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ALIKHAN BOKEIKHAN'S RESEARCH ON KAZAKH HISTORY

Abstract

A. Bokeikhan, who actively participated in the work of the society, rose to the chairman of the historical and ethnographic section of the society and led the collection of collections of documents related to the history of the country. In this research work, an attempt was made to study the socio-political, educational and scientific activities of the head of this group, A. Bokeikhanov, historically new, relevant today. An in-depth study of the true lives of citizens who have taken their conscious lives along the way, not only historians, but also other scientists in the field of science, is what makes a country sovereign and independent. In the course of fulfilling this task, we, first of all, sought answers to the question of the conditions under which A. Bokeikhanov's worldview and public opinion developed. A. Bokeikhanov began to appear on the political scene since the political awakening of the early twentieth century. In the scientific work reflections of A. Bokeikhan on the issue of the future land management of Kazakhs left without land as a result of the policy of mass resettlement of Russian colonists to the Kazakh steppe, today provide a great service to the study of the past of our country and benefit our rewritten history.

In this article, based on the study of the scientific and creative heritage of A. Bokeikhan, who has reached our days, I intended to introduce him to the fact that he is a universal scientist who is not limited to the same field of historical science, in order to make sure that he rose to the height of a talented historian. The works raise fundamental and topical issues of archaeology and ethnography, source studies and historiography, Oriental studies and personification, religious studies and cultural studies, military history and art, foreign policy and diplomacy, universal history and the history of the Fatherland. It is clear that he focused on the history of the nation.

Keywords: A. Bokeikhan, Alash, historian, personality, political situation, public opinion.

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ӘЛИХАН БӨКЕЙХАННЫҢ ҚАЗАҚ ТАРИХЫНА ҚАТЫСТЫ ЗЕРТТЕУЛЕРІ

Аңдатпа

Қоғамның жұмысына етене араласқан Ә.Бөкейхан қоғамның тарих-этнография секциясының төрағалығына дейін көтеріліп, елінің тарихына қатысты құжаттар топтамаларын жинауға басшылық етті. Бұл зерттеу жұмысында осы ұлттық зиялылардың белсенділігі артқан тұста сол топтың жетекшісі – Ә.Бөкейхановтың қоғамдық-саяси және ағартушылық-ғылыми қызметін тарихи тұрғыдан жаңаша, бүгінгі күн талабына сай зерттеуге талпыныс жасады. Еліміз егемендік алып, тәуелсіз мемлекет құрғанымызда ел қамын ойлап, сол жолда өздерінің саналы ғұмырын құрбан еткен азаматтардың шынайы ғұмырларын тереңдей зерттеу тек тарихшы ғалымдар ғана емес басқада ғылым саласындағы ғалымдарымыздың атқарған еңбектері жетерлік. Алға қойған міндетті орындау барысында біз ең алдымен Ә.Бөкейхановтың дүниетанымы, қоғамдық көзқарасы қандай жағдайда қалыптасты

деген сауалға жауап іздедік. Ә.Бөкейханов XX ғасыр басындағы саяси ояну тұсынан бастап-ақ саяси сахнадан көріне бастаған еді. Ғылыми еңбекте орыс отаршылдарының қазақ даласына сырттан жаппай қоныстандыру саясатының нәтижесінде жерсіз қалған қазақты болашақта жерге орналастыру мәселесіне қатысты Ә.Бөкейханның ой-толғамдары бүгінгі күні еліміздің өткенін зерттеу ісіне үлкен қызмет көрсетіп, қайта жазылып жатқан тарихымыздың игілігіне жарауда.

Бұл мақалада, Ә.Бөкейханнан бүгінгі күнге жеткен ғылыми-шығармашылық мұраларды зерделеу негізінде оның талантты тарихшы биігіне көтерілгеніне көз жеткізу үшін ол тарих ғылымының бірлі-жа-рым саласымен шектелмеген әмбебап ғалым екенін таныстыруды мақсат еттік. Еңбектерінде археология мен этнографияның, деректану мен тарихнаманың, шығыстану мен тұлғатанудың, дінтану мен мәдениет-танудың, әскери тарих пен өнердің, сыртқы саясат пен дипломатияның, жалпы тарих пен Отан тарихының іргелі де өзекті мәселелері көтерілген. Әрине, ол басты назарын ұлт тарихына аударғаны түсінікті.

Кілт сөздер: Ә. Бөкейхан, Алаш, тарихшы, тұлға, саяси жағдай, қоғамдық ой-пікірлер.

Алғыс. Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің Ғылым комитетінің нысаналы қаржыландыру бағдарламасын іске асыру шеңберінде дайындалды ("XIX ғасырдың аяғы - XX ғасырдың бірінші жартысындағы Алаш зияткерлік элитасының тарихы мен шығармашылық мұрасы" грант ИРН BR18574180).

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ИССЛЕДОВАНИЯ АЛИХАНА БОКЕЙХАНА ПО КАЗАХСКОЙ ИСТОРИИ

Аннотация

А. Бокейхан, активно участвовавший в работе общества, дослужился до председателя историко-этнографической секции общества и руководил сбором коллекций документов, касающихся истории страны. В этой исследовательской работе была предпринята попытка изучить общественно – политическую и просветительско-научную деятельность руководителя этой группы-А. Бокейханова, исторически новую, актуальную на сегодняшний день. Углубленное изучение истинных жизней граждан, принявших на этом пути свою сознательную жизнь, а не только ученых-историков, но и других ученых в области науки, - вот что делает страна суверенной и независимой. В ходе выполнения поставленной задачи мы, прежде всего, искали ответы на вопрос, в каких условиях сложилось мировоззрение, общественное мнение А. Бокейханова. А. Бокейханов начал появляться на политической сцене с момента политического пробуждения начала XX века. В научном труде размышления А. Бокейхана по вопросу будущего землеустройства казахов, оставшихся без земли в результате политики массового переселения русских колонистов в казахскую степь, сегодня оказывают большую услугу изучению прошлого нашей страны и приносят пользу нашей переписанной истории.

В этой статье, на основе изучения научно-творческого наследия А. Бокейхана, достигшего наших дней, я намеревался познакомить его с тем, что он является универсальным ученым, не ограничивающимся одной и той же областью исторической науки, чтобы убедиться, что он поднялся на высоту талантливого историка. В трудах поднимаются фундаментальные и актуальные вопросы археологии и этнографии, источниковедения и историографии, востоковедения и персонификации, религиоведения и культурологии, военной истории и искусства, внешней политики и дипломатии, всеобщей истории и истории Отечества. Понятно, что основное внимание он уделял истории нации.

Ключевые слова: А. Бокейхан, Алаш, историк, личность, политическая ситуация, общественное мнение.

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Introduction

Relevance. In history, the personal factor has always been of great importance. A whole historical period and major socio-political, economic, and cultural changes taking place at that time are sometimes associated with the life and activities of one or more historical figures. A similar phenomenon occurred in the history of the Fatherland at the beginning of the twentieth century.

The study of the history of the Kazakh intelligentsia, the study of their activities in society and their contribution to the history of the development of the Kazakh people is an important task for future generations. In the Soviet years, the place of the Kazakh intelligentsia in society was artificially underestimated, Kazakh statesmen were repressed, their names were not disclosed. This has caused great damage to the perfection of thought and the continuity of the traditions of the nation.

At the beginning of the twentieth century, during the formation of the intelligentsia of the nation, the Kazakh people became an independent state and contributed to the preservation of our national identity.

Conducting a comprehensive scientific study with the systematization of its historical views on a scientific basis is undoubtedly one of the fundamental problems facing historical science today. At the end of the XIX-beginning of the XX century, Bukeikhan Alikhan Nurmukhamedovich turned out to be at the forefront of those who influenced the intellectual and political life of Kazakh society and left an indelible mark. "If Simon Bolivar is for Latin America, then Alikhan Bokeikhan is the same person for Kazakhs. If there is some kind of Atatürk, then Alikhan is the same for Kazakhs. If Mahatma Gandhi is the same personality for India as Alikhan is for the Kazakhs," noted prominent scholar of modern Kazakh history Mambet Koigeldiyev, then it is undeniable that the personality of A. Bokeikhan in Kazakh history still needs to be studied from new points of view. In the formation of Kazakh historical science and in the development of one of the fields of humanities, the merit of A. Bokeikhan, the largest figure of the Great Intelligentsia of modern times, is boundless. He told about many subtleties of the history of the Kazakh people, left the reader with a vivid idea about the history of the nomads.

During his life, A. Bokeikhan raised many difficult issues related to the ancient and medieval history of Central Asia. Alikhan Alasha conducted his own research not only for the state basis, but also for the history of the nation. Therefore, most of A. Bokeikhan's notes were written at work, on a trip, during the period of fate. The public demand for the study of the scientific heritage of a unique figure based on historical knowledge is the basis of the future of such a nation. Therefore, having clearly studied the historical views of the intelligentsia, which left its mark on the history of the Kazakh people, it is necessary to systematize A. Bokeikhan's views on the history of the Kazakh people, contributing to new development, special study and generalization of science.

Materials and methodology: the first volume of the work "the Alash movement", based on new data, tells about the struggle of the Kazakh intelligentsia against the colonial oppression of the early twentieth century, led by A. Bokeikhan and A. Baitursynovich for the creation of an independent state – the Alash autonomy [1].

In the book Alikhan Bokeikhanov's writings, the reader is presented with articles by the great wrestler in the newspaper "Kazakh". He has the following reasons. A. Bokeikhan was not only one of the founders and determinants of the direction of the Kazakh, who began to leave Orenburg in February 1913, but also one of the most active and prolific authors of the newspaper, who burned from the heat and tinted from the cold" [2].

"What does history say? The work " draws up a political picture of the difficult periods of the history of the Kazakh people, which have not yet been studied or unambiguously studied. The book consists of two parts. The first section tells about the fate of the Kazakh intelligentsia, who opposed the totalitarian system that began to form in the 20s of the twentieth century, and in the second - about the difficult fate of our people associated with the famine of the 30s, another cult of personality [3].

The textbook for the reader "history of Kazakhstan" highlights the most important milestones and scientific problems [4].

Scientific articles, interviews and letters to official places published on the channel of the country's transition period will be grouped in the book "History is a field of struggle". These works, prepared in the context of the transformation of historical science into a powerful force and the acquisition of a new field, cover various topics of national history [5].

Discussion. In the book "the works of Alikhan Bokeikhanov", the reader is presented with articles by a great man in the newspaper "Kazakh". A. Bokeikhan founded the newspaper "Kazakh" in Orenburg in February 1913 and became not only one of the defining directions, but also one of the most active authors of the newspaper," he wrote [2].

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M. Koigeldiev, an outstanding researcher of the Alash movement, paid special attention to the formation of the historical vision of the national intelligentsia of the early twentieth century.

M. K. Kozybaev's textbook "History of Kazakhstan" is devoted mainly to the most difficult and tragic period in the history of our people – the Soviet government. Along with a new assessment of historical events viewed from a critical point of view, it is differentiated from the point of view of modern high requirements for a history textbook, which prohibited writing during the history of Kazakhstan [6].

The monographic work of the outstanding scientist K. Nurpeisov "Alash ham Alashorda", which drew conclusions at a new methodological and theoretical level on the topic of the Alash movement, is also invaluable in studying the history of the Alashtyks. In this work, K. Nurpeisov highlights the personality of Alikhan Bokeikhanov, who occupies a special place in the history of the Alash movement [7].

Back in the last century, Koshke Kemengeruly wrote: "the historical activity of Alikhan in the Kazakh country led to the birth of a literary language."

The collection in Kazakh, Russian and English languages from the late 1990s to 2016 contained materials from periodicals, research, articles, interviews, and a round table in literary, social and scientific journals about the life and multifaceted activities of Alikhan Bokeikhan. Research, articles, interviews" [8].

Umirzak Ozganbayevich "the Russian State Duma and Kazakhstan (1905-1917)", based on archival sources and published works, various publications, describes in detail the turning point to democratic changes carried out in Russia in the period from 1905 to 1917, and the historical struggle of the Kazakh intelligentsia for the independence of the Motherland, saving their native country from citizenship [9].

T. Kakishov's book "The Kazakh intelligentsia" tells about the debts of the Kazakh intelligentsia to society. At various points, the actions, speeches, statements of the Kazakh intelligentsia are highlighted, the duty of the intelligentsia is outlined [10].

The newspaper "Kazakh", together with A. Bokeikhan, advocated historical justice, against which his associates did not move to the settlement of the Kazakh people, but against the colonial action of sedentary norms, deceived a naive country. The colonial apparatus itself did not hide this, the purpose of which at that time was to give Kazakhs land shares with a settled norm. On June 11, 1913, speaking in the Duma, he said: "for the Kazakh land to be larger than the Kazakh – that is, we want the settlers to receive more Land from the Kazakhs. The method is not off-road, but dexterity. We received permission from the Council of Ministers and offered to look into the situation of the Kazakhs, who were met by groups.

It was not easy for A. Bukeikhanov to write articles exposing the colonial policy of the tsarist government. The thoughts he expressed were reasoned, justified only because of the punishment of the royal army. And so the tsarist officials, in turn, had to recognize the qualifications of Alikhan Bokeikhanov on the land issue. For example, in the newspaper "Kazakh" dated November 24, 1914, the chief of the gendarme of the Orenburg province, Major General Babich, wrote to the letter of the Turgai governor: Alikhan Bukeikhanov, a former member of the First State Duma, an expert on the agrarian issue of the steppe regions [11, p. 21].

In the organization of the newspaper "Kazakh" until 1918, A. Bokeikhan played a huge role in the political and spiritual life of Kazakh society and its rise to the national level. Since February 1913, the issue of the national newspaper "Kazakh" has not been promoted. His work in such newspapers as "Steppe Region", "Irtys", "Omich", "Voice of the Steppe" in 1896-1907 testifies to his experience in newspaper work and acquaintance with close people in the supreme power. He has raised some of the most pressing issues in the country, starting with the initial issues of the newspaper, under the pseudonym "wing boy". Railway engineer M. Tynyshpaev, who lived in Tashkent, told his Irkutsk acquaintance in March 1914: "A Kyrgyz newspaper is published in Orenburg by Kyrgyz poets Baitursynov and Dulatov, people devoted to their work. Head A. Bukeikhanov, of course, I have the right and I sign. The newspaper is very widely distributed, - reports. Of course, after this scene, it would be unfair to underestimate the merits of A. Bokeikhan in organizing the newspaper "Kazakh" at his level.

During the Soviet rule, A. Bokeikhanov did not regret and did not refuse active service for his native country and land. However, the Supreme Power, headed by Stalin, was not properly attuned to the pre-revolutionary Kazakh intelligentsia. Unfortunately, he was distrustful of its well-known leader A. Bukeikhanov, limiting his public activities, as if pushing him aside. In 1932-1927 he worked as a literary worker at the Central Publishing House of the Peoples of the USSR in Moscow. During these years, books and translations from his pen, articles

on various topics testify to the contribution to the spiritual growth of the Kazakh people. On October 1, 1927, due to staff cuts, Alikhan Nurmukhamedovich was dismissed from office on the instructions of the Central Committee of the CPSU (b). The description given to him says: "during his scientific and literary activities carried out in the Central Publishing House, citizen A. N. Bokeikhanov, in addition to a very deep knowledge of the Kazakh language, the peasantry and everyday life, he showed great humanity to the tasks assigned to him [11, p. 36].

Russian researchers estimate that A. Bokeikhanov's scientific journalism, consisting of about a thousand articles, essays and other works, was published in more than 50 Kazakh and Russian newspapers and magazines before the February Revolution of 1917 and after it until 1927, and in almost 30 Kazakh-Russian publications before the revolution. The geography of A. Bokeikhanov's works, born under his pen and published in various periodicals, also covers the expanses of modern Eurasia. His first group of articles was noted in 1889 as the official report of the Steppe Governor-General, in articles published in Omsk by A. Bokeikhanov with pseudonyms that do not directly indicate his name. In our research, we see that A. Bukekeykhanov gave the following names to the article under pseudonyms. In periodicals, you can see that these names "Kyr unlli", "Kyr bala", "Gali Khan", "Alikhan", "G. B.", "A. B.", "Arys uly", "Turkish child", "Kalmykbai" are found in Kazakh printed articles and surpass them in Russian editions. Among these newspapers is the Socio-political and Literary newspaper "Kazakh", which was published in Orenburg once a week from February 2, 1913, and twice a week in 1915. In 1913 No. 1-44 (February-December), in 1914 No. 45 - 92 (January - December), in 1915 No. 93 - 163 (January - December), in 1916 No. 164 - 211 (January - December), in 1917 No. 212 - 257 (January-December), in 1918 No. 258-265 (January-September). The circulation is 3000, in some reports it reached 8000 [12].

According to the historian M. Koigeldiev, the materials of the newspaper "Kazakh" turned out to be valuable from two points of view. Firstly, newspaper materials are a valuable source of data for studying various social processes in Kazakh society in the first twenty years of the twentieth century. Secondly, this publication, embodied in the mainstream of the formation and development of the national liberation movement at the beginning of the century, testifies, first of all, that it served to form the ideology of the struggle for freedom. The scientist-historian M. Koigeldiev summarized the main ideological directions and stages of the painful struggle against colonial oppression conducted by the intelligentsia of the nation, concluding that without "Kazakh" materials, of course, a more direct understanding of the "Alash movement" is impossible [13].

A. Bokeikhan, a perfect historian, on a hill, in the source. He managed to convey well what Herodotus wrote about the Sak, information about the Uysyns, Huns, and indigenous Turks who defended Chinese data if. Without putting on the path of archaeological research of the Kazakh steppe, we preserve the origins of our ethnic history, relying on the scriptures. Letters of the Kazakh sultans of the XVIII century, khans of the Middle Zhuz of the XIX century Bokei, Sultans S. Abylaikhanov, G. Bokeev and others, rewritten with the Russian administration, were introduced into scientific circulation. This is not accidental. The content of the documents traces the modern relief, the breath of freedom, the dynamics of the destruction of colonial policy. For example, the commander of the Siberian Division and the lines, Lieutenant General Nefediev, in a letter to Sultan A. Kokshalov from the Chernozem parish of Sredny Zhuz kindly addressed one of his brothers in 1800: "It is an honor to have the honor of you, the Venerable Sultan, with all the most noble favors you have received from His Imperial Majesty, which you, on your way to St. Petersburg, from Vsevolozhsky and our Great state, the Emperor, were lucky to receive, which I wish you to use, while I ask you, the Venerable Sultan, that you are in your good hands They came to me, as before. And from my side, I can assure you that you are now ready with my respect for all your services" [14, p. 8].

Fate wrote on his forehead the task of becoming the leader of the Kazakh national liberation movement of a new quality and content. At the same time, it is impossible not to recall one of the following situations. Bukeikhanov Alikhan Nurmukhamedovich was born in 1866 on the Togyraun River, which flows into the Balkhash. Only before that, in the spring of 1865, Chokan Genghisovich Ualikhanov died in the southeastern suburb of Balkhash. His latest scientific work is called "Notes on judicial reform". In this work, written from the point of view of a critical position, he concludes that if "prepared transformative measures for the Christian and settled Russian population" are implemented as is in "my homeland", then "there will be no positive result." This was not only an encroachment of the great scientist on the state of his country as part of the empire, but also his tangible attitude [14, p. 13].

Alikhan Bokeikhan was elected a member of the West Siberian Branch of the Russian Geographical Society at the end of the 19th century and is engaged in deep scientific research. Including the multi-volume work "Russia, a complete geographical description of our Homeland" and the work "historical destinies of the Kyrgyz Territory and achievements of its culture", published in 1903 in St. Petersburg. The work reflects in detail the history of the Kazakh region since the Stone and Bronze Ages, settlements, their cultural, political and social

achievements. In addition, the Steppe Region characterized the life-history of the last centuries, boldly described the colonial policy pursued by the tsarist government. Such a valuable work is kept in the Karaganda Regional Museum of Fine Arts. How many historical reflections have been expressed in one of these works. Speaking about the monographic work compiled by Alikhan Bokeikhan, the first monograph "the historical destinies of the Kyrgyz region and its achievements" (Russia: A complete geographical description of our Fatherland. Edited by V. P. Semenov, volume 18. The Kyrgyz Territory (compiled by A. N. Sidelnikov, L. P. Osipova, A. N. Bukeikhanov. St. Petersburg, 1903); here are descriptions of the life and way of life of the peoples of the early period, characteristics of archaeological sites, analyzed the formation of the Kazakh nationality and the state.

This monograph is the result of research by A. Bokeikhan together with members of the West Siberian Branch of the Imperial Russian Geographical Society and the first of the works telling about the pre-revolutionary history of Kazakhstan.

Metalworking was one of the main professions among the Bronze Age tribes of Central Kazakhstan. This branch of production developed on the basis of the application of new techniques of forging, pressing, marking and casting. Bronze products were common and widespread in Central Kazakhstan. They are presented in the form of tools, household items and jewelry. In the Middle (Atasui period) and especially in the Late Bronze Age (Begazy - Dandybai culture), the amount of extracted metals increased and their quality increased. Use daggers, knives, arrowheads and spears, battle eels, etc. Various figurative forms were used for decoration [15, p. 10].

A. Bokeikhan said about this in his work: "these are various stone tools - axes, hammers, arrowheads and spears and a small number of metal products. Several sites and graves were also discovered at the foot of the Altai and on the banks of the Irtysh. The people who left these monuments were still children and had just started on the path of culture. Some scientists refer this population to the "Finnish tribe".

Alikhan Bokeikhan's approach to the historical periodization of the early 20th century has been definitively proven in the research of archaeologists. Chronicle data indicate that large and small monuments of the Bronze Age in the Saryarka region are called the house of myk. These types of monuments are also common in the Botakara-Nura region. Myk is the name of the old people, a monument (plague, Corgan, hill) preserved from them. This name is found not only in Saryarka, but also in Central Asia. It follows from this that cultural and economic relations were not only Kazakh, but also ethnocultural in the ancient Turkic period.

Alikhan Bokeikhan has his own opinion about this historical period. He says that the culture of this period was high, and there were peoples called "miracles".

"Monuments are widespread in the Kyrgyz territory, which speak of the existence of a more powerful tribe standing at the highest level of culture. These are monuments related to the fabulous people of the modern "miracle" people. Until recently, scientists could not accept the fact that many of the monuments on the vast expanses of the Kyrgyz not only the region but in the whole of southern Siberia was left of the people; those monuments are moving even in southern Russia, and then westward to the borders of Austria and Germany".

Many Greek authors talk about the Saka, Saurmat, and Massaget peoples in the Kazakh Sahara. Especially useful for historical comparability is the information given by Herodotus in the fourth chapter of his book describing the war between the Greeks and the Persians, about the life of Saki, Massaget. For example, "they are a massaget person, the clothes they wear, the lifestyle is similar to Saki." They fight on foot or on horseback and are proficient in two types, such as infantry, cavalry warfare. When they engage in battle, they use a bow and a spear. There will be a simple weapon or an aybalt in your hands. They make their stuff out of gold and brass. The spear, arrow, and aybalt were made of copper, the helmet and belt buckles were covered with gold. Copper armor is beaten to protect their horses from any impact. In addition, stirrups, taralgy, aiyl, tokys, zhugen, shylybyr-uzgi are decorated with gold.

A. Bokeikhan repeatedly cites the works of the Greek historian Herodotus in his historical analysis. "One withstood Herodotus, who, describing the Scythian (V century BC), mentioned that at the foot of the mountains (Urals) lived argippi, and to the east of them issedo, above their arimaspa and grippa (vultures), guard the gold. From the latter, through Issedonov's funds, according to Herodotus, the Greeks received gold. Herodotus, however, himself had little faith in the existence of mentioning peoples and called them from other people's words."

The value of this historical record lies in the historical era research report. Since A. Bokeikhan is not only a political figure, but also a historical figure. "Later, historians did not recognize them, but did not deny the existence of a people in these places who were the ancestor of the modern Kalmyks. However, the last written evidence that has come down to us by many archaeologists and ethnographers (after the XIV and XVI centuries.) to talk about "Chudsky" cemeteries, completely unknown and unknown to the Kalmyks of that time, as well as about finds in Chudsky graves and other monuments that have come down to us, speaks of a high culture of "Chudov". It is difficult to prevent the Kalmyks (ila of another Mongolian tribe) from soon reaching a very high

rank of culture and not only took a step forward for more than a dozen centuries, but also significantly decreased. Some archaeologists, seeing traces of the Ari tribes' stay here in the monuments of the "Miracles", proceeded from the similarity of objects, one of the South Russian and Siberian mounds, as well as the proximity of turtle shapes."

The epochalization of history is carried out depending on the level of development of social production. Archaeological excavations are used in the periodization of the most ancient epoch of human history.

A. Bokeikhan also reveals the looting of historical and cultural heritage by representatives of other nationalities. "About the "chudis", the peoples who lived here during the conquest of the region by the Russians did not have clear concepts; for them, the "chud" was the same mysterious people as for us at the present time. Russian graves, however, were familiar to the population; Russians had already learned from local foreigners that the mounds were "miraculous" graves, that various valuable objects were buried in them. Russian graves were specially searched for by both foreigners and at first by Russians and they stole everything valuable from them [16].

In 1796, Beznosikov examined an ancient ore belonging to the excavations of "chud" in the area of Lake Botakara. In 1813, the Orenburg military governor-General reported that there was a lead-rich deposit in the Kazakh steppe, where local Kazakhs made ammunition from lead. In the Kazakh steppe, knowing about the richness of the subsoil, granules of the found ores were collected.

In May 1816, the Nabokov expedition continued to explore the ore riches. The pioneers of the road were local Kazakhs. They began searching for old deposits from Kyzylzhar, drove along the Yesil River, along Terisakkan, Karakengir, Sarys, Nur, through Karkaralinsk, Kyzyltau, Bayanaulu to Pavlodar. This expedition, led by Shanguin, has been traveling through Saryarka for five months in search of ancient copper and lead deposits.

On July 22, 1822, special provisions were adopted called the "Charter of the Siberian Kirghiz". But it was not immediately implemented. In this regard, E. Bekmakhanov noted: "the new steppe management system has so significantly changed the order that has been established in the steppe for centuries that the opposing government could not immediately introduce a new management system. Preparatory work on the opening of the orders continued until 1824." It is also known that in order to achieve this goal, the tsarist autocracy carried out several preparatory works in 1817-19. In this regard, it can be said that the last khans of the Middle Zhuz, Uali and Bokey, repeatedly received letters and diplomas.

According to this charter, the country of the Siberian Kyrgyz will be the districts of the Omsk region, formed along the line (line) of the frontier. Districts-volosts (10-12 villages in each volost), volosts-villages (50-70 shanyraks in each village). These districts consist of townships that are considered to be one clan or brothers and used to be together. The counties have their own settlements, they do not settle on the resettlement lands on their own. The village elders, elected by the owners of shanyrak for a period of 3 years, the volosts are ruled by sultans, whose power is inherited. A District Order has been created in each district under the leadership of the senior sultan, elected by the volost sultans for a period of 3 years. Russian administration officials were sent to implement the "charter" in 1824 to the Koktemsky steppes, to the settlements of Kazakh tribes that had not yet moved to Zhailau, who published the present Charter, written in Russian and Kazakh, among the people. At the same time, decrees to the "Siberian Kyrgyz" were distributed among the population, in which residents called for the adoption of new rules for the development of steppes.

In 1824, two districts were opened: Karkaralinsky and Kokshetau. Karkaralinsky (Karkaralinsky - A. T) district was located next to the Semiyar Outpost. The orders of his manager are located 280 km away at the same outpost, southeast of the Karkarala Valley. In the first year of its opening, this district consisted of 14 volosts, in which there were about 20 thousand shanyraks or 60 thousand people. Later, four more parishes joined them.

The Government Senate heard two reports from the Governor-General of Western Siberia and the acting head of the Omsk region, on the basis of a high-ranking institution on the administration of the Siberian province dated July 22, 1822. Barnaul was determined by the appropriate staff of officials, except for the mayor, where the steppe official was located in the Kyrgyz steppe, known as the Karkaralinsky first outer The district and the order, such as Kolyvan, Barnaul and the city of Charym are open. It is ordered: to create an opportunity for all provincial and regional administrations and the government to know about this to ministers, paramilitary governors-general, generals, managers of citizens, as from the decree it is necessary to notify the Governor-General of Western Siberia and the acting head of the Omsk region, and the Synod of the holy government, the department of the Senate of the Government and other general meetings to inform the data.

At the beginning of the uprising, he sent armed groups of the tsarist government to the Kazakh steppes, whose purpose was to oppress peaceful villages. Gubaidullah was appointed Sultan Saryjan, who continued the uprising after being exiled to Siberia. The uprising between 1822 and 1836 covered mainly the northeastern region of Sredny Zhuz. Initially, the Sarjan detachments of up to 1,000 people consisted mainly of Karakesek

and Shabbulli clans. An official of the Siberian province, the author of several valuable works on the transition of the Kazakhs to a state of siege, in 1824, Colonel B. Bronevsky, the organizer of the uprising in Karkaraly district, in one of his reports in 1825 reported that a group of "robbers" under the Sarykamysch banner shocked the world in the Horde (Sredny Zhuz - I. I.), interfered with the implementation of measures by the Russian government and the rebels attacked the county.

Kenesary also regularly in letters to the tsarist government demanded the destruction of the Aktau fortress. After the suppression of the uprising, he sent several letters to the Kazakh steppes, expressing dissatisfaction with the construction of a system of fortifications.

"The lands inherited by our grandfathers," he wrote bitterly, "Yesil, Nura, Aktau, Karkaralinsk, cradle, Zharkain, Obagan, Tobol, Kusmurun, Okiyat, Toguzak, to the Urals were taken from him under the tsar, where fortresses were built. Now, every day, seizing our lands, he builds fortifications on these lands, thereby bringing the population to an extreme predicament. This is dangerous not only for our future, but also for the fact that we live today."

But the letters written to the tsar, Prince Gorchakov, Count Perovsky, remained unanswered. Together with his father, Uali's brother Gubaidullah was elected khan and exiled to Berezovsky. His brothers Sarzhan and Yesengeldy died as a result of the Kokand attack. So, disappointed in the "Muslim khanate", Kenesary became a subject of his father and raised the banner of rebellion.

Kazakhs of the Akmola district began to move en masse and unite under the auspices of Ileza-Ak, Kenesary. All the municipalities of tinali-karpyk, koilybai-Shagray, Baidaly-Altai, Alke, Temesh, Kalkaman-Malai, alsai, tama, Tarikty, upen-Tungatar, Saidaly-Altai, moyin-Kareke, aitkozha-karpyk supported Tikkhana and joined the uprising.

Results. Since the beginning of the nineteenth century, the decrees of tsarist Russia have led to some changes in the situation of the Kazakh people, although none of the struggles of that period led to victory, A. Bokeikhanov stressed in his articles. At the beginning of the twentieth century, the aggravation of agrarian issues in Kazakhstan reached its peak. This was caused by the previous settlement policy of the empire and subsequent decrees aimed at seizing land from the local population. The increased influx of peasants from European regions of Russia forced the government to open previously closed areas of Kazakhstan for resettlement. This mainly concerned the lands of the Turkestan General government. They, with the exception of the Semirechensk region, were forbidden to accommodate immigrants. The regulations of June 10, 1903 "on voluntary resettlement to state-owned lands in the Syrdarya, Ferghana and Samarkand regions" legalized resettlement to these areas, which by that time was practically illegal. Surprisingly, when discussing this law, the government commission relied on the famous reservation to article 120 of the field decree of 1891, which stated that lands that could be superfluous for nomads fall at the disposal of state bodies. "By imposing the above-mentioned articles of the law," the commentary says, "it cannot be concluded that, on the basis of current legislation, the state should be fully authorized to dispose of surpluses at its discretion to provide for nomads, transferred to the jurisdiction of the General Directorate of Land Management and Agriculture." As in previous resolutions concerning strategically important areas for the state, the Turkestan Territory provided for the resettlement of persons professing Orthodoxy, taking into account privileged and economic conditions, i.e. persons who are well-off enough (an exception was made for dissenters). The share per capita was significantly limited - up to three dessiatines of irrigated land, but if necessary, cattle breeding fields and pasture lands were left. The settlers were exempted from military service for 8 years without paying tax benefits. To strengthen the freedom of migration, the "temporary provisions on the voluntary resettlement of peasants and farmers of the bourgeoisie" of July 6, 1904, which had the force of law, were of great importance. According to the new rules, peasants were allowed to freely leave their former settlements without permission from government agencies, which was fixed in the rules in 1889. In 1905, the number of immigrants from the Oz country in the Akmola region amounted to 54.7% of their total number, the Semipalatinsk region-61.5%, the Turgai region - 88.6%. Therefore, in general, it is impossible to agree that since the beginning of the 20th century, the migration movement has acquired an organized character. Some researchers conclude that "despite the crowded laws and regulations on the resettlement case, the government failed to have an adequate impact on self-isolation, and thus the number of immigrants from the land of Oz continued to grow from year to year." "The government does not manage the resettlement cases, it knows them late and registers those events",- They openly talked about the actions of government agencies to grant the legal right to colonize Kazakhstan through peasants.

Conclusion. The national intelligentsia formed at the beginning of the XX century left an indelible mark on the history of the Fatherland. History itself has proved this. It is known that the Soviet totalitarian system, which adhered to the policy of Russification, did not consider it necessary to teach historical and political works reflecting the struggle of the countries under its rule for the pursuit of independence, awakening patriotism in their national consciousness. The leaders of Alash, who showed themselves from the civil, patriotic, creative,

and political sides, did not agree with this policy and worked tirelessly on the way to restoring national independence.

At the beginning of the twentieth century, filled with difficult and complex events, the national intelligentsia, who entered the historical scene, presented their trends and current thoughts, and armed with them, considered it their civic duty to fight for the independence of the country, is the main source of this movement from an early age, with great interest in the history, way of life, language of their country. What led her to the work of the Society for the Study of Kazakhstan in these years is also actively mixing.

For more than a quarter of a century, when Alash figures were acquitted, and their literary and scientific heritage became the property of the people, many research papers on Alash studies were written. This case is still ongoing. The correspondent community also conducted dissertation research and published scientific monographs and articles on the legacy of Akhan, who stands at the origins of Kazakh language science, as well as Alash Lions, who wrote works related to the language. Scientific discoveries, contribution to the development of Kazakh linguistics, literary language are revealed. However, among those whom we read, the name Alikhan is not mentioned. During this period, the legacy of a historical figure is increasingly being studied from the point of view of historians. His hard work and translation side in the development of the national press were also expressed by individual literary critics and journalists. Since most of the scientist's legacy left at the end belongs to these fields, it seems appropriate to do so. However, if you carefully study his life path, socio-political activities and legacy, you can see that the figure worked hard in the development of the Kazakh language.

The works widely use the data of socio-economic statistics, demography, revealing the essence and features of the historical process in the Kazakh steppe. The population in the Kazakh Khanate exceeded 200 thousand people, under Kasym Khan-more than 1 million people, according to the All-Russian census of 1897, the Kazakhs reached 4 million. The actual data are analyzed by people, as well as livestock in villages of the XIX–XX centuries, land area, number of schools, teachers, students, illiterates, the state of production of newspapers, magazines, books, financing, and the influx of newcomers to the Kazakh steppes. In 1896-1899, F. A. Shcherbina's data, and then S. P. Shvetsov, who studied the Kazakh economy and tribal structure by expeditions, never destroyed the significance and significance for science.

Concluding the results of our prepared research work on the life of A. Bokeikhan, one of the outstanding personalities of the Alash movement, who mastered various fields of science and devoted it to the benefit of her people, and on the multifaceted scientific and educational work, we can say with confidence that the rich heritage presented by him will resonate in the minds of the younger generation. We know that in the true writing of Kazakh history, it should be reflected on the Aktandak pages of our history.

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