it has already been executed on the basis of craniological materials.

All the ancient paleoanthropological and craniological materials discovered on contemporary territory of Kazakhstan have been conventionally differentiated by basic historical-cultural periods of Kazakhstan; the series of male and female skulls have been grouped together on the basis of the accepted method suggested by Professor G. Debets. Aggregate average parameters of the paleoanthropological materials starting from the Bronze epoch to modern series of skulls of Kazakh population have been established; they have been arranged in accordance with major historical-cultural periods.

Local settlers' skulls of the Neolithic epoch have not been included due to their sparsity. As for their craniological peculiarities, over that period inhabitants of ancient Kazakh land possessed ancient Caucasoid traits solely, but morphologically they were similar to local inhabitants of the Bronze epoch in Kazakhstan.

Research results prove that in the territory of ancient Kazakhstan race-genetic process had been progressing without drastic changes over a long period of time, as population-genetic continuity of local inhabitants' craniological parameters had been uninterrupted.

Yet, morphological development of local inhabitants displays gradual, but slow process of anthropological coalescence of two big races, that is, ancient Caucasoids with newcomers who had been Mongoloid race representatives of the Central Asian origin.

Metisation process of chosen paleoanthropological materials in ancestral Kazakh land is traced back to the period from V century B.C to XV century A.D; it was closely related to the formation of contemporary physical appearance of Kazakhs.

Therefore, over the period of 20 centuries ancient Kazakh land has faced neither mass inflow of new ethnic formations nor mass outflow of local inhabitants from their habitual territory.

On the one hand, presence of this unique historical factor during such a long period of time has doubtlessly facilitated consolidation and gradual passing of ethnocultural traditions, including, above all else, development of Kazakh language, on the other hand it has enabled long existence of Tengrism among local inhabitants.

Interrelations between those sociocultural formations' bearers and development of ancient inhabitants' physical appearance in conditions of two big races contiguity eventually resulted in emergence of a mixed Turanoid race; inside this race Kazakh population has independent anthropological status, called the Kazakhstani type.

Dynamics of two race-genetic formations' anthropological development in ancient Kazakh land presents special interest. Professor Debets' craniometrical method has been applied for this purpose; on the basis of his method series of male skulls were used to define relative level of Mongoloid elements increase among the inhabitants of ancient Kazakhstan from the Bronze epoch up to the present (over the period of 40 centuries). Modern Kazakh population has preserved about 30 percent of Caucasoid traits, it means that one third of their genofund is related to ancient inhabitants of the Bronze epoch. This fact undoubtedly proves that population-genetic as well as ethnocultural continuity has not been interrupted for a period of at least four thousand years.

Illustrations indicate that over the course of given historical epochs, dynamics of morphological type development in Kazakh land has been pursuing the path of Kazakh population's physical appearance establishment. It is highly important to define, at least provisionally, to what extent contemporary descendants of Mangilik El living in sovereign Kazakhstan have inherited their ancestors' stable anthropological complex with a prospect of further sociobiological development.

It might be admitted that four-thousand year historical path traveled by local inhabitants has been quite thorny; nevertheless ancient physical basis has been preserved in anthropological complex of modern Kazakh population to a noticeable degree, that is, about 30 percent. That is why, we

can be sure that basic physical peculiarities of modern descendants of Kazakh population as well as ideological concept Mangilik El will have been preserved by the end of the third millennium

The Mangilik El concept presented by President Nursultan Nazarbayev has been deeply rooted into historical past; it also seems quite promising.

The concept of Mangilik El is concordant with history of Kazakh nation with due account for periodization and achievements of modern interdisciplinary researches from antiquity to the present of Kazakhstan.

In the given case provisional chronology consisting of 12 historical-cultural periods is suggested; mostly it traces developmental paths on the basis of data presented by historical science itself, Linguistics, Ethnology, religion and Anthropology. This approach ensures comprehensive view on ethnocultural integrity and unity of the centuries-old history of Kazakh nation.

Thus, Kazakh nation in present-day Kazakhstan does not only have ancient origins of ethnocultural development, but also physical ancestors, living bearers of culture, who have preserved their traditions including various man-made monuments over the course of 4-5 thousand year history

This is the view of Kazakhstani anthropologists on the Mangilik El concept against the background of paleoanthropological data.

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