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ANTHROPOLOGICAL ASPECT AND CULTURAL SIMILARITY
OF KAZAKH AND HAZARAS

The history of Hazara’s nation in Afghanistan is fragmented and without a reliable historical source and archeological evidence. Due to the limited and superficiality of the studied materials, the literatures that are published about the history of the Hazaras nation until now, consensus and common tendency among historians and authors have seen too little. It seems very difficult and even impossible which how did Hazara nation reach their current historical position and identity? The scientific, logical and satisfying answer to this question is the study of the historical – cultural similarities of the Hazara’s nation with Turkic nations in Central Asia and also genetic studies; especially the Kazakh nation. Still now researches that have continued to focus on the history and culture of the Hazara’s nation in Afghanistan have been based on historical quotations, direct and indirect observations of the Hazara’s community and their social life. The comparasion and analysis of the cultural, linguistic and anthropological type of the Hazara nation in Afghanistan with the Kazakh nation is a scientific and effective steps which opens up the new window to the ambiguity in the dimensions of Hazara’s identity.

Key words: Nation, Hazara, Kazakh, similarity, cultural overlap, dialect, common appellations and symbolism.

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Қазақ және хазар тілдерінің антропологиялық қыры мен мәдени ұқсастығы

Ауганстандағы Хазар ұлтының тарихы сенімді тарихи декрессі және археологиялық дәмдегердіс фрагменттелген. Зерттелген материалдардың шектелгі болуына байланысты Хазар ұлтының тарихы тұрақты әдебиеттер алға де жарық көріп жатыр. Тарихшілер мен авторлар арасындаға консенсус пен жалпы ұрудіс тұм аз. Хазар ұлтының бұғаңғы құндегі әзірлік қазіргі тарихи жағдайына және әзірлік ерекшелеуінің қалай әдет-тәсілінің түсіну оң қызған және тіпті мүмкін емес пе? Бул сураққа қылық, логикалық және қанагаттанатын әлі жауап ретінде – Хазар ұлтының Өрталық Азия тұрғы қалыптарының тарихы және мәдени ұқсастығы, соңдай-ақ генетикалық зерттеулерді, әсіресе қазақ ұлтының зерттеу деген тұсінікті үйін алынды. Қазірғі кезде Ауганстандағы хазар ұлтының тарихы мен мәдениетінің наказы аударуды жақсартуға жылтырған зерттеулер Хазар қауымдастығының және олардың қолданыс өмірін тікелей тарихи әкімшілікпен байланысты. Ауганстандағы хазар ұлтының қазақ ұлтымен мәдени, лингвистикалық және антропологиялық түрін салыстыру, Хазардың жеке басын өшіретін анықтамаланған жаңа тереңдeken ашытпен әлем болып табылады.

Түйін сөздер: ұлт, хазара, қазақтар, ұқсастық, мәдени қиылыс, диалект, жалпы атауылық және символизм.

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Anthropological Aspect and Cultural Similarity of Kazakh and Hazaras

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Introduction

Considering to the studies, research and written resources which are existing about the history of culture and identity of Hazaras; the often historian theory emphasizes that “the Hazara’s ethnic roots have historical relation with Turkish and Mongolian nations” (Pouladi, 1989: 6).

Generally with conjunction to the Turkish – Mongolian anthropological type of Hazara’s nation, large Turkish and Mongolian vocabulary in language of this nation, names of villages and their residential areas and some of the traditions costume and ways of life of them cannot doubt that the Hazara’s have a profound ethnic relationship with the nations of Central Asia, especially Kazakh nation in Kazakhstan. But however, this fact cannot be ignored that the Hazaras have been undergoing changes in different cultural dimensions for at least eight centuries in Afghanistan, along with ethnic minorities, especially Tajiks culture, accent and language. Hazara’s whose first language was Turkish-Mongolian, and now they speak in Dari with Hazara’s dialect; still now they keeping in diurnal dialects, Turkish and Mongolian words and preserving these word in appellation of the villages and local areas. Still can be seen in various social layers of them, the beliefs, ideological aspects and folkloric features of Turkish-Mogul's. In this topic author’s tries to compare and analysis some of the traditional beliefs, folklore, costume and Turkish terms of Kazakh and Hazara’s languages and dialect.

Cultural – traditional similarity of Hazaras and Kazakhs

Afghanistan’s Hazaras generally speaking in Dari (Persian) language with Hazara’s dialect and accent. According to the accentologists "Hazaragi dialect" is a subcategory of the Northern Pahlavi languages and is part of the ancient languages of Transoxiana. "Hazaragi dialect" have the major difference with other Persian dialect and the difference is the massive presence of Turkish and Mongolian words. In such a way, that the only structure and grammar of the Hazaras is entirely Persian, the words and phrases are a mixture of Persian, Turkish and a little Mongolian. (Shahristani Shah Ali Acriar, 1972: 32 – 33).

Currently the religion of the Hazara’s is "Islam e Shiite"; despite the fact that "Shiite" and Hazara’s terms are synonymous in perspective of the Afghan people; however, it is estimated that between 20% and 15% Hazaras are, "Sunnis" and "Ismaili Shiites". Hazara’s jobs in Afghanistan are generally farming and livestock, and in some cases shopping in the cities. Only a fraction of them in the big cities like Kabul, Mazar-i-Sharif and Ghazni have achieved in the fields of trade and production. They have the lowest government and civilian jobs in terms of their population. [Mousavi, 1998: 36,71,132]
Given the fact that the Hazaras nation are living in Afghanistan, hundreds of years in social intercourse with tribes; this ethnic group has undoubtedly been a cultural overlap; however, this nation has preserved traditional – cultural heritages that are identical with Kazakhs living in Kazakhstan. These two Turkic nations have experienced the same historical story; the Soviet destructive political plan in Central Asia, especially in Kazakhstan and the authoritarian policies of the "King of Pashtun" in Afghanistan, Has made important parts of the historical – cultural heritages of the Kazakh and Hazara’s forgotten. Kazakh nation by passing the social systems of socialism and communism, the main and important parts of their tribal traditions, which they have preserved, that are symbolism and tribal family tree and this is also considered as social value among the Hazaras nation; regrettably, the black shadow of the authoritarian rule of Afghanistan governments in recent centuries with compulsory displacement, has left a large and important part of the historic traditions of the Hazara’s. We will recall the major and important parts of language, traditions, beliefs and other corners of common and similar traditions, which are seen in the social layers of these two nations.

**Language and common appellations**

Although Hazara’s language depending to Persian language, but if look carefully, whim Hazara’s people speaks to "Hazaragi dialect" is not understandable for other Persian languages; because there are many differences in language grammar and language extensions that highlight differences in the language of Hazar’s from Persian or Dari. [Shahristani Shah Ali Acbar. 1972: 33]

On the other hand, in the "Hazaragi dialect", are many words from the Mongolian and Turkish languages, which are not among Persian speakers; these words are also seen commonly in Kazakh, Uzbek, Turkmen and Kirghiz languages.

**Table**

| Hazaragi [16] | Mongolian[4] | The meaning of words in English |
|---------------|--------------|---------------------------------|
| Agai          | Akhai        | Madam                           |
| Anar          | Anar         | Pomegranate                     |
| Walang        | Aulang       | Grass, meadows                  |
| Bajar gha     | Bajar gha    | Bragging                        |
| Basa          | Basa         | Again                           |
| Bughuse       | Boghuse      | Angry                           |
| Bula mal      | Bula mal     | Hidden, worn                    |
| Bulgho        | Bulfa        | Water drain                     |
| Bir           | Bir Bir      | Characteristic of the water which are bullshing |
| Cheqi         | Cheki        | Humble, Fill, Throw             |
| Chemqu        | Chimki       | To pinch                        |
| Dagh          | Dagh         | Mark                            |
| Dam           | Dum          | The magic                       |
| Dambura       | Dembura      | Musical instrument              |
| Duta          | Dutqa        | Escape                          |
| Ebse          | Ebsait       | Yawn                            |
| Ake           | Eke          | Mother                          |
| Elchi         | Elchi        | Messenger, courier              |
| Gate          | Gate         | Ambush                          |
| Degri         | Degri        | Inverted, vice versa            |
| Qurat         | Gorot        | Pickled solid form which made from yogurt |
| Kulcha        | Kuleche      | Talking meaningless              |
| Kekra         | Kekre        | Belching                        |
| Kutal         | Kutel        | Mountain cliff or hill          |
| Lakhshum      | Laghsem      | Corrosive lysis                 |
| Mal           | Mal          | Livestock, sheep and goats      |
| Naghachi      | Naghacher    | Maternal relatives              |
| Nelsaso       | Nelsaso      | Tears and crying                |
| Nilgha        | Nilkha       | Baby                            |
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|---------------------------------------------------------------|

| Sabat | Sabat | Bustle, Overset |
|-------|-------|----------------|
| Saughat | Sokha | Gift, Present |
| Suraghi | Suragh | News, Ask |
| Tugai | Tughai | Elbow |
| Ughor | Ughor | Honey, Pounder |
| Qabchi | Qabchi | Choke, knock out |
| Quchar | Quchar | Cheek, Armpit |
| Qaimaq | Qaimaq | Thin layer at the top of the milk |
| Khatun | Khoton | Lady, queen |
| Khuru | Ooro | Chicken |
| Qudughio | Qudughio | Groom's mother / bride's mother |
| Jalgha | Zalgha | Connect, join the |

### Turkish words in Hazara’s language:

| Hazaragi [16] | Turkish [4] | The meaning of words in English |
|---------------|-------------|---------------------------------|
| Agha | Agha | Magnate |
| Aksakal | Apsaqal | Chairman of the Village |
| Astar | Astar | Layer |
| Aial | Aial | Family |
| Batur | Badur | Brave, Had a strong heart |
| Bikish | Baiqush | Owl, admirer, jealous |
| Bijil | Bujiul | Joint bone |
| Charchabuk | Chabuk | In a hurry |
| Chuku | Choqur | Hole, pit |
| Deblebe | Dabdaba | Splendor, luxury, show |
| Dushek | Tushak | Mattress |
| Ribs | Qabarghe | Qabargha |
| Whipping | Kamchi | Qamchi |
| Eyebrow | Kash | Qash |
| Eyelid | Kerpek | Kerpe |
| Firework, oven | Ujaq | Ujaq |
| Domesticated, learned | Ram | Ram |
| Fast | Tez | Tez |
| Compeer, bringing and caring with own | Qanjegha | Qanjegha |

### The words that are common in Turkish – Kazakh and Hazara’s languages:

| Hazaragi[16] | Kazakh – Turkish [4] | The meaning of words in English |
|---------------|----------------------|--------------------------------|
| Tenga | Currency of Kazakhstan | Currency |
| Aba | Apa | Big sister, mother, father |
| Aja | Azhe | old woman |
| Ata | Ate | Father |
| Algha | Alaghan | Palm |
| Mazar | Mazar | Pilgrimage |
| Baqa | Baqa | Frog |
| Birget | Birged | Eagle |
| Jurke | Jorka | valorous |
| Qarlaghash | Qorgholach | Swallow |
| So | sola | Water / water species |
| Chepqun | Chapqa | Wind and storm |
| Qunqar | Qunqar | Red-black |
| Qantashal | Qangashal | Upper of nose |
| Tunguz | Tunquzz | Pig |
| Livestock, trap | Qapqan | Qapqo |
| Ahmadi Laeg |
|-------------|

| Qushqu       | Qusqan       | Crupper        |
|--------------|--------------|----------------|
| Guzol        | Guzal        | Beautiful      |
| Aalgha       | Balga        | Hammer         |
| Aid          | Ait          | Say            |
| Uba          | Ubaa         | Stacked, hills |
| Ur           | Aru          | Tribe, Family  |
| Aulum        | Ulum         | Water vapor, water passage |
| Bai          | Bai          | Rich           |
| Babardagh    | Búqardaq     | Tumor of under the throat |
| Baldargho    | Baldarghan   | Type of Plant  |
| Burghuso     | Burso        | Type of Plant  |
| Jíjíq        | Jíjígh       | Grilled of the sheep |
| Chalpak      | Chalpaq      | A kind of bread grilling in oil |
| Darogha      | Darogha      | Chief of the village |
| Dálú         | Dál           | Shoulder bone  |
| Qábagh       | Qábagh       | Eyelid         |
| Qábardagh    | Quardagh     | Fried meat     |
| Qátígh       | Qátígh       | Greasy food    |
| Qájír        | Qájír        | Chicken Scavenger, Squirrel |
| Qálpqáq      | Qálpqáq      | Men's hats     |
| Pápaq        | Pápaq        | Kind of hat    |
| Qúbuz        | Kubuz        | Musical instrument |
| Qúto         | Quto         | The area where the animals are sleeping |
| Qurachi      | Qurachi      | Rifleman       |
| Kúrpa        | Kúrpa        | Newly arrived – Alfalfa/ Quilt |
| Kándalo      | Kándalo      | Angular, crooked, curved |
| Návor        | Návor        | Pond, sluice   |
| Nághachi     | Nághachi     | Midwife / Uncle |
| Urgumaj      | Urgumaj      | A kind of food |
| Eqáq         | Eqáq         | Hiccup         |
| Búrsaq       | Búrsaq       | The name of traditional food |
| Chaapush     | Chaapush     | Kid's name     |
| Chughol      | Chughol      | Spy            |
| Chugh        | Chugh        | Woolen yarn    |
| Dulagh       | Dulagh       | Pants that reach the ankle |
| Qurí         | Qurí         | Niam, pods     |
| Qáiza        | Qáiza        | Frenum of horse |

### Names of places and villages of Hazaras in Afghanistan:

| Turkish name of Hazarajat velleges |
|-----------------------------------|
| The meaning of names in English  |
| [울란, 1989]. هزاره ها ترجمه، علي عالمي کرماني، تهران: محمد ابراهيم شريف، ص | 4 |
| نايم سبز (Atamir) | Father + Big = Head, Chive |
| سربولاق/Sarbulaq | Above the fountain |
| غداغان/Gedargan | Gedar + Gan = Place of the weapons for war |
| كوشي/Kaushi | Forage and supplies |
| كلاخی/Kalakhi | The thin silk that the women attach to their heads. |
| لچه/Chalma | Golden turban |
| نوردداغ/Uzduagh | Mountainous |
| اولوم/Aulom | Water passage |
| جيكن /Cheghcharan | Snap |
| لاولوم/Solich | The ground with full of water |
| بورت/Yurt | The traditional home of the Kazakh |
| اتوم /Qerghoi | Small bird and hunter |
| قهوه/Qonaq | Guest |
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The names of Mongolian – Turkish words which are so common daily intercourse and the names of some villeges and local area that do not know any Persian speakers [ ) abusamud, حسن (1989). " hazara tribe in Sheikh Ali نام می و کرمانی، علی ترجمه، منم :هزاره ( . تهران : محمد ابراهیم شریعتی، ص:

| Common appellations | The meaning of words in English |
|---------------------|---------------------------------|
| نمیغروت / Nemghorot | Semi-wet and semi-dry |
| سوغما / Sughma      | The line that comes with the tip of the punch. |
| بلدرغو / Baldargho | Name of Plant |
| قُوده / Qauda       | A bunch or a bunch of plants |
| نمغروت / Nemghorot | Name of Plant |
| سرخورگ / Sarchorgo | Name of Plant |
| مونچلیغ / Monchiligh| Name of Plant |
| ایرگینه / Eirkina   | Name of Plant |
| قریقح / Qurigh     | Banned Area in Agriculture and Life Activities |
| اورگوماج / Urgomaj  | Name of food |
| قروی / Quria       | Small enclosure for lambs |
| کونکا / Kokna       | The string that covers the head of the lamb |
| نیلو / Nilo         | The livelihood of a village that has been foraging for a long time in the desert. |
| پچترگهای / Qapterghai| Name of Plant |
| وردوما / Wurdoma    | The string which twist baby’s |
| دولاق / Dulaq       | Tradarion women’s pants |

| Names of villages and local area | Meanings |
|----------------------------------|----------|
| دوچی / Dochi                   | The name of Hazara’s tribe in Sheikh Ali |
| نامان / Naman                   | The name of the village in Ghazni |
| شاهو / Shaho                    | The name of Hazara’s tribe in Jaghuri |
| ایرگینه / Eirkina               | Name of Plant |
| قوده / Qauda                    | A bunch or a bunch of plants |
| نیلو / Nilo                      | The livelihood of a village that has been foraging for a long time in the desert. |

Traditional beliefs and Symbolism are common feature of Kazakh and Kazakh culture:

Symbolism as the ancient culture of the inhabitants of Kipchak plain, Mongols and Turks, still now seen among these communities. In the Hazara community like Kazakh community also, symbolism is still seen as being rooted in ancient times. For example, can be named from symbols of Totemism; one of the Hazara’s tribe which called (Shaho), never eating the head of goat; according to their beliefs goat considered as their Totem; but they are desirably eating sheep’s head and like Kazakh it is first offered to the elder’s people.

So far the head of Gazelle set up to the top of the gate homes of some Hazara’s tribes.

For many years, the nationalities living in Central Asia had different kinds of symbols, which have a special meaning. Today, symbols such as the sun, ornament, soaring eagle, “tulpar”, “yurta” and its constituent elements occupy an important place in the Kazakh society. If you take into account the national ornament of the Kazakhs, then it has a deep history and meaning. In the ornamental style of Kazakhs, triangles, spirals and mutton horns [ ) چیره علی (1992). " hazard ها و [ هزارجات باستان در آئین تاريخ. چشراور، ص:

The image of the eagle is also not accidental in the culture of the Kazakhs. For them, this was the personification of freedom, striving for the goal, for
height, for the future, for independence. Most often images of the eagle were found in the art of the ancient Sakas. When the excavations of Tasmol's burial ground were carried out, a small curly buckle was found from the horn of a maral, whose silhouette resembled the head of a fairy eagle. It is important to note that the steppe eagle meant the image of the totem ancestor of different genera and tribes in the Saka culture. Even Marco Polo wrote in his writings that in whatever Kazakh house you go, in each of them the hosts keep an eagle [Macanov, 1966: 173].

The silhouette of the “Argymaks” (horses) in the language of the heraldists has a deep meaning and content. This is the fearlessness of the lion and the foresight of the falcon, physical strength, speed, moreover, in the nomadic life of the Kazakhs, the horse was considered the first companion. Without steppe horses, such games as “baiga”, “kokpar”, “kyz kuu” were unthinkable [پژمان، 1992: 13-14]. This indicates that the Hazaras have a long-st anding bond with the Kazakh nation.

Since ancient times it so happened that every Kazakh clan, Zhuz had its own distinctive signs. They were passed on from generation to generation, as the most precious heritage of the dynasty. Most of the tribes, along with the tribal “tamga”, had its own “uranium” - a battle cry. Over time, the people formed and traditional tunes, which today is an anthem for us. One of these songs is "Meni Kazaaktyny" [ری، حسن‌نژاد ص، 1992]. In the territory of Hazarajat until now preserved many petroglyphs and engraving which are similar to "Tamkali in the north of the city of Almaty" [Апрамонов, 1973: 13-14]. This indicates that the Hazaras have a long-standing bond with the inhabitants of the Kipchak plain and especially with the inhabitants of the Kazakhstan.

There are many common cultural ties between the Hazara and the Kazakh that bring the investigators closer to the ethnic origin of these two Turkic peoples; Interesting peculiarities are common among the Kazakh community, which can be seen in the same among the Hazara’s community.

"If a person sounding his/her right ear, he/she certainly hears the good news; if sounding his/her lift ear, he/she certainly hears the bad news" [پژمان، 1989: 13-14].

"Tumble the right eyelid brings happiness and tumble the left eyelid brings sadness" [پژمان، 1992].

According to the Hazara’s traditional beliefs “The power of goodness and generosity lies in the thunder of heaven, so when they hear the sound of thunder, seek blessings and goodness” [پژمان، 1992].

Attention and belief to the particular animals is another part of common cultural affiliation; “When the snake enters the Hazara’s home, they don’t kill it, but by expelling it from the head, leaves it out of the house”. Believe to the unlucky years, (کیال کایرادری) years counting (کیال کانوری) are another part of the common culture similarity between Hazara’a and Kazakh nations [پژمان، 1992: 13-14].

One of the Hazara’s beliefs that is common to Mongolian, Turkish and Kazakh culture is symbolism; for example, can be mentioned the "Dalo Bini" horoscope; it men’s the sheep's shoulder bone, that its meat thoroughly flattened, is placed in front of the light; From its view inferring and predicting; events, fortune, natural events, death, and other ambiguous and imaginary cases. [Shahristani Shah Ali Aecbar, 1974: 141] These divination and prophecy of events also common in the community of Mongolian and Turkish nations from ancient times; they have to maintain it still now.

Conclusion

Due to the existence of Turkish, Mongolian, and Kazakh words, the names of the Hazara’s villages in Afghanistan, the beliefs, traditions, costumes and anthropological types that have been preserved in the Hazara community; it’s clear that explicitly can be follow the Turkish hypothesis of the Hazara’s nation.

The words listed in this article are specific to the Hazaras of Afghanistan, and do not know any other Persian language speakers in Afghanistan, Iran and Tajikistan.

The anthropological type of the Hazara’s has close proximity to the Kazakh nation than another Turkish descent. The historical background in which these two nations have preserved their historical and identical heritages are also the same; during the 18th and 19th centuries Kazakh culture influenced by the Soviets system and also the Hazara’s culture influenced by the Pashtumization of Afghan government and politics; The shadow of
this tyranny that had spread over the history and culture of these two nations over the 200 years has affected a great deal of art, folklore, original words and other traditions. But there are still plenty of cultural resources to look at the facts of the historical background in the territory of Hazarajat that should be investigated.

**Suggestions**

This article only refers to the cultural aspects of the various historical-cultural community of the Hazara’s and Kazakh nations with ethnographical approach. To further explore this issue, the following points are recommended for Kazakh and Hazara’s researchers:

- Gynecological studies have been conducted as a historical study of identity of Hazara’s and creating their DNA banks.
- Conducting Analytical and comparative study of the historical and traditional symbols which are exiting in Hazara’s and Kazakh’s community.
- Identifying and study the archaeological resources of Hazara’s territory.
- Holding the conferences, cultural symposium and other programs that promote mutual cultural understanding between these two Turkic nations by embassies in both countries.

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