SKETCHES OF DZUNGARIA

One of the most important works of Sh. Ualikhanon that was written in 1860 in St. Petersburg. It tells about the first stage of the famous journey to Kashgar through the Zhetysu territory. It was first published in the Notes of the Russian Geographical Society» (1861, vol. I, p. 184-200, vol. II, p. 35-58). The passages related to the Kyrgyz tribe (Kydyk) that lived along the upper reaches of Tekes were published in the newspaper «Northern Bee» (1861, № 192). Later, they were published in «Works of Ch. Ch. Valikhanov» under the editorship of N. I. Veselovsky (NRGS DE, vol. XXIX, SPb., 1904, p. 41-78).

In this form, the work is published according to the authorized copy of the manuscript by Sh. Ualikhanov kept in the Russian State Archive of Literature and Art. The text mssing in the end of the copy was reproduced with the use of the publication by N. I. Veselovsky.

Sketches of Dzungaria as published in NRGS. 1861

Some mysterious veil still hung over Central Asia. Despite the close proximity of two powerful European countries, Russia and England, most of its territory remains inaccessible to European science in many respects. Our academic friend in the Society, P. P. Semenov1, when publishing the volume II of his translation of the Ritter's [book] «Erdkunde von Asien», came to the conclusion that Central Asia is explored not more than inner Africa. Indeed, the confusing and contradictory information in our geographic literature about Central Asia makes this country, if not absolute terra incognita, as it was said in the old days, then at least a difficult scientific rebus, and we know almost nothing about a Central Asian man.

In its current social structure, Central Asia is an extremely sad phenomenon phase, a kind of pathological crisis of development. I will not exaggerate if I say that the whole country is nothing more than one huge desert with abandoned aqueducts, canals and wells, dotted with ruins; a sanded up desert covered with ugly bushes of thorny saksaul and inhabited only by the herds of wild donkeys and shy saigas. In this sahara like environment, there are small oases scattered along the river banks, in the shadow of poplar, mulberry, and elm trees; here and there you can find poorly cultivated rice fields, plantations of grassy cotton that is harvested underripe, vineyards and orchards left by the lazy people only to the care of Allah. In these oases, on the ruins of cities with numerous gates, there are pitful mud huts, where a wild and ignorant people lives corrupted by Islam and oppressed to idiocy by the religious and monarchic despotism of the local landowner, on the one hand, and the "police like" enforcement from Chinese, on the other hand.

In Mavrelnagar2 (now Bukhara, Khiva, and Kokand), the most educated and the richest country of the ancient East (in the XIV and XV centuries), ignorance and poverty dominate now more than anywhere else. The libraries of Samarkand, Tashkent, Fergana (in the Kokand Khanate), Khiva, Bukhara3, etc., the observatory in Samarkand were irretrievably and sadly lost under the deadly hand of Tatar vandalism and the Bukhara inquisition, which cursed all knowledge except religious one. Even the monuments of the previous culture were persecuted by the mullahs as an imitation of the nimrodian confusion, as the sinful struggle of man with the creation of Allah; only mosques, madrasahs (schools) and tombs of Islamic saints; only a bug pit (kene-khane) and the munar tower, from which the criminals are thrown down, have survived to this day due to their good purpose.

Now the Central Asian landowners do not compose poems and memoirs, do not make astronomic tables as their ancestors did, but every day they go in a solemn procession to the mosques and have there humble conversations with mullahs, and when they come home, they amuse themselves with pages6 or go to the arena and watch how two fiercely trained rams butt each other; they watch till one of the fighters breaks its skull, and then, in bloodthirsty excitement, they hit their generals 40 times in the back and 40 times in the stomach7.

In another part of Central Asia, Lesser Bukharia, the situation is not better. The country where, despite the domination of Islam, the freedom of women, religious tolerance, the indifference of nationalities and municipal principles developed, became impoverished under the oppression of Chinese censorship and military uniforms, and small landowners in the mountains of Bolor, who trace their descent from Alexander the Great of Macedonia, sell their subjects as Kyrgyzs sell rams. There is devastation, ignorance, and unlimited lawlessness everywhere. With such a state of civilization, or, to say more correctly, with such a complete absence of civilization in Central Asia, it is clear that the attempts of Russia and England to get to know their wild neighbour better had little success and sometimes were sad.

At the end of 1859\*, I managed to enter Kashgar with a Kokand caravan as a Kokand merchant, which was visited by only two Europeans after the famous Marco Polo10 (1272) and the Jesuit Hoyes11 (1603): a German officer of the East-Indian service, whose surname is unknown and who has left a very interesting route and a note12 about his journey, and the Prussian scientist Adolf Schlagintweit13. The first of them was beaten in Kashgar with bamboo sticks so hard that he could not get on a horse for two days; the second one was decapitated, and his head was put on the tower made of human heads.

Kashgar is one of the district cities of the Chinese province Nan-Lu (South line), and it can be said that since Ptolemy14 days it is well known as a caravan city, especially for its extensive tea trade. Kashgar is as important to Asia as Kyakhta to us, and Shanghai and Canton for the other Europeans. Besides, in the east, this city is famous for the fascinating charms of its «chaukens»\*, young women, who can be married by any stranger without reservation for a certain period or for a period of his stay. Kashgar is also famous for its musicians, dancers, and the world's best anisar hashish drug\*. Thanks to this fame, Kashgar serves as a place where Asian merchants from all parts of their continent flock. Here you can see a Tibetan with a Persian, a Hindu with a Volga Tatar, Afghans, Armenians, Jews, Gypsies (Multanis and Lulus), and one of our compatriots, a fugitive Siberian Cossack.

In recent times, this city has started to acquire fame of a completely completely different nature. The towers made of human heads15 appeared there; people are killed there as often as chickens. The folk song says «It is difficult to keep a horse in a Kashgar city because a truss of hay costs 12 puls; but it's more difficult to keep your head because vay! vay!». Such a strange ending of the song expresses the terrified state of the local people. Khojas, the descendants of the former Kashgar landowners, in whose favor several bloody uprisings took place in Kashgar recently, kill not so much Chinese as their Kashgarian clients: for example, one of them was killed because he was an official under the Chinese government, the second one - for yawning, the third one -because he was a Montenegrin16. The Chinese, after the expulsion of the Khoja, in which they still succeeded, despite their military weakness, first of all, ravage cities, trample the grain fields with their state herds, grab women, destroy mosques and tombs, and then set to execution and carry it out with ceremonial, terrible slowness.



A station in the foothills of Zailiyskiy Alatau. A Sketch by Sh. Ualikhanov. 1856

G. Semenov has also paid attention to the flora of Tien Shan, and, it seems, has a rather rich herbarium. Doctor Tatarinov23 has made a list of plants identified by him during the journey of Е. P. Kovalevsky24 to Kuldja, and published it in the work by Mr. Vlangali. However, we do not know any article about the Dzungarian fauna. G. Karelin25 seems to have published some information on the nature of Jetysu, and, moreover, about its fauna; the publications of the Moscow Society of Nature Explorers contained the descriptions of birds, reptiles and beetles on the basis of stuffed animals and samples sent to this society by Mr. Abakumov26.

At Issyk Kul, I have gathered a small ornithological and ethnological\* collection. During my absence, this collection was sent to Dresden by one of my friends, but I still have no information about it.

Most probably, quite recently lakes Alakul and Balkhash were one water reservoir, because even now, during spring floods, Alakul, according to the Kyrgyz, has a direct connection with Balkhash through a saline band. Mr. Semenov considers this very band a natural boundary27, where the Kyrgyz steppe ends, and Central Asia begins: another soil, another flora and fauna.

But I think that the flora of Dzungaria does not have great originality. The flora of the plains is the same as in the southern parts of the Kyrgyz steppe, and the mountain flora is similar, with a few exceptions, to the Altai one, but in the zoological respect, we can realy notice some originality.

As for the distribution of animals, Dzungaria can be divided into three zones: mouintanous, semi-mountainous (Zona Subalpina)\*, and, finally, flat.

In the mountainous zone of Dzungarian Ala Tau and Tien Shan, there are mammals typical for the highlands of South Siberia and the Kyrgyz steppe, namely: deer (Cervus elaphus [elk]), ibex (Ibex sibiricus) [Capra sibirica], muflon, or mountain sheep (Ovis argali) [Ovis ammon], wolves, silver and red foxes, beech marten, etc. Besides, the Kyrgyz say that there is a reddish wolf called chiburi\*, looking very similar to a dog. These signs are characteristic of a jackal, but the Kyrgyz chiburi lives mainly in highlands, and, probably, it is not a jackal, but an alpine species from the genus Canids (Canis)\*. The most common predatory birds in Dzungaria are bearded vulture (Gypaetus barbatus), Vultur fulvus Vultur meleagris [Gips fulvus – griffon vulture], rarely: golden eagle (Aquila chrisaetus), falcon (Falco peregrinus, Falco subbuteo), hawk (Astur), and gyrfalcon (Falco candicans Gm.) [Falco gyrfalko] is not met here at all; I have not seen night predators, but the Kyrgyz say they are quite rare. The order Gallinaceae [(Galliformes)] is represented in the mountains by snowcock [Himalayan (Tetraogallus himalayensis)], blue grouse, completely similar to Tetrao caucasicus [black grouse (Lyrurus tetrix)], stone partridge (Perdix saxatilis), [chukar] (Alectoris graeca), and partridges.

In the semi-mountainous zone we meet tigers, ounces [snow leopards – (Felis unica)], wild boars, antelopes, goitered gazelles [Gasella subgutturosa\*, porcupine, pheasants (Phasianus colchicus), great bustard\* (Otis tarda), stock doves\* and turtle doves (Columba oenas et turtur) [Streptopelia turtur], some climbers. All these animals are equally distributed in the plains. The semi-mountain groves are especially rich in bird species [Passeriformes] (Passerini) [Passeres].

Here are the species known to me:\*

1. Corvus dauricus; 2. Coracias garrulus; 3. Merops persica Pall.; (4. Вероятно, Corvus Panderi Fish.); 5. Tichodroma muraria; 6. Sitta uralensis; 7. Hirundo alpestris; 8. Hirundo lagopoda [Delichon urbica]; 9. Parus sibiricus [Parus cintus]; 10. Parus cyanus; 11. Fringilla orientalis [Carduelis carduelis]; 12. Fringilla arcticus; 13. Turdus sibiricus; 14. Turdus fiscatus [Turdus naumanni]; 15. Pyrrhulla rhodochlamis; 16. Pyrrhulla rosea [Erythrina roseal]; 17. Pyrrhula pusilla [Pyrrhula pyrrhula]. 18. Pyrrhulla sibirica [Uragus sibiricus]; 19. Emberiza rutica; 20. Emberiza pithuornis [Emberiza leucocephalos]; 21. Emberiza bruniceps; 22. Coccothraustes speculigerus; 23. Accentor altaicus [Prunella himalayana]; 24. Accentor atrogularis [Prunella monnella atrogularis]; 25. Accentor montanellus [Prunella montanella]; 26. Cinclus leucogaster [Cinclus cinclus].

There are very few water birds and ciconiiformes both in mountainous and desert zones of Dzungaris; the most common are brant (Anas rutila) [roody sheld duck or shelgoose (Casara ferruginea)].

Thus, the main features of the Dzungarian fauna are similar to the south Kyrgyz fauna; the only difference is that the lack of some mammal species so typical for the Kyrgyz fauna, for example, saiga and kulan; as for birds, we can find some new species of predators, climbers, galliformes, and passeriformes.

The vast sands between Balkhash and the mountainous zone are nothing more than the continuation of the Kyrgyz Barsuks (sands), Kara Kum and Khan Tau, and have no special features; they are dotted with the same islands of saliferous pebbles called «kak»\* in the Kyrgyz steppe; however, kulans and saigas from the Hungry steppe and the sands along the river Chu never move eastwards from the It-Kechu meridian. Several years ago, ice covered the Hungry Steppe, and then, consequently, there was the «hunger», when kulans and saigas have migrated to the Trans-Ily region and went deep into the Ili valley; however, in spring, these animals returned. However, in the Ily valley, near the mountains Kalkan and Katu, i managed to see one family of kulans, which, according to the Kyrgyz, remained here after the invasion. Therefore, Dzungaria is a natural border separating the Central Asian kulan from chigetai of the Mongolian Gobi, and the boundary of the spread of the saiga antelope of the low deserts from goitered gazelle of the highland steppes. The natives noticed it long ago. The Kyrgyz say that the traces of deep trenches, visible at the foot of the Dzungarian Ala Tau remained from the ditches made by Khan Janibek30 to kill off the kulans; these animals are said to have lured away a horse into their herd, on which the little khan's son learned to ride, and the boy died. Then the khan had a ditch dug from Tarbagatay to Ili and herded all Dzungarian kulans into it; only one stallion with a mare fled to the rea behind Balkhash and instructed its descendants not to go to this country.

In the historical fate of the Central Asian peoples, Russian Dzungaria played a classical role. Abu-al-Ghazi says that Abulja-khan31, the son of Japheth, the ancestor of the Turkic tribes, migrated along the rivers Talas, Chu, and the river Issyk Kul. From the Chinese chronicles, we know that all tribes migrating from the high Gobi stopped and took root here until they were driven away by the more powerful ones.

Indeed, Russian Dzungaria provides all comforts for the nomadic life: the mountain valleys served as a cool nomad territory in the summer heat, and the cattle, not disturbed by the botfly, freely grazed on the rich pastures; in the fall, nomads descended into the valleys and harvested cereals, and in winter they hid in the coastal urems\* of rivers or in the hollows between the sandy hills of the Balkhash steppe, rich in excellent fuel like saksaul. This circumstance is very important for nomads because, in the Mongolian Gobi, the wagon of the greatest khan was heated with animal excrements32.

However, Russian Dzungaria, with the strong dominance of the nomadic way of life, had some settled lifestyle; the first historical data about it we can find in the Chinee history, namely, the information about the city of Chigu, which, presumably, was located on the eastern shore of Lake Issyk Kul and built by the Chinese workers for the Usun kunma33. In the Middle Ages, the settled lifestyle became widespread there, especially in the Ily valley34. The cities of Almalyk35 (now the settlement of Turkestan), Khonakay36 and Kaynak37 (still existing), and Almatu38 (now there is the fortification Vernoye) were known for their trade and served as stations on the big road, along which the Genoese merchants traveled to China39, and the Kipchak ambassadors40 to the Great Khan.

It is also notable that in this part of Asia, there were especially many Nestorian and Monophysite congregations41, and near Lake Issy Kul, according to the Catalonian map, the Syrian Jacobites had a monastery with the relics of St. Matthias. Here Christianity spread so much that it has caused some persecutions against itself; in the XVI century, there were already several Muslim villages near Issyk Kul. These data interested me greatly; unfortunately, I could not make big discoveries, as the Kyrgyz have destroyed the last remnants of the surviving buildings43, mistaking everything for Lamaic temples44. One Chinese, who was in the Issyk Kul territory in 1820, told me that he saw a giant stone idol45 there, but I could not discover the slightest traces of antiquities of this kind, but I found traces of settled life almost throughout the entire Russian Dzungaria and collected some legends that people tell about them; I also bought several golden things and coins found in the ruins of ancient Almalyk. I have an intention to set forth this subject in a special article46. This time, I will only make a remark that the traces of the Chud mines47, found by me in the depths of Central Asia, give a reason to think that mining was not the exclusive feature of the Finnish race. On the contrary, historical data are more in favor of the Turks than of the Finns, because the Tugu, according to the Chinese, were the miners of the Zhuzhan house48, and during the conquest of Siberia, one Turkic generation was called the smith one, since it dealt only with the melting of ores and supplied the neighboring Mongols and Finns with its products.

Among the peoples who lived in Central Asia in the period of the Han dynasty, the Chinese chronicles noted six tribes with blue eyes and red hair, whom Klaproth (Tableaux historiques de l’Asie, p. 82) and Abel-Remusat (Recherches sur les langues tatares, т. I, p. 306) considered the peoples of Indo-Germanic origin (according to Klaproth – nation Alanogothes, according to Abel-Remusat – nations gothiques et hindo-scythiques). These peoples included, among the others, Khakases, later kilikici\*, i. е. the Kyrgyz and Usun, who especially impressed the Chinese by their alien appearance, their horse-like faces49, as the Chinese say.

Nowadays, two peoples live in Dzungaria, Buruts50, or true Kyrgyzs, and Kyrgyz-Kaysaks of the Great Horde, collectively called Uysun, between which there is a generation called red Uysuns (sary uysuns51); to complete the interest, this generation considers itself the remnants of a large and powerful people.



Reconstruction of the map of Central Asia

Having been collecting Kyrgyz fairy tales, myths, epic songs, and legends for a long time, I was struck by the identity of their motives with the motives of this type of arts with the works of European peoples, especially the Slavs\*52.

First time, following Abel-Remusat, I explained this fact by the influence and amalgamation of Indo-Germanic and Tatar tribes during their joint living on the planes of Central Asia; now I hoped to find a key to clarify this issue in the Great Horde among the wildstone Kyrgyz and find a lot of materials for my collection, but my expectations were not fulfilled. Unfortunately, I did not find here any rhapsode or a good kobzar; even the songs are rarely sung here, and if they sing, it's always about a white goat or a black ambler, and always to the tune of «boiday-talym»\*.

Uysuns\* themselves accept that they are not talented at poetry; they say that once a song (a mythical personification) flew over the earth and taught the human race a "song." This song was capricious like a woman: it stayed with some people for a long time, and the others heard only its distant voice; in some places\* it flew in silence, in the other ones howled like a wolf. It stayed in the Middle Horde, but we only heard a voice and cannot remember it. But the tales and songs that I heard here, and especially the Burut folk poetry, convinced me that the Indo-Germanic motives of our Kyrgyz and Nogais could be borrowed only through relations with the Slavic world, with Russia.

Ethnographic essays, statistical information, historical reports, monuments of folk literature of the Uysuns, and the Wildstone Horde occupy several notebooks in my notes. At the end of my article, ladies and gentlemen, I would like to give you more detailed information about the Buruts, who are still almost unknown at all; I will not make much of the Kyrgyz of the Great Horde, as they are similar in every way to their Siberian brethren and Orenburg Kaysaks.

At the end of my ethnographic notes about the Buruts and Uysuns, it should be noted that these two completely different peoples must not be confused. In their time, Levshin, Meindorf, and, especially, p. Iakinf, were concerned about it, but still, no one listened to them. Their words were the voice of one crying in the wilderness, even Humboldt54 and Ritter could not understand well what the matter was: they thought that it was the Buruts who constituted the Great Kaysak Horde, and this very horde should be distinguished from the Lesser and Middle Horde. But it was a great mistake of the respectable luminaries of science.

The Great, Middle and Lesser Kyrgyz-Kaysak Horde constitute the one nation «Kazak», different from the Kyrgyz, who are called by the Chinese the Buruts, and by the Russians – wildstone, or black. These two nations have a different language, origin, and customs. Even the Burut faces have something special, not Kaysakish (see the portrait of manap Buranbai55 made by me in 1856, and the other one, made in Omsk, in 1848).

Actually, by the skull structure and the face type, the Central Asian peoples can be divided into Persians, Mongols, and Turks. The Persians are divided into the mountain ones – Galcha, and the lowland ones – Tajik, and belong to the Caucasian tribe; Tajiks are swarthy and black-haired, and there are blondes among the Galcha.

Kalmyks can be considered representatives of the Mongolian type in Central Asia; they have dark hair, olive skin tone, narrow eyes, flat faces with rather prominent cheekbones, and flattened nose (Camus). The other nations of Central Asia, both of Mongol-Turkic and Turkic-Finnish origin, constitute a strange mixture of types and colors. Among them, you will meet blondes with a Mongolian personal angle, narrow blue eyes, absolutely regular Roman nose, and wide face with rather prominent cheekbones. In general, in the appearance of these nations, you can notice a mixture, a combination of Caucasian and Mongolian features.

The second stage of my journey starts at the upper reaches of the river Naryn, the main tributary of Syr Darya, which served as the boundary of Mr. Semenov's journey in this meridian. Further, there was an absolute terra incognita in front of me, never explored by anyone.

Despite the great danger, during the travel and in Kashgar itself, I was constantly keeping a diary. Friendly relations with the natives, scientists, and officials, free travels around the vicinities, allowed me to see this wonderful country well.

My acquaintance with merchants of different tribes and from different countries gave me many routes, ethnographic, statistical, and trade information about neighboring countries. Since I always was in the company of merchants and lived in a caravanserai, I became especially well acquainted with Central Asian trade, the items of caravan trade in general, and especially in Kashgar, with the Central Asian merchants, their commercial concepts and economic ideas.

Thus, the information collected during the journey, first of all, includes my personal observations; secondly, the information and materials obtained from the reliable people and confirmed by the other data, and, finally, from written sources obtained from the merchants, officials, local official documents and books.

Now I am arranging my notes and, by order of His Excellency, Mr. Quartermaster-General, I am making a map of Central Asia based on the latest surveys and the rich materials kept in our topographic depot.

During my stay in Kashgar, I tried to learn the Uyghur language56 (as Abel-Remusat calls it), which is spoken in Kashgar; this language is absolutely unknown to the European scientists; they are only a bit familiar with the literary language similar to the Chagatai language. In Lesser Bukharia, under the influence of Chinese forms, the formal language was also formed57, the samples of which I will soon publish in the Notes of the Oriental department of the Archaeological Society. I have prepared a small dictionary of spoken language, examples of idiomatic phrases\*, and recorded many folk songs.

The history of Lesser Bukharia is little known to us; we know more or less the history of this country up to the times of Tamerlane from the Chinese chronicles, and further from Muslim sources, which only give a passing mention [to it].

Besides, the excellent history of this country written in the middle of the XVI century by mirza Muhammad-Haydar kurekan58, the vizier of the Kashgar Khan Abdul-Rashid59, and named by him «Tarihi-Rashidi»60 after this khan, is still unknown.

In the museum\* of the Academy of Sciences, there is a Turkish translation of this work, and in the library of St. Petersburg University, there is a Persian original. Unfortunately, the academic copy is incomplete, and the university copy is full of mistakes, and, obviously, was made by a person who did not know Persian.

«Tarihi-Rashidi» is divided into two sections: the first section contains the history of the Kashgar khans from Togluk-Temir61 to Rashid, up to the A.H. 962 [1554]; the second section has the nature of memoirs.

Here, the author describes his personal adventures and gives a large amount of geographical and ethnographic information about Tien Shan, Bolor, Tibet, and Kunlun Shan. The author himself belonged to the famous family Duglat, and his ancestors under the name of ulusbeks played the same role in Mogul-ulus \* as the majordomos of Franks in the Merovingian62 period.

I have already noted above that Haydar's history ends in 1554. I will also note that this is the only historical work known in Europe and known only by name (the academic manuscript has not yet been described). But I was lucky to acquire in Kashgar a manuscript entitled «Tazkiryai Khojagyan»63 containing the history of the dynasty64 of Khojas\*, who, having driven the Chingisids away with the help of the Buddhist Oyrats at the end of the XVI century, ruled Lesser Bukharia as the Dzungarian vassals. This remarkable work ends with the conquest of the city of Yarkend by the Chinese in 1758. Thus, the «History of khojas» is a continuation of «Tarihi-Rashidi.»

The following books acquired by me in Kashgar also deserve attention:

1) «Tazkiryai sultan Sutuk-Bugra-khan-ghazi»65 (biography of Sultan-Bugra khan from the Ilek66 dynasty, who was the first to convert to Islam and spread it in Kashgar).

2) «Tazkiryai Tugluk-Timur-khan» (the life of Tugluk-Timur-khan from the Chagatai dynasty, the first Mongolian khan of Mogul-ulus to accept Islam).

3) «Rishahat»67, or records about the Central Asian teachers of religion and wonderworkers.

4) «Abu-Muslim Maruzi»68 a heroic novel remarkable due to the fact that it contains many local historical legends.

In addition to the mentioned acquisitions, during my travel, I have gathered a small numismatic collection69, which is already described in the «Bulletins» of the Academy of Sciences (see Mélanges asiatiques, IV, livrasion), a collection of rocks found on the way, pieces of jade mined in the Mirjey mountains near Yarkand, and the river Kara-Kash, Bolor jasper, marble, crystal, sand gold from the river Keria; I have also brought the products of the native manufactories and samples of English goods found in the Kashgar market.

Here is the brief description of the most general results of my journey to Central Asia.

My journey began on May 28, 1858 70. On this day I joined a trade caravan, which then camped in the Karamula tractа, 30 versts from the city of Kalala; the caravan left the city of Semipalatinsk and belonged to the Kokand and Bukhara merchants. The caravan had 8 field yurts, 100 camels, 65 horses, 34 servants, and goods worth 20 000 silver rubles. I was known in the caravan under the name of Alimbay and was considered a relative of caravan-basha, the honourable Musabay.

On May 29, the caravan took the road. The beautiful weather favored our journey; we followed first the piquet road to the Altyn-Emel piquet along the beautiful valleys of Ala Tau foothills. The fields were dotted with orange tulips, oriental poppies, and yellow birds (Emberiza bruniceps) swung on the long stems of white mallow. After a 25-verst march, the caravan, in a cool evening, usually encamped on the bank of a ringing river in the shadow of high poplars or silver-leaved jidga; people chatted merrily and noisily around the bright fires, and the Bukharians smoked hookah and recited Hafiz. The Kyrgyz who camped in these places came to us with rams for sale, and their noble fathers – to get a bazarlyk (gift).

Solemnly, escorted by numerous people, they came to the caravan and asked: «Who is the richest one?» Each tent owner in turn was called a rich man; thus, the next rich man offered tea, dry biscuits, and dried fruits to the Horde officials; the Kyrgyz put all this in their bosom, and, having got a gift, went away quickly. Once the caravan was honored to see Sultan Dzhangazy, the ruler of the Jalair tribe, with an assistant who was given to him by the Alatau district authorities because of the sultan's mental disability, and for this reason, is called the jury by the Kyrgyz. The sultan impressed us with his eccentricity. He entered the tent with the gait of a fat goose, which the Kyrgyz use in extremely official cases, took the place of honor, and put on meditativeness; everyone kept silent. Suddenly, the sultan raised his head, look round quickly, and recited a couplet: «The Jalairs have many rams, Dzhangazy has many thoughts», and again delved into Buddhist meditativeness. Meanwhile, the jury and other Kyrgyz got into a conversation; they told how the Governor-General visited the Vernoye fortification, reproduced his words to the Kyrgyz people in detail, as well as the gestures used by the general in the course of his address. The Kyrgyz asked us every time to teach them the «law»: «They take our bulls and horses for the border works, and rarely give them back. But the Kazaks know the law, so they oppress, steal freely, and we cannot compete with them: the «royal men» are registered, you will just go through the «drilled mountains»\* (that's how the Kyrgyz call penal labor); we have already had the mess because of three Kazaks who died without a trace: all winter the pomonchik (assistant of the district official) and Banushka (interpreter Vanyushka) lied in Karatal; «confess», they say, «you killed the Kazaks.» «God save us, we have not seen at all!» Now the governor says: «Find me the guilty ones, or I will tie you in knots; I am the thunder and the lightning.» At this time, the sultan ran his eyes strangely, and sometimes, recited couplets.

After pilav, the guest went away, having left some almond smell in the yurt.

Having crossed the Dzungarian Ala Tau through the pass of Jaksy-Altyn-Emel, which is known for its strong autumn northeastern winds, called «ebe», like those on the southern shore of Alakul, the caravan entered a bare siliceous valley. Ili could be seen in the distance; we went to the ferry through this river kept by the Kyrgyz, and spent the night by the spring in the sands, between the Kalkan mountains, where we found us in a hollow filled with snakes, tarantulas, scorpions, phalanges, and for a long time could not forget this damned place. We did not sleep at night and took the road at dawn.

The caravan was crossing the Ily river for two days by flat bottomed ships. The ship was pulled by swimming horses, and the boatmen poured out water with buckets. Having celebrated «kurban»\* on the Ily banks, the caravan has reached the Karkara valley through the passes of Sogoty, Toraigyr and Uch-Merke, having made only seventeen intense marches. Here we have found the Adban Kyrgyz of the aitbuzum clan and went to different auls for barter. But the Kyrgyz were excited. Before our arrival, they had a bloody fight between the clans of kyzyl-burk and aitbuzum on the banks of Karkara. They were waiting for a Russian official sent for investigation at the request of the kyzyl-burk side, and in case of failure, they would flee. And that exactly how it happened. On August 4, the Kyrgyz suddenly started to leave, and by the evening, there were none of them on the banks of Kegen and Karkara, and no sound could be heard; only our lonely tents looked at the dead surroundings sadly. For some reason, we felt embarrassed. The caravan-bashas and some of our old men thought that 900 rams bartered by us from the Kyrgyz, were not enough and therefore decided to go to the Wildstone Horde. On August 6, the caravan reached the Kyrgyz nomad camps. We were met by the patriarch of the salmeke tribe manap Karach called the Big\*, who was favorably disposed to the Russian government and desired to obtain a rank of cornet. People called him the Big because he was as fat as a Durgam bull71. Karach wore a pointed white felt hat with the brim cut on the forehead and the back of the head, a wadded gown of tough striped cotton fabric similar to ticking, with a rounded collar like our military men have on their caftans, and three green silk ribbons on the chest. On his feet, there were clumsy boots of red Russian leather with big wooden heels. His son was dressed in the same way as Karach, but his gown had brighter color and plush collar and sleeves. Karach's escort consisted of several ragged men armed with clubs and spears. One red-haired spearman wore only underwear and a felt cloak, and the other, despite the heat, wore a coat of raw sheepskin and a fur cap. The Kyrgyz talked very fast and in a squeaky voice, constantly pouring snuff in their mouths.

The valley of the Upper Kegen is located high and is rich in forage; the river banks are marshy; sometimes they form hummocky swamps called «saz.» Actually, three adjacent highland valleys of Kegen, Tekes, and Karkara, are the only places in entire Dzungaria distinguished by black soil and densely covered with grass. On the big «saz», there were the nomad camps of the Kalmyks of the IX division, who earlier stood near the closed Chinese mine. We encamped on the Chalkudu river; it snowed at night, and the wind howled and whirled snow dust like in winter. It was terribly cold; the snowstorm lasted for two days, and our relations with the Kyrgyz were broken.

On the third day, the heads of Kyrgyz settlements came to the caravan and took us to their auls. I and my friend Mamrazyk were taken to the aul of the biy Bursuk, the father of a small clan of kydyks.

Having arrived in the aul, we came to visit our host. We were solemnly got down from our horses in front of the doors of the nomad tent and asked to come in. The nomad camp was full of holes and blackened by smoke. Bursuk was sitting on a prestigious place by the fireplace, facing the door; to the right of the door, on calfskin, his wife, an old woman, was sitting, two daughters, and several Kyrgyz women. Here, near the doors, there were cauldrons, bags with ayran, buckets, cups, plates, and other utensils. On the left, by the door, a Kyrgyz was sitting and was making boots of red Russian leather, angrily biting the seams after each knot; the floor was dotted with wood chips, pieces of felt, wool, and bare bones. We were seated on black felt, quilted with patterns, which they use instead of carpets. The host was very kind, just often cursed the graves of our fathers, but obviously out of habit; his wife would be more friendly if the snuff on her gums would not prevent her from speaking. Bursuk asked to give us kumis; the hostess pulled out a small but full bag, carefully wrapped in an old gown, and took several wooden cups. Since the cups had the residues of some food, the hostess and her daughter started to clean them with their fingers, putting in their mouthes what was sticking in their hands. Bursuk's children (there were 9 of them) brought us then the cups of kumis. I drank it with appetite, paying no attention to the residues of various Kyrgyz dishes, which covered the cup with a thick layer. It was no surprise to me. In 1856, I was in the yurt of the richest Kyrgyz man, the supreme manap Buranbai. To tell the truth, we sat there on a carpet, and he himself - on a Bukhara blanket, but his wife also rested on calfskin.

We drank kumis from porcelain cups, but salted tea, due to the lack of another vessel, was brewed in a cast-iron hand washer; the rest interior of the covered wagon looked just the same as at Bursuk's: the same chips, bones, etc.

Among Kyrgyz, untidiness is common and is described in a legend. They think it sinful to wash dishes, just like to spit on fire, step over a tie where mares are milked, etc. They believe that cleaning dishes destroys happiness and wealth. Their men are not used to change underwear and wear it until it tears. [...] Kyrgyz mourning consists in the fact that for a whole year, the wife does not wash her face, does not brush her hair, does not take off and does not change her dress, even if it is absolutely outworn.

The Burut patriarch extended his hospitality to killing a lamb from his flocks for us. In our presence, they slaughtered the poor lamb in the yurt despite its tears, dressed it, made a fire, put a tripod and a cauldron on it, everything in due order. The apathetic faces of the Kyrgyz livened up suddenly, the family members fussed around the cauldron with exaggerated jealousy, interfered with each other, and, finally, quarreled. The hungry dogs crowded in the place where the rams were slaughtered and sniffed the floor with an immense appetite. More and more Kyrgyz entered the yurt, hoping to get a «gulp»\*. A Kyrgyz singer played balalaika and sang in a wild voice «milking, milking»; finally, the cauldron was removed, and a large plate of mutton in a pile was placed in front of us, at the top of which there was a sacral bone, the most prestigious piece. We ate meat dipping it in salted broth.

The next day, early in the morning, Bursuk visited us for tea; he came again for dinner; evening and supper were also spent in his company. Then, he did it scrupulously every day. The same was made by the children... Actually, feeding Bursuks's family seemed to be our lawful duty.

Kyrgyz themselves eat only milk and dead cattle\*, it seems that the Kydyks had the pleasure to see the merchant's tents in their auls for the first time. We noticed this because Bursuk, since the time of our arrival, became very arrogant. «I will defile the mouth of your father!» – he said to his opponents. – «The sarts and merchants live at my house», etc.

Moreover, we were visited by women and girls; they brought us boiled mutton, buckets of kumis or ayran, cheese, and butter. For this, according to local custom, we needed to gift them. My friend, a man of the world and a desperate admirer of the fair sex, was very happy about this. He gave them dried fruits, cotton print, velvet, black sapotes, said magnificent compliments, but, unfortunately, the Burut women understood him little and always asked: «What is he saying?». His fame was blazed even in distant and foreign auls.

Sometimes in the evenings, the host's daughters had parties in my friend's tent. Young people, women and girls, met for this. Women sat on one side and men on the other. The game began. One of the girls stood up with wild coquetry, and, chose the one she liked by touching him with a handkerchief. The happy young man had to do some skillful gymnastic trick or sing a song. Both things were not so easy. The cream of the game lies in the fact that a smart man got a passionate kiss as a reward from his lady, and the one who shamed himself could be beaten, and quite hard. For some reason, singing is preferred to somersaults, but, probably, the reason is not of aesthetic character. The singing process is made in the following way: a singer kneels on one knee and sings a song, mostly of erotic content. The song is sung in a special unnatural voice. It takes a lot of effort to sing the first note; the eyes are filled with blood, the nostrils are widened; at first, a singer makes some dull shouts, apparently, wrong, until he finds a right tone72. Having finished singing, the singer gets on his feet, stands with his lady dos à dos\*, and, having turned in quite a tricky manner, kisses her. In general, the relationship between Kyrgyz men and women is primitively unceremonious: mothers, fathers, and brothers treat it with indulgence, and husbands even encourage their friends to have a more close relationship with their wives. It seems that my caravan friends did not neglect this custom, especially since some Burut women are rather good-looking. It is obvious that Buruts, like our Kyrgyz, do not know jealousy so typical for Asians. The reasons for this tolerance are that the puritanism of Islam has not yet spread among these people.

The Buruts call themselves Muslims, but they don't even know, what kind of person Muhammad was. They celebrate funerals and weddings according to a shamanic rite, but at the same time, if there is a literate Central Asian or Tatar, they make him say a prayer. It can be said without prejudice that none of this race from their nomad camps near Issyk Kul to Badakhshan is literate. The Kyrgyz drink wine distilling it from kumis, make boza, and, to the great temptation of the faithful, at every opportunity, they get drunk. Our Kyrgyz of the Middle Horde had the same religious concepts about thirty years ago. The Russian government built mosques, appointed mullahs from among the Tatars, and now, due to the influence of the Tatars, the Kyrgyz of the Middle Horde are not inferior in fanaticism to some dervishes of the somersault Mevlevi order; they perform the five-time prayer and the thirty-day fast scrupulously, and some of them even begin to introduce harem seclusion. We don't know what would be better for the Kyrgyz steppe: the former ignorance free of religious intolerance, or the modern Tatar enlightenment, which during 300 years expresses itself in the most anti-progressive manner.

In Russia, Tatars constitute a completely separate oriental world, which has nothing to do with the interests of the Russians. The Great Horde is in a transition period. The Tatars have now spread throughout the horde and act successfully. It is notable that the farther from the Tatars, the less fanatic the Kyrgyz are, although here they are influenced by the Central Asian possession, which we are used to consider as cradles of fanaticism. We believe that the Bukhara mullahs are less dangerous than the Tatar ones.

We lived in the Wildstone Horde for almost a month, migrating with it from place to place and constantly exchanging goods for sheep.

As already mentioned, our host was not one of the manaps, Kyrgyz aristocrat; he did not take part in people's meetings and was very poor. However, Bursuk wanted to make his family powerful, and, to get rich, he had baranta with almost all Kyrguz aristocrats. For this purpose, he chose the best positions for his auls, located far from the common nomad camps. During my stay, he nested in the inaccessible gorges of Muzart (ice mountains) or the swamps of upper Tekes. He did not leave his shelter even when the other tribes, in full force, having spread their auls in the wide valley of Kegen, were preparing to celebrate the funeral feast of the supreme manap Buranbai on the 90th day of his death with a solemn baiga. At this time, my host and nine of his greedy sons were stealing horses.

As already noted, my knowledge of Kyrgyzs began in 1856. In 1855, the supreme manap of the Butu tribe, Buranbai, together with his subordinate clans in the amount of 10 000 nomad tents, took Russian citizenship; next spring, at the request of Kyrgyzs themselves, a Cossack detachment headed by colonel Khomentovsky was sent for a closer acquaintance with the Kyrgyz and the survey of lands belonging to this tribe. During 2 months, this first Russian expedition managed to survey the northern part of Lake Issyk Kul and make a map of territories at a two-verst scale along its shore up to the river Aksu, and along the southern shore - up to the river Zauk. While on the expedition, I visited Buranbai's aul, collected several wonderful legends, and made a note on the wildstone Kyrgyz\*. Later I met the Buruts of the other tribes, Sarybagysh and Soltu, and finally, during this journey, I got myself familiar with their nomad camps up to Kashgar.

The origin and history of the wildstone Kyrgyz is still an open and disputable question for the scientists dealing with the development of Chinese and oriental historians. However, most of them are of the opinion that the modern wildstone Buruts are the Yenisei Kyrgyz who were resettled by the Dzungars to the new nomad camps in the last century, and therefore they are considered identical to the Khakases of the Tan dynasty and the Kilikids of the Yuan dynasty. In his history of the Mongols, Rashid-ad-Din classifies the Kyrgyz as one of the forest peoples of southern Siberia who lived in the country of Barkhudzhin-Tukum; the Kyrgyz name Kem-Kemdzhut, mentioned by him and Abu-al-Ghazi, reminds us of Kem (Yenisei) and the river Kemchuk, where there probably were the nomad camps of this people at that time. During the conquest of Siberia, Russian Cossacks found the Kyrgyz near Abakan and Yusa, and had a stiff war with them from the XVII to the early XVIII century.

Since then, the name of this people has suddenly disappeared from the Siberian chronicles. Fisher thinks that they were resettled by the Dzungarian hon-taiji, and, based on rumors, he believed that their new residence should be near the borders of Tibet and the Hindu Kush mountains. G. Levshin says that the Swedish officers were the first to record this event and states that their resettlement was the result of a special agreement between the Russian government and the Dzungarian hon-taiji. But the Chinese call the wildstone Kyrgyz the Burguts and say that they moved to these places of their nomad camps from Kunlun Shan, where they lived in the time of the Tan dynasty under the name of Bulu or Pulu.

P. Iakinf was the first to distinguish the Kyrgyz of South Siberia from the modern Buruts, recognizing the latter as a Turkic tribe and calling them Kergizs fo not to confuse with the former. In his Erdkunde von Asien, Ritter unfairly confuses the wildstone Kyrgyz-Burguts with the Kyrgyz-Kaysaks, and consider them all as migrated Yenisei Kilikids or Khakases, whom, in turn, following Klaproth and Abel-Remusat, he takes for an Indo-Germanic tribe turkicized due to the tribal amalgamations. Concerning the disappearance of the Kyrgyz from Russian Siberia in the XVII century, Ritter says that being pressed by their neighbors, they retreated to their tribesmen Buruts in East Turkestan and in the steppe southeastwards from Irtysh; consequently, he оconsiders the Buruts to be the old inhabitants of their current nomad camps. This is the state of the question of origin of the modern wildstone Kyrgyz. To clarify this confusion, we turned to folk legends and got the following information: 1) the people designated by the name of wildstone or black Kyrgyz call themselves simply Kirgiz, or, as they pronounce, Kyrgyz. They don't know the name Burut given to them by the Kalmyks and the Chinese; 2) Kyrgyzs consider the Andzhan mountains their first homeland; 3) the legends of resettlement from Southern Siberia have not survived, but there is a legend that they migrated from south to north up to the Black Irtysh, Altai, and Khangai, and eastwards - up to Urumqi.

Based on these data, we believe that the wild-stone Kyrgyz are identical to the Yenisei Khakases or Kyrgyzs, in Chinese pronunciation - ki-li-ki-zi, because a Chinese chronicler, a contemporary of the Mongols, says that ki-li-ki-tzu in the language of the natives means 40 girls73, that is, kyrk – 40, kyz – girl. The modern Kyrgyzs also use this etymology to explain their name. Further, we believe that the Kyrgyz spread to the east\* up to their current places of nomad camps in the most ancient times, because in the Gulagu route of 1253 there are the Kyrgyz (kiliki-zi) in the Tien Shan, and their migrations from the Tien Shan to Khangai and back continued in the time following, which is confirmed by the legends. Such migrations stopped only when a powerful possession of the Oirats, or Dzungars, was formed between Altai and Tien Shan. The view accepted by all scientists, that the migration of the Kyrgyz from Yenisei to Tien Shan in the early XVIII century was caused by the Dzungars and, moreover, by mutual agreement with the Russian government, appears to be not entirely true, which is confirmed by the new data that we managed to obtain74. In the Kashgar story called «Та-rihi-Rashidi», I found evidence that the Kyrgyz (Buruts) were already migrating at the end of the XV century in the mountains near Andzhan, and at the time of the historian himself (about 1520) they spread their nomad camps to Issyk Kul. The archives of the Regional boards of Siberian Kyrgyz in Omsk have an interesting act related to the resettlement of the Kyrgyz from Siberia in the summer of 1746; this act says that 12 men with women and children came to Ust Kamenogorsk; they appeared to be Kyrgyz-Kalmyks and declared that they lived before in Siberia between the Tomsk and Yenisei cities and opposite the city of Krasnoyarsk in the steppe, along the river called Bely Iyus, under the guidance of Tanbyn-batyr datja, and paid tax in furs to the treasury of Her Imperial Majesty. 50 years ago or more, they said, during the reign of the father of the current khontaisha Galdan-Cheren, three Kalmyk zaisans came: Dunar, Sandyk, and Chinbyn (according to another statement: Zuhar, Sandyk, and Benben) with an army of 500 soldiers, attacked their nomad camps and took them together with 3000 households and the son of their former khan Tanbyn-batyr datja, Chainysh, by force, but without a fight, to the Zyungar land, and sent to Urga75, where they still live and pay alban to Gandan-Cheren\*. By the way, these immigrants said that their relatives and other Kyrgyz-Kalmyks live in the Sagay steppe and pay tax to Her Imperial Majesty. In the next 1747 year, two more Kyrgyz-Kalmyks were caught who fled from Dzungaria; they said the same and added that two uncles, Kharta Idash and his brother Emgen Mergen, wandered in the Sagay volost. These data indicate that the Siberian Kyrgyz who lived near the Dzungars and Uryankhais, assimilated with the Mongols to the great extent, and that not the entire people was resettled by the Dzungars, but only 3000 nomad tents, who, as we should think, joined the Dzungars. Perhaps, they made up the Kalmyk nutuk (generation) - "Kyrgyz", which gave p. Iakinf the reason to conclude that the Siberian Kyrgyzs belonged to a Mongolian tribe. In this case, a question arises: where are these Siberian Kyrgyz, such a powerful people, that for a whole century they disturbed Siberian cities with their raids and fought other neighbors, such as Dzungars and altyn-khan of Uryankhais. To this, we can answer that their name could disappear for the same reason that the famous possession of the Uryankhai "golden" kings, to whom the Kyrgyz paid tribute, now exist in the form of two poor volosts known as two-tributers, as they pay tribute to the Russians and the Chinese. It is known that Siberians give special names to all foreigners, and, of course, the rest of Siberian Kyrgyz migrate in their old places, but under new names. We read somewhere that one of the Tatar peoples of the Yenisei province, I guess, the Sagays, consider themselves the descendants of the Kyrgyz; Mr. Muravlev, an officer of the General Staff who recently traveled in Altai, told me that two volosts migrated along the upper reaches of Bukhtarma who call themselves Kyrguz and said that they moved here from Kem (Yenisei) and Kemchuk.

Scientists have long noticed the importance of studying the monuments of folk literature, which reflect the character of folk life and customs in the best way, for ethnography. The love for old times and richness of legends are a special heritage of the nomadic peoples of North and Central Asia. These legends are kept sacredly or in the form of tribal memories remembered by the elders, such as legal and genealogical legends, or are passed in the form of an epos from one generation to another by a special class of singers. Many words and phrases that are not used now show their antiquity.

The legend about Princess Gulmalika as the ancestor of Genghis Khan is spread among all Tatar peoples. Thierry76 (Historie d’Attila et de ses success seurs) takes [it] for an old myth about the Huns and Attila. The legend of the wildstone Kyrgyz about their origin from a red greyhound (kyzyl taigan) and a princess and her 40 maids of honor is extremely old. One of the characteristic features of the legends of the ancient Central Asian peoples is the myth of their origin from some animal. According to Chinese historians, the people Gao-xy (Каоtsche)77, also known as Tele or Chile, originates from a wolf and a beautiful Hunnic princess. One of the Hunnic shanoys (tsars) had two daughters of such extraordinary beauty that he did not want to marry them to ordinary mortals, so he built a high tower and left them in an uninhabited desert, having said: «May the heaven accept them». The younger princess, bored with loneliness, turned her attention to an old wolf who walked around the castle day and night during the whole year and, finally, even made his lair at the foot of the tower; despite her sister's words, she married it\*. Tugu (Dulgasians, according to p. Iakinf) considered a she-wolf as their mother, and the Tufans (Tibetans) – a dog. The Chinese say that Batachi, the ancestor of the Mongol khans, was the son of a blue wolf\* and a white wild fallow deer {Memoires relatifs á l’Asie par Klaproth, p. 204). Some Indian tribes in North America believe that they originate from beavers, tortoises, etc. These examples show that this type of legends in Central Asia and even in America was the most ancient and, apparently, honorable. That fact that the Kyrgyz legends have changed very little and are close to the initial version is especially confirmed by the naive solemnity with which they tell about things extremely shameless from the point of view of the modern Kyrgyz generation. The origin of 99 Kipchak tribes has survived among the Uzbeks and Kaysaks in such an indecent form that we doubt that it will ever be published.

Genealogical legends constitute a very important type of legends. Family life is based on these legends. The relationship between the clans depends on the degree of kinship of their patriarchs. The seniority of one tribe over another is expressed in the right of the eldership of the ancestor. The legends of this kind are important since they represent the origin and formation of the people. In the genealogical tables of the Kaysaks, Uzbeks and Nogais we can see that it is a union of different Turkic and Mongol tribes formed after the fall of the Golden and Chagatai hordes. From the genealogy of the Buruts, it follows that the majority of their people belong to the Turkic tribe of the Kyrgyz, which was later joined by two foreign sections. One of these sections consists of Kipchak, Nayman, and Kitay clans; in the genealogical form, their rights to belong to the Kyrgyz nation are expressed by the fact that they were given a common ancestor, who was appointed by the son of Kyrgyzbai. The other foreign section, ichkilik, though it also believes its ancestor to be the son of Kirgizbai, is not recognized by the other clans. The third section includes the true Kyrgyz divided into two wings, «on» and «sol». In this tribe, they are branch out into many tribes, every tribe into other tribes, etc.

The third type of legends includes the so-called Nogai epics (jir)78. They exist among the Kaysaks, Uzbeks, Nogais, and Kyrgyz. It must be assumed that initially in Central Asia, the Nogais were understood to be all nomadic tribes of Turkic and Mongolian origin, who spoke the Tatar language, just like the nomads who spoke Mongolian were called the Kalmyks. The Nogai legends date back to the late XIV, XV, and XVI centuries. These legends have epic character and are sung in rhymed verses and therefore belong to oral folk literature. They are remarkable as expressions of the national spirit, concepts, customs, morals, way of life; they are also noticeable in the philological respect and are of historical interest. The Kaysaks, Uzbeks and Nogais, who derive their origin from the Golden and Chagatai hordes, have preserved several poetic sagas about the Horde heroes: Edige, Ir-Kokche, Urakе, Chor, etc. They are historical figures. Edige was one of the Tamerlane's generals, a temnik of the Golden Horde during the rule of Timur-Kultuk, and is famous in history for the defeat of Vytautas in the battle of Vorskla. Urak, according to legend, his descendant, was kept prisoner by the Russians and married to a Russian princess (we did not find any historical evidence of him). Ir-Kokche is mentioned in the Nikon Chronicle around 1423 and concerning the attack of tsar Kuidat\* against odois. «At that time, they have also killed Kokcha, a Tatar batyr, who had great body and strength.» Chora was a Tatar knight who went to help besieged Kazan. His name was recorded in the Kazan chronicle. These sagas show how our nomads value antiquity and how they can preserve it. It must be said that due to the neighbourship of nomad territories and similarity of languages, poetic legends are passed and borrowed easily by one people from another, and therefore we should be able to distinguish them. G. Khodzko79 heard the fragments from Edige from the Turkmen, but the Turkmen have borrowed it from the Kaysaks or Nogais just like their classic robber Kor-Oglu is known to the Kaysak rhapsodes. There are very many wandering stories, legends, and sagas in Asia. Academician Kastren heard in Lapland and among the Karelians the myth about the cyclop Polyphemus from the Odyssey, of course, adapted in accordance with their national peculiarities. The people of the Kyrgyz steppe also know this myth. The cyclop was called an app, an ogre, and the role of Odysseus is played by the Kyrgyz hero Batur Khan.

The wildstone Kyrgyz have the only epic of the Nogai period, «Manas». «Manas» is an encyclopedic collection of all Kyrgyz myths, tales, and legends brought to one period and grouped around one person, batyr Manas. It is something like the steppe Iliad. The way of life, customs, morals, geography, religious and medical knowledge of the Kyrgyzs, as well as their international relations, were reflected in this huge epic. In our opinion, this poem certainly has undergone subsequent additions and changes. Perhaps, its very composition of prosaic jumuks (tales) into a whole was done later. «Manas» consists of many separate episodes in a complete form. Another epic, «Samyatey», is a continuation of «Manas», and it is the Burut Odyssey. The Kyrgyz say that three nights are not enough to listen to «Manas», and the same time is necessary for «Samyatey», but, probably, this is an exaggeration. The character of the first poem, batyr Manas, the son of Yakub, is first called the ruler of the Nogais from Chu to Talas, in other places of the poem, the Anjan\*, and sometimes Samarkand sart\*. Manas does not originate from the white bone (i. е. the Chingisids) but is a strong as the khans. His father Yakub says: «I am the father of the young Manas, famous from Chu to Talas, I am not a khan, but no worse than a khan, I am Khan Yakub.» Manas is described as a fierce and sensual steppe man. This is how his personality is described in the poem: «He [Manas] has grown fat in Anjan, eating unbaked bread and munching green Anjan apples. For 12 years, he was shooting a bow, for 13 years, he was beating his enemies with a spear, taking away children from saddles, kidnapping beautiful girls, and making brave (batyrs) shout «kuki» (the Kyrgyz shout «kuki» when they feel pain), for 14 years, he was defeating the auls in gorges, and driving away enemy herds through the high mountains, and for 15 years, he was an owner of countless peoples. The tall Manas has raised eyebrows and a cold face; his blood is black, but the body is white, the belly is bright, and the spine is blue. Who does the brave Manas look like? He looks like a blue-maned shagged wolf.» In anger, Manas is even more terrible. His beard and mustache bristle up, sparks fall from his eyes, smoke comes out of his mouth, and his body, thin like a poplar, swells like alachug (this is the Kyrgyz name for nomad tents; the Kaysaks call them the julameiks; hence the Russian word for a hut, "lachuga").

At the beginning of the poem, the young Manas sends his father to marry him off to Karakhan's daughter Khankeya, who had «a snow white face, and the blush of her cheeks is set off like blood fallen on the snow. This princess is 15 years old; she has hair down to the floor, a scent like musk and teeth like pearls.»

Yakub, the father of Manas, travels for a long time, looking for a bride for his son: his horse became emaciated, as the poem says, like a serviceberry\* stick, and «the sparrow-sized insects appeared on his body.» Finally, he reaches the auls but gets a refusal: «A khan's son befits my daughter, and a plebian biy daughter befits your son,» the khan said. Manas starts a war and takes the princess by force. In this episode, Manas behaves himself very disorderly: he robs his father and leaves old Yakub and the old mother in extreme poverty. In the next episodes, we see his as a batyr who protects the weak, fights the Kalmyks, and leaves traces of his deeds far in Dzungaria. The Kyrgyz say that the city of Manas near Urumqi and the tract with the same name at the upper reaches of Irtysh were named after this hero.

The funeral feast of Kukotai Khan is, of course, the most remarkable episode in «Manas.» This episode tells how Buk-Murun, the son of Nogai khan Kukotai, to celebrate his father's annual feast, migrated from the vicinity of Issyk Kul to the Black Irtysh, to Altai and Khingan under the patronage of the Mongol khan Dzhulai. Manas and other Muslim nomads, who came to the funeral feast, could not stand the oppression of the infidels and started a fight. The war began. Manas defeated Khan Dzhulai and killed him. He also killed the Chinese batyr Konurbay in a duel. Later, Manas himself died at the hands of the Mongol khan Naz-Kara. The revenge of Manas's son Samyatey for the death of his father is the subject of the second Kyrgyz epic.

One episode from the poem «Manas,» namely, the funeral feast of Kukotai Khan, was recorded by me from the accounts of a Kyrgyz rhapsode. Perhaps, it is the first Kyrgyz speech brought to the table. I deal with the translation of this work of Kyrgyz poetry and want to make a small dictionary to acquaint Orientalists with a dialect that is still absolutely unknown.

The language of the wildstone Kyrgyz is a Turkic dialect, the closest one to the spoken language used in Lesser Bukharia80. This dialect has extremely few, perhaps, almost no Arabic and Persian words, but there are many Mongolian and primitive Turkic ones.

At the end of our story about the Kyrgyz, we will say a few words about the real spread of the Kyrgyz race, about its main tribes, and the degree of their political independence.

The Wildstone Horde is divided into two wings: «on» and «sol», i. е., right and left, corresponding to the Mongolian «borangar» and «dzungar». The right wing is divided into two sections: adgene and tagay.

Tagay is the broadest section. It includes related but constantly fighting tribes: sarybagysh, bugu, soltu, sayak, cherik, chonbagysh, and bassyz, in total, 7 clans. Since 1865, Bugu are the Russian citizens; they have 11 [thousands] camp tents. The Bugu are engaged in arable farming on the southern shore of Issyk Kul, and in summer, they migrate at the upper reaches of Tekes and Kegen. Sarybagyshs have up to 10 [thousand] camp tents and migrate along the river Chu and on the eastern end of Issyk Kul. Soltu, the greediest clan, up to 15 [thousand] noman tents, migrate along Talas and the river Chu, near the Kokand fortification of Pishpek. Sayaks occupy the upper reaches of Naryn and Dzhumgal; cheriks – the Tien Shan plateau to the south of Lake Issyk Kul; chonbagyshs go round the mountains northwestward of Kashgar. The last two tribes are very poor. The rest of the clans of the tagay tribe occupy the mountains north of Namangan, in the vicinity of Anjan and at the upper reaches of the Jumgal River.

The adgene Kyrgyz are engaged in arable farming in the Fergana Valley near the cities of Margelan and Osh, and spend summer in the mountains from Osh to Kokand. These Kyrgyz have the same rights as the Uzbeks, serve in the Kokand army as sepoys, and their patriarchs have important positions at court and in the army. The current Kokand vizier Alimbek-datha is the Kyrgyz biy of this tribe; together with his Kyrgyz, he helped the current khan Mallya to conquer Kokand.

The left wing consists of three small tribes migrating along the Talas. Their patriarchs are the relatives of the Kokand khans, who have Kyrgyz origin through the female line. Naymans, Kipchaks, and Kitay are the tribes who joined the Kyrgyz people later, migrated from Osh through the Pamir plateau to Badakhshan, and from there along the Karakorum chain; they are accompanied by ichkiliks and some clans of the adgene tribe. All Kyrgyz, except for Bugu, who are the Russian citizens, and the clan of tyraigyr-kipchak in the vicinity of the Kashgar city of Tashmalyk, directly depend on China, acknowledge authority of the Kokand khan, who is paid a zyaket, one horse from 100. To control the Kyrgyz, the Kokanders have fortresses in their nomad territories: Pishpek, Tokmak, Merke, and along the river Chu, Avliye-ata (ancient Taraz) on the bank of Talas, Kurtka and Toguztarau on the bank of Naryn, Ketmentupe and Dzhumgal on the bank of Dzhumgal, Bustanterek and Tashkurgan in Pamir.

In late August, the Kashgar merchants, having finished their business in the horde, began to prepare for the return trip. Our Kyrgyz friends advised us to join the Kashgarians because the road, according to them, was unsafe for a small caravan. The bank of Tekes at the Uchkapkak pass was named an assembly point. By September 27, up to 60 tents or, as it is said in the caravan language, up to 60 lights had gathered at this place. While the caravan elders were discussing which road to Kashgar to choose, as there were several of them, a sudden event happened that completely disturbed our initial plan. The Kokand yuzbashi (sotnik) sent from Pishpek to collect zyaket from the Butans (although the Bugins are Russian citizens, they do not neglect either the Kokanders of the Chinese) arrived in the caravan with six soldiers and demanded from them to pay a duty. He was asked: what duty and for what? The yuzbashi was offended, took up to 300 rams by force, and, having driven them onto the mountain, began to solemnly guard the prey.

The Kashgarians, who became accustomed to fighting during the uprisings against the Chinese, grabbed stakes in their hands, attacked the Kokand soldiers, and, with a phenomenal dexterity, threw them off their horses, having beaten the soldiers so cruelly that one Kokander was left breathless on the battlefield. The Kyrgyz, probably, fearing the revenge of the Tashkenters, announced to the Kashagrians that they would not let them go until the wounded soldier recovers. We did not participate in this fight, and that's why we hastily took the road together with the Tatars and several Kashgarians who were also not involved in this case, since it began to snow in the mountains. Our joined caravan consisted of ten lights, and the number of people increased to 60. From the peaks of Tekes, we crossed the Santash mountain pass, which was a flat plateau famous for the legend of Tamerlane, in two marches, then the low mountains of Kyzylkiya, and entered the valley of the river Jirgalan (happy); from this camp, our route lied through a flat and fertile Terskey valley, where the half-naked Buruts worked in the fields. At the river Dzityugus, we found our old friend Bursuk, who migrated here with his kydyks to harvest grain, and some more auls of the same clan subordinated to the biy of Samsala and the famous vulture Dzhanet. Having parted with Bursuk's auls and taken him as a guardian, on March 9, we entered the Zauka gorge. However, the presence of Bursuk did not save us from the rapaciousness of the Kyrgyz. On 11th day, when the caravan was going up a narrow gorge blocked by the fragments of rock, which Mr. Semenov has wittily and prophetically called natural barricades, suddenly, a deafening cry was heard behind us, and several wind-blown emblems were noticed. We just took a defensive position and consolidated the defence at these barricades when a gang of 70 Kyrgyz rushed at us. Our friends, guided by a praisable sense of self-preservation, went under the protection of the camels and did not appear again. Meanwhile, our servants, due to their strong position and good weapons, managed to repel the attack of the Buruts and later capture one of their leaders. The incident finished with the wounds on both sides and the exchange of captives. The honourable Bursuk, taken by us as guardian, considered himself compromised and left secretly without taking the promised gifts. I will not say much about the Zauka gorge, which was so picturesquely described by P. P. Semenov. The Zauk gorge is formed by the course of the River Zauka, its feeders Zaukuchak, Kashkaat and Dunguren\*, the courses of which also form passes. Thus, the route first follows the course of the main river and then branches out. P. P. Semenov believes that he went up the Kashka River, and our caravan went along the Zauka itself. After the influx of the river Dungurem, the Zauka gorge becomes steep and forms close terraces with two alpine lakes. Large masses of rock fragments block the road disorderly. The gorge is ended with a steep slope of about 800 sazhens. The carcasses of various animals covering this slope show how difficult it is to get over it. This all is so similar to the description by Mr. Semenov that I think that our educated traveler could take the Zauka pass for Kaska-ata, which is quite likely if he was not accompanied by the tribal leaders. The caravan could not ascend during one day, so one of its parts spent the night on a small swampy plateau, which is the end of the Zauka pass, and the other part stayed down in the old night shelter. The heavy snowfall made ascending more difficult. Pack horses and especially camels slid on the wet stones, sometimes falling down underway noisily, making frequent ricochets. We have already lost five camels and two horses. My companions looked absolutely confused. Everyone thought only of how to safely lead their pack animals to the top. The shouts of the drivers, bad words and curses, pious invocations [of] Allah, Bakhavedin, Alak-khoja, and other Muslim saints shook the centuries-old snows of the surrounding mountains with echo [...]\*.

The volume of an article designed for reading does not allow me to proceed to the second part of my journey now, but, if the respected comembers pay attention to my story, I will make it my pleasant duty to provide the Society with further impressions of my journey to the little-known internal territories of Asia at one of the next meetings.

Source: Valikhanov Ch. Ch. Five-book set. Volume 3 – Alma-Аta, Main edition of the Kazakh Soviet Encyclopedia, 1985, 2nd revised edition, pp. 325-354.

• About the state of Altyshar...

• Information about the circumstances...