

**Mashkhur Zhusip and oral historical tradition**

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**Abstract.** In research works of Mashkhur Zhusip in studying of oral historical tradition are studied. In work it is specified that sources in oral historical traditions of Kazakhs were completely translated and in a complex considered. Materials on oral historical traditions of Kazakhs are studied in the source study plan. Influence of external historiographies on a steppe oral historiography is proved. The translations of manuscripts of M. Zh. Kopeev and introduction of sources in a scientific turn is a contribution to historical knowledge. The oral historical tradition in interpretation of Mashkhur Zhusip for justification of history of the Kazakh khanate is used. M. Zh. Kopeev's works allowed to prove influence of east and western researches on formation of the Kazakh historiography. The Model Mashkhur Zhusip and oral historical tradition is developed.

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**Introduction**

In the conditions of modern Kazakhstan the problem of objective and full studying of national history is especially staticized. It is connected with construction and strengthening of new statehood. Therefore formation of the state consciousness at citizens which roots in national consciousness is obviously important. In such conditions of transit society there are new processes in the sphere of national self-identification. The part of society in a new way realizes the belonging to the state. In social life of Kazakhstan ethnocultural, ethnic processes dynamically develop. After all the national consciousness eats the historical consciousness of the people formed by qualitative knowledge in the field of national history. Such interconditionality of kinds of public consciousness is explained by the nature of these public phenomena.

National history, questions of national history never lose the relevance, but we have to emphasize that historical knowledge is especially demanded in those historical conditions when these or those people, society and the state face a serious problem, conditions of a crisis state or transition.

The Kazakh historical science has considerable fund of historical sources — written, material and oral. It makes a great success in work with written sources and in archeology. However, in practice of researches the oral historical tradition stands aside more often. There was an objective need for scientific attraction of materials of oral historical

tradition for studying of these problems. By researchers Ki-Zerbo, J. [1, p.43], Regina F. Bendix, Galit Hasan-Rokem [2, p.447], Lockwood, Y.R. [3, p.14], Zhusupov, N.K. [4, p. 77], Gashneva, M.V. [5, p.103], Zhusup, K.P. [6, p.17], Hrobat, K. [7, p.31], Mashkhur Zhusip [8, p.27], Koyshe, K.K., Karabulatova, I.S., Gulytaev, V.N., Niyazov, G.M. [9, p.151], Molitoris H.P. [10, p.165], Tom Angier [11] it is noted that the first attempts of the analysis of oral tradition and its use as historical source on stories of Kazakhstan belong to the beginning of our century. However the Kazakh folklore was generally object of studying of specialists in folklore, literary critics, and historians and ethnographers treated application of oral tradition for reconstruction of the past of Kazakhs very carefully. The history of social and economic and political life of traditional Kazakh society actually could be in a great studied to a measure objectively on condition of complex use of oral data together with written documents.

Research of oral historical tradition of the Kazakh people was in most cases reduced only to a form of use of data and the superficial comment. General view on a question of in what times, in what written sources, at what authors, the countries and the people, in what form oral historical data were written down, allows to designate some stages of this process conditionally. The analysis works of Ki-Zerbo, J. [1, p.43], Regina F. Bendix, Galit Hasan-Rokem [2, p.447], Lockwood, Y.R. [3, p.14], Zhusupov, N.K. [4, p. 77], Gashneva, M.V. [5, p.103], Zhusup, K.P. [6, p.17], Hrobat,

K. [7, p31], Mashkhur Zhusip [8, p27], Molitoris H.P. [10, p.165], Tom Angier[11] specifies that historical knowledge or representations, historical data on the occurred events and historical persons collected in collective memory of the people during the most different periods of history of mankind. Any events were forgotten, and others remained in national memory or in memory of experts on the past which were transferred to the subsequent generations in an oral form. This process, of course, is characteristic for all people as a whole. Oral historical knowledge, is perceived and until now as the original national chronicle. It is connected with that they are formed of real historical events. The system of self-perception of an individual in the mediated form, through the genealogical structures, assuming and social self-identification, is no other than system of ethnosocial, ethnopolitical, ethnocultural, say, ethnic self-identification of the person. There is a contradiction, between need of use for science of oral historical tradition and its insufficient readiness for a historiography. In this regard, a research objective is role justification of Mashkhur Zhusip in studying of oral historical tradition.

### Methods

The methodological basis of research of a considered problem is realized by means of general scientific methods of the analysis, synthesis, induction and deduction; special and historical, historiographic methods: system, comparative, comparative-historical, comparative and comparative each of which allows to solve research problems.

### Main part

Centuries-old accumulation of spiritual treasures of the Kazakh people represent a huge information material. Scientists established long ago that there are versions of the uniform concept approving deep communications of different nationalities in different historical eras. It is well-known that in the oral historical it is reflected both history and culture of the Kazakh people, its all stages of development. The Kazakh people, since ancient times highly appreciating the historical legend in which courage, heroism, wisdom of the Kazakh governors was glorified. For this reason national educators as Mashkhur Zhusip Kopeev considered that the history of the people is deeply reflected in historical legends and sayings. Its most rich historical heritage is devoted to this purpose: to creation of educated, objective approach in studying of history of the Kazakh people. It collected historical legends, sayings, parables which were, generally explanatory character. I treated and made comments on them in the instructive purposes.

I considered Mashkhur Zhusip Kopeev (1858-1931) that the Kazakh folklore developed not separately, and is one of branches of heritage of world culture, these not mastered white spots can result in difficulties research of historical science. As not full research of folklore heritage can complicate studying of history of Kazakhs, its culture, language and literature. It is much important to tell and works of foreign colleagues which in this subject made a huge contribution in studying of Turkics sources. For example it is possible to quote the works of Togan Isenbike, Varnes Zh.A., Anke von Kuegelgen, Denis Davies, Wangxing Zh. [4] etc.

Feature of written heritage of Mashkhur Zhusip is the detailed image based on historic facts of life of the Kazakh khans (Kasym the khan, Esim the khan, to Tauka the khan, etc.). This variation written on a sample of chroniclers of the East, probably also is part of big work of M. Zh. Kopeev "Roots of Kazakhs", devoted to the general history of Kazakhs. The family tree of Kazakhs described on only 2 sheets, historical dates which now in historical science it isn't applied if to consider that the given facts aren't specified where when also by whom are collected, we consider that M. Zh. Kopeev's these data, are connecting history of khans of Abylay and Kenesary (the III-XIX centuries). This manuscript is characteristic the rich maintenance of the actual material [4;6].

The Encyclopaedist scientist, the educator Mashkhur Zhusip Kopeev paid huge attention to historical legends as in its time more available and acceptable method of influence on masses I was both written, and oral history. However, creativity of Mashkhur Zhusip Kopeev wasn't transferred to Soviet period to special publicity. Was considered that it propagandizes Islam and religious canons, it was impossible to the Soviet atheism. If the people for eyelids store and will observe the settled traditions, customs, customs, this phenomenon can't be ignored in any way because it is one of defining and making constants of any ethnoses.

The historical samples collected by Mashkhur Zhusip Kopeev it generally legends and legends. It legends about names of districts ("Where is Oh Tundyk bolende", about life sacred ("The Saint sheikh Burkhi", "The Saint grandfather Talmas", about historic figures ("Asanas of Kaygy", about prophets ("Solomon and an ant", "The prophet Noy and the old woman", etc. The majority of these legends yet wasn't issued. Shakarim though wrote history of the people in shape history, i.e. a family tree, but in the majority of judgments leaned on sources and researches of the European and Russian researchers, was the adherent of the western orientation[4;6].

The book "Cossack to a Tuba" Mashkhar Zhusip Kopeev covers the main subjects of the description of history of Kazakhs and the name of the manuscript is a starting point in the general subject. Main objective of the author is collecting folklore and therefore in manuscripts folklore samples mostly are used. However they tell about important historical events and play large role. If to analyse, it turns out that 70-80 percent of manuscripts from folklore and literary forms.

Mashkhar Zhusip Kopeev wrote down historical samples of folklore, epodes, fairy tales, proverbs, sayings, ceremonial and household songs. The genre structure of the folklore units collected by Kopeev is various. If to concern genre features of heritage of Mashkhar Zhusip, only the song structure of the ceremonial and household consists of 30-40 samples. From them only a half is investigated and was issued [6].

At the end of the XIX century the beginning of the XX century the oral description of history of Kazakhstan was created.

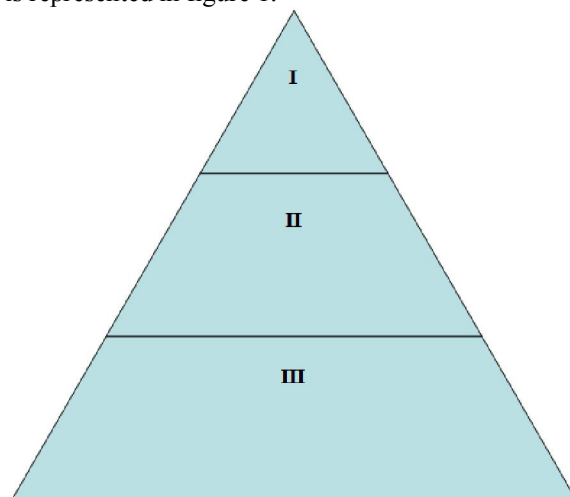
In the book published in Kazan (1907) Mashkhar Zhussup Kopeev the history of Kazakhs is considered in close interrelation with history of the Nogai people. Abdoll's also being mentioned Bukhara governors the khan, Imamkuli the khan also are brought additional data and on khans Esim, Alashe, Shora the batyr. Events of 1680-1881 described in "Roots of Kazakhs" are connected with names of two historic figures — to Tauka of the khan and Abylay of the khan [4;6].

Historical legends, songs, poems are located in strict chronological an order and submit to one general subject - "The Cossack a tuba". It follows from this that the author, collecting a certain material in one book, I pursued two aims: historical and literary. Along with it at the manuscript there is philosophical, medical and other subject. If to consider manuscripts, each material represents unit in the general scheme. Mashkhar Zhusip Kopeev was the live witness of events of 1870-1920 and therefore the description of this era can be taken for historical data. Even manuscripts about Kenesary Kasymov were written on memoirs of the witnesses participating in this revolt or on stories of descendants of these people. Therefore historical events of the end of 19 beginnings the 20th centuries described in manuscripts of Kopeev, it is possible to host as historical data.

There are in manuscripts Mashkhar Zhusip Kopeev, also data on revolt of 1916 and materials about civil war, about collectivization which are a rich material for historians. Articles issued in the "Aykap" magazine and in the "Dala Ualayaty" newspaper, objectively reflect social and economic

and political position of Kazakhstan the XX century beginnings. If to analyse "Roots of Kazakhs", we will see that it is a peculiar concept of the description of history of the Kazakh people. Here synthesis of a historical and literary material is observed. This Manuscript represent about an invaluable source for researchers [4;6].

Proceeding from the above, we prove Model Mashkhar Zhusip and oral historical tradition which is represented in figure 1.



**Figure 1. Model Mashkhar Zhusip and oral historical tradition**

The explanation to figure 1. Model Mashkhar Zhusip and oral historical tradition:

I - Mashkhar Zhusip and oral historical tradition.

II - Methodology of studying of oral historical tradition in interpretation Mashkhar Zhusip.

III - Integration of results of studying of oral historical tradition into interpretations Mashkhar Zhusip in historical knowledge.

### Conclusion

In research the role of Mashkhar Zhusip in studying of oral historical tradition is proved. For the first time sources in oral historical traditions of Kazakhs it was completely translated and in a complex considered. Was it is in a complex studied in the source study plan materials on oral historical traditions of Kazakhs. Influence of external historiographies on a steppe oral historiography is specifically proved. The adequate translation of manuscripts of M. Zh. Kopeev and introduction of sources in a scientific turn in numerous option is a contribution to historical knowledge. Scientific achievement is use oral historical traditions in

interpretation of Mashkhur Zhusip for justification of history of the Kazakh khanate.

The analysis of M. Zh. Kopeev's works allowed to prove influence as well as east, and the western researches on formation of the Kazakh historiography. Model Mashkhur Zhusip and the oral historical tradition made the contribution to systematization of oral historical tradition.

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