

Role of Biys in Historical Consciousness Kazakh Society

Zauresh Kolumbaeva¹, Tengesh Kàlenova², Zhuldyz Karsybayeva³, Gulbarshin Konkina⁴,
Gulmira Raimbekova⁵ and Zarina Muslimbekova⁶

¹*"Turan-Astana" University, Y. Dukenuly St., 29 Astana, Kazakhstan, 010000*

²*L. N. Gumilyov Eurasian National University, Astana, Kazakhstan, 010000*

³*E. A. Buketov Karaganda State University, Y. Universitetskaya St., 28 Karaganda,
Kazakhstan, 100028*

⁴*Arkalyk Pedagogical Institute named I. Altynsarin, 17 Auelbekov Street, Arkalyk,
Kazakhstan, 110300*

⁵*Eurasian Humanities Institute, M. Jumabaeva St., 4 Astana, Kazakhstan, 010000*

⁶*#49 High School, Astana, Kazakhstan, 010000*

E-mail: anthropology.kz@gmail.com

KEYWORDS Best Representatives. Oratory. Spiritual Heritage

ABSTRACT The objective of the paper: to analyze the biys' speeches to reveal their role in the historical consciousness formation of the Kazakh people. The tasks: to characterize the content-conceptual information of the biys' speeches. Also to describe the means of the rhetoric mastery building. Resolutions: In the research done, there were resolutions made: the biys played an important part in the formation of the historical consciousness of the Kazakh people. They stood out as the precedent personalities who left behind the traces of their activities in the social life of the people and its culture. Their language is exact, expressive and versatile and that testifies to their rhetoric mastery. The biys' names are the cultural signs behind which there are many historical events, situations. They express both the knowledge about the personal characteristics of the biys and the knowledge about their rhetoric mastery and art as the political activists.

INTRODUCTION

In the academician Zimanov's research, there is a description of the history of the Kazakh biyes who had been making certain inputs in the development of the Kazakh people's culture. In that research, there is a focus laid on only the biys' characteristics as the social-political activists and the unbeaten speakers (2015). However the biys can be considered as the precedented personalities. Their names are the cultural signs realizing various historical knowledge about the historical events and situations connected with the names of the biys (Zimanov 2015).

The Kazakh people passed through a vague, difficult times, had its experts-biys, speaking in defense of the people. Their speeches and precise statements passing from generation to generation, passed on as an example. The speeches of the biys have reached us in form of legends-stories. In the Kazakh oral literature, such stories-legends occupy a special place, attracting the attention by its oratory skills, eloquence, by the skillful use of the word. There are events, dates and people in the history of each nation. Subsequent generations even accord them re-

spect and as well remember them as their major events and being remarkable. They were also proud of them as they also gave rise to their spiritual lives. There are such phenomena, as institutional structures and establishments, which are kept strictly and seize memory and minds of new generations, that they have civilized meaning or even universal value. They are kept and live in their ideas as orientation to the future and a heritage having lasting value. Such memorable historical phenomena are the Kazakh legal proceedings - biy courts, formed within the nomadic society of the Turkic Kazakhs who lived during the century which was made and received the name "The Golden Age" of justice (Zimanov 2015).

In comparison with the American political scene, according to the Project MUSE - "Toward a Civil Discourse" in the current political climate, Americans find it difficult to discuss civic issues frankly and openly with one another. Because America is dominated by two powerful discourses—liberalism and Christian fundamentalism, each of which paints a very different picture of America and its citizens' responsibilities toward their country — there is little common ground,

and hence Americans avoid disagreement for fear of giving offense. The ancient art of rhetoric as a solution to the problems of repetition and condemnation that pervade American public discourse. The historic rhetorical concept of stasis—where advocates in a debate agree upon the point on which they disagree, thereby recognizing their opponent as a person with a viable position or belief. Most contemporary arguments do not reach stasis, and without it, a non-violent resolution cannot occur. The cultural factors that lead to the formation of beliefs and how beliefs can develop into densely articulated systems and political activism. It is proposed “that rhetorical invention (which includes appeals to values and the passions) is superior in some cases to liberal argument (which often limits its appeals to empirical fact and reasoning) in mediating disagreements where participants are primarily motivated by a moral or passionate commitment to beliefs. There are numerous current issues and opposing views which have the consequences to society when, more often than not, the argumentative exchange does not occur. And there is some underscoring of the urgency of developing a civil discourse, and through a review of historic rhetoric and its modern application, there should be a foundation provided for such a discourse-whose ultimate goal, in the tradition of the ancients, is democratic discussion of civic issues” (Crowley 2006).

The definition of notion of the rhetoric by Farrell: “Rhetoric is an acquired competency, a manner of thinking that invents possibilities for persuasion, conviction, action, and judgments” (1993). The research potentials in cognitive rhetoric are very broad. But in particular, the research in Cross-cultural rhetoric, for instance, can be central in exploring these “universal resources,” uncovering, the different instantiations, the factors play in the aesthetic and persuasive regimes of different languages and cultures” (Harris 2015).

Ratcliffe defines rhetorical listening as “a stance of openness that a person may choose to assume in relation to any person, text, or culture, rhetorical listening may be employed in many different contexts for many different purposes” and that it is a heuristic for negotiating “troubled identifications with gender and whiteness in public debates, scholarly research, and classroom pedagogy” (2005). The second issue has to do with how much the world has changed since the time of Cicero. What does rhetoric mean

in a world of Facebook and Twitter, and how can an eloquent argument survive in an era of sound bites and bumper stickers and one-handed thumb typing? In some ways, the question points to a real dilemma—a great deal of our public discourse, these days really, is coarse and cheap, and politicians really are trained not to answer questions. But, at the same time, the modern era is sometimes dismissed too. A bumper sticker or a tweet can represent mere sloganeering, and the paucity of words often corresponds to the poverty of thought. However, short and pithy phrases have gone into the common place books of rhetoricians for centuries, and there is no reason why we should reject them out of hand” (Wilson and Wilson 2011).

The names of these people became widely known among the people. The title of *biy* allowed *biy* to judicial and lawyer stuff, and it is passed by inheritance to the children of *biys*, having studied the laws (Negimov 1997). *Biy* has shown the ability of the fair judge: he was the most honest, able to notice the flaws, point them to stand on the side of the weak. Therefore, among the Kazakh people, there were spread proverbs such as “Impartial *biy* does not happen to have in the lawsuit, “his own” and “not his own”, “Out of hundreds one chooses a fast, out of thousands - a winged horse”. *Biys* were actively involved in the management of people, gave pieces of advice to khans, tried to fairly solve various problems of the people. *Biy* was characterized as a fair advocate of the people who openly expressed the thoughts of the people and brought its mental offenses to the attention of the rulers (Kakishev 1992).

METHODOLOGY

The research was carried out by comparing historic, many-sided analysis and combination, order and other scientific tutorial approaches A great attention was paid to the worldwide developing science of biography. A scientific heritage of a person was analyzed, his contribution to science and art, while investigating the development of the whole civilization was also taken into consideration.

OBSERVATIONS AND DISCUSSION

Biys became extraordinary personalities who knew the rituals, traditions and customs, geneal-

ogy, the history of their people, delved in the course of social development, gave a fair assessment of contemporary events, were able to predict the future, had knowledge about the various properties of the surrounding nature, were a connoisseur of the teachings and skillfully expressed their deep thoughts in their speeches. These include Maiky biy, Ayaz biy, the Monke biy, Beisen biy, Anet biy., Bukhar biy, Tole biy, Kazybek biy, Aiteke biy, Niaz biy, Shegen biy, Mamasharip biy, Begen biy and other Kazakh wise biys. Biys, fair judges, reconciling the people of a nation, relatives at a family reunion, these were the honorable and respectable people by their personalities (Abilkasimova and Mamaev 2007).

Biys were not chosen depending on ancestry, age, or level of their activity. They were the chosen people, judging by how they stood out from an early age among the people by the eloquence and ability to fair judge, to defend the downtrodden, to stand up for the weak. Biy is not the ruler, but he needs to assure people that he will be a fair person, justifying the confidence of the people. Negimov, describing biys in his book "Oratory", wrote: "The Legacy of biys-speakers is the unmatched life book, which, solving various problems relating to nationality, age, the fate - of the state, of the phenomena of life and living of the human world, was able to form a fair judgment, conclude the conceptual world of the main results, conduct fine analysis, know the degree of intelligence and the spiritual life of the people" (1997). The meetings, "Daily meetings on Kultobe", were attended by great reputable Biys, such as; Tole biy, Kazybek biy, Aiteke biy, Yedige biy, Baidaly biy, Kokym biy, Sasyk biy. Among the Kazakh biys, there were warriors like Yedige, Kabanbai, Bogenbai, akyns Bukhar, Boltryk and Kylyshbai. In the history of the biys, there had a special place Tole biy, Kazybek biy and Aiteke biy. They surprised people with their free thinking, sharp mind, quick wit, acumen, sagacity, ability to quickly come to conclusions and criticality. All the three were honored as the biys out of the biys, the main beys, ancestors-biys, leaders-biys who advised the khans, defended their people and their land from the hordes of the enemies, that have preserved the unity of the nation, its traditions and customs. Biys and warriors are close to the people, they limited, to some extent, the power of the khans-sultans, having the backing of the biys, and there-

fore, constantly counted on them. Moreover, the khans were afraid of biys. People respected the eloquent and the commanding sharp tongue of the biys more than the khans, because biys had an apt word, could adjudicate on disputes only by using the four phrases. Biys impressed people with their ability to quickly draw conclusions, to argue their thoughts, so the people, describing biys, paid attention to their integrity, and ability to speak the truth, regardless of the person: "Kazybek biy, if speaks up frankly, the aristocrat has nothing but to hide." The people appreciated the ability of biys to interpret and explain the complex concepts: "Aiteke biy will interpret, inform", respected the mental acuity of biys, the ability to immediately spot the guilty: "Aiteke biy will slaughter and Kazybek will rip off while Tole will dismember", to summarize briefly, the saying: "In all the words, the conclusion is only one - a distant ancestor of Maiky biy (Harris 2013). Maiky biy, according to the oral history of the people, is one of the famous 12 biys who participated in the reign of Genghis Khan. This man, famous for his ability to rule justly, for his eloquence among the Kazakh people. People say: "In all the words, there is one conclusion, a distant ancestor Maiky biy (Dautov 1991)."

According to the Chronicles, from a distant ancestor of the Great juz Akarystan there comes Ibrahim, from him (Ibrahim, there comes) Keiki, then Tole biy (from keiki), from him (Tole biy) Koildir, Kogam, Maiky, the Mekre. The name Maiky is found in many legendary stories associated with the origin of the Kazakhs. In "The Kazakh Soviet encyclopedia" it's stated that he helped Genghis Khan in the management of the people, served as his adviser and remained biy for him during the campaigns. During the campaigns of Juchi Khan to the West, he ruled the right wing of the Mongolian troops. From this, we can assume that Maiky biy was the same age as Genghis Khan or slightly older than him. And the Kazakh legend has it that he lived a few centuries later and played a huge role in the era of division into three kinds, juzes. Here Maiky biy is shown as an historical figure, who after the death of Amanbek biy and decomposition of the Nogai people, built the Kazakh ulus. Maiky biy, dividing the Kazakh genus into three juzes, a part ruled by Uisun', called the Great juz, and the part that was controlled by the Argyn, called Middle - juz, while the third part was ruled by

Alshyn, called Junior juz. The Khan of all the three juzes then chose one of the Nogai khans – the son of the Red Arystan - Ahmed. In Ulytau, this Khan, referring to 40 genera included in the ulus, gave out the Tamga and distributed the relics in accordance with the characteristics of each kind. Uisun, holding the banner of the ulus, gave “the banner”, Argyn, walking across the middle, gave “the eye”, Alshyn, the first one repelling the attack of enemies, gave “the spear”. The Tamga of 40 genera were carved on the rocks. At the time, the Tamga called “The Tamga Maiky” was renamed according to the name of the area in “The Tamga Nura”.

Maiky biy, building up the Kazakh ulus, left the edification to his descendants: “If Khan will be smart, fair, and people will be in solidarity with him, daring, from a simple earth, there shall come up water, will float on a ship... Think about the formation of the people, defending with its forces at hand, based on the white tip of the spear”. According to the folk legends, it is known that, Maiky biy, in his time, was a great thinker, a fair defender of the people, took an active part in the legitimation of the rituals and customs, traditions and rituals of the people. Uzbek, Tatar and Bashkir people believe Maiky biy is their biy, and that is connected with the travel of the Biy’s sons Koildir and Mekre to the lands of these people. The legend data suggest biy was a fair biy, at one time ruling the people. He was considered to be the cutting-tongue and loud orator. The rhetoric does not choose the age. And the proof of this is that Tole biy has come to the attention of people with his oratory skills, ingenuity being at a young age. A long time ago that pasture area, located close to the Balkhash, the river Chu, fought the authoritative rulers of the juzes of Uisun’ and Argyn. The biys of two sides decided to meet, to consult among themselves and negotiate. Fifteen-year-old Tole biy, who arrived together with many others, was dissatisfied with the views expressed by the rulers. And then he began his speech with the words: “Recognizing white as white! Oh, you are my good brothers! If the core is unstable, and there is no people there, it’ll go along the river Bank”. Then, the sitting at the head biy said: “People say, beware of the son speaking ahead of his father, beware of the daughter, speaking ahead of the mother. Who is this boy?” Then Tole biy raising his head, said with dignity. - “Oh, grandpa Biy, people say that in the thirteen years one becomes the master of

the hearth. Is it my fault, if I have reached fifteen years? I expressed my opinion, do not count me guilty, unless the individual has to be renounced.” Then he turned to biy with the question: - “Oh, you the mighty high mountain of ours! How can we be fair now, when standing under a cliff, hiding from us, there are our enemies?” Then biy said: - “Don’t say that the boy is small, it’s a good cue ball in hand. Don’t say that he is young. If he has a mind, he can be an older brother. My son, I give you the power.” Tole biy in reply, said: - “From a good bowl and a treat is returned. If you gave me the power, let the right side of the river Chu be taken by the Uisuns and the left – taken by the Argyns. What do you think of it?” This solution satisfied both sides and they came to an agreement.

Then, biy sitting at the head, blessed the boy Tole: “Thought you were the son of the hearth, and it turned out you are the son of the people. You are now my defender! Let your desire leads you forward. Be the dawn to the village of yours! Be the garden at blossom around it!”. Since then, the name Tole became known among the people. And he was to rule the people, taking part in discussions and agreements among the 14 people (Wilson and Wilson 2011). Kazybek biy also, being young, was famous for his ability to tell an apt word, to take a necessary fair decision, to resolve the dispute in a word. Once, there was a misunderstanding between Bertis biy and Kazybek biy. Kazybek biy appealed to the companion with a request to allocate a land. However, it turned out that the land was in the possession of Bertis biy. Then Bertis biy, staring at Kazybek biy, said: “Your father Keldibek biy does not tailor the coat without consulting me. Do not be contented with the fact that you have become a bit authoritative. It’s still very early. Better praise, if you have someone smart who comes from the people. Better praise, if you have someone closest and higher among people. You’re younger, don’t cross the road to the adults”. Then Kazybek said: “Brother biy, the authority is not bought from the people, but given by the people. I’m of a young mind if I have enough mind, however, if I am suitable for the people, am I not an adult? One son was born before the ancestors, another one was born after the ancestors, The third son is born going back.” So his speech is inevitably left Bertis biy unanswered (Zhumabekov 1998).

Biy concluded a dispute with one apt word. The edifying words of biys are the result of ob-

servation of the phenomena of social life, for example, once to the old Bukhar Zhyrau comes, Kazybek biy to inquire about his health. Then lying in bed Bukhar Zhyrau says: - "I never could have someone to explain the meanings of the numbers from one to ten, Kazybek, you tell me." Kazybek answered him: "One is nothing worse than people who lost their unity. Two is nothing worse than the warring men. Three is nothing worse than the horse that gets scared of a tripod. Four is nothing worse than to be of the old age, when you can't get to bed. Five is nothing worse than a clever person born of no known child. Six is nothing worse than the man who could not manage to rule their regions. Seven is nothing worse than there is a man not able to achieve his goals. Eight - there is nothing worse than the sheep flocks without the male. Nine - your thoughts. Ten - your past, the approach to the other world (Dautov 1991).

The Kazakhs are people who like to speak in riddles. In the distant warlike times, people considered what to do with the enemy, "when we free our land from the invaders". In such cases, it is usually Biy who won when one hint expressed the essence of the problem. Shoot the geese in the lake, But not only get in the costs, once in the abyss. Aiteke: In order not to fall into the endless portion, At a whim to shoot geese, and once in the mermaid. Kazybek: Thus, speech is over, they return home (Buldybai 2003). When Tole biy was ninety years old, Kazybek biy went to him to say "Hello". At the Tole biy there gathered, the eloquent thinkers, who led a conversation among themselves. Tole biy says: - There came my Kazybek. Do come together. Want to give ten puzzles as you try to solve them. - Tell us. What sort of? - And my riddles are these: one, two, three, four, five, six, seven, eight, nine, ten. The sitting ones were surprised. - What is the riddle? Unless there are such riddles? If the Toke permits, I will try to guess your riddle? said Kazybek. Kazybek says: One is nothing worse than the people who lost their unity. Two is nothing worse than the warring men. Three is nothing worse than the horse, frightened of a tripod. Four is nothing worse than the young, avoiding the bed. Five is nothing worse than the prepared enemy. Six is nothing worse than the chronic disease. Seven is nothing worse than a young widow. Eight is nothing worse than the unscattered grief. Nine is nothing worse than the premature death. Ten is nothing worse than the drugs from

the incorrigible old age. "Thank you, you guessed right. You are my Tulpar with the quick thoughts and tongue" said Tole biy (Negimov 1997).

The biys, who possessed the oratorical skills, expressing their speech in the poetic form, and decisions made even in the eponymy strings. Only they did not considered themselves as poets, although skillfully combined the rhetoric and poetic skills, characteristic of the biys. Therefore, every word of Tole, Kazybek and Aiteke, every decision of Shegen Biy, Begen Biy, Niyaz biy are like the fiery legends.

All that has been said artfully by the speakers-biys, came to us as the priceless legacy - the legends, for example, the words of instruction, Sypatai batyr preserved until today in form of sample of advice. A number of these tips is found in form of answers of batyr on the issues of the people. Once the aul people asked Sypatai: -How do you choose the warrior, who would protect the people from the enemies? The warrior replied as follows: -To the enemy, it can be directed that who had not seen him, talked to him. -Where will you find a good ruler? He answered: The horseman, who managed to subdue the sheep of floak Otaru, can be a good leader. - How to recognize the best horse? He replied: The good horse that will not allow itself to be beaten with a whip when skinny, and not afraid of the whip, when fatty. And despite many words left by him he was nicknamed biy and zhyrau Bukhar, saying goodbye to the people. But these are all the pearl of poetic thoughts, filled with the deep thought. Here are examples of the winged words of Bukhar-biy: - One will get to know the price of the parents when one get his/her own and the price of the white face will be known at the time of wound. The price of freedom, known is being punished, the price of wealth, will be known when one is poor, the price of life will be known when one loses it. Likewise, one gets to know the enemy when he draws near (Berdibai 1995).

The biys not only resolved the disputes concerning the unity of the people of the Association of nationalities, but they were the counselors at khans, helping them to manage the relationship with the neighboring states. And the proof of this is that Abylai Khan in the process of establishing a relationship with Russia, did have around him Niyaz biy, took into account his advice. And in 1743, when Abylai Khan fell into the hands of Dzungarian troops, Kazybek

biy became part of the embassy expedition of major-second Miller, sent by the Russian government. Then the Kaldan Seren, remaining satisfied with the words of the Kazakh biy, saying: "We, the Kazakhs, tended the cattle. We, the people, who hurt no one, we attached the owl feather at the spear in order to always prosper, so that there came no enemies on our land; We, the people, have not succumbed to any enemy; we, the people, gave vent to words; we, the people, managed to maintain a friendship, we, the people, who managed to justify the bread and salt", gave the freedom to Abylai Khan. Biys had authority among the people, they tried to unite the people. Regardless of the person, they knew how to protect them and the commoner, with the help of the word of truth. They won their enemies by their ability to repay the flow of the offense, showed compassion for the suffering of the people, but did not tolerate lies and temper.

So, Kazybek biy first drew attention to the necessity of joining Russia and was able to explain to the relatives, the progressiveness of that event. He said that it was impossible to resist the course of the historical process. In his warning "Don't be at enmity with the Russians", the idea sounded consistent with the statements of Bukhar Zhyrau, which he said to Abylai Khan: Do not keep a grudge, Do not blow up with envy, Do not grieve for the people, who have praised you. The idea of friendship between the Russian and Kazakh peoples expressed not only shared the views and opinions of people, but also of many famous biys of the then Kazakh community. The famous ones among the warriors include: Zhanibek, Malaisary, Nauryzbai, Raiymbek, Syrym, Munasap. Niyaz biy, as they had done, participated in the campaigns. If Shegen biy initially helped Kenesary with the cattle, then he came together with him, having collected an army. Sarybai biy was a reliable companion of Suranshy Batyr. Kengirbai biy Dzigitekuly fought for the independence of the people.

On the activities of these warriors, there is a lot of historical information in the state archives of Russia, Kazakhstan. Biys has shown courage not only in the battles with the enemies as warriors, but also they were not afraid to speak up the truth, regardless of the person, condemned the khans who sought reconciliation with the enemies, who poured the blood of their native steppe. Therefore, biys, being advisors to khans, contributed to the solution of important political

issues of public significance. Even the formidable khans could not overturn the decisions taken by the massive vote on the "Council of biys". According to historical data near Abylai Khan as the advisers, there were permanent basis eight biys. One of them is the son of Tileu Niyaz biy. The biys assisted through the advice Tauke Khan in creating of the "Zheti Zhargy", in particular, the Tole biy, Kazybek biy and Aiteke biy.

Biys had knowledge about the laws of nature, learned the properties of the phenomena of nature, the heavenly bodies, predicted the future: and this erudition of biys, their wisdom was reflected in their edification. A culture of the word - the good tradition of the ancestors, as a correct spoken word creates good thoughts and lifts the human spirit.

It is difficult to explore the idea of progress without also delving into the related idea of civilization. As the linguists say, the word civilization, which denotes a process, entered the history of ideas at the same time as the modern sense of the word progress. The two words were destined to maintain a most intimate relationship. The extent of the interrelation between the ideas of civilization and progress is evident in Nisbet's questioning of "whether civilization in any form and substance comparable to what we have known ... in the West is possible without the supporting faith in progress that has existed along with this civilization" (1990).

Interesting sayings of Boltirik biy that biy should not be misused by the improper expressions. The expression: "How would one properly say? What the wrong words did I say?" has educational value: don't tell the other man, don't tell the bad man, don't talk excessively, don't talk forcefully, don't say to the young, don't tell the drunk, don't tell the thief, don't tell the stupid. The good words is better than the bad ones. The meaningful words are better than the empty ones. The smart words are better than the stupid ones. It's truer the words said than unsaid. It is best if you know the spots where you need to keep silent, when to remain silent, where there are no them, whatever they were valuable, the first words are true, and the latter will lead to the battle.

Many words of Bolterik biy contributed to the appearance of the camaraderie, friendly relations. Seifullin said the following about the biys: "The biys were nicknamed those speakers who were in the command of the word, learned the

rules, traditions, customs, studied the collections of legislative rules, the ancient Chronicles, remembered the approximate and precise statements, words of edification passed on from generation to generation, from mouth to mouth. Such a word commanded the descendants of the chiefs-of the power delivery, they could beautifully, paired, with a good rhyme to express their opinion, arisen from observations over the life of the people" (Nisbet 1990). "There's no price of the words spoken clever, no criticism of the exact words" said Tole biy. The word is absorbed with the milk of a mother, and it goes through the bones (Kiikbai biy). All three Kazakh biys were taking care of the people and predicting the benefit from them, analyze the human life and its future, which is reflected in their statements: No sense of the heroism, If there is no benefit for the people (Tole biy). If there is a good son from the father, there will be better life of the people (Kazybek biy). If you're rich, bring the benefit to the people, but if being rich, you will not benefit the people, then, let it be burnt with a blue flame. (Aiteke biy) (Adambayev 2009).

Biys were known for their efficiency and ability to reason. Analyzing the allegations of the opposing party, they revealed the contradictions in their speech, and gave the convincing arguments. The requirements of the biys were strict, fair and systemic. They were interested in the problems of maintaining and studying the customs, the history of ideas and art. In their sermons, there were expressed attitudes - "The smart one has many friends, the ignorant will only be vindictive", "If one gives right advice to the stupid, he will accept it as a fault", "Don't tell the clever one you are my distant and the stupid one you are my dear", "Go ahead of the smart one, and behind the stupid one". The people knowingly said, "If you're going to be friends with the smart one you can reach the goals, and that who will be friends with the stupid one - will lose his head". Ignorance sows discord, distancing from the family, teaches to be greedy, to strive for wealth. Ignorance is not a health of beauty and soul. So the question arises: "How can one learn about the seduction of the hero?" To this question, the orator Dosbol responds as follows: One of these days, the horseman will often be ill, the wife will become grumpy. The people will lose the defender, the junior will remain without support. The people will get tired, become restless, the hero will be weaken, will lose the mill. He will

rule the bazaar, He will read/call the adhan. And the people will become common.

It should be noted that biys were known for a sharp tongue and accuracy of words. They were jewelers of the words passing through the bone. Their language was sharp like a sword cutting the stones. They were the jewelers of words who swiping the words through the bones, with the subtext, with a sneer, won subtle hints, if necessary, has become a fiery, a cutting tongue, like a sword cutting the stones.

Biys were involved in various disputes, not only among the people, but in the interstate cases. In the Kazakh society, whether be it war or adoption of a General agreement or the adoption of a common solution, the external or internal policy, the protection of the earth the most essential weapons were speaking the language. Undoubtedly, if a gifted orator had many qualities in knowledge-skills, acumen-resourcefulness, courage, strength, intelligence-politic, and state victory will be exempt from the hardships and slavery. The courage of the biys was manifested not in combat with weapons in their hands, but in the bold statements of acute harsh speeches in front of khans and sultans with bloody swords or enemies. They were the mainstay, advisors of the khans and sultans in solving the important public policy concerns. Biys are the great philosophers, having learned the history, customs and traditions, the wisdom of the people, they are the experts in many fields of science. They are the wise men, who left behind the immortal edification, catchwords, educational sermons. Biys are the historians, legislators, scholars of literature, they are the wise men and educators. The aim of the biys' traditions is education of the people, instilling humanity, formation of a model citizen, the elevation necessary for the human good qualities at the values of high level. In every age, the biys could differentiate the quality of the person who was contemplating on the four points of view of human life - mind, spirit, desire and mood. Not complicating the issues, making corrections of the wishes and the intentions of the people, not responding to quackery, cured it of its spiritual illness, took care of spiritual corruption. Biys found the key to life and truth, taking a satisfactory solution. Without shifting the father's business to the son, and the case of Khan on the common people, biys did not put a single person to the test, no one was forced to steal. They taught to be honest

and fair. They called on the people to unity, courage, work, teachings, knowledge and education, not from the others, but from the intents of the heart. Speaking about the properties of the biys, one should pay attention to the responsibility of the Kazakh society on the part of the law. This can be understood as the steps of the nomadic society in the framework formation of legal state and civil society and to maintain it, keeping up with the civilization of its time. So the heritage is a priceless spiritual heritage that keeps pace with the future, as an example for posterity and the order of subsequent generations. It embraces the breadth, depth, solidarity, greatness and leadership. Their history, destiny, doctrine and education, the genius and the state are in the same words of the biys. It should be noted that in its time, the praising of the words of biys had a special place in the formation of the historical consciousness in the society.

The basis of the political system of the Kazakh khanate takes origin in the relationship of the juzes. The main reason is the entry into the system of delivery of the majority of residents of the state. According to the Kazakh legends, the submission to the order of accession between the births begins with the reign of Alash Khan. At the head of the three juzes, depending on age characteristics, there were three sons of the ancestors of the Kazakhs: from the senior, there spreads the Great juz, from the medium – the Medium juz, from the youngest - the Junior juz. That is, the regulation of public and political life from the genealogy is inherent in the nomads since the ancient times. Everyone who became the members of nomadic ethnos=kind has its place and the right in the hierarchy. Ualihanov saying that “the relationship between juzes and their genera, this corresponds to the close affinity, and the ratio of births to its juz can be considered as the relation of the son to the father, the attitude of the great juz ‘to the older genus can be considered as the ratio of nephew to uncle”, concluded that “the relationship between the births is determined depending on the degree of kinship between the ancestors. In comparison with other, the seniority of one kind depends on the honor of an ancestor” (1984).

The researcher Meyer, continuing that theme of the origin of the Junior juz says: “In ancient times, during the people’s Assembly, there was strictly the juz seniority of Alimuly. Their opinions and decisions were the law for Baiuly and

Zhetiru, and in cases when the expressed dissatisfaction with the decisions of the juz biys of Zhetiru and Baiuly, Alimuly could complain on the biys indirectly, and their solution was losing its power” (1865).

The researcher of this paper believe that in order to explore and understand the essence of the inherent in the Kazakh nomads of the eighteenth century political system, it is necessary to pay attention to the fact that the above adjustable relationship of juz give birth to the potestas management. It is known that the Kazakhs and political potestas of the system are at the same level. The connoisseur of the Kazakh life Rychkov says: “Every Horde is divided into several regions, and these regions, in turn, are divided into small districts. They are all stewards – the famous biy who came from respected families in the desert, as well as hereditary aristocrats. Among the rank and file leaders of clans, especially differed, groups, princes, aristocrats that Kazakhs considered as sultans.

According to Rychkov, the generic rule can be considered as democratic or each juz gave preference to the elders and rich people. But guiding people sultans and biys, and also the natives of ordinary birth, had no management experience. Therefore, the people gave the reins to their khans and biys only during the campaigns for booty at the time of defending their Fatherland (1896). Some scientists believe this method of government as “the boundless freedom”. Pallas says that “every Kazakh feels free, subject only to his will, so the Kazakhs are not dangerous as the other enemies”. The basis of the political life of the tribal office “each tribe or region has its own ruler, all the elders of this kind voluntarily submit to it” (1773).

George says that, “among the groups with political power, the place for the biy is below the Sultan, but above the koja”, “Biys are strong for the reason that they are subject to the warriors, the rulers of the regions are selected from the well-known, famous and wealthy families. And even here, everyone is accountable, if not pursuing their goal, but their benefits. But, if the rulers are not liked by the people, they don’t listen to them”. In the eighteenth century, the people were familiar with the Kazakh way of life, customs say that “the regions are ruled by sultans, the uluses are ruled by the Kazakh biys. The small clans and their branches are headed by the respected elders” (1799). Falk also be-

believes that the rulers of districts are elected from the best representatives of the people. Even biys who ruled the region, choose at the meetings from the best ones, “however, their authority will be valid only when it is recognized by the Khan himself.

The biys of the Kazakh people are dealt with here as the precedent personalities. The biys’ names such as Tole Be, Kazybek Be, Aiteke Be and others are the precedent names tied up with the wide-known texts or certain situations. In recent research, the precedent names are considered as the content-cultural signs which are inseparably connected with its bearer and contain some important information about him/her. The biys’ names can be considered as the complex cultural signs and when they are used there is always an appeal not to the proper name but to a set of differential features of those biys, the revelation of some historical knowledge about them, in particular:

1. knowledge about the biys were excellent speakers knew deeply the traditions of the people;
2. the biys were the just judges;
3. the biys were the lawyers of the people;
4. the biys at a certain times stood up as the advisers of the khans.

Besides, the name of a biy is considered as a hint to a certain historical event, for example, the Tole Be name is connected with the just decision of the conflict between the Argyns and Uysuns, and the Kazybek Be name - with the skill only with one subtle word to put an end to the long-standing dispute. Moreover, the present authors do agree with the academician Zimanov’s idea that the biy courts is the institutional structure to a certain extent, an analog to that of the British precedent law that was formed long ago (2015).

CONCLUSION

The leaders of the group have no privileges to collect the taxes or duty. In many cases, the reins are passed by way of the legacy from father to son. The leader is called the richest, the most respected, the most eloquent person. In local regions, the leaders of the groups have a huge impact. From outside the point of view, it seems formal, worthless, however, Khan can rule the people, relying only on the biys, Khan cannot rule alone, as the reins of the khans’ Board

are in the leaders’ hands.” The adjusted relations give rise to the potestas power. It is clear that in the Kazakh society, the political power and potestas system existed at the same time. Thus, biys, famous for the sharpness of mind, eloquence played a prominent role in shaping the public consciousness of the people, as the biys not only assisted the khans in the management of the people, leading the people, protecting them, solving their court cases and litigation, their problems, issues with only one adequate word.

RECOMMENDATIONS

There should be an accent paid upon the historic-cultural study of the precedent personalities as the cultural signs behind which there are certain historical events, situations. It is a necessity to study the works of the historical personalities as the precedent texts providing the presentations about certain events. It is recommended to take into account the role of allusions, hints in reconstructing the content of the original historical text.

REFERENCES

- Abilkasimova K, Mamaev A 2007. *Kazakh Folklore*. Almaty: Bilim.
- Adambayev B 2009. *A Priceless Treasure*. Almaty: Ana Tili.
- Berdibai R 1995. *The Epic Heritage of the People*. Almaty: Rauan.
- Buldybai AS 2003. *Oratory*. Almaty: Kazakh University.
- Crowley Sh 2006. *Toward a Civil Discourse: Rhetoric and Fundamentalism*. New York: New York University Press.
- Dautov S 1991. *Tole Biy*. Almaty: Research Center Murattas.
- Dautov S 2011. *Maiky Biy*. Almaty: KAZakparat.
- Farrell TB 1993. *The Norms of Rhetorical Culture*. New Haven, CT: Yale University Press.
- Georgi I 1799. *Description of all the Living in the Russian State Peoples. Part 2*. St. Petersburg: Publishing House “Elnik”.
- Harris RA 2013. The rhetoric of science meets the science of rhetoric. *Poroi*, 9(1): 1-12.
- Kakishev T 1992. *Words of Biys*. Almaty: Kazakh University.
- Meyer L 1865. *Kirghiz Steppe. Orenburg Vedomosti*. St. Petersburg: Publishing House “Elnik”.
- Negimov S 1997. *Oratory*. Almaty: Ana tili.
- Nisbet R 1990. *History of the Idea of Progress*. New York: New York University Press.
- Pallas PS 1773. *Journey Through Various Provinces of the Russian Empire. Part 1*. St. Petersburg: Publishing House “Elnik”.

- Ratcliffe K 2005. *Rhetorical Listening: Identification, Gender, Whiteness*. Carbondale: Southern Illinois University Press.
- Rychkov PI 1896. *The History of Orenburg, 1730-1750*. Orenburg: Nomad.
- Valikhanov Sh 1984. *Valikhanov Sh. The Collected Works. 1 Vols*. Almaty: Science.
- Wilson ND, Wilson D 2011. *The Rhetoric Companion*. Moscow-Idaho: Canon Press.
- Zhumabekov K 1998. *Kazybek*. Karkaralinsk: Gylm.
- Zimanov SZ 2015. Kazakh biy courts were kept and remained in the memory of generations as independent, professional and wise justice. *Science of Central Asia*, 4: 18-24.