ABSTRACT

dissertation work of Moryakova Malika Temirkhanovna on the topic «Cultural traditions of the Turkic-speaking nomads of Central Asia in Turkish historiography» for the degree of Doctor of Philosophy (PhD) in the educational program «8D02209 – Oriental Studies»

General characteristics of the dissertation. This paper examines the concept of "tradition", which serves both as the object and subject of social and humanitarian research. It is characterized by a broad substantive scope and a diversified semantic field encompassing various research areas. This paper examines exclusively scholarly issues related to the cultural traditions of the original nomadic Turkic peoples of Central Asia – the Kazakhs, Kyrgyz, Karakalpaks, Turkmens, and partially nomadic Uzbeks – in the context of Turkish historiography, which has evolved since the 20th century. The concept of "cultural tradition" is interpreted as a form of expression for the centuries-old intergenerational and ethnic experience of an ethnic group, manifested in both the tangible and intangible spheres of culture. The study also uses the concepts of "ethnic tradition" and "national tradition", which are considered synonymous. The analyzed problems in the work are conditionally structured in two directions, designated as "national" and "immigrant" Turkish historiography.

Relevance of the study. The topic under consideration is analyzed from two perspectives. First, from a historiographical perspective, which allows us to identify the current state of Turkish scholarship, its main research areas, and current scientific problems. Second, it is analyzed in the context of one of the key contemporary challenges: writing a common history of the Turkic world. In this regard, relevant scientific research is being conducted in Turkey, Kazakhstan, Uzbekistan, Azerbaijan, and other Turkic countries. This necessitates studying the historical and historiographical issues of these countries, which facilitates the classification of researchers' scientific approaches. The study of cultural traditions (customs, beliefs, religion, language, etc.) contributes to the resolution of scientific questions related to the ethnogenesis and ethnic history of peoples, as traditions reflect interethnic ties.

Object of the study: The cultural traditions of the Turkic-speaking nomadic peoples of Central Asia in Turkish historiography.

Subject of the study: The main stages, directions, results, and characteristics of the study of the cultural traditions of the Turkic-speaking peoples in historiography. The purpose and objectives of the dissertation. The purpose of this dissertation is to analyze the organization of research on the cultural traditions of the nomadic Turkic peoples of Central Asia in Turkish historiography of the Republican period, including personnel, the course of research, its results, and the main stages of the historiographic process. To achieve this goal, the following objectives were set:

1. To analyze the key factors in the development of Turkish historical science in the 1920s – institutional infrastructure, political and ideological platform and methodological approaches;

2. To determine the role and significance of the Turkish Historical Society

(Türk Tarih Kurumu) in the study of the cultural traditions of the nomadic peoples of Central Asia;

3. To scientifically substantiate the contribution of the «national» and «immigrant» trends in historiography;

4. To provide an analytical description of the research of Turkish and foreign (including Kazakhstani) scientists in the second half of the 20th century;

5. To analyze the current state of the study of cultural traditions in Turkish historiography since the 1990s.

Degree of study on the topic. Historiographic works previously published on the topic of the dissertation research can be classified as follows: 1) works devoted to the study of the scientific activities of the Turkish Historical Society; 2) studies examining the factors that influenced the development of such sciences as history, oriental studies, ethnology, archeology in Turkey during the era of M.K. Ataturk (including the works of Russian and Soviet scientists, etc.); 3) studies dedicated to theoretical and methodological problems. These works consider the key issues of historical science: ontological (the nature of historical reality), epistemological (problems of historical knowledge) and logical (primarily the categorical-conceptual apparatus and structure); 4) publications in which the cultural traditions of the Turkic-speaking peoples of Central Asia, leading a nomadic lifestyle in ancient times, are examined from various angles. In other words, these are works containing historical, ethnographic and demographic information, including information related to nomadic peoples.

Research Source base. This paper analyzes the works of Turkish researchers devoted to various aspects of the cultural traditions of the Turkic-speaking nomadic peoples of Central Asia. Primarily, due to the socio-cultural nature of the topic, ethnographic studies are considered. These works examine ethnographic materials that vividly reflect the characteristics of the traditional culture of nomadic Turkic peoples. Among the scholars working in this field, special mention should be made of Abdulkadir Inan, Ahmet-Zaki Validi Togan, Mustafa Kalkan, Mustafa Kafalı, İbrahim Kafesoglu, İlyas Kemaloglu, Ahmet Kanlıdere, and other researchers. Secondly, during the dissertation research, reports and papers prepared by representatives and staff of the Turkish Historical Society, as well as their articles and monographs, were used as independent historiographic sources. Most of the Turkish scholars studying this topic were associated with Mustafa Kemal Atatürk's activities in Turkey and were directly involved in the scholarly work of the Turkish Historical Society, as well as in the socio-political processes of the republic's founding period. In this context, their articles, memoirs, and reports on the society's activities constitute an important and valuable source. Thirdly, archival materials were used, including those of the National Archives of the Republic of Tatarstan (Kazan), the Russian State Military Archives (Moscow), the Central State Historical Archives of the Republic of Bashkortostan (Ufa), the Topkapy Palace Museum Archives (Istanbul), the Ottoman Archives (Istanbul), and others. Fourthly, memoirs by Turkish researchers, revealing specific aspects of the topic, were also used as a source base. For example: Khalifa Altay’s work “My Memories”, Hikmet Tanyu’s article “The Life of the Turkish Scientist, Professor Abdulkadir Inan” (“Türk Bilgini

Profesör Abdülkadir İnan'ın Hayatı"), as well as Abdurrahman Chetin's autobiographical work "The Last Migration in My Life", etc.

The dissertation makes extensive use of the works of Kazakh, Russian and Western researchers, directly devoted to this topic or touching upon its individual aspects, as additional sources.

The geographical scope of the dissertation research mainly includes Central Asia – the regions where Kazakhs, Turkmens, Karakalpaks and Kyrgyz currently live, and in ancient times and in the medieval period Turkic-speaking nomadic peoples lived (ancient Turks, Kimak tribes, Kipchaks, Oguz tribes, etc.), namely the territories of Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan, Tajikistan, Mongolia and East Turkestan (Xinjiang).

Chronological framework of the topic. The first period is the 1920s–1940s (first half), characterized by the development of Turkish scholarship and historiography, the formation of the "national" and "immigrant" approaches, and scientific methodology. The second period is from the second half of the 1940s to the late 1980s. Within Turkish-Kazakh historiography, a field devoted to Kazakh ethnography emerged: Turkish researchers began writing about the Kazakhs, and works on the Kazakh language and ethnography appeared. The third period is from the 1990s to the present. After 1980, the range of topics covered in oriental studies in Turkey expanded significantly. During this period, active collaboration between Turkish and Kazakh researchers began.

Theoretical and Methodological Framework of the Study. The dissertation's methodological framework is based on the concepts of "historiography", "culture" and "cultural traditions", developed within the fields of Oriental studies and ethnology. Furthermore, a typological classification is applied based on the principles of office processing of sources, problem-based, thematic, and chronological grouping (the diachronic method). The textual method allows for the identification of the historical context and the views of researchers reflected in their works on the cultural traditions of the Turkic nomadic peoples of Central Asia, as well as in the reports, memoirs, and papers of participants in the activities of the Turkish Historical Society. The contextual method aims to identify the factors that influenced the positions of researchers and historical figures. The diachronic method allows for the tracing of changes in certain processes over time (for example, the evolution of Turkish historiography from the 1920s to the present). The comparative historical method is used to analyze discussions in domestic and foreign historiography related to the problems of interpreting the history of nomadic peoples.

The scientific novelty of the dissertation work. The study provides the first comprehensive and systematic examination of the following provisions:

– the infrastructure, as well as the scientific, political and ideological foundations of Turkish historiography related to the history and culture of the Turkic-speaking peoples, starting from the 1920s (the "Atatürk era") are determined;

– the main factors in the development of Turkish historiography (military, political, scientific, ideological) are revealed;

– the role and significance of the Turkish Historical Society in shaping the

historiography of the cultural traditions of the nomadic peoples of Central Asia is shown;

– the "national" and "immigrant" directions of Turkish historiography and their differences are studied;

– the scientific and life work of Turkish researchers who made a significant contribution to the development of the historiography of the republican period are considered;

– the main stages in the development of Turkish historiography from the 1920s to the first quarter of the 21st century, their content and features are determined;

– the current state and specificity of Turkish historiography are analyzed.

Provisions submitted for defense:

– Turkish historiography on the cultural traditions of Turkic peoples (including nomadic Turks) was formed during the 1920s–1930s as one of the fundamental directions of Turkish historical science. During this period, scientific institutions were established in the Republic of Turkey that systematically and consistently studied the history, customs, and beliefs of these peoples; publications were created to present scientific discoveries to the wider public; and research groups engaged in comprehensive archaeological, ethnographic, and historical studies were formed;

– The formation of the field of cultural traditions of nomadic Turkic peoples of Central Asia in Turkish historiography was influenced by several factors. First of all, the military-political factor, namely the severe defeat of the Ottoman Empire in World War I (1914–1918), and subsequently the open territorial claims made against Turkey by European countries such as Greece, France, Italy, and Great Britain, as well as by Armenians, stimulated increased interest in the history of the Turkish people and Turkic peoples in general within Turkish society, and encouraged the search for the historical roots of the Turks;

– The Turkish state played an important role in the formation and development of Turkish historical science. During this period, a number of reforms initiated by the first President of Turkey, Mustafa Kemal Atatürk, laid the organizational, legal, and material foundations of historical science. This was also reflected in official regulatory legal acts adopted at the governmental level;

– Due to various socio-political and ideological reasons, two main directions emerged in Turkish historiography in the study of the cultural traditions of nomadic Turkic peoples. The first is «national» Turkish historiography, and the second is "immigrant" Turkish historiography. Differences between these two directions can be observed in their origins, characteristics of formation, ideological orientation of research, scholarly perspectives, and chronological "specialization";

– The historiography of Turkish historical science on the study of the cultural traditions of Turkic peoples can be divided into three periods: a) the 1920s–1930s – the period of scientific, ideological, and organizational formation of historiography on the cultural traditions of nomadic Turkic peoples of Central Asia; b) the late 1940s–1980s – the further development of Turkish historiography on this topic, which, compared to the first period, is distinguished by the formation of the "Kazakh" direction within Turkish historiography;

c) the period after 1991 – characterized by an expansion of thematic scope, as well as the strengthening of direct cooperation between scholars of the Republic of Kazakhstan and the Republic of Turkey.

Theoretical and practical significance. The research results can be used in the preparation of comprehensive scientific works on the history of Turkic-speaking peoples. They also have methodological and substantive value for studying the historical development, traditions, and culture of nomadic societies. The research materials have practical significance for the preparation of scientific publications, academic courses, and specialized disciplines. They can be applied in the fields of history, oriental studies, Turkology, as well as ethnography, ethnology, cultural (social) anthropology, Turkic philology, archeology, and other related sciences.

Conclusion. At present, a number of issues receive particular attention in Turkish historiography. First of all, when discussing the ethnogenesis and ethnic history of nomadic Turkic peoples, scholars analyze the historical migrations of Turkic groups – especially the Oghuz, Kipchaks, and Karluks – which played a significant role in the formation of the Turkish people as an ethnic community. In general, it can be observed that in contemporary Turkish historical and Oriental studies, there is a growing interest in the history and ethnography of nomadic Turkic peoples, including, in the works of Turkish Orientalists, their political history in antiquity and the Middle Ages. When studying ethnographic issues related to nomadic Turkic peoples, Turkish researchers place particular emphasis on folklore – especially epics, the traditions of zhyrau (oral poets) and epic singers, as well as legends and fairy tales – as some of the most important elements of cultural tradition. In addition, Turkish historiography pays special attention to aspects related to religion and belief systems of the peoples of Central Asia, including nomadic Turkic groups. In this regard, it is noteworthy that Turkish scholars devote considerable attention to the study of ancient beliefs (such as shamanism), which constitute fundamental components of systems of customs and rituals. At the same time, the study of common features and distinctive characteristics among various currents within Islam also represents an important and frequently researched scholarly direction. Thus, an analysis of the development and results of Turkish historiography devoted to the cultural traditions of Turkic-speaking nomadic peoples of Central Asia demonstrates the particular scientific and practical significance of the accumulated experience of Turkish scholars in this field – one of the fundamental and distinctive areas of national Oriental studies.