



IRSTI 03.19.91

Scientific article

<https://doi.org/10.32523/2616-6887-2025-152-3-230-247>

Shokan Ualikhanov's Contribution to the Study of Eastern Cultures: An Analysis in the Kazakh and Kyrgyz Contexts

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Abstract. In this article, the authors examine the spiritual and cultural dimensions of the Kazakh and Kyrgyz peoples as reflected in the scientific heritage of Shokan Ualikhanov, drawing on his original works. Ualikhanov's early years were shaped by an environment deeply rooted in Kazakh history and cultural traditions. From childhood, he was immersed in the oral heritage of the Kazakh and Kyrgyz peoples, absorbing their legends, epics, fairy tales, and folk songs - forms of cultural expression that were widespread and deeply embedded in the life of the people.

Shokan Ualikhanov undertook two expeditions to the Kyrgyz territories in 1856 and 1857. These journeys resulted in several significant works, including "Issyk-Kul Diaries" (1856), "Notes on the Kyrgyz" (1856), and the essay collection "Dzhungaria" (1860). In his research, Ualikhanov placed particular emphasis on the tribal composition and social structure of the Kazakh and Kyrgyz peoples, viewing them through the lens of their nomadic way of life.

The authors analyzed samples of the folk literature of the Kazakhs and Kyrgyz, in particular, genealogies, epics, legends, and stories. Particular attention was paid to the economic traditions, lifestyle, religious beliefs, and worldviews of the two peoples. The article provides comparative analyses of the poems "Edyge", "Manas", "Kozy Korpesh Bayan Sulu", "Er Kokshe Erkosai", and "Orak Batyr". In addition, the data related to the Nauryz holiday in Sh. Valikhanov's research, his views, and conclusions are given deeper attention, and their correspondence with the opinions of modern scientists is analyzed.

The authors highlight Shokan Ualikhanov's assertion that the Kazakhs and Kyrgyz are two distinct ethnic groups as a significant scholarly contribution, particularly in light of his scientific substantiation of their unique anthropological features. Ualikhanov's observation that, alongside traditional animal husbandry, various cultural and economic forms - such as agriculture, urban settlements, and monastic institutions - coexisted and evolved within Kazakh and Kyrgyz societies remains relevant and thought-provoking even today.

Keywords: Shokan Ualikhanov, Kazakh, Kyrgyz, genealogy, epic poem, epic, Nauryz, poem "Edyge", poem "Manas", clan-tribe.

Received: 26.03.2025; Accepted: 25.09.2025; Available online: 30.09.2025

Introduction

Shokan Ualikhanov's research on the spiritual and cultural life of the Eastern peoples serves as a valuable source of ethnographic and historical knowledge. His formative years were deeply rooted in an environment rich in Kazakh history and tradition. From an early age, Ualikhanov was immersed in the oral heritage of the Kazakh and Kyrgyz peoples, absorbing their legends, epics, fairy tales, and folk songs - cultural expressions that were widely disseminated among the population. His genuine interest in the spiritual heritage of his people emerged in childhood, and he not only engaged with it deeply but also documented various elements of it in writing. A significant role in shaping his spiritual worldview was played by his grandmother, Aiganym, who fostered his appreciation of the rich cultural legacy of the Kazakh people. Moreover, his father Chingiz's connections with prominent figures of the Russian intelligentsia played a crucial role in cultivating Shokan's intellectual curiosity and passion for scientific inquiry.

As a representative of a nomadic society, Shokan Ualikhanov possessed a deep understanding of its unique features and often regarded nomadic culture as superior to that of sedentary societies. He placed particular emphasis on the role of oral literature, recognizing it as a vital repository of the people's history, worldview, and cultural values. Unlike the Soviet government, which later sought to diminish the credibility of oral literature and question its documentary value, Ualikhanov acknowledged its profound historical significance. He viewed oral traditions not merely as folklore, but as authentic historical sources. Of particular importance to him was the genre of genealogy (*sheжіpe*), which he considered the most advanced and historically grounded form of oral literature. While heroic epics, lyrical poems, and love narratives were relatively scarce in sedentary cultures, Ualikhanov noted that such literary forms were abundant - numbering in the hundreds among nomadic peoples. His recognition of oral literature as a cornerstone of national memory reflects his broader commitment to preserving and understanding the cultural identity of the Kazakh and Kyrgyz peoples.

There are very few people in the world who have created epics. In the West, the Greeks have the "Iliad" and the "Odyssey", in the East, the Indians have the "Mahabharata" and the "Ramayana". In Eastern Europe, there are epics such as the "Great Etta", the "Younger Etta", and the "Kalevala". These are the only countries with epic poems. The Russian "Lay of Igor's Campaign" consists of only 8 pages, while the epic "Alpamys Batyr" alone is 800 pages. Only a few nations in the world have produced true epic literature. In the West, the Greeks are known for "Iliad" and "Odyssey"; in the East, the Indians for "Mahabharata" and "Ramayana". Eastern Europe has also contributed to the epic tradition with works such as "Elder Edda", "Younger Edda", and "Kalevala". These few examples represent the core epic legacies of their respective cultures. In comparison, the Russian "Lay of Igor's Campaign" is relatively brief, spanning only about eight pages. By contrast, the Kazakh epic "Alpamys Batyr" alone comprises over 800 pages.[1, p. 48-49].

The epic is the result of the ethnic composition of the country that created it. So, we see that our ancestors in the vast steppes of Eurasia created a sublime height of the art of speech. Even if you look at the history of European literature, first oral literature, then written literature. And in our country, between oral literature and written literature, there are five centuries of epic

poetry. This great century of poetry is a divinely sublime, powerful characteristic of our art of speech. Shokan wrote down the poems “Kozy Korpesh - Bayan Sulu”, “Er Kokshe”, and “Er Kosai” from the poets Zhanak, Shozhe, and Shal, who lived in the first half of XIX century [1, p. 49].

In his study “Records of the Kyrgyz”, Shokan Ualikhanov used their original genealogies, legends, and epics as the main sources for studying the history of peoples whose nomadic written culture, such as the Kazakhs and Kyrgyz, has been preserved, but whose past history is transmitted orally from father to son, which is characteristic only of nomadic peoples. The scientist wrote on this issue: “Since the nomadic people did not have writing, the history of the people as a whole was based not on facts, but primarily on their fairy-tale-like legends. It is characteristic of all nomadic tribes to turn legends about the heroic deeds of their heroes and important events among the people into poems and pass them on to future generations as family memories. The respected narrators of legends are the ones who convey those legends in their original form” [2, p. 50].

Research methods

The article uses the fundamental theoretical research and conclusions of Sh. Ualikhanov, a number of domestic and pre-revolutionary Russian researchers. In the course of conducting the research, the methods of historical-comparative, historical typological, descriptive, scientific analysis and synthesis, and historical systematization were widely used in scientific research. Moreover, as a theoretical and methodological basis, the proven dialectical method was used in the research work to consider political-historical processes when describing historical events. Special attention was paid to the civilizational principle of the field of personality studies that is being formed in the world. In the process of analyzing and discussing the scientific heritage of any individual, special attention was paid to the need to pay special attention to his contribution to science and culture, to the development of civilization in general. In addition, special attention was paid to the coherence and logical connection of the conclusions and opinions expressed in the article.

Results and discussions

The study of the life and work of Sh. Ualikhanov, as well as some of his scholarly works, began during the scholar's lifetime. The historiography of Shokan studies dates back to 1904. Under the leadership of N.I. Veselovsky, the 29th volume of the Russian Geographical Society was published in St. Petersburg as a separate book under the title “The Works of Chokan Chingisovich Valikhanov” [6].

During the Soviet era, the life and work of Sh. Ualikhanov, as well as his scientific heritage, were intensively studied in the 1950s-1970s and until the mid-1980s. Academician A.Kh. Margulan made a great contribution to compiling the scholar's works. Under his leadership, a five-volume collection of works was published in 1961-1972 and 1984-1985.

A.Kh. Margulan conducted a systematic historical analysis of the poem “Manas” written by Shokan. The scholar's conclusions about the content of the poem, the plot structure, the heroic

images in the poem, the names of people and countries, their historical basis, and the period in which the poem appeared are valuable.

Sh. Ualikhanov highly appreciated the role of folk oral literature, including genealogy, in studying and studying the history of nomadic peoples. The issue of genealogy in domestic historical science was specifically studied and researched in the doctoral dissertation work of the historian-scientist M. Alpysbesuly. The scientist's monograph "Kazakh Genealogy: Historiographical-Documentary Research" [4] is a groundbreaking study on the topic. Recently, a number of scientific articles have been published by historian G. Zhugenbayeva, who has been studying the issues of oral history in domestic historical science, including "Methods of historical research of oral heritage: traditional oral history of the Kazakh people" [5], "The "Nogai people in traditional historical knowledge" [6], "Oral history telling" [7], and "Traditional oral history: national historical source and basis of historical knowledge" [8].

A comprehensive and systematic historical analysis and evaluation of the Edige epic, based on Shokan Ualikhanov's version, has not yet been conducted. In a philological perspective, candidate and doctoral dissertations were defended on the poem "Edyge" on the topics of E.M. Magauin's "Historicality and Artistic Features of the Poem of Edyge" [9] and Zh.A. Asanov's "Edyge Poem - Historical Heroic Epic" [10].

The Kyrgyz people were studied by a number of researchers before the revolution, including I.G. Andreev, A.I. Levshin, M.I. Venyukov, V.V. Radlov, and N.A. Aristov [11]. Sh. Ualikhanov is also considered by scientists to be the founder of Kyrgyz historiography. The famous Turkologist A.N. Kanonov assessed that "The first researcher of the Kyrgyz from a historical and philological point of view was the famous Kazakh scholar Shokan Shingizovich Ualikhanov" [12, p. 77]. At that time, the history of the Kyrgyz people until the middle of the XIX century was practically not studied.

Shokan meets the issue of the Kyrgyz in the works of Voronin and Nifontiev, P.P. Semenov-Tyan-Shansky, P.A. Likhachev, Ya.V. Khanykov and other researchers [13, p. 54-56]. Sh. Ualikhanov established the fact that the Kyrgyz people are one of the ancient Turkic peoples, as well as their autochthonousness, by conducting a comparative analysis based on Abilgazy Bahadur, Chinese sources and archival documents, as well as samples of oral literature.

In the Soviet period, the scientific heritage of Sh. Ualikhanov was discussed in the scientific articles of Kyrgyz scholars A.A. Sadykov, I.B. Moldobayev, and R. Kydyrbayeva. All of these scientists are distinguished by their high assessment of Sh. Ualikhanov's contribution to the study of the history of the Kyrgyz people. In addition, among the Kyrgyz scholars, Ch.D. Turdalieva defended a candidate dissertation on historical sciences "History and Culture of Kyrgyz on Ch.Ch. Valikhanov's works" and a doctoral dissertation on historical sciences "History and culture of Kyrgyz in the works of western travellers and researchers(XIX-XX)" [14].

In this study, particular attention is given to Shokan Ualikhanov, one of the most prominent scholars who made a significant contribution to the study of the history and culture of the Kyrgyz people in the XIX-XX centuries. Since the period of independence, scientific articles have been published that analyze the scientist's works from a new perspective. In particular, S.S. Zheenbekova in her article entitled "Everyday Life of the Kyrgyz in the Research of Chokan Valikhanov" [15] analyzed the important facts of the history of the everyday life of the Kyrgyz

people in the scientific heritage of the scientist and highly appreciated their scientific importance. Moreover, It is essential to acknowledge the significance of the article “Kyrgyz-Kazakh Relations in the XIX-XX Centuries in the Scholarly Works of Ch. Valikhanov” by D.B. Saparaliev and S.Ch. Umurzakov’s “Valikhanov as a Geographer and Explorer of Kyrgyzstan” [16].

The traditional historical memory of the Kazakh people is preserved in their chronicles and heroic poems, sacred legends and religious epics, and the people considered that history to be their true history, and raised their descendants in that spirit. This can be seen in the famous sayings spread throughout the Kazakh steppe: “A man who knows no fatherland is a nobleman”, “A man who knows seven ancestors is a caretaker of seven lands”.

Ethnographer A. Seidimbek concludes that “Kazakh genealogy, or rather, Kazakh historicism, can be called a national trait. This, of course, is not due to a special nature or backwardness. The genealogy of the Kazakh people should be compared with the vigor of their historical consciousness, and first of all, with the fact that they have been living a nomadic lifestyle for many centuries.

Genealogies reflect the system of understanding the past that has been formed in the consciousness of an ethnos, as well as the way of perceiving civilization as a whole. Since the genealogical tradition characteristic of Turkic peoples is a cultural phenomenon, its study from a phenomenological perspective makes it possible to conduct a concrete analysis of traditional cultural phenomena. Within the internal structure of genealogies, by envisioning an institutional historical phenomenon, the researcher can clearly see, in the facts and events that took place in the history of a particular nomadic society and state, the extent to which previous researchers have written about them subjectively. [4, p. 60]

A.Kh. Margulan proved in his research that the history of the written culture of the Kazakh people began in ancient times, and that there were educated specialists in the Kazakh community. The runic inscriptions characteristic of the ancient Turkic communities, which covered the distance from the Great Wall of China in the east to the Turkmen steppes in the west, and the works of Mahmud Kashkari, Balasagun Zhusup, Abilgazy Bahadur, Kadyrgali Zhalair, who came to life in the XI century, are a clear manifestation of the uninterrupted development of written culture among the Turks.

Sh. Ualikhanov was the first to see the national spirit in the oral spiritual heritage and the first to try to present it to the scientific community in this context. In his research, the scientist often used the phrase “Folk Memory” in analyzing issues related to the historical consciousness of the people. This shows that the researcher recognized that although the oral spirituality of the people is called by different names, altogether they form a single historical consciousness of the people.

The scholar wrote in his study “Kazakh Genealogy” that “... When it comes to historical poems and epics about the exploits of their ancestors, there is no limit to the people's love, and such a rich heritage, passed down from mouth to mouth without writing or printing, from one end of the vast steppe to the other, and preserved in memory for centuries, is probably a manifestation of their amazing ability to reproduce. It is surprising that in the same way as in ancient poems, the story of a work told at one end of the endless steppe is repeated without a single mistake on the other end of the steppe. He wrote that “Among the Kazakhs, whose ancient Turkic traditions

and customs are intact, names of people, places, and water bodies, etc., associated with events that cover all aspects of life, are remembered and passed down from generation to generation”.

To summarize Shokan's conclusion on this issue, scholars have long noticed the importance of studying samples of folk oral literature for ethnography, in which the way of life and behavior of the people are well preserved. The scholar considered the Genealogy legends to be important. They contain information about the way of life, customs, beliefs, place of residence, and clan composition.

Russian orientalists and ethnographers collected and studied the legends and proverbs of the Kazakh people. One of them was A.I. Levshin. Shokan makes the following important remark in his work “Kazakh Genealogy”, which is not even paid attention to by researchers of our country. He said that the legends cited by Levshin in his work “Description of the Kirghiz-Cossack Hordes and Steppes” do not even exist among the Kazakhs. The Kazakhs never tell the Russians their legends and epics, but always invent them, and on the contrary, distort them” [2, p. 172]. The conclusion drawn from this emphasizes the need to critically examine the studies of tsarist Russian researchers on the legends, tales, and proverbs spread among the Kazakh people.

Sh. Ualikhanov conducted deep theoretical research into the oral history of the Kazakh people. He noted the surprising similarity and remarkable accuracy of the versions when comparing historical legends and epic poems collected from all corners of the Kazakh steppe [17, p. 32].

The scientific heritage of Shokan Ualikhanov contains valuable information about the great holiday of Nauryz, which united all Turkic peoples. In his astrological chart, which the scholar presented in three languages, the Kazakh calendar begins with March 1 in the Julian calendar. It is known that March is now March 14 [18]. In the above chart, the scholar listed the names of the twelve months, and marked the first month in Russian as March, and in Arabic as Otamali. And the twelfth month is indicated in Russian as February, and in Arabic as Nauryz. In Shokan's chart, one can find a lot of information about why Otamali is the first and why Nauryz is the last. In fact, since this chart is round, Nauryz is considered the first month. Fire magic is a natural phenomenon that usually occurs in April. The saying “If the cattle are good, they will catch fire, if they are bad, they will be burned” is a statement that implies that if the land is good, the fire will grow and the cattle will be able to feed on the sky more quickly, and if it is bad, they will be a hollowed-out glutton [19].

The holiday of Nauryz, which was originally the beginning of the year, and then began to be forgotten in accordance with the current times, has always been a valuable and sacred day for the Kazakhs. In addition, Ualikhanov gave this day the name “kamal”. In fact, the Kazakh way of life and knowledge are closely connected with Nauryz. The first condition that nature imposes on humans is the ability to correctly distinguish time. Our ancestors, whose livelihood is associated with livestock, always accurately determined the time systems for their peasantry and carried out their calculations based on the position of the moon, sun, and stars. Even today's scholars are amazed at the system used by the ancient Kazakh people to calculate time.

And if we talk about the connection of our holiday Nauryz with time, then scientifically, it is the convergence of the celestial bodies at the very beginning. The moment of the equinox falls this month. That is why our ancestors celebrated Nauryz not for a day or two, but for a whole

month. That is, throughout the month they visited each other, exchanged good wishes, played beautiful songs, played beautiful music, and congratulated each other on the beginning of the new year [20].

In the memoirs of Shakarim Kudaiberdi's son, Akhat Shakarimuly: "March 14 is the old March 1. My father said that "Today is the old March 1, the Kazakh New Year, the great day of the nation... This calendar was recognized by the world until the 18th century: before the Christian Christmas, the Roman Empire and the Russian Empire began their calendars from March 1". This calendar is a value of universal character. Therefore, the Julian calendar is parallel to the beginning of the Gregorian calendar and has a fairly scientific basis [18].

The ideology of the Alashorda state, which began to be founded at the beginning of the XX century, as a prerequisite for the ideology of the Alashorda state, put an end to the dispute over the date of the Nauryz holiday, which was fixed on March 22, and was established in public in 1915. On March 26, 1920, the Chairman of the Executive Committee of the Turkestan Republic, Turar Ryskulov, by order No. 406, decided to establish March 9 in the Julian calendar and March 22 in the Gregorian calendar as the national "Spring Holiday", "Nauryz", and political continuity took on an official character. The Stalin regime, realizing the national spirit-raising properties of the Nauryz holiday, secretly banned the official celebration of this holiday from 1926 [18]. Nauryz revived with the country's independence and became a common holiday of the Turkic peoples.

Shokan Ualikhanov collected and studied with particular interest the legends and stories that are the backbone of the spiritual culture of the Kazakh and Kyrgyz peoples. His works on the origin of the Kazakhs and the composition and role of the clans that made up the Kazakh people, which are one of the main issues in the scientist's scientific heritage, are of great importance. Shokan's work on the emergence of the three zhuzes that formed the basis of the Kazakh people is interesting. He divided the legends about the emergence of the Kazakh people into two parts. The first is the legends and stories before the adoption of Islam; the second is the legends after the adoption of Islam.

Since childhood, Shokan wrote various poems and read them to his parents. He wrote several versions of the poems "Kozy Korpesh-Bayan Sulu", "Er Kokshe", and later handed them over to N.F. Kostylevsky. Sh. Ualikhanov was the first to introduce samples of folk oral literature into scientific circulation as historical sources. He wrote down the poems "Edyge", "Kozy Korpesh-Bayan Sulu", and "Manas", gave them high marks, and used them as historical sources. He also said: "Any folk legends, especially historical legends, are very interesting... in this regard, Kazakh legends occupy a particularly valuable place with their extreme simplicity, clarity, and the absence of supernatural events. He is often praised in Abelgazy's reports, especially the "Jami at-Tawarikh", written by the Kyrgyz-Kaysak, which is a unique collection... Not a single significant event, not a single remarkable person has been preserved without being forgotten by the people" [21, p. 23-24]. Shokan did not limit himself to writing down legends, proverbs, and sayings, but made scientific conclusions about their content and meaning. He wrote that, relying on the ethnographic materials of the people, we do not directly discover the truth, but we get the opportunity to understand some valuable aspects of that truth [22, p. 4].

One of the examples of folk oral literature collected by Shokan Ualikhanov is the poem "Edyge". The poem "Edyge" is one of the best poems of the Kazakh people. After the resolution of

the Central Committee of the CPSU (b) "On the state of the mass-political and ideological work of the Tatarstan party organization and measures for its improvement" in August 1944, the epic "Edyge" was declared alien to the people, and even the name of the poem was forbidden [23, p. 1]. The study of the poem became possible only after the totalitarian system fell and our country gained independence.

Sh. Ualikhanov, P. Melioransky, A. Samoilovich, P. Falev, K. Satpaev, M. Auezov, A. Orlov, V. Zhirmunsky, R. Berdibaev, S. Kaskabasov, S. Sadyrbaev, Sh. Ibraev expressed valuable opinions about the poem "Edyge" [23, p. 2]. To this day, the poem "Edyge" has been extensively studied in philological science.

In 1927, academician K.I. Satpayev wrote a work called "Er Edyge" [24]. In his work "Er Edyge", academician K.I. Satpayev expressed his opinion on the historical Edyge and Edyge in the poem preserved in the people's memory as follows. The Edyge poem is a poem written in the real Kazakh flat language, so there are no words from other languages in it. Even if there were, they were Kazakhized [24, p. 326].

K.I. Satpayev criticized the Edyge poem published in Kazakh by Professor Melioransky in 1905, saying that "Although the name of the "Edyge" published by Melioransky is Kazakh, its content is somewhat similar to Noigai. ... Of course, neither Shokan nor Melioransky are to blame for this. "The Nogai called "Ahmet", who first transcribed the story, and the "bookish writing" of the Kazakh nobles of the last century must have been just a habit that made "Nogai speech "fashionable" [24, p. 322], he claimed.

In 2010, Zh.A. Asanov wrote a doctoral dissertation in philology on the topic "The poem "Edyge" - a historical heroic epic [10]. In 2013, under the editorship of K. Alpysbayeva, samples of folk oral literature collected by Shokan were published under the title "Shokan Ualikhanov and the heritage of the people: a scientific publication". This work includes the poem "Edyge".

Today, it is known that the poem "Edyge" has been preserved among all Turkic peoples, from the republics of Turkmenistan and Uzbekistan to the Siberian Tatars, as well as in distant foreign lands such as Turkey and Romania. There are more than forty versions of the poem [10, p. 3].

In 1841, Shokan heard the poem "Edyge" from the Kypshak poet Zhumagul. Zhumagul presented the oldest version of the poem to Shingis. Shingis had three versions of this historical poem. Combining these three versions, Shokan and Shingis created a complete version of the poem. Akhmet Zhanturin then transcribed it on clean paper [25, p. 13].

Sh. Ualikhanov was very interested in the fact that this poem dates back to the XV century. Shokan stated that "Edyge, Tokhtamysh Khan and Aksak Temir are people who existed in history. This is confirmed not only by folk legends, but also by written sources. According to Ibn Arabshah, Edige was one of the greatest enemies of Aksak Temir. Khalfin's anthology contains a genealogy of Edige, compiled according to the legend of the Tatars of the Caucasus" [3, p. 224].

Shokan Ualikhanov concludes that the poem "Edyge" dates back to the end of the XIV century, and the poem was composed in the XV century. The scientist concludes this by the fact that the poem contains many ancient words and phrases, and does not contain a single Persian or Arabic word. The poem "Edyge" was first published in 1904 by Professor N.I. Veselovsky in the work "Works of Shokan Shyngysovich Ualikhanov" published by the Ethnography Department of the Imperial Russian Geographical Society.

One of the poems that particularly interested Sh. Ualikhanov was the famous Kyrgyz epic “Manas”. According to the poem, Manas is the son of the Nogai bi Zhakyp Bai, who was wandering along the Talas and Shu rivers. In 1857, Shokan again traveled to the Alatau Kyrgyz. He wrote down the famous epic poem of the Kyrgyz people, “Manas” for the first time, made a scientific analysis of it from a historical and literary point of view, and translated its excerpt “The Death of Koketai Khan and His Meal” into Russian [26, p. 505]. Shokan wrote that “The Kyrgyz have only one poem called “Manas”, which belongs to the Nogai era. “Manas” is an encyclopedic collection of all the myths, fairy tales, legends and stories of the Black Kyrgyz, grouped into one period and around one person - Manas the hero. It is something like the Iliad of the Steppe. “Manas” is a whole work consisting of many separate events. Another poem, “Semetay”, is like a continuation of “Manas” and is the “Odyssey of the Kyrgyz” [p. 27, 38].

The scholar assessed the poem, that “The significance of this epic lies in its masterful language and precise geographical depiction of the locations it portrays. From a historical perspective, the poem is of particular value as it faithfully conveys the customs and worldview of the Black Kyrgyz of the past, while also documenting their encounters with various peoples inhabiting the lands stretching from Talas to Ili and onward to Kashgar,” the scholar assessed the poem.

The interesting fragment of “Manas”, “The Death of Koketai Khan and his Meal” was interesting to Shokan for its authenticity, valuable historical and ethnographic, economic, lifestyle and legal information about the Kyrgyz, as well as information about the relations of ancient tribes that inhabited the land of Kazakhstan. In addition, the fragment clearly describes the migration of ancient Kyrgyz from Southern Siberia to the Tien Shan.

The first to study the Manas epic, Shokan, understood that it was written during the Nogai period, that is, in the XIV-XV centuries. According to Shokan, one of the periods when the Manas epic was rewritten was the Nogai-Kipshak period. Like the Huns in ancient times, the Kipshaks played a significant role in creating interesting stories, heroic poems, and love poems in the steppes.

One of the peculiarities of the version written by Ualikhanov is that the epic hero Koketai Khan is not only depicted as the khan of the Kyrgyz people, but also as the great khan of many nomadic tribes, including those inhabiting Central Kazakhstan, the Caspian steppe, the Syr Darya, the Zhetysu, the Irtysh, Western Siberia, and Central Asia, and he issued decrees to the bards and giants of the mentioned lands.

Before Sh. Ualikhanov and V. Radlov, the epic “Manas” was completely unknown to European literature. The first to put its brief plot on paper was Seyfuddin Akhsikenti, who lived in Fergana at the beginning of the XVI century. However, Seyfuddin's writings did not spread widely to the literature of the peoples of Central Asia and remained unknown even at that time [28, p. 215].

In the 11th fund file No. 613, of the Orda Archive of the Academy of Sciences, Sh. Ualikhanov's translation of the famous Kyrgyz epic “Manas” entitled “The Death of Koketai Khan and his Meal” into Russian, is preserved. According to Professor N.I. Veselovsky, this translation was found in an incomplete and unedited state among the papers of K.K. Gutkovsky. N.I. Veselovsky first introduced this work to the scientific community on March 21, 1902, at a meeting of the Eastern Branch of the Russian Archaeological Society. Sh. Ualikhanov's translation was praised with great admiration: “How excellently Valikhanov mastered the Russian language and to what

extent he was able to convey concise Kyrgyz speech in Russian". The second time, an expanded version of "The Death of Koketai Khan and his Meal" was published in 1904, edited by N.I. Veselovsky, in "Selected Works of Sh. Ualikhanov" [29, P. 18].

Shokan Ualikhanov wrote the poem "Kozy-Korpesh-Bayan Sulu" together with his father Shingiz in 1851, and gave it to Kostyletsky along with the poem "Edyge". Kostyletsky handed it over to Professor I.N. Berezin. Shokan had several versions of the poem "Kozy Korpesh - Bayan Sulu", one of them, the "Kusmurnyn version", was written down by the poet Zhanak. Shokan Ualikhanov heard another version of the poem in Omsk in 1864 from the poet Shozhe. At that time, Shokan was about to set off on a journey with General Chernyaev's expedition. There are notes made by Shokan's hand on the outside of the note. This version is also stored in the Archive of Professor I.N. Berezin and some parts of it were published in his "Turkish Chrestomathy". Unfortunately, the version published by I.N. Berezin is unsatisfactory; it contains many errors and distortions.

Academician A.Kh. Margulan wrote that the poem "Kozy Korpesh - Bayan Sulu" is a bright and beautiful story told by the Kazakh people for centuries by the cattle-breeding tribes of the Sahara. Much has been studied about this poem. The reason that prompted scholars to study this devastating poem is the historical tower of Korpesh and Bayan Sulu, that is, the complex built in honor of both of them" [30, p. 284]. In addition, the scholar's research contains data on "Er Kokshe - Er Kosai" and "Orak batyr". The poem "Er Kokshe - Er Kosai" tells about the exploits of Er Kokshe from the Uak clan and his son Er Kosai in the war with the Kipshak tribe [27, p. 236].

According to Sh. Ualikhanov, one of the signs that show the national culture and spirit of the people is the richness of their language, the art of speech, and the qualities of oratory. He considered the art of speech to be a sign of the great talent, extraordinary ability, and poetic power inherent in the people. "The life and customs of the people," he wrote, are reflected in the language more than anything else. Reverence for the past and the abundance of legends are a peculiarity and a special feature of the peoples of Central Asia. The Kazakh language does not have artificial words like the Arabic language; it is a truly pure language" [1, p. 51]

The scholar pays attention to the concepts of the world, nature, life, cosmological concepts, groupings, customs, superstitions, and religious beliefs of ancient people in Kazakh legends and tales. His views on Buddhism, Zoroastrianism, paganism, shamanism, Islam, and Christianity are also of great theoretical importance. Paying attention to the traces and emanations of beliefs, concepts, and customs in folk tales and legends, the scientist made deep thoughts and conclusions. Shokan devoted several studies to the religious beliefs of the Kazakh people. He expresses his independent views in his studies "Traces of Shamanism in the Kazakhs", "Traces of Muslimism in the Kazakh Steppes", "Tengri" and others.

Although Sh. Ualikhanov took an idealistic position in explaining social phenomena; he explained the real phenomena of that time in a materialistic way on a number of issues. His explanation of the essence of religious knowledge, especially when talking about Kazakh shamanism, explains the main problem of philosophy - the connection between matter and consciousness - in a materialistic way. The scholar comes to the conclusion that nature and the environment exist independently outside of human consciousness. He does not recognize either the beginning or the end of the world; he considers the world to be eternal and infinite.

At the same time, Shokan believes that the emergence of people's religious understanding is the result of the influence of the forces of nature on a person who tried to understand the world, its phenomena, and the helplessness of man before the forces of nature [27, p. 67].

Sh. Ualikhanov's opinion about Kazakh music is valuable. Having witnessed the displacement of the kobyz by the dombra and having recorded the radical changes that began to enter Kazakh music, Shokan highly appreciated the musical instrument kobyz, calling it "a very complex, attractive and impressive instrument to play". He also laments the fact that the old songs sung to the accompaniment of the kobyz are disappearing, that this example of the art of performing songs, and even the ancient musical instrument kylkobyz itself, have become the property of shamans, and that ancestral traditions have begun to be forgotten even after the famous poet Zhanak [1, p. 52].

He describes the emergence of urban culture in the Kazakh land, the existence of a semi-sedentary people, as evidenced by the preserved wintering grounds and irrigation systems on the slopes of the mountains [27, p. 161-162]. Shokan's description of the construction and details of the yurt, the Kazakh dwelling, is very interesting and impressive.

Sh. Ualikhanov's scientific heritage also contains valuable data on medieval tombs. He focused on the architectural construction of the Zhuban-ana tomb, the Aitbolat tomb on the Sarysu River (XIIIth century) and the Botagai tomb on the Nura River (XII- XV centuries) and drew them [31, pp. 168-171].

His constructive opinion on the weapons and military equipment of the Kazakh people in ancient times has not lost its relevance to this day. Ualikhanov's ethnographic essays, statistical data, historical records, and samples of folk oral literature about the Kazakh people made up several notebooks. He also collected and studied samples of the oral literature of the Kyrgyz people with particular interest.

Sh. Ualikhanov systematically described the livestock farming, which is the main source of income of the Kyrgyz. According to his conclusion, the richest tribes of the Kyrgyz are the deer and sarybagysh. The Kyrgyz raise horses, sheep, cows, and camels from livestock. The livestock of the rich was much smaller than that of the Kazakhs [2, pp. 34-35]. It can be seen that Shokan, having comprehensively examined the livestock farming of the Kyrgyz, paid attention to the food of the livestock. He drew attention to the fact that the Kyrgyz language does not contain many Arabic and Persian words found in the languages of all Turkic peoples, and on the contrary, it contains many old, obsolete words of the Turkic language. The scientist respected the folk poetry of the Kyrgyz people in the spiritual world. He divided Kyrgyz poetry into several types [2, pp. 81-82]. Sh. Ualikhanov said that the folk poetry of the Kyrgyz was much less developed than that of the Kazakhs.

Comparing the spiritual culture of the Kazakhs and the Kyrgyz, Shokan notes that the Kazakhs have a lot of epics and poems that praise the exploits of khans, heroes, and sultans, and that each tribe also has its own poets who sing about them. The Kazakhs love poetry and music very much. The Kyrgyz, on the other hand, have almost no lyrical songs. Regarding the similarities between the two related peoples, he concludes that their poems from the Golden Horde era are similar to each other. He also focuses on the musical instruments of the Kyrgyz in his research. He points out the difference by saying that the Kyrgyz play a shrill trumpet during war, while the Kazakhs do not have war music.

The scholars' opinion about the religious beliefs of the Kyrgyz is interesting. According to Ualikhanov, in the Kyrgyz tradition, a spear with a feather tail was pierced into the shanyrak of the house where the deceased was, and they mourned for a year. If the deceased was a man, his wife would mourn him in the morning and evening for a year, not change her clothes for a year, and scratch her face when she was out. Like the Kazakhs, they would hold a race on the tenth day after the end of the year and ride horses. When a person died in a Kyrgyz family, a flag was hung on the yurt. Its color determined the age of the deceased. For example, if the flag hung on the shanyrak was red, it meant that he was a young person, if it was black, it meant that he was middle-aged, and if the flag was white, it meant that an old person had died [27, p. 284].

Shokan Ualikhanov, in his study of the material culture of the Kyrgyz, paid special attention to their culture of building tombs. This is because nomadic peoples did not have the art of building grand palaces or sculpting, and therefore, the tradition of building tombs, which showed the status of a person in society during his lifetime, was well developed. Shokan said that "If the Kyrgyz have architecture, then it is undoubtedly monumental architecture, the architecture of tombs" [27, p. 281]. The tombs of the Kyrgyz were not as good and beautiful as the tombs of the Kazakhs. In his research, the scholar focused on the construction of several tombs of the Kyrgyz. Sh. Ualikhanov described the housing of the Kyrgyz: "The yurt of the Kyrgyz is not as beautiful as the yurt of the Kazakhs. Inside the yurt, there is neither a bed, nor a chest, nor a carpet, in short, nothing is visible except piles of felt".

The national dress of Kyrgyz women was described as follows: "Kyrgyz women, both married and unmarried, all wear white shirts without a collar made of daby, the cutout on the chest is trimmed with red silk. The robes they wear over them are like those of men. They wear a colorful robe, only they do not wear a blue one (which is a sign of death). The only difference between a married woman and a girl is their headdress and hair braiding. Women put one on their face, the second on their head, and tie two white scarves. Girls wear a white turban with a small tassel. Women braid their hair into two braids, tie the ends together, and wear coins, keys, rattles, and various jewelry. Girls braid their hair into small braids and decorate them with precious stones and beads, each according to their means" [27, p. 357].

Conclusion

Sh. Ualikhanov, who lived during the mid and latter half of the XIX century, spent his childhood immersed in his grandmother's fairy tales. His upbringing was further shaped by his father Shingiz's connections with prominent Russian scholars, the intellectual environment of the Siberian Cadet Corps, and the guidance of highly knowledgeable teachers. Throughout his short but remarkable life, Ualikhanov also maintained close contact with renowned scientists and influential figures, which provided him with exceptional opportunities to create works of enduring and unparalleled value for future generations. Forming strong, creative and friendly ties with leading representatives of Russian intellectual circles, he urged his people to embrace European and universal knowledge and science.

It was revealed that Shokan Ualikhanov used medieval Eastern sources and samples of the oral literature of the Kazakh and Kyrgyz peoples as the main sources in writing his works.

The scholar, looking at Chinese sources with a critical eye, compared them with the works of Western European and Russian scholars, and when he was skeptical of the sources, he studied them in comparison with samples of folk oral literature, in particular, historical poems, legends, and epics.

In the research of Shokan Ualikhanov, the common cultural values and common features of the Kazakhs and Kyrgyz are presented on the basis of specific conclusions and data. His scientific heritage contains specific views and conclusions on the features of the clan-tribal system, spiritual and material culture, and types of economy of the Kazakh and Kyrgyz peoples. Ualikhanov, knowing the specifics of nomadic peoples well, always considered nomadic society to be superior to sedentary society. Through his research, he was able to show that oral literature has been developed over the centuries as a rational feature of nomadic society compared to sedentary peoples. The scientist proved that the Kazakhs and Kyrgyz are two different peoples and drew attention to their anthropological features. The authors evaluate Sh. Ualikhanov's conclusion is that, in addition to animal husbandry, several cultural and economic types, such as agriculture, cities, and monasteries, developed simultaneously in Kyrgyz society as a great contribution to science.

Financing information. This research has been/was/is funded by the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan (Grant No. BR28713029)».

Contribution of the authors:

Serubayeva A.T. – collection and analysis of materials, compilation of a scientific article in accordance with the requirements, collection and analysis of theoretical materials;

Kalenova A.S. – definition of the goals and objectives of the scientific article, work with the use of research materials and methods.

Ishanzhanova D.K. – work with literature, work on systematization of research materials.

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Шоқан Уәлиханов ғылыми мұрасында шығыс халықтары мәдениетінің зерттелуі: қазақ және қырғыз контекстіндегі талдау

Аңдатпа. Мақалада авторлар Шоқан Уәлиханов ғылыми мұрасындағы қазақ және қырғыз халықтарының рухани-мәдени мәселелерін ғалым шығармалары негізінде қарастырды. Оның балалық шағы қазақтың тарихы мен мәдениетіне бай ортада өтті. Ол халық арасында кең таралған қазақ және қырғыз халқының аңыз-әңгімелерін, жыр-дастандарын, ертегілерді, ән-жырларды естіп, бойына сіңіріп өсті.

Ш. Уәлиханов қырғыз халқына 1856-1857 жылдары екі рет саяхат жасап, соның негізінде «Ыстықкөл күнделіктері (1856), «Қырғыздар туралы жазбалар (1856)» және «Жоңғария» очерктері (1860) еңбектерін жазған. Ғалым көшпелі халық ретінде қазақ және қырғыз халқының ру-тайпалық құрамына айрықша көңіл бөлген.

Авторлар қазақтар мен қырғыздардың халық ауыз әдебиетінің үлгілеріне, атап айтқанда, шежіре, жыр-дастандар, аңыз-әңгімелерге талдаулар жасаған. Екі халықтың шаруашылық дәстүріне, тұрмыс-салтына, діни наным-сенімі мен дүниетанымдық көзқарастарына ерекше назар аударған. Мақалада «Едіге», «Манас», «Қозы Көрпеш Баян сұлу» «Ер Көкше Ерқосай», «Орақ батыр» жырларына салыстырмалы талдаулар жасалған. Сонымен қатар, Ш. Уәлиханов зерттеулеріндегі Наурыз мейрамына қатысты деректер, оның көзқарастары мен тұжырымдарына тереңірек мән беріле отырып, оның қазіргі ғалымдарының пікірімен үндесетіндігі сараланды.

Авторлар Уәлихановтың тұңғыш рет қазақ пен қырғыз екі түрлі халық деп дәлелдеп, олардың антропологиялық ерекшеліктерін ғылыми тұрғыда негіздеуін ғылымға қосқан зор үлес деп бағалайды. Ш. Уәлихановтың қазақ және қырғыз қоғамында мал шаруашылығымен қатар, егіншілік, қала, қөлөнер сияқты бірнеше мәдени-шаруашылық түрлері қатар дамыды деген тұжырымы бүгінгі күнге дейін маңызын жойған жоқ.

Түйін сөздер: Шоқан Уәлиханов, қазақ, қырғыз, шежіре, жыр-дастан, эпос, Наурыз, «Едіге» жыры, «Манас» жыры, ру-тайпа.

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Изучение культуры восточных народов в научном наследии Шокана Уалиханова: анализ в контексте казахов и кыргызов

Аннотация. В статье авторы рассматривают духовно-культурные вопросы казахского и киргизского народов в научном наследии Шокана Уалиханова на основе его трудов. Детство

ученого прошло в среде, богатой историей и культурой казахского народа. Он с детства впитывал в себя народные предания, героические эпосы, сказки, песни и легенды, широко распространённые среди казахов и киргизов.

Ш. Уалиханов дважды путешествовал в Киргизию в 1856–1857 годах, по итогам чего написал труды «Дневники Иссык-Куля» (1856), «Записки о киргизах» (1856) и очерк «Жунгария» (1860). Учёный уделял особое внимание родоплеменному составу казахов и киргизов как кочевых народов. Авторы статьи проанализировали образцы устного народного творчества обоих народов, в частности, шежиры (родословные предания), эпосы, легенды и сказания. Также особое внимание уделено хозяйственным традициям, быту, религиозным верованиям и мировоззрению этих народов.

В статье проведён сравнительный анализ таких эпических произведений, как «Едыге», «Манас», «Козы Корпеш – Баян Сулу», «Ер Көкше – Ерқасай», «Орак батыр». Кроме того, рассмотрены данные и взгляды Ш. Уалиханова, связанные с праздником Наурыз, и сделан акцент на том, что его выводы во многом созвучны с мнениями современных учёных.

Авторы отмечают как значительный вклад в науку тот факт, что Уалиханов впервые научно обосновал различие между казахами и киргизами как двумя отдельными народами и описал их антропологические особенности. Его вывод о том, что в казахском и киргизском обществах наряду со скотоводством развивались и другие формы хозяйственной и культурной жизни – земледелие, городская жизнь, ремёсла – не утратил актуальности и по сей день.

Ключевые слова: Шокан Уалиханов, казах, киргиз, генеалогия, поэма, эпос, Наурыз, эпос «Едыге», эпос «Манас», род и племя

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