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## UYGHUR CUSTOMS IN THE KAZAKH PRESS: COMPARATIVE ANALYSIS OF ETHNOPUBLICISM

The study focuses on the current situation of the Uyghur diaspora in Kazakhstan, which represents one of the largest in the country. The cultural values of the ethnoses, together with the characteristics of other Turkic peoples, become a key topic of research. The historical aspect, also covering the period of tsarist and Soviet power, reveals the interest shown in Uyghur folklore and culture by world researchers.

The purpose of the work is to highlight the problems of resettlement and adaptation of Uyghurs in Kazakh society, preserving family traditions and identifying the significance of myths presented in the Uyghur press. The methodology includes a comparative analysis of materials from the Uyghur press, sociological studies and analyses of scientific works of various authors.

The work examines the role of the Uyghur diaspora in the development of small and medium-sized businesses in Kazakhstan, emphasizing the contribution of the ethnic group to world civilization. The relevance of the topic in the context of preserving traditional culture after the collapse of the Soviet Union is highlighted based on scientific interest in the problems of our time.

The main results of the work include an analysis of the resettlement and adaptation of the Uyghurs, the preservation of family traditions, and the significance of myths in print. The findings highlight the relevance of the topic, and the value of the study is demonstrated by its contribution to the understanding and preservation of Uyghur cultural heritage, providing a basis for further research.

The practical significance of the work lies in the ability to provide information useful for the preservation and development of the cultural traditions of the Uyghurs in Kazakhstan, as well as in identifying the role of the ethnic group in the modern economy of the country.

**Keywords:** Kazakhstan, Uyghur people, traditions, cultural values, traditional culture, newspaper, folklore.

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### Қазақ баспасөзіндегі ұйғыр халқының әдет-ғұрыптары: этнокөсемсөзге салыстырмалы талдау

Бұл зерттеу елдегі ең үлкен диаспоралардың бірі болып табылатын Қазақстандағы ұйғыр диаспорасының қазіргі жағдайына назар аударады. Кеңес өкіметі кезінде көрнекті ғалымдардың зерттеулеріне арқау болған бұл тақырып бүгінге дейін біраз зерттелсе де, қазіргі таңда ұйғыр фольклоры мен мәдениетіне әлем зерттеушілерінің де қызығушылығы артып келеді.

Мақаланың мақсаты – ұйғырлардың қазақ жеріне қоныстану және қоғамға бейімделу мәселелерін көрсету, отбасылық дәстүрлерді сақтау және ұйғыр баспасөзінде берілген жазылымдардың маңызын анықтау. Әдістеме ұйғыр баспасөзіндегі материалдарға, социологиялық зерттеулер мен кейбір авторлардың ғылыми еңбектеріне салыстырмалы талдау жасауды қамтиды.

Зерттеушілер ұйғыр диаспорасының Қазақстандағы шағын және орта бизнесті дамытудағы рөлін зерттеп, этностың әлемдік өркениетке қосқан үлесіне тоқталады. Тақырыптың Кеңес Одағы ыдырағаннан кейінгі дәстүрлі мәдениетті сақтау контекстіндегі өзектілігі қазіргі заманның мәселелеріне ғылыми қызығушылыққа негізделген.

Жұмыстың негізгі нәтижелеріне ұйғырлардың қоныс аударуы мен бейімделуі, отбасылық дәстүрлердің сақталуы, баспа бетіндегі мифтердің маңызына талдау жасау бағытындағы зерттеулер жатады. Қорытындылар тақырыптың өзектілігін көрсетеді, ал зерттеудің құндылығы оның

уйғыр мәдени мұрасын түсіну мен сақтауға қосқан үлесімен дәлелденіп, одан әрі зерттеуге негіз болады.

Мақаланың практикалық маңыздылығы Қазақстандағы ұйғырлардың мәдени дәстүрлерін сақтау және дамыту үшін бойынша ғылыми деректердің жүйеленіп, пайдалы ақпарат бере білуінде, сонымен қатар еліміздің қазіргі экономикасындағы этностың рөлін анықтауынан көрінеді.

**Түйін сөздер:** Қазақстан, ұйғыр халқы, салт-дәстүр, мәдени құндылықтар, дәстүрлі мәдениет, басылым, фольклор.

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### Уйгурские обычаи в казахской прессе: сравнительный анализ этнопублицистики

Исследование фокусируется на современном положении уйгурской диаспоры в Казахстане, представляющей собой одну из крупнейших в стране. Культурные ценности этноса, вместе с особенностями других тюркских народов, становятся ключевой темой исследования. Исторический аспект, также охватывающий период царской и советской власти, объясняет интерес, проявленный к уйгурскому фольклору и культуре мировыми исследователями.

Цель работы заключается в освещении проблем переселения и адаптации уйгуров в казахстанском обществе, сохранении традиций семьи и выявления значимости мифов, представленных в уйгурской печати. Методология включает сопоставительный анализ материалов уйгурской печати, социологические исследования и научные работы известных экспертов.

Работа рассматривает роль уйгурской диаспоры в развитии малого и среднего бизнеса в Казахстане, подчеркивает вклад этноса в мировую цивилизацию. Актуальность темы в контексте сохранения традиционной культуры после развала Советского Союза определяется научным интересом к проблемам современности.

Основные результаты работы включают анализ переселения и адаптации уйгуров, сохранение традиций семьи и значение мифов в печати. Выводы подчеркивают актуальность темы, а ценность исследования проявляется во вкладе в понимание и сохранение культурного наследия уйгуров, представляя основу для дальнейших исследований.

Практическое значение работы заключается в способности предоставить информацию, полезную для сохранения и развития культурных традиций уйгуров в Казахстане, а также в выявлении роли этноса в современной экономике страны.

**Ключевые слова:** Казахстан, уйгурский народ, традиции, культурные ценности, традиционная культура, газета, фольклор.

## Introduction

Uyghurs of Kazakhstan are among the largest diasporas in the world today. Their cultural values are one of the topics that need to be explored in the practical sense, as well as the cultural features of other Turkic people. During the Soviet period Uyghur's folklore was studied by well-known scientist as Radlov V. Also in the Soviet era many studies were conducted in connection with the diversity of Uyghurs' cultural heritage.

The term Uyghur is named in the works of Russian researchers of the 19th and early 20th centuries. At the meeting of the Intellectual community in Tashkent in 1921, with the suggestion of turkologist Professor Malov S.E. this term was completely incorporated. Since then, its meaning has been thoroughly studied, and the name "Uyghur" has been said to mean mergers, embracing.

In the modern science, there are many controversial issues, as the name "Uyghur" in general. One of them is about the relationship between today's Uyghur ethnos and the Uyghur kaganate of 744-840. The views about this topic can be found in the works of great Kazakh poet, famous thinker Abai Kunanbayuly, philosopher Shakarim Kudaiberdiev. Often, such data suggests that the Turks were not forming their own nations, and that they considered history from a tribe perspective. There is one true thing here – the Uyghur nation belongs to Turkic peoples. The article presents this proximity through the traditions, culture and customs of the Uyghur nation. Even the cooking menu and the names of the dishes are common to all the nations of the Turkic world. It is clear that this is a historical relationship. Article examined the rooted brotherhood of the Uyghur nation of Kazakhstan not being subjected to

political or psychological pressure and is the basis for their prosperity.

After the collapse of the Soviet Union, Uyghurs opened their own publishing houses, cultural centers and public associations in order to preserve and promote their traditional culture as an ethnos. At the moment, they are among the small and middle-sized businesses in the country. Therefore, the Uyghur people have a great contribution to world civilization, as well as other Turkic peoples. There is every reason to say that the study of the traditions and cultural values of the Uyghur people, which is the basis of the research, is a topical issue on the agenda.

This is a question we have to consider, comparing the materials and scientific works of the modern mass media of Uyghur people, and not penetrating it. Because the media clearly defines the culture, the behavior of the people, its political and economic place in society. It is known that the media, including periodic and incomplete products, is a reflection of the essence of its development, which is always a mirror of any scientific subject. In this regard, we have evaluated the Uyghur ethnos in Kazakhstan through media and print editions. Even the role of Uyghur ethnos in the country's economy and its development is beyond the scope of the topic.

The study includes the following issues: the problems of the Uyghurs' stay and absorption in Kazakhstan, the preservation of family traditions and traditional cultural features, and the importance of today's newspapers. In the work, a practical questionnaire was conducted outside the publishing house, the scientific works of some authors were studied and scientific findings were made.

### Literature review

Beate Eschment and Bruno De Cordier bring up the growing numbers of the Uyghur population in Kazakhstan, in contrast to a question of "de-diversification," if not "re-homogenisation," going on in Kazakhstan" (Eschment, De Cordier, 2021).

At the beginning of 2009, there were 241,946 Uyghurs living in Kazakhstan. The Uyghur diaspora is concentrated in the Uyghur (56.13% of the total population of the region), Panfilov, Enbekshikazakh, Talgar districts and the city of Almaty. There are 213,144 Uyghurs living in Almaty and Almaty region, which is 95.58% of the entire nation. Of these, 67,082 or one-third of all Uyghurs in Kazakhstan (30.08%) live in Almaty. A distinctive feature of the Uyghur diaspora is that Uyghurs locate very close

to each other; they have a strong ethnic unity and institution of the family (Sean R. Roberts, 2017).

Michael Reinhard Heß studying Uyghur language and materials from the city of Almaty in 2016-2017. came to the conclusion that kazakh influence on spoken uyghur language is not as important as Russian's (Heß, 2019, pp. 183-220).

Freeman, Joshua L. Harvard University graduates state about the Zunghar, the Qing, and the Russian influence on Uighur culture. Their study suggests that the rise of mass print within socialist contexts can empower marginalized groups to fundamentally reshape national cultural hierarchies (Freeman, Joshua, 2019).

Foreign scientists Rachel Harris and Ablet Kamalov are also researching Uyghur culture. They contend that the success of social objectives hinges on the uncontrolled, emotional, and expressive dimensions of *mäshräp*. They emphasize its function as a platform for navigating tensions among religion, national identity, and lively social interactions. (Harris, Kamalov, 2022).

Ukrainian researcher Golod V. in his work reveals the views and attitude of the Kazakhs towards the Uyghurs, or rather Uyghurophobia of the Kazakhs due to the growth of nationalism, cultural differences and the transformation of Kazakhstan into the Uyghur National Center during the USSR period. "Kazakh nationalists are especially concerned by the existence of the administrative Uyghur district in the Almaty region. They constantly raise the issue with Kazakh authorities of renaming it and Uyghur villages with Kazakh names"(Golod, 2023).

Rian Thum from University of New Orleans says that Uyghur people communicate in a Turkic language known as Uyghur, closely linked to Uzbek. Predominantly adhering to Islam, the majority of Uyghurs are engaged in agriculture. Informal reports indicate that a significant portion of the Uyghur population perceives Chinese governance as unauthorized. Conversely, the People's Republic of China views the Uyghurs as a potential risk, associating them with both separatism and the potential for religious radicalism (Thum, 2018).

Regarding culture, religion and chinese-uyghur conflict Colin Mackerras from Griffith University writes about Islam strengthening since 1980s and that there was approximately 9 million muslims in 2010. Uyghurs are facing issues with profession of religion: "Chinese law declares religious freedom, but there are many restrictions, including bans on children under 18 entering mosques, and various re-

ligious clothing such as the burqah in public places in Ürümqi” (Mackerras, 2017).

According to Shternberg L., the first sentence of the first chapter of the ten-volume series says: “My only intention and purpose of my work was to enrich our knowledge of the Turkic peoples through the materials I collected” which shows a deep interest in Uyghur culture amongst foreign scientists (Shternberg, 1909, p.16).

Radlov V.V. studied the life of the Uyghur people and collected their folklore materials. He loved the Uyghurs and had great respect for their history, language and literature. In his famous work “About Uyghur”, the scientist wrote the following about the topic of his research based on the study of several historical materials: “The Uyghurs are well-known not only among the ancient Turkic tribes ... they are also known among the Turkic peoples and in the far west” (Radlov, 1929, p.26).

Radlov V.V. analyzed the Uyghur language in two main areas. He also studied other Turkic languages. However, among all languages of Turkic people, he chose to collect samples of the modern oral Uyghur language and studied the language of ancient written monuments. Radlov V.V. was fluent in the Uyghur language and published a fundamental multi-volume work entitled “Dictionary of the Turkic dialects”. The author’s intention was to divide the work into three parts: the first was for texts, the second was for dictionary, and the third was for comparative grammar. This work was a systematized result of Radlov’s long-lasting linguistic research, which included the Uyghur language (Radlov, 1890). Knowledge of the Uyghur language allowed the scientist to prepare a number of monumental Uyghur dictionaries such as “Huastuanit” (1909), “Tishastvustik” (1910), “Kuan-shi-im Pular” (1911), “Golden Sutras – Suvarnaprabhasa” (1913-1917).

Nasilov D.M. describes Radlov’s interest in the Uyghur language as follows: “Radlov tried to understand the ancient Uyghur texts of East Turkestan and, when comparing the Orkhon-Yenisei and other written monuments, tried to express the language in a certain system, which was reflected in his classification” (Nasilov, 1974, p.101).

The scientist wrote about the ethnography of the Uyghur people in his works “From Siberia” and “About Uyghur”. He gave adequate and sufficient historical information about the ancient Uyghurs (Hamrayev, 2010) in these works. Radlov became acquainted with samples of oral folklore of the Uyghur people in 1859-1871 during his research of

Altai. He collected and processed materials related to the language, folklore, ethnography, archeology of various Turkic peoples when conducting field research. Most of these materials formed the basis of fundamental work in the folklore of the Turkic peoples, including the Uyghur people. According to A.N. Samoilovich, one of those materials, “Samples of folk literature of the Northern Turkic tribes”, was among “the first works of Radlov V.V. focusing on the formation of the study of Turkic languages” (Samoilovich, 1922, pp.707-712).

### Methods and materials

The study is based on the method of analysis of the Uyghur press and comparative analysis, content analysis, analysis of sociological studies, literature and scientific works about the Uyghur ethnic group. Also, using the cultural-historical method, the evolution of Uyghur culture over time is studied, in the context of historical changes and events.

In the course of the work, the rich history of the Uyghurs and cultural features, as well as its alteration with changes in history, are analyzed and taken into account. Using cultural analysis from other researchers, the work also focuses on dissecting and analyzing various aspects of culture, such as language, customs, religion, art, and other cultural expressions that have changed over time. Uyghur customs, language and cuisine, and their manifestations in modern Kazakhstan are considered.

Various articles in the newspapers “Uyghur Avazi” newspaper, “Zhigitter” (young men) or “Yitlar”, “Uyghur Today” are examined.

Social survey data is studied and the results are compared with the Uyghur Cultural Center. Materials about the Uyghur and Lobnor tribal associations were studied.

The paper focuses on research and surveys the Department of the “Uyghur Studies” opened at the R.B. Suleimenov Institute of Oriental Studies of the Science Committee of the Ministry of Education and Science of the Republic of Kazakhstan.

### Results and discussion

Each nation has its own characteristics and peculiarities, cultural values that have been formed over the centuries and are intertwined with the centuries-old history of the nation. Cultural values include, first of all, language, religion, culture, national dress, ritual features and music. The nations living in Kazakhstan have their own peculiarities

as well. In this regard, a comprehensive analysis of the cultural values of the Uyghur people and the peculiarities of the traditions reflected in the modern press is a requirement of today.

There is a cultural center in Kazakhstan today that promotes the Uyghur language and its noble heritage. The Uyghur National Musical Theater operates in Kazakhstan. The “Uyghur Avazi” newspaper is published twice a week in the Uyghur language. There is the Uyghur district in Almaty region. 9 farms work in this district. Currently, there are 62 Uyghur schools in Kazakhstan; the language of instruction in 12 of these schools is Uyghur. About 15 thousand children get education in their native language. Republican and private newspapers, magazines are published (Chvyr, 2006).

The Republican Cultural Center established in 1996 promotes the Uyghur language, traditions and national culture. They contribute to the development of literature and art, acquaintance with the traditions of the Uyghurs living in Kazakhstan, Uzbekistan, Kyrgyzstan and Turkmenistan. The Uyghurs of Kazakhstan also strengthening cultural and scientific ties with their compatriots in the Xinjiang Autonomous Region.

According to the latest census, there are 250,000 Uyghurs living in Kazakhstan (Syroyezhkin, 2016). Most of them live in Almaty region. The Uyghur Cultural Society continues its work today coordinating national Uyghur public associations, educating the population and preserving traditions. The leadership of Kazakhstan created conditions for its functioning within the framework of the Assembly of Peoples of Kazakhstan. The Uyghur Cultural Society of the Republic of Kazakhstan is a leading institution among other Uyghur national centers. It is comprised of the Association of Republican Cultural Centers of Uyghurs of Kazakhstan, the “Uyghurs of Kazakhstan” public association, the Association of Uyghur Mothers, “Shirin” Women’s Club, and the Uyghur Youth Association. There are Uyghur cultural subdivisions in Almaty region, East Kazakhstan, South Kazakhstan, Zhambyl regions, and in the city of Almaty as well (Kutsenko I. Ya., 2010).

The “Uyghur Avazi” newspaper has been published in Kazakhstan since 1957. The newspaper has a circulation of 12,000 copies. It is distributed in Kazakhstan and abroad. The Republican Uyghur Musical Comedy Theater has been functioning in Almaty since 1934. The Teachers’ College in the city of Zharkent educates future primary school teachers. T.Zhurgenov Academy of Theater and Art prepares actors that can perform in Uyghur language.

In light of the issues mentioned above, it should be noted that the analysis of the role of Uyghurs in Kazakhstan, their media activity and media publications shows the increased need for research related to the time of Uyghur migration to Kazakhstan, the problem of assimilation in the settlements, customs and traditions. This issue allows us to determine the role of the Uyghur people in Kazakhstan in maintaining political stability throughout the country.

The resettlement of Uyghurs was influenced by political circumstances. In 1863, the Uyghurs protested against the colonial policy of the Qing Empire, and as a result, many Uyghurs began to resettle to the Semirechye. The territory where the uprising took place in 1866 became part of the Ili sultanate. At that time around 100 thousand people populated the Ili sultanate established in East Turkestan, including 38.2 thousand Uyghurs, 22.3 thousand Kazakhs and Kyrgyz people, 12.8 thousand Togauts (Kalmyks), 15.5 thousand Sibo and 5.2 thousand Dungans (Tusupbekova, 2013).

Uyghurs moved to Kazakhstan along with Russian peasants at the end of the XIX century because the Ili region was under the dominion of tsarist Russia from 1871 to 1881. On February 12, 1881, the Treaty of St. Petersburg was signed between China and Russia. The first provisions of Article 17 of the Treaty fully disclosed the essence of the agreement. For example, Article 3 of the agreement stipulates that “inhabitants of the Ili region shall be offered to stay in Chinese-controlled settlements or to move to Russian lands and acquire Russian citizenship”. By settling the Uyghurs in the Semirechye, the tsarist government’s goal was to use them as an instrument against the local people’s national liberation uprising and to suppress future national liberation uprisings of the Kazakhs. A special commission was set up to deal with this matter and place the settlers between the Shelek and Ili rivers. The resettlement of the Uyghurs to Semirechye took place between 1881 and 1883; at the beginning of 1884, the amount of Uyghur families resettled was 9572, including 24628 men and 20745 women, a total of 45373 people (Polojenije ob Upravlenii Oblastey Akmolinskoy, Semipalatinskoy, Semirechenskoy, Uralskoy i Turgayskoy, 1892, pp.3-15).

At that time, the Uyghurs were oppressed by China on the one hand and tsarist Russia on the other. The sense of national identity began to develop, and there are a number of folklore data and literary works associated with this phenomenon. Sh.Sh. Valikhanov emphasized in his works that literary works and musical compositions created in such a

difficult time were very sad and tragic (Valikhanov Sh., 1980). During his expedition to Kashgar, he wrote: «After each uprising, they beat, robbed the settlers, raped women, destroyed mosques; the healers and the poor were executed to intimidate others. The Chinese beat everyone who did not get off their horses; took the goods in the small shops for free and ate in restaurants for free» (Hasanov, 1963, pp.23-25).

After gaining independence, the Republic of Kazakhstan has been upholding the main political position to ensure political stability in the country and not to hinder the development of relations with other nations and the promotion of cultural peculiarities. In this regard, it should be noted that in order to reveal the culture of the Uyghur people in the print media, which has become the subject of research, it is first necessary to analyze the processes of their settlement and life in the country.

The Uyghur ethnic group in Kazakhstan is very young, with 65.8% of them under the age of 40, and the growth and mobility of the Uyghur population is very fast. Uyghurs work in the sphere of agriculture, in private farms or the service sector (teahouses, cafes, restaurants). Uyghurs in the cities and regional centers are mainly engaged in private small and medium business.

According to the Uyghur press in modern Kazakhstan, the “mahalla” is a quarter of the Uyghur self-governing settlements. In this regard, it is written in an informative article published in the “Uyghur Avazi” newspaper, that the traditional element of ethnic Uyghur unification is the “zhigitter” (young myn) or “yitlar”. They are sometimes called “mashrap” or “men’s division”. Therefore, the fact that the Uyghurs are an institution of ethnic identity of closed internal structures confirms the conclusions of researchers about the closeness of Uyghur society (Uyghur Avazi, 2018).

In order to reveal the internal content of the research, a number of social surveys were conducted among the Uyghur population. According to the respondents, the Uyghur people are gradually losing their cultural values. This was especially evident when working in cooperation with the Uyghur Cultural Center. During a social survey held in Almaty, Uyghur youth seemed to be very insecure and some even refused to respond. Nevertheless, active middle-aged Uyghur men and women responded that traditions were fading away among modern Uyghur youth. Only 0.6% of respondents took an active part in the survey. They believed that most of the rites and customs and superstitions associated with mar-

riage have lost their value. For example, according to the information given by the reporters of the “Uyghur Avazi” newspaper, traditions are now less adhered to during weddings and engagements, which are becoming very modern. Comparatively, nowadays Uyghurs do not follow the traditions described in the researches of the XIX century ethnographers, such as applying henna to the bride’s hand, or using a fixed pattern of dress; do not pay huge attention to the groom’s attire (Geyer, 1908, p.258). Nevertheless, the Uyghurs, like all Oriental societies, try to carefully observe the traditions, weddings and culinary traditions.

Since 1996, the Uyghur press has published many scientific and informative articles aimed at the promotion of their cultural identity, traditions and family values. The biographies of Uyghur public figures and artists who have achieved great success have also been published to set an example for young people.

A large scientific article published in the modern Uyghur press is devoted to the family relations of the Uyghurs. When analyzing the article, one will immediately pay attention to the kinship between the Uyghurs. Although the Uyghur people are zealous adepts of Islam, some elements of ancient beliefs are noticeable among the nation. Despite the fact that Islam allows polygamy in Uyghur society, it is reported that monogamy is predominant in family relationships.

Interestingly, the Uyghur press in Kazakhstan does not publish material on customs and traditions based on research conducted among its own ethnic group. Most of the materials related to family traditions were published on the basis of data provided by V.V. Radlov. For example, the “Uyghur Today” publishes the following information: “The cities of Kashgar have long been known for the marriage customs, which were formalized and terminated by the mullah, otherwise “talak” (divorce) was given. A man who came to another city for trade or work could get married and soon divorce. Divorce was no longer an issue. There had been rare cases in southern oases. A woman could get married more than once” (Uyghur Today, 2016). This information is found in V.V. Radlov’s works (Silchenko, 1971, pp.18-20).

A lot of information was found during the research about the *Uyghur* and *Lobnor* tribal associations. According to the information provided in the press, these tribes were ethnically related. Therefore, we were interested in their marital relationship and decided to compare the research with the

data. According to the press and previous research, the Uyghurs have a *Lobnor* dialect. According to U. Abdullayev, there are three dialectical groups of the Uyghur people. They are *central*, *hotan* and *lobnor* (Asanaliev, 1964).

Interesting *Lobnor* wedding traditions are worth paying attention to. According to the data available, couples are introduced to each other by their parents at an early age. The boy's parents deliver food and fuel to the girl's parents and help take care of her. They used to get married when the bride and groom were 15-16 years old. The groom works for the bride's family for five years and pays for the bride. On the eve of the wedding, the groom presents his future wife the fox skin, bread (flour) and blue swan feathers. After the wedding ceremony, two women (wives of the bride's uncles) bring the young couple to a dwelling, where they spend a night. The next day they go and offer food. Then the father-in-law gives them utilities and cattle (Uyghur Today, 2016).

The comparative study revealed that the majority of Uyghurs in Kazakhstan belong to the Taranshy tribe (Namsarayeva, 2012). However, they are now trying to integrate themselves into the ethnic Uyghur people. According to Chinese sources, "*As a way out of a difficult situation, Khurchi proposed to send out Muslims from Xinjiang, whom the Oirats (Western Mongols) called "taranchi", i.e. farmers. Khurchi believed that they could teach the garrison to till the land and cultivate crops*" ("The Circassian Question". Expert report / otv. ed. V.A. Tishkov, comp. I.L. Babich – M.: IEA RAS. – 2014, 91 p.). Therefore, the question arises as to what extent we can fully refer the Kazakh Uyghurs to the "*Uyghur ethnos*". Based on these data, the following tradition of the Uyghur woman, which can be found in modern publications, will undoubtedly increase the reader's interest. The most important event in the life of a Taranshi woman was not a wedding, but a *shashvag*, or "soaking the hair in cream". Typically, a woman performed this ritual at the age of 30, and this event was celebrated more solemnly than the wedding (Uyghur today, 2016).

According to many modern publications, the Uyghur tradition of eating or serving food in terms of family relationships is very interesting. The national dishes of the Uyghurs are lagman and pilaf. In our study, we focused on the tradition of serving tea with food instead of the method of cooking these dishes. This is because the Uyghur tea-drinking tradition has not yet been fully explored.

It is well known that "osh" or "pilaf" are the symbol of the Uyghur hospitality and they are the

traditional dishes served at any holiday. Uyghurs prepare this national dish on any holiday or sad events. Along with this "osh", the Uyghurs consider tea to be the main drink, and the way it is served is unique. In fact, making a good tea is considered a wonderful craft, and while drinking tea, Uyghurs recited "*bytes*" (poems) (Rtveladze 2005).

Traditionally, Uyghurs recited poems when they brought a young bride home. The poem was read to identify how much the bride knows the tea serving traditions. Of course, this required that the bride acts quickly, wisely and attentively. Offering tea to the guest meant the respect demonstrated by the bride.

Modern publications show that the Uyghur people have diverse tea traditions. For example, the tradition called "Ahlak chai" is often held in honor of the future in-laws who came to the house of the young bride. "Ahlak" means "courteous". The future in-laws observe how well the young bride knows the manners, customs, and how she was brought up by her family. Today, this tradition is strongly preserved among the Uyghur people and is highly valued. The publications of the Uyghur Cultural Center contain a lot of information about this "tea" tradition.

There is another "tea" tradition called "*maslahat chai*". This is done before the wedding of the bride and groom, the circumcision ceremony and various festive events. "*Selik chai*" takes place when the parents of bride and groom gather at the same table and the bride's gifts or so-called "*sep*" (dowry) is delivered. "Rakhmat chai" or sometimes "totlik or potlik chai" is another Uyghur tradition. This tradition is held in the groom's house to honor the bride's parents. This tradition has not lost its meaning among the Uyghurs of Almaty region. It is performed in different ways, in some villages it is performed after the wedding at the bride's house. The tradition of "Horduk chai" is held after the wedding to bring together close relatives and pay tribute of respect. It is often called "hordik oshi" (Rtveladze 2005). Sometimes close friends and neighbors are also invited to attend this event. The so-called "ip chai" tradition of the Uyghur people is minor but very interesting. There is no such tradition among other Turkic peoples. Traditionally, the next morning after the wedding, the mother-in-law offers tea to the young bride. A thin thread is put into the hot tea. It means that a young bride should be gentle, obedient and delicate.

The questionnaires were conducted in parallel to the study of printed materials while analyzing and drafting this scientific work. It is noteworthy

that along with the festive family traditions of the Uyghur people, the food and tea serving traditions held on various sad events are still very much alive today. For example, “Ham (gam) chai” is a tradition when neighbors of the family where the sad event happened cook some dishes. Usually no food is prepared in the house where the sad event happened for three days. For this reason, the neighbors prepare various dishes and offer them to those who come to offer condolences (Kamalov A. K., 2016).

Any national society has its own traditions and rituals associated with a certain situation. The rituals connected with family circumstances and based on Islam and various ancient religions are still preserved in the Uyghur society. There are some rituals associated with women who have not given birth both in the modern press and in a relatively comprehensive study. The “Anilar chai” ritual was believed to help childless elder women, and therefore, not only the tea but also food was offered to a wider community. The main dish of this ritual was “shirguruch”. It is a rice porridge made from special milk. Only women having many children are invited to this ritual. A woman who has lost at least one child cannot take part in this event (Sinor, 1998).

The “supilik chai” is given a special place among the rituals and traditions that have lost their significance in the Uyghur society today. It is the main dish of the ‘Sokit’ ritual. It is specially made from “jizza” and milk. It is a mix of fat tail, salt and tea (usually green); a hot bread “chivati” or “chuzma” is also offered along with it. Sokitvoshi organizes the ritual. This ritual is arranged in the event of an epidemic, or when the family is in trouble. Unlike other traditions, this event is held several times a year (Abashin, 2001, p. 9).

Uyghur cuisine and various traditions are changing day by day in the process of globalization. Currently, many Uyghur restaurants and food centers are opening in Kazakhstani society, and it is possible to see the interrelationships that reflect the family ties of this nation. The dishes prepared by Mamatokhun Sokiev, a chief master of the Uyghur cuisine, became especially popular among those who find themselves in the so-called “flea markets” in Almaty. There are some interesting Internet articles and publications about his wonderful skills. You may find several Uyghur food centers in Almaty, especially in the downtown, that sell Uyghur hot bread and popular mantis and lagmans. Although Uyghur, Uzbek, and Turkish dishes now have much in common, they are sometimes distinguished by

their names. These features can be seen in the materials published by the Uyghur Cultural Center.

In order to promote the national culture and traditions, Uyghur public figures, researchers and enthusiasts have recently made it a tradition to publish legends in the print media. Uyghur legends can be found not only in the print media, but also in special textbooks and school textbooks. The most popular of these legends are “Begkuli” and “Tur”.

According to the book “History of the Northern Kingdoms, the legend of the masses”, at the beginning of the V century, the eastern Uyghurs created a legend about their heroic leader Begkuli (Menin Qazaqstanym, 2015). According to media reports, Begkuli is the leader of the Uyghurs and one of the most important figures struggling against the occupying powers. Information about Begkuli’s descent from the Hogursu tribes and the fact that the eastern Uyghurs won a number of wars against the Avar Khaganate can be found in several publications. Folklore materials such as legends about Begkuli are very frequently met in V.V. Radlov’s works. Therefore, it can be concluded that the Uyghur press is currently processing these data and publishing them for the purpose of educating future generations.

However, most Uyghur print media and online publications today focus on Chinese policy. In this regard, there is every reason to believe that Begkuli’s heroic achievements are aimed at raising the spirits of the Uyghurs. For example, Mr. Hamit Khamrayev, a translator, who translated the work “Uyghurs” from the Uyghur language was pursuing this very aim. The author’s translation had been read by many Russian-speaking Uyghurs. Translated from the Uyghur language, this folklore legend contains the following words frequently mentioned in many publications:

Here comes Begkuli, said my mother,  
The baby stopped crying.  
The young girls began to sing happily.  
“I wish my future husband was like Begkuli ...”  
(Hamrayev, 1993, p.82).

The most interesting parts of the legend are devoted to the description of the heroic achievements of the Uyghur people. It is quite clearly stated in this legend that young Uyghur girls always rhapsodized over the mythical power of their heroes and went to war together with them.

The modern print and creative works of the Uyghur people are diverse. Their historical works and scientific works in the field of philology are widely published in Kazakhstan. We can reasonably name

the Department of the “Uyghur Studies” opened at the R.B. Suleimenov Institute of Oriental Studies of the Science Committee of the Ministry of Education and Science of the Republic of Kazakhstan. There are many historical and scientific works of the Uyghur people among the works published by the institute. It is worth noting that the Uyghurs have long been in territorial disputes with the Chinese dynasty rulers and in ancient times the Chinese rulers’ daughters were surrendered by the Uyghur kagans and, as a result, there were countless amounts of marriages.

The analysis of the Institute’s work helped determine the relationship between other nationalities in Kazakhstan today and modern press, the level of coverage of the Institute’s materials in print. The analysis showed a high level of cooperation between the Uyghur press and Humanities research institutes within the Scientific Center. Uyghur scientists and journalists often meet to discuss Kazakhstan’s domestic and foreign policy, the country’s recent transition to the Latin alphabet, and the Uyghur civil position in Kazakhstan; this discussion flow into the pages of the print media.

One of the largest joint scientific works of the Institute and the Uyghur press was the publication of the legend about “Tur”. This poem, which dates back to the VI century, is the work of the Eastern Uyghur writer Hogursun Altun (Hamrayev, 1993, p. 83). In this work the author describes that his name Hogursun Altun belongs to the tribal name of the Uyghurs, and he united ten Uyghur tribal associations. The author thoroughly described the heroism of “Tur”. We compared this work with historical data and came to the following conclusion. First of all, Hogursun lived during the Golden Age in the Northern Xi Dynasty of China and held official positions in the ruling dynasty. According to Uyghur scientists, the work was written in the ancient Uyghur language and later translated into Chinese. It contains information about the migration of Uyghurs to the western territories. However, it seems that Russian scientists have made some mistakes in describing the similarity of this work to the Orkhon-Yenisei inscriptions. For example, if to study the composition of tribal associations in depth, traces of other Turkic peoples can be seen among the “Buduns”.

The next Uyghur epic literature was created based on this. Uyghur scientists date the origin of the epic literature to 840 and call it “*Dastan koch-koch*”. This epic literature, which describes the process of mass migration of Uyghur tribal associa-

tions, has appeared in many publications in Kazakhstan. In this regard, we can cite an excerpt from the epic literature: “... *there is also a settlement called Kumlanzhu on the Selenga and Orkhon rivers. There grew two willows (a tree, “darakh” in Uyghur language) leaning against each other. Like junipers, they were evergreen and had long pine type leaves. One day a hill appeared between these two trees. It grew with each passing day. Uyghurs came to this hill and sang songs, and then began worshipping it. One day a door opened through this hill. There were five rooms behind the door. There were babies in each room sitting on a silver crown. They were breastfeeding. Uyghurs began worshipping these babies. Then the Uyghurs showed these five babies two trees ...*” (Hamrayev, 1993, pp. 84-85). This epic has a deep philosophical meaning. Five babies signify five fingers, and two trees represent a hand and a forearm. This epic is highly respected by the Uyghurs and is always sung to their children. The excerpts from this epic have been published in print today. Therefore, this epic is considered the main poem of Uyghur families; it is passed on to future generations as a sacred instrument, a testament to the importance of mutual cooperation between future generations.

## Conclusions

Scientists date the settlement of Uyghurs in Kazakhstan to the XIX century. The reasons for this were Chinese pressure and tsarist Russia’s elusive policy. However, having survived this hardship, the Uyghurs settled in the most fertile regions of the Kazakh land. They were provided with good living conditions in both tsarist and Soviet times, and today the Uyghurs have become the leading ethnic group in Kazakhstan, contributing to the development of small and medium-sized businesses.

We can analyze the cultural nature, character and behavior of the nationalities living in any country, its contribution to the country, its relationship with the local population by studying the print media of that country. Guided by this theme, we selected and analyzed the Uyghur people and came to the following scientific conclusions:

1. Today, the media sector of the Uyghur people in Kazakhstan is developing in two directions: firstly, published materials are scientifically based; secondly materials are published as handbooks. The Uyghurs usually publish materials related to their ancient traditional culture in order to promote the uniqueness of the nation.

2. Historical data published in the print media is related to the settlement of the Uyghurs in Kazakhstan, and some authors link the origin of the Uyghur people with the Orkhon-Yenisei inscriptions. In this regard, in some cases, they come across inconsistent conclusions. Therefore, the publishers should ensure that these materials are thoroughly analyzed and verified before publication.

3. The institution of the family of the Uyghur people, like other Turkic peoples, is based on traditional culture. The results of social research and comparative studies of media materials showed

that a number of Uyghur cultural values have lost their significance due to globalization. However, due to ancient traditions and modern influences, formation of new forms of cultural values is observed.

4. Uyghurs attach great importance to their literary works. Folklore materials are the most important among them. Uyghur legends are still published in the media. It can be concluded that this is an exemplary tradition, as the promotion of ancient literary works among the younger generation is one of the most important factors.

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