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ETHNOGRAPHIC HERITAGE OF A.E. ALEKTOROV

Abstract

In this article, the author traced the thorny path and fruitful research activities of the largest pre-revolutionary Russian researcher of the peoples of Central Asia, a deep connoisseur of the culture and life of the Kazakh people A.E. Alektorov. The scientific heritage of A.E. Alektorov is diverse, rich and meaningful; his followers and representatives of the current young generation of Kazakhstanis, who were not indifferent to the fate and future of their people, turned to his heritage more than once. One circumstance strikes the current young generation of representatives of the scientific community, this is the breadth of coverage of its scientific interests. In his numerous scientific publications, many important aspects of the socio-economic and economic life of nomads, their age-old aspirations, needs, desire for creation, love for the endless expanses of the steppe, goodwill and chastity of our wise and great ancestors found their worthy reflection. A.E. Alektorov devoted all his conscious life to the study of the history, ethnography and folklore of the Kazakh people, he is the author of 400 scientific works, his publications have not lost their scientific value to the present.

Keywords Traditional way of life, life and culture, clothing, family life, portraits, types of livestock of nomads, nomad's role and place in traditional life.

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A.E. ALEKTOROVТЫҢ ЭТНОГРАФИЯЛЫҚ МҰРАЛАРЫ

Аңдатпа

Бұл мақалада авторлар патшалық Ресей империясының ең ірі зерттеушісі, А.Е. Алекторовтың бай ғылыми мұрасы мен шығармашылығын жан-жақты қарастырған. Оның бай мәдени-рухани мұрасы сан алуан, қазіргі таңда оның мұрасына, тұлғалық қасиеттеріне, өмір жолы мен қызметіне қазақстандықтар бей-жай қарамайтын шығар. Оның көптеген ғылыми жарияланымдарында көшпенділердің қоғамдық-экономикалық және шаруашылық өмірінің көптеген маңызды аспектілері, олардың ғасырлық армандары, мұқтаждықтары, жасампаздыққа ұмтылысы, шексіз дала кеңістігіне деген махаббаты, біздің дана және ұлы ата-бабаларымыздың ізгі ниеті мен пәктігі лайықты көрініс тапты. А.Е. Алекторов өзінің саналы ғұмырын қазақ халқының тарихын, этнографиясы мен фольклорын зерттеуге арнады. А.Е. Алекторов 400-ден астам ғылыми еңбектер әзірлеп, баспадан жарыққа шығарған. Оның жарияланымдары бүгінгі күнге дейін ғылыми құндылығын жоғалтқан жоқ.

Кілт сөздер: дәстүрлі өмір салты, тұрмыс және мәдениет, киім-кешек, отбасылық тұрмыс-салты, портрет, көшпенділердің үй малдарының түрлері, көшпенділердің дәстүрлі тұрмыстағы рөлі мен орны.

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ЭТНОГРАФИЧЕСКОЕ НАСЛЕДИЕ А.Е.АЛЕКТОРОВА

Аннотация

В данной статье автор проследил тернистый путь и плодотворную научно-исследовательскую деятельность крупнейшего дореволюционного российского исследователя народов Центральной Азии, глубокого знатока культуры и быта казахского народа А.Е. Алекторова. Научное наследие А.Е.Алекторова разнообразно, богато и содержательно, к его наследию не раз обращались его последователи и представители нынешнего молодого поколения казахстанцев, которым была не безразлична судьба и будущего своего народа. Одно обстоятельство поражает нынешнее молодое поколение представителей научной общественности, это широта охвата его научных интересов. В его многочисленных научных публикациях нашли свое достойное отражение многие важные стороны общественно-экономической и хозяйственной жизни nomadов, их вековые чаяния, нужды, стремление к созиданию, любовь к бескрайним степным просторам, доброжелательность и целомудрие наших мудрых и великих предков. А.Е. Алекторов всю свою сознательную жизнь посвятил изучению истории, этнографии и фольклористики казахского народа, он является автором 400 научных трудов, его публикации не утратили научной ценности и по настоящее время.

Ключевые слова: традиционный уклад жизни, быт и культура, одежда, семейный быт, портрет, разновидности домашнего скота nomadов, роль и место nomadов в традиционном быту.

Introduction

In the context of the sovereign development of the Republic of Kazakhstan, thanks to the implementation of the state programs "Cultural Heritage", "People in the Stream of History", Kazakh, Russian and foreign researchers are successfully implementing plans to revive previously lost, distorted and falsified pages of national history, memory, roots and the past of that or other people. With the proclamation of the independence of the Republic of Kazakhstan, the processes of restoring the national and spiritual self-consciousness of the peoples of Central Asia, forgotten traditions, customs and rituals, and the mentality of the peoples, severely suppressed under the domination of the Soviet totalitarian system, acquired a significant scope.

In ensuring the tasks of spiritual modernization and the return to the people of their historical memory and past, the scientific study of the historical and ethnographic aspects of the life, culture and way of life of the Kazakh people has a fundamental importance. The relevance of addressing this complex and controversial period was due, in our opinion, to the fact that it was during that period, in the conditions of confrontation between two specific civilizations that the royal political and ideological mechanism began to form, aimed at suppressing the growth and revival of cultural and everyday features and the traditional people's way of life of Central Asia.

In the historiography of the problems of studying the ethnography of the peoples of the Turkestan region, including the Kazakhs, the research activities of the progressive pre-revolutionary Russian democrats of the second half of the 19th century, who left a bright and indelible mark on world history, were very significant.

After the territory of Central Asia and Kazakhstan became part of the tsarist Russian Empire, a systematic and progressive study of the Turkestan region began in the historical, archaeological and ethnographic direction. Unfortunately, in the writings of most civil and military officials, officers of the Russian General Staff, there were tendentious and subjective information regarding the multifaceted life, life and culture of nomadic Kazakhs, and this is understandable, in view of the fact that they fully and completely shared the point of view of government circles in issues of colonization of the national outskirts of Turkestan. The democratically minded part of the Russian intelligentsia, represented by full members of a number of scientific research institutions of Turkestan, covered the history and ethnography of the peoples of Turkestan from a truthful and objective position. Thanks to them, Russian ethnographic science has collected rich factual material relating to certain aspects of the history and ethnography of the Kazakh

people. The accumulated ethnographic materials over time were comprehended, generalized and served as an important primary source in the preparation of scientific works.

The names of many well-known pre-revolutionary Russian researchers of the colonial period have adequately entered the historical annals of the Turkestan region. Their scientific merits and contribution to the development of Turkestan science were highly appreciated by representatives of the Kazakh and foreign scientific community.

Methodology

In their scientific publication, the authors were guided by the basic requirements of the modern scientific method, trying to consider all issues in their interconnections from the standpoint of a systematic approach, to analyze social and social phenomena and processes in their development, taking into account their inherent contradictions, from the standpoint of historicism. When analyzing the works of this researcher, the authors of the article relied on practical experience as a criterion of truth. The authors of the article decisively depart from the dogmatic, class, party approach, and widely use modern new theoretical and methodological approaches in the study of the most important and key aspects of the history and ethnography of the Kazakh people.

Main part

I would especially like to dwell on the size of a large world-scale well-known pre-revolutionary Russian researcher, historian, ethnographer, deep connoisseur of the culture and life of the Kazakh people, inspector of public schools of the Inner or Bukeyev Horde, Astrakhan, and including in the Turgai region A.E. Alektorov. The life path of A.E. Alektorov was complex, difficult and thorny.

The first acquaintance of A.E. Alektorov with the Kazakhs occurred in 1882, when he, at the request of the editor of the publisher of *Moskovskie Vedomosti*, M.N. Katkov, visited the Turgai region, where he stayed for about two months. According to A.E. Alektorov, the Kyrgyz (Kazakhs - authors) are young, fresh, healthy, kind and sympathetic people. In 1883, A.E. Alektorov traveled from Orenburg to Tashkent and since then has not ceased to study the life and especially folk literature of the Kirghiz (Kazakhs - authors) for 17 years. In 1886, A.E. Alektorov was appointed inspector of public schools in the Internal or Bukey Horde, and in 1893 in the Astrakhan province, in 1894 he was moved to the Turgai region [1, p. 56-57].

A.E. Alektorov, as a major researcher of history, ethnography and folklore of the peoples of Central Asia, left a rich scientific heritage, which reflected the historical realities of that time, centuries-old folk traditions and customs, rituals, psychological and spiritual and moral values of the Kazakh people.

In 1900, a meaningful collection of scientific works by A.E. Alektorov "Index of books, magazine and newspaper articles and notes about the Kyrgyz" was published in Kazan, in which the author highlighted in detail the most important and key aspects of the history and ethnography of the Kazakh people, the areas of their settlement, habitats, directions and routes of nomadism, the main elements of both material and spiritual culture of the Kazakh people, national character, customs and traditions etc.

Concerning the social portrait, occupation, economy, nomadic Kazakhs, the well-known pre-revolutionary Russian researcher A.E. Alektorov correctly notes: "There are about 2.5 million Kirghiz (Kazakhs - authors). skull, flat face, prominent cheekbones, flattened nose, small, slanting eyes, sparse beard, and very dark skin colour. The Kirghiz (Kazakhs - authors) are distinguished by great physical strength, this people are very smart and reasonable. Referring to the characteristics of the lifestyle of nomadic Kazakhs, the author notes that: "The lifestyle of the Kyrgyz (Kazakhs - authors) is determined by their main occupation - cattle breeding. In summer, they roam with their herds in search of grazing places, and with the onset of cold weather, they settle in winter quarters. Leaving cattle breeding, some Kyrgyz (Kazakhs - authors) begin to engage in agriculture, artificially irrigating the fields".

Thus, it should be noted that a certain part of the Kazakh ethnos in the period under consideration was engaged in nomadic and semi-nomadic cattle breeding, as well as irrigated agriculture.

A.E. Alektorov covers in great detail the traditional dwelling of nomads, its arrangement, main details, its role and place in the traditional nomadic society. As the author notes: "The dwelling of the Kirghiz (the Kazakhs - the authors) in the summer is a yurt, and in the winter, a not particularly large "mud hut" (probably this is a winter room for nomads - the authors) made of air bricks with a flat roof. In a yurt, a good half of it is usually occupied by a whole mass of chests, leather bags, always stacked in a symmetrical order and wrapped in patterned felt mats. In the chests of the Kirghiz (Kazakh - the authors) all his wealth, all his property is stored. The floor of the yurt is covered by the rich with carpets, and the poor with felt mats, the door is closed with a felt canopy"

In general, in our opinion, the author correctly described the role and place of nomads in their traditional way of life. Undoubtedly, in the conditions of a nomadic way of life, the yurt played a very significant role

in the daily life of nomads. She quickly understood, was practically convenient, harmonious, and met the urgent needs and needs of the nomads.

In the same work, A.E. Alektorov characterized the features of traditional Kazakh national cuisine and clothing. According to the author: "The food of the Kyrgyz (Kazakhs - the authors) consists of meat, milk and millet. Their favorite drink is koumiss, tea is widely used by them, it is drunk with sugar and without sugar, in the morning, in the evening and at noon. The clothes of the Kirghiz (Kazakhs - the authors) are very simple, they usually wear cotton trousers and a calico shirt with a straight collar. The legs of the Kirghiz (Kazakhs - authors) are shod in leather boots with very narrow socks and sometimes high wooden heels, they put on top, in most cases, yellow robes. On the head of a Kirghiz (Kazakh - the authors) there is always a hat or hat made of felt, a skullcap is quite rare. In winter, the Kirghiz (Kazakhs - authors) put on sheepskin coats and yargaks (zhargaks - authors) from the skins of young foals. The costume of wealthy Kirghiz (Kazakhs - the authors) is made of silk and decorated with silver and even gold coins".

A.E. Alektorov quite rightly notes some positive aspects of raising children in Kazakh families. So, for example, he rightly emphasizes that: "The family life of the Kirghiz (Kazakhs - authors) is striking in its simplicity, patriarchy and remarkable stability of family principles. Kirghiz (Kazakhs - authors) love their children and treat their wives well, whom they can have several. Weddings among the Kirghiz (Kazakhs - authors) are distinguished by a whole mass of rituals that have one meaning or another, without which not a single Kyrgyz (Kazakhs - authors) will agree" [2, p. 91-92]

In 1888, an interesting and informative article by A.E. Alektorov "Cattle breeding of the Kirghiz" was published on the pages of the periodical press of the Orenburg leaflet newspaper, which was devoted to the analysis and characterization of the livestock of nomads - nomads. The author, touching upon the features of the traditional way of life, life and culture of nomadic Kazakhs, notes: "Almost the only source of wealth and favorite pastime of the Kyrgyz (Kazakhs - authors) is cattle breeding. It can be said that the whole life of a Kirghiz (Kazakh - the authors) passes in cattle breeding, from his early childhood to old age. The Kirghiz (Kazakh - the authors) has a lot of cattle, and he is rich, he is happy, he does not need anything else, there are few cattle, he is poor, unhappy. Most of the livestock, the Kirghiz (Kazakhs - authors) have sheep. Describing the Kazakh sheep and its role in the traditional nomadic life, he writes: "Kyrgyz (Kazakh - authors) sheep differ in size and strength - so that 12-year-old children can ride them during the good season for fun on horseback. These sheep are taller than a newly born calf and are so fat that the old ones usually weigh from 4 to 5 and a half pounds in summer and autumn, they have crooked, hooked noses, their lower lip is longer than the front, large sagging ears and on the lobe and on the neck, some rams have up to 5 or 6 horns. Instead of a tail, sheep have fat tails that weigh 30 to 40 pounds and produce 20 to 30 pounds of fat. The wool on the sheep is long, especially on the back, grows in tufts and is so coarse that it can hardly be used on the thickest cloth, Kazakh sheep are sheared twice - in spring and autumn, it is dark red in color, bringing mostly two lamb, sheep in the steppes multiply rapidly and endure hardships and hardships, heat and hunger. Although in winter, Kyrgyz (Kazakh - authors) sheep are very skinny due to lack of fodder, but in spring they quickly gain weight from salt grasses. The benefits received by the nomad from the sheep are important, he eats its meat, hides from the cold with a fur coat made from its wool, receives milk and his favorite kurt from it, that is, cheese. In some places, the sheep served the Kirghiz (Kazakh - the author) to determine the price of things, instead of money, and finally, it also constitutes the main subject of trade with neighboring peoples. Ultimately, the sheep feeds, clothes, waters and delivers to him everything necessary and useful in his household" [3, Orenburg sheet].

As A.E. Alektorov notes, "Kyrgyz (Kazakh - authors) cannot exist without their camels, which, with a beneficial ability for the steppe, endures thirst and hunger, carries all the property and even his house, his wool is spun and used for clothes, milk and meat - for food, and young skins - for fur coats and hats. Buffon rightly called this animal the ship of the desert. The camel belongs to the ruminant two-hoofed animals, it is built very ugly, it has a thick body, on high legs that stand awkwardly, a large belly. The hump consists of fat that is secreted under the skin, on the back, with abundant food it grows high, with pasture it almost completely disappears. A wide foot serves him not to sink in the sand, a supply of fat on his back gives him the opportunity to go without food for a long time. Camels can exist and live only in the treeless, waterless steppe. On a long journey, a camel needs to be well fed and, at least on the fourth day, enough to drink, and then he is able to travel more than 60 miles without rest with heavy luggage.

Recently, the Kirghiz (Kazakhs - authors), who are engaged in arable farming, have successfully begun to use camels for field work and transporting weight in harness.

Sheep and camel are the most useful animals for the Kyrgyz people, but the Kyrgyz (Kazakh - authors) horses are the favorite livestock of this people. In the wide boundless steppes of Central Asia, on white carpets of luxurious feather grass, salt licks covered with bitter wormwood, and where on sandy deserts

overgrown with rare thorns roam day and night under the open sky, huge shoals of semi-wild horses roam free, but under vigilant supervision and protection - herdsmen. These undersized horses, strong hairy, with short nimble ears, with steel legs, do not know fatigue and long distances. Unpretentious in grazing, easily enduring long hunger strikes and thirst, not afraid of neither heat, scorching summer sun, nor harsh cold, and bad weather of the steppe winter - these winged mighty horses do not know warm paddocks and stables, they are born and grow up in the steppe always under the open sky, experience difficult months of childhood, grow stronger, growing up in the wild, difficult to train, falling under the lasso of a person, but all their lives faithfully and truly serve their master. In the shoals, the horses live, although under the supervision of the herdsmen, but they live willfully, by their own mind, they are divided into groups, and in each group they obey their main leader - the herdsman stallion, who takes on vigilant supervision of the safety of the queens and foals who trusted him. While they peacefully graze the stallion, the leader vigilantly looks around the steppe space and notices the slightest sign of danger in time. The abduction of foals by wolves, sometimes roaming the steppe in huge packs, is an almost unprecedented phenomenon. Steppe horses have even developed a method of general defense through centuries of experience, if the wolves decide to attack them in masses, they quickly gather in a tight circle, heads inward, drive everything young, weak into the middle, and the sentry stallion jumps like a hero and rushes outside this circle, and woe to the unfortunate hungry predator if he does not dodge from under the iron and powerful hooves of the stallion.

In our opinion, A.E. Alektorov's assessments are quite truthful, correct and justified from a scientific point of view, because in the nomadic society of nomads, of course, the main place is given to Kazakh horses. Kazakh horses have always been distinguished by endurance, patience, and this gave them the opportunity to overcome vast steppe spaces. Excellent knowledge of the area made it possible for the nomads to reach the designated point without difficulty and settle down there together with their nomadic aul. During long journeys, Kazakh horses do not feel weakness and pain, they gallop with great enthusiasm and joy. Horses have always shared joy and sorrow, sorrow, and separation with their owners, and remained devoted to them until the end of their days.

Describing the characteristics of cows, goats and bulls, the author writes: "Kyrgyz (Kazakh authors) cows are short, ugly, but very strong, they give little milk. Bulls are broad-breasted and are now often used for cultivating land for crops. The goats are kept by the Kirghiz (Kazakhs - authors) only because they serve as leaders for the flocks of sheep, since these latter, by habit or by their natural property, do not move from their place until several goats go ahead of them. If the goats have set off, then the herd of sheep cannot be stopped in any way. The second benefit of a goat is fluff. From this fluff, Kyrgyz (Kazakh - authors) women prepare shawls and scarves not only for themselves, but also for sale.

According to A.E. Alektorov: "The Kirghiz (Kazakhs - authors) harvest hay in the smallest quantity and mainly only for cattle and camels, while the rest of the cattle - horses, sheep, goats graze in the steppe all year round in the open air, foraging for food even in winter. If the winter is not very severe and, in the words of the Kirghiz (Kazakhs - the authors), is prosperous, then camels and cattle are released first, followed by horses. Horses eat the tops of the grass, camels and cattle eat the middle of the stems, and the lower part goes to the sheep, which are released after the camels.

Thus, maintaining order and discipline, the nomads drove their cattle one by one to the steppe, and this gave them the opportunity to at least to some extent preserve the livestock population, otherwise the opposite picture of a decrease in their number may be observed.

As Alektorov rightly notes, due to the fragility of the main source of the nomads' well-being, the Kazakhs gradually began to switch to a settled way of life. According to his testimony: "We are pleased to note the fact that the Kirghiz (Kazakhs - authors) of the Turgai region, especially the Nikolaevsky district, realized the importance and importance of agriculture, leaving a little cattle breeding, they began to take up the cultivation of the land with great willingness"

As A.E. Alektorov: "The nomad's main source of income is agriculture and cattle breeding. The Kyrgyz (Kazakh - the authors) are rescued more and more by a sheep and a camel, and then a horse and a cow. Although fishing plays the most insignificant role in the life of the Horde, nevertheless, on the rivers Turgaya, Ori, Upper Tobol, local Kyrgyz (Kazakhs - authors) begin to catch fish, which they eat, however, reluctantly, and in most cases they sell or exchange Russian Cossacks, and peasants for bread"

A.E. Alektorov also gives important information about trade. As the author notes: "The Kirghiz themselves (Kazakhs - authors) conduct a very significant livestock trade, selling mainly sheep and horses, less often cows and camels, trade is carried out at the exchange yards of Orenburg and Troitsk, as well as in some Cossack villages. The cattle of the Kirghiz (Kazakhs - authors) are sold for cash, or they are exchanged for bread and essential goods"

Describing the national clothes of the nomads, A.E. Alektorov notes that: “The clothes of the Kirghiz (Kazakhs - the authors) are very simple, they usually wear chintz pants and a linen shirt with a straight collar. The legs of the Kirghiz (Kazakhs - authors) are put on leather boots with very narrow socks and high, sometimes wooden heels; in most cases, they put on yellow robes on top. On the head of a Kyrgyz (Kazakh - the authors) there is always a hat made of white felt, a skullcap is relatively rare. In winter, the Kyrgyz (Kazakhs - authors) put on sheepskin coats and yargaks from the skins of young foals. The costume of wealthy Kirghiz (Kazakhs - the authors) is sewn from silk or chintz fabric and decorated for girls with silver and even gold coins”.

In general, in our opinion, the author gave a correct description of the features of traditional clothing, Kazakh men. In addition, I would like to emphasize the fact that all the necessary products of nomadic pastoralists were supplied by cattle, which is the main source of their well-being.

A very informative interest among representatives of the scientific community is caused by the ceremony of funeral and memorial customs and rituals among nomads. The author notes: “The Kyrgyz (Kazakhs – authors) always bury the deceased in a prominent and elevated place near the road in an area where there is a spring, a river or a lake, so that relatives and friends of the deceased can pray under the mound where the body of the deceased lies. For the cemetery, a high hill is always chosen, which is far visible in the steppe. Passing or driving past the graves, the Kirghiz (Kazakhs - authors) consider it a duty to pray, kneel at the foot of the mound and leave there, for those in need, various things, clothes, food and money. This is one of the types of steppe charity” [4,p. 101].

In other words, the author is right in his assessment, because the nomads - nomads of their deceased relatives certainly buried near their family cemeteries, or winter quarters, in the most elevated and prominent place. Nomads, passing by the graves of their ancestors, must certainly read a prayer over the dead, this, in our opinion, is a tribute to the reverent attitude and respect of the Kazakhs for their ancestors. In memory of the deceased, nomads - nomads, according to the steppe tradition, held seven-day, forty-day and one-year commemorations. On this day, cattle are slaughtered, luxurious yurts are set up, prayers are read for the repose of the souls of the dead, and then a funeral dinner is presented, and then, especially during the annual commemoration of the ace, rich Kazakhs arranged horse races.

In another article “What do the Kyrgyz eat”, also published on the pages of the periodical press of the newspaper “Orenburgsky Listok”, A.E. Alektorov vividly and colorfully describes the main varieties of dishes of the Kazakh national cuisine - no - Kazakh meat, kuyrdak, etc., except In addition, the author notes that as a result of ethnic and cultural interaction with Russian settlers, the diet of the Kazakhs has been greatly enriched. In addition to meat and milk, the nomads began to eat vegetables and fruits, potatoes, beets, watermelons and melons. The author of the article describes in detail the technology of preparation of the national drink of the Kazakhs - koumiss, and also notes about its healing properties. Of course, as the author notes, koumiss is the most favorite drink of nomads” [5, Orenburg sheet]

The author, in our opinion, correctly described the specific features and differences of the traditional Kazakh national cuisine.

In 1883, the work of the famous pre-revolutionary Russian researcher A.E. Alektorov “History of the Orenburg province” was published, where the author in a cognitive form highlights the features of the traditional way of life, culture, economy and occupations of nomadic Kazakhs. Speaking about the occupation of nomads, the author notes that: “Cattle breeding is the most important industry. In the province, most of all sheep and horses are bred, less than cattle. In addition, there are about 36 thousand goats in the province, and a significant number of camels and donkeys are kept in Orenburg and its district. Cattle are small. Sheep are predominantly of the Kyrgyz (Kazakh - the authors) breed, with fat tails” [6,p. 117].

In 1891, A.E. Alektorov’s work “The Inner Kirghiz Horde” was published in Astrakhan, in which the author, in chronological order, sets out the history of the formation of the Inner Horde, its borders, natural and geographical conditions, rivers and lakes, life, economy, occupations, features of the traditional way of life, beliefs, issues of enlightenment and education of the Bukeev Kazakhs. The author in his work notes that: “the Kirghiz (Kazakhs - authors) in the Inner Horde breed camels, horses, cattle, rams and goats. Camels are bred mainly in the southern strip of the steppe, most with two humps, but there are also one-humped ones. They are content with the meager food growing on the sands. Horses among the Kirghiz (Kazakhs - authors) are the most beloved animal. The pure Kirghiz (Kazakh - authors) breed has now disappeared, especially after the harsh winter of 1879-1880. Horses graze in the steppe in herds all year round. As for the Kirghiz (Kazakh - the authors) sheep, it gives the Kirghiz (Kazakh - the authors) milk, meat, wool for clothing and housing, it also serves as a measure of value. According to the author, there are

few goats in the Inner Horde, they are a special breed. The main wealth of the Kirghiz (Kazakhs - authors) is sheep, followed by cattle, horses and camels".

The author of the work emphasizes the role of horses in the traditional life of nomads. According to the author, "The horse gives the Kirghiz (Kazakh – the authors) in spring, summer and autumn a valuable nutritious drink koumiss, serves him for riding, is a meat animal, easily endures cold, heat, hunger and all sorts of adverse climatic conditions".

Of course, under the dominance of the traditional nomadic way of life, the horse played a very important role in the pastoral economy of the nomadic Kazakhs. She served, as A.E. Alektorov rightly noted, as a measure of value. The horse is the most adapted animal to the harsh conditions of life. She supplied the nomad with everything necessary for his existence. Without horses, it would be difficult to imagine the life of nomads. The horses could make long journeys without showing signs of fatigue and lethargy. Therefore, in the traditional nomadic economy, close attention was paid to breeding and improving local breeds of horses.

According to A.E. Alektorov: "Kyrgyz (Kazakhs - authors) sell livestock and its products, and buy tea, sugar, manufactured goods, timber, bread, partly buy for cash, or exchange them for one or another product. The busiest time of sugum trade is from November to February, when the Kirghiz (Kazakhs - authors) slaughter cattle for winter food for themselves and when they sell leather in large quantities" [7,p. 22-23].

In 1893, in Orenburg, in the *Izvestia* of the Orenburg Department of the Imperial Russian Geographical Society, in the third issue, an interesting and informative publication was published by the well-known pre-revolutionary Russian researcher, a deep connoisseur of the culture and life of the Kazakh ethnic group - economic and cultural life of the Turgai Kazakhs. In the complex work of A. E. Alektorov "Essays on the Inner Kirghiz Horde" (1893-1894), published in the second and third editions of *Izvestia*, information is presented regarding the Bukey Horde. The work is based on the personal observations of the author, as well as the works of other researchers. Brief essays present historical data and a picture of the current (at that time) situation of the Kyrgyz, the level of development of their cattle breeding, trade, education, medicine, etc. It also suggests ways for the further development of agriculture and animal husbandry. As a means of improving the economic well-being of nomads, A.E. Alektorov proposed the spread of simple crafts (shoe, clay, carpentry, pottery). As the author notes: "The degree of well-being of a pastoralist depends on the size and number of his herds, on the exchange for household items, and on his needs. We need to admit that we don't know exactly how many of them moved to the lands of the Astrakhan province, we don't even know how many Kirghiz (Kazakhs - authors) live, since they are not subject to a national census"[8,p. 35].

Most likely, when conducting the General Census of the Turkestan Territory, the colonial authorities did not take into account the above factor. The information given in the tables regarding the population, the number of wagons, livestock, to put it mildly, does not correspond to historical reality.

In 1899, an interesting and informative article by A.E. Alektorov was published in *Kazan*, devoted to the peculiarities of pre-Muslim beliefs of the Kazakhs "From the world of Kyrgyz superstitions. Bucks." A.E. Alektorov analyzed in detail those elements of the religious views of the Kazakhs, which were inherited from shamanism, Tengrism. Central to his publication is a key and important baksi figure named Xuymenbai. Based on personal observations, A.E. Alektorov recorded a session of treating bucks of sick Kazakhs. For the first time, A.E. Alektorov saw bucks in village No. 1 of the Karaturgai volost of the Turgai district. He was 60 years old, short in stature, with a pleasant face and a quiet smile, his name was Syumenbai".

As A.E. Alektorov notes: "The bucks has an excellent baritone. Voice transitions from low chest notes to high ones are remarkably good and correct, they are distinguished either by strict gradualness or by a sharp drop in tones. In the song, the baksa turns to God, to the ancestors, like the shamans of the Siberian foreigners, and asks for their help in calling the genies" [9, p. 1].

In other words, A.E. Alektorov points out that bucks is most likely a generalist, skillfully and deftly performing spiritual and medicinal functions.

In 1906, in St. Petersburg, the informative work of A.E. Alektorov "Foreigners in Russia. Contemporary Issues" dedicated to the issues of spiritual and cultural education. In the preface of this work, the no less famous pre-revolutionary Russian researcher A. Budilovich had the opportunity to meet in Omsk with the director of public schools A.E. Alektorov. His name was known to him before. A.E. Alektorov is one of the energetic workers of Russian-foreign education between the Kirghiz, he was an employee of the Katarinsky for the opening of Russian-Kyrgyz schools. In the face of A.E. Alektorov, his ardent love and interest in the rich history, culture and life of the Kazakh people were manifested"[10,p. 3].

We share the point of view of A. Budilovich, and we believe that A.E. Alektorov was a major researcher of the history and ethnography of the peoples of Central Asia and Kazakhstan, knowledge of the language,

deep history, culture and life of the Kazakh people, allowed him to create meaningful works widely demanded by the scientific community on the history and ethnography of the Kazakhs.

In his above-mentioned work, A.E. Alektorov mentions the name of a well-known researcher of the history and culture of the Turkic peoples, editor-in-chief of the magazine "Tarjiman" Ismail Gasprinsky. In the first issue of his journal, he writes: "Our policy towards the conquered peoples is really a policy of brotherhood, a policy of civil equality. A resident of the newly occupied Kulja, of the newly taken Tashkent, Samarkand, Khujand immediately becomes a Russian citizen, such as, for example, a resident of Moscow, Ryazan and Kaluga. Freedom of religion is complete".

In our opinion, Ismail Gasprinsky is certainly right in his balanced scientifically reasoned assessment, since he was an ardent supporter and ideological inspirer of the idea of equality of nations and peoples, regardless of their religion and gender. In addition, I. Gasprinsky made a significant contribution to the development and improvement of the education and science system in the Turkestan region, he developed and implemented a program to improve the teaching methods of a number of disciplines, enriched and developed scientific branches of knowledge.

In 2012, an article by Saybulova A.Zh. was published in the Bulletin of the Orenburg State University. "The genre of the essay in the Orenburg editions of the late XIX century", in which the author analyzed the life path and research and teaching activities of A.E. Alektorov, and also showed his significant contribution to the development of Turkestan science. It was able to reflect the richness and ethnic identity of the Great Steppe, the colorfulness and brightness of national traditions, customs and rituals, the greatness and uniqueness of the Kazakh national culture, the richness of nomadic civilization, its uniqueness [11, Bulletin of the Orenburg State University].

In our opinion, the publication of Saybulova A.Zh. certainly deserves serious attention, because it touches upon the most important and key aspects of the history of the Kazakh people, gives a meaningful analysis of the works of the famous pre-revolutionary researcher A.E. Alektorov, and shows his contribution to the development of many branches of scientific knowledge, including history, ethnography and folkloristics of the Kazakh people.

Conclusion

In conclusion of my article, I would like to especially note the merit and role of the famous pre-revolutionary researcher of the Turkestan region A.E. Alektorov and his significant contribution to the study of the history, culture and life of the Kazakh people. A.E. Alektorov in his numerous scientific publications managed to reflect the wealth and grandeur of both the nomadic and settled agricultural civilization of the local indigenous inhabitants of the Turkestan region, the openness of the soul, generosity, peacefulness, hospitality, warmth and sincerity of the Turkic peoples. He carried out significant research work to identify, systematize and generalize a significant layer of written sources relating to the ethnic history, culture and life of the Kazakh people. Observing the life and way of life of the indigenous inhabitants of the Turkestan region, the author managed to collect and systematize a huge layer of folklore and ethnographic materials, which contained unique and valuable information about the Kazakhs. We hope that the future young generation, who are not alien to the name and works of A.E. Alektorov, will continue the scientific tradition laid by him to study the ethnic history, culture and life of the Kazakh people. We are deeply convinced that the works of A.E. Alektorov will not lose their scientific significance to the present, and will become a national treasure for all modern readers and young researchers who are interested in his multifaceted fate and legacy.

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