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CHOKAN VALIKHANOV'S ROLE IN THE DEVELOPMENT OF ORIENTAL SCIENCE

The article focuses on the research of Ch.Valikhanov of the closed cities of Kashgar. In addition, it is interesting for scientists to study the geography of the Tien Shan, with accurate drawing of objects on maps, ethnographic research, which made it possible to learn a lot about the life and culture of the peoples of Central Asia. It is noted that one of the significant contributions of the scientist to world science is the fragment of the epic "Manas" recorded and translated by him, which is still recognized as the best translation.

His report "On the state of Altyshar ..." was published in an abridged version and was soon translated into English, German and French. The full text was published only in 1904. The publication of this book made Chocan one of the most famous oriental scholars of his time.

The scientist's research on the spiritual and material culture of the Kazakh people is a valuable source on the history of Kazakhstan.

It should also be noted that Ch. Ch. Valikhanov, during his trips, mainly relied on eye-measuring surveys. And when traveling to Kashgaria, it was not possible to use geodetic or astronomical instruments at all. It was under such circumstances that Chokan discovered a masterful skill in describing and characterizing the areas he saw and mapping them.

Key words: Ch. Valikhanov, Kashgar, Kazakhstan, Central Asia, orientalist, maps.

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Шоқан Уәлихановтың шығыстану ғылымын дамытудағы рөлі

Мақалада Қашғар сияқты жабық қаланы Ш.Ш. Уәлихановтың зерттеп, аймақтың өмірі туралы құнды материалдар жинағаны сипатталады. Сонымен қатар Тянь-Шаньды зерттеген география ғалымдары үшін картаға нақты объектілерді енгізгені, Орталық Азия халықтарының тұрмысы мен мәдениеті туралы көп мәліметті білуге мүмкіндік беретін этнографиялық зерттеулері қызықты. Дүниежүзілік ғылымға қосқан үлесі «Манас» эпосын жазып алып, зерттеуі – қазіргі күнге дейін мойындалған жақсы аударма.

Оның «Алтышардың жағдайы туралы...» есебі қысқаша түрде жарияланып, ағылшын, неміс және француз тілдеріне аударылды. Толық мәтіні құпия болды, ол тек 1904 ж. жарық көрді. Бұл кітаптың жариялануы Шоқанды шығыстану ғылымындағы әйгілі ғалым ретінде танытты.

Ғалымның қазақ халқының рухани және материалдық мәдениеті туралы зерттеулері – Қазақстан тарихының құнды дерегі.

Ш. Уәлиханов өзі көрген жерлерді картаға көз мөлшерімен ғана есептеп түсіргенін атап өткен жөн. Қашғарға саяхаты кезінде геодезиялық және астрономиялық құралдары болған жоқ. Соған қарамастан ғылыми ізденістер жүргізіп, өзінің біліктігін көрсетті және өзі көрген жерлерді шебер талдап, сипаттады. Шығыстануға қатысты еңбектері қазіргі кезде де, замандастарымен салыстырғанда да әлдеқайда алда тұрды әрі ғылымда үлкен сілкініс жасады.

Түйін сөздер: Ш. Уәлиханов, Қашғар, Қазақстан, Орталық Азия, шығыстану ғылымы, карталар.

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Роль Чокана Валиханова в развитии востоковедческой науки

Статья посвящена исследованию Ч. Валихановым закрытых городов Кашгара. Кроме того, интересно изучение ученым географии Тянь-Шаня с точным нанесением объектов на карты, этнографические исследования, позволившие многое узнать о жизни и культуре народов Средней Азии. Отмечается, что одним из значительных вкладов ученого в мировую науку является записанный и переведенный им фрагмент эпоса «Манас», который до сих пор признается лучшим переводом.

Его доклад «О состоянии Алтышара...» был опубликован в сокращенном варианте и вскоре переведен на английский, немецкий и французский языки. Полный текст был опубликован только в 1904 г. Публикация этой книги сделала Чокана одним из самых известных востоковедов своего времени.

Исследования ученого о духовной и материальной культуре казахского народа являются ценным источником по истории Казахстана.

Следует также отметить, что Ч.Ч. Валиханов во время своих поездок в основном полагался на глазомерные обследования. Во время путешествия в Кашгарию вообще нельзя было пользоваться геодезическими или астрономическими приборами. Именно при таких обстоятельствах Чокан открыл виртуозное умение описывать и характеризовать области, которые он видел, и наносить их на карту.

Ключевые слова: Ч. Валиханов, Кашгар, Казахстан, Центральная Азия, востоковедческая наука, карты.

Introduction

Chokan Valikhanov (1835-1865) was a remarkable Kazakh scholar, orientalist, geographer, ethnographer, specialist in folklore, artist, democratic enlightener, an outstanding scientist of history and culture of the peoples of Kazakhstan as well as Central and Inner Asia. He made a valuable contribution to science by his public-political activity and the results of his research of the material on the Turkic peoples' culture.

He had lived a short life, but brilliantly and fruit fully. Having summed up all the comments of the West-European scholars N.I. Veselovsky, professor of the St. Petersburg University wrote about him: «Chokan Chingisovich Valikhanov, an off-spring of the Kazakh khans as well as an officer of the Russian Army flashed like a meteor over the cornfields of the Orient. The Russian Orientalists admitted him unanimously as a phenomenal being and expected from him great and important revelations about the fortunes of the Turkic peoples...» (Veselovskii, 1904: 15). In addition, not only the Russian academician gave a flattering characterization of him.

Methodology

The methodological basis of the research was formed by the principles of historicism, objectivity

and a systematic approach, which made it possible to combine various methods of analysis and synthesis.

Historical-comparative, system-analytical and statistical methods were used in this article, which ensured the solution of the tasks.

Results and Discussion

Ch.Valikhanov's great scientific heritage left after his short, but extremely fruitful life entered the Gold fund of the Oriental studies. It is composed of great scientific transactions, publicist statements, articles, journals, records of folk legends, tales, stories and songs, their translations into Russian, drawings and epistolary heritage... Actual problems in the Valikhanov's works, Ch.Valikhanov's travelling to Eastern Turkestan in 1856 and in 1858-1859 was really a great scientific exploit for the first time since Marko Polo and a Jesuit Benedict Goes. These journeys opened up slightly the farthest territories of Central Asia for European science, for a new time all attempts of the searching explorers to penetrate into the legendary Serendiya had ended in disaster, as that occurred in 1857, for instance, to the German traveler Adolph Schlagintweit, who was in the service of the English East India company. Ch Valikhanov's journey to Kashgaria brought him world-wide fame even during his life-time. The results of his research appeared in his major work

entitled «On the Conditions of Altysnar or the Six Eastern Cities of the Chinese Province of Nan-lu» (Little Bukhara) in St.Petersburg in 1861. The scientific contribution of the Kazakh scholar was highly and exactly valued by German and English Orientalists (B.Kumekov, S.Uteniyazov, 1990: 41).

The above mentioned Ch.Valikhanov's work was published in Germany in 1862 by famous scholars A.Armann and Petermann (B.Kumekov, S.Uteniyazov 1990: 41). In 1865 the brothers John and Robert Mitchell published in London the English translation of Valikhanov's works in the book entitled "Russians in Central Asia". This way the English society was able to learn about Chokan Valikhanov as a brilliant representative of the oriental borderlands of Russia, who managed to bring scientific and social progress to new heights and occupy an honorable place in the pantheon of orientalist (Russians in Central Asia, 1865: 28).

As a thorough scholar-orientalist, Ch.Valikhanov formed and developed under the influence of Russian and West-European scholars. Besides, in his works, there was a lot of novelty and he had almost enriched the Oriental studies. Then the Oriental studies were at such a stage of development, when his precursors till the end hadn't managed to overcome the frames of traditional chronicles, discrep ant statements, groundless conjectures, factual mistakes arising from superficial sometimes one-sided knowledge of Oriental peoples' lives, that's why he wrote: «The Eastern part of Central Asia, Central Asian Hills proper with all its world volcanoes and mysterious peoples have still remained an absolute impenetrable terra incognita in spite of great successes of geography attained lately. Annually we read information about journeys to Africa and Australia, about great discoveries made by fearless travelers in favor of science and up to now, there has not been an attempt to penetrate into Inner Asia. Is it possible that Asia, the cradle of the mankind is less interesting than Africa...» (Valikhanov Ch., 1961: 305) – he wrote in 1856 in his Kyrgyz researches. Therefore, two years later he secretly penetrated into Kashgaria, a puzzle part of Asia and became the first-discoverer and the greatest researcher.

In his researches, he always sought to bring his works to convincing perfection that's why a lot of his works were left incomplete. G.N. Potanin wrote at his time: «The extractions from his works which were edited by the Russian Geography Society's publications haven't far exhausted all gathered by him voluminous rich materials concerning geography, history and ethnography of Central Asian states and especially the Kazakh people. To

gather all those materials Valikhanov spared neither his own health nor donations: put thoroughly down the traditions, legends and poems of his people, made a close study of the Central Asian dialect, bought antiquities at a high price found by the natives in old ruins and graves, in peril of his life penetrated into Buddhist monasteries and got there rare manuscripts...» (IRGO, 1895: 638).

Ch. Valikhanov was by right the founder of the scientific investigation on Eastern Turkestan. He also became the first scholar to discover one of the ancient cultural centers of the Turkic peoples for European science. Having admitted his priority in the scientific discovery of Eastern Turkestan and having highly valued the materials gathered by Ch. Valikhanov, P.P. Semenov-Tian-Shanski wrote: «In any case the way of the research of the nearest parts of Tian-Shan was paved for us. Already in 1858... Ch. Valikhanov... penetrated into Kashgaria through Zaukinski pass with a merchant caravan and gathered there a lot of interesting scientific both ethnographic and statistic data...» (Semenov-Tian-Shanski P.P., 1845-1895: 26).

The research of the historical sources predate mined his interest to the Turkic peoples of Central Asia. Basing the necessity of the research of the contiguous countries, he wrote sadly: «Till now some mysterious veil has been hanging over Central Asia. Despite the close vicinity,... a great part of it has been remaining inaccessible...» (Valikhanov Ch., 1961: 392.). Confusing and discrepant information existing in our geography about Central Asia has made it if not completely «terra incognita» as it was said in olden times but at least a difficult scientific rebus, we have almost been unacquainted with him as a man of Central Asia. Therefore, he defined the state of the scientific investigation of Central Asia and Eastern Turkestan. Ch.Valikhanov's passionate desire was to research the peoples of the named territory, its history and culture, its dwellers and their mode of life.

During his short but highly fruitful life, his journey to Kashgaria in 1858-1859 was particularly notable for its results, which turned out to be an important landmark in the development not only of the Russian Oriental studies, but also of the world science. In Kashgar he stayed only five months. However, those months were the months of strenuous work for the Kazakh scholar. His investigations covered all spheres of life of that region...

The starting point of the expedition was the village of Sarybagysh in the Karamola tract, near the Sarybulak picket, 30 versts from Kapal. Chokan arrived in Karamola on June 28, 1858 and joined

the trade caravan that came from Semipalatinsk. The caravan consisted of 43 people, 100 camels, 65 riding and pack horses, 8 camping yurts and goods for 18,300 rubles and 32 kopecks (for customs clearance) and about 400 rubles commodity petty. The caravan was equipped by Semipalatinsk Asians and belonged to seven persons. Its marching composition was as follows: 1 caravan bash, 7 sales representatives and 34 servants. Chokan shaved his head, changed into Kazakh national costume and introduced himself as Alimbay, a relative of the caravanbashi Musabay, a merchant from Kapal. Among the participants of the expeditions were: Mukhamed-Razyk, Musabay, Mirza, Khodzheke, cook Chokana Kochkar, Bekmurza-Kirgiz, Akzhol-Kirgiz «These are all experienced people, and many of them serve their whole lives with caravans and know the geography of the countries they have passed through» (Valikhanov Ch., 1985, T.3: 14).

Ch.Valikhanov's research on the history of religion, its penetration and the change of religions in the territory of Eastern Turkestan, on the basis of the most valuable sources, achieved a great scientific result. «It is impossible to state when Buddhism settled in Eastern Turkestan», – he wrote, – «According to the Chinese sources it existed there as long ago as the times of Khan Dynasty. In 140 BC some separate estates were made up of Eastern Turkestan' cities where Buddhist faith existed...» (Valikhanov Ch., 1962: 298-299). He also informed us that Islam began to penetrate that region in VIII century AD.

Later Islam was implanted there with fire and sword, characterizing religious devotion of the peoples of Eastern Turkestan in the middle of the past century. Ch.Valikhanov also noted the lack of any religious fanaticism in them contrary to the whole Moslem world. «The Kashgarian moderation is best of all expressed by a favourable social status of women at home, public and everyday life. Women... take an honourable place in society and many of them are of noble origin. ...Women take part in amusing their husbands and their presence is considered necessary in meetings», – wrote Ch. Valikhanov – «Examples of polygamy are very rare among Turkestanians (in Kashgaria), because a wife can leave her husband whenever she likes, if a wife wants a divorce, she can take nothing out of the house, if a husband wishes to divorce he will have to provide her» (Valikhanov Ch., 1962: 348) ... all these facts including the information about interim-marriages represent a great importance during the research work of family relations, history

of marriage relations among Kashgarians in ancient times.

The traveler notes: «The old town has a position on a high slope, while the new one occupies the area much lower. The city center is the Aytga shopping area (the square of the cathedral mosque). The old city is divided into two quarters: Charsu and Ambarchi, and the new one – into four: Urdaldy, Utenbui, Yumalak-shaar and Anjan-kucha».

The Haitgah (Aytga) Mosque, which Chokan apparently visited almost daily, is a national Uyghur shrine built in the fifteenth century by talented Kashgar craftsmen. The beautiful minarets amaze with their grandeur, the ancient gates amaze. Visitors are interested in the castle on the gates of the mosque, which is several centuries old. The inscription in the Uyghur language, made in Arabic script, is clearly visible.

The Kazakh scholar also investigated literature, folklore and musical art of that region. He vividly described people's devotion to music, songs and dances. He introduced to us a number of musical instruments such as duttar, sattar, gidjak, ravap, dab, etc. So, Ch.Valikhanov made a large contribution to the World Oriental studies as the first and great scholar of Eastern Turkestan.

Ch.Valikhanov is the first and great researcher of the Kyrgyz people in the historical, philological aspect (Kononov A.N., 1982: 292).

...It is remarkable that Ch.Valikhanov's investigations on history and ethnogenesis of the Kyrgyz people coincide with the researches of contemporary Kyrgyz historians.

Ch. Valikhanov deserves praising for his study of Kyrgyz oral folk poetical works. He was interested in folklore beginning from small genres and finishing with the monumental epos «Manas» which was considered «a remarkable folk legend», as he noted. He highly scientifically appraised the epos «Manas» as an encyclopedic collection of all Kyrgyz myths, tales and legends gathered at one time and grouped around the main epic character Hero Manas. He is a kind of steppe Iliad (Odyssey). The Kyrgyz way of life, their customs and traditions, geography, religion, medical knowledge and their international relations have found place in that great epos... (Kononov A.N., 1982: 292-293).

How exactly his appraisals coincided with the achievements of contemporary science. Only a great and gifted scholar, well acquainted with the world culture (he was only 21 years old then) could give such a profound scientific analysis to the epos at the first acquaintance (Kononov A.N., 1982: 292-293). However, that epic saga has evidently

received insertions and amendments lately – wrote Ch.Valikhanov – but anyhow its plot or base certainly has the proper gentle reminiscences of the Kyrgyzes due to their extreme love and respect for that epos.

We also specially mention his translation of the «Manas» part «Kukotay Khan's death and his funeral repast», which has been the best translation into Russian up to our days. In the past century, N.I. Veselovsky wrote about it: «... how won derfully... and vividly he could convey the brief Kyrgyz speech into Russian...» (Zhivaiya starina, 1891: 156-158).

It was acknowledged long ago in the world science that Ch.Valikhanov did great services to the Kyrgyz people, studying its history, ethnography, nature and folklore.

Valikhanov was the first in history to write down the epos «Manas» and the civilized world got to know about the existence of the greatest Kyrgyz legend equal to the world-famous stories such as «Odyssey and Iliad».

Ch.Valikhanov's opinion was of great importance in determining the place and meaning of the «Manas» epos in the world culture history. Ch.Valikhanov was really a remarkable scholar of the XIX century having left a rich scientific heritage covering the history, geography and economy of Central and Inner Asia, and the most of those regions he visited during his difficult journeys. He made a great contribution to the study of Inner Asia, its political history and the state system of the Kokand Khanate, its trade and political links with other countries, everyday life, customs and traditions of the peoples and tribes inhabiting Inner Asia in those days. That wide information one can find in the following works of the Kazakh scholar:

1. Journal of the Travelling to Issyk-Kul.
2. Notes about the Kyrgyzes.
3. On the Conditions of Altyshar, or the Six Eastern Cities of the Chinese Province of Nan-Lu (Little Bukhara).
4. Jungaria Essays.
5. Notes about the Kokand Khanate, etc.

Ch.Valikhanov made a great contribution to the study of the Kazakhs' history, ethnography and folklore. It is obvious that according to its profoundness and importance the results of his works on history and ethnography have remained superior to those of many contemporary scholars...

There are a lot of original and profound ideas and thoughts, scientific conclusions and data that have not lost the importance for the science up to our days.

The scientific world, for example, up to the middle of the XIX century had been sticking to an erroneous opinion expressed by the travelers of the XVIII century that the Senior zhuz (Uly zhuz) of the Kazakhs (territorial division of the Kazakh tribes) and the Kyrgyzes made up one peculiar nation differing from the Kazakhs. In 1856-1858 thanks to the results of the expeditions, Ch. Valikhanov gathered important facts and made up that deficiency. He proved scientifically that those peoples differed from each other not only by ethnographic data, but also by linguistic and anthropological ones.

His scientific investigations and statements on the origin of the Kazakh people are also of great importance for us. For those purposes, he studied all the folklore, ethnographic and written sources. He wrote such famous research papers as «Commentaries on juridical reform», «Stories and legends of the Great Kazakh horde», «The Kazakh genealogy», «Traces of Shamanism among the Kazakhs», «Historical legends about batyrs of the XVIII century», «Shuna batyr» and many other works.

Using the works of such scholars as V. Velyaminov-Zernov, I.N. Berezin, Mokhammed Khaidar Dulaty, Kadyrgaly Galayry, N.Ya. Bichurin, A.I. Levshin, A. Vambery and others he came to the conclusion, that those authors were wrong in relating the formation of the Kazakh nation to the pre-mongolian period. The Kazakh nation might have been born later, and perhaps in the middle of XIV century in the epoch the collapsing of the Tartar-Mongol domains. «All materials that I am gathering now confirm that the formation of the Kazakh nation was the result of blending of different Turkic and Mongolian tribes after internecine dissensions in the horde that had started just after Berdibek's death (1359), that is why the Kazakhs are not ancient as once Fuidousy used to write», (Валиханов Ч.Ч., 1961: 121-122) – wrote Ch.Valikhanov. He also wrote in his other researches that the formation of the Kazakhs belonged to the period of the Kazakh Khanate's birth in the XIY-XY centuries» (Valikhanov Ch., 1961: 130).

In his research investigations he was always objective, that is why he kept disproving categorically the hypothesis about the Kazakhs' formation in the pre-mongolian period, the opinion that is supported by A.I.Levshin, A.Vambery and others.

In his works, Ch. Valikhanov widely investigated the Kazakhs' material and spiritual cultures. His following works are of the most peculiar value: «The Kazakhs' Armament in Ancient Times and Their Fighting Armor», «About Kazakh Nomad

Camps», «About the forms of the Kazakh folk oral poetry (Edyge, introduction) «Edyge», «On Moslem Religion in Steppe», «Tengry», «Traces of Shamanism among the Kazakhs».

The ancient faiths of the Kazakhs and their traces are envisaged in the last articles. Criticizing Islam he pointed out that the Moslem religion had put out any spark of originality and self-nationality, had made an exclusively negative influence on the intellectual and spiritual development of the Kazakh people. He criticized the doctrine of the illiterate representatives of the Moslem religion. «Songs, ancient poems, struggle, femininity's freedom and its taking part in entertainment – all these are getting out of use because of Islam» (Valikhanov Ch., 1961: 389.). He always pointed out the importance of science and knowledge in the development and struggle for people's independence. He profoundly criticized economic and sociocultural backwardness of the Kazakh people and exposed the colonial policy of the Russian Tsar.

Ch. Valikhanov was also a gifted artist. There are many portraits, ethnographic typical exact drawings and genre paintings left there in his scientific heritage, that is an exclusively important source for the study of culture and life of the Turkic peoples. He was the first professional painter of the Kazakh people...

Very likely there was no an important problem of historical, literal, religious, ethnographical character concerning the Turkic peoples that he didn't touch upon to some extent and that he didn't solve thanks to the investigations. His works made a great influence on the history and science of culture study and conditions of life of the Turkic peoples. He became the founder of the democratic trend in the history of Central Asia and contributed to the attachment of that region's people to progressive European culture. «He shines like the brightest star over the dome of heaven of our history having the best traits of our nation...» (Uteniyazov S.K., 1985).

All Ch. Valikhanov's creative activity, his socio-political credo was directed to the search for the way to save the Kazakh people from backwardness and fanaticism through education and attachment to European civilization. However, «he was not a supporter of blind cultural imitation. He strove to prevent his Kazakh people from losing their ethnic distinctiveness while encouraging them to rise to a higher level of social development» (B. Kumekov, S.Uteniyazov, 1990: 44).

Ch. Valikhanov was not only the first discoverer of Kashgaria and Kyrgyzia, but also of many problems of Turkic people's history. He was the

founder of Cossack study in Russia. Besides, he was the first to pay attention to the works of Amedei Thierry on the History of Attila (Thierry A., 1856). The book that made a coup in Attila study, was published exactly when Ch. Valikhanov started to thoroughly investigate the history and culture of the Turkic people. It was he who introduced this book to scientific circulation. Later in Petersburg he took part in its translation into Russian (B.Kumekov, S.Uteniyazov, 1990: 44).

Ch.Valikhanov was first of all a geographer. His investigations can be divided into 2 stages. The first one includes his journey in Dzhungaria (Semirechensk and Zaili) and Issyk-kul Lake; The second stage of his scientific research begins at the headstream of the Narin River, the main tributary of the Syrdarya. This stage of Valikhanov's journey is the most fruitful and rich in geographic discoveries.

When studying the geographic peculiarities of the explored territory Valikhanov first of all reveals the character of surface construction and peculiarities of the region's natural conditions in general. So these are his observations of the «sunny waterless steppe» of Semipalatinsk area, Arkat Hills, Jungar Alatau range and valleys, Northern Tyan-Shan and Eastern Turkestan.

Considerable interest arouse Valikhanov's observations of Inner Tyan-Shan Relief. Geomorphological type of this region he defines as tableland and plateau like. He marked that such type of relief to considerable extent prevails to the east of Kashgar meridian. An outstanding investigator of Central Asian and Kazakhstan's nature N.A.Severtsov, who repeated Valikhanov's route in Tyan-Shan, later expressed the same opinion about Tyan-Shan orography.

Ch.Valikhanov on his way to Kashgaria went through the ridges of Central Tyan-Shan and crossed it almost in meridian from north to south. There he for the first time gave full geographic description of Zhetim Choku and Chahrohorum Mountains, The Naryn, Karasai, Karakol rivers, etc. When describing river valleys he takes into consideration natural peculiarities of these districts, evaluates their natural resources, points to the great advantages of household usage and developing of these valleys.

Valikhanov in his works gives important information concerning the river net of Jungar Alatau, Northern and Inner Tyan-Shan. Along with the general characteristics of the rivers, Chokan determined the geological construction, morphology of the valleys, the character of the current, described the climate and also wildlife and vegetative world.

With the full certainty, we can state that the sources of the Alatau rivers in such details and accuracy had never been described not only before Chokan Valikhanov, but, to some extent, after him. In this respect, Chokan stands among the first discoverers.

Among the lakes of Central Asia and Kazakhstan Valikhanov mostly pays attention to Alakol, Balhash and Issyk-Kul. He was one of the first to give information about the regime dynamics and genesis of these rivers' basins. On his way back from Kashgar Chokan for the first time discovered Alpine Chatyr-Kol lake.

The remarkable fact is that modern geographers can pick up from Ch.Ch. Valikhanov's works the richest paleogeographical material: for instance, he points out the fact, that Alakol and Balhash lakes have recently had one common basin, which is proved by later investigations.

Valikhanov concerning the peculiarities of geographic distribution of flora and animals made interesting observations. During his trip to Issyk-Kul Lake he made a n original and entomological collections, sent afterwards, according to his testimony, to Drezden.

Ch.Valikhanov also owns the priority in studying the fauna of Tyan-Shan and the first scheme of vertical zones. According to the scientist's data, in the mountain zone of Dzhungar Alatau and Tyan-Shan there are mammal animals typical to mountain countries of Southern Siberia and Kyrgyz steppe. Distinguishing features between Jungar and Kyrgyz steppe faunas he founds in the absence of some types characterizing Kyrgyz fauna. Besides, he for the first time singles out natural habitat of types and along with this gives information about animals' migration.

Valikhanov made a considerable contribution to the cartography of the explored territories. In his archives numerous drafts, drawings, cartoschemes are kept, many of them are still not deciphered and reconstructed.

He made schematic maps of Karkara River valley, pass of Northern Tyan Shan, the map of route from Altyn-Emel range to Kuldzha city, scheme of Tyan-Shan Syrt, schematic plan of Kashgar neighborhood, etc. A number of maps Valikhanov made on the basis of studying historic sources when preparing for the journey. These are, for instance, «Schematic map of Mogolistan», made according to the book «Tarihi-Rashidi», «Routes of M. Gabdulmazhitov from Issyk-Kul to Kashgar», etc.

As we know, Valikhanov knew a number of oriental and European languages, that is why almost all European and Oriental sources were accessible for him. Not accidentally he was one of the first to pay attention to the Catalan map, made in Italy in 1375 and published in 1742 in France. For the investigation of Central Asia and Kazakhstan territories the Catalan map was of great significance and served important and rare source in historical topography of Kazakhstan territories.

Of the greatest interest is the Central Asia map, made by Chokan on the pages of his last diary. This was the first reliable map of Kashgaria and bordering on it districts. It is noteworthy that on this map with great accuracy are shown the orientation and direction of the main mountain ranges, surrounding Kashgaria. The Hydrographic system is rather thoroughly marked on the map.

Among the cartographic works of the great Kazakh scientist, «The map of Kazakh steppe of 18th century» is of much interest. The map amazingly entirely covers almost the whole of the modern Kazakh SSR territory. The value of the map, in our opinion, is in that Valikhanov on the basis of historical data reconstructed the most important geographic objects on the territory of Kazakhstan, known in 18th century, and first of all: gydrogeographic system, relief organization and the main thruway, crossing the territory of Kazakhstani steppe from North to South.

«The map of Kazakh Steppe of the middle of the 19th century» is worthy of great attention. In comparison to other Valikhanov's maps, this one has an important advantage – relative maintenance of the scale, which makes the map more valuable in practical application [Beisenova A.S., Uteniyazov S.K., 2018: 21].

It should be also noted that Ch.Ch. Valikhanov during his trips basically relied on eye-survey. And during his journey to Kashgaria there was no possibility to use geodesic and astronomic instruments. It is under these circumstances that Chokan discovered a masterful skill in describing and characterizing seen by him localities, and in marking them on maps.

Conclusion

Cartography works of Ch. Valikhanov have not been completely collected yet. There are spread in different archives of the country. To collect the materials together and their study – is the matter of future.

In the period when Russia's economic relations with the countries of the East intensively developed Ch.Valikhanov's works with cartographic appendices became important reference manuals for many Russian scientists and statesmen.

On March 11, 1859, after staying in East Turkestan for a little more than five months, the Kazakh scientist left Kashgar. On April 12, the explorer returned with a trade caravan to the Vernoe fortification.

Chokan Valikhanov's mission was a great success, but undermined his health. He comes to Omsk, where he is being treated and is working on his report on his trip to Kashgaria.

Chokan Valikhanov until the end of his days dreamed of returning to Kashgar, he wanted to be the Russian consul in this city, but not destiny ... Not long before his death (in 1864-1865) he closely followed the new uprising in Kashgar.

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