

Shokhan, Explorer of the History of People in Central Asia

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ABSTRACT Shokan Ualikhanov was the first Kazakh scholar, who researched history and culture of Kazakhstan and Central Asian people. He used written data and samples of folk literature as historical data in order to research history of Kazakhstan and Central Asian people. He copied Kazakh and Kyrgyz peoples songs “Edige”, “Kozy Korpesh - Bayan Sulu”, “Manas” and translated them into Russian for the first time. Moreover, Shokan Ualikhanov used “Shaybaninama” Abizgazý’s “Shezhire and Turkic” Kadyrgali Zhalairi’s “Jamigat – Tauarich”, Mohammed Haidar Dulati’s works “History and Rashidi”, Golden Horde khans decrees, “Tazkira - Yi Sultan Satuq Bugra Khan” from Kashgar, Mohammed Sadiq Kashgari’s “Tazkira - Yi kozhakan” manuscript in research on the history of the Central Asian people and introduced them into the scientific study for the first time. His theories related to the history of Central Asian peoples of that time are still scientifically meaningful.

INTRODUCTION

Despite the fact that Central Asia is located between the two great countries for many years, it remained a mystery. “Central Asia hasn’t been explored more than inner Africa,” said Semenov. In fact, false and controversial data were given in Russian geographical glossaries about Central Asia. As in the olden days, Central Asia is not a developed terra incognita but at least it is like a pictorial puzzle which makes us think and we don’t know anything about people in Central Asia (Ualikhanov 2010). Clearly seen in the words of Semenov and Ualikhanov, there was timeless scientific research of Central Asia.

Shokan Ualikhanov researched history of Central Asian people with a great interest. In particular, he paid more attention to the issue of ethno genesis of the Kazakh and Kyrgyz people. During his research for the first time, he used samples of folk literature as scientific and historical data. He copied “Edige”, “Kozy Korpesh - Bayan Sulu”, “Manas” songs, he praised them highly and used them as data.

The main character of the song, common to Turkic people, Edige was a historic figure who lived in the time of the Khan of the Golden Horde Toktamys (about 1350-1406), and Amir Timur (1336-1405) who established Temir state. This major state figure became a legend for his outstanding contribution to the state. Shokan liked “Edige” song because of its history, purity of the language and there were no Persian and Ar-

abic words. The names of the people, the plot, the names of most land and water had been kept (Beysenbaiuly 2015). Shokan and his father wrote “Kozy Korpesh – Bayan sulu” song from a famous poet, Zhanak Sagyndykulu in the middle of 40s of XIX century. Later he and his teacher, Kostuletsky translated it when he was studying in Kadet college and sent it to Berezin (Otenyazov 2014).

Sh. Ualikhanov introduced the famous Kyrgyz poem, “Manas” in 1856 during his trip to Istiqkol. Shokan wrote “Manas” song from narrator Nazar who was introduced by Head Manab of Kyrgyz Bugu tribe. Shokan listened to the full version of the song, but as it was too long, he wrote just the part that he liked “The death of Koketay khan and his funeral feast”. In this part of the song, one can introduce not just Kyrgyz people but also, a lot of information about Kazakhs, Nogays, common geographical names and people (Alpysbaeva 2015). Shokan Ualikhanov widely used eastern middle-aged manuscripts in writing his research related to history of the Central Asian people.

METHODOLOGY

The research was carried out by comparing historic, many-sided analysis and combination and other top 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 investing, the development of the whole civilization was taken into consideration.

Ualikhanov 1853-1856 years widely put into practice different kinds of research methods, which are necessary nowadays too. For instance, Cohen et al.'s (2011) historical research employed a number of methods and made use of a wide range of source materials. These included oral sources in relation to the recent past, based on interviews in which respondents recalled their own experiences as historical evidence. Nevertheless, analysis of documents has been the most characteristic and traditional method employed in modern historical research as distinct from social research. The established practices of working historians are therefore a key point of departure in addressing documentary research, although historians have tended not to reflect in details or depth on this central aspect of their craft (Cohen et al. 2011).

Also, you cannot write and analyze information without the participants' observation. As Bernard said, "more and more researches these days, across the social sciences, have learned what a powerful method, powerful participants' observation is it all stages of the research process". The method stands on its own, but it is also increasingly becoming part of a mixed-method strategy, as researches combine qualitative data to answer questions of interest. The ethnography produced ideas for policy recommendations, and content for questionnaire. The questionnaire data illuminated and validated many of the things that the ethnographer learned during participants' observation (2011).

Ualikhanov was the first who established in the scientific circle, a new type of historic data, oral folk traditions of Kazakh and Kirgiz people. Our research was mainly based on the works of Shokhan Ualikhanov. Especially, Shokhan Ualikhanov's works on the history of Central Asia were widely used in the research. These are: Zhongar features, the legend Manas, Ualikhanov's Khan's orders reviewed by Berezin, the remains of shamanism in Kazakhstan, Kazakh genealogy, Six spheres or Chinese province Nan-Lu (Small Bukhariya) about the life in six eastern towns between 1858 and 1859. Certainly, Shokhan left works connected with the present time and we only worked by analyzing his works.

OBSERVATIONS AND DISCUSSION

Ualikhanov's scientific and teaching work was improved at the end of the 50s and at the beginning of the 60s of the XIX century.

The ways of studying Shokhan's scientific works started to develop and flourish in 1856. He took part in a big military scientific expedition led and organized by colonel Khomentovskiy. The aim of the expedition was to get introduced to the Kirgiz and put the boundaries of Issyk-Kul to the topographic map. In May, 1856 Shokhan started his journey. His journey started from Alakol to the Central Tan-Shan and further to Issyk-Kul (2010). In this trip, he tried to show Issyk-Kuil on paper and as a result, the boundaries of the lake were changed on a new map.

Shokhan was influenced by rare monuments of an old civilization in Zhetisu and Tan-Shan. He was particularly involved in ancient municipal culture in Issyk-Kuil, remains of sewers, landmarks, epigraphy and balbal stones. Surveys of these monuments gave a good description of Issyk-Kuil boundaries and peoples living in the whole Zhetisu in past for Ualikhanov. Shokhan wrote the following about it: "Despite the prevailing nomadism in Russian Zhongar, settled lifestyle was developed slightly, first historic data about it, the data about Chigu town are found in the Chinese history, this town may have been located on the east shore of Issyk-Kuil, and it was devoted to the uisun leader by Chinese workers, roughly to say. In middle ages, especially, in the vicinity of Ili settled lifestyle was widely developed... In this part of Asia, there were many religious congregation of nestorianism and monophysitism, and according to the Catalan map, there was a Sirian Jacobites' temple in Issyk-Kuil. Since Christianity was widely spread here, he was in exile a few times. In XVI century there were a few muslim settlements around the Issyk-Kul..." (2010).

Shokhan visited the Alatau Kirgiz again in 1857. Ualikhanov rewrote first the famous Kirgiz epic legend "Manas" and scientifically analyzed in relation to history and literature, translated its extract. "The death and the funeral of Koketai khan" into Russian. Shokhan: The Kirgiz have a single legend called "Manas" dates from the time of Nogai. "Manas" is an encyclopedic collection of the black Kirgiz; all myths, fairy-tales, stories grouped into one period and one-man hero, Manas's attendants. It is like the Iliada. "Manas"

is the whole work of collected individual stories which has concluded (2010).

Shokhan liked an interesting extract, the death and the funeral of Koketai khan from “Manas” with its truth, precious information about historic and ethnographic, household, everyday life and rules of Kirgiz people and on top of that, the data about relationships between ancient tribes lived in Kazakhstan. In addition, in that extract there was a clear description of Kirgizs’ move from South Siberia to Tan-Shan in past.

Shokhan was involved in the ancient history of Kirgiz people. In particular, he thought about lives of Kirgiz people in Yenisey and Tan - Shan at the same time, the Pamir and Altay mountains. It was an important scientific target for the young scientist to solve this important issue, to identify the history of move of Kirgiz people between the Sayan and Tan - Shan mountains. Considering that this issue could be based on some written data, genealogy stories and legends, he was involved in archiving data.

Referring to the collected data, Shokhan was the first who proved that the Tan - Shan Kirgiz were the local autochthon settlements and had lived there for a long time. But in past, they were connected with the Yenissei basin, Altay and Zhongar valley and Tan - Shan as a whole geographical unit, those were the ways the Kirgiz tribes move from the south to the north.

Shokhan started his scientific job while studying in a military school. Being interested in the works by orientalist Berezin, he made comments on his work “Khan’s orders” and it was his first scientific work. He took a lot from “Jami at tauarikh” by Kadirgaly Zhalaury, first translated his basic chapters, gave explanations, additionally made up a dictionary of oriental terms.

Shokhan in his letter to Berezin gave a multi-sided explanation of the word “Kazakh”. He wrote, “all my collected data proved that the Kazakh were not ancient people as Firdausi said, after Berdibek’s death, as a result of a sudden internal war, tribal alliances were established”. “The legends about the origins of Kazakh, Shaibani -name and Zhamigat –tauarikh tales proved that. A Kazakh from the tribe Zhamigat –tauarikh zhalaury belonging to the Great Ulus (land) marked it” (2010), he concluded.

Shokhan’s deep scientific work “Kazakh genealogy” is very important for the historic research of Kazakh people in Middle Ages. Shokhan did not only collect these data on his

own, but he supported intelligent people of the past Kazakh society. After this heritage was declared in books by Potanin, Ualikhanov in his work marked the old Kazakh tradition of dividing into tribes. He wrote about the tribes who joined the Kazakh. Shokhan wrote at the time of kipchak, kanly, zhair that kanly lived on the shores of Issyk-Kul, Shu, Talas before the Mongols attacks, kipchaks lived from Ogiz time till the time of Chingizkhan for 400 years between Edil and Oral, that’s why they were called Deshti Kipchak.

Shokhan expressed the following opinion about the establishment of Kazakh kaganate. He said, “In dark years, Kazan, the Crimea, Astrakhan khanates as a result of robbery, violence, made up first separated tribes from Golden Orda (land) and Shagatai Ulus in different places and countries ... established unions and elected a prince from Chingiskhan’s descendant as a khan. A different political society was established from different independent tribes. In Sarayishik – Nogaily, Mogol Ulus (land) – in Tashkent, in Seikhun valley – the centers of Kazakh kaganates were established” (2010).

Ualikhanov’s article “The remains of shamanism in Kazakhstan” about the Kazakh beliefs and life was deep knowledge. While a lot of researchers wrote about Kazakh people, Shokhan said that they were Muslims and kept traditions of shamanism. However, they did not explain the reasons of shamanism among Kazakh people and all surveys were not conducted (2010). A researcher scientist of shamanism, Webb clearly explained the signs and features of shamanism: “The shaman has a special relationship with the spirits, different from that of people who are not shamans; The shaman has a special way of interacting with the spirits, different from that of people who are not shamans. The means of contacting, visiting, or inviting the spirits include, but are not limited to, ingesting psychoactive plants and mushrooms, fasting, dreaming, drumming, dancing, and undergoing states of pain, deprivation, and isolation; The shaman interacts with these other-than-human persons on behalf of human persons, either individually, as clients, or as a community, or even himself; At least some of the shaman’s performances are public and involve the elements of dramatic performance—props, costumes, music, movement, players, audience, plots, comedy, suspense, stagecraft, conjuring, poetry, and dialogue” (Beyer et al. 2013).

Ualikhanov as a famous and recognized brave traveler made his journey to Kashgar between 1858 and 1859. Having been introduced to the geography of an unfamiliar land to Europe, its history and political system, cultural features, he made a great contribution to the survey in East Turkestan. Shokhan first provided the information about Ualikhan kozha who had cut off the head of the outstanding geographer, Adolph Shlagintveit who set off for Kashgar a year before (2010).

In spite of the dangerous travel to Kashgar, he decided to achieve his goal. Shokhan was there for half a year (from October 1, 1858 to the middle of March, 1859). During this period of time he studied Kashgar city, surveyed the land of six spheres. In the past, the towns: Kashgar, Aksu, Three Turpans, Yanissar, Yarkend and Khotan surrounded in the North with the Tanshan mountains, in the south with Kuan –Lun were called six spheres.

Shokhan met there merchants, politicians, scientists, writers from different countries, listened to their reliable data about the present and past of the Six Spheres. Also, he took some historic data, local official data and books from written data, completed from the additional tales by officials and merchants.

Shokhan started his journey again on 11 March. The results of Shokhan Ualikhanov's expedition to Kashgar were very important. It arose a great interest for many scientists.

Shokhan brought from Kashgar "The history of Sutuk Bugrakhan", "The History of Tuguluk temir khan", "The History of Hajjis", "Abumuslim Maurizi" and other rare oriental manuscripts, in addition, a collection of rock formations, axstone samples, herbaria, monuments in numismatics. Ualikhanov's rich collection of data, included pictures of its population and their occupation drawn in pencil, is special in East Turkestan.

Ualikhanov's recognized worldwide work, Six spheres or Chinese province Nan-Lu (Small Bukharya) about the lives of six eastern towns in 1858-1859, made his name famous. It was devoted to the history and geography of all the East Turkestan people, social structure, scientific achievements in the time Ualikhanov's became the first scientific work. Shokhan in this work gave a deep description of the unknown before local geography, flora and fauna, six main cities, people, ethnography and history. Shokhan brought

large information about the history of East Turkestan (Ualikhanov 2010).

The researchers mentioned that Shokhan Ualikhanov brought rare middle-aged valuable manuscripts *Sutuq Bugrahan* history, "History of Tugluq Temir Khan", "History of kozha", "Abumuslim Maurizi". He used these eastern manuscripts in writing history of Central Asia. Moreover, the scholar used "Shaybaninama "Abizgazy's "Shezhire and Turkic" Kadyrgali Zhalairi's" Jamigat - Taurich", Mohammed Haidar Dulati's "Historical Rashidi" and he translated some of them into Russian. Shokhan Ualikhanov got introduced with Kashgar and could not find any "Historical Rashidi" that he didn't find in Kashgar, in the library of Eastern Languages Faculty of Peterbor University in Persian language, with the assistance of eastern studies scholar I.I. Berezin, and famous Azarbaizhan eastern studies scholar Mukhamedaly Kazaymbek (Beysenbayulu 2015).

Shokhan Ualikhanov was the first scholar among Russian scholars who introduced Mohammed Haidar Dulati's "Historical Rashidi", which had great importance in the history of Kazakh people and had a lot of information about history of Central Asia in the scientific study. In this work, he reported that such valuable historical book had not been familiar in Russian science until that time. At the same time, the scientist in his valuable research "Historical Rashidi" excerpts, addressed to the content of the book and the authors of the manuscripts he brought for Kashgar (Oteniyazov 2014).

The scholar wrote about the translation of manuscript "Historical Rashidi" into Turkish that was in the museum of Science Academy by Mohamed Sadyk Kashgari on the order of Kashgar khakim Zhunus Tazhi in his work "Historical Rashidi" excerpts (Beisenbayulu 2015).

Shokhan Ualikhanov wrote that the book consisted of two parts, the first section was about the history of the period from Kashgar Khanate, Toguluk Temir in 1362 until Genghis Khan descendant Rashid Khan in 1554, and the second part of the book was author memories in the form of a memoir.

He wrote that the book giving a lot of information about the history of Central Asia and had been known only by its name in Europe until 1554. It hadn't been introduced into scientific study so far. Husain bin Fayzhan who worked as a university teacher translated approximately

written in Persian manuscript for the scholar (Beisenbayulu 2015). The scholar drew the map of the western part of Mongolia through the data in "Historical Rashidi". Thus, he specified geographical area related to one period of Altysnar history.

Shokan brought Middle East "Tazkire and Bugra Khan manuscript from Kashgar. Shokan was the first who expressed his opinion on the work and introduced into scientific study. "Tazkire and Bugra Khan" was the work which gave the most valuable information about Turkic empire history and this country's famous people in the period of Karahan dynasty (X - XII centuries). Even though, "Tazkire and Bugra Khan" main characters were the founder of the state of the Karahan Turkic Kagan Sultan Satuq Bugra Khan and his descendants, the book gave a number of valuable data related to the spread of Islamic religion and culture of the regions in medieval Kashgar, Zhetisu, Central Asia Mawer-nahr (Beisenbayulu 2015).

In 1825, Shokan Ualikhanov got introduced with Abilgazý's "Shezhire and Turkic" (Turkic Shezire), which was published from Turkish manuscript in Kazan city. The author of the book Abilgazi khan finished his valuable book "Shezire and tarihnama" (Turkmen shezire) in 1661. At the age of 60, he gave his work of managing to his son Anushmyhamed and began to write about his ancestors' history "Shezhire and Turkic". When he was on the half way he got sick, couldn't finish his work and asked his children to finish it and passed away. His son Anysh batyr finished this work in 1664.

Abilgazi Khan's "Turkic Shezhire" is one of the historical and data based, literary book with pure language. The researchers of this genealogy evaluated this work as chronology about events which happened in Central Asia, Kazakhstan, Middle East countries and policy of khans in the time of Genghis khan and after his power.

Shokan evaluated Kadyrgali Zhalairi's "Jami-gat – Tauarich" as one of the rare historical works and used it in writing many of his works. Sadiq Kashgari's "Tazkira - Yi kozhakan" manuscript that Shokan brought from Kashgar, was about kozhalar tribe's history in Eastern Turkestan and it was valuable medieval work with a lot of information about their khans (Beysenbayulu 2015).

Another Shokan's manuscript brought from Kashgar "Tazkira – Yi Togilik Temir khan" by unknown author was devoted to the heir of Shagatay family, Togilik Temir khan's life and his generations history. One can find the data about

Kazakhstan and Central Asia history (Alpysbayeva 2015). Shokan Ualikhanov's researches about Central Asian people were written on the base of these data.

Shokan knew fantastically a great number of languages of East and West. Ualikhanov as a research scientist of the history of peoples in Central Asia reached the following scientific innovations. He was the first who rewrote the single epic legend "Manas" and scientifically analyzed it. He reported what English researchers about about "Manas" legend. In the Central Asian Republic of Kyrgyzstan, there has been resolute attempt to employ the pre-eminent national heritage icon, Manas, in this respect. Batyrkhan Manas is the principal hero of the Manas epos, an acclaimed collection of epic tales that told the formation, life, struggles and triumphs of the Kyrgyz people and represent the high-point of a widespread Central Asia oral culture (Picard and Robinson 2006).

The Extract of "The death and the funeral of Koketai Khan (Koketai Khan – was a leader of Kyrgyz people in the middle ages)" was firstly translated into Russian. Shokhan was the first who brought a new way of historic data into science, Kazakh and Kirgiz oral folk traditions. As a result of the famous trip to Kashgar, he brought unknown before for science precious information about the country behind the Iron Curtains. In the article "the vestiges of shamanism in Kazakhstan", he tried to show the difference of Kazakh shamanism. While studying the history of Kirgiz people, Shokhan proved first that the Tan-Shan Kirgiz were local autochthon habitants who lived there from ancient times.

Shokhan explained the lag behind of the counties in Central Asia by monarchical regime and Islam. That's why Shokhan criticized Islam in preventing from developing. He considered the medieval ideology as the reason for the downfall and collapse, people's graying out.

However, the researchers' consider Shokhan's Islamic writings wrong. For Islam is one of the world basic religions with deep roots, Islam is a civilization. They don't criticize Shokhan's vision on Islam, because he was a man of his time and moreover, he was a military man.

CONCLUSION

Shokhan Ualikhanov was engaged in research of history of Kazakhstan and Central Asian people. He copied "Edige", "Kozy Korpesh - Bayan Sulu", "Manas" for the first time and made a sci-

entific analysis. He got following novelties in researching history of Central Asian people. He researched Kyrgyz people, he opened mysterious country Kashgarya for the world scientific community, he introduced Mohammed Haidar Dulati's works "History and Rashidi", Tazkira - Yi Sultan Satuq Bugra Khan" from Kashgar into scientific study for the first time. The scientific community admitted Shokhan's novelties when he was alive and praised them highly.

RECOMMENDATIONS

Shokan Ualikhanov's scientific heritage has been researched from the point of view of philology, philosophy, political studies, history, ethnography, religion, economy, geography and toponymy, until this time. The paper analysed Shokhan Ualikhanov's influence in research of Central Asian people history on the basis of his works. Authors of the paper have planned to research Shokhan's other works related to history of Central Asian people, and write a special book.

It is because research of Shokhan Ualikhanov's scientific heritage has not lost its novelty yet.

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