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SCIENTIFIC HERITAGE OF A.I. LEVSHIN AS A VALUABLE SOURCE ON THE HISTORY OF KAZAKH STATE

Abstract

Introduction. The preservation of national identity, history and culture of peoples occupies a central place in social development. History is one of the main elements of statehood, restoring and preserving the connection of times, the continuity of history and traditions of statehood. From this point of view, the scientific legacy of the outstanding Russian scientist of the first half of the XIX century Alexei Iraklievich Levshin (1797-1879) has acquired great importance for researchers of the Kazakh statehood, the history of the Kazakh people. This article presents the experience of using, studying and understanding the creative heritage of A. I. Levshin, as the primary primary source of the history of the Kazakh state, in the context of our other sources of knowledge about Kazakhstan and the Kazakhs in order to create a voluminous and objective historical picture. *Goals.* The purpose of the study is to study the creative heritage of A. I. Levshin, as well as its use and understanding as a valuable source on the history of the Kazakh state. *Results.* The most valuable in a scientific sense is the formed A. I. Levshin, the concept of studying the history of peoples. Levshin collected huge factual data from this position, very extensive information, were intertwined with the ethno-political history of Kazakhstan and the Kazakh people. *Conclusions.* The scientific heritage of A. I. Levshin can be attributed to the most valuable sources for researchers of the ethno-political history of the Kazakh people. The historical data collected by him confirms the presence in the Kazakh Khanate of common features inherent in all states: territory, people, government.

Keywords: A. I. Levshin, Kyrgyz Cossacks, Kazakhs, history of Kazakhstan, history of the Kazakh people, Kazakh Khanate.

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А.И. ЛЕВШИННИҢ ҒЫЛЫМИ МҰРАСЫ ҚАЗАҚ МЕМЛЕКЕТТІЛІГІНІҢ ТАРИХЫНЫҢ ҚҰНДЫ ДЕРЕК КӨЗІ РЕТІНДЕ»

Аңдатпа

Кіріспе. Халықтардың ұлттық ерекшелігін, тарихы мен мәдениетін сақтау қоғамдық дамуда басты орын алады. Тарих – заман байланысын, тарих пен мемлекеттілік дәстүрінің сабақтастығын қалпына келтіретін және сақтайтын мемлекеттіліктің негізгі элементтерінің бірі. Осы тұрғыдан, ХІХ ғасырдың бірінші жартысындағы көрнекті орыс ғалымы Алексей Ираклиевич Левшинның (1797–1879) ғылыми мұрасы қазақ мемлекеттілігін зерттеушілер үшін аса орын алды. Бұл мақалада А.И. Левшинның шығармашылық мұрасын пайдалану, зерттеу және түсіну тәжірибесі ұсынылған. Левшин қазақ мемлекеті тарихының бастапқы бастапқы қайнар көзі ретінде Қазақстан мен қазақтар туралы біздің басқа да таным көздері контекстінде жан-жақты және объективті тарихи көрініс жасау үшін. *Зерттеудің мақсаты* - А.И.Левшиннің шығармашылық мұрасын зерттеу, сонымен қатар оны қазақ мемлекетінің тарихы бойынша құнды дереккөз ретінде пайдалану және түсіну. *Нәтижелер.* Ғылыми мағынада ең құндысы – ол қалыптастырған халықтар тарихын зерттеу тұжырымдамасы. Осы тұрғыдан А.И. Левшин жинаған орасан зор фактілік мәліметтер, өте ауқымды ақпараттар, Қазақстан мен қазақ халқының этносаяси тарихымен сабақтастырылды. *Қорытындылар.* Алексей Ираклиевичтың ғылыми мұрасын Қазақстан мемлекеттілігін, қазақ халқының этносаяси тарихын зерттеушілер үшін аса құнды дереккөздерге жатқызуға болады. Оның жинаған тарихи мәліметтері Қазақ хандығында, барлық мемлекеттерге тән ортақ белгілері: территориясы, халқы, билік бар екендігін растайды.

Кілт сөздер: А.И. Левшин, қырғыз-қазақтар, қазақтар, қазақ халқының тарихы, қазақ мемлекеті, қазақ халқы.

Алғыс. Бұл зерттеуді Қазақстан Республикасы Білім және ғылым министрлігінің Ғылым комитеті (BR21882223 «Қазақ хандығы ХV ғасырдың екінші жартысы – ХVІІІ ғасырдың бірінші жартысы_ этносаяси тарихы және сыртқы саясаты») қаржыландырады.

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НАУЧНОЕ НАСЛЕДИЕ А.И. ЛЕВШИНА КАК ЦЕННЫЙ ИСТОЧНИК ПО ИСТОРИИ КАЗАХСКОЙ ГОСУДАРСТВЕННОСТИ

Аннотация

Введение. Национальная идентичность каждого народа, история и культурное наследие – это важный код самосохранения и дальнейшего развития. Изучение и знание основных периодов истории своей страны важная составляющая приемственности поколений и соответственно будущее любого государства. С этой точки зрения, научное наследие выдающегося русского ученого первой половины ХІХ века Алексея Ираклиевича Левшина (1797-1879) приобрело большое значение для исследователей казахской государственности, истории казахского народа. Данная статья представляет собой опыт использования, изучения и понимания творческого наследия А.И. Левшина, как первоочередного первоисточника истории казахского государства, в контексте других наших источников знаний о Казахстане и казахах с целью создания объемной и объективной исторической картины. *Цель исследования* - изучение творческого наследия А. И. Левшина, а также его использование и понимание

как ценного источника по истории казахского государства. *Результаты.* Наиболее ценным в научном смысле является сформированная А.И. Левшиным, концепция изучения истории народов. Собранные с этой позиции А. И. Левшиным огромные фактические данные, очень обширная информация, были переплетены с этно-политической историей Казахстана и казахского народа. *Выводы.* Научное наследие Алексея Ираклиевича можно отнести к наиболее ценным источникам для исследователей этнополитической истории казахского народа. Собранные им исторические данные подтверждают наличие в Казахском ханстве общих черт, присущих всем государствам: территории, народа, власти.

Ключевые слова: А. И. Левшин, киргиз-казаки, казахи, история Казахстана, история казахского народа, Казахское ханство.

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Introduction. The intricate tapestry of societal evolution is intimately entwined with the fibers of cultural and spiritual existence, necessitating an engagement with both national and universal values, alongside the cultivation of patriotism. Central to this discourse is the imperative of preserving national history and culture, which commands a pivotal role within the public sphere. History emerges as a paramount instrument in bridging the temporal divide, ensuring the seamless continuity between bygone eras and the contemporary moment. In this context, the discourse articulated by Kassym-Jomart Tokayev, President of the Republic of Kazakhstan, in his seminal article "Independence is Most Precious" (January 6, 2021), garners significant attention. Tokayev's reflections underscore the criticality of inscribing the national history through a lens that prioritizes national interests. This perspective is not merely academic; it is a strategic imperative aimed at fostering an objective understanding of the ethnopolitical dynamics within the Kazakh steppe. Such an approach advocates for a scholarly investigation that remains aloof from the manipulations of political agendas, thereby contributing to a more nuanced and comprehensive comprehension of the historical and cultural heritage of Kazakhstan [1]. This endeavor is not just about reclaiming the past; it's about constructing a narrative that resonates with the ethos of national identity and pride, ensuring that the legacy and lessons of history are preserved and propagated for future generations.

Relevance. The study of Kazakh statehood is a pressing issue in contemporary historical research, highlighting the significance of Alexei Iraklievich Levshin's work in this field. Levshin, a prominent figure from the Russian School of Oriental Studies, authored the influential three volume book "Description of the Kyrgyz-Cossack or Kyrgyz-Kaisak Hordes and steppes." This work makes it possible deeply understand and analyze the ethnopolitical processes within the Kazakh steppe, systematize historical events based on the available historiography about the Kazakh people. Levshin's work underscores the Kazakh state's universal attributes, such as its territorial domain, population, governance, and legal system, enriching our understanding of its statehood dynamics.

Materials and Methods. The study utilizes a diverse range of sources including specialized scientific literature from orientalists and domestic scholars, theoretical anthologies, the scientific legacy of A.I. Levshin, and relevant scientific articles. The approach to addressing research questions is fundamentally rooted in the principle of historicism, emphasizing the analysis of ethno-political processes as outcomes of the specific socio-historical circumstances of their time, and contextualized within the broader scope of national existence and historical narrative.

Analysis. The 19th century was characterized by a heightened interest in Eastern studies in Russia, leading to the establishment and development of Oriental Science [2], [3, p. 9]. This academic field was officially inaugurated in 1824 with the publication of Senkovsky's work, marking a foundational moment for Oriental Studies in Russia [4, p. 331]. The trajectory set by Senkovsky was not only embraced but also advanced by subsequent orientalists, contributing to a rich body of research focused on the history of Central Asia and its adjacent regions [5, p. 201]. Among these scientists' contributions, great importance was given to the study of the history of the Kazakh people, making these works invaluable for understanding Kazakhstan's past.

Alexey Iraklievich Levshin, a renowned figure in Russian scientific circles for his historical and ethnographic research on the Kazakh people, conducted extensive fieldwork in the Kazakh steppes under the auspices of the Asian Department of the Ministry of Foreign Affairs of the Russian Empire. His efforts culminated in the publication of a substantial three-volume work in 1832, titled "Description of Kirgiz-Kazachikh, or Kirgiz-Kaisatskikh Ord and Stepei" [5, p. 202]. This work is recognized as a comprehensive study,

comprising geographical, historical, and ethnographic insights.

The first volume stands out for its detailed geographical information, gathered firsthand by Levshin and supplemented by data from journals, travel routes, and accounts of other travelers who visited the Kazakh steppes during that period. This volume is notably enhanced by a geographical map, the result of thorough surveys and explorations by government-commissioned officers [6, p. 5].

In the second volume, Levshin presents a historical overview of the Kazakh people, aiming to provide a comprehensive, informative, and satisfactory account for all interested readers, including officials. This endeavor highlights Levshin's intention to make his work not only academically valuable but also practically useful for governance.

The third volume focuses on statistical and ethnographic data, authenticated by testimonies from the Kazakhs themselves and observations from individuals familiar with the Kazakh society. This volume reflects Levshin's commitment to conducting thorough research and observation, offering a richly detailed account of the Kazakh people [5, p. 15].

According to A.I. Levshin, the historical process is intricately linked to the geographical and social conditions of human existence, which significantly influence customs, institutions, and laws. These elements are shaped by an objective, natural necessity, underlining the principle of natural law. Levshin asserts that aspects such as governance, education, climate, and location profoundly affect human nature, its moral compass, and sensibilities, leading to variations in beliefs, manners, and lifestyles across different communities. This results in a wide array of customs and traditions observed among various peoples throughout history [8, p. 57]. Levshin was motivated to explore the "essence of man in general" through the lens of the experiences of numerous peoples. He highlighted the favorable circumstances under which he collected his data, the reliability of his sources, and the relative obscurity of the Kazakh hordes as reasons for publishing his findings on their historical and contemporary states [5, p.12]. He detailed his research methodology, which included reviewing archival material from the Asian Department of the Ministry of Foreign Affairs from 1819 and 1820, enhanced by observations and additional data collected over two years in Orenburg and the Ural steppes. His approach involved direct interactions with the Kazakhs, including meetings with Khans, Sultans, and elders, as well as observations of their customs, collection of legends, and examination of travel logs and records. Levshin's comprehensive research extended to analyzing the archives of the Orenburg Border Commission, which contained documents on the Russian government's relations with the peoples of Central Asia. Levshin's fieldwork in the Kazakh steppe, conducted alongside officials from the commission, was geared towards understanding the nomadic lifestyle, including aspects such as housing, clothing, diet, animal husbandry, farm size, livestock numbers, nomadic encampments, trade practices, prices, crafts, as well as cultural elements like folklore, songs, performing arts, musical instruments, weddings, memorials, horse racing, hunting, and ancient monuments. This extensive research endeavor aimed to provide a holistic view of the Kazakh people's history, culture, and way of life [9]. In 1886, the esteemed Russian geographer I.V. Mushketov lauded A.I. Levshin's work as an unparalleled compendium of knowledge on the Kyrgyz (now known as Kazakh) steppes of that era. Mushketov emphasized that no subsequent publication had managed to eclipse Levshin's detailed account, which remained the most authoritative source on the Kyrgyz-Kaisak steppes [6, p.107], [10]. Additionally, the renowned Russian poet and writer A.S. Pushkin is known to have engaged deeply with Levshin's work, integrating substantial portions of it into his own "History of Pugachev." Levshin's monograph was not only a reference for Pushkin's historical writings but also held a place of honor in his personal library [11, p.30]. In 1831, the "Literary Gazette," edited by poet A.A. Delvig and influenced by A.S. Pushkin, published excerpts from Levshin's "Ethnographic News about the Kyrgyz-Kaisaks or Kyrgyz-Kazakh Hordes" across two issues. The editorial note to these publications highlighted them as selections from Levshin's significant work, aiming to introduce readers to the then-mysterious nomadic cultures of Asia's vast expanses. Levshin's descriptions brought to life the nomadic lifestyle and its unique customs, previously unknown to the audience in St. Petersburg. The editorial note praised Levshin's dedication to gathering comprehensive information about the people and places of the Kyrgyz steppes, acknowledging the manuscript's presence in the editorial office for some time and their commitment to sharing its insights with the public. This collaboration between Levshin and the "Literary Gazette" played a crucial role in disseminating knowledge about the Kazakh people, their customs, and their way of life, contributing significantly to the understanding of Central Asian nomadic cultures in Russian literary and scientific circles.

The Kazakh educator Sh.Sh. Ualikhanov held A.I. Levshin's contributions to the study of Kazakh history and culture in high esteem, referring to Levshin as the "Herodotus of the Kazakh people." Ualikhanov believed that Levshin's works would forever remain invaluable to the scientific exploration of Central Asian nomads' history [3, pp.63,164]. Levshin's work remained relevant in Soviet historical science, in particular by the Kazakh scientist E.A. Masanov.

He emphasized the importance of the work not only for history, but also for ethnography, since this is the first comprehensive study. To introduce certain scientific issues, but also into the historical ethnography of the Kazakhs. The scientist noted the uniqueness of the research; Levshin's accurate and truthful descriptions serve as a unique source that retains its originality, in addition, Levshin's contribution is noted as one of fundamental research on the history of not only Kazakhstan, but also the countries of the East, one of the fundamental studies of the Kazakhs and remains relevant for modern research [8, p. 118]. Moreover, Levshin's contributions are celebrated as one of the foundational studies in the history of Oriental studies prior to the revolution, with scholars considering it a culmination of all preceding research on Kazakhs and maintaining its importance to contemporary studies [5, p. 397]. The scholarly output of A.I. Levshin has subsequently become a focal point for a wide array of historians and researchers, including E.A. Masanov, M.K. Kozybaev, L.A. Sheiman, M.I. Fetisov, V.G. Erzakovich, I.R. Tleuberdin, P.A. Aravin, Ya.S. Akhmetova, A.S. Beisenova, V.Z. Galiev, I.V. Erofeeva, V.A. Vishnevetskaya, Yu.Yu. Grechikhova, A. Novikova, A. Muktar, N.I. Moshna, O.E. Gundova, O.E. Sukhikh, and others, who have delved into various aspects of Levshin's research, thereby extending his legacy within the academic realm.

A.I. Levshin's seminal work, "Description of the Kyrgyz-Cossacks or Kyrgyz-Kaisak Hordes and Steppes," initially published in a limited edition, quickly became a bibliographic rarity during the author's lifetime and had not seen a reprint in Kazakhstan since its first publication. Recognizing the growing demand and scientific interest in this foundational monograph within Kazakhstan's historiography, the M.K. Ualikhanov Institute of History and Ethnology carried out a lot of scientific work on the publication and replication of Levshin's scientific works. At one time, the team of the institute under the leadership of Kozybayev, together with the Republican Book Publishers, republished a three-volume study of Levshin's work. This meticulous effort resulted in a compilation that faithfully reproduced the text of the original three volumes, now consolidated into a single publication. This reprinted edition not only makes Levshin's valuable research available to a broader audience but also includes an article by I.V. Erofeeva. Erofeeva's contribution provides an exhaustive account of Levshin's life and scholarly activities, offering readers a comprehensive insight into his contributions to the understanding of the Kyrgyz-Kaisak hordes and steppes, thereby ensuring the preservation and dissemination of Levshin's legacy within the academic community and beyond.

The main part. The inception of A.I. Levshin's specialized study on the Kazakh people marked a pivotal moment in the evolution of history as an independent discipline, prompting a reassessment of the existing perspectives on the nomadic cultures of the East. Levshin's particularly significant contribution was his study of the nomenclature surrounding Kyrgyz-Cossacks (Kyrgyz-Cossacks) and their difference from real or "wild" Kyrgyz (1827, Part 4, No. 16). Levshin's discussion was pioneering in questioning the accuracy of the 'Kyrgyz' appellation for the nomadic steppe tribes, advocating for the more appropriate term 'Kazakhs.' Levshin highlighted the external labeling of Kazakhs in Europe with a "foreign name," unrecognized by both the community itself and its neighbors, including Russians [6, p. 135]. He elucidated that the term 'Kyrgyz-Kyrgyz' stemmed not from any affiliation with the Kaisaks but from historical animosity towards them, with variations of the name persisting in contemporary usage. Levshin also clarified the etymology of 'Kaisak' or 'Kasak' as a corruption of 'Cossack,' tracing its origins back to a time preceding the Nativity of Christ according to certain Eastern historians. Without delving into the legitimacy of this claim, Levshin affirmed that the 'Cossack' designation has been long associated with the Kyrgyz-Kaisak tribes, who self-identify as Kazakhs. This designation is also recognized by other nations and states, including Persians, Bukharians, Khivans, Chinese, and other Asian peoples, with the Chinese referring to Kazakhs as "Hasaki," a softening of the initial 'K.' Furthermore, Levshin distinguished between the Kyrgyz themselves and the Kyrgyz-Cossacks, noting that Russians added the descriptors 'wild' and 'frozen' to the 'Karagoguz' (black Kyrgyz), thereby differentiating them from the Kyrgyz-Cossacks. He described the 'wild' Kyrgyz as braver and more ferocious in their raids on trade caravans compared to the Kyrgyz-Cossacks [6, p. 143], thus contributing to a nuanced understanding of the intricate relationships and identities within the nomadic cultures of the region.

The frequent invasions and raids by the 'wild' Kyrgyz into Siberia, targeting cities and villages, instilled such a level of fear and disdain among the Russians that they began referring to the Kazakh hordes as "Kyrgyz," a name that became synonymous with valor and the pursuit of independence from Russia. This appellation was distinct from the other Tatar and Mongolian tribes, which did not inflict comparable damage. To differentiate them from the Siberian Cossacks, the Kazakhs were labeled as Kyrgyz Cossacks, aligning with A.I. Levshin's analysis and the scholarly interpretation by various Soviet scientists across different periods [12, p. 579]. Levshin elucidates that in the 16th and 17th century Russian chronicles, the Kazakh hordes were initially called Kyrgyz-Cossack, then Kyrgyz-Kasak, and eventually Kyrgyz-Kaisak, adopting an additional adjective to their name [6, p. 144]. He actively spoke out in his writings for correcting the distorted word "Kaysak" to "Cossack", rightly insisting that this would allow it would be more correct to call them Kyrgyz-Kazakh or Kyrgyz-Kazakh hordes, which is the actual name of the Kazakh people, the first part remains an adjective or as a designation used by

Russians.

Interestingly, prior to the 18th century, particularly in the documents of the Collegium of Foreign Affairs and the former Orenburg provincial chancellery, as well as in European sources influenced by Peter the Great, the modern Kyrgyz hordes were known as Kazakh hordes or Tatar Cossacks [6, p. 145]. This nomenclature underscores the importance of Levshin's work in addressing the issues of ethnogenesis and the authentic self-identification of the Kazakhs, challenging the misuse of the ethnonyms "Kyrgyz" and "Kyrgyz-kaisak" in relation to the Kazakh people [13, p. 117]. His work laid the groundwork for a deeper understanding of the complex interplay of historical, cultural, and social dynamics that have shaped the Kazakh identity over the centuries.

The discourse on the origins of the Kazakhs presents an intriguing facet of historical inquiry. Contrary to the prevailing notion among Russian writers that the Kazakhs emerged from Tatar origins, with the name "Cossack" subsequently extending to all factions of past and present Cossacks, Eastern historians contest this view. They assert that the Kazakhs have been an independent entity from the earliest annals of history, with some claims suggesting their existence predates known historical records. Notably, the poet Firdevsi (or Ferdusi) mentioned the Kazakh people and Kazakh Khans in his work "History of Rustem," which dates back to around 1020, predating the Mongol-Tatar incursions into the West by two centuries. This reference underscores the Kazakhs' long-standing presence in Asia as a distinct people, tracing back to the pre-Mongol era and signifying their ancient lineage among the multitude of Turkic tribes [6, p. 153].

As already mentioned, the contribution of A.I. Levshin is enormous in the study of the political history of the Kazakh people. The methodological approach is also significant in science, which gives priority to the definition of folk housing and numbers. This approach, blending scientific inquiry with political and legal relevance, is instrumental in exploring the state-political organization of societies. Levshina a comprehensive study of the socio-political structure of the Kazakhs in the medieval period, combined with an analysis from a critical point of view of Western European and Russian literature about the Kazakhs and their systematic synthesis of historical data for Russia at the beginning of the 19th century, renders his study an essential resource on Kazakh statehood. In the realm of political and legal scholarship, the definition of a "State" encompasses the critical elements of population, public authority, and territory. This conceptualization reflects a consensus among scholars that a state embodies the union of a populace within a defined territory under a single governing authority. Thus, the quintessential attributes of a state, as derived from the theory of state and law, include territory, population, and public power, encapsulating the core components that define statehood. Levshin's work, by aligning with these foundational principles, offers a profound insight into the characteristics common to states, including that of the Kazakhs, thereby enriching our understanding of the historical and political landscape within which the Kazakh state emerged and evolved.

The concept of territory as an intrinsic characteristic of statehood underscores the importance of a delineated spatial domain for the existence and identity of a state. This principle is universally acknowledged across various definitions of the state, emphasizing that without a specific territory, a state cannot be conceptualized. The French legal scholar Léon Duguit, centuries ago, articulated that territory is a historically established category intertwined with the notions of state and nation. He elaborated this idea by identifying the essential elements of a state as the collective, territory, and sovereignty, positing that collectivism can only thrive within a state established on a defined territory [7, pp. 101-194].

Thanks to the works of A.I. Levshin clarifies the territorial aspect of the Kazakh people, good neighborly relations between border residents of the newly acquired Russian territories, merchants and Kazakhs, which facilitated the exchange of reliable information about the Kazakh lands. Historical records from Karamzin's "Bolshomu chertezhu," dating back to the era of Feodor Ioannovich, provide detailed accounts of the lands inhabited by various Kazakh hordes. Levshin further elaborates on the expansive steppe lands constituting the "Kyrgyz-Cossack steppe" and asserts the dominion of the Kyrgyz-Kazakhs over Turkestan and their urban settlements, which served as residences for Kazakh Khans in the early 17th century [6, p. 159]. The geographical survey in the first volume of Levshin's work is based on data from field geodetic, topographic, and hydrographic surveys conducted by Russian scientists and engineers in the early 19th century. By "Kyrgyz-Cossack steppe," Levshin referred to a vast area bordered by the Oyl, Ural, Tobol, and Irtysh rivers to the north, the Caspian and Aral Seas to the southwest, and the Altai Ridge and Qing Empire to the east. The inclusion of a map created in 1831, based on the latest narrative and cartographic materials, complements the text [12, p. 579]. Levshin's detailed account of the territory, geographical position, and climate of the Kazakh lands highlights the strategic significance of the vast spaces occupied by the Kyrgyz-Kazakh hordes. Situated between various trading states of Russia and Central Asia, these lands played a crucial role in facilitating caravan trade routes. Furthermore, Levshin acknowledges the dynamic nature of the spatial boundaries of the Kazakh Khanate, which evolved in response to military campaigns, efforts to consolidate and expand the power of its rulers, struggles for

borderlands, and the migration of tribes and clans. This comprehensive analysis underscores the significance of territoriality in understanding the state-political structure and historical trajectory of the Kazakh people.

The concept of population as a defining characteristic of statehood is crucial, yet A.I. Levshin notes the challenges in accurately determining the numbers of the Kyrgyz-Cossacks due to their nomadic lifestyle, which made traditional censuses difficult and often led to unrest.

Officials of Tsarist Russia admitted inaccuracies in statistical data on the Orenburg and Siberian lines, Levshin researched and showed the size of the Kazakh population: approximately 500,000 tents (nomadic dwellings) in total, and in the Great Horde there were up to 100,000 of them, in the Middle Horde up to 210,000, and the Little Horde about 190,000 people. He also suggested that on average there of 5 to 6 people per kubitka, the population estimates range from 2.5 to 3 million individuals across all hordes. G. Bronevsky's observations further support these figures, noting up to 3 million people within the Middle Horde alone. However, given the varied and often conflicting data, the precision of these population estimates remains debatable [6, p. 288].

Statehood is also characterized by the presence of governance structures that exercise authority over society to ensure its orderly functioning. Levshin's insights into the institutional aspects of Khan's power within Kazakh society, its interaction with local self-governance bodies, people's assemblies, and nomadic communities are of significant interest. He provides a detailed account of the Kazakh Khans' authority, supported by a wealth of historical facts. For instance, during Genghis Khan's reign and subsequently under Jochi the Great, the Kazakhs, despite being part of the Golden Horde, were ruled by their own Khans. By the early 16th century, the Kazakh Khanate had become a formidable power capable of mobilizing large forces, as evidenced by the observations of Padishah Babur, founder of the Mughal Empire. Levshin also describes the integration of various tribes and clans into the Kazakh fold during this period of ascendancy, including the Kipchaks, Naimans, Konrads, Jalairs, and Kanly, many of whose names persist among the prominent divisions of Kazakh tribes today. However, Levshin points out a gap in the continuous historical narrative, attributed to the nomadic lifestyle of the Kazakhs, which resulted in a scarcity of written historical records from the Kazakhs themselves. Nevertheless, information about the Kazakhs can be found in European travelers' accounts, Russian chronicles, and archives documenting Russia's interactions with Asian peoples [6, p. 155]. This highlights the complex interplay of nomadic culture with the formation and exercise of state power, underscoring the adaptability and resilience of the Kazakh societal structure in the face of historical challenges and changes.

Historical records highlight the significant influence wielded by the Kazakh Khans, particularly Haq-Nazar Khan (1538-1580), the son of Kasym Khan, during whose reign the Kazakh Khanate experienced a renaissance. Haq-Nazar Khan's leadership marked a period of revitalization in both domestic and foreign policy, continuing the consolidation of power that began under Kasym Khan. After 1520, Haq-Nazar Khan played a pivotal role in unifying the fragmented populations of the steppes, reinstating the former strength of the Kazakh Khanate [14, p. 49]. Around 1556, sources record Haq-Nazar Khan's decisive victory over the Mughals, reinforcing his stature as a formidable leader [14, pp. 46-48]. His rule extended across the entire Kazakh steppe, engaging in significant military campaigns against neighboring states. Haq-Nazar successfully confronted the Mughal forces in 1554 and delivered substantial defeats to the Oirats, earning recognition from the Bashkirs, Karakalpaks, and Kyrgyz as their Khan. His military prowess also brought defeats to the rulers of Maverannahr, asserting control over caravan routes and threatening cities like Tashkent with his campaigns. Haq-Nazar Khan's ambition led to a military campaign against the Siberian Khan Kuchum, pushing the latter to seek alliances with Russian and Central Asian Khans. Under his leadership, the Kazakh Khanate's borders expanded significantly, incorporating cities such as Turkestan, Syganak, Sauran, Sairam, and Taraz. This expansion caught the attention of Ivan the Terrible of Russia, who recognized Haq-Nazar as a great ruler and sent an ambassador in 1573, although the mission was thwarted by Kuchum's forces. Despite this, in 1574, Ivan the Terrible granted the Stroganov merchants a charter for duty-free trade with the Kazakhs, establishing trade and political relations between Moscow and the Kazakh Khanate.

The reign of Haq-Nazar Khan saw Tashkent and Khiva under the rule of his son, Din-Muhammad-Sultan, for a period. However, after May 1580, references to Haq-Nazar Khan cease, and Shigai Khan, his cousin, is mentioned as the leader of the Kazakh Khanate [14, pp. 55-58]. These historical accounts underscore the strategic and military acumen of Haq-Nazar Khan, highlighting his crucial role in the expansion and governance of the Kazakh Khanate, as well as his interactions with neighboring states and empires.

The legal organization of public life is a fundamental attribute of statehood, encompassing the establishment of laws and regulations that shape societal order and the functioning of the community. In the annals of history, the Kazakh Khanate witnessed the initial systematization of legal customs and norms through "Kasym Khan's Zholy" (the Bright Path of Kasym Khan), a pivotal development in the legal landscape of the region. Following Kasym Khan, Yessim Khan further advanced the legal framework with "Eskey Zholy Yessim Khany" (the Ancient Way of Yessim Khan), which codified a series of laws, notably enhancing military discipline and thus

strengthening the military might of the Khanate. The outstanding personality and state activities of Tauke Khan contributed to the progressive development and establishment of Kazakh statehood and customary law with the adoption of “Dzhety Zhargy” (Seven Charters of Tauke Khan). These laws radically changed the legal system in Kazakh society. A.I. Levshin researched and analyzed the most important information about the pre-existing rules of customary law that governed the nomadic society for many years centuries. In the fourteenth chapter of his monograph, Levshin not only describes, but also analyzes the legislative monument to Tauke Khan, compiled at the end of the 17th century. The author examines the laws of Tauke Khan in detail and includes in detail 34 excerpts from the laws. All these explanations amounted to detailed notes on nine pages of his book, representing especially now the most important part third volume [6, pp. 170-178].

This version is recognized as the second, complete edition of Tauke Khan's "Code," augmented by the recording of eleven fragments in the "Siberian Bulletin" by I. Spassky in 1820. Levshin's contribution goes beyond mere presentation of the text; he also offers reflections on the timing and overarching nature of the legislative "code's" creation.

Subsequent scholars and researchers of the Kazakh political system and legal traditions have primarily relied on Levshin's rendition of the "Seven Charters" as a foundational source [12, .591]. The value of his works lies in the observation and analysis from a historical point of view of the essence of the khan's power and its significance for the people in the khanate itself.

What is the basis of Kazakh society, the interaction and relationship between different social strata among nomads, the structure of the local population, self-government, the meaning of customary law in administrative practice and history Kazakh zhuzes (tribal associations). In addition, Levshin actively studied the diplomatic relations of the Kazakh Khanate with its neighbors, in particular the relationship between the Kazakhs and the Russian state, and a wider range of international relations in Central Asia

This comprehensive examination underscores the intricate tapestry of governance, law, and societal organization that characterized the Kazakh Khanate, contributing significantly to our understanding of its historical and legal evolution.

Conclusion. The exploration of A.I. Levshin's scientific legacy illuminates the depth and breadth with which he investigated the lives and endeavors of the Kazakh people. His scholarly contributions have significantly enriched the understanding of Kazakhstan's history and ethnography, which has a profound impact on the study of the history of the Kazakh Khanate and its people.

In contemporary academia, Levshin's works continue to hold paramount importance as foundational texts on Kazakhstan's history.

A.I. Levshin, as a distinguished figure in pre-revolutionary Oriental studies, achieved the following:

- Made substantial contributions to the scientific exploration of the Kazakh people's history, ethnography, and culture, presenting a wealth of factual materials, insightful observations, and innovative ideas to the scholarly community.

- Challenged Eurocentric narratives, fostering cultural exchanges and enhancing the application of the comparative historical method in academic research.

- Exemplified the dedication to science characteristic of pre-revolutionary Russian Orientalism, striving to bridge cultural and historical gaps between peoples.

- Stimulated scientific curiosity among Russian society, diplomats, expedition members, officials, and explorers towards Turkestan and the Kazakh steppes.

- Embraced the humanitarian ethos of science, promoting understanding, cultural integration, and reciprocal enrichment between diverse communities. Levshin's work continues to inspire this noble mission.

- Applied a methodology to the study of peoples that bears not only methodological but also political and legal significance for the analysis of state-political structures.

- Presented historical data on the Kazakh people that affirm the universal attributes of statehood: territory, population, and governance, thereby offering invaluable insights into Kazakh statehood.

Levshin's research remains one of the most important sources on the history and ethnography of the Kazakh Khanate, despite some contradictions arising from the historical context of his era. In his works, the scientist emphasized factual accuracy, direct participation and based on objective methodology. The most valuable heritage of A.I. Levshina still remains relevant in modern Kazakh historical science. His work underscores the importance of eschewing the politicization, ideologization, and mythologization of history, advocating instead for a scholarly pursuit grounded in facts and open-minded inquiry. Levshin's legacy, thus, not only chronicles the past but also provides a timeless blueprint for the study of history with integrity and depth.

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