РАЗДЕЛ III. ИСТОРИЯ

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Late 19th – early 20th century European travelers account of the nomadic people of Central Asia*Zhetysu State University named after I. Zhansugurov
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In the second half of the 19th – early 20th century the fully territory of Kazakhstan became part of the Russian Empire. At the beginning of the 1820s the Russian administration removed the Kazakh Khanate and became the rulers of the Kazakh steppe. In 1822 he adopted the «Regulation on Siberian Kirgiz» developed by the Siberia governor-general M.M Speransky. According to the Charter the Khan's authority in *Orta Zhuz* was abolished. In 1824, the Orenburg governor-general P.K Essen developed the «Regulation on Orenburg Kirgiz».

By the 1860s Russia's administrative system was imposed on Kazakh territory and the presence of Russian military officials completed the colonization process. For purposes of administrative reforms (1867-1868), the Kazakh Steppe was divided into three general-governorships: Western-Siberia, Orenburg and Turkestan. Kazakh territory was divided into five administrative systems, for example, the General Government, oblast, *uezd*, *volost'* and *aul*. After the reforms the Kazakh *sultans* who had occupied important positions under the Kazakh Khan were relegated to administer small administrative units like *volost'* and *aul*. *Sultans* who were in the Russian Empire's legal-administrative system were considered by officials of the Russian Empire.

From the 19th century Russia was visited by foreign travelers, among who were many British travelers, including diplomats, doctors, artists and tourists. They visited Khiva, Kashgar and other Central Asian states across the territory of present day Kazakhstan such as cities Turkistan, Kasalinsk, Semipalatinsk, Ayaguz and other. They published books, diaries and memoirs to report what they had seen during their journeys. This paper looks at some of these publications which contain information about the nomadic people of the Central Asia. The paper in general tales about the Central Asia nomads, it focuses on the Kazakh people on the steppe.

Thomas Willam Atkinson, an English traveler, painter and architect in 1840-1850s made the trip to the Altai mountains, across the Urals and the Kazakh Steppe. These journeys are described in his book «Travels in the regions of the Upper and Lower Amoor», which was published in 1860 in London. The author gives some ethnographic information from the life of Kazakh people in the book. He confirms that the Kazakh Steppe was then under the rule of Russian Tsar: «I was a stranger whom the Emperor had permitted to visit his country, to see the Kirghis and their steppes» [5, 37 p.]. During his travels, Thomas Atkinson had great interest in dealing with the Kazakh nomadic people, their culture and way of life and economy. He gives several descriptions of the life of the Kazakh people. When Thomas William crossed of the territory of the Kazakh Steppe to the west of Lake Ala-count, he and his fellow travelers stopped in a Kazakh *aul* for the night. There he describes how women prepared «Hyran» or *airan* from fresh milk of animals. But what he calls «Hyran» is actually *irimshik* which is a Kazakh traditional semi-hard cheese which is made from cow's, goat's or sheep's milk. The milk is added to *rennet* (*mayek*) and then boiled during the preparation of the *irimshik*. The result was a cheese, which was dried in the sun and was stored for a long time. However, Thomas Atkinson describes this scene in his book: «Being aroused at

daybreak the following morning by the noise of the cattle, I left the yurt, and saw that we were surrounded by a countless multitude, and that three other auols were at a short distance. A busy scene in pastoral life was presented to me. The women and children were milking the cows, sheep, and goats. Not far from the yurts three large iron cauldrons were placed over holes dug in the ground; into these the milk from the different animals was poured from the leathern pails, while three boys were keeping up a constant blaze beneath the cauldrons, by adding small bushes to the fire. At each of these seething pans stood a woman, stirring and skimming the bubbling mass... The preparation they were engaged upon was «Hyran». After boiling about two hours the fluid becomes thick, when it is cut into squares and subsequently dried in the sun. This forms a considerable portion of the winter food of these people» [5, 41-42 pp.].

Thomas Willam gives information in his book about the manufacture of felt for the yurt. Yurt is the principal residence of Kazakh nomads. The main part of the tent consisted of a wooden structure, which is covered with felt. Felt is environmentally friendly raw materials, which remains cool in the summer season and warm in the winter. Felt protected the Kazakh homes from the scorching sun and torrential flows, winds and storms. Felt is made of a special technology from the hair of sheep and camel, this process involves several stages. First, the hair of the camels and sheep are dried by beating on the ground by a special rod in the summer. Then the dried coat of hair is laid out on a flat surface and hot water is poured on it to seal the wool. Following this the sealed wool is then neatly wrapped in a roll. The wool is kept in tightly rolled fashion for some time until the wool condenses and finally the felt is produced. This felt is then turned on one side and then the other and constantly moistened with hot water. Finally, the wool is weighed down by something heavy to keep its new shape. The longer the *felt* is subjected to such treatment, the tighter it becomes and provides the ideal material for covering of the yurt.

The author gives a detailed description of the process of making felt for the yurt. He describes in detail the whole process works: «In another place the young women were at work making «Voilocks» – felt coverings for the yourts; these are made in pieces twenty-five feet long and seven feet broad, by a simple process. Their workshop was a space forty yards long and fifteen wide, within a reed fence seven feet high. At one end a number of old women and girls were beating the wool and camel's hair with rods. When this is rendered sufficiently soft and is properly mixed, it is handed to the young women at the other end, who are the felt makers. The first article required is a reed mat, which is made as follows: – reeds are obtained seven feet long and three-eighths of an inch in diameter, being carefully selected to this size. Six inches from each end of the reed a small hole is bored and five others at equal distances between them. Through these holes strings like catgut are passed – the reeds are thus placed close together; when formed to a sufficient length, the ends are secured, and the mat is complete.

It is next spread on the ground, when the young women bring the wool and camel's hair which have undergone the beating process, and begin laying it evenly on the reeds. This is a work of time and labour, but when finished it forms a perfectly even mass about nine inches thick. Four of the workwomen kneel down at one end and begin carefully rolling up the mat, and the woolly substance is pressed together. When this has continued for some time the article is unrolled, sprinkled with water, and again rolled up. The process is continually repeated, till the material becomes almost solid and about half an inch thick, – then the manufacture is complete. These voilocks are waterproof; they are exceedingly warm coverings for their yourts, and wear for years» [5, 42-43 pp.]. Thomas Willam, in his book «Travels in the regions of the Upper and Lower Amoor» describes the life of the Kazakh people in *zhaylau*. Since the Kazakhs were engaged in nomadic cattle breeding, they moved in the summer to *zhaylau*. *Zhaylau* is a summer pasture which is located in mountainous areas. In *zhaylau* rich grass for the cattle, cool climate and fresh water springs. According to the description of the author, in the desert life is very busy: «After going a short distance from

the yourts, it became evident that a plain extended to the horizon on every side. Over this vast space a number of aouls were scattered, with large herds of camels, as well as thousands of horses and oxen, all moving towards their pastures. As we rode along we passed through flocks of sheep spread over miles of country; they appeared numberless, and the whole steppe seemed teeming with life» [5, 43 p.]. This best describes everyday life of the Kazakh people of the steppe. Book of the English traveler Thomas Willam Atkinson is a valuable source of 19th century, as he crossed the Kazakh steppe, and describes all of what he saw with his own eyes.

In the winter of 1875 the Captain of the Royal Horse Guards British Empire Frederick Burnaby went to Khiva in Central Asia. Burnaby crossed the Kazakh Steppe during his travels. In end of March 1876 he wrote this book after returning to London entitled «A Ride to Khiva». In this book he also provides information about the Kazakh people. According to his descriptions, Kazakhs lived on the Steppe and were nomadic. But by the end of the 19th century their nomadic traditional economy was threatened because of colonization of Kazakh land and immigration from Russia. Barnaby describes in the book, that wealth was estimated by the number of Kazakh livestock: «The Kirghiz, he said, lived entirely upon milk during the hot weather, and only killed their sheep in the winter months or when obliged by sheer necessity. The nomad tribes could not exist without their flocks, which form their chief source of wealth, cattle being very scarce amongst them. The Kirghiz, however, possessed plenty of horses, and a man's riches would not be estimated by the number of roubles he had, as in Russia, but by the quantity of horses and sheep in his possession» [6, 190-191 pp.]. However while the main branch of the Kazakhs were cattle breeders, the majority of the Kazakhs estimated wealth from the number of sheep and horses they owned. Traditionally nobility and wealth among the Kazakh nomads were calculated and measured by the number of horses.

The author describes in his book the wedding practices of the Kazakhs. Traditionally, the parents decided who their children would marry at an early age and is described by Barnaby as follows: «The Kirghiz have a custom of betrothing their sons to girls often several years before the latter have arrived at puberty. This is done by the parents of the interested parties, the father of the lad giving so many of the flock to the girl's parents. When the lady is old enough the bridegroom fetches her home to his habitation» [6, 221 p.]. This form of matchmaking, which is described by Captain Frederick Burnaby, is seen mainly among the Kazakhs who are friends and want to form closer relationships. In traditional Kazakh society marriage was considered legally bound after the payment of dowry or *kalym*. The contract of marriage was between the parents of bride and the parents of the groom. The size and composition of the bride price varied depending on the wealth of the groom's family which the bride's father had to give to secure the marriage. In most cases, the Kazakh society rich family relatives on the same status as them. Most of the groom's parents picked a bride for his son. After doing the matchmaking for marriage and family for the entire village. If the parents of the bride and groom were wealthy and respected people in society, wedding celebrations would last for several days. The author does not give more details in the book, for example, he does not talk about the process of matchmaking, and only gives a brief summary. Nevertheless, we see that Burnaby showed interest in these customs of Kazakh people.

However, Sven Hedin[7], the 19th century traveler also talks about this ritual and gives more detail: «When a young Kirghiz wishes to marry, his parents choose him a suitable wife, whom he is obliged to take; if, on the other hand, the bride-elect is not willing, the marriage may be abandoned, though the girl too is in most cases dependent on the will of her parents. If the youth has no parents, he chooses a bride for himself; but he must always pay kalim (dowry) to her parents. A rich Kirghiz pays as much as ten or twelve jambaus (one jambau equals £9 to, £10); a poor one pays a couple of horses or yaks, The girl's parents therefore always endeavor to secure her a bai (rich man) for a husband; the young man's a plain and poor daughter-in-law, who will be content with a modest kalym. If the girl be young and pretty, a very large dowry is always asked...

After the contract is made, the betrothal may last an indefinite period; but as soon as the entire kalym is paid, the marriage takes place» [7, 419-420 pp.]. He also gives information on the wedding ceremony: «A new yurt is pitched, and within it the wedding is celebrated in the presence of as many guests as like to come. Dastarkhan (refreshments) of mutton, rice, and tea are served; then the mollah reads out aloud the duties of the young couple towards each other.

Baigas are held. Everybody wears their best khalat (coat). The bride is dressed in all her finery and ornaments. If the man belongs to another aul, the ceremony is performed at the girl's aul, whence the newly married couple are escorted to their future domicile by all the guests» [7, 419-420 pp.]. During the wedding, horse races were held, called *baiga*. Sven Hedin mentions that *baiga* conducted during weddings.

In the 19th century the Swedish explorer Sven Hedin visited the Pamir. In 1898 in London as a result of his travels he published his work «Through Asia». This work consists of two parts, in the first part of the book Sven Hedin instructing a few chapters of life of the Kazakh people. As described in the book, the author lived among the Kirghiz for four months and felt like home. Sven said about the Kazakhs: «I gradually learned to have much sympathy with the Kirghiz. I lived amongst them for four months a solitary European, and yet never once, during all that time, felt lonely. The friendship and hospitality they showed me never wavered. They shared with willing pleasure in the hardships of my nomad existence; and some of them were at my side in every sort of weather, took part in all my excursions, all my mountain ascents, all my expeditions across and to the glaciers... And almost invariably, when I drew near to an aul, I was met by a troop of horsemen and escorted to the beg's yurt, given the place of honour near the fire, and offered daslarkhan (refreshments)» [7, 282 p.]. Each guest is considered to be a respected man by the Kazakhs. Kazakhs show their hospitality by covering the *dastarkhan* with as many Kazakh delicacies and drinks for their guests as they can afford to show their utmost respect.

Sven Hedin provides some ethnographic information about the life of the Kirghiz. In the chapter «Life among the Kirghiz», the author describes the traditions and customs at birth: «When a child is born, the kinsmen come the day afterwards to offer their congratulations. A sheep is slaughtered and a feast held, and prayers are said. On the third day the child receives its name, which the mollah looks up in a book, every day having its own name, and by that the child is known. To this is added the word Ogli (son), together with the father's name; for example, Kenchek Sattovaldi Ogli» [7, 419 p.]. The Kazakhs word «*uli*» means «son». When a boy is born in the family gave him the name and called with the name of the father, clarifying whose son he is. The author of the book says that the word son called *ogli*, but the Kazakh is spoken of as *uli*. This is a Caucasian people call her son *ogli*. Currently, the Kazakhs also called with the name of the father.

Sven Hedin also information about the summer pasture of the nomads. The author describes *zhaylau* and *baiga* as summer entertainment for Kazakhs. As mentioned earlier baigas were played during wedding ceremony but also were played for summer entertainment. Hedin says: «They pitch their *yeylaus* or summer camps on the banks of the river, and amuse themselves with their *baigas* or games on horseback, feast, marry – in a word, make summer holiday. The greater portion stay only a couple of months, none longer than three months» [7, 175 p.]. Kazakhs main type of farming was nomadic herding. In the grazing pastures there were four types of pastures: *zhaylau* - summer, *kokteu* - spring, *kuzeu* - fall, *kystau* - winter. Pastures were used in the communal-tribal way i.e. shared by the tribes. Traditionally, winter pastures were in the valleys and the summer pastures were in high mountains.

Travelers who made their journey through Central Asia in the 19th century passed through the territory of Kazakhstan. Although their work is not devoted separately to Kazakhstan, but there are found information about the Kazakh people. As previously

discussed travelers to Asia and particularly the Kazakh steppe showed interest in the everyday life of the people specially their customs and traditions.

Thomas Willam Atkinson in his book «Travels in the regions of the Upper and Lower Amoor» gives a summary of the Kazakh way of life. When he crossed over the Kazakh steppe, he describes his observations of life of the Kazakh people. As mentioned earlier he wrote about a woman preparing a fermented milk drink Kazakhs, the process of making felt for the *yurt*. Most interestingly, his information is very detailed.

Captain Frederick Burnaby traveled to Khiva and published the book «A Ride to Khiva». In his book he describes the life of the Kazakh people. He tales about some of the customs of Kazakhs, such as matchmaking, dowry which is given for the bride, the wealth of the rich Kazakh, which was dependent or the number of horses as nomadic custom.

Sven Hedin was an explorer of Asia, a writer and geographer. In 1913 he became a member of the Swedish Academy. After his tour, he has published several books which became very popular. One of these works is his book entitled «Through Asia». This work consists of two parts. In his book, he devotes separate chapters to the Kazakh people, namely «Among the Kirghiz», «Life among the Kirghiz». Sven Hedin gives a detailed description of the life of the nomadic Kazakhs. Traveler Sven Hedin in his work gives details of the life of the Kazakh people. His work is a valuable source of ethnographic information in the study of nomads of Central Asia.

CONCLUSION: All this is very valuable information and shows the interest that European had about Central Asia. As we have seen not that many European travelers went to Central Asia, this was because Russian Empire was in control of large parts of Central Asia and Russian did not get along with the British and other European emperies. This was the time of the Great Game and there was suspicion on both sides which hampered travelers journeys.

Western travelers traveled to Central Asia to learn more about the states, which were located in Asia. As a result, travelers publish their works, which were written in the form of diaries. They wrote in their diaries that they had seen everything. Therefore, in the works of Western travelers of the late 19th - early 20th century, provides information about the nomads of Central Asia. However, these travelers are not just dedicated their work to the nomads. They more interested in the khanate located in Central Asia, such as Khiva, Kashgar, which at that time there was very little information.

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