

Features of written heritage of Mashkhur Zhusip Kopeev

Nartai Zhussupov¹, Maktagul Orazbek², Mukhabbat Baratova¹, Bakit Batkeeva¹, Bakhytgul Kapasova², Kenzhegul Esirkepova³, Meiramgul Baymuhanbetova⁴

¹Pavlodar State University after S.Toraigyrov, Pavlodar, Kazakhstan

²National University after L.N.Gumilev, Astana, Kazakhstan

³Kostanai State Pedagogic Institute, Kostanai, Kazakhstan

⁴State University after Shakarima, Semey, Kazakhstan

Abstract. In research features of written heritage of Mashkhur Zhusip in studying of history and folklore of Kazakhs are studied. In work it is specified that sources in written heritage of Mashkhur Zhusip Kopeev were completely translated and comprehensively studied and considered. Materials of written heritage of Mashkhur Zhusip Kopeev are studied in the source study plan. Influence of external historiographies on feature of written heritage of Mashkhur Zhusip Kopeev is proved. The translations of written heritage of Mashkhur Zhusip Kopeev and their introduction in a scientific turn is a contribution to historical research. Feature of written heritage of Mashkhur Zhusip Kopeev for justification of history of the Kazakh state is used. Justification of feature of written heritage of Mashkhur Zhusip Kopeev allowed to understand essence of influence of east and western researches on formation of the Kazakh historiography. The Model of future of Mashkhur Zhusip Kopeev written heritage is developed.

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Introduction

In the conditions of modernization of history of Kazakhstan the problem of objective studying of national history of Kazakhs is staticized. In social life of the Kazakh society the modern ethnogenesis, ethnocultural historical processes actively develop. National self-identification it is caused by the historical consciousness of the people formed by knowledge in the field of ethnic history.

The Kazakh history, features of national history never lose the importance, but we have to emphasize that historical knowledge is especially demanded in those historical conditions when the people, society and the state face a serious problem, conditions of modern ethnogenesis.

The historical science of the Kazakh society has considerable fund of historical sources, including written, material and oral. It makes a great success in work with written sources and in archeology. However in practice of researches feature of written heritage stands aside more often. There was an objective need for scientific attraction of features of written heritage, including feature of written heritage of Mashkhur Zhusip Kopeev in studying of these problems. By researchers Regina F. Bendix, Galit Hasan-Rokem [1, p.447], Safiullina Al Annecy, R.R. [2, p.163], Ki-Zerbo, J. [3, p.43], Heath, J. [4, p.329], Zhussupov, N.K. [5, p.77], Zhussup, K.P. [6, p.19], Gashneva, M.V. [7, p.103], Heidi Byrnes, Hiram, H.

Maxim and John, M. Norris [8, p.201], Koysh, K.K., Karabulatova, I.S., Gulyaev, V.N., Niyazov, G.M. [9, p.151], Mashkhur Zhusip [10, p.801], Lockwood, Y.R. [11, p.14], Molitoris H.P. [12, p.165], Melinda Reichelt, Natalie Lefkowitz, Carol Rinnert and Jean Marie Schultz [13, p.22], Zhussupov N., Baratova M., Zhussupova L., Zhussupov E., Shapauov A. [14, p.201] it is noted that the first attempts of the analysis of features of written heritage of Mashkhur Zhusip Kopeev and its use as historical source on stories of the Kazakh society belong to the beginning of our century. However feature of written heritage of Mashkhur Zhusip Kopeev was generally object of studying of specialists in folklore, literary critics, and historians and ethnographers treated its application for reconstruction of the past of Kazakhs very carefully. In our opinion the history of traditional Kazakh society actually could be studied in a bigger measure objectively on condition of complex use of features of written heritage of Mashkhur Zhusip Kopeev.

Research of features of written heritage of Mashkhur Zhusip Kopeev 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 of Mashkhur Zhusip Kopeev, historical data were written down, allows to designate some stages of this process conditionally. The analysis works of Regina F. Bendix, Galit

Hasan-Rokem [1, p.447], Safiullina Al Annecy, R.R. [2, p.163], Ki-Zabdo, J. [3, p.43], Heath, J. [4, p.329], Zhusupov, N.K. [5, p.77], Zhusup, K.P. [6, p.19], Gashneva, M.V. [7, p.103], Heidi Byrnes, Hiram, H. Maxim and John, M. Norris [8, p.201], Koysh, K.K., Karabulatova, I.S., Gulyaev, V.N., Niyazov, G.M. [9, p.151], Mashkhur Zhusip [10, p.801], Lockwood, Y.R. [11, p.14], Molitoris H.P. [12, p.165], Melinda Reichelt, Natalie Lefkowitz, Carol Rinnert and Jean Marie Schultz [13, p.22], Zhusupov N., Baratova M., Zhusupova L., Zhusupov E., Shapauov A. [14, p.201] specifies that historical knowledge or representations, historical data on the occurred events and historical persons collected in written sources of Mashkhur Zhusip Kopeev. Feature of written heritage of Mashkhur Zhusip Kopeev is perceived as the original national chronicle. It is connected with that are formed feature of written heritage of Mashkhur Zhusip Kopeev of real historical events. There is a contradiction, between need of use for science of features of written heritage of Mashkhur Zhusip Kopeev and its insufficient readiness in a historiography. In this regard, a research objective is justification of features of written heritage of Mashkhur Zhusip Kopeev.

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

Sources of spiritual heritage of the Kazakh people his rich folklore creativity is. Collecting, research and studying Kazakh oral historical heritage is begun not so long ago, it says to us that isn't still investigated in this area [5].

One of sources of research is Mashkhur Zhusip Kopeev's rich heritage (1858-1931). Era, in which he grew up (the end of the 19th eyelid) it is noted large inconsistent for Kazakhstan by historical events. The Russian Empire completely forced out the Kokands' khanate and the Bukhara emirate from the southern regions of Kazakhstan and completely colonized all territory of Kazakhstan.

In this regard we will call models of meetings of the known historian, the regional specialist M. Zh. Kopeev (1858-1931). 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 the Kazakh khans. This manuscript is characteristic the rich maintenance of the actual material.

Besides, considering that fact that M. Kopeev read east works of the Middle Ages in the original it is possible to draw a conclusion that Mashkhur Zhusip or used works of the Persian historians, or leaned on sources still to anybody unknown.

We will pay attention to the following names entered in the manuscript of M. Zh. Kopeev: Kasym khan and Zhirenshe sheshen, Esim khan and Tursun khan, Zhangir khan, to Tauka khan, Kazybek bii, Toktamys khan, Orys khan, Bukeykhan, his son Zhangir khan. Are given and the changed names Tola bii (Tolebii), Folod the khan (Bolat the khan) Abu Al Mohammed the khan, or Abolmamet the khan (rules in the III century. Average Abilmambet's zhuz the khan) Samike the khan (Sameke governed in the III century the Average zhuz), Nurgali the khan, Abulkhair the khan (known Abulkhair the khan of the younger zhuz - III century) Among them data about Sardam Batuuly, or Batuula's Horde, the White Horde, Batuula doesn't meet in historical, actual materials. We will pay attention that Ak Orda – a name of the person, the story – the legend given in work of Utemish Hagi of "Shygys Name" which narrates about that, a coma to be the khan: To Eugène or Sayyn, 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 to the khan) who constructed them the Horde. On a legend in "Shygys Name" of Ak Orda for Batua differed on color, and in Mashkhur 's manuscript – a pseudonym of the son to Bath Sardama [5; 14].

It is easy to notice on historical events that M. Zh. Kopeev leaned on two actual materials. On the first page of the manuscript data about Kasy the khan are taken from the Persian materials giving dates of death of the khan on 930. The following two pages are written on researches of the Russian works that the description of the historical period the ambassador Tauk of the khan of everyone separately testifies. At the beginning it is specified that the Senior the zhuz the khan governed to Tauka. Then the provision of the Average zhuz in 1722-1740 is considered. At the end of the manuscript it is spoken about submission of Russia (1731) at the time of

Abulkhair "Younger zhuzy". In this regard we will note that doesn't meet still in researches of scientists of data about political conflicts on the average жызе and that Ablay the khan in 1734-1740 became the authoritative sultan. M. Kopeev wrote the second page of the manuscript on samples of the European researchers, having added materials of the supervision. Generalizing the stated materials, given above it is possible to draw a conclusion that feature of written heritage of Mashkhur Zhusip Kopeev is defined by that his manuscript is one of the actual materials having made the contribution to history of the Kazakh society.

Proceeding from the above, we prove Model of feature of Mashkhur Zhusip Kopeev written heritage which is represented in figure 1.

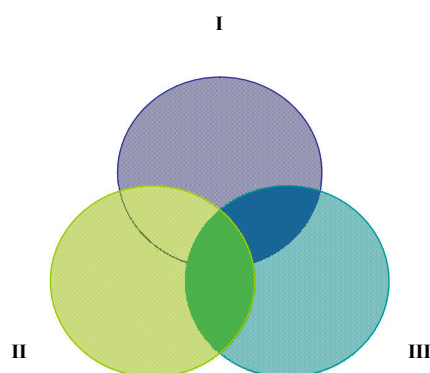


Figure 1. Model of feature of Mashkhur Zhusip Kopeev written heritage

The explanation to figure 1. Model of feature of Mashkhur Zhusip Kopeev written heritage:

I-the Manuscript of Mashkhur Zhusip Kopeev is one of the actual materials having made the contribution to history of the Kazakh society.

II-the Manuscript of Mashkhur Zhusip Kopeev in detail represents the events, based on historic facts.

III-the Manuscript of Mashkhur Zhusip Kopeev is the store of historical knowledge, historical data on the occurred events and historical persons.

Conclusion

As a result of carried out research the essence is proved and feature of written heritage of Mashkhur Zhusip Kopeev in studying of history and folklore of the Kazakh society is studied. As a result of the theoretical analysis in work it is specified that sources in written heritage of Mashkhur Zhusip Kopeev were completely translated and comprehensively studied and considered.

In work various approaches are theoretically proved and materials of written heritage of Mashkhur Zhusip Kopeev are comprehensively studied in the source study plan. As a result, influence of external historiographies on feature of Mashkhur Zhusip Kopeev written heritage is proved. In our opinion, the translations of written heritage of Mashkhur Zhusip Kopeev and their introduction in a scientific turn is a contribution to historical research.

In work feature of written heritage of Mashkhur Zhusip Kopeev for the characteristic of history of the Kazakh state is proved and used. Thus, justification of feature of written heritage of Mashkhur Zhusip Kopeev allowed to understand essence of influence of east and western researches on formation of the Kazakh historiography.

The Model of feature of written heritage of Mashkhur Zhusip Kopeev is developed. The model of feature of written heritage Mashkhur Zhusipa Kopeeva is recommended for use in Mashkhurology.

Corresponding Author:

Dr. Zhussupov Nartai

Pavlodar State University after S.Toraigyrov, Pavlodar, Kazakhstan.

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