

KHANTY IN FORMATION CONDITIONS OF EDUCATIONAL AND SOCIAL ENVIRONMENT IN THE NORTH

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The indigenous peoples of the Ugra territories have ancient history. Model relations with the nature of these peoples, as known is other than that of the civilized world. Developing together with the community, they learned to survive without doing violence to nature, including those of other human races. The author aims at considering the historical stages of social development of the indigenous peoples of the Khanty for more profound and many-sided presentation of the problem of socio-cultural relations and adaptation of small nations to the modern society. It is shown that with the development of the Russian state there was going systematic social development of indigenous peoples of the Khanty-Mansiysk Autonomous Region. In the environment of indigenous Khanty it was gradually being developed the literacy, documentation systems; business relationship became more formal; schools, boarding schools were opened; measures were undertaken to preserve the Khanty language and national culture.

Key words: indigenous peoples, Ostiaks, Khanty, traditional culture.

Indigenous people of Yugorski territories live on the earth as many as the representatives of Oriental and European civilizations. As it is known these people have another relationship model with nature, in contrast to civilization representatives. Developing with society, they learned to survive, without violence over nature and other human races. Today, it is appeared to be actual to consider social development historical stages of indigenous numerically insignificant Khanty people for the further relationship forming and adaptation of minor people to the modern society conditions. The title of Ostyak (Khanty) people descends from Tatar word Ushtyaki, ushtyak, i.e. men of little culture, savage people. Later Russian-language population changed syllable Ush to Os [1, p. 60].

The north Ostyak people name themselves as Kondikho that denotes a person in their language. Kondi descends from the title of the river and from the word kho that means a person. The language of Ostyak people is rather unusual. Franz Belyavski the researcher of the north nations in his book “The journey to the Glacial sea” writes that the language of Ostyak people does no resemblance with any European and Oriental languages, as in expression, so in notions and sounds. Even Ostyak people themselves do not understand each other, as every generation has its own peculiar language. Their language is highly poor and has only the titles of things, used in Ostyak environment. Taking the words from Russian people, they pronounce them according to the Russian pronunciation [1, p. 69].

Ostyak people differ with simple manners. They are considered to be modest, silent and self-possessed, love domestic live, and they are also honest, truthful and amiable. Quarrels among them are rather seldom and always finish without any enmity and revenge. In 19 century Ostyak people shared food among each other during famine, sharing meals among the yourts, needed in help.

Some time ago the ancestors of Ostyak people possessed blacksmith skill, but after obtaining possibility to get more advanced iron products from Russians, they gradually became to forget these skills. In the letters and reports “About travels to the valley of the Ob river” the famous researcher and traveller of the XIX century I.S. Polyakov writes that Ostyak is low in fertility, 2/3 – 3/4 of children die from the general number. Besides, many Ostyak people stay single till the end of their live, as wife obtainment connects with bride-money payment, the sizes of which sometimes are inconceivable for the young Ostyak man. Rare Ostyak man can pay the bride-money at once, as usually the tribute payment can continue for a year, two and more, to avoid the payment some Ostyak men make arrangement with their future wife, and steal her secretly from her parents [3, p. 53].

The consequences of Ostyak marriage are evident: to pay off the bride-money Ostyak man puts himself in desperate economical slavery, borrowing money from their parents or Russians. Ac-

quiring wife for money, he looks at her as at an article of merchandise, as at property. Wife in the eyes of Ostyak man has the same rights as his own deer, calf, whom he can put to death and accord.

At that time besides spread polygamy, Ostyak man acquired juvenile wife for his son, for instance, a young wife of ten years and raised her as a fox-cub, obtaining a necessary benefit from her. Thus, all conditions of Ostyak marriage are far from perfection. Early sexual life, inequality in years are connected with it, wives selection which slackens tribal thread and leads to assimilation of Ostyak generation also take place there. In the past Ostyak people were far from enlightenment. First of all, the implication process of Ostyak people into enlightenment environment began by means of conversion to Christianity. Ostyak people, as it is known, began to accept Greek- Russian faith during the reign of tsar Aleksei Mikhailovich in 1652. During the baptism every Ostyak person got holy rood and shirt. Only the adult population accepted baptism, children were hidden in camping-ground. Despite on accepted baptism, a lot of Ostyak people preserved their idolism.

Later at the end of 18 century the beginning of 19 the attempts to legislatively control of Ob north indigenous people life began to be undertaken. Thus, in 1822 act document of Russian Empire "Code of indigenous dwellers regulations" was accepted [4, p.394]. Indigenous minorities, including people of Ugra – Khanty, became to divide into: settled, living in cities and villages; nomadic, taking certain places according to seasons; vagrants and catchers, passing from one place to another across the rivers and natural landmarks. Settled people had the same rights and the same responsibilities, as usual people. It is said in the code of regulations that: "All settled indigenous dwellers are compared with Russians in rights and responsibilities according to the estates they will enter. They are regulated on the ground of general legalizations and institutes" [4, p. 394]. One says about migratory indigenous dwellers that: " Migratory people are regulated according to the steppe laws and customs, peculiar for every tribe" [4, p. 394]. In relation to nomadic indigenous dwellers it is written that: "The rights of nomadic indigenous dwellers or catchers, living far, consist in rights appliance for migratory enacted" [4, p. 394].

The right for education is for the first time fixed for indigenous dwellers in the code of regulations, there is particularly written: "Indigenous dwellers have the right to lead their children for education to established from government educational institutions. They also have right to establish their own schools, but only with the permission of civil governors and regional heads" [4, p. 394]. In 1848-1849 the first schools opens on the territory of Ugra where children from the number of Indigenous minorities can study. For instance, about 191 pupils studied in the schools of Bere-zovsky District, about 20 of them were children of civil servants and clerks, 5 from clergy, 5 sons of merchants, 15 bourgeois children, 94 Cossack children, and 14 Ostyak children [5, p. 34].

Church schools which were not subordinated by Ministry of national enlightenment also appeared there in 40-s of XVIII c. They mainly were meant for children baptized as Khanty and Mansi [5, p. 34]. Writing history in Khanty language begins with Russian historical chronicles and documents of XVI – XVII c. Glossaries of distinct dialects were composed in XVIII c. Handwritten speller of N. Afanasyev appeared in 1920-s, and speller of P.E. Hatanzeev, published in printing office, appeared in 1930. Since then publication of textbooks, books in translation was started. Considering abruptly expressed dialectic subdivision, writing was created in four dialects, the largest bearers in terms of volume, – in Vakhovsky, Surgut, Kazymyskomi, Shchuryshkarsky [2].

Khanty alphabet in Latin language was created in 1931 in the frameworks of All-Union romanization process. In 1936 this alphabet was reformed. But by that time the decision about translation of Khanty alphabet to Cyrillic was already made. In 1937 the first textbooks in Cyrillic were published. Thus, Khanty language was divided into 5 dialects (Vakhovsky, Kazymsky, Obdorsky, Surgut, Shchuryshkarsky), then separate alphabet was composed for four of them (except Obdorsky) [2]. Information oriented to contentment of various human demands, i.e. multifunctional information accomplished document functions of Khanty people till the writing was created. Thus, during the course of Russian government development, systematic social development of Khanty-Mansi Autonomous Area Indigenous minorities took place, literacy, documentation system were developed in the environment of Khanty indigenous population, business relations became more

official, schools and boarding schools were opened, measures to preserve Khanty language and national culture were also taken.

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