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INTERDISCIPLINARY PERSPECTIVES ON IDENTIFICATION IN A POST-SOVIET SOCIETY

The article is devoted to the urgent problem of national identity, within the post-Soviet information space, when the gaps in the written history of the peoples referred to in the USSR as “nomadic” like Kazakhs faced the need to reanimate the “white pages” of the distant past. In this regard, the purpose of the study: relying on interdisciplinary methods, we will turn to proto-languages and proto-migration processes in Eurasia to determine the general development of the regions and peoples inhabiting them. The originality of the study lies in the discovery of similarities in the social structures, language and culture of the ancient Turks of the Great Steppe and the Celts of Ireland. The philosophical approach made it possible to interpret the mentions of the parallels in the development of both found in earlier works by European scholars-Farabi scholars and orientalists.

On the scientific and practical significance of the work, the authors made presentations at the International Scientific Seminar in March 2020. The primary results are recommended to be applied in the practice of teaching at universities for the training of social and humanitarian specialists.

The main results and analysis, the conclusions of the research work can be briefly characterized as the identification of previously poorly studied social and ethnocultural phenomena from a historical and philosophical perspective.

The value of the study can be described as a definite contribution of this scientific work to Turkology and philosophical understanding of universal history and mass migrations. The practical significance of the results of the work is to expand interdisciplinary projects in order to systematize these sources according to the identity of the Turkic peoples.

Key words: Turks; Celts Ireland; al-Farabi; comparative studies.

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Посткеңестік қоғамдағы сәйкестендірудің пәнаралық перспективалары

Мақала КСРО-да «көшпелі» деп аталған халықтардың, мысалы қазақтардың, өткеннің «ақ парақтарын» қайта жандандыру қажеттілігіне тап болған кездегі кеңестік дәуірден кейінгі ақпараттық кеңістіктегі ұлттық бірегейліктің өзекті мәселесіне арналған.

Зерттеудің мақсаты – Еуразиядағы прото-тілдерге және прото-көші-қон процестеріне бет бұрудың пәнаралық әдістерге негізделгендігінде, оларды мекендейтін өңірлер мен халықтардың жалпы дамуын анықтау.

Зерттеудің ерекшелігі – әлеуметтік құрылымдарда Ұлы даладағы ежелгі түріктердің және Ирландиядағы кельттердің тілі мен мәдениетіндегі ұқсастығын табу болып табылады. Философиялық көзқарас еуропалық ғалымдар-фарабиологтар мен шығыстанушылардың ертеректегі еңбектерінде кездескен екеуінің дамуындағы параллельдердің түсіндірілуіне мүмкіндік берді.

Жұмыстың ғылыми және практикалық маңыздылығы туралы авторлар 2020 жылдың наурыз айында Халықаралық ғылыми семинарда баяндамалар жасады. Бастапқы нәтижелерді әлеуметтік және гуманитарлық мамандарды даярлау үшін университеттерде оқыту тәжірибесінде қолдану ұсынылады.

Зерттеу жұмысының негізгі нәтижелері мен қорытындыларын қысқаша сипаттауға болады, олар тарихи-философиялық тұрғыдан аз зерттелген әлеуметтік және этномәдени құбылыстарды анықтау ретінде сипатталуы мүмкін.

Зерттеудің құндылығын осы ғылыми жұмыстың түркологияға қосқан ерекше үлесі және жалпы адамзат тарихы мен жаппай қоныс аударуды философиялық түсіну ретінде сипаттауға болады. Жұмыс нәтижелерінің практикалық маңыздылығы түркі халықтарының ерекшелігіне сәйкес осы дерек көздерін жүйелеу мақсатында пәнаралық жобаларды кеңейту болып табылады.

Түйін сөздер: түріктер, кельттер, Ирландия, әл-Фараби, салыстырмалы зерттеулер.

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Междисциплинарные перспективы идентификации в постсоветском обществе

Статья посвящена актуальной проблеме определения национальной идентичности в постсоветском информационном пространстве, когда возникла необходимость восстановить «белые страницы» прошлого, заполнить пробелы в письменной истории народов, в том числе казахов, называемых в СССР «кочевыми». Цель исследования – опираясь на междисциплинарные методы, обратиться к протоязыкам и протомиграционным процессам в Евразии, чтобы определить общее развитие регионов и населяющих их народов.

Оригинальность исследования заключается в обнаружении сходства в социальных структурах, языке и культуре древних тюрков Великой степи и кельтов Ирландии. Философский подход позволил интерпретировать упоминания о параллелях в их развитии, найденных в ранних работах европейских ученых-востоковедов и фарабиеведов.

О научной и практической значимости работы авторы заявили на Международном научном семинаре в марте 2020 года. Основные результаты рекомендуется применять в практике преподавания в университетах для подготовки социальных и гуманитарных специалистов.

Основные результаты и анализ, выводы исследовательской работы можно кратко охарактеризовать как выявление ранее малоизученных социальных и этнокультурных явлений с историко-философской точки зрения.

Ценность исследования можно охарактеризовать как определенный вклад данной научной работы в тюркологию и философское понимание всеобщей истории и массовых миграций. Практическая значимость результатов работы заключается в расширении междисциплинарных проектов с целью систематизации этих источников в соответствии с самобытностью тюркских народов.

Ключевые слова: тюрки, кельты, Ирландия, аль-Фараби, компаративистика.

Introduction

It is important to carry out comparative studies to identify theoretical patterns and trends of the subject of study. In the case of Central Asia and its inhabitants in the past, the original historical and philosophical studies of European scholars, Kazakh ethnographer and traveler S.Ch. Valikhanov and others, as hypertexts, are of great scientific interest. Indeed, the reprints of these works in Soviet times underwent the intervention of various and different-time geopolitical vectors. This is an objective difficulty for the reconstruction of the past of the Kazakh and other Turkic peoples. The surname and name of the Kazakh scientist in the article are written taking into account modern transcription: Ualikhanov Shokan Shyngysovich, links to his works are given without changes; in the output of a number of Russian-language lifetime editions, the author is listed as: Valikhanov Chokan Chingisovich.

Materials and methods.

Using the comparative method, analysis and synthesis of big data (big data) from hypertexts, it is possible to identify the key problems of the history of Central Asia. If we approach the history of science as a series of hypertexts, which can be considered as decrees, legislation, chronicles of kingdoms, cuneiform writing and runes, as well as notes of those tireless researchers who created their own texts, some of which turned out to be published. Humanity has the honor in the 21st century to read online the works of the latter in the form of books, glossaries, reports, even touch cartography. New generations of scientists often perceive texts that have become classical as given, whereas it is important to compare them in order to reveal trends and patterns.

The opening of archives, access to the original works of Shokan Ualikhanov published at the beginning of the 20th century (Valikhanov, 1904), the

memoirs of A.P. Ermolov (Ermolov, 1911), and the results of recent archaeographic and archaeological expeditions of Kazakhstani scientists significantly expanded the field of activity of orientalists. In the 21st century, orientalists have sufficient tools to measure the evolutionary trends of the annual flow of rivers in arid territories, in particular, Altai and Xinjiang, for this you can use the results of the research of colleagues of the natural science block (Halperin, 2001), hydrologists. (Abdrakhimov, Amirgalieva, 2018)

The interdisciplinary nature of our study allowed us to systematize the data of linguistics, paleogeography, the history of philosophy, ethnology and anthropology, applied hydrology, in an attempt to construct a schematic map of Eurasia, on the canvas of which traces of migrations and production activities of distant time intervals, revealed from materials of various kinds (manuscripts, epigraphy, were deposited), epic and folklore heritage, language system, traditions and rituals).

We used the dialectical method of analysis and synthesis in the process of studying common and specific features in the languages of Eurasia. The principle of historicism contributes to the authentic identification of the chronology and location of specific events of the past.

Discussion.

Let us dwell briefly on the definition of "hypertext." The hypertext is the electronic version of the material, according to experts, "the hypertext structure of the material is a more flexible form of information delivery", using visual clarity. (Shadrina, Sklyarova, 2014: 23) In source studies, the digitization of rare books has taken the form of new visibility and access to valuable materials. These are found on the sites of the State Public Library for Publications – the State Public Historical Library of Russia, which presents hypertext of the very first edition of Sh. Ualikhanov in 1904.

The exceptional nature of the works of Sh. S. Ualikhanov on Central Asia is recognized by world oriental studies. As evidence of this promise, we will point out another hypertext posted in 2018 at the Palala Press book depository in the public domain of the 1865 English edition of the works of Shokan. (Valichanov, 1865). Specialists know that it was in the far abroad that the lifetime (!) Edition of his diary about a trip to Kashgar took place. According to the date of the preface – March 20, 1865 (Shokan died in April of that year), sponsored by J. and R. Michel. This publication is cited by a number of researchers according to the modern title (Chinese Turkestan, 1865).

To the coincidences of the dates of the London edition and the death of the scientist – they are so close that they lead to a version of the intervention of geopolitical vectors in the fate of Shokan.

The aforementioned compilers of the collection published the works of a Kazakh scientist in East Turkestan, relying on the works of the Russian traveler M. Venyukov and information from the assistant secretary of the Royal Geographical Society / Great Britain, Mr. Hume Greenfield (Valichanov, 1865: VIII). Mr. Hume Greenfield is a real person who has really served in the Royal Geographical Society and can be found in the relevant volumes of the Society's chronicle (Royal Geographical Society, 2012)

The publication annotation informs that this work was reproduced from the original artifact, and remains as true to the original work as possible. (Valichanov, 1865), that is, the text of Shokan was reproduced by them from the original artifact and is as consistent with the original as possible. Unfortunately, the indicated publication of Sh. Ualikhanov in translation into English remains poorly cited, since during the years of confrontation between the powers, the Cold War, publications on Xinjiang appeared under the heading "secret."

The specificity of the topography of the area a priori created natural barriers for authentic reflection of the culture of developing the resources of Altai and Xinjiang by autochthonous residents; it was even more difficult to reconstruct on paper the history of migrations and the change of boards. Nevertheless, daredevils directed by the crowned monarchs or religious brotherhoods undertook this difficult matter. Romance and adventure constituted the external fleur of expeditions, whose members often risked their health and lives in search of convenient routes and water sources, metal reserves and all that could bring glory to the ruling house in the long run.

Scientists traveling to Xinjiang in the 19th century risked their lives. The routes were poorly studied, the military-political situation unpredictable. It is known that Shokan, when traveling to Xinjiang in the mid-19th century, relied on the works of Yu. Klaproth (Klaproth, 1834), J.-P.A. Remyuza (Rémusat, 1832) and N.Ya. Bichurin (Bichurin, 1829), at the same time adding to the existing hypertexts, he discovered new information about the oronyms and hydronyms. Unlike European and Russian researchers P.P. Semenov-Tien-Shansky (Semenov, 1858), N.M. Przhevalsky (Lyalina, 1891), (Przhevalsky, 2010), a Kazakh scientist drew attention to the semantic meaning of Turkisms

on a map of Altai and Xinjiang. Returning from dangerous trips, Shokan did not have much time to process records, and his early departure reduced the chances of learning his reasoning about the history of settlement and development of natural resources of the studied regions.

The resource potential of Xinjiang and the scientific heritage of the Kazakh ethnographer, geographer, and historian remain relevant. See (Drobyshev, 2013).

In neighboring Xinjiang, experts note a rapid economic transformation due to recent discoveries of oil and other mineral deposits. In the public domain, the so-called image materials belonging to the pen of employees of oil companies were released. The authors dedicate readers to social campaigns that accompany oil production: they try to convince local residents who live near quarries to receive the benefits of civilization from owners and shareholders ... (Wang Zhigang, 2011: 104).

What is the value of the works of a Kazakh scientist of the 19th century? Without sufficient technical tools, he was able to come close to the basic moments of the ancient and medieval history of Altai and Xinjiang by the power of thought and theoretical knowledge. Hypertext Shokan – tracing paper from his vision in ser. The 19th century location of the Steppe and Xinjiang, he sought to objectively reflect the place of the Türks (that they not only wandered, but also had settled camps and some of them were engaged in mining ores, processing metal into products! For delivery to the Juzhuang ruler himself. We read from Shokan, that traces the miraculous mines found in the depths of Central Asia give reason to believe that mining was it was of the Türks, miners of Siberia, Tatar generation, exclusively engaged in fusing ores. (Valikhanov 1904: 50)..

The statements of S. Ualikhanov that the Türks in the region: from the Chu and Talas river basins, including the east coast of Lake Issyk-Kul, Dzungaria, had a complex economy, a meaningful process, complex production requiring professional skills, organization and planning of timing and volumes, handicraft, still poorly covered in Russian historiography. Meanwhile, the most recent discoveries of archaeologists of the Republic of Kazakhstan, in East Kazakhstan (mounds with burials “Altyn Adam”), convince even an uninitiated history buff that how right Shokan is.

Firstly, the metal products found and their quantitative and qualitative characteristics in Altai, the coast of the Ili River “speak” in favor of ore mining and processing on site.

Secondly, the information of Shokan about the “miraculous mines”, apparently abandoned due to a sudden attack or other reasons, is confirmed by similar information that was deposited in the domestic archives. Similar facts were recorded during the construction of the Peter fortress (later the Peter and Paul fortress, now the city of Petropavlovsk, North Kazakhstan region). Arriving here on the right bank of the Ishim River, Russian troops recorded traces of the presence of miners here. (Semenov, 2010: 7)

Thirdly, Shokan disputed the erroneous opinion that had developed before him in historiography, categorically cut off the Türks and completely attributed the manufacturing industry to the so-called. Finns, Finno-Ugric. Modern archaeological finds and written sources, epigraphy (rock sources) only confirm Shokan’s guesses. The Turkic confederations are much more civilized than the impression so far has been. On the perimeter of their (conditional) borders, partially coinciding with the state borders of the Republic of Kazakhstan, as well as in the central part of the Steppe (now Karaganda, Dzhzhzhkazgan region) in the places of ore output (copper, gold, iron, etc.), the Türks purposefully engaged their extraction and processing. Toponymy of the Steppe contains the Turkic names of chemical elements (“iron” copper, “temir” iron, “May” oil, in the sense of oil, etc.).

The publication of the collected works of Shokan of the last decade (Valikhanov, 2013) contains an article by a scientist in 1855 entitled “On Kyrgyz-Kaisak Graves (Moles) and Antiquities in General” and there is also an indication of “talking” place names. A copy of the manuscript is now stored in the St. Petersburg branch of the archive of the Russian Academy of Sciences (SPbF ARAN), fund 23, inventory 1, file 22/3).

Valikhanov writes, that the Kazakhs believed that the Nogai tribe was engaged in the extraction of iron and copper: old open mines, currently abandoned (copper near Zhezdy-Kengir), abandoned millstones (in the Almaty gorge) and dumps made them think that some of the Türkic tribes had a metal processing craft. (Valikhanov, 2013: 34). Jazd-Kengir is a hydronym that directly indicates copper exits to the surface, noticed by the researcher.

Probably, the ancient Türks had information (in modern language – they monitored) about the ore-rich regions, but did not spread it and carefully protected them from strangers. The expression “guarding the vultures of gold” among ancient authors could be an associative prototype of specially equipped Turkic units, with headdresses

like the beaks of predatory birds. Having met the guards on their way, the European “travelers” scouts characterized their swift rides in fluttering raincoats, accompanied by the noise and whistling of the wind, like flocks of large birds. (By the word “burka” – Turkic. From the “burkeu”, take refuge).

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Valikhanov writes in several places that the Kazakhs believed that the Nogai tribe was engaged in metal mining: this was indicated by open mines thrown into the steppes (copper), abandoned millstones (in the Almaty gorge), it is possible that some of the Türkic tribes had a craft of forging metal. (Valikhanov, 2013: 34). Jazd-Kengir is a hydronym that directly indicates copper exits to the surface, noticed by the researcher.

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This message interested us, as it is absolutely unreasonable, that we give a rather lengthy passage. L. Bobrov wrote that in the Qing era (1644-1911) the production of weapons was taken under the strict control of imperial power. The control and overall management of the arms industry belonged to the Labor Office. Combat weapons and equipment were made in state-owned workshops and small industries. Unified standards for the manufacture of armor were introduced. At the end of the XVII – beginning of the XVIII century. the horse companies of the imperial army were equipped with metal armor, which ensured the power of the Celestial Army. The role of armor imports in the history of China at that time was insignificant. (Bobrov, 2011: 9)

It would be unreasonable to argue with the successes of the Chinese administrations of the

Qing era. Further, the author proceeds to the Korean army, that he peak of the development of armor production in Korea dates back to the 15th century. The Qingham Department was created, which was responsible for the production of weapons and ammunition for Korean soldiers. In pro-state workshops, specialists were engaged in the manufacture of shells at that time, the number of workers in the workshop totaled several dozen people. With the self-isolation of Korea, the interest of the central apparatus in maintaining expensive weapons workshops decreased. An important factor hindering the production of armor in Korea was iron deficiency, which in turn was caused by the weakness of the mining industry. This feature encouraged local authorities to more actively use tanned leather and multilayer paper for the manufacture of armor. Neighboring China was certainly an importer of weapons to Korea. (Bobrov, 2011: 13).

It turns out that if iron deficiency slowed down, according to L.A. Bobrov, the production of armor in Korea, then it would be logical to assume that the Altai Türks, where there is metal, are supposed to produce it. However, bypassing such a powerful iron-containing region, fueling the needs of the Steppe in armament, the author switches to Maverannah. Here he condescends to “local industry” without deciphering their ethnic code. Bobrov noted Turkestan as a major center for arms trade, which was addressed by nomads. Import did not play a large role in providing warriors to Maverannah, as the need for helmets and chain mail was covered by local production. The imported ammunition was of interest only to representatives of the upper class. Its main importer to the region was Iran; a relatively small amount of weapons came from Europe, Mongolia. (Bobrov, 2011). Judging by the chronology and mention of Mongolia, what period of Russian history is involved is also not entirely clear.

It seems that such superficial “slices” in historiography are due to a number of reasons that are not always dependent on researchers. Due to the transformation of geopolitical vectors on the map of Central Asia, Xinjiang, together with Altai and Inner Mongolia, became the objects of fierce confrontation between the powers. The scientific works of Shokan during the Cold War were less in demand, also for a number of reasons. The nomadic peoples in Soviet historiography were completely denied statehood and its attributes. Unfortunately, this trend, as indicated above, persists among individual researchers.

In the system of statehood in the East, one of the indicators was precisely the management of

ore development, up to the production of weapons, luxury goods and attributes of power, coinage, foreign trade, etc. Hence, we categorically cannot accept the following thesis from the abstract of L. Bobrov, who believed that the peoples who did not have their own large-scale production of metal ammunition and were forced to mass import it from abroad were Kazakhs, Kyrgyz, Karakalpaks, and Turkmens. Due to the limited resource and production base, the specifics of the socio-political and economic development of Dashti-Kipchak, allegedly there was not created a large-scale production of armor similar to the Mongolian one. Most iron shells, helmets, etc. were as if imported from the oases of Central Asia. (Bobrov, 2011)

The feeling that early conclusions are sometimes caused by poor acquaintance with the features of the area does not pass. The reserves of iron and other minerals in the Altai region and in Xinjiang, water resources are too well known in written sources to artificially “deprive” the inhabitants of the Steppe, as successors of the Turkic confederations, of the traditions of their own production. In particular, the manufacture of horseshoes, fishing rods, harness elements was a massive and habitual occupation among the listed Turkic peoples, for this “import” was not required. The category of “usta” in Kazakh society did not occupy the last place, right up to the end of the Second World War; the blacksmiths were even given “armor”, freeing them from being drafted to the front, since their skills were needed in the rear, collective farms, etc. One of such facts is familiar to the author of these lines from the biography of aksakal Zharylgap, a native of the North Kazakhstan region, who performed the duties of “usta” and received a “reservation”. (Mukanova, 2000).

Academician A.Kh. Margulan timely summarized the historical data on Kazakh applied art in an album in 1986. This unique, richly illustrated publication contains links to international exhibitions of the 19th century, in which Kazakh art objects were tremendously successful. Margulan boldly entered into the list of items things belonging to Abylay Khan and noted that the products of Kazakh art were presented at the exhibition of the Third Congress of Orientalists in St. Petersburg in 1876. The organizer of this congress is the scientist V.V. Grigoriev asked the Kazakh ruler of the Middle Zhuz Chingis Valikhanov (Shokan’s father) to present at this exhibition a polishing machine for precious stones, which in the past belonged to Khan Ablai. The exhibition demonstrated photographs of architectural monuments – structures on the Nura River and the mausoleum of Alash Khan in

the Ulutau region in Central Kazakhstan. Among the exhibits sent by Chingis Valikhanov were personal belongings of Khan Ablai: pistols, daggers in a scabbard, rich belts with pendants inlaid with precious stones and silver. Visitors to the exhibition admired such items as: men’s belts with pendants, quivers decorated with stones in gold and silver, etc. (Margulan, 1986: 18)

The works of Russian Orientalists compiled a bibliography of the publication, and A.Kh. Margulan noted the publications of E. E. Ukhtomsky on the Kazakh folk art. This is a Buddhist collector, a descendant of Khan Juchi, known as a collector of oriental rarities for the Hermitage. (Ukhtomsky, 1891) The rarity cited in the 1986 edition definitely characterizes the ambitions of the elite, for which it was possible to import armor and horse harness; at the same time, this is not a reason to deprive all the people of their craft function.

Since the vast majority of researchers bypassed the etymology of the Turkic word “usta” a blacksmith, we conducted a content analysis of the etymology of this word. If we turn to Turkic (Kazakh) folklore in order to find the desired word “blacksmith”, “usta” in the treasury of the language. It is present, as we were able to find out, not only among the explicit Turks, but also among the peoples who came into contact with them during lengthy trade and exchange operations, migrations, etc. The Kazakh proverb says: “Where the blacksmith – there is prosperity, where it is not there – you will not need it.” (Suraganova, 2018)

The history of the eastern peoples is closely intertwined with mythology, the right to myth-making was formalized through beliefs and cults: from totems to the institutions of a particular mono-church. If there were cults, then there was an informational occasion ... In the case of the “Tatar clan of blacksmiths” reported by Shokan (Valikhanov, 1904: 50), broad interpretations of the thesis are possible. Finally, the word “usta” in the meaning “blacksmith” is not only in Kazakh, Kyrgyz, Karakalpak, Tatar (“ost”), but also Kumyk (Russian-Kumyk), Dargin (Yusupov, 2018) and (Tleubergenova, 2003) Armenian ! In the meaning of a master of his craft.

There are specific semantic meanings of “usta” among the Turkic peoples, developed by virtue of historical geography. It is curious that «sta’ among Yakuts and Marys means “skilled cartographer”, “one who knows how to make maps”?!

Another example. Ustin Korta – a mountain in the Nozhai-Yurt district of Chechnya; located on the southeastern outskirts of the village of Dzhugurty.

The oronim is translated as “peak gunsmiths,” where *ysta* is “blacksmith”, “gunsmith” (Turk.); *korta* – “peak” (*vainakh.*) (Tverdy, 2006) The toponym *Nozhay* clearly resembles the ethnonym “legs”, the Turkic origin of the term is certainly associated with migrations.

Shokan Ualikhanov updated the concept of a Turkic family specializing in blacksmithing, relying on Chinese manuscripts (including translations of *Bichurin*), and again introduced it into scientific circulation. as a harbinger, the foresight of those archaeological finds of the “golden” mounds of *Semirechye* (*Akischev*, 1978) and *East Kazakhstan* (*Baitanayev*, 2019: 108), which became the *Kazakhstan* brand. The scientist left notes that he managed to acquire several gold objects and coins found on the ruins of ancient *Almalyk*. Shokan even intended to cover this topic in a special article. The finds he discovered in *Central Asia* gave reason to believe that the mining and processing of metals was written by Turkic unions. (*Valikhanov* 1904: 50).

Of the modern historians working today in *Kazakhstan*, the works of Professor *Y. Shamiloglu* are interesting. The professor believes that there was no such state as the *Golden Horde*, while the *White Horde* (*Ak Horde*) and the *Blue Horde* (*Kok Horde*) existed. After the capture of *Kazan*, the accents were shifted. The *Golden Horde* is rather an artificially created image, and a fictitious name. (*Shamiloglu*, 2011). As the scientist correctly notes, now is the time to insist that the study of Turkic sources is necessary for the reconstruction of the true history of *Western Europe* during the *Golden Horde*. (*Shamiloglu*, 2019: 118).

Atalyk in historiography sometimes meant the function of teaching young princes, sultans, for future reigns, the skills of managing subjects, languages, and without fail, the history of previous reigns. A curious fact: a similar function is recorded in the ancient *Celts of Ireland* (*Cosven*, 1935). This fact, cited by the ethnographer *M.O. Kosven*, who studied the peoples of the *Caucasus* in the pre-war period, gave our study an unexpected expansion, in favor of a comparative study of the *atalism* of the *Turks of Central Asia* and the peoples of the *Caucasus*, with access to *Ireland*.

Of course, the Turkic “*ata*” scientist remembered when he conducted inquiries among the peoples of the *Caucasus*. *M.O. Cosven* also paid attention to the fact that in the *Caucasus* the “*atalyk*” was not called the father of the child, but the tutor (adoptive father), and in a similar tradition of the *Celts of Ireland*, the teacher was called *aite* or *oide* (which is very close in meaning and sound) (*Cosven*, 1935).

We have yet to cover this aspect of the topic in another publication, since it would go beyond the scope of this publication.

Thus, if we look for commonality in the above fact of the spread among the peoples of *Central Asia*, the *Caucasus* and *Ireland*, the similar term “*atalyk*” and the functional purpose of its carriers, we get a curious line – once these territories were obviously under a single rule, when the traditions of teaching offspring (with the assignment of this responsible mission not to the native person, but to the invited person, or, on the contrary, the offspring was outside the house, in the “*ATA*” family, the teachers) the general ones were maintained. A wise message was laid in it: to teach the history of the clan, people, state, language, traditions so that in the future, students would pass on their sacred knowledge to subsequent generations.

Analysis of research materials showed that the concept of “*atalyk*” was used by *Circassians*, *Kabardians*, *Abkhazians*, *Adyghe*, *Bashkirs*, *Balkars*, *Karachais*, *Ossetians*, *Svans*. At the same time, we can refute the opinion that “*atalyk*” is not a word of Turkic origin, by historical example. The famous *batyr*, ethnic *Kazakh Zhalantos Batyr Seytkululy* (*Uzbek. Yalangto'sh Bahodur*, 1576-1656) is a commander, the emir of *Samarkand*, famous for his feats of arms and the fact that in the very heart of *Samarkand*, on the *Registan Square*, he built the *Shirdor madrasah* (“*Lev*”), The *Tilla Kari madrasah* (“*Decorated with Gold*”), which have become an architectural decoration of the region, attracting tourists from all over the world (*Encyclopedia Iranica*, 1992: 188).

It is amazing that *Zhalantos Batyr* had a prefix to the name – “*atalyk*”, and this fact is recorded in his tombstone. It says that, on the orders of His Majesty *Khan Nizamuddin*, *Yalangtush-biy-atalyk* performed certain actions. This confirms that in fact his parallel mission for the *khan's* family was the education of the sultans. Information on this is in the publications of foreign orientologists (*Burton*, 1997: 207), (*Smirnova*, 2000: 494). Thus, *ata* (*atalyk*) as a social institution also took place in *Central Asia*. For example, in the biography of *Shokan* himself, in the *Omsk* period of his youth, far from his father's house, the duties of the *atalyk* were assumed by his maternal uncle, *Musa Shormanov*.

Shokan devoted many warm lines to the personality of *Musa Shormanov*, noting his organizational skills and a keen interest in ethnography, manifested in the recording of folk traditions. (*Valikhanov*, 1904: 260).

The question arises why the *Atalik Institute* disappeared. It turns out that there were geopolitical

reasons for this, because, according to experts, the process of destroying Atal's traditions began in 1822, from the time of the first special ban of this social institution by General A.P. Yermolov. (Cosven, 1935) General Ermolov left behind a curious memoir (Ermolov, 1991).

In particular, A.P. Ermolov writes about the Kabardins that this mountain people were idolaters less than a hundred years ago. The tsarist government controlled the mood of adherents of the Muslim faith. The general further describes how Islam penetrated through missionaries from the Port, that is, Turkey, and summarizes that the princes and elite of the Caucasus, having lost influence, have lost the respect of the community. Therefore, it was decided to abandon the Atalyk tradition. (Ermolov, 1991: 65)

In the book of Ermolov, among other provinces (Shuragelskaya, Bambatskaya), Kazakh and other two, populated by the Turks, where livestock breeding flourishes, are brave, belligerent people. (Ermolov, 1991: 63). In this case, "agalyk" (from the Turkic "aha" – older brother) means authoritative people to whom nomadic (!) Peoples were subject. In the above fragment, relations with Iran (Persia) are mentioned, where residents, in particular, of the Kazakh distance, threaten to migrate.

Starting to consolidate royal power in the Caucasus, Ermolov reformed the "agalyk" institution (Ermolov, 1991).

Thus, a content analysis of the source, memoirs of the outstanding Russian officer, the proconsul of the Caucasus, in comparison with the records of the Kazakh officer, traveler, scientist, allowed us to identify: 1) similar features of the reforms in the Caucasus with the reforms of traditional governance in the Steppes region, the first half of the 19th century; 2) the coincidence of the views of Sh. Sh. Ualikhanov and AP Ermolov on the issue of traditional beliefs and the impact of Islamization on the partial loss of identity of nomadic peoples; 3) the presence of Turkisms in vocabulary, political names (in our case, the names of provinces and distances) and the toponymy of the studied regions, as a result of migrations, as well as stable relations with adjacent possessions.

As regards the remark of M.O. Cosven about the prohibition of atalism precisely by Yermolov, although it does not find confirmation in the published memoirs of the general, this fact could well have occurred. At the same time, as we indicated above, the overlapping of similar concepts "atalyk" and "agalyk" could occur. Nevertheless, the phenomenon of atalism really comes to naught in the Caucasus and Central Asia, as the Russian

administrative system penetrates. The revealed tendency does not diminish M. Cosven's merit in the study of the region, and his publications serve as a reference point for new developments.

The influence of eastern examples of architecture and architecture, heroic poems and chronicles of government is, no doubt, noticeable in the Russian literary tradition (Kashtaleva, 1930).

Over time, due to political vectors, the tradition was transformed, false chronicles appeared, scribes ... Karamzin's history was introduced into textbooks, in accordance with other borders and imperial indicators, which led to what we have today. The training of adolescents acquired a different subordination: it underwent a series of transformations, from home to stationary (schools, among Kazakhs – mekteba), from a church subordinate (parish, madrassas, etc.) to secular. Training programs have changed according to the will of the monarchs, emperors, since the time of Peter the Great. Here the answer obviously lies to the methodological question, why did the "erosion of identity" take place among the peoples of Central Asia, in particular, the Kazakhs? (Kasymzhanov, 2019: 89)

The famous domestic scientist philosopher Agyn Kasimzhanov (Kasimzhanov, 2019: 89) drew attention to the tradition of the ancient Turks to write down the annals of government on natural "eternal" material – stone steles.

A.Kh. Kasymzhanov is right in believing that the appearance of the Turks on the world stage, according to the Orkhon inscriptions, is connected with the fall of the Zhujan Empire, which were vassals in the format of iron smelters. (Kasymzhanov, 2019: 84)

Shokan Ualikhanov pays attention to the definition of "alip", which also did not receive a systematic analysis in Russian historiography. The meaning of this word is "large", "great" (and in size too), "mighty". In Turkic folklore, giant alps were compared with a mountain.

At the beginning of the 20th century, the ethnographer, folklorist, orientalist Abubekr Divaev answered the question of where this determination came from, whether there are historical reasons for this. A version of the Kazakh legend of the giant, published by him in collaboration with V.N. Anderson, echoes the "alip" of Shokan (Ualikhanov, 1904: 71); the topic of overall individuals in Central Asia is also curious from an anthropological point of view. In the version of A. Divaev, the giant appears to be a near-by verzil, damaging the environment. (Divaev, Anderson, 1908).

The legend was recorded by A. A. Divaev and translated into Russian from the words of the Kazakh

“Tastyubinsky volost, 3rd aul, Aulie-Ata district of Syrdarya region Mulla-Tauke Nurabaev” during the researcher’s trip to the Steppe in 1906. Curious is the spelling by A. Divaev of the ethnonym “Kazakh” in Arabic transcription. (Divaev, Anderson, 1908: 432). Additional comments were made by its co-author Anderson, in particular regarding the translation of the word “alangasyr”.

As follows from the text, Divaev turned to the theme of giants (alip) until 1908, because he printed one of the first legends in the Notes of the Imperial Russian Archaeological Society. Volume XI (1899), p. 292-297. “ (Divaev, Anderson, 1908: 437). What did that giant look like? As Aj walked, clouds in heaven surrounded his lower back. (Divaev, Anderson, 1908: 438). The author of the preface to the publication of the legend, Kazan orientalist N. Katanov explained that the legend of Oga (Aja) spreads throughout the East thanks to the Old Testament. (Divaev, Anderson, 1908: 432).

The stone alipes found in the steppes of Mongolia adjacent to Altai, the size of the remains of the “altyn” of a person in Kazakhstan (Megapolis, 2012) once again actualizes the research of Shokan Shyngysovich.

Results. The resource potential of individual parts of the planet, as a result of rock outcrops, is described in the works of the famous scientist, founder of the noosphere theory V.I. Vernadsky. (Vernadsky, 2012) A topographic map of Altai, the mountainous places of Kazakhstan and Xinjiang leaves hope for the presence of powerful layers of minerals useful to humanity here. In the medieval period, the inhabitants of the region used the natural properties of oil, coal, peat, etc., which appeared on the surface, processed metal (gold, silver, iron). Modern intelligence also identifies large reserves of iron, oil, polymetals in the studied space.

Water resources are extremely important for the life of the inhabitants of the region. For nomadic ethnic groups, water sources were sacred places, they were protected and given them the most sonorous names, they were sung in songs and epics. The Turkic epic tradition has preserved the names of water basins in their original form: Edil (Itil-Volga), Zhayyk (Ural), Tobyl, Syr, Ertis (Irtysh), Alakol, etc.

Currently, experts, environmental non-governmental organizations of Central Asia are actively discussing the problem of transboundary rivers and aridization in the spaces within the boundaries of this article. The fact is that the water level in large rivers and lakes in Kazakhstan is affected not only by natural disasters, but to a greater extent by anthropogenic factors.

Over the years of Independence, the problem of transboundary reservoirs has been seriously studied by domestic experts (Halperin, 2001), a number of international scientific and intergovernmental forums have been held, with the participation of experts and stakeholders, including the border provinces of the PRC. The above folk wisdom regarding the upper reaches of the rivers was developed in an article by scientists of Al-Farabi Kazakh National University, who studied the characteristics of the annual, minimum and maximum flow in the upper reaches of the Yertis (Irtysh) river, taking into account water intakes in the PRC. (Abdrakhimov, Dzhaksykeldinov, 2013). The authors of the article are concerned that in recent decades, due to the intensive economic development of the northwestern regions of China, the natural regime of the Irtysh River has been violated due to the transfer of part of its flow to the Irtysh-Karamay Canal. So, if the annual flow in the first year of operation of the canal was about 1.0 km³, then in the near future it will be brought to 4.0 ... 5.0 km³. (Abdrakhimov, Dzhaksykeldinov, 2013: 61).

Kazakhstani scientists (Abdrakhimov, Dzhaksykeldinov, 2013: 62) summarize that on the Kara Yertis river, starting in 2000, there was a decrease in the annual runoff associated with the intake of water into the Yertis-Karamay canal, created on the initiative of the Chinese side in Xinjiang. This unequivocally leads to the conclusion that there is an urgent need for a peaceful settlement of the problem through at least bilateral negotiations, since water supply for the economic needs of the population is of interest to both China and Kazakhstan. The modern topography of the region is clearly presented in the substantial publication of Kazakhstani scientists. (Abdrakhimov, 2014).

Historically, Altai and Xinjiang have been of interest not only to geologists. It is no accident that the attention of various political forces is riveted to this part of Asia. During the Second World War, Mustafa Shokai, whose personality was interested in London, made a report at the invitation of the British side. In the report, a representative of the Kazakh emigration drew attention to the railway under construction in Xinjiang, by the efforts of the Chinese and Soviet sides. (Shokai, 2015: 101) M. Shokai’s message in London was heard with no less interest than the information of Shokan presented to him in his travel diaries to East Turkestan.

In the twentieth century, Xinjiang was in some way a training ground for demonstrating the political ambitions of the powers, referred to in the literature as the “Great Game.” Reducing financial

costs and effectively investing in oil and ore mining now worries the PRC government, which is actively developing the extraction of mineral resources (oil) in Xinjiang and modern communications of a trans-Eurasian scale.

Interest in the past and future locations of Altai – Semirechye – Xinjiang – Tibet is refracted through the present. The topic of relevance has not lost, the region is in the focus of macroeconomic demands of developed countries. The works of the Kazakh scientist Sh.Sh. Ualikhanov are in demand in foreign countries. Of course, studying the history of societies and states that have left a mark here and those that today consider themselves rightfully the successors of the past is not only entertaining, but also requires great tact and knowledge.

Conclusion

Shokan Ualikhanov was the first Kazakh on a scientific basis to process a large array of oriental works on Central Asia created by his predecessors, and made his own valuable additions. His knowledge of geography and ethnology, the scientific interpretation of the sources made it possible in the mid-19th century to re-emphasize the role of the Türks in international relations with China and the Far Eastern possessions, as well as the place of Kazakh statehood in the politics of Eurasia.

The scientist drew attention to the traces of ancient industries in Altai and Semirechye; on the data of legends about giants; other cultural and historical monuments. Mention of the significance of the traditional court of biys and Tengrianism among the Kazakhs, letters of recognition of the status of Kazakh khans are the key to the recognition of identification indicators of the ancient Turkic tradition of statehood.

The scientific and public interest in Shokan abroad in the 19th century was determined, first of all, by the great significance of his works, such as: “On the state of the Altysar, or six eastern cities of the Chinese province of Nanlu (Malaya Bukharia) in 1858–1859”, “Essays Dzungaria.” The works of S. Ualikhanov were translated and published in the West: in Berlin (1862), in London (1865) and included in the 6th and 7th volumes of the 19-volume

French General Geography Elise Reclus, published in 1878–1879.

Later, in the Soviet period, the works of Shokan were censored. In Independent Kazakhstan, the status of Altyn-Orda and its place in the statehood of the Turkic peoples have been updated. While Shokan had a clear explanation about this period, when he writes that the Kazakhs, Uzbeks and Nogai, who produce themselves from the Golden and Jagatay hordes, have preserved several poetic poems about the Batyrs of the Horde: Edig, Er-Koksha, Urak and others. (Valikhanov, 1904: 71)

Elsewhere in the 1904 edition, Shokan cites a source claiming that the Türks had their own letter, he also reports the exact date on which Khan Abylay accepted Chinese citizenship and received the princely title (1766).

A comparative discourse analysis of the works of scientists reflects the history of migrations along the Silk Road, as a result of which Turkic words spread far beyond the Great Steppe. The legacy of al-Farabi, according to scientists, reflects the musical preferences of the Turks, Arabs and Celts.

Our source study, etymological and historical-philosophical research once again confirmed the relevance of the works of Shokan, a scientist who was distinguished by the rigor of the scientific method and identification of sources. His works are a valuable source, they rely on other academic publications and contain rare information collected by Shokan Shyngysovich independently, often in the field. Unfortunately, his short life course did not leave us a chance to learn more about his views on development prospects.

Of course, in the era of digitalization, hyper-texts of rare books are a good help for scientists. A comparative analysis of publications of the pre-revolutionary stage, sponsored by contemporaries of Shokan, who perceived the foreign culture differently, once again exalts the scientific contribution of the Kazakh scientist to the study of the identity of Kazakhs and other Turkic peoples. It is important to refer to the first edition of the scientist who avoided banknotes and carefully took into account the specifics of the area during the reconstruction of the past and international migrations, which allowed to expand trade resources and the area of Turkic culture and language.

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