Alexander the Great in Kazakh Oral Historiography

Orazgul Mukhatova

Al-Farabi Kazakh National University, Kazakhstan, 140000, Almaty, Al-Farabi Av., 71

Abstract: Interest in the person and work of Alexander the Great has always been great. In foreign historiography enough work concerning the life and work of the great conqueror. Study of Alexander the Great began in the nineteenth century. One of the first jobs is labor I. Droysen. In the writings of other German researchers Alexander the Great was considered as a creative genius, misunderstood members of his surroundings, but his will to transform the world. In French historiography of P. Jouguet, P. Cloche, A. Aymar thesis is also the history of Alexander the Great. In the Anglo - American historiography was the work of William Tarn concept of "brotherhood of peoples", the essence of which is that all peoples on the earth are equal and also those in the empire of Alexander the Great. In modern foreign historical science, he is regarded as a politician. In Kazakhstan historical science, this problem was not the object of special study, only in general works mentioned his name and his conquests.

Key words: Alexander the Great · The Kazakh historiography · Story · Storytelling · Zulkaynar

INTRODUCTION

Alexander the time were written many sources, it proved excerpts extant. Some authors rewritten later. One of the most important primary sources are "Ephemera" ("Journal of the palace"). Of great interest is the official historian writing campaign - Callisthenes "Acts of Alexander". No less important are the details Cleitarchus, wrote an essay entitled "The History of Alexander". The main primary sources are the works of Ptolemy and Aristobulus. Because of the fragmentation of the extant primary sources, it is impossible to uniquely recover the content and direction of the work of contemporaries era of Alexander [1]. In Kazakh oral historiography has been some sources that tell about Alexander, his rule, campaigns. Therefore, the purpose of this article to show Alexander in the Kazakh oral history.

Conqueror of the world, king of Macedonia, whose name was famed far beyond the state, Alexander the Great (356-323 year b.c.) sign Kazakh people named Eskendir [2]. Created a world power - "the ruler of 18 000 worlds" Alexander the Great was known as a great, brilliant commander, the likes of which has not been anyone in the world. That is why many people worshiped his spirit and wrote about it epics, legends and stories. Kazakh people also chanted the Great, not staying away from the process that has affected the whole world. Our people are resigned about Alexander the Great, i.e. Eskendir various works of folklore, among which were the legends and tales that word of mouth passed down from one generation to the next. So, the great Kazakh poet, philosopher and thinker Abay Kunanbayev wrote the epic "Eskendir" [3]. At the beginning of XX century the representatives of the Kazakh intelligentsia composed several epic poems dedicated Eskendir topics. For example, the book Mangystau Tynyshtykuly "Hikmet Eskendir Zulkarnayin - Hazrat", written in a poetic genre 66 pages, was published in 1909 in Kazan. Known folklorist Jusipbek Kozha Shayhyislamov epic translated into Turkish and titled "History Eskendir Zulkarnayin" published as a separate book in Kazan in 1911. In these epics Alexander the Great described as a great advocate of justice and omnipotent person who has been blessed by God, the sacred name which will never fade [4]. Is Eskendir was such a man? On this question, researchers worldwide phenomena respond differently. As appropriate to the description of such a historically unique and phenomenal personality Kazakh oral historiography, which is assigned to his life, aggressive action and its role as a military leader? Let's dwell on this.
In general, despite the fact that the ancestors of the Kazakh people such a rich spiritual and cultural heritage could not leave their descendants in writing and save the data in the archives, historical facts were transmitted by word of mouth from one generation to another. Annals of times bygone days is reflected in the 100-volume edition "Babalar sozi" - "novelistic epics" that are published periodically and is published under the state program "Cultural Heritage". The main purpose of publishing - to play in its original form rarities spiritual heritage, the production of all genres of Kazakh folklore, unfortunately, none of them are epics about Eskendir. However, on the Kazakh land were widely spread legends, traditions and epics about Eskendir, among whom were many tales (stories) [5].

**Kazakh Tales of Alexander the Great:** Kazakh tales about the wonderful king Eskendir preserved in writing, i.e. copied from knowledgeable people have basically two stories. Contents of one of the following subjects: on the head of the king were Eskendir horns to nobody to show advantage. In the end, one of the barbers was alive and he could not hide the secret came to the well and began to shout about it. After some time out of the well to grow cane, from which one will make the reed shepherd, who will sing on the horns Eskendir and disclose all that. If raise the issue of the origin of the plot, its origins are rooted in ancient Greek myth about King Midas, which had a donkey's ear. And here King Midas hid his large ear of men, as well as in a fairy tale about Eskendir, reveals his secret flute. As seen similar scenes in ancient Greek myth of King Midas has Eskendir had horns. There are no other differences [6]. It should be said that as Eskendir horned king was presented not only in Kazakh fairy tales, but tales of many eastern nations.

The second story of a king Kazakh fairytales such Eskendirov: Eskendir together with your friends Ilyas and Kyzyr looking in the darkness - the ground covered with darkness, living water. However, this water and drink only Kyzyr and Ilyas, as Eskendir can not find it. Tales based on this story, have not found widespread among the people, they came through religious works to the people who read a lot of the Koran and other Islamic books. So the tale with such content has been known only in a religious environment.

According to the eminent scholar and orientalist E.E.Bertelst the earliest legends and stories about Eskendir engendered in the days of the king himself Eskendir among his soldiers. We can say that these tales spread among the people Eskendir warriors. E.E.Bertelst in his "Romance of Alexander" writes that on the basis of the collected legends and their classification, was written by his famous work "Alexandria" [7].

"Alexandria" has been translated into many languages, including the eastern and began to spread throughout the world. Widespread among Eastern peoples, this work came through in their oral literature, record and pedigree. Of course, the resulting image Eskendir subjected to various changes and distortions. Thus Eskendir Zulkarnayin, come down from the Greeks to the Persians, called Bicorn. Endowed his special power, greatness and valor, moreover, it found the qualities of animal head gods and kings of ancient Egypt, as according to ancient ideas of the Eastern peoples person born with horns, has a special gift [8]. A similar concept survived and Kazaks. Combination in the Kazakh language "where the horns that grew with you?", "What of you grow horns ?" Are used to mean "what's your advantage". In the X-XI centuries legends and stories about Eskendir trickled down to the Turkic peoples. As evidence, we give an interpretation of the word "tutmach" in the dictionary Mahmud Kashgar, who wrote the following: "When Esendir Zulmata came out, people have run out of stock of food. People, afraid of hunger, said: "Do not leave us hungry". Then Eskendir consulted his enlightened people, they will cook one dish, which subsequently became known as "tutmach" [9].

If we pay attention to the words M.Kashgari "when they came out of the darkness", that tale about how Eskendir looking for "live" water seems Turkic peoples was known back in X-XI centuries. Judging by the stories from the book Mahmud Kashgar, Turkic peoples knew Eskendir as cruel, capricious and militant man. So widespread were stories that tell about the mystery of the antlered Zulkarnayin where Eskendir presented as a violent person, not sparing innocent hairdressers. The emergence of the antlered Kazakh fairytales Eskendir influenced and "Iskander -name" Nizami.

The origins of the second version of the Kazakh fairytales Eskendir closely connected with the book Rabguzi "Qisas al- anbiya"written in the XV century. According to the content of this book can draw conclusions about what its basis is excerpts from ancient legends, works of Firdausi and Nizami, as well as the Qur'an and Tafseer. In this book consists not only of excerpts from various works of the genre, but it has many elements of fairy tales. Apparently, one of the tales of the Kazakh version Eskendirov, look for the "live" water,
taken from this "Qisas al-anbiya", as it is depicted not as Eskendir horned king but as a prophet, ruling the two worlds (the earthly world and otherworldly).

**Kazakh Legend of the Great Conqueror:** In 1967, the well-known Kazakh scientist Seit Kaskabasov 85-year old well educated, having read in my life many Muslim books elder (elder) Abikerimov Tysyshkanbaev, recorded another version of the legend of Eskendir, which until then was not known, moreover, is not captured in writing and published in the heard, intact. This version of the fairytale "Zulkarnayin" can rightly be called the third. Contents of this tale: "In one book Zulkarnayin reads that there is a"living" water and goes in search of it now toward the sunrise, the sunset side of it. With a friend takes Eskendir Hzär, who at the time was called not Hzär and different. They come in the darkest place, in the hands of Zulkarnayin was a brilliant stone, similar to gold. They go on. After some time, his stone gives Zulkarnayin Hzär [10]. They walk a lot in search of "living" water and after a while they lose sight of each other and in different directions. Hzär finds this water, drink it and saying, "Now I will give Zulkarnayin" goes looking for him. Hzär finds Zulkarnayin and tells him: "I found the water that we were looking for and I drank it, come with me". However, their search was in vain, as they were not looking for "live" water, could not find it. And then Zulkarnayin said:

- No! Almighty Allah has ordered me to taste the water. Miracle to happen to you. Let's go back.

They come back. On the way back they saw a locked gate, began to push them around, but they did not open. Zulkarnayin pounded on the gate and shout loudly:

- Hey, is there anybody out there?

Said a voice from inside.

- You can not come in here, live here righteous people, for whom there is no sin.
- When I go home, people ask me: what you saw and learned that he had brought with him? Give me a thing, so I showed them - he shouted. On the side of the gate throwing a bag of flour and a cranial bone. Zulkarnayin overcomes anger.
- This is what kind of humiliation, they threw me a bone, - he said.

And then Hzär standing nearby, said:

- Do not be mad, in that there is some mystery, let's try to understand it, - said Khazar and asked him to bring the scales. On one side of the scale he puts the bone, the second - puts himself Zulkarnayina. Bone outweighed him, put on the scale the whole army and also outweighed this bone.
- As it is, tell me! - Bewildered cries Zulkarnayin.

Hzär itself rises on one side of the scale and sprinkle a handful of earth on the bone. And he outweighs bone.

- You see, - says Hzär - this bone - human eye orbit, their insatiable greed, only after death, they are saturated - he said.
- This is the truth, now you go, I go back home - said Zulkarnayin and, taking with him a bag of flour, returns to his homeland.

Immediately upon his return, he is a baker.

- Bake me bread from the flour, without adding anything! - He said. Baker could not stick the dough made from the flour to the hot oven walls (tan door). Dough flowed endlessly, some of it burnt. Baker with the words: "Well, I'd better bake fragrant white bread flour from his" dough from flour, surrendered Zulkarnayin, pours near the stove. Bakes white, fragrant bread and relates it Zulkarnayin. At this time, bald shepherd boy who pass a dozen sheep and goats baker eats all burnt bread baker left. So he did every day, to somehow support themselves.

When the baker on orders Zulkarnayina resorted ago bread was gone. He told the king that someone ate all the bread.

King begins to search for the person who ate the bread and the shepherd boy admits that he ate all the bread.

- Well, then, come with me, we will see the miracle that happens to you, - he says and takes the boy into the mountains. On the way bald boy says:
- That one grass tells me that if I moisten it with water head, my bald spot will disappear

King:

Then go!
boy wets bald head and disappears.- After a while, the boy says again:

There's an herb said to me: moisten my head with water and grow your hair 

1206
REFERENCES