

**Mashkhur Zhusip and Turkics sources**

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**Abstract.** In a historiography the rich oral historical tradition of Kazakhs was ignored and not perceived as a source for studying of history of the Kazakh people. Among them such well-known and recognized authors and originators of written sources and archival materials, as Mahomed Shaybani-han, Abu-l-Ghazi Bakhadur-han, Kadyrgali Zhalayiri, Mahomed Haidar Dulati, Mashkhur Zhusip Kopeev, Shakarim Kudayberdiyev, Kurbangali Halidi, etc. Therefore there are all bases to believe that actually the oral historical tradition on stories of the Kazakh khanate in the XV-XVIII centuries was recorded and in writing. Article is devoted to the analysis unexplored in a world cultural heritage of oral historical tradition of Kazakhs. Turkics sources are for the first time considered. On the basis of the analysis of Turkics sources and Mashkhur Zhusip Kopeev's works is for the first time considered in a complex oral and written heritage of the Kazakh people. Mashkhur Zhusip's model and Turkics sources is developed.

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**Introduction**

The history of nomads of Central Asia is an integral part of a world history. Kazakhs are the most ancient people of Central Asia, took active part in events of world history, made serious impact on a course of world history, made a powerful contribution to development of material and spiritual culture of mankind. Achievements in social development of the Kazakhs, developed in the course of development of steppes, semi-deserts and mountain landscapes of Central Asia, served as an important factor of development of intercontinental commercial relations and mediations in a material and cultural exchange.

The taken place reevaluation at a boundary of the XX-XXI centuries of a historical contribution of nomadic societies and the states of Central Asia of a treasury of a world civilization and need of more exact definition of their creating role in the history of mankind staticize problems of studying of formation processes of the state and to the analysis unexplored in a world cultural heritage of oral historical tradition of Kazakhs. Studying Turkics sources, and also the analysis of Turkics sources and works Mashkhur Zhusip Kopeev demand where the oral and written heritage of the Kazakh people is in a complex stated.

Since ancient times Kazakhs possessed national traditions of social management and the standard regulation, defining steady features of their political history. Specificity of genesis of the state and culture of Kazakhs was that the political power both

the organization inherent in it and structure of management were formed and functioned in the conditions of a nomadic way of maintaining cattle breeding economy. A number of outstanding scientists as Koyshe, K.K., Karabulatova, I.S., Gulyaev, V.N., Niyazov, G.M. [1, p.151], Regina F. Bendix, Galit Hasan-Rokem [2, p.447], Sagandykova, N.J. [3, p.208], Zhusupov, N.K. [4, p.77], Molitoris H.P. [5, p.165], Zhusup, K.P. [6, p.165], Regina F. Bendix, Galit Hasan-Rokem [7, p.13; 9, p.598], Mashkhur Zhusup [8, p.15], Hart William, B. [10] worked on a reconstruction of the past stated in oral and written heritage of the Kazakh people, having made many discoveries. Highly appreciating made, it is necessary to recognize that the subject isn't settled. Many questions of history of medieval Kazakhs, in particular, emergence of the state, a form of the political organization of nomads, heritage of oral historical tradition of Kazakhs still didn't get unambiguous permission, remaining in science substantially debatable. It is necessary to integrate historical knowledge with achievements of archeology, philology, jurisprudence and other sciences to create an integral picture of evolution of political and cultural institutes of medieval Kazakhiya. In this regard, a research objective is complex justification of oral and written historical heritage of the Kazakh people on the basis of the analysis of Turkics sources and Mashkhur Zhusip Kopeev's works.

## 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

Mashkhur Zhusip (1858-1931) is feature of written heritage 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 centuries. This manuscript is characteristic the rich maintenance of the actual material.

We will pay attention to the following names entered in the manuscript: Kasym khan and Zhirenshe sheshen, Esim khan and Tursun khan, Zhangir khan, to Tauke khan, Kazybek bi, Toktamys khan, Orys khan, Bukey khan, his son Zhangir khan. Given and the changed names of Tole bi (Tola bi), Folod the khan (Bolat the khan) Abu Al Mohammed the khan, or Abolmamet the khan (rules in Average Abilmambet's zhuz the khan) Samike the khan (Sameke governed in the Average zhuzy), Nurgali the khan, Abulkhair the khan (known Abulkhair the khan of the Young Zhuz) Among them data about Sardam Batuuly, or Batuula's Orda "the White Orda" Batuula doesn't meet in historical, actual materials. We will pay attention that White Orda is a name of the person. The story is the legend given in work of Utemish Hagi of "Shygys Name" which narrates about that, to a lump to be the khan: To Eugène or Sayyn, having been born from the daughter Nurala of the khan. Together with seventeen brothers who were born from other wives, addressed to the Great khan (to Shyngys the khan ) which constructed them the Orda. White Orda with gold thresholds Sain to the khan, a blue Orda to Eugène, a light Orda with steel threshold and to Shaibanu [4]. On a legend in "Shygys Name" of White Orda for Batu differed on color, and in Mashkhur's manuscript – a pseudonym of the son to Batu Sardama. M. Zh. Kopeev's most fruitful work on history of Kazakhstan - "The Cossack to a tuba". There are some options of this work. In each option the history of edge is described differently. Though

similar texts meet V.V.Radlov and Abylgaz's works, but disputable historical events I am described differently. However there is the general regularity - each manuscript begins with the title the Cossack to a tuba. Especially widely it is used in beginning with a parable about Adam in "Related Turkics peoples" Abylgazy. Though manuscripts about stories of edge they have the general chronology, according to the contents different. "The Cossack to a tuba" Mashkhur Zhussup 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 [4; 6].

Historical legends, songs, дастаны 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. Later, some samples of units of this manuscript united in one subject, were let out in Kazan under the name "To whom Saryarka belongs?" in 1907. When studying manuscripts it was found out that only by 20th years, the material was collected by the author in separate books. At the end of everyone the contents with designation of pages is written.

Considering that each separate manuscript is written by various ink (red, blue, black), it is possible to assume that they were separate units earlier, and are united in books only later. Mashkhur 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 Kassymov 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. In order that Mashkhur Zhusip Kopeev "The Cossack to a tuba" is better to understand work ("The past of Kazakhs"), it is necessary to understand an era and Wednesday in which he lived, also to study the biography of the author [4].

The oral tradition of nomadic Turkics peoples is the basic as a historical source. And also there are two groups of historical sources: internal and external. External sources are written generally by authors of neighboring states of Central Asia, the Middle and Far East. It compositions in different languages: Persian,

Arab, Chinese etc. In this article sources of Muslim historical tradition. However it differs strong tendentiousness, an unilaterality of illumination of the historical past, represents as though others view of history.

Internal sources are generally historical tradition of monks. And they, in turn, share in two parts: 1) part which was in writing recorded at any historical stage in different points of the Turkics world; 2) part which is still in oral circulation.

"Shadzharay-turk", Abu-l-Ghazi Bakhadur-hana, "Turkics-kirgiz and khan's family tree" of Shakarim Kudayberdiyev and "The Cossack to a tuba" of Mashkhar Zhussup Kopeev based on oral historical tradition of certain rodo-breeding associations of that period belong to the first part of "Chingiz-nam" of Utemish-hadzhi, "Dzhami' the at-tavarikh" Qadeer '-Ali Dzhalal'iri. Historical legends are the part of the second part, genealog, heroic eposes, etc. Monuments of the above-named parts make, according to researchers steppe oral historical tradition. Therefore own historiographic tradition is important that it had decisive impact on formation and evolution of public ideology. It – memory of the subject of historical reality of, of the past, telling in the form of legends and songs people history, heroic acts of the ancestors who were handed down by many generations and committed to paper, mostly, only at the end of XVIII - the beginning of the XX centuries. In oral historical tradition along with other questions the problem of historical continuity of the state traditions of medieval societies of Central Asia is considered [4].

In modern understanding the state tradition is a historical and genetic continuity of the general, main and essential signs and the components of a state system which are transferring from one states to another. And the tradition can be shown not only in activity acts, but also in the form of ideas of them.

From this point of view the analysis of so-called "channels" of movement of state and political tradition is of great importance. In view of that fact that as such "transmitters" writing monuments, folklore, usual rules of law, etc. can act.

Special group of written groups sources on history of Turkics peoples-nomads of Central Asia – sources which informed to us oral historical knowledge of nomads. She received in science the name "a steppe oral historiography" or "a steppe oral istoriology".

Based on unique data is data of the subject of history on the past is the steppe oral istoriology has not less, and in some cases even more importance for knowledge of socio-political processes. Here especially it should be noted a crucial role of oral tradition of the steppe before written certificates. Especially, they entirely were confirmed by written

fixing or that is even more important, the state principles of again created educations. "Chingiz-nama" contains important data on political institutes of the medieval states of Central Asia. Among them khans as carriers of the higher political authority, oglans and beks are defined. Among political structures a special role played madzhilis – meetings of chingizoids and a nobility. It should be noted that conclusions about a crucial role of sources of actually Turkics origin among which oral legends prevailed, the heroic epos, histories for studying of history and culture of these people are conventional today. Other important way of transfer of the Kazakh tradition was practice of the organization of the imperious relations on the new ideological perception of the world which originating in an era of early Turkics peoples and has undergone big reorganization during an era of the Mongolian gains. The Central Asian school of a historiography investigated questions of influence of gains of Chingiz-han on an inner world and outlook of an era, and through it – on statehood and the general world order. This phenomenon in historical destiny of the Turkics and Mongolian people of Eurasia is named by "Chingizizm"[4].

Chingizizm represented powerful ideological and world outlook system, in some parameters coming nearer to a religious world view and having huge practical value. Chingizizm had the most direct impact on a political system, structures of social institutes, political and rules of law. It consecrated the right of a family of Genghis Khan for the Supreme power and a title the khan from this point became an exclusive prerogative Chingizids. Its traditional character which has been freely apprehended by consciousness of the Tyurkics-Mongolian medieval society consisted in it. The analogs which are carried out between Chingizizm as by the genealogical legend about Chingiz-khan, included in an overall picture of the world, and Oguzizms (a cycle of legends about Oguz), and also with his subsequent modification (like Edygeizm) lead perspective parallels to a conclusion about an originality and at the same time about traditional character of a new ideological design.

The analysis of concrete and event history of Central Asia till the XIV century, "Chingiz-name" gives the grounds to conclude that to transfer could undergo not only system of the power and the imperious relations, but an order of relationship of the Supreme governor (khan) with the citizens that is even more important, dynasty changes, and together with it – origin of the new state. It is confirmed in the version analysis about the death of the khan of Joint stock company Horde Urus stated by Utemish Hadzhi. The version about death of Urus-khan during fight with Tokhtamyss and Urus's murder by the son Tokhtamyss Jalal ad-Din, and also the general

historical conditions in which developed tradition – absence of the centralized power of the khan, despite its external recognition; separatism of tribes; lack of sufficient compulsory functions from the khan; moving of "dissatisfied" tribes led by baddies as one of protest forms against the governor, – testify to steady traditions developed in representation of nomads about relationship the power. Such fact finds analogies and in the subsequent succession of events among nomad's tribes of Central Asia a boundary in the history of which there was Dzhani-bek's moving and Girey with subject tribes from the khan Abu l-Hayra and creation of the new state by them.

Legislations of khans of Kasym (Kasym's clear right) were directed to Tauke-khan on strengthening of internal foundations of nomadic society, development of statehood, Hakk-Nazar (And The White Road), Esima (The Old Road), (Seven Zhargy) at the heart of whom Yasa Chingiz-khan lies.

The statehood of Turkics peoples-nomads was characterized by existence of traditional methods of management, a military management system, historical predecessors of the empire Chingizids.

In political life of the countries subdued by Mongols soon enough and strongly the state idea according to which the khan – only chingizids, i.e. Chingizids to rule the right became stronger. It is in this regard very indicative, what even in the XIX century in Central Asia and Kazakhstan from Chingiz-khan and to a title the sultan the same significance, as an origin from the prophet Mohammed and to a rank saiid was attached to an origin.

Rather interestingly to note that the ancient Mongols custom of election of the new khan remains approximately in the same form at Kazakhs, Uzbeks of Central Asia until the end of the XIX century. When the candidate for a throne received a consent of the majority of sultans, and the nobility on reign, most men of weight of the khanate from sultans and bies declared to it that, put it on "thin white felt" and raised felt for the ends three times, proclaiming "The khan, the khan, the khan! " This tradition was revived, for example, in modern Turkmenistan.

As bright expression of judgement of belonging to uniform ethnic culture, a peculiar concept of ethnic identity of Turkic nationalities the idea which has arisen among Turkics peoples "United Turkics country", initiated still with appeals to association under a blue banner of Turkics peoples of commanders and governors of Kutluga, Bilge-kagan, Kul-tegin, Tonykuk later continued by thinkers of Balasaguni, Yasavi, Kashgaria, Nava'i and the revived national intellectuals at the beginning of the XX century.

Now there is a work on expansion of a circle of sources of this circle. At the same time, important

value at a present stage has development of techniques of their studying.

The oral historical tradition – the natural phenomenon in culture of the nomadic people, this manifestation of historical experience, outlook, an ideal, also corresponds to public traditions and a people esthetics.

As approaching our era the quantity of monuments breeds. The latest historical events of the XVII-XIX centuries received reflection in the numerous historical songs created by the Kazakh akyns – "Abylay-khan", "Kenesary", "Issatay-Makhambet", "Beket-batyr". These historical songs carry on tradition of an old folk epic, but with big proximity to real historical events and with big preservation of lyrical value judgement of these events in the form of praise or censure. The epos reflects the national past in wide understanding "historically" as it was postponed in memory of the people, the public and household relations of the people, its custom, beliefs and public ideals [4].

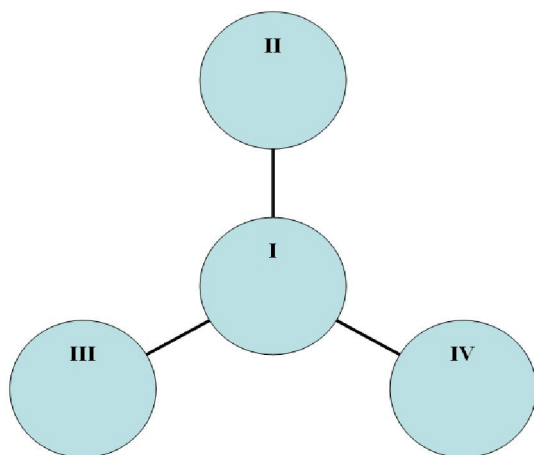
In late historical the dastans (historical poems) relationship of Kazakhs with the next people – wars, the allied relations, rodo-breeding structure of inhabitants, a life and traditions is described.

We can assume that such oral historical knowledge existed constantly. Over time it made a basis of such written compositions on stories of Kazakhs, as "Tavarikh-i guzida-yi nusrat-nama", "Chingiz-nama" Utemisha-hadzhzhi, "Dzhami' the at-tavarikh" Qadeer-Ali-biy-dzhalair.

The steppe oral historiography can be treated not only as a form of social memory of monks of Central Asia, but also as a special form of oral national literature in which legends, the legends connected with history of these or those tribes, are richly submitted by life of their brave leaders. All aforesaid also is considered and in works of foreign scientists Krader L., Reichl K., Bascom W., Honko L. [4].

For example, at Kazakhs the majority of messages indulged orally skillfully the rhymed and allegoric speech. Many messages, thanks to the importance and limit perfection of a literary form, were for a long time remembered in the people. The so-called oral letter served as way of reproduction of the historical past and perpetuation of memory of the outstanding persons known, in particular, on their witty sayings. They were works of a special genre oral.

Such creation of a material – not on political, ethnic or other sign, and only by the principle of ideological continuity – not end in itself and not a pursuit of originality, and a way to install its channels from the last centuries and up to modern times.



**Figure 1. Model Mashkhar Zhusip and Turkics sources**

The explanation to figure 1. Model Mashkhar Zhusip and Turkics sources:

I-Works Mashkhar Zhusip and Turkics sources.

II-Methodology of studying of works Mashkhar Zhusip and Turkics sources.

III-Historiographic tradition of Kazakhs.

IV-Integration of results of studying Mashkhar Zhusip's works and Turkics sources in historical knowledge.

### Conclusions and recommendations

On the basis of oral historical tradition scientific research of history of the Kazakh khanate in the XV-XVIII centuries is conducted. Scientific novelty is formulated within such conclusions and the conclusions, as: for the first time sources in oral historical tradition of Kazakhs were completely translated and in a complex studied; historicism and truthfulness of a steppe historiography on stories of the Kazakh khanate are established; in the source study plan materials by oral historical tradition of Kazakhs are in a complex studied; lists of the Kazakh khans, sultans, the Kazakh tribes and their genealogy which in work are systematized in a chronological order are made; influence of east historiography on a steppe oral historiography is proved; the adequate translation of compositions from M. Zh. Kopeev's private collection is carried out and thus these sources are for the first time introduced into scientific circulation

The aforesaid allows us to draw the following conclusions:

- Turkics nomads of Central Asia since ancient times had own historiographic tradition, we can conditionally call it a steppe oral historiography.

- The concept dominating among nomads about the history received from time to time the reflection in these or those monuments of writing created at different stages stories at the next historical schools. For example, letters of Abylay-khan to the Tsinsky yard, the official report the tsinski's deputies confirm data of oral historical sources on authority of this statesman for that period.

- In this regard, comparative studying of oral historical traditions with monuments of external schools of a historiography can become fruitful. However it must be kept in mind influence of traditions of these schools.

- As one of the main functions of a steppe historiography there was a sacralization of the power of this or that dynasty. Oguzizm, the chingizizm and an edygeizm represent certain attempts in this direction.

- Studying of an oral historiography shows power of the Kazakh steppe tradition before Islamic influence, it is shown in the chingizids scheme of the Supreme power in a counterbalance of Middle Eastern Muslim tradition. The Model Mashkhar Zhusip and Turkics sources is proved.

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