

Ziyabek Kabuldinov

HISTORY *of* ASTANA



Ziyabek Kabuldinov

HISTORY of ASTANA

**Almaty
«Atamura»
2018**

UDC 908
LBC 26,89
K 11

**RECOMMENDED FOR PUBLICATION
BY THE SH. SH. UALIKHANOV INSTITUTE OF HISTORY AND ETHNOLOGY,
KH. A. YASSAWI INTERNATIONAL KAZAKH-TURKISH UNIVERSITY**

Preparation of the book was made possible through the assistance of the State Archives of Astana

EDITORIAL BOARD:

Thomas A., Chief Academic Editor of the English Translation;
Aisayeva N., Translator;
Kuanbay O., Academic Editor of the English Translation;
Kubeyev R., Academic Editor of the English Translation;
Margulan A., Academic Editor of the English Translation;
Ualtayeva A., Coordinator.

**Under general editorship of Abdrasilov B.S.,
Rector of Khoja Akhmet Yassawi
International Kazakh-Turkish University**

REVIEWERS:

Tasbolatov A.B., Deputy of the Mazhilis of the Parliament of RK, Doctor of Historical Sciences,
Aitmukhambetov A.A., Doctor of Historical Sciences

K 11 Kabuldinov Z.E., History of Astana. — Almaty, Atamura, 2018. — 342 p.

ISBN 978-601-331-477-8

The book narrates the history of Astana from ancient times to our days.

It is being published on the eve of the 20th anniversary celebration of the capital transfer from Almaty to Akmola (Astana).

The present edition uses archival and written materials, as well as folklore sources. The author also relied on the works of his predecessors, local historians and researchers of the history of our capital. Absemetov M., Agubayev N., Alpysbayeva G., Amirova K., Dossanova B., Dubitsky A., Kussainov M., Kassymbaev Zh., Smaiyl A., Shakhmanov D. and others.

The «History of Astana» is intended for a wide range of readers and visitors to the capital who are interested in the past and present history of the city.

The authors express their appreciation to the department of foreign languages A. Baitursynov KSU

The volume is published within the framework of implementation of programme article of the President of Republic of Kazakhstan N.A. Nazarbaev «Seven Facets of Great Steppe»

UDC 908
LBC 26.89

© Kabuldinov Z.E., 2018

ISBN 978-601-331-477-8

CONTENTS

<i>FOREWORD</i>	6
-----------------------	---

1. THE ASTANA AND THE AKMOLA AREA OF THE ESIL REGION IN THE REMOTE PAST

§ 1. The Akmolina Area of the Esil Region in the ancient and middle ages.....	11
§ 2. Bozok — «old cradle of the new capital».....	13
§ 3. Esil-Nura region — the graceful settlement of kazakh people	16
§ 4. Famous persons of the province.....	20
§ 5. Kanzhygaly Bogenbay — a symbol of heroism of the Kazakh people	24
§ 6. Shanyshkyly Berdykozha-Batyr — the commander of the kazakh military squad	27
§ 7. Researchers of the Ertis Region in modern times	35

2. HISTORY OF THE CITY AND THE REGION IN THE XIXth–EARLY XXth CENTURIES

§ 8. The construction and development of Akmolinsk fortress	37
§ 9. Kenesary Khan — the diamond sword of Kazakh people	41
§ 10. Akmolina is a major trading and administrative center of the region.....	52
§ 11. Traditional household of Kazakhs in the Akmolina area of the Esil region.....	58
§ 12. The economy of migrant peasants in the territory of Akmolinsk County.....	64
§ 13. The population of Akmolina in the second half of the XIXth — beginning of the XXth centuries.....	68
§ 14. Imanzhusip Kutpanuly — the defender and leader of the people's liberation movement.....	71

3. SOCIAL AND ECONOMIC DEVELOPMENT OF AKMOLINSK IN THE XIX-XX CENTURY

§ 15. The social and economic development of the city and living conditions of citizens in the XIXth-XXth centuries.....	77
§ 16. Afanasiy (Yakov) Latuta — an ethnic Ukrainian and leader of the Kazakh rebel movement in the Akmolinsk Area of the Esil River Region (1916).....	82
§ 17. Akmolina and the national-democratic movement of the early XXth century	89
§ 18. Kazhimukan Munaytpasuly — «Batyr of the Kazakh steppe».....	91
§ 19. Maria Rekina — the Russian girl, who fell in love with a fellow of the steppe.....	95
§ 20. Grigoriy Potanin — an outstanding Russian scholar, who predicted the future development of Akmolina	98

4. AKMOLINSK IN THE FIRST HALF OF THE XXth CENTURY

§ 21. The establishment of the Bolsheviks' power	103
§ 22. Everyday life of Akmolinsk in the 1920–1930s.....	109
§ 23. Struggle against starvation in 1921–1922.....	118
§ 24. Alikhan Nurmukhameduly Bokeikhan — a recognized leader of the national liberation of the Kazakh people in the beginning of the XXth century	122
§ 25. Kayretdin Bolganbayev — Akmola native and outstanding son of the Kazakh people	129
§ 26. Asylbek Seitov — bright representative of the young Alashians generation.....	133
§ 27. Temirbolat Telzhanov — glorious representative of the Alash movement.....	140
§ 28. Smagul Saduakasuly — a prominent statesman and public figure	152
§ 29. Saken Seifullin — prominent public figure and statesman of Kazakhstan.....	157
§ 30. Saduakas Ghilmani — a famous poet, religious figure, translator and folklorist	163
§ 31. ALZHIR (Akmola camp of wives traitors of homeland) — the women's concentration camp near Astana	168
§ 32. Akmolinsk in the years of the Second World War	175
§ 33. Rahimzhan Koshkarbayev — resident of Akmola, who first raised the flag over the Reichstag in Berlin	180
§ 34. Talgat Begeldinov — native of the Akmola area of the Esil region, and twice Heroic citizen of the Soviet Union	184
§ 35. Sagadat Nurmaganbetov — the illustrious Kazakh officer.....	187

5. THE CITY IN THE 1950–90s OF THE XXth CENTURY

§ 36. Akmolinsk (Tselinograd) city of development of fertile — rich land resources .	189
§ 37. Zhumabek Tashenev — glorious son of the Kazakh people — who defended the territorial integrity of Kazakhstan.....	194
§ 38. Ilyas Esenberlin — an outstanding Kazakh writer, who awoke the consciousness of the people.....	198
§ 39. About the disruption of the central government's attempts to establish German autonomy in the territory of Tselinograd region (1979).....	205

6. ASTANA — THE CAPITAL OF INDEPENDENT KAZAKHSTAN

§ 40. Astana — the new capital of independent Kazakhstan.....	211
§ 41. Astana — architectural masterpiece of the XXIth century.....	215
§ 42. Astana and its attractions	219
§ 43. N. A. Nazarbayev — the President of the Republic of Kazakhstan and founder of the Eurasian University	224
§ 44. «Nazarbayev University» as the flagship of the national high school	230
§ 45. The role of the Head of State, N. A. Nazarbayev, in the formation of the Eurasian Economic Union	233
§ 46. Astana — a global platform for dialogue.....	236
§ 47. Kazakhstan — the voice and the center of a nuclear-free world	238

§ 48. The President's role in the establishment of a «Green belt» around Astana.....	240
§ 49. Astana and EXPO-2017	242
§ 50. The future of Astana.....	245

7. MENTAL PATTERNS, CUSTOMS, TRADITIONS AND SOME NATIONAL CHARACTERISTICS OF THE KAZAKHS. THEIR ROLE IN CREATING A POSITIVE IMAGE AND «PORTRAIT» OF ASTANA RESIDENTS

§ 51. Kazakhs are the people who know their ancestry	247
§ 52. Steppe inhabitants — free and freedom loving people	250
§ 53. A special love and affection of the inhabitants of the steppe to the land of their ancestors	253
§ 54. The richness and opulence of the great steppe inhabitants	256
§ 55. Kazakhs are the people of brave	260
§ 56. Inhabitants of the steppe — the long living people.....	268
§ 57. The Kazakhs who grew up in the world of national games and sport competitions	273
§ 58. «The people speaking the language of princes», faithful to their word.....	276
§ 59. The people having special musical and poetic talent	281
§ 60. The openness and sweet temper of Kazakhs.....	284
§ 61. Love for children in «Mangilik El» — the eternal country	287
§ 62. Steppe dwellers' appreciation for human life overall	290
§ 63. Respect for ancestors — an ancient and timeless tradition.....	292
§ 64. Respect to elders is the immutable law of the country of the great steppe.....	295
§ 65. Hospitality is one of the greatest qualities of the inhabitants of the Center of Eurasia	299
§ 66. Traditions of decency and politeness	303
§ 67. The steppe laws of mutual aid and support.....	305
§ 68. The unique institution of «tamyrlyk» (brotherhood)	307
§ 69. The tradition of polygamy.....	310
§ 70. The custom of giving heritage as a factor of strengthening the family institution	316
§ 71. The greatness and probity of the Kazakh Biys.....	319
§ 72. The role of the Bata in upbringing the Kazakhstan patriots.....	324
§ 73. The special thirst of the Kazakhs for education and knowledge.....	326
§ 74. The unique and winning sides of inter-ethnic stability in Kazakhstan	331
§ 75. Why are the youth of Kazakhstan proud of their country?	336

<i>AFTERWORD</i>	338
------------------------	-----

<i>REFERENCES</i>	339
-------------------------	-----

<i>ABOUT THE AUTHOR</i>	340
-------------------------------	-----

«Astana is the power of a new Kazakhstan and a source of its multi-ethnic people's creative energy»

N.A. Nazarbayev

FOREWORD

The word «Astana» in Arabic means «the threshold of entry into paradise». Indeed, over the past two decades, our city has become one of the greatest and most recognizable capitals in the world, both in terms of its pace of development and in the fatefulness of the events that are being held here.

Astana, or «the city of the third millennium», as it is sometimes called in the world, was built on the initiative of the President of the country, N.A. Nazarbayev, in a remarkably short time span. Here is how our President wrote about these difficult days in his book «The Way of Kazakhstan»: «The thought of transferring and building a new capital came to me a long time ago — back in 1992, but then I did not even mention it, because Kazakhstan's economy could not allow the thing that was conceived to be carried out».

Astana is the main result and unique masterpiece of our President, who wrote about his project thus: «We built the city from scratch. We passed the problems associated with it through the heart. It was a dream. Now, it is a wonderful city, the pride and heart of Kazakhstan».

Nowadays, the words «Kazakhstan», «Nazarbayev» and «Astana» have become not only a hallmark of the Kazakhstan people outside the country, but also are symbols and representations of renovation, dynamics, open-mindedness, spirituality and success.

It is very symbolic that the publication of this book coincided with the 20th anniversary of the transfer of the capital from Almaty to Astana.

But the city did not become what it is today immediately and suddenly. The effort of people spanning several generations was required. The first urban settlement in the city appeared here nearly a thousand years ago, as evidenced by the ruins and remains of the medieval buildings of the Kypshak strengthening Bozok.

The first people mastered these expanses more than one million years ago, as evidenced by the excavations of domestic archaeologists. As our President, N.Nazarbaev noted in his article «Seven Facets of the Great Steppe»: «Our ancestors were the first to create protective armor for the horse and rider from the plates. This led to the appearance of a heavily armed cavalry — the most important military innovation of the Eurasian nomads.»

Over 6 millennium our ancestors predominantly practiced cattle-breeding, skillfully combining the practice with urban culture, agricultural economy, developed trade and home-based handicrafts, as evidenced by the numerous artifacts recovered.

This land remembers and bears witness to almost three-thousand-years of a tradition of statehood, which existed practically uninterrupted: both of the Saks and Huns and Turkics and Kypshaks lived and worked here. The heirs of these peoples and their living descendants are the current Kazakhs.

Representatives of all the large tribal associations of Kazakhstan inhabited the Akmola Area of the Esil Region. During the foreign invasion of the center of Eurasia, its territory was protected by batyrs (*warriors, kight — author's comment*) and soldiers of all three zhuzes (*Kazakh tribe — author's comment*).

There is a hypothesis that the remains are of the founders of the Kazakh Khanate — Kerey and Zhanibek buried not far from the capital. According to another version, the remains of one of the famous Kazakh batyrs (*warriors, kight — author's comment*) Kabanbay, nicknamed by the people as «Daraboz» or «Storming the sky» rest a few dozen of kilometers from the city.

Kanzhygaly Bogenbay also lived and bravely defended the Kazakh land here. In 1710, with the aim of inspiring the Kazakh batyrs before the attack on the hordes of Zhongar aggressors, he addressed them with the following inspired and soulful words: «**Have the sons of the Kypshak plains ever lost courage!**» After these words, the enemy was thrown far from borders of the Kazakh Khanate.

From a scientific point of view, the region began to be studied more thoroughly and in detail from the beginning of the XIXth century by a number of Russian diplomats and military figures and even by the region's senior administrators. A special place in this group was occupied by the surveyor and topographer I. Shangin, who first visited the region in 1816. While there, he marked the ruins of seven cities on the map. Therefore, the emergence of the current capital in the «land of the cities», reminiscent of the steppe «gardarica», was not accidental.

In 1830, the Russian Empire built its first fortress, which name was «Akmola». This aroused indignation on the part of the opposition-minded Chingizids and steppe people, led by the grandson of Abylai Khan — Kenesary. He spent 10 years fighting against the colonial aggression of the tsar's government. For some time he managed to restore the Kazakh state. In the summer of 1838, the Khan stormed the Akmola fortress at the head of his soldiers. 255 batyrs and captains of the Khan were killed afterwards for the freedom and independence of the homeland. They were buried in the Muslim cemetery in the «Zhastar» (*young — author's comment*) District. The ashes of Smagul Saduakasuly, the prominent leader of the Alash movement who wrote admiringly about the fighters for national independence, reburied next to the Kenesary's batyrs and captains.

In subsequent years, Akmola became a major trading center of the region. The population of the urban region rapidly grew because of the Russian Cossacks, displaced peasants, retired soldiers, Tatar and Central Asian merchants and the impoverished Kazakhs, or «zhatak» (*impoverished region — author's comment*), who settled on the lands.

The XXth century was marked as historical turbulence period, with the region becoming a center of the national liberation movement. There the greatest sons of the nation became the head and leader of the revolution. Among them was the Ukrainian Yakov (Afanasiy) Latuta (Zhakyp Zholamanov).

Nearly 30,000 local rebels gathered under his banners at that time. Literacy, the experience of combat operations during the first Russian revolution in the territory of Ukraine, as well as an excellent knowledge of the Kazakh language and the foundations of Islam enabled him to become the recognized co-leader of the Korgalzhyn liberation movement (*at the present time Korgalzhyn is a regional center of the Akmola region — author's comment*).

The glorious name of Imanzhusip Kutpanuly will forever remain in the memory of Kazakhs. He was not only a poet, composer, «seri» (*talented, bard singer — author's comment*) and baluan (*wrestler — author's comment*), but also a true protector and defender of the poor and disadvantaged, the townspeople's hero. He stood at the forefront of those who openly spoke not only against the colonial policy of tsarism but also against the Soviet totalitarian regime. This region had many worthy sons of the steppe. For example, the legendary Kazhymukan Munaytpasuly, who received the title of «Batyr of the Kazakh steppes», became the first professional athlete and the first world champion of the classic wrestling style.

All of the local population continues to remember and honor the Russian girl Maria Rekina, or Maryam Zhagorkyzy, who was in love with Duisen, a young Kazakh man, and maintained this love until her death. She became not just an exemplary Kazakh daughter-in-law but also an honored worker of culture, performing traditional folk songs, including «Dudarai» (*A pseudonym of her prematurely — passed husband Duisen — author's comment*). This was not only an example of an open and unusual love but also an authentic manifestation of inter-ethnic and intercultural interaction and peaceful coexistence of different ethnic groups, a model of «Turkic-Slavic positive complementarity» (L.N. Gumilyov).

We all know of Kayretdin Bolganbayev, the person responsible for the rise in education in Akmola County in the first years of Soviet power. Shortly before this, he was also seen as one of the founders of the autonomy of Turkistan (*in the city of Kokand — author's comment*) together with Mustafa Shokai and Muhametzhn Tynyshpayev.

The famous statesman and public figure Saken Seifullin also lived in this city. He did a great deal for the development of the language and culture of the Kazakh people. All of these people, as well as more than 120,000 of his countrymen, were repressed by the Stalinist totalitarian and bloody regime.

Townspeople and residents of this area will always remember the first years of Soviet power, marked by the famine of the 1930s, which took the lives of hundreds and thousands of people of different nationalities. The museum and memorial complex «Alzhir», located not far from the capital, is a reminder of those terrible years when almost 24,000 «wives of traitors of the homeland» were kept there.

The city witnessed the dispatch of four divisions to the fronts of World War II. Rahymzhan Koshkarbayev, the first to raise the banner over the Reichstag, the pilot Talgat Begeldinov, a two-time Hero of the Soviet Union, Sagadat Nurmagambetov, a famous Kazakh general whose battalion stormed Berlin and took the chancellery of Himmler, all ensured themselves eternal glory.

I want to remind you dear readers that unfortunately in the stream of history «Kazakh» were mistakenly or knowingly called «Kirghiz» and significant part of Russian researchers of that time openly wrote about the fact that real «Kazakh» referred themselves as «Kazakh» from everlasting. For example, Alihan Bokeikhanov was familiar with the works of S. Bronevskoy, who openly stressed in the 20s of the XIXth century: «Kazakh means a free man, alien to any submission, whose will is above all circumstances for him, despising his Soltans and Biy (*steppe judges — author's comment*), if this is not consistent with his benefits and internal motivations». So, in this book the words «Kirghiz» means «Kazakh».

This land experienced the Tselin (*development of fertile-rich land resources especially in Kz — author's comment*) era of the 1950-1960s, when the Tselinograd region was formed. Zhumbay Shayahmetov, the first secretary of the Communist Party of Kazakhstan and native of the current Omsk region of the Russian Federation, openly opposed the Center's actions. For this courageous step by the Soviet voluntarist, N. Khrushchev dismissed him.

During the rule of Khrushchev, the authorities attempted to seize and annex five-grain regions of Northern Kazakhstan to neighboring Russia, and other parts to Uzbekistan and Turkicimienistan. Zhumabek Tashenev, a native of the Akmola part of the Esil region and Chairman of the Council of Ministers of the Republic, bravely spoke against Khrushchev.

The city also remembers the events of 1979, when the Center (*during L.I. Brezhnev's rule — author's comment*) pursued a new venture to establish German autonomy in the territory mainly of the Tselinograd Region with the capital in Erementau. The residents of Tselinograd (*now Astana — author's comment*), representatives of an array of nationalities, subsequently disrupted this project and the experiment of Kremlin officials.

A new phase in the life of the city occurred during the tumultuous 1990s, when the former provincial «Tselinograd» became Akmola and then Astana, the capital of sovereign Kazakhstan. In a remarkably short period, the authorities managed to build a completely new capital on the site of a regional center, a project not previously undertaken in the world. Among all the post-Soviet countries, only Kazakhstan took such a step, based on the need to resolve its geopolitical, socio-economic and other tasks.

As later events have shown, the decision of the President of the country, N.A.Nazarbayev, to pursue the transfer of the capital from south to north was correct and verified. Therefore, today Astana in its own way is an architectural masterpiece of the XXIth century, a scientific, educational and cultural center, a media cluster and

a global dialogue platform. For example, in 2010, a historic and memorable OSCE Summit was held there, which is proof of Kazakhstan's international recognition in nuclear disarmament as well as its peaceful and multi-faceted foreign policy.

Today, Astana with its unique «Green Belt» was holding a specialized exhibition, EXPO-2017, under the motto — «Future Energy». The EXPO-2017 more than three million tourists from all over the Republic and from other countries visited.

The «Millionaire city» will meet the guests with the appropriate steppe spirit, where there is a place for traditional hospitality, respect for elders and guests, customs of decency and courtesy. We are sure that the exhibition will demonstrate the unique culture of the steppe, national cuisine, clothing, musical and poetic art, as well as unique sports. In this respect, the famous Rabindranath Tagore was right when he wrote that «the duty of every nation is to reveal its national essence to the world. If the nations have nothing to give to the world, then this should be regarded as a national crime». Therefore, we have tried to show some features of the national character of the Kazakhs: their mental patterns and the traditions and customs, which constitute the essence of our people. Because of our unique nature and dissimilarity to other people, the expression of our culture should be interesting for foreign tourists.

Our ancestors have always been like stars in heaven to us and have shown us the right path, and left us immense territory with a colossal natural wealth that have been able to protect from immemorial time with wise diplomacy and war spirit. This sacred path for the benefit of the Kazakh people was continued by «Alash Orda» and for all of us, the words of Alikhan Bokeikhanov: «As long as I am alive, I will not stop serving the Kazakh nation» are the credo in preserving history and the national spirit.

Astana is not only the heart of Eurasia and the capital of Kazakhstan but also one of the greatest cities in Kazakhstan and the whole of Central Asia. In this edition, we hope to provide readers with information, addressed to all of you, our dear guests, friends and countrymen, on both the city and other national topics.

Yours faithfully, the author

1. THE ASTANA AND THE AKMOLA AREA OF THE ESIL REGION IN THE REMOTE PAST

§ 1. THE AKMOLA AREA OF THE ESIL REGION IN THE ANCIENT AND MIDDLE AGES

The appearance of the first people at the Akmola area of the Esil region. The Akmola part of the Esil region is related to the area, which is not learned enough. Generally, we collect narrow information from archaeological research and rare occasional written sources.

Nevertheless, from the rare excavations of our archaeologists, we learn that the first people appeared in the territory of the region in the far ancient times — in the Acheul-Mousterian time, at least (*about 1 million years ago — author's comment*) and about 2 million years ago, as a maximum. According to the opinion of the famous archaeologist V.S. Voloshin, man settled the Nura-Esil region even about 2 million years ago! At that time, our ancestors were engaged in hunting, fishing and gathering. In the Neolithic Age in the Akmola part of the Esil region cattle, breeding and farming were emerging. For example, about six thousand years ago here our ancestors began to engage in nomadic cattle breeding, and it lasted until the very beginning of the XXth century. The finds found in ancient sites are evidence of this. They are bone products for the bits, tools for processing wool and fells of domestic animals. They engaged in primitive agriculture on the banks of rivers and lakes. At the same time, they used bronze sickles, knives and hoes.



Traces of the Saks, Huns, Turkic and Kypshaks. The stay of the Sak tribes in our region's territory in the VIIIth-Vth centuries BC evidenced by the ancient Persian cuneiform texts. People continued to live here in later time too. Thus, the leaders of the all-powerful Huns erected a fortress — «Akmola» in the very heart of Saryarka (*Central Kazakhstan — author's comment*), between the Nura and Esil rivers. According to the data of modern researchers «Ak» means «west», and «mola» is «fortress» in the language of the Turkic-speaking Huns, which gives us grounds to say that the word «Akmola» is translated as the most «Western fortress» in the land of the great Huns. The region of Akmola was a part of the Turkic, West Turkic, Karluk, and Kimak kaganates.

According to available sources, it is note that the ancient settlement excavated by our archaeologists in the territory of present-day Astana, was known as «Bozok» in the Xth-XIIth centuries. The lake, where the medieval city was located, is still known by this ancient name. At this time, in the Akmola steppes, the powerful Kypshaks wandered, who replaced the supremacy of their predecessors Kimaks in the steppe.

The famous Flemish traveler Willem Rubruck in 1253-1255, on the command of the French King Louis IX, traveled to Central Asia, including visiting the Esil and Nura rivers, as well as the Korgalzhyn Lake.

He described the local cities as Anzha-tam, Bolgan-ana and Zhuban-ana. The representative of the Spanish Crown famous traveler Marco Polo passed almost same route in 1271-1295.

Ancient Astana was a witness of historical events connected with the Mongol conquest and the era of the mighty Golden Horde.

The ancient city of Aksiket was illustrated on the «Catalan map of the world», compiled in 1375, in the region of the lower reaches of the Nura River (*near Korgalzhyn Lake — author's comment*) and the middle course of the Esil River (*Karaotkel — author's comment*). The famous Kazakh scientist A.Kh. Margulan identifies it with the ancient settlement of Bytagay. The city of Kongliket is placed in the lower reaches of the Torgay River on the same «Map». In a word, many cities were noted in the Akmola region.

Certainly, from written sources it is known that the hordes of the mighty ruler of Central Asia Emir Timur passed through the Akmola part of the Esil region in 1381.

Kazakhs – the autochthons of these places. The Esil-Nura steppes became the place of important political events in the period of appearance and rise of the Kazakh Khanate. The tribes Argyn and Naiman were roaming in the South-East of the Nura River in the XIVth century, almost a century later they became a part of the Kazakh people. Other tribes (*Kypshaks and Kereys — author's comment*) also had their lands here.

In 1621 Kalmaks who appeared here pressured South Kazakhstan's autochthonous population. The materials collected by the Russian expedition headed by F. Shcherbina at the turn of the XIXth and XXth century clearly indicate that **«as early as the XIVth century, the proximity of Nura was inhabited by the Argyn and Naiman kins. According to the legends of the Kirghizes (*Kazakhs — author's comment*) of the Akmola district, one of the founders of the Argyn tribe, Meiram, who lived around the first half of the XVIth century (*from that time 13-14 generations appeared, i.e. the people who lived about 35 years — author's comment*), was migrated from the Ertis to Esil and Nura rivers».**

The era of the Kalmak invasions begins almost at the same time. Kalmaks appear within the Akmola district only in 1621. The often mentioned ancient city of «Bytygay» on the Nura River, was first studied in detail by the Russian ambassadors F. Skibin and M. Troshin. This happened in 1694 when the Russian embassy was sent to the headquarters of Tauke Khan, the city of Bytygay. The Kazakh ruler met representatives of different countries in this city. Then the ambassadors marked this city in their field map. They also witnessed the presence of many buildings around the city, as well as the presence of numerous trade caravans here. In 1699-1701 the well-known geographer and topographer S.U. Remezov compiled the «Drawing Book», where this amazing land was also shown. In a word, the transfer of the capital to the very center of the country was not accidental. Since ancient times, this region was a «country of cities», a headquarters of the Kazakh rulers, and also a place for the development of trade, agriculture and crafts. Basically, there was never a «wandering and randomly roaming people» in the very heart of the country of the Great Steppe. They lived in this fertile land for thousands of years, carefully transferring it from one generation to another.

§ 2. BOZOK – «OLD CRADLE OF THE NEW CAPITAL»



Studying the hillfort of Bozok. In 1816, the Russian officer I. Shangin recorded the ruins of many small towns, including Bozok in the Yessil-Nura region. In 1946-1976 such urban settlements in our region were noted by the famous Kazakh scientist, historian and archaeologist A. Margulan. L. Semenov, local historian of Akmolinsk also mentioned these cities, referring to the works and maps of I. Shangin. There is his separate fund at the Russian Military Historical Archive of Russia in Moscow (where we managed to work) with the original map where the town of Bozok, now within the boundaries of our capital, is laid.

The history of this ancient city that laid the foundation for Astana was already explored by the famous Kazakh archaeologist K. Akishev in the post-Soviet period.

What was the city of Bozok? When did it appear? What function did it perform? Why in the past was the center of the region chosen precisely in the current location of our capital?

In 1998 by the order of the head of State Nursultan Nazarbayev, the Esil archeological expedition headed by K. Akishev was established, with the aim of exploring the past of the province, including in the area of the present Astana. The following year the excavations were started at the ruins of the ancient city. The results were impressive. Bozok — an ancient town that takes beginning approximately in VIII century and lasted until the XVI-XVII century was found here.

According to K. Akishev, in the VIII-XV centuries in the steppe part of Kazakhstan there was a process of establishment and development of sedentary oases, the emergence of cities like ordakents, fortresses — shelters, military headquarters, the residence of local rulers. One of these fortifications was Bozok, which was originally the usual headquarters of a local ruler.

The first results of archaeological research. Scientists carried out the aerial photography of the area. It turned out that the city consisted of three parts. Its central part was a round-quadrangular quarters. The remains of the minaret and three or four

mausoleums preserved in the central elevated part of the quarters. All of them were built of burnt bricks. The firing of the bricks was made on site, and raw materials (*clay — author's comment*) were harvested here. The water was delivered directly from a nearby lake and was fed with a shygyr (*equipment for raising the bucket from the well — author's comment*) installation.

The town of «Bozok» occupies an area of 40 hectares of land and is located in the Southwestern part of present Astana, near the Eastern shore of the same named lake «Bozok». Later, during the excavations, five mausoleums and two brick burning ovens were found. The remains of a number of burial chambers with human remains, things and implements were also found here. A large number of bricks with bas-relief carved ornament was found in the city, as well as fragments of ceramic products with pale and green-blue glaze. All this testified to the fact that highly skilled artisans attended the construction of this city.

Location of the town was in the marsh area that saved it from human intervention in the years of ploughing the tselin and fallow lands. But bricks and stones from the ruins of the city were demolished for construction needs of the first «Tselina» (*set of measures to increase grain production in the USSR in 1954-1965, by introducing into the turnover extensive tselin land resources in Kazakhstan — author's comment*) workers.

This city closed up and controlled the important crossing over Esil and the caravan routes passing through it. «Bozok» is located in the place where the Nura river is most close to the Esil. It is displaced by the space of nearly 40 kilometers.

The main purpose of the Bozok. This place is very interesting from the point of view of creating a military-strategic foothold for control of caravan ways. The location of it on a heightened site allowed for the quick detection of not only approaching caravans but also the enemy. The location next to the marshes was caused by the need to solve the purely defensive military tasks.

According to the stories of the old residents, the whole area between Esil and Nura was flooded with water in the early spring, except for Bozok. Then, after the fall of the water, this place turned into a rich pasture. Badgers, foxes, wolves and wild boars lived in the coastal bushes.

There was a ford Karaotkel near Esil, through which trade caravans passed. From Bozok it was easy to control the passage of trade caravans.

Bozok was the administrative center of the region, as well as the military headquarter of the Kypshak rulers on the Steppe Silk Way route. From Esil to Bozok in ancient times a channel was dug from where drinking water came from. The width of the channel was 2-2.5 meters. It served as a camp place and overnight for caravans and travelers. Taxes levied from the surrounding population and passing caravans flowed here.

Bozok — the religious-cult center and geographic landmark. Bozok also performed the function of religious-cult center and a geographical landmark in the poorly populated steppes for travelers and traders. By the XIIIth-XVth century, the ruins of the city were seen as sacred space. Bozok was a Muslim shrine, where people came for worship, arranged funeral services and trifle, popular games and sports.

According to a local archaeologist M. Kabdulina, from 5 excavated mausoleums one refers to Christian (*approximately XIV-XV century — author's comment*), which indicates the tolerance of the local population.

The burial places of the Kypshak warriors in a full combat ammunition were found. Quivers, arrows with iron tips, knives and buts, were stirrups placed next to the soldiers. In some burials, leather masks that cover the face during the combat were found. Iron pots found next to the feet, which were an integral part of the military life of our ancestors.

In 2002 at Bozok, scientists discovered the burial of a female warrior at the age of 50, whose face was restored in Moscow in the famous Anthropological Reconstruction Laboratory of the Institute of Anthropology and Ethnology of the Russian Academy of Science. She covered with a silk cloth and had a headdress shaped like a helmet. She had silver bracelets on her hands, and silver earrings in her ears. The headpiece was decorated with pearl beads and cowrie shells. Together with it, an iron peak, an iron dagger, a silver bowl and iron bits were buried which allowed our archaeologists to conclude that she took part in military campaigns along with men.

Development of agriculture and trade. Around the ancient settlement, there were many irrigation structures in the form of channels, irrigation ditches, berms and garden beds. It is interesting that numerous irrigation facilities were found on the outskirts of the city which indicates that the townspeople were also engaged in farming. The growth of the population of Bozok and the availability of fertile land with the possibility of watering the fields allowed the population to grow bread. It went both for own consumption and for sale to the inhabitants of remote steppes, passing caravans, etc. In addition, the local urban population was engaged in fishing.

There was a lively trade near the cities and it connected with the arrival of caravans from Central Asia. The products of the local cattle-breeding population were sold in large quantities.

In modern times, according to local ethnographer K. Amirova, earlier there were about 3.5 thousand auls (*traditional settlement of rural type — author's comment*) on the site of Astana and its environs. In addition, Bozok, from her words, was **«the central core of such a nomadic city»**. These conclusions confirmed by archaeological and historical researches of the capital archeologists.

In his works, the Head of the Republic N.A. Nazarbayev notes, that **«the medieval town of Bozok can be considered a direct ancestor of Akmola, and its descendant is Astana, the capital of modern Kazakhstan»**.

We must remember that the place where today Astana is located was inhabited about a million years ago. The tradition of urban life and agriculture has a long history. Almost a thousand years ago, there were small towns, such as Bozok. Urban culture functioned fully, the agriculture and trade developed. Cities served for military-administrative and religious purposes. For modern resident of the capital, it is very important not only to keep the memory of the past of this city, but also to find and transfer valuable artifacts, indicative of its former tradition, to the future generations.

§ 3. ESIL-NURA REGION — THE GRACEFUL SETTLEMENT OF KAZAKH PEOPLE



Migration of the Kazakh kins in the territory of Akmola district. Since ancient times, various Turkic tribes of Argyns, Kypshaks, Kereys, Naimans and Alatau Kyrgyzes migrated throughout the territory of the province.

The presence of the latter was due to the fact that Kirghizes, as well as Karakalpaks, often participated in the Kazakh militias who fought against the militant Dzhungars (*Kazakhs often call them Kalmaks — author's comment*).

Here is the data collected through statistical expedition led by F. Shcherbina: «According to the legends of Akmolinsk county Kazhaks, one of the ancestors of Argyn tribe — Meyram, who lived approximately in the middle of the XVI century, migrated from the Ertis to the Esil and Nura rivers and, consequently, had already been in the Akmola county before. That time is characterized as the beginning of the Kalmak invasions era.

Kalmaks appear within the Amolinsk district only in 1621. According to legends, the ancestors of modern Kirghizes (*modern Kazakhs — author's comment*) had already inhabited the territory of the middle Nura River.

The most ancient villages of these communities mainly consist of the Kara-Kirghiz tribes, which did not enter the Kirghiz nation, and partly from the Argyn's Karpyk kin.

A little later, at the end of the XVIIth century, there have already been the ancestors of the owners who are now located along Nura river; they mostly belong to the Argyn tribe called Kuandyk, to the kara-kirghizes (*modern Kyrgyzes — author's comment*) and to the descendants of Sultan Aishuak and his vigilantes — Tulengutes (*servicemen — author's comment*).

Kanzhygaly kin, whose present generation occupies the main part of the Erementau Mountains, also nomadized there that time. 50 years later, i.e. in the middle of the XVIIIth century, the Kerei's kin Abyz appeared, and now their descendants constitute a community which is located on the Northern borders of the county».

As we can see from this document, that the Middle zhuz (*common names of three tribal associations of the Kazakh people — author's comment*) prevailed in the Akmola district. At the same time, small groups represented the Junior and Senior zhuzes. A small kin of Zhalairst who lived in the Nura volost represented the Senior Zhuze. Moreover, the Junior zhuz was represented by Zhagalbaily and Ramadan. They were located in Akmola and Monchakty volosts (*territorial unit — author's comment*).

Mostly the Middle zhuz migrated in this territory. Argyn, Naiman, Kypshak, Kerei and Uak tribes, represented it. Apart from them, there were sultans with Tolengutes. There were very few Naiman and Uak tribes. First migrated within in the territory of Esil and Karagash volosts (*territorial unit — author's comment*), whereas Uaks — in Kyzyltoprak.

According to the same expedition, out of 18,625 surveyed housekeepings in the Akmola, 60% were Argyns, 15% — Kerei and Uaks, 9.5% — Kypshaks, 5% — Tolengutes and Tore, 1.9% of Kara-Kyrghyz (*Alatau Kyrghyzes, later included in the Kazakh nationality — author's comment*), and 8.6% were the rest.

Argyns mainly lived in the Southern, middle and Eastern parts of the county.

Kereis lived in Kyzyltoprak and Monchakty volosts. The Kypshaks lived in the West of Akmolinsk, along the current Esil river and its tributary called Damsy (*Akmolinsk and Esil volosts — author's comment*).

The Argyns consisted of Meyram, Kanzhygaly, Atygai and Basentin tribes. Most of them belonged to Meyram kin, which occupied Akmola district to the South from the Esil River. Kanzhigaly occupied the Northeastern part of the district, between the upper reaches of the Esil, Slety and Olenty rivers. The tribe called Atygai lived in the North-Western part of the county, within the Esil volost. Basentin inhabited the Southern part of the county along the Nura River and the tributary of the Sarysu — Terisbutak River.

The Sultans. The descendants of the former khans — the sultans and their vigilantes — the tolengutes were scattered and interspersed with small «oases» in different parts of the Akmola district.

Small groups interspersed in various Kazakh volosts of the county represented by sultans. All the descendants of Chinghis Khan called - sultans. They were referred to the «white bones» (*ak suiek — author's comment*). They were also called «tore». They formed a separate class, which did not enter the tribal structure of the Kazakhs. The noble origin of the sultans also recognized among neighboring semi- nomadic and settled-agricultural nations. During the XVIIIth century, Kazakh sultans were actively invited to the Khan's throne to Bashkurt and the Central Asian states. In 1822-1824, after the abolition of the khanate power in the Junior and Middle zhuzes, the sultans' privileges gradually began to weaken. The administrative reforms of tsarism from 1867 to 1868 caused a serious blow to the estate privileges of the sultans. They became equal

in rights with simple steppe people. Was legally formalized the privileged position of the sultans in traditional Kazakh Society.

Sultans were released from the biys (*excathedral steppe judges — author's comment*), and only the Khan's court could judge them. The sultans were also free from corporal punishment. A verbal insult to the Sultan was subject to a fine. And for his murder, the adat established the kun payment which was equal to the kun for killing seven simple nomads.

The sultans gave their daughters in marriage with the representatives of other Chinghis Khan's descendants. The sultans who married the «black bone» were called as «Karamans». The well-known and influential sultans of Akmola part of the Esil region were descendants of Tauke khan, who migrated by separate auls (*traditional settlement of rural type — author's comment*)

The Tolengutes. The Tolengutes were always living next to the sultan families. In the Akmola district, the Tolengutes consisted of different Kazakh families, such as Altai, Borshy, Karaul, Karzhas, Kypshak, Koyanysh-Togay, Tarakty, Toka, Turtugul, Shurburtpaly, and Uak. A considerable part of them was formerly subordinated by the first senior sultan of the Akmola district — Konyrkulzha Kudaymendiuly.

The Tolengutes were descended from the people, who came under the sultans' auspices. For example, there were many Uzbeks, Bashkurts, Kirghizes, Kalmaks and Karakalpaks among them. The tolengutes had their independent housekeeping and used the Sultan's tangba (mark, brand) and their patronage. In return, they offered their services, including military assistance. The Tolengutes played the role of messengers, attorneys, and sometimes fulfilled important diplomatic missions. For example, Kenesary Khan had about 1000 representatives of Tolengute estate. Later, representatives of the kins nobility – biys (*excathedral steppe judges — author's comment*), and elders could have Tolengutes.

The Kozha. A significant part of the Kozha lived in the Akmola district alongside the Tore and the Tolengutes, as they were mullahs at their villages. Kozha were a religious estate group and were referred to the privileged «white bone» class. They did not belong to the Kazakh traditional tribal structure, and referred themselves to the Prophet Muhammad's ancestors. Kozha played a huge role in the spiritual life of the nomadic society. They were engaged in propaganda of Islam and explained its main provisions, by carrying out an enlightenment mission. Practically, all ritual ceremonies — circumcision, wedding, funeral and wake ceremonies were performed with their obligatory participation. In the steppe, there was a tradition of inviting them from Central Asian cities. There were 2-3 families of Kozha in each Kazakh kin in the nomadic and semi-nomadic lifestyle conditions.

They lived by individual housekeeping in the khans, sultans and influential biys auls (*traditional settlement of rural type — author's comment*) In rare cases, they were settled by separate auls, but not far from khans and sultans. Kozha gradually adopted the indigenous population's lifestyle. They knew the genealogy, life, material and spiritual culture of local residents and migrated together with them from one place to another. Kozha almost did not marry to commoners. Only the Sultan's estate was an

exception. In the second half of the XIXth-early XXth century, tsarism pursued a policy of restricting their free movement through the territory of Kazakhstan. The colonial administration considered them as the vehicles of Muslim countries (*primarily Turkic author's comment*) ideology. At the end of the XVIIIth century, they helped Volgian Tatars spread Islam.

Since the end of the XVIIIth century, tsar's authorities showed some support to the Volga Tatars in the spread of Islam as a counterweight to Kozha.

Kozha were free from paying all taxes. By the traditional court of biys, they were not subjected to corporal punishment. They played a significant role in the development of the spiritual culture in society. Kuderikozha was one of the recognized poets, participants of many «aityses» (*the poetic genre of the Kazakh people, immediately and verbally composing poetic words on poets competition — author's comment*) of that time. Zhusupbek Shaihislyumuly, another representative of this estate, published different articles, books in Kazan, Ufa and Orenburg. Another authoritative scholar and educator was Kozha Mukhamedsalyk Babazhanuly.

Were represented different tribal groups of the Kazakhs in the Akmola district, but the majority of citizens was from the Middle zhuz. The small groups of sultans, Kozha, Tolengutes (*the service family, in the Kazakh society traditionally was in the service of the khans and sultans-author's comment — author's comment*) and Kirghiz also migrated and identified themselves with the local Kazakh population. Up to 1830, the Kazakhs were practically the only population living along the Akmola part of the Esil region.

§ 4. FAMOUS PERSONS OF THE PROVINCE



In the late Middle Ages and during modern times, the Akmola part of the Esil region was one of the places where an active process of the Kazakh people formation and activity happened. It was a place of talented and courageous people during ancient times.

The History remembers the names of outstanding khans, sultans, (*non-hereditary title of nobility in the Kazakh Khanate — author's comment*), biys (*ex cathedra steppe judges — author's comment*), batyrs (*brave warriors, knight — author's comment*),

composers, fighters and akyns (*talented bard singers — author's comment*), who protected, glorified and sang about this fertile earth.

The famous Khan Tauke (1680-1718) and his descendant, the Khan of the Middle zhuz, Sameke, were being migrated near Astana. The grandson of Sameke, Sultan Konurkulzha Kudaymendiuly, who initiated an opening of the Akmola external district, had nomad camps near Erementau.

Umbetey Tleuuly (1706-1778) was an orator and a poet, who sang the achievements of Kazakh batyrs, batyrs (*brave warriors, knight — author's comment*), during the numerous Kazakh-Zhongar wars. He was born in Erementau district and was known as a talented poet, storyteller, kobyz (*kazakh national stringed musical instrument — author's comment*) player, connoisseur in the Kazakh epos and musical words. Umbetey distinguished himself during the Kazakh-Zhongar wars. His songs were passed from generation to generation. Most of his works are dedicated to his fellow countryman Bogenbay-Batyr «The death of Bogenbay-Batyr», «Notice to Abylaikhan about Bogenbay-Batyr's death». In his songs, he glorifies other heroes of the Great Steppe, which is evident from his works, such as «To Bekbolat biy», «To Bukhar» (bard), «Hey, Aktamberdy», «Kabanbay» and so on. Moreover, the orator took part in different battles, which he later described in his works. Therefore, his works are distinguished by the greatest historical accuracy. In his poems, there is admiration for the feat, bravery and courage of the Kazakh soldiers who poured blood for their native land.

Nurmaganbet Baymyrzauly. Nurmaganbet Baymyrzauly (1864-1919) was one of the famous Kazakh baluans (wrestlers) in the region. He was born in 1864 in Tastyozek village of the Akmola region. He burnt his fingers during his childhood, so they became shorter. Therefore, people started to call him as Baluan Sholak («*Short fingered wrestler*» — *author's comment*).

The wrestler was famous because never lost any Kazakh national wrestling. He performed at various fairs, the wakes and celebrations. Having an extraordinary strength and agility, he had no equal in the Kazakh national wrestling. He was notable for his impudent temper and straightforwardness. Possessing extraordinary strength and agility, he did not have competitors in the Kazakh national wrestling.

Baluan Sholak managed to win famous wrestler Sevr during competitions in Omsk, attended by the future Tsar Nickolay II. At the age of 49, he managed to overpower famous strongman Karon in the Koyandy fair. He had no equal competitors in

«Zhigitter arasyndagy saıys» (*man's competition — author's comment*). He demonstrated circus tricks: gallop standing on horses, swirled in the saddle and so on. Also, he showed his enormous physical strength by racking horseshoes, raising an incredible heavy thing, wrestling with several fighters at the same time. He could sing and played the dombra (*Kazakh national instrument — author's comment*) beautifully. There were songs of Akan seri (*the name of talented bard singer; compose songs without preparation — author's comment*) and Birzhan sal in his repertoire. Baluan sholak was known as a composer and singer. People still remember his songs, such as «Galiya», «September», «Taldy-Kol», «Saryn» and so on.

Baluan Sholak struggled with injustice all his life. His contemporaries admired his noble deeds. In memory of his fellow-countrymen, he remained as a talented composer, singer, poet, and a consummate fighter. Kazakh writer Sabit Mukanov wrote a documentary story called «Baluan Sholak» about his life. The Sport Palace in Almaty was named after Nurmaganbet Baymyrzauly.

Makysh Kaltayev (1869-1916) was a famous Kazakh poet. He was born in 1869 in Karaotkel area of Akmola region. Like many Kazakh children of that time, he got his original education from the local mullah. He learnt the Russian language by himself. Later, he got involved in public education by teaching Kazakh children. He was a teacher at Madrassah in Troitsk city. He urged his compatriots to study using the role model of best cultural achievements of other peoples. Makysh began writing poetry in Oriental style from very early ages. In the period from 1907 to 1913, he issued six poetry collections. Perfectly knowing the Tatar language, he managed to translate 4 collections of the Tatar poetry into the Kazakh language. In his poetry, Makysh called people to education, denounced the evils of County administrators and local representatives of royal administration.

Mati Kazhy. Akmola land remembers other names as well. They were not poets, composers and fighters. They left good deeds in people's memory. For example, with the help of eloquence and wisdom, Mati Khazhy (1785-1865) in the middle of the XIXth century managed to return the big groups of Kazakhs from Kerei tribes who originally lived in Akmola region, to Akmola land.

The latter came to Omsk region during bloody Kazakh-Zhongar wars in the first half of the XVIIIth century. He was also known as the owner of the 12 thousand horses herd.

Nurmaganbet Sagynayuly known as «Proud Nurmaganbet» (*«pan» in Kazakh language means proud person — author's comment*) during his pilgrimage to Mecca he built a little House-Hotel for compatriots. During the meeting with a future Tsar Nickolay II in Omsk, Nurmaganbet presented him a herd of the same-color beautiful horses and ornate traditional Kazakh house «kiyz ui» (*«Kiiz ui» — portable frame house with felt coating — author's comment*). Proud Nurmaganbet is remembered as the person engaged in sponsorship and charity.

Gaziz Bekshentayev. Gaziz Faizollauly Bekshentayev (1860-1931) was one of the most respected persons in the city. He was born in Akmolâ in 1860. He was a well-known singer and composer. Akyn often performed at the famous Karaotkel' fair. He played dombra and syrnay and was the author of famous songs, such as «Mukysh kyz», «Karagaily», «Shalkyma», «Konyr», «Karakat» and others. His works were collected by A.V. Zataevich, a well-known collector of Kazakh songs. He was respected by Akan seri, and he was friends with his countryman Imanzhushup.

Satmaganbet Ahmetuly (1880-1917) was a singer and composer from Akkum in Korgalzhynsk district. He performed in Koyandy, Atbasar and Karaotkel' fairs. He was an author of such popular songs as «Kanattaldy», «Ak Erkesh», «Arman Sol»,

«Ak manday», «Altynshash» and others. The famous Russian scientist and social activist G.N. Potanin wrote about the talent of steppe poets and composers: **«Among Kirghiz (Kazakh — author's comment) singers, there are virtuosos who can give singing expressiveness; it is not a simple singing, but artistic singing. The Kirghiz (Kazakh — author's comment) people bothered over the treatment of their songs, and therefore, it became such original, so people can feel themselves in Kirghiz (Kazakh — author's comment) steppes, among the Kirghiz landscape and even begin to feel the aromas of steppe herbs and wormwood».**

Y.P.Gavardovskiy, a famous Russian researcher of early XIXth century, also mentioned about the commitment of the Kazakhs to poetry and music: **«All Kirghiz people (Kazakh — author's comment), from children to elders, have a natural tendency to compose songs without preparation. You can ask them to sing, and they will start their performance without any interruptions».**

The Hungarian G. Vambery, placing the Kazakhs in this regard far above many European peoples, wrote: «East was a place of the poetic dreams. So, no one should be surprised that the Kirghiz (Kazakh — author's comment), have more inclinations to poetry than educated society members in Paris or London».

Vassiliy Marchenko. Vasily Marchenko, a Ukrainian peasant from Zaporozhskoe village in Kiyminskaya volost of Atbasar (Akmola region — author's comment) was one of the most famous growers of the region. In 1913, people were celebrating the 300th anniversary of the Romanov Dynasty. The special awards were established for exemplary farms. Marchenko from Akmolâ oblast won that award. With the aim of preserving the fertility of the earth, he introduced a ten-field crop rotation. He was subscribed to agricultural magazines «Rural Herald» and «Hleborob». He issued agricultural magazines, like «Country Gazette» and «Farmers». He used the newest agricultural machines of that time. He was engaged in improving livestock breeds. The first groups of Ukrainians, called Little Russians, appeared in the territory of Kazakhstan in the second half of the XVIIIth century. These were mostly participants of national liberation movements. A significant group of Ukrainians appeared in the territory of the Kazakh steppes at the turn of XIXth-XXth century during the mass migration of farmers from the European part of the Russian Empire. The settlers came primarily from Poltava, Kharkiv, Kherson, Yekaterinoslav, Taurida and Kyiv provinces. The main economic occupation of the Ukrainians was agriculture.

Halfins. Halfins were one of the most famous merchants of Akmolinsk (Akmola). Tatar merchant Uali was the founder of the dynasty, and along with his sons, Bashihten and Kashihten moved from Kazan in Akmolinsk in the mid-XIXth century. In Kazan, Uali Halfin was one of the esteemed merchants, patrons, educators who played a prominent role in drafting the Tatar-Russian dictionary, the construction of a number of mosques, madrasahs, schools, hospitals and libraries.

Uali continued his rampant activities as patron in Akmolinsk. So, in 1898, a society for elementary education was established, where Halfin Uali participated actively with his children. They were members of the City Council, took part in the maintenance of the fire service, libraries and hospitals. They brought and distributed publications, such as the Koran, newspapers, magazines, books, art and educational literature among the local population.

Halfins actively participated in sponsoring of the first Kazakh editions. A. Bukeykhan, A. Baytursynuly, and Kh. Bolganbayev organized humanitarian aid to the Kazakhs in rears during the First World War. Akmola merchants, such as Kosshegulov brothers, Halfins, Yussupovs were the first patrons of this mission.

Halfin brothers participated in the movement of Alash. The secret materials of gendarmerie archives in Omsk region state that the tsar's agents have reported that Halfins supported and financed the anti-Russian political activities of Alash leaders so became a subject of «surveillance».

In Akmola, Uali married Taurbala, the daughter of a rich Kazakh cattle-owner Bylkymbay, who bore him six sons: Galiakpar, Syzdyk, Abdrakhman, Galiaskar, Karim and Rakhymzhan. Almost all of his children became relatives with local Kazakhs. For example, Halfins were in close relationship with the Ualikhanovs and Kudaymendins (*Chingizids — author's comment*).

Soviet authorities confiscated all their property in Akmola and Karagandy. Mansions, trading houses and Caravanserais of the family passed into the hands of the new Government. Fearing political repressions, Halfins departed to other parts of Kazakhstan, Russia, Uzbekistan and China. Nowadays, the descendants of the noble family have received the quality education and are continuing the glorious beginnings of their prominent ancestors. Thus, Akmola land is rich with heroes, talented persons and just ordinary people. Every one of them left behind a special remembrance for future generations.

Kosshygulovs merchants. Sh.Kosshygulovs were well-known Kazakh merchants in Akmola. They first launched a confectionary factory. Baymukhambet Koshigululy was the head of the dynasty.

The factory produced candy, chocolates, marshmallows, and cookies. They had three stores in Akmola. They were patrons of art, and they contributed to building the mosque, which operated as a Madrasah school as well. In 1929, the Bolsheviks seized the factory. Shaimerden, one of the Kosshygulovs, was elected twice to the State Duma of the Russian Empire.

§ 5. KANZHYGALY BOGENBAY — A SYMBOL OF HEROISM OF THE KAZAKH PEOPLE



Bogenbay is a symbol of Kazakh batyrs (*brave warriors, knights — authors comment*) institute. Kazakh steppes have often been attacked by external enemies. Military squad were formed to protect people's borders. Excellent battle leaders and brave and courageous ordinary Kazakh warriors were called the «batyrs».

Later people began to call «batyr» all of who showed courage on rebelling against the tsar's administration and Central Asian Khanates. The title of «batyr» could be acquired only by personal feats. It cannot be obtained by inheritance. The ordinary people, commoners, and the sultans could also get the honorary title of batyr. In the XVIIIth and XIXth centuries, the Kazakh khans Abulhair,

Abylai and Kenesary held the title of batyrs. In the XVIIIth century, the whole pleiad of favorite batyrs appeared in the Kazakh society. This was due to the Zhongar aggression. These were Bogembay, Kabanbay, Malaysary, Eset, Tailak, Zhanibek, Otegen, Olzhabay, Nauryzbay, Berdykozha, Bayimbet, Koshkarbay, Baybolat, Tugel and many others. In the XIXth century, during national liberation movements of Kazakhs against the expansion of the Russian Empire and Central Asian Khanates, Agybay, Nauryzbay, Bukharbay, Iman, Zholaman, Eset, Sarybay, Suranshy, Kutpan and other batyrs were remembered as brave warriors.

Bogenbay Batyr (1690-1775) was one of the most famous and renowned people of Saryarka. He was a commander, batyr, a prominent statesman of the Kazakh Khanate during Abylai Khan's rule. He was known as Kanzhygaly kart (*old man — author's comment*) Bogenbay for his outstanding services to the fatherland.

Bogenbay came from a noble and wealthy family of batyrs. According to some traditions, the future batyr was born on the banks of the Syrdarya river, in the family of Aksha batyr from Kanzhygaly tribe (*Middle zhuz — author's comment*), who led 80-thousand army of Tauke Khan. Historical stories tell that Batyr Aksha was skilful blacksmith of sabres and daggers. Descendants remember him as a poet-improvisator too. His grandfather Aldeun was one of the companions of Esim Khan and ruler of Turkicicistan (*XVIIth century — author's comment*).

In the first half of the XVIIIth century, there was a fierce war of Kazakhs with Zhongar invaders. In these battles, Bogenbay batyr showed heroism and feat, defending the homeland from the invasion of foreign invaders — the Zhongars and Chinese regular troops. According to popular legends, Batyr had 103 battles, where he fought for people's freedom and independence.

Bogenbay Batyr is warlord of the Kazakh military squad.

In 1710, during the all-Kazakh kurultay (*official council of the Kazakh aristocracy — author's comment*), Abulhair, the head of Junior zhuzes, had been elected as leader, and Bogenbay batyr as warlord. Bogenbay batyr delivered a fiery speech, which also played an important role in strengthening and enhancing the fighting spirit of the Kazakh soldiers. In 1803, the famous researcher J. Gaverdovskiy wrote about that memorable event in his book called «Kirghiz-Kaisack» (*Kazakh — author's comment*) *steppe Review*: «We will revenge our enemies! We will die with arms in our hands! We will not be weak spectators of our robbed territory and captured children! Have the warriors of



the Kypshak plains ever funkcd?! ...how, can I indifferently stand on tyranny of the Barbarians? We have no shortage in good horses yet! The quiver with sharp arrows has not emptied yet!». After this speech everybody solemnly swore to follow Bogenbay's advice. Enthusiasm has reached the point when some of the elders opened wounded themselves and poured their blood to the fire. At the end of the oath, the common praying was undertaken, and some food made of white horse was divided between the people. Through this process, they wanted to show the steadfastness of the Union. The hordes elected Abulhair Sultan the eldest son of the Khan's family and Bogenbay was proclaimed their leader».

In the XVIIIth century, P.N. Rychkov mentioned that the idea of unification against the Zhongar invasion in 1710 belongs to Bogenbay: «At the meeting held at Karakums the famous Kazakh batyr and leader Bogenbay persuaded people to attack Kalmaks».

In 1725-1727 the batyr headed the Kazakh military squad and defended the city of Turkicicistan sacred for every steppe inhabitant. This city has been revered as Kazakh capital and the Muslim's «second Mecca».

In 1728 and 1730 the batyr stood at the head of the Kazakh police in the battles against the Zhongars in «Kalmak kyrylgan» (*mass death of Kalmaks — author's comment*) and «Anyrakay» areas.

In 1756-1758 Bogenbay-Batyr, despite the advanced age, continued to fight with the invading Chinese forces on the territory of Kazakhstan.

Bogenbay batyr as a diplomat. Batyr was known not only for his strength, courage and bravery but also with his wisdom and diplomacy. So, in 1761, performing the orders of the Sultan Abylai, he accompanied his son Adil in his diplomatic mission to China.

Well-known Kazakh zhyrau (*representative of folk poetry, who speaks poetry and perform epic poems — author's comment*) Tattikara glorified the batyr and his companions:

«Reed on the slope of the ravine Is like steel batyrs.
But we recognize who is the hero only in the surroundings of the enemy...
Here's Zhanibek Shakshak's son - the ringing steel peak!
Bokey and Sagyr from Uisun tribe will continue this great kin.
Manday, Derbisaly Kypshaks.
And here is Bayan with Sary, they are Uaks.
Where many batyrs were afraid?
Who managed to reclaim them from the attack?
A pine look slimmer and higher of all, and Bogenbay is similar to it.
Who attacked the enemies shouting and strung them on his peak?
Kerey Emenaly Zhabay!»

During the Kazakh-Kyrgyz conflict, the batyr called and convinced our neighbors to unite against a common enemy — the Zhongars with valid arguments: «the Kazakhs and Kyrgyzes are kindred people. We are in danger from the Zhongars... Let's stop infighting and unite. Come to help us along with your equipment, good horses, send your people. After the victory let your warriors get brides from our people».

The bright memory of the national hero. Bogenbay-batyr died on the banks of the Torgay river, at «Bogenbay soresy» area. His body was taken to Turkicicestan. According to Kazakh legends, Aday Batyr brought his body in the Holy City together with 40 of his countrymen. His remains are buried in the mausoleum of Akhmet Yassawi. His direct descendants live in Erementau district of Akmola region and in Astana.

Bogenbay batyr made a huge contribution to the unification of the Kazakh people and organization of liberation wars during the Kazakh-Zhongar confrontation. His exploits were commemorated in many verses, poems and stories of his contemporaries and descendants. His glorious deeds were discussed in historical stories, which are passed from generation to generation. The variants of epos about commander are stored in the manuscript Fund of the National Academy of Science of Kazakhstan.

His sons Tu`ranaly and Turymbet left many descendants. His famous descendants were Tu`ranaly sheshen, the biys Sakkulak, Bapan Nuraly, Eraly, and Olzhabai akyn, who was repressed by Stalin's totalitarian regime.

In 1926, there were 526 families or 4 thousand people who were the batyr's (*brave warrior — author's comment*) direct descendants, and they lived in 32 villages.

The avenue in Astana, and a number of streets in regional and district centres of Kazakhstan, Bogenbay village in Akmola region, the Historical Museum and the Kazakh school in Erementau, Akmola regional school (*a boarding school for gifted children — author's comment*) in Stepnogorsk were named after Bogenbay batyr. In the summer of 1991, people celebrated the 300th anniversary of Bogenbay batyr near Erementau. In July 2007, the monument «Bogenbay batyr» was opened in Astana, and in 2009 — in Erementau. He is a rolling model for nowadays youth. His glorious life is a model and a shining example to follow.

§ 6. SHANYSHKYLY BERDYKOZHA-BATYR — THE COMMANDER OF THE KAZAKH MILITARY SQUAD

Shanyshkyly Berdykozha batyr — the defender of Kazakh lands and supreme warrior. He was an outstanding statesman of the Kazakh khanate respected with all the Kazakh nomadic society, as well as Russian and Chinese authorities. He was a prominent leader. He devoted all his life to protecting his homeland from invasions of foreign invaders.



Some of his relatives live in the territory of Erementau district of Akmola region. Their ancestors moved to this area for defending this land from foreign invaders.

In the XVIIIth century in the traditional Kazakh society there were a whole plead of commanders who headed the zhuzes (the name of association of Kazakh tribe authors comment) military divisions. They were beloved by the people. Their appearance was connected, first of all, with the struggle of the Kazakh people against the long Zhongarian aggression. The batyrs of Middle zhuz — Kanzhygaly Bogenbay, Karakerei Kabanbay, Junior zhuz — Tabyn Bukenday, Tama Eset, Senior zhuz — Shanyshkyly Berdykozha, Shapyrashty Nauryzbay. By an unwritten Kazakh laws the names of the tribes were added to the names of the most respected batyrs (brave warrior, knight — authors comment), which not just witnessed recognition of certain batyr but it meant that this batyr is the commander of zhuzes troops.

The cruel defeat in the «Years of the Great Disaster» (1723-1727) did not break the will and spirit of the Kazakhs.

It is the heroism of the people, their selfless courage, their readiness for true self-sacrifice in the name of preserving the independence of their homeland allowed not only to survive but also to make a decisive contribution to the defeat of the Zhongarian invaders. It is not by chance that this time became the «golden age» of the mass heroism of the Kazakhs. It is also noteworthy that courageous steppe people fought desperately and defended the entire territory of Kazakhstan, not being divided into zhuzes, tribes and tribes.

Berdykozha batyr originated from Shanyshkyl kin of the ancient tribe Uisyn, Senior zhuz, (*the name of association of Kazakh tribe — author's comment*) that from time immemorial occupied fertile lands along the Talas and Arys rivers, and in the foothills of Karatau convenient for cattle breeding. Significant groups of his militant kin representatives lived in the Tashkent area.

He was born in 1708 in the area of Shyrshyk in the South of Kazakhstan, in the interfluvium of the Syrdarya and Keles rivers, in the family of hunter — Aryk Mergen. Berdykozha batyr was seen to be fighting the enemy with a his kin's war cry — «Aiyrylmas», tribal war cry — «Baktiyar» and all-Kazakh — «Alash».

According to the detailed research and reconstruction of the remains of the batyr by scientists from the famous laboratory of M.M. Gerasimov, carried out under the

leadership of T.S. Balueva: «his height was 177 centimeters, which was slightly higher than the height typical for his era. **«He was broad-shouldered and had a good physical training. The relief of all the bones of the right hand has the maximum development, which indicates the constant physical exercise of this limb».** Moreover, **«the topography of the bone-muscular relief shows that this man was an experienced rider».**

He was able to handle all kinds of steel arms and firearms. In his childhood, he was called a «kid batyr», apparently because of his early participation in the Kazakh-Zhongarian wars.

For some time the auls of batyr were located next to the villages of Kabanbay batyr and Kazybek biy in the area of Alakol and Tarbagatay. There were fraternal and friendly relations between them. According to oral legends, during one of the battles Berdykozha batyr gave his horse to his elder companion-in-arms to Karakerey Kabanbay batyr, who lost his battle horse in the fight. He was a close ally of Kanzhygaly Begenbay.

Active participation of the batyr in battles. Shanyshkyly Berdykozha batyr repeatedly won in single combats with the Zhongars — «zhekpe-zhek» (*single fight — author's comment*) The Kazakh state entrusted him the battle flag in the times of Abylai khan. He was was a member of the Khan Council, which considered a recognition of his outstanding services to the Fatherland.

Berdykozha batyr took the most active part in all the major battles of the Kazakhs with the Zhongars and Volga (*Edil river — author's comment*) Kalmaks. According to some information, he participated in more than 100 battles. Kazakh oral historiography also tells that he headed a large military squad of the Senior zhuz Kazakhs in the united liberation army of Abylai Khan during the battles in the areas of Bulanty, Bileuty, Itishpes, Anyrakay, Talky, Eby, Alakol, Ulansu, Mamysu, Shar, Shorga and others.

The following lines, compiled by the famous Kazakh collector of folklore M.Zh. Kopeyuly witness about his active participation in the campaigns of the Khan:

«Hearing that the khan went on a campaign,

The Shanyshkyly of Berdykozha has rode».

He took part in the famous Bulanty and Anyrakay battles against the Zhongars, and in 1756 he bravely fought in the ranks of Abylai Khan's army against numerous invading troops of the Chinese. In the dastan «Berdykozha batyr» an unknown author tells that his «blood enemies were the Chinese and the Black Kalmaks» (*Zhongars — author's comment*). In 1771, during the «dusty campaign» Shanyshkyly Berdykozha batyr took an active part in the war against the Volga (Edil) Kalmaks, who tried to pass through the Saryarka and settle in the territory that became empty from the related Zhongars. As before, batyrs of all tribes together started destroying the Kalmaks revenging them for their former excesses. Despite the fact that the Kalmaks had a battle-worthy army of 40,000 men in all, they suffered a severe defeat from the Kazakhs. This military attack was called in history as «Dusty military attack» There is a legend that the Senior zhuz batyrs did not go to military campaign and did not conduct major kurultay if there was no Shanyshkyly Berdykozha batyr among them. After Tole biy, he was considered the second most ranked statesman and outstanding commander of the Senior zhuz.

Therefore, the coryphaeus of Kazakh folklore and oral folk art — Mashhur Zhusup Kopeyuly puts the name of the batyr on a par with such recognized national heroes and favorites of the Kazakh land as Karakerey Kabanbay, Kanzhygaly Bogenbay, Kazdausty Kazybek, Shakshak Zhanibek, Kokzhal Barak, Syrym Malaisary. He also noted that «Shanyshkyly Berdykozha batyr was one of the most eminent, strong and reliable batyrs».

Shanyshkyly Berdykozha batyr is a diplomat and defender of the common land of Kazakhstan.

Warrior, representing the vital interests of the Kazakh Khanate, repeatedly participated in diplomatic negotiations with China, Russian Empire and Kyrgyzes. On July 13, 1783, arriving for the first time on the Ertis borderline, he was warmly admitted by the commandant of the Semipalatinsk fortress, scientist and captain of the Russian army I. Andreyev. The latter was surprised by the appearance of the eminent Kazakh batyr, who wished to know the true intention of the Tsar's representatives in the Ertis. Before this event, as I. Andreyev himself relates, for almost 18 years Berdykozha batyr guarded the border from Alatau Kyrgyzes, not allowing them to enter the territory of South- Eastern and Southern Kazakhstan.



The Russian officer also tells about the wealth of the hero in his famous historical bestseller called «Description of the Middle horde of Kirghhiz-Kaisaks»: «Chashklynskaya volost (*shanyshkyly — author's comment*), in which the foreman Berdykozha is based, had up to 300 cabs. And they are very rich in horses and cattle». In May 1783, the batyr, having left the lands of the Zhetisu (Zhetisu — author's comment), traveled to the Shyngystau district with his volost. Small groups of Kereis, Karakeseks, Tarakty, Tobykty and Tolengutes traditionally migrated in this area here. In our opinion, there were several reasons for such an extraordinary migration. Firstly, after fierce and bloody battles with the Zhongars, the territories of this region were somewhat devastated and free, as many of its inhabitants died in the struggle for defending their lands or were forced to migrate to the territory of other and safer regions of Kazakhstan and adjacent territories. It was necessary to protect these lands from a new danger — the military and political expansion of the tsar's government, which by that time strengthened its military base on the right bank of the Ertis for gradual «mastering» of traditional Kazakh lands, which later happened.

Secondly, Berdykozha batyr as one of the main batyrs (*«bas batyr» — author's comment*) of Abylaikhan moved to the territory of East Kazakhstan by the personal invitation of Uali Khan to maintain his somewhat shaky political position. Uali Khan still did not manage to preserve the former greatness of the Kazakh Khanate after the death of his powerful father. Indeed, by the time of Berdykozha's migration to this territory, the influential Chingizid, the son of Khan Abulmanbet, the ruler of the Naimans — Sultan Abulfeis died. Abulfeis was associate of Abylai, but he adhered to pro-Chinese orientation.

After Abulfeis the power was inherited by his stepchild, influential sultan Khankozha, who was the son of Barak Sultan. And Khankozha did not think even about easy and unquestioning obeying to the new khan. Here is how the «Herodotus of the Kazakh history» A. Levshin writes about this: **«In 1783 he (Abulfeis — author's comment) died, leaving behind his one of the Sultans was to inherit the authority of Abulfeis, but each of them had his followers, who could not agree with the choice, and the whole Naiman(one of Kazakh tribe — author's comment) tribe was disturbed with these strifes. The concerns ended after the majority of the votes supported Khan-Kozha, and he became the master of the former subjects of Abulfeis».** The Chinese empire was very interested in choosing exactly Hankozha, who also adhered to the pro-Chinese position.

After arriving to Shyngystau Berdykozha batyr somewhat pushed the ruler of the Naimans (*one of Kazakh tribe — author's comment*) from the occupied lands to the Tarbagatai region. At the same time, there was a wonderful occasion: the sultan Hankozha at one time refused to help the batyr's detachments in the All-Kazakh campaign against the warlike «Buruts» or Alatau Kyrghyzes. In the eyes of the nomadic society, the batyr was right, as he was speaking for the interests of the entire Kazakh people and for strengthening the legitimate power of Abylai's descendants.

Confrontation of the batyr with Kyrghyzes. In addition to active confrontation with the warlike Zhongars, the brave sons of Shanyshkyly tribe overshadowed the Southern and South-Eastern borders of the Kazakh lands from the claims of belligerent Kyrghyzes. Despite the fact that Kazakhs traditionally tried to maintain fraternal and kinship relations with this Turkic-speaking people, the cases of mutual raids, hijackings, and land disputes were frequent. Even in the late fifties of the XVIIIth century, the Kyrghyzes used to claim the lands liberated from the Zhongars, in particular, the lands of the Talas river basin, up to the city of Shymkent.

The cases of the cattle rustling by Kyrghyz detachments from Zhetisu Kazakhs have become more frequent. There were times of unjustified attacks on Kazakh trade caravans. In these circumstances, Abylai had to make a number of pre-emptive military raids into the interior of the land of the Kyrghyzes, although he was opposed to the war between kin's nations.

In particular, during his lifetime he strongly recommended the famous Shanyshkyly Berdykozha batyr, one of the main ideologists and supporters of keeping the fertile lands of the Zhetisu at the Kazakhs, to refrain from military expansion into the territory of neighboring Kyrghyzes. There is information about this in the widely spread among the people «Shezhire Alymbek»: **«Abylai Khan told Berdykozha «stop», the supreme biy of the Uysins Tole bi also said «stop». But Shanyshkyly Berdykozha batyr, leading the Uysin, continues to raid the Kyrghyzes».**

According to Captain I. Andreyev, a contemporary of Berdykozha batyr, after the death of Khan Abylai in October 1785, the batyr leads another big campaign against troubled and belligerent Kirghiz, collecting 700 soldiers from among seven major tribes, including the local population, who chose him as their leader and chief. This time, the reason for the campaign was started because the Kirghizes hijacked 2500

horses. Besides he wanted to avenge for the killed Kazakh batyrs. Upon arrival in the neighbor lands, they met a Chinese detachment up to 1,500 people, who were also harassed by Kyrghyzes hijacking their cattle. Having agreed on joint actions, two detachments began a coordinated offensive action: the Kazakh detachment came from the Ayagoz River and the Chinese from the Ile River. Then the Alatau Kirghizes were dealt with a very tangible blow.

Alatau Kyrgyzes continued to raid, steal cattle and even killing Kazakh rulers and batyrs. The mighty Kokzhal Barak Khan, Shapyrashty Zhapek batyr and prominent batyrs Aytak, Arzy, Kurzhy and others were killed by them.

The death of the nation's favorite. In early January 1786, in a regular campaign against the Kirghizes, Berdykozha batyr tragically died from their hands, being almost 80 years old! This is how the captain of the Russian service, I. Andreyev, who lived at the same time on the Ertis border line, described the last days of the batyr: **«Because of many quarrels with Kyrghyzes, Berdykozha started military campaign against them, though he did not want to do it because of bad dream he had. But he was forced to listen to the gathered Kazakhs (100 people — author's comment). He stopped for camping near the Zhetisu river, waiting for a good moment to attack his enemies and for other part of Kazakhs. But since they kept their horses near the camp to graze and did not watch them properly, the Kyrghyzes (about 80 people — author's comment) drove the horses away while the Kazakhs were sleeping, and attacked them. Some of the Kazakhs were killed and others were captured. And Berdykozha batyr as their leader was killed on their way to the Kyrghyzes' camp. They cut off his head, hands and legs, ripped up his stomach, and filled it with the cut body organs. This is how miserably was finished the life of the leader who won Kyrghyzes for many years».** He wrote down this information on February 13 of the same year from the words of Tatar mullah and interpreter – Kiliney Mamlin, who was serving at Khankozha Sultan.

The well-known modern period researcher A. Levshin in his famous work. **«Description of the Kirghiz-Kazakh or Kirghiz-Kaisak hordes and steppes»** wrote about this event mournful for the Kazakhs: **«The Kazakh elder Berdikozha suffered even more from the Buruts... The desperate elder of Kyrghyz-Kazakhs, knowing the customs of his enemies, could not hope for happiness in the future, and so with the intention of speeding up his end, he killed the Burut (Kyrghyz — author's comment), who was bringing him to the leader of his tribe. Irritated by this act the Buruts immediately stopped and killed Berdikozha in the most inhuman way. First, they cut off his head, arms and legs, then ripped out his stomach and folded all the cut off body parts into it».**

By the way, the study of the remains of the batyr by scientists from the laboratory of M.M. Gerassimov also testifies the presence of «a multitude of injuries without traces of healing. This indicates that these injuries caused death. All injuries are caused by thin saber blades. Several injuries were incompatible with life. Thus, the murder was extremely cruel». Thus, a thorough anthropological study of batyr's body by Moscow scientists showed that there was a deep wound on the upper third of the left shoulder

that affected the bone and the head of the left humerus bone was cut by a very strong saber attack. The left clavicle was cut, the fragment of the right mastoid process of the temporal bone of the skull was cut off, and the inner lower surfaces of the lower jaw were damaged. M.Zh. Kopeyuly has also written about this in a poetic form: «Berdeke had a horse called «Ala ayak». An enemy cut this horse into pieces, showing no mercy». Almost complete preservation of all the elements of the skeleton indicates that the body was not desecrated. Apparently, at that time and the enemy was able to respect his fierce, but the worthy opponent.

The revenge of the Kazakhs for the death of the batyr. Of course, the news of the killing an authoritative and respected batyr from the Kazakhs aroused a feeling of deep sorrow and violent indignation. Therefore, soon the steppe dwellers began to avenge for their beloved batyr. The campaign to avenge for his death was taken by his brother Sekloyan (*by I. Andrevey, A. Levshin his name was Akkayak — author's comment*) and four sons of the batyr, two elders were named Lepes and Shok. Soon, in one of the campaigns against the Kirghiz, the son of the famous Kirghiz batyr Issengeldy was taken as a prisoner. He was given to several wives of Berdykozha batyr for torment. Two Kyrghyz batyrs who personally killed the Kazakh batyr were soon overtaken and severely executed by the third son of the sardar: the first murderer was taken in the Karatal-Koyandy area, and the second in the vicinity of the city of Bukhara. There is a noral story that before Berdykozha batyr's execution the farsighted batyr predicted to his enemies that the murderers would certainly be punished by his third son in the places that he then indicated. The opposing party later paid «kun» (*several dozen horses — author's comment*) for the murder of Shanyshkyly Berdykozha batyr and raids somewhat ceased until the campaign of Kenesary Khan to Kirghizstan (1847 — *author's comment*).

The campaign against the Kirghizes to revenge for the murder of the eminent Kazakh batyr was also attended by Khankozha sultan and the future Khan of the Middle Zhuz Bokey. They gathered a small group of Kazakhs from the Tokmak-Naiman volost (*administrative unit — author's comment*). Then the Naiman Kazakhs demanded from sultans to organize this expedition immediately, otherwise they threatened to «depart to Tashkent area». But several thousand Kazakh soldiers, staying in a camp for some time did not dare to attack the Kyrghyzes and had to return back without a fight. After these events, a part of the Shanshikyly family left the Shyngystau area and returned to the places of its ancient nomadic territories in the Southern Kazakhstan. The others went to the Akmola part of the Esil region, and the third groups settled in different parts of the Kazakh Khanate. Honor to the famous batyr. Before the departure, Shanyshkyly and local Kazakhs organized as (*trifle — author's comment*) in honor of their beloved batyr. They also build up a majestic «mazar» (the grave), unlike all other necropolises of this region. In 2015, this mazar was reconstructed by his descendant Professor Baktybay Kasymbekov.

The famous batyr and an experienced commander was buried in the «Valley of Batyrs», located in the upper reaches of the Dagandaly River, which borders the modern Karagandy and East Kazakhstan regions. To be more precise, the mausoleum

of Berdykozha batyr is located in the territory of the modern Temirshi rural county (*Karkaraly district of the Karagandy region — author's comment*). The place of burial was not chosen by chance: here alongside the mountains of Kokshetau and Duan, was one of the headquarters of Abylai Khan. It is also true that Kunanbay kazhy provided a trifle to the representatives of three zhuzes in honor of his father, Oskembay biy. In the same holy land, the ashes of the steppe Romeo and Juliette — Kozy Korpesh and Bayan Sulu are buried.

According to ancient traditions of the Kazakhs, Berdykozha's mazar was built on one of the routes of ancient caravan way that connected the oasis towns of the Zhetisu and the Syrdarya region with the Northern and North-Eastern regions of the Kazakh steppe, and from there – with Western Siberia. Any traveler could read Surahs from the Koran. In particular, the well-known Kazakh folklorist Mashhur-Zhusup Kopeyuly notes that the steppe-dwellers passing to Zhetisu said that «the mausoleums of Kozy Korpesh-Bayan Sulu and Shanyshkyly Berdykozha batyr were seen on the way».

Eternal memory and glory of batyr. In the second half of the XIXth century, the burial place of the batyr was also recorded on the map of the Semipalatinsk region, composed by the officers of the General Staff of the Russian Empire as «M. Berdagazha». A century later the mazar (*grave — author's comment*) of the batyr was recorded on the Soviet map too.

According to local residents, the mazar practically existed intact until the 1960s. It was built of a raw brick, the bases of which were square shaped, 6.5 meters each side, the thickness of the walls reached half a meter. The burial dome had a helmet shape. When the Kazakh archaeologists studied the remains of the batyr it turned out that the humerus of the left hand has traces of a lifelong trauma, the left collarbone was also broken, the left part of the skull was badly damaged.

Although there was no batyr anymore, his majestic and large-sized new mazar (*grave — author's comment*) «watched» every inch of the Kazakh land, continuing to instill fear of gentiles and foreigners who wished to encroach on it.

A lot of information was obtained from the archives of Russia and China, as well as information collected from local residents. Information about the confrontation with the batyr is also found in folklore works and genealogical tables collected in the territory of Kirghizstan.

The skull of the batyr was recently reconstructed by Russian specialists in the workshop of the famous anthropologist M.M. Gerassimov and returned to his homeland. After that it was secondarily buried by representatives of the public and the scientific world from all regions of Kazakhstan, as well as scientists from Russia.

Many authoritative researchers of new and modern times (I.Andreyev, A. Levshin, M. Krasovskiy, Sh. Ualikhanov, M. Dulatov, G. Potanin, M. Tynyshpayev, M.Zh. Kopeyev, S. Toraigyrov, M. Mukanov, A. Seydimbek, K. Hafizova, B. Kasymbekov, K. Boranbayeva, A. Makhayeva and many others) devoted their works to the lives and activities of the batyr.

In honor of him the people once composed the historical dastan (*epic poem about heroism in folklore of Kazakh people — author's comment*) and literature«Berdykozha

batyr», which is still stored in the M. Auezov Institute of Literature and Art. It should be noted that not every well-known batyr and sardar of the Kazakh-Zhungarian epopee was awarded such a universal attention. The talented Kazakh poet N. Aytuly dedicated a whole poem to him, glorifying his feats before the Kazakh people. Generally recognized and authoritative Kazakh writers — M. Magauin and K. Zhumadilov in their historical and artistic works also gave a worthy assessment to the noble and immortal deeds of the great commander and true patriot of the Kazakh land.

Shanyshkyly Berdykozha batyr's place in the history of the Kazakh people. It was thanks to such outstanding personalities such as Shanyshkyly Berdykozha batyr that the internal unity of the people was preserved and the vast territory of the Kazakh Khanate was kept: then, in the conditions of the XVIIIth century, our ancestors occupied vast lands, to the Russian city — Tara in the North and to Tashkent on the South, from Edil (*Volga — author's comment*) in the West and the Ob-Ertis basin in the East. This was largely due to the glorious deeds of a whole galaxy of Kazakh batyrs who gave their lives for the sake of protecting the sovereignty and independence of the homeland, ensuring the inviolability of its ancient borders.

Unequivocally, among them, a special place belongs to Shanyshkyly Berdykozha batyr, for whom every inch of the native land was a part of the indivisible all- Kazakh territory. In the memory of the descendants, there was one unique testament of a brave batyr: his relatives had to settle in different parts of the Kazakh state, helping their kindreds to defend its territorial integrity. Therefore, it is not accidental that in almost every region of the country there are his relatives and descendants.

The day is not far off when the streets of Kazakhstan's cities will be named after him and the modern youth will be brought up in heroic traditions of feat and courage of such outstanding warriors as Shanyshkyly Berdykozha batyr. He was fond of the whole land of Kazakhstan. He was the one who gave his life for the inviolability of its sacred borders.

§ 7. RESEARCHERS OF THE ERTIS REGION IN MODERN TIMES

The Akmolinsk part or the Ertis region was studied by the military, merchants, writers, ethnographers, geographers, botanists, zoologists, archaeologists and historians. They described the region's wildlife, the local population's way of life, customs, economy, and history.



Father and son Rychkovs. In the XVIIIth century, Russian researchers discovered the remains and ruins of a number of fortresses and ancient cities in Saryarka. For example, N.P. Rychkov, having visited the Esil and Torgay steppes, recorded the ruins of a number of cities. Some of them reached 270 meters in perimeter and 30 meters in height. P. Rychkov was one of the first Russian researchers of Northern and Central Kazakhstan. In 1762 in St. Petersburg, he published the book «The essay of Peter Rychkov, the collegiate adviser of the Imperial Academy of Science». Here the scholar describes one of the region's cities: **«Bytygai — is the ruins of a great city located in the Kirghiz — Kaisak Orda (Kazakh — author's comment) by the Nura River, which flows into Korgalzhyn Lake. It is located in about ten kilometers from the estuary of that river. The city area was approximately dozens of versts, and one can also see quadrangular chambers that resemble a castle. These chambers are so large that they take three hundred «sazhens» (russian measure of length equal to 2.13 m — author's comment) area. In the vicinity, there is a mosque and a lot of collapsed stone constructions».** After the death of Khan Tauke, internecine struggles began, and the city came to desolation. Rychkov also left detailed description of the ruins of the ancient cities of Belyan-ana and Zhupan-ana and compiled a map of the «Steppe of the nomadic Kirghizes (Kazakhs)», where the rivers Esil, Nura, and Korgalzhyn lake were denoted. The researcher also described the names of a number of Kazakh tribes, which inhabited this region for a long time.

I. Shagin. In 1816, I. Shagin led an expedition to the Esil region. Expedition members looked for natural resource deposits and mine traces but also observed and described the life, house-keeping, and ancient monuments. On May 1, 1816, the Expedition headed from the Petropavlovsk Fortress to Zerendi Lake, specifically to the Nura and Esil rivers and further — to Balkhash. They studied the Esil region, the nature and life of the local Kazakh people. A plethora of geological material was collected, and many historical monuments and culture were recorded. I. Shagin described the entire region, including the place where Astana now stands. He had the occasion to meet with Kudaimendy sultan, whom he called «one of the most daring Kirghiz (Kazakh — author's comment) sultans». Incidentally, his son Konyrkulz became the first sultan of the Akmola external district.

The researcher also dwelled on the city of «Bytygai», located near the modern Astana: **«Among the bitterly saline lakes, the lake Korgalzhyn, being up to 3**

versts in circumference, is the greatest. The river Nura now flows into it, which previously flew into the river Esil. Farer from this lake, one can see the vast fields of ancient arable lands, ...whereas the hills of bricks occupy more than 15 kilom in circumference and are composed of the ruins of the ancient city, which had an impressive architecture, proving that this country was inhabited not by wandering peoples, but by the people educated, enlightened».

Notes of F. Nazarov. One of the researchers of the Akmola region was F. Nazarov. In 1813, he was sent to Omarkhan, the Khan of Kokand, on a diplomatic assignment. Traveling through the Esil region steppe, F. Nazarov kept detailed diary entries. In particular, he scrupulously described the location of Sultan Kudaimendy's nomadic places, and mentioned the future Akmola fortress: **«In order not to get off the road, we reconnoitered where Sultan Kudai-Mendy, a man famous for his unlimited respect and power over the neighboring Kirghiz people, wanders together with the Kopytskaya volost, hoping to get guides that knew safe places and places with water. We were notified that he was wandering behind the river Esil, by the Nura River, at the Akmola tract».**

A noteworthy fact is that Sultan Kudaimendy sent his son KonurKolzha to accompany the mission. The name of the latter is associated with the later events related to the creation of the Akmola external district. Then the young sultan was only 16 years old.

Other researchers of the region. I. Levshin writes about the ruins of ancient cities in the Akmola part of the Esil region: «Nura's surroundings are generally rich in remnants of antiquity». Similarly, Russian officer S. Bronevskiy, in his work «On the Kirghiz-Kaisaks (*Kazakhs — author's comment*) of the Middle Horde», could not resist describing the ruins of the cities of this region.

One of the famous researchers of Akmola was the Russian collectioner-ethnographer A.Geines. In 1865, he visited the city when he was a member of the state commission that drafted the administrative reforms of 1867-1868. In his travel notes, he described in detail the state of the economy, life, and bribery that took place in the environment of the local tsar's administration. He described ethnography, trade and history of the region, collected unique clothing and everyday items of the local population.

Pavel Grigorievich Ignatov (1871-1902) was another researcher that studied our region. He was born in Belev city, Tula province. In 1898, after graduation from the Moscow State University, he led an expedition that explored the lakes of the Akmola district. In particular, he thoroughly studied lakes such as Teniz, Korgalzhyn, Shubarsor, small lakes in the lower reaches of the Nura River, from Akmolinsk (*Akmola — author's comment*) to its mouth. He carried out chemical analyzes of water, mud, soil, and also collected large collections of the local flora and fauna. He was awarded a silver medal of the Russian Geographical Society in 1899 for his study of the Akmola region lakes.

The Akmola part of the Esil region was also studied by N.I. Krasovskiy and others. In general, Russian scientists and travelers of the modern time made a great contribution to the scientific investigation of the history, ethnography, culture, geography and zoology of the region. Their work helps us to reconstruct better our city and region's distant historical past.

2. HISTORY OF THE CITY AND THE REGION IN THE XIXth-EARLY XXth CENTURY

§ 8. CONSTRUCTION AND DEVELOPMENT OF AKMOLINSK FORTRESS

The background and reasons for the opening of Akmola region. In 1822, the Russian Empire unilaterally, in gross violation of the protectorate terms over the Kazakhs, abolished the Khan power. It started to build military fortress in the territory of Middle zhuz. They were intended to cover up its established new external county.

In 1824, two first county administrations were opened in the territory of Middle zhuz — Kokshetau and Karkaraly. Due to the lack of financial means, the opening of other external counties was postponed for a while. This circumstance could not but alert local nobility led by sultan Konurkulzha Kudaimendiuly. Sultan started to ask Omsk about the opening of new county at in his territory. They started struggling for power and land: usually, the one who initiated the opening of external counties became the head of the new administrative-territorial unit. And this circumstance has played its role in further advancing the Russian Empire in the territory of the region.

In September 1829, General-major S. B. Bronevskiy, the Chief of Separate Siberian Corps, in his denouncement in Omsk reported that **«Karmykovskaya parish, controlled by Sultan Konyrkulzha Kudaimendiuly, is willing to open the district near Akmola»**. Sultan's applications noticeably accelerated the opening of the new district.

By order of I.A. Velyaminov, the Governor General of Western Siberia, in the summer of 1830, F. K. Shubin, the Commandant of Petropavlovsk Fortress, with a detachment of 200 Cossacks, transport and reserve food headed toward the future fortification. Military cartographer and topographer accompanied him. The expedition was to implement administrative and economic preparations for the opening of a new district, and to map the terrain.

The expedition worked actively in two directions: firstly, it was choosing locations for the county administration building. Secondly, they worked on bringing the local nobility over colonial administration.

Upon arrival, Lt. Col. F.I. Shubin sends several detachments in the area along the Esil River. They had to find a comfortable place for establishment of fortress. The «Ak mola» tract was chosen as the most suitable place. It was famous among the local population. Since ancient times, traces of white «mazar» (grave, tomb) have been noticed in this area. Here's how this area is described in the records of the State archive of Omsk oblast: «If we translate the names of external counties into Russian, **«Akmola» means «White tomb». This tomb is in 15 miles from**



the county administration, it is made by the Kirghizes (*Kazakhs — author's comment*) from white clay over the body of an unknown Kirghiz (*Kazakh — author's comment*), and the county administration itself stays next to Karaotkel i.e. Black ford».

The main causes of the fortress foundation in the area were: firstly, near the future county center there was «Karaotkel» ford, through which trade caravans passed. Thus, the construction of fortress was due to commercial considerations: firstly, the fortress was situated on an important caravan route linking the Russian Empire with the Central Asian states. Secondly, there was a river with fertile pastures and meadows nearby. Thirdly, a large number of willow, usable as fuel, impressed the members of the expedition. Finally, a new site had a profitable strategic location: it was located in the center of the largest Middle Zhuz kins' territory.

Establishment of the new district. The original center of the county administration, known as Akmola among Kazakh nomads (*today it is the small village of Taytobe — author's comment*), was later moved to another location. In 1830, people started to build the district's center on the right bank of the Esil River. But the original name of fortress was kept at the new location too.

Konurkulzha Kudaimendiuly, a powerful sultan of the region, was elected the Senior Sultan. He was the great-grandson of Sameke, Middle Zhuz's Khan.

He was very rich, had up to 12 000 heads of horses. Subsequently, the Sultan began to be the highest confidence of the Imperial administration. His opponent was Sultan Sarzhan Kasymuly. But the tsar's administration, knowing the negative attitude of Kasym Abylaiuly's sons to construction of tsar's strongholds in the steppe, rejected his candidacy from the very beginning. Moreover, this family was very respected in the steppe. But the tsar's administration didn't need either strong khans, or senior and influential sultans.

Senior Sultan, County officers, Kazakh sultans, assessors and biys (*excathedral steppe judges — author's comment*) took the oath on the Koran. The celebration ended with handing out gifts, refreshments and baige (*Horse race — author's comment*). The new administration order was mainly recognized in the auls where Karpyk and Altay tribe lived, who subordinates to the Sultan K. Kudaimendyuly. Later all of his immediate family and entourage were awarded the government honors. By these actions tsarism tried to appease local elites to avoid murmuring and indignation in connection with the construction of the fortress and cancelling the Khan's power.

At the same time, Shubin failed to persuade numerous Kypshak and Shubyrtpaly auls to take Russian citizenship. And part of others, for example, Tarakty and Tama were forced to join the established county: this measure allowed them to avoid looting and violence by the Cossack punitive detachments and the loss of their rich summer pasture. Therefore, these kins later took a very active part in the rebellion led by Kenesary Kasymuly. Soon the Akmolinsk fortress turned into large military-administrative and commercial center of Central Kazakhstan. The «yasak» tax from the county population was accumulated here. The movement of trade caravans from Central Asia to Western Siberia was monitored from here as well. The fortress soon became a powerful springboard for the opening of following steppe counties.

One of the positive actions of Konurkulzha Kudaimendiuly was that in 1834,

being in the capital of the Russian Empire, he said that the Kazakhs have concerns that they can be picked up to recruits. Then he was given a **«sheet with extract from the laws on exemption from recruitment to certify that Siberian Kirghizes (Kazakhs — author's comment) have been from recruitment, and they will be exempted forever»**.

Another positive step of the Sultan was that he was trying to protect the interests of subordinate populations. On 5 April 1837, he requested a postponement of yassak payment due to Tashkent people's attacks and the impending «zhut» (*loss of livestock fodder and natural disasters — author's comment*). His request was granted, and citizens were given the right to pay the tax only from 1840 onwards. By the number of townships, the Akmola external county became the largest in Kazakhstan.

Construction of buildings and structures. A military hospital with pharmacy was located in the fortress. But the Kazakhs never went to the hospital. Their nomadic territories were hundred kilometers from Akmola. Kazakhs used their healers and baksy (*shamans — author's comment*) for recovery. Moreover, there were religious prejudices.

In 1838, a wooden mosque was built in the center of the county administration. The Kazakhs of neighboring auls (*traditional settlement of rural type — author's comment*) gathered in it during religious holidays. Central Asian merchants came here to pray. Kazakh school functioned in Akmola mosques. Mullah Baybekov Karabek gave lessons. Here children studied the basics of Islam. Subsequently, the Kazakhs, the merchants of Tatar and Central Asian origin started to settle around the fortress.

Kenesary Khan's assault on the fortress. The fortress was a witness of the national-liberation movement of Kazakhs under the leadership of Sultan Kasym's son — Kenesary. So, in May, 1838 (*according to other data in August — author's comment*) Kenesary Kasymuly's detachments attacked the Akmolinsk (*Akmola — author's comment*). The fortress was well protected. It was defended by 80 Cossacks. Deep ditches were dug around it. All approaches were barricaded. Akmolinsk fortress was defended by senior Sultan K. Kudaimendyuly and military officer Karbyshev. Kenesary started the attack at dawn on May 26, 1838. His soldiers archered the fortress from with incendiary arrows. The fire started around the fortress. One of the detachments led by the illustrious batyr (*brave warrior — author's comment*) Basygara broke into the fortification. The batyr died heroically during the fierce fighting.

The detachments of Agybay, Iman and Nauryzbay batyrs also entered into the fortress. Then, the rebels have lost 255 captain and soldiers. Today their graves are located in the Muslim cemetery of the Astana's «Zhastar» (*youngsters — author's comment*) district. Tombstone about this battle was installed later. 5 houses were burned. After the six-day siege, rebels retreated, taking 12 000 horses from KonurKolzha Kudaimendiuly and his relatives.

In 1839, the county administration territory was enclosed by a low earthen rampart with ditch. This was done for protection from raids of nomads — the former

owners of these lands. Construction of the wooden (*later brick — author's comment*) defensive barracks was begun. They made the system of military fortifications.

Kenesary activities began to bother the tsar's government. Therefore, tsar's strengthens their position. In 1840, the 2nd Siberian line battalion was redeployed in Akmolinsk fortress. In 1845, to prevent raids of Kenesary on Akmola, two military fortifications units were built on Turgay and Yrgyz rivers. In 1853, the Governor of Western Siberia Gasfort suggested transferring the center of border administration from Omsk to here. All the financial estimates were made. But the Government did not show their interest in this proposal.

The population of the fortress. Until the early 30s of the XIXth century, the only and prevailing population of Akmola county were Kazakhs. The situation changed with the establishment of the city and county. In the 30s of the XIX century, the Siberian Cossacks, who formed Cossack stanitsa (*village — author's comment*) here in 1840 year, started settling to the East of Akmola fortress. And the Cossacks populated here after the departure of Kenesary Kasymuly. In 1845 the Akmola fortress was also called the Cossack village, after about 100 Cossack families moved here from Gor'kaya fortification line. At the beginning of the 1840s, the so-called «Soldatskaya Slobodka» appears, in connection with the fact that in 1840 several families of soldiers of the 2nd Siberian Linear Battalion arrived in the fortification. They engaged in fishing, cattle breeding and salt extraction from the nearby lakes. Subsequently, the number of private buildings began to grow.

According to statistics from 1836, the Akmolinskiy (Akmola — *author's comment*) county administration had the following: 9 wooden houses for common men, infirmary, windmill, smithy, 15 families with children, 40 women, 324 men, including 3 military officers, 10 sergeants, 117 Cossacks, trumpeter, paramedic, 4 reserve sergeants and 24 reserve Cossack. As we can see, the population increased to 364 people. 70961 man and 60301 woman lived in 3576 nomadic Kazakh auls (*traditional settlement of rural type — author's comment*).

§ 9. KENESARY KHAN — THE DIAMOND SWORD OF KAZAKH PEOPLE

In 2017, there will be the 215th anniversary of Kenesary Kasymuly (1802-1947), one of the most legendary Kazakh rulers, who glorified the Great Steppe for centuries. According to L.N.Gumilyov, a well-known Russian scholar-Eurasianist, the author of the original theory of ethnogenesis, Kenesary Kasymuly was the most outstanding personality beloved by his subjects, revered by neighboring states, respected by his opponents. The tsar's officials and military men, who had to confront and fight him in their duty or work, very sincerely gave him such enthusiastic epithets as «Utterly Brave», «Mithridates of the Kirghiz (*Kazakh — author's comment*) Steppe», «Rebel Sultan», «Brave Ruler», «National Kirghiz (*Kazakh — author's comment*) hero», «All-encompassing steppe hurricane», «Kirghiz (*kazakh*) Shamil», «Great batyr», «Steppe batyr», etc.



In 2013, scholars and local lore researchers from Astana discovered the mass grave of Kenesary Khan's 255 batyrs killed in 1838 at the storm of Akmola fortress and buried in a Muslim cemetery in the capital's district «Zhastar».

Who was he really? Why was he so much revered almost the whole steppe? How did he earn such a special reputation for himself? Why do we return again and again to his extraordinary life and activities?

Kenesary Khan's Formation. Kenesary Khan for us is the same outstanding ruler as Alexander The Great for the Greeks, Tigran II for Armenians, Genghis Khan for Turkic-Mongols, Napoleon Bonaparte for Frenchmen and Peter I for the Russians.

«The rebellious Sultan» was born in 1802 in Kokshetau Mountains; he was Sultan Kasym's son and eminent Khan Abylai's grandson.

From 30 sons of Abylai Khan, only the family of his younger son, Kasym, had a great idea of reviving the former greatness of the Kazakh State. Kasym-Tore had two wives and 7 brave sons, all as one stood up under the banner of the Kazakh national-liberation movement. Kenesary particularly stood out among Kasym's sons.

He was born from the second wife of Sultan, Kalmak in origin. From an early age, the future Khan was raised on the rich traditions of Kazakh chivalry, heroic epics, and historical stories of the steppes wisemens and orators — «sheshen». He could speak all languages of Central Asia. He absorbed steppe oral diplomacy, perfectly mastered the art of steppe biys (*excathedral steppe judges — author's comment*)

According to Kazakh historian E. Bekmahanov, the leader of the uprising,

«Learned horsemanship and marksmanship from childhood. He was a great hunter». He distinguished himself with justice, possessed unwavering will and courage, boldness and daring, so the Russian explorer of the mid-XIXth century L. Mayer noted that Kenesary was «utterly brave», highlighting the best quality in his character.

Contemporaries emphasize that he possessed outstanding organizational and

chieftain talent. In religious terms, he was far from fanaticism, adhering to the faith of the traditional steppe nomads — Islam of Sunni Hanafite madhab. According to people, he was of medium height and strong physique. Here, for example, Chief Russian researcher A. Smirnov stated that **«Kenesary was of medium height, slim; features of his face resembled a Kalmak type; narrow eyes sparkling wit, energy and even deceit».**

Russian geographer, well-known researcher of history and ethnography of the Kazakhs of Torgay region A. Dobrosmyslov also gave a positive assessment: **«This Sultan was an energetic, decisive person, he possessed a beautiful mind. He said very little, and in the presence of other people, he carried himself with a great nobility and dignity. He always knew how to listen to his interlocutor. He distinguished by a quality common to all nomads — the highest degree of hospitality».**

Revival of Kazakh statehood. Kenesary Kasymuly managed to revive the Kazakh Khanate as the Phoenix bird from the ashes and ensure its sustainability for a decade. As N. Konshyn, the famous explorer and historian of Semey area wrote *«After the death of Sultan Kasym Abylaikhanov and his sons Sarzhan and Esengeldi (1836 and 1840 — author's comment) in Turkistan, their brother Kenesary Kasymuly became the head of the Kazakh movement. It was the man outstanding in all respects, standing much above his companions, who could rise above the narrow scope of personal and ancestral relationships. Only in the face of Kenesary do we meet the National Kazakh «hero», who dreamed of the political unification of all Kazakhs».*

In the period from 1837 to 1847, Sultan Kenesary was in open struggle and confrontation with one of the most powerful empires of the modern period, the Russian Empire, which strengthened the «Asian» or «East» vector of its far-reaching colonial policy. In 1810-1822 tsarism, openly seized from the Junior zhuz the Novoileckiy district, which was 600 thousand acres of land. In 1835, it took Novolineinyi area with 3400 thousand acres of the most fertile parts of the Junior zhuz, detached in favour of the neighbouring Orenburg governorate of the Russian Empire. From 1822, after cancelling the Khan's power in the Middle zhuz, there began an open military penetration of the Russian Empire in North-Eastern Kazakhstan through the arrangement of county administration center. In 1837, tsarism introduced taxation for nomads of 1 ruble and 50 kopecks.

The multi-ethnic composition of the Khan's army. The famous ruler, due to his remarkable human qualities, managed to rally the representatives of different ethnic groups around him.

There were Russians and Bashkurts, Uzbeks and Karakalpaks, Tatars and Poles among the rebels. Some of them held high positions, taking advantage of the special trust and sincere respect common of the Kazakh ruler. Therefore, Nickolay Gubin, a former Russian soldier, a personal aide-de-camp to his younger and beloved brother Sultan Nauryzbay, became the personal Secretary of Kenesary. Russian soldiers Bedashev and Malkin were the commanders of individual units in the rebel army. People called Malkin Kazakhs as «Kishik». He was an undefeated wrestler and Khan

gave him the name Batyr-Murat. He later asked to return home, the Khan dismissed him with the protection of four people. However, after a while he returned to his Khan and continued the struggle for independence of the Kazakhs. Tatar Alim Yagudin was a member of the military Council, and Uzbek Saydak-Kozha Ospanov successfully steered the diplomatic service for a dozen years. They all contributed discipline in the army and passed rebels their military and administrative experience. L. Mayer pointed out: **«To the characterization of Kenesary there should be added the fact that he... treated Russian prisoners very condescendingly. This fact is confirmed by many examples. In general, he had a great gift to attract the people... Several Russian fugitives were fighting in his army».**

Certainly, the participants of the rebellion mainly consisted of Kazakhs. This was not only ordinary nomads, but also the elders, biys, batyrs and even sultans, representing virtually all three Kazakh Zhuzes — Agybay, Angal, Bayseit, Baytabyn, Bassygara, Bugybay, Bukharbay, Zhanaidar, Zheke (Tolabay), Zholaman, Iman, Suranshy, Tanash and many others.

The start of the uprising. Kenesary intensified his anti-tsar's activities after a series of raids of imperial troops to peaceful villages, and the attempts to establish the first county administration centers in Kokshetau and Akmola. In his address to the head of the Orenburg Boundary Commission G. Gens, he indignantly pointed out that he and his relatives have been unreasonably and groundlessly attacked by the imperial troops in 1825, 1827, 1830, 1831, 1832, 1836, 1837, and so on. For example, as evidenced by the materials from the State archive of Astana, Kenesary indignantly wrote to officials that «in 1831, the team of 500 people speaking from Kokshetau, led by Alexei Maximovich, looted the villages of Sultan Sarzhan a second time..., 450 people were killed». Another typical example of his writing: in March 1842, the detachment of Captain Sotnikov, attacked Khan's villages and killed 100 people, captured 25 people, hijacking a thousand camels, 3 thousands of horses and 9 thousand sheep. Of course, all this was the reason for deployment of a powerful national liberation movement and reconstruction of the Kazakh State.

He began by sending warning letters to put forward their demands and expressed his categorical protest to far-reaching colonial ambitions of the tsar's government: «every day by grabbing our land, you establish fortresses and this disappoints the population. It's dangerous not just for our future, but also for today's existence». Later, Kenesary was forced to attack villages of those sultans and biys, who openly supported the policies of the imperial government. There were many cases of Sultan Kenesary's attacks to border fortresses, military units and government convoys. So, at the end of 1837, the rebellious Sultan utterly defeated a detachment commanded by Rytov, consisted of 6 sergeants and 48 Siberian Cossacks, escorting merchant caravan heading from Petropavlovsk to Tashkent. In the spring of 1838, Kenesary sent his people to the Governor General of Western Siberia. The letter of the Sultan contained such requirements as the destruction of the Aktau fortress and Akmola administration center. He also demanded the release of his people from captivity in Omsk. All participants of the delegation were subjected to punishment: physical chastisements, running them through a thousand people rank

beating them with sticks. The delegation participants suitable to military service were sent to the army, and unfit ones were sent to the mines in Eastern Siberia. These actions have caused an even greater intensification of Sultan Kenesary's interventions.

Restoration of the Khan's single power. In September 1841, on the anniversary of Sultan Kenesary father Kasym's death, representatives of three Kazakh zhuzes elected Kenesary their Khan during the wake. The dream of the Kazakh nation about the restoration of an independent State came true 60 years after the death of Abylai Khan. The tsar's government met this news with deep regret and dismay. The uprising became more organized and massive. In 1844, all the rulers of Central Asia recognized him as all-Kazakh Khan. A. Dobrosmyslov wrote «Buhara and Khiva are engaged in a fierce struggle for the possession of Kokand, and the owners of both Khanates try to win Kenesary's favor, sending embassies and gifts to him, and recognize him as a Khan of Kirghiz hordes». The Emir of Bukhara and the Khiva Khan started helping the famous Khan, providing guns, combat missiles, guns and gunpowder. Moreover, the latter even offered him the right to nomadize freely within his holdings.

For the successful conduction of the national liberation war, Kenesary Khan formed a single centralized state, headed by himself. There was a council in his times as the highest advisory body, consisting of a number of devoted batyrs, biys, sultans. But the decisive voice in this council was always related to Kenesary. He carried out the administration of the khanate through especial trustees — the yessauls (*captains — author's comment*). They dealt with judicial, economic, diplomatic, tax and military matters. The yessauls also supervised the unquestioning fulfillment of the central government's instructions, proper distribution of pastures and studying the mood of the subject people. State symbols were adopted: for example, the Khan's banner was green.

As a result of his successful activity, taxes were introduced depending on the financial situation of the owner: the rich paid more, the poor pay less. The tax was levied on livestock, clothing, weapons and horse harnesses. The farmers paid one-tenth of the harvested crop. Bread intended for the insurgents was often confiscated by the tsar's authorities: merchants, who delivered bread to the insurgents, were brought to severe punishments by punitive detachments. Therefore, Kenesary encouraged the transition of Kazakhs to agriculture. Seeing that duties from merchant caravans bring significant revenues, he provided them with additional protection. He imposed a large tax on those who evaded paying duties. On the proceeds, he bought weapons and ammunition in the markets of Central Asia.

Formation of an insurrectionary army. Kenesary managed to form a fully capable regular army, consisting of 20,000 people. Just like his distant ancestor Genghis Khan, he divided the army into dozens, hundreds and thousands. The most distinguished and brave warriors, were given the title of «zhuzbasy» (*commander of hundred warriors detachment — author's comment*) and «mynbasy» (*commander of thousand warriors detachment — author's comment*). Kenesary formed a special detachment of well-aimed marksmen headed by «mergen-basy» (*commander of shooters — author's comment*). Following the pattern and likeness of the Russian army, the Khan introduced special insignia for his troops. As a fine connoisseur of our steppes, British researcher

of the mid-nineteenth century T.W. Atkinson wrote: «**Kenesary prepared wonderful fighters from the Kazakhs. Many told me that it was the extraordinary dexterity in handling the spear and the battle axe that allowed the young man of Kenesary to fight so successfully with the superior forces of the enemy. Having good officers, the Kazakhs could make the best cavalry in the world!**».

The troops of Kenesary were adapted to the conditions of a protracted steppe war. He created a unique system to quickly alert his soldiers. Khan first introduced regular military training when this case was entrusted to former Russian soldiers from among Russians, Tatars and Bashkurts. In his army, he managed to establish the strictest discipline. So, for treason and sleep at the post, the Khan punished with death. Violators of military discipline were also punished. The weapons were kept in a special weapons room — «kunak-hana». Firearms were bought or found in battle. In the army of Kenesary, the manufacture of cannons was set up. Kenesary's warriors attacked the enemy with the special call (*war cry — author's comment*) «Abylai». The latter is evidenced by the lines from folklore translated by the Sultan A. Janturin and published in the newspaper «Orenburgskiy listok» in 1885:

«During the time of Kene-Khan
We were raging like a camel buck.
More than snowstorm that time was for us.
With the cry of «Khan Abylai!»
we attacked, Blocking the enemies' way».

Kenesary skillfully used his scouts. They were in the rear of the enemy in the guise of merchants and mullahs so that the leader of the insurgents knew in advance the plans for the movements of punitive troops. The service in the rear was engaged in supplying the army with food, fodder and was engaged in the breakdown of military camps.

The active participation of Kazakhs of the three zhuzes and the adherence of Russians, Bashkurts and Tatars to them in the anti-colonial struggle greatly alarmed the tsar's establishment. The Russian Emperor Nikolai I personally had special control over the question of suppressing this insurrection. of the khan.

So, on June 27, 1843, he ordered the organization of a major campaign against the Kazakh Khan, signing an angry resolution that there can not be an independent country within another country. There was assigned a fabulous amount of 3 thousand rubles for the head.

The squad troop of 300 people lead by a sergeant Lebedev was sent against the rebels. In August 1843, the second group, headed by the sultans of A. Zhantoreuly and B. Aishuakuly was equipped. At the same time, additional military detachments from Omsk, Petropavlovsk and Karkaralinsk (*Karkaraly — author's comment*) came forward. Poor knowledge of the terrain and a special tactic of conducting military operations by the steppe markedly exhausted the forces of the punitive forces. Conductors from among the local population were not interested in the fastest capture of the beloved national hero.

On the night of July 20-21, 1844, the Khan Kenesary defeated the detachment of Sultan A. Zhantoreuly in the upper Tobol river. Lebedev detachments were nearby, but they did not dare to join the battle and rescue a detachment of the doomed Sultan. Inspired by Victory, the main forces of Kenesary in mid-August 1844 attacked Ekaterina's village, having managed to burn out the suburb, for start, taking 40 people into captivity, capturing a significant number of cattle. At the same time, the attackers managed to capture military trophies: guns, pistols, sabers and spears. The punitive detachments could not overtake auls of Kenesary. There were many such a sudden raids.

Expedition of Dolgov and Gern in the camp of the khan Kenesary. The prolonged war with Kenesary distracted considerable forces and resources of the tsar's government. Therefore, at the beginning of 1845, the government found it necessary to send two petitions to the Khan, headed by Dolgov and Hern. They had to persuade Kenesary to subordinate to Russia. At the same time, they pledged to carry out reconnaissance tasks, determining the exact location of Kenesary's troops and choosing convenient locations for the construction of two military fortifications on the Irgiz and Turgai rivers. By such measures, the tsar's government decided to establish complete control over the center of the uprising, blocking them access to the Middle and Junior zhuzes. In the spring of 1845, the embassies of Dolgov and Hern arrived in the Khan's bid. His wife Kunimzhamal was returned to him, who was previously captured by punitive forces. During the negotiations, Kenesary Khan was exposed to a number of obviously unrealistic demands. All the Kazakhs of the Orenburg department were supposed to pay the kubitka fee as a subject of the Russian Empire in the amount of 1 ruble 50 kopecks. Khan was forbidden to collect taxes in his favor. Kenesary was ordered not to consider criminal and serious crimes and lawsuits over 50 rubles, as well as it was strictly enjoined not to hide runaway Russians, Tatars and Bashkurts. All of them had to be returned to Russia. Khan was told not to enter into external relations with those states and individuals who were considered «enemies» of Russia. The Kazakh ruler received a hint that he had no right to appropriate the title of Khan and that this was the prerogative of the tsar. Finally, the leader of the Kazakhs was invited to nomadize only in a small area called Karakoga. Obviously, none of these demands of the tsar's administration could be fulfilled by the freedom-loving Khan. Negotiations have reached an impasse. The diplomatic mission did not achieve its main goal. After the departure of the khan Kenesary called a military council, on which it was decided to migrate to the territory of the Zhetisu. A little later the tsar's government laid two fortresses on these lands: the Orals — on the river Yrgyz and Orenburg — on the river Torgai. In the opinion of the eminent researcher of Kazakhstan in the tsar's period, N. Konshin: **«the struggle against Russian power after establishing a number of fortifications in the southern steppes has become difficult».**

The retreat of the Khan into Zhetisu. Clamped on both sides, Kenesary was forced to leave Saryarka and move the center of the uprising to the territory of Zhetisu. The tsar's government sent considerable military forces with artillery under the command of officer Vishnevsky from Omsk to Zhetisu. He gave out a considerable number of medals, orders, robes and other gifts to the local nobility.

Under the pressure of superior forces of tsarism, the rebels moved to the right bank of the river Ili, and from there they migrated to the foothills of Alatau. The Royal detachments blocked the ways of rendering assistance from the Junior and Middle zhuzes. Known batyrs of the Senior zhuz Su`ranshy, Bayseit, Tayshibek supported Kenesary, somewhat strengthening the thinned ranks of the rebels. Famous Kazakh historian and folklorist M.Zh. Kopeyuly wrote that in Zhetisu «Kazakhs of the Shapyrashty tribe» showed a special support for the Khan». He was helped with people, livestock, clothing and weapons.

K. Kasymuly attempted to find political asylum in neighboring China. He sent an embassy headed by Sultan Kudaymendy, but representatives of the Chinese empire responded with a categorical refusal, not wanting to spoil relations with the white king, which was recorded in the funds of the Historical Archives of the Omsk Region:

«The sent representatives returned a month later with two Chinese officials and one translator who Announced to Kenesary that he could not be accepted under the patronage of China». They had no use of a strong and warlike khan who enjoyed great influence among the Kazakhs and Muslims of Central Asia. At that time, China was very worried about the disturbances among Uighurs and Dungans, who confessed one faith with the rebels...

Kazakh-Kyrgyz military confrontation. The rebels came close to the lands of the Alatau Kirghizes, who at that time were under the strong influence of Kokand. Khan demanded the subordination of Kyrgyz rulers — «manaps». These measures were dictated by the need to unite the common efforts to fight tsarism and Kokand. In his address to a related people, he wrote: **«The purpose of my coming here is not to quarrel and shed blood, but to unite the forces of the Kazakhs and the Kirghizes into one, separate them from Kokand and in general release them from the oppression of the Kokand people».**

During the bloody Kazakh-Zhongarian wars, the Kirghizes stood on the side of the Kazakhs. But the Kirghizes did not have an established tradition of subordination to Genghisides. Naturally, obeying the Khan and losing independence was not in the plans of the local nobility. Moreover, they could not forget the series of military campaigns of Abylai Khan in the territory of Kyrghystan. From the side of the Siberian administration, the Kyrghyzes felt support. Vishnevsky openly incited them to attack the villages of Kenesary. The same disconnecting work was conducted with the Kazakhs of the Senior zhuz. So, the detachment of the centurion Abakumov blocked the road to the Uysun detachments, not allowing to unite with the Khan army.

At the convened kurultay (*official council of the Kazakh aristocracy — author's comment*), the Kirghiz leadership categorically refused to fulfill the demands of the Kazakh Khan. More than two thousand detachments of Khan Kenesary sent to them were completely destroyed. One part was destroyed, the second — returned naked, without horses and weapons. Some of the Kazakh batyrs were captured, a solid ransom was demanded them. In addition to archival materials, the diary records of Adolph Janushkevich, the Polish exile who participated in the census of the Kazakh population in 1846, also testify to this: «In addition to those killed on the battlefield, about a

thousand people, more than two thousand were taken prisoner, including five sultans, for whom the winners demand a ransom».

This was an unheard insolence on the part of the Kyrghizes and an open insult to the Khan. The Khan could not leave the prisoners captive from the enemy and therefore judging from the materials of the Omsk State Historical Archive: **«The proceeds Kenesary began to collect were sent for the ransom of prisoners. This collection, as well as supplying the returned thousands of naked with clothes and other necessities almost completely ruined the auls (traditional settlement of rural type — author's comment) of adherents of Kenesary....»**.

After a series of border clashes and attempts at peace negotiations in April 1847, the Kazakh khan was forced to invade the neighbors' land, having up to 10,000 troops at his disposal. In the unfamiliar mountainous terrain, the Kazakhs were surrounded by their opponents. At the military council convened on the eve of the last battle, the Khan's supporters suggested to break through the ring in one place and allow him to get out of the encirclement. But he refused resolutely. The following words of the khan were passed by his son Sultan Syzdyk (*Sadyk — author's comment*): «If I myself as a leader run away, I can no longer be a khan of people».

The situation deteriorated noticeably after the departure of the rebel detachments led by Batyrs Sypytai and Bayzak, as well as Sultan Rustem. The other part of the rebels left chaotically under cover of late night: according to M.Zh. Kopeyuly the Kirghizes secretly promised to give the disputed lands to the local Kazakhs... The Kirghizes managed to turn the mountain springs in the other direction, leaving the encircled Kenesary warriors and their horses without water. For about three days a brave khan, along with thousands of faithful batyrs with five hundred guns, desperately held back the onslaught of the several times superior forces of the Alatau Kirghizes. Near Tokmak in the Maitobe area, which is traditionally called «Kandy Zher» (*bloody place — author's comment*) by the locals, in the last unequal battle Kenesary, along with 30 Kazakh sultans and the remnants of his faithful soldiers, were taken prisoner...

The defeat of the Kazakhs and the execution of the khan. At the new congress, the Kirghiz manaps decided to execute the khan, sultans and Kazakh warriors. Before his death, Kenesary once again appealed to them to unite their common efforts against Kokand and Russia. But they did not listen to their captive. Then a brutal execution followed. L. Mayer wrote about the last days of the Kazakh soldiers: **«For three days he bravely fought back, in the hope that the Siberian Kirghizes. (Kazakhs of the Middle zhuz — author's comment) will come to the rescue. But the latter were detained by the Russian authorities, so on the third day he had to go to the break, and all his companions perished, and he himself along with many sultans was taken prisoner and had an excruciating death»**. M. Krassovskiy writes the same about those events: **«Kenesary on the right side of the river Chu, in one of the gorges near our present Tokmak fortification, was encircled by the Kara-Kirghizes, he fought off heroically, but finally was captured and murdered brutally»**.

Soon the skull of the last khan through the territory of Tomsk province was transferred to Omsk and delivered to the Governor-General of Western Siberia, P.D. Gorchakov.

Here is how A. Dobrosmyslov wrote about this: «The skull of Kenesary fell into the hands of Prince Gorchakov, who ordered it to be kept in the Main Administration of Western Siberia in the case of «On the Riots of Kenesary». He supports the opinion of another Russian scholar N. Sereda. By the way, he describes one of the scenes of the last days of the khan: **«I have heard from various Kirghizes (Kazakhs — author's comment) of the Torgai region that Kenesary was taken prisoner, and before delivering a painful death, the Kirghizes for forty nights laid with him the best beautiful girls, hoping to get batyrs from them, despite the fact that Kenesary Kasymov was their worst enemy... Kenesary did not want to have any relations with any of the girls».**

All Kyrgyz manaps and batyrs, who participated in the destruction of Kenesary, were generously awarded by the Siberian authorities. But all of them «finished badly»: all of them, as well as their descendants, died under very mysterious circumstances. M.Zh. Kopeyuly writes that all the executioners «were subjected to the curse of the holy Khan». The heads of the killed Kazakh soldiers were sent to the Kokand khan who immediately ordered them to be put up on long poles at the Tashkent bazar. Here is how the poet Nysanbay, one of the khan's faithful companions and brave warriors described the death of his beloved leader:

«Weep, stones! The dawn, burn out!
Collapse, the proud steep rocks!
Be silent, the merry song of the stream!
No Kenesary, the messenger of heaven-
He's dead ... now the outrage
Is made on his corpse by alkheds.
Be silent, free wind!
Forget your songs, akyns...
Crying is heard in the grave silence,
The steppe has lost its best son».

(Kasymbayev Zh.K. *The Last Campaign of Kenesary Khan and His Death* - Almaty, 2002.- p. 142).

One of the Russian researchers of the early XX century, Ya. Polferov, clearly sympathetic to the khan, managed to convey the feeling of Kazakhs who listened to the sad song of Nysanbay akyn: **«Tears streamed down the swarthy faces of the listeners, and sometimes a moan broke out... It seemed that all nature sobbed along with this inconsolable song».**

The historical significance of the rebellion and its consequences. Another rebellion of the Kazakhs was defeated. The weakly armed detachments of the khan could not withstand the well-trained and equipped regular units of the Russian army. In the 1830s, tsarism managed to suppress the national liberation uprisings of the Poles, Belarusians, Ukrainians and Lithuanians, gaining a fair amount of experience. Kenesary's mistake was that he tried to act simultaneously on several fronts: against Russia, the Kyrgyz manaps and the Kokand Khanate, which significantly dispersed the thinned forces of

the insurgents. Among the Sultan's estate, there was no unity and common coordinated actions. Tsarism also skillfully neutralized one of the no less popular Kazakh khans Gubaidulla Ualiev, recognized by all Kazakhs and Chinese authorities as all-Kazakh ruler. In 1839, he was seized for communication with the khan and exiled to the town of Berezov, where he was until 1847.

The suppression of the insurrection opened the tsar's establishment's way for large-scale expansion into the lands of the Kirghizes themselves, in the territory of Zhetisu and South Kazakhstan. Prerequisites were created for the open conquest of Bukhara, Kokand and Khiva. After the suppression of this insurrection, tsarism went on to new administrative reforms in order to better control of the troubled nomads. In 1854 the Semipalatinsk region was created. The outer districts remained as a part of the Siberian Kazakh region. **Henceforth, the representatives of the «black bone» could become the enior sultans, which significantly undermined the foundations of the almost 600-year rule of Genghis Khan's descendants in the territory of the Great Steppe.** In the same year on the right bank of the Irtysh the Semipalatinsk inner district was formed, almost completely populated by local Kazakhs. But now the head of the new rich Temirbolatank district was a Russian officer, and the senior sultan (*the representative of the «black bone» — author's comment*) was appointed as his deputy.

Kenesary Khan remained in the memory of the people as an outstanding commander, prominent statesman and skilled diplomat. In the conditions of the cancellation of the khan's power by tsarism, he practically succeeded in uniting all three zhuzes and restoring Kazakh statehood for a time. The Kazakhs vividly demonstrated the people's spirit, their desire to achieve independence. Here is how A. Bukeikhan, one of the leaders of the Alash movement, described the activities of the Khan:

«Year after year, the years have been lame, many years have passed since then.
As a free son of steppe freedom, Batyr Kenesary was executed.
But the spirit of his rebellious will, the bloody trail of his struggle.
Was a beacon of the Kirghiz will, until the days of freedom, days of victories».

The role and place of Kenesary in the history of the Kazakh people is also written by the well-known researcher of Kazakhstan of the middle of the XIX century

M. Krasovskiy: **«It is not known how the future affairs would go in the steppes if Kenesary Kasimov survived».** And I. Ivanin, a major specialist in the military history of Russia, could not resist the laudatory odes to the Kazakh ruler: «Justice demands to pay tribute, and although Kenesary was an enemy of Russia until his death, I will not sin against my homeland if I call him» The last batyr of the steppe». One of the officers of the General Staff V. Potto compared Kenesary with the leader of the movement of the highlanders Imam Shamil, who «greatly shaken the influence of Russia». And another of his colleagues, Captain N. Fomakov, enthusiastically wrote about him: **«The clever, brave descendant of Abylai Khan... managed to fight off all attempts of the Siberian detachments, as he acquired some glory as a leader in these countries».**

What is noteworthy, after suppressing the rebellion of the Kazakhs under the leadership of Kenesary Kasymuly, the Chingizids practically do not appear at the political stage. This was written by the same L. Mayer: **«from this time, the defenders of the people are ordinary Kirghizes (*Kazakh — author's comment*)... and the sultans are finally being put into the background, or made just regular Russian officers»**.

Khan left two wives — Kunymzhan and Zhanym, from whom 8 sons were born: Jafar, Taichik, Akhmet, Omar, Osman, Abubakir, Syzdyk and Shygai. All of them were forced to retreat to the territory of Kokand. For some time they served in the army of the Kokand khan in the war with Russia. Later, realizing the futility and difficulty of confrontation with the rapidly growing military power of the Russian Empire, they had to submit and reconcile themselves to their position. In particular, they fought against the detachments of General Kolpakovskiy. By the way, one of the guns of Khan Kenesary was kept by this Russian officer for some time and in 1882 he presented it to the museum of the West Siberian Department of the Russian Geographical Society in the city of Omsk. His gun is still in the Omsk United Historical and Literary Museum and is waiting for his return to the Central Historical Museum of the country.

Undoubtedly, on the example of the life and activity of the khan Kenesary Kasymuly more than one generation of Kazakh heroes and batyrs, leaders of the national liberation movement of the early XXth century, were raised. Therefore, we must use the khan as an example for our youth. Scientists will publish dozens of volumes concerning his heroic and legendary life. One of the preserved guns of khan Kenesary from Omsk will return to Astana. Finally, the head of the khan will be found and delivered to the native land. By the way, it is well known that the famous Bulgarian clairvoyant diviner Vanga predicted before her very death that Kazakhstan will develop even more if the head of our legendary ruler returns to the homeland.

§ 10. AKMOLA IS A MAJOR TRADING AND ADMINISTRATIVE CENTER OF THE REGION

Akmolinsk — is a large trading center. By the beginning of the second half of the XIXth century the city became one of the important and major trading centers of Central and Northern Kazakhstan. This predetermined Akmola a city status. Caravan routes from the cities of Central Asia converged at the ford called «Karaotkel». Karaotkel as a place of trade has been known for a long time. And after the construction of the fortification, trade practically did not stop. Therefore, the first residents of the Akmola district immediately began striking a trade with the indigenous inhabitants of the region. Trade at that time was of a bartering nature. The main criterion in assessing the goods in this trade was the «one year old sheep». A significant number of Kazakhs flocked here during the advent of trade caravans from Central Asia and the cities of Western Siberia. Through the Akmola fortification, virtually all the caravans moved between Petropavlovsk and the cities of Central Asia. On average, 10-12 caravans passed through the fortress a year.

In the first decades, the main intermediaries in the barter trade were the Siberian Tatars. First, they knew the language, customs and ceremonies of Kazakhs well. Secondly, just like the steppe people they were Muslims. Thirdly, they were well-oriented in Russian trade.

In 1831, customs duties for the cattle-breeding raw materials brought from the outside districts were cancelled. Residents of the Akmola order began actively buying up cattle and pastoral raw materials and reselling it for cash at the border line. At that they were making a big profit.

In 1835, duty-free importation of grain bread and agricultural implements into the outer districts was permitted. Duty-free export of raw materials from external districts and the importation of grain and implements of labor attracted the attention of merchants and traders from various cities of Russia.

In 1841, a peasant G. Moskalev was the first one who opened the market in Vyazimkovskiy district within the Akmola fortification. He traded Russian and Asian goods, but things went wrong with him and the turnover was low. Soon he stopped trading. In 1846, the trade was opened by Yekaterinoslav's merchant N. Ushakov. He traded with iron and copper products, very popular in the economy of the Kazakhs. Over time, his trade reached a level of 50 thousand rubles a year. Later he became interested in credit operations in the steppe. He did not manage to get paid in time for the goods handed over and soon went bankrupt.

Goods in the order came from Moscow, St. Petersburg, Nizhniy Novgorod, Irbit, Tsaritsyn, Tobolsk, Omsk, as well as from a number of cities in Central Asia.

The senior sultans of the Akmola external district, according to their job descriptions, ensured the safety of the caravan movement. Often the elder sultans accompanied the merchants by themselves.

Gradually the main trade with steppe Kazakhs passed from Petropalovsk to Akmola. Akmola became a major trading center. Thus, in a report for 1851, the Governor-General of Western Siberia reports about the permission to open fairs in Akmola village «where it brings considerable benefits for a large number of passing caravans». In 1851, Governor-General Gasfort abolished quarantine searches in the Cossack village, which frightened off the merchants.

Opening of the Konstantinovskaya and Dmitrievskaya fairs. In 1852 two fairs were established under the Akmola village: the first — Konstantinovskaya (from May 21 to June 10) and the second — Dmitrievskaya (from October 26 to November 10). The first fair was named in honor of the holy tsar Constantine and his mother Elena and was held in the spring, from mid-May to mid-June. The second — was named after St. Dmitriy Solunskiy. It functioned from the end of October to the middle of the following month.

In 1865 their annual trade turnover was about one and a half million rubles. Foreign researcher Arminius Vamberi, who visited here, observes the role of Akmolinsk as a major trading city: «Akmolinsk ...serves as a center for Tashkent and Bocharan caravans. In September 1866, 1500 camels arrived there, mostly laden with cotton». Over time, the number of fairs increased.

Later, many of them were conducted on the basis of the peasant settlements. For example, at the beginning of the next century, there were more than 30 of such fairs just in Akmola County. Their increase was directly dependent on the influx of resettling peasants from the European part of Russia.

Three groups of goods prevailed at the fair. Firstly, it was cattle breeding products: horses, cattle, sheep, as well as the skin of various animals, camel and sheep's wool, skins of wild animals and felt mats. Secondly, it was the products of sedentary population of Central Asia and China: cotton fabrics, silk, dried fruits, cotton, rice, horse harness for riding, made-up skins of various animals, clothing and footwear. Thirdly, a large assortment of goods from Russia: iron picks, axes, wash basins, basins, tripods, cauldrons, copper samovars, kettles, kumgans (*a narrow-mouth vessel, a water*



jug with a spout, a handle and a lid — author's comment) chests, colored chintz, woolen fabrics, cloth, various ornaments and bread.

The fair was held at the edge of the city. Here, the exchange of cattle and raw materials was carried out. Cattle and pastoral raw materials were located ten to twenty miles from the city. Local and visiting merchants, as well as their clerks, went there for an inspection. Caravans from Central Asia also stayed near the city. The merchants rented Kiiz uis from local residents. They put them in a circle, inside of which trade was carried out. The number of rented Kiiz uis sometimes reached 500. The trade in it lasted until August, and sometimes until mid-September.

In the Central State Historical Archive of the Russian Federation on May 7, 1862, there are data from the Minister of the Interior of Russia A. Valuev: «With the recall of the Governor General, it is possible to conclude that in a very short time Akmola village will become one of the most remarkable trade points of Western Siberia». Akmolinsk performed the function of a transit city from Russia to Central Asia.

Over time, merchants from different countries settled here. For example, just in 1863 more than 50 Russian and about 100 foreign merchants lived in Akmolinsk permanently. Over time, the banks, trade enterprises and companies were opened here. In 1865, the city's trade turnover amounted to about 1.5 million Russian rubles, which was a great achievement at that time.

Cattle and raw materials were delivered to Petropavlovsk through Kazakh cabmen who used camels. Then the goods went to the heart of the Russian Empire by rail. Later, the transport societies began to appear: «Russian Insurance and Transport Society»,

«Gerhard and Gay», the office «Kamenskiy Brothers», etc. And the horses were directly brought to Orenburg.

Major merchants of Akmola. In 1863, among permanent population of Akmola there were 51 Russian merchants, and 340 merchants from other countries. Over time, their total number reached 1236 people!

In 1872 merchants and petty bourgeois of Akmolinsk were exempted from guild fees. This stimulated the trade. Among the Akmola merchants, Koschegulov brothers were widely known — the sons of Baymukhamed — Kurmangali, Nurken, Uali and Mukan. Other rich merchants were Galiaskar and Syzdyk Halfins, Nurken Zabiroy, Ivan Silin, Peter Moisseiev, Andrian and Matvei Kubrins. Local traders developed stable traditions of philanthropy and charity. They built schools, madrassas and theaters using their own money. So, in 1898 the society of care for primary education was formed in the city. The trustees of the schools were famous merchants Matvey and Vassiliy Kubrins, Ivan Silin and others. Baymukhamed Kosshygulov built mosque and school for Muslims at his own expenses.

Transportation business. The opening of the Tashkent Fair in Akmolinsk in 1871 further strengthened the city's position as one of the main centers of transit trade between Russia and the Central Asian states. Here caravans were formed. Cargoes arriving from Petropavlovsk, were loaded on camels and went further to Tashkent, Bukhara, Kokand, Turkicicestan and other cities. And the goods arrived from Tashkent were delivered on carts to Petropavlovsk. Akmola and Akmola County have become the main suppliers of transport for caravans.

The local population began to breed more camels and was actively engaged in the export business. This type of occupation brought a lot of income. So, for example, the delivery of cargo on carts from Akmola to Petropavlovsk cost up to 45 copecks for each pood. And the fee for one camel reached 20 rubles. Therefore, the main activity after cattle breeding and trade was the transportation, which was practiced by almost half of the Cossacks of the local capital.

The most popular cabbies were local Kazakhs, as described by A. Gaines, who visited Akmola in the middle of the XIXth century: «Kamenskiy (*who established a team of cabmen in Akmola — author's comment*) used to hire Cossacks before, but they cheated and stole goods. Now they hire only Kirghizes (*Kazakhs — author's comment*) who deliver the goods very honestly; they are neat, especially if they are not too rushed».

At the beginning of the XXth century, in connection with the construction of the Orenburg-Tashkent railway, the caravan trade through Akmola significantly decreased. The need for export is somewhat reduced.

Fishing and hunting. The nomadic population of the nearby volosts of the Akmola district was engaged in fishing (*in small quantities — author's comment*). They were fishing on the Esil and Nura rivers, as well as the Saryob and Taldykol lakes both for their own needs and for sale to the inhabitants of Akmolinsk.

The Cossacks and peasants from the Siberian line came to the Akmola district for fishing. For example, during the 1840s, about 600 poods of fish were caught and taken to the line for sale. Since 1845 the Cossacks of the Akmola village have actively joined the fishing.

Among local Kazakhs, hunting for wild animals has developed significantly. Even rich and noble Kazakhs were engaged in this craft. A good hunting bird was rated much higher than a horse, a cow and a camel combined. Animals were caught for themselves, and for exchange for other goods.

At first, not knowing the true market value of animal skins, the nomads exchanged them from middlemen-buErs for goods at prices equivalent from 10 kopecks to 3 rubles in silver for the skin. At the same time, they could actually cost up to 20 rubles in silver.

Kymyz. Local Kazakhs were actively engaged in the sale of kymyz. Here is how the work of kymyz shops described by contemporaries: «There were many kymyz shops in the city, which were usually kept by Kazakhs who lived on the outskirts of the city or not far from the city: «There are several dozen «kymyz shops» at the bread market. These kymyz shops are rows of small wooden shops, with «Russian inscriptions» at the doors: «kymyz», «kymyz-hana», etc.». And near sart's cafes or restaurants, along with manti and pilaf, they also sold popular kymyz». By the way, such kymyz shops were located practically in all cities of Kazakhstan, and sales of kymyz was established in the area of factories and mines.

Gradually, Akmola begins to lose its military-strategic importance. It becomes more important as one of the main shopping centers of Kazakhstan. There were real prerequisites for changing its status and making it a city. In 1861, the Governor-General of Western Siberia sends a petition to the Ministry of Internal Affairs about making the

Akmola village a district city and the establishment of the commandant's office there.

In the opinion of the Governor-General, Akmola village in the near future «will become one of the most remarkable trade points of Western Siberia» and without obtaining a city status and establishing police supervision, it will be impossible to maintain order anymore. Rapid development of the city led to the fact that Akmola was officially declared a district city on September 26, 1862.

Later, a plan was drawn up for the city of Akmolinsk. The land was allocated for construction, pastures and hayfields. But these events took a long time because of the long disputes between the city authorities and the Cossacks for urban land and nearby areas. The Cossacks of the Akmola village received profit, charging a fee for grazing in the vicinity of Akmola. The Cossacks were forbidden to collect duties from cattle intended for sale at local markets. It prevented the city from becoming a major trade center of the region.

In 1868 the city became the center of the Akmola district and the homonymous oblast. But the regional administration and all the main institutions remained in Omsk. This circumstance was explained by two reasons: firstly, there was an acute shortage of financial resources for the resettlement of officials. Secondly, the leadership of Western Siberia expressed an open reluctance to move the regional colonial center into the depths of the Kazakh steppe. Therefore, the Omsk city remained the regional center. But the oblast continued to be called Akmola district.

The life of the townspeople. Urban reform has become one of the components of the transformation in Russia. Essential changes have brought it into the life of Akmola. In 1870, the city дума appeared in the city with its executive body — the city government. The election of the deputies, elected to the Duma for a four-year term, was based on the property qualification by secret ballot. Most members of the City Duma were representatives of the merchants.

In 1875, a police department was opened in Akmolinsk. In 1876 a boarding school for Kazakh boys was opened here as well as in other districts.

In 1876, despite the protests of the Cossacks, the Akmola fortification was abolished. This measure caused the deprivation of the Cossacks privileges, primarily in the matters of land use. In 1878, the Kokshetau-Atbasar-Akmola telegraph line was launched.

In 1880, a loan office for the Kazakh population was opened. It was designed to help the steppe people in case of natural disasters, to improve the household and develop the industry. The pre-emptive right to receive money was for Kazakhs, who needed food. The size of the loan was from 10 to 300 rubles.

At establishing the Steppe region, the question of the location of the highest administration was raised again. As the most advantageous option, the candidature of Akmola was considered again. For example, the leaders of the Siberian Committee spoke in favor of Akmola: «With the forthcoming transformation of the Office of the Kazakh Steppe, among other things, Akmola is considered for the location of the regional administration». However, the project of transferring the administrative center of Kazakhs from Omsk to Akmola was not supported by the former leadership of the West Siberian General-Governorship in the person of General Dugamel.

In 1890, a prison was established in the city. In 1893, the efforts of the uyezdz chief

of the lieutenant colonel Troitskiy resulted in a city garden establishment. In the same year the soldier's garden was also established. Every year the city became more green and beautiful. But the absence of pavement roads, asphalted roads, made it very difficult for pedestrians to move around the city in the spring.

There were higher primary schools, public library and other institutions opened in the city. Moreover, the club for honorable and respected people of the city was established. The club had its own charter. The club's activities were aimed at maintaining order in the city. It existed at the expense of membership fees.

At the beginning of the 20th century, Akmola had a pharmacy, two churches, mosque, city three-grade school, women's gymnasium, two primary schools. The city's Pushkin Public Library was very popular among the city's residents. In 1909, its collection was 1,205 books, consisting mainly of fiction. In the suburbs, there was an inferior agricultural school with experimental field and garden. Several streets were illuminated with kerosene lanterns.

The city began to develop industry. There was soap, leather, oil, beer and gingerbread plants, as well as many forges and mills opened.

§ 11. TRADITIONAL HOUSEHOLD OF KAZAKHS IN THE AKMOLA AREA OF THE ESIL REGION

The Kazakh aul. According to the Russian Population Census of 1897, 185,000 people lived in the Akmola district, among them almost 90% were Kazakhs, 5% Russians, 3.8% Ukrainians.

Kazakh population of the region lived in small settlements — auls. The need to feed a large number of cattle made the Kazakhs constantly divide or split into small settlements. The number of auls consisted of about 5-20 households. As a rule, close relatives lived in one village. The average number of one family was about 5-7 people. The aul was governed by an elder, biy or respected akSaksl (*respected old man — author's comment*). As a rule, the steppe settlement was named after the famous landowner or locality. In the steppe, the aul during the nomadic movement tried to be located closer to the thickets of shrubs or to forests as sources of fuel. Forest and mountains served as a natural protection against winter cold and snowstorms. It was possible to stock up with firewood and building material here. When choosing places for settlement, Kazakhs took into account the availability of water sources — rivers and lakes. In the case of the absence of such, they tried to dig the kudyks (wells — author's comment).

Winter and summer dwellings. In the summer, Kazakhs lived in Kiiz uis. In rare cases, for the poor part of the Kazakhs it also served as a winter home. In this case, the Kiiz ui was covered with several laErs of felt and overlaid with snow. German scholar

F. Von Schwartz admired: «**The only dwelling of Kirghiz-Kaisaks both in winter and in summer is a Kiiz ui, one of the most practical inventions that man has ever made**». Manufacture of wooden parts of Kiiz uis was done by masters — «uyshi», and felt mats were made by women only. They were also engaged in assembling and disassembling Kiiz ui. In the Akmola region at the turn of the XIXth and XXth centuries, a good Kiiz ui costed 150 rubles (on average), and the usual one — up to 100 rubles. Kazakhs also used cone-shaped Kiiz uis that were known as Kalmakian kiiz ui (Kiiz uis, the nomadic house of the people of Central Asia — authors comment). But Kazakhs assembled them in rare cases.



Preparations for nomadic migration inspire everybody. Once the snow is melted, the smoked winter Kiiz uis are left. People enter into new, pure summer Kiiz uis; They put the best clothes on, their faces are merry, they pack their belongings on camels, bulls, horses, and even rams; All sit on their horses, hanging their children and lambs to the camels' sides in cradles».

When moving to a new place, one of the experienced representatives of the aul selected a new place. He looked at it in advance. There necessarily had to be water and pasture. Same kin representatives usually migrated together. In winter, the herds of horses grazed in the open steppe — so called «tebindep zhailyu». They got the grass from under the snow with their hoofs. Cattle breeding gave food to the nomad. Skins of sheep, foals, and goats were processed for clothes and shoes. Sheep and camel wool was used to make felt, leather, rope, braids and carpets. Goat wool was used for making shawls. From the skin, pastoralists made buckets for water (*kauga* — *author's comment*) and bags for kymyz (*saba* — *author's comment*). Even the fuel (*tezek* — *author's comment*) nomads received by breeding livestock. The main types of livestock were horses, sheep and camels. Since the end of the XVIIIth century, cattle have also spread noticeably. By the end of the XIXth century, the proportion of sheep on average accounted for more than 60% of the total livestock, horses — more than 13%, goats and sheep at 12%, camels – about 3%. Sheep were the main wealth of Kazakhs. In the late XIXth — early XXth century in remote areas of Kazakhstan sheep continued to be a barter unit. The Kazakhs bred a coarse-wool and «Kuirikty koi» breed of sheep. The sheeps were hardy, they easily tolerated heat, cold and hunger. A large ram could give up to 2 poods of meat, up to 1 pood of fat and 4 pounds of wool.

Kazakh horses were of low stature, broad-chested, covered with long hair. They were well adapted to year-round pasture living. They were distinguished by great endurance, speed of pace and strength. A Kazakh horse could pass up to 150 versts of distance within 10-15 hours with small interruptions and without food. Therefore, it was highly valued among the resettled Russian population. The horse supplied the Kazakhs with meat, kymyz, they were used for horse riding and agricultural work.

The cattle were of small breed — Kazakh and Kalmak. The milking capacity was small. A noticeable increase in cattle was seen among the Kazakhs from 1771, when they took a large number of this kind of livestock from the retreating Kalmaks. Cattle were kept more in the northern regions, since it was better bought up by peasants-settlers. Cattle were mostly kept by poor and medium-sized households, which could not migrate for long distances. The number of such farms increased especially at the turn of the XIXth and XXth centuries, when the mass seizure of land began in favor of the peasant migrants. After the formation of peasant settlements in the steppe, the Kazakhs began to interbreed cows of local breed with producers of Swedish, North Ukrainian and Semental breeds. This significantly improved the local breeds of livestock. In settled and semi-settled farms cattle were used as draft force. A rich part of the Kazakh society distributed cows to poor people for maintenance according to the custom of «sauin»: poor people used milk from cows, but in exchange they pledged not only to keep them, but also to grow an offspring. Steppe production began to be sold in the butter market.

By the way, in 1917, Kazakhs in terms of the provision of cattle for 100 people in the population achieved the first place in the Russian Empire Goats were kept because of a good fluff. The famous Orenburg shawls were made from the fluff of Kazakh goats. In each sheep herd, there were goats that served as leaders.

A camel could survive without water and feed for several days, drink salt water and eat thorny bushes. Kazakhs started using camels for agricultural work. Peasant migrants also tried to acquire camels, however, in small quantities. With the development of caravan trade with Central Asia, the importance of camels has increased. The Kazakhs, who roamed near the frontier line, supplied the Russian merchants with camels. At the beginning of the XXth century, hiring a camel for the delivery of goods to Bukhara and Khiva costed from 35 to 100 rubles in banknotes.

In the southern regions of Kazakhstan, from the middle of the XIXth century, donkeys were raised for riding and for various agricultural works. One of the largest cattlemen of the first half of the XIXth century was Aznabay from the Bayanaul outer district, who had about 25 thousand head of cattle. By 1917, the total number of Kazakh cattle in six regions of Kazakhstan was about 18 million.

«Pal» (Burning). After returning from summer meadows, Akmola cattlemen, as a rule, burned the autumn grass. Sometimes the burning was allowed in the early spring. According to the steppe people in the spring the grass in this area grew good. The cattle quickly gained weight in these areas. But sometimes the whole auls were burned due to these measures, especially in the windy weather. To prevent a fire in the autumn or spring, the Kazakhs burned grass around the winter dwellings closer to autumn. This was done for the purpose that there was no access to the fire for homes, farm buildings and harvested hay. As the peasant population increased in the territory of the Akmola district, the local administration began to forbid the use of burning.

Zhut. (*natural disaster — author's comment*) The most terrible years, for the local residents, were the years of jute (*mass death of livestock from lack of fodder — author's comment*). Sometimes the icy conditions and the lack of fodder could starve all the cattle. Animals could not break the thick laEr of the ice crust. Animals died from hunger by the thousands. The most terrible zhut was in 1880, when only in Akmola region, 820 thousand head of cattle died. The zhut happened in 1884 and 1891. According to the notes of the Kazakhs, the heaviest jute passed in the year of the «hare» every 10-12 years.

In search of salvation from jute, Kazakh farms often migrated to the border towns of Cossack and peasant settlements. They bought hay and straw from the villages. Some impoverished Kazakh farms had to work in agriculture or become zhataq after strong jutes. As the resettlement peasant population arrived, the pasture lands were markedly reduced and a massive lumpenization of pastoralists began.

Folk veterinary medicine. Steppe dwellers had a great experience in the treatment of domestic animals. Literally each of them possessed veterinary knowledge. So, with the outbreak of such infectious diseases as anthrax, smallpox and plague, the Kazakhs immediately changed pastures. The remains of the fallen animals were quickly buried in the ground. At the outbreak of FMD the Kazakhs rubbed the oral cavity and the

animal's tongue with scorched salt and copper sulfate, tar and soot to a pulp. Sometimes the blood was released from the hyoid vein. The sick animals were kept in the shade, fed with soft grass and given a salt-lick. Scabies were treated with bone resin or keeping animals in salt lakes. Sometimes animals with scabies were repeatedly washed with decoction of poisonous plant roots. Also, in the treatment of these diseases, kerosene and tobacco were used. Inflammation of the lungs among animals was treated with blood letting, and also various medicinal substances were used. Healers could also cure eye diseases known as nogala (wall-eye — *author's comment*).

Development of haymaking. In the second half of the XIXth century, among the indigenous population, there was a steady trend towards the transition to haymaking. First, the colonial policy of tsarism contributed to this. The nomad lands were seized in favor of peasant settlements, Cossack villages, military fortresses and cities under construction. Secondly, there were often jutes, which took the lives of thousands of cattle, and they could be saved only by harvesting a considerable amount of hay. Thirdly, peasant migrants actively purchased cattle from local residents. This led to a significant increase in the number of cattle. And keeping them in stables could not but stimulate the development of haymaking. A particularly massive shift to haymaking occurred after the devastating jute of 1880. Hay was harvested by "litovka" scythes. By the beginning of the XXth century, more than 90% of farms in the northern, central and northeastern regions of Kazakhstan were engaged in haymaking. Following the example of the peasant migrants, wealthy pastoralists even had haymakers and horse rakes. In the late XIXth–early XXth century on the initiative of the tsar's government in the case of zhut in each region they began to open 4 to 5 public hay stores. For example, in Akmola region, 5 warehouses were opened. This measure was one of the rare but positive measures taken by the local authorities of the colonial administration to save the indigenous population from the increased zhute.

Agriculture. On the banks of rivers and lakes, Akmola Kazakhs have been engaged in agriculture for a long time, but in small sizes. At the end of the XIX century there was a tendency of mass transition of Akmolinsk region people to agriculture. First, there was a significant narrowing of pastures as a result of the intensification of peasant resettlement and the growth of the urban population. Feeding families and existing livestock could only be achieved through the development and organization of crops. Secondly, with the transition to agriculture, the Kazakhs tried to stop the forced and mass exodus from their century-long original places. They defended their ancestral land in such an original way. This was well written by the compilers of the edition of the Resettlement Department «Asian Russia» (St. Petersburg, 1914): «**The Russian population migration happens here simultaneously with the Kirghiz transition to sedentarization. Gradual reduction of the land space makes the latter transit from cattle-breeding culture to settled-agricultural way of life**».

Thirdly, the tsar's government took active measures to stimulate the transition of the steppe dwellers to settled way of life. In the opinion of tsarism this measure was to liberate large pieces of land for settlers and ensure better controllability of nomadic communities. Sometimes autochthons followed the example of peasant farmers.

The main instruments of labor were plows, harrows, sickles, wooden pitchforks, shovels and hoes. Equipment for raising the bucket from well (*atpa, chygyr* — *author's comment*) were used for watering the plow. In the late XIXth–early XXth century iron plows and harrows appeared in nomads' farms neighboring with peasants. Warehouses of agricultural machinery were opened in district centers, as well as in some rural centers. In the territory of the Akmola district, rain-fed farming had become widespread. Kazakhs cultivated wheat, millet, barley, oats, rice and corn. In areas of striped residence with the Russian-Ukrainian population Kazakhs began to grow potatoes, cucumbers and other vegetables in small amounts. Among the forage grasses, had become very popular. The agriculture of the local population was mostly of a natural nature. The harvested crop was barely enough to feed person's own family. Some of the poor farmers went to work for the well-to-do peasants, Cossacks and bays, sometimes giving them most of the harvested crops.

Hunting. In Kazakhstan, locals had been hunting for a long time. One of the well-known and recognized Russian researchers of the XVIIIth century I.G. Andreyev wrote: «They catch most of the animals (*wolves, foxes* — *author's comment*) chasing them in steppes on horseback». In the economy of the indigenous inhabitants hunting was of subsidiary nature. Considerable part of the Akmola cattlemen was engaged in hunting for entertainment. The hunting birds, greyhounds, traps, hinges, etc. were used for hunting. Traps were purchased from the Akmola Cossacks and peasant-settlers. In the XIXth century wicker rifle were quite common among hunters. They were made by folk craftsmen, as well as purchased in Central Asia, or Kalmaks and Bashkurts. From the second half of the XIXth century, the Akmola Kazakhs began to buy capsule rifles from arriving migrant peasants and Cossacks.

They hunted wolves, foxes, Corsac foxes, mountain goats, geese, bustard and ducks everywhere. Skins of fur-bearing animals were sold at fairs and auctions. So, in the XVIIIth-XIXth century, up to 40 thousand foxes and 50 thousand Corsac skins were brought for sale annually. Some of them remained at the hunters. Part of the hunting production was sold at local fairs.

Fishing. In the areas of large lakes and rivers, fishing became somewhat widespread. The poorest part of the Kazakh society was engaged in it. They themselves consumed fish in small quantities. It was more intended for sale. As the resettlement population increased, demand for fish increased markedly.

In the late XIXth–early XXth century on the Esil River, intensive fishing began in the steppe lakes of the Akmola region. In Akmola district on the rivers Esil, Nura, Korgalzhy, fishing was mainly practiced by Kazakhs.

A great impetus to the development of fishing was provided by the construction of the Orenburg–Tashkent railway. In warm time of year the caught fish was salted, and in winter it was subjected to freezing and transportation to villages and settlements. Fish was sold or exchanged for grain, flour, vegetables and household items there.

Thus, in the XVIIIth–early XXth century, in the Akmolinsk part of the Esil River, the traditional Kazakh economy functioned to the full extent, ensuring the stable livelihoods of the local population. But in the years of mass peasant resettlement, the crisis of the cattle-breeding economy of the steppe has been outlined.

§ 12. ECONOMY OF MIGRANT PEASANTS IN THE TERRITORY OF THE AKMOLINSK COUNTY

From the 60s of the XIXth century, the tsar's government began resettling the peasants within the territory of the Akmola region. The resettled peasants brought some agricultural crops and new tools. With the appearance of peasants came the significant development of gardening and beekeeping. Stable economic contacts began to form between the Kazakh population and the peasants. There was a process of mutual influence in cultures and economic activities.

Peculiarities of the settler peasants' house construction. The Russian state provided the peasants-settlers with feasible assistance for their «resettlement» in a new location. Upon arrival, each family received a cash loan of up to 185 rubles. In addition, they received loans for crops and food. For the construction of estates, the wood was provided free of charge, for which timber warehouses were established in the resettlement areas. For example, they were available in such cities as Petropavlovsk, Omsk and Akmolinsk. For one family the norm was not more than 200 logs and 50 poles.

They also received additional money loans for the purchase of other building materials. For bathhouses, 20 were given out, and for barns and hangars — up to 60 logs. Peasants were building the houses and farm buildings by themselves. At first, following the example of local residents, they built houses of turf (*earthen «laEr» — author's comment*). After 3-5 years they built adobe or clay-salt houses, which were distinguished by considerable strength and increased ability to keep warmth. Moreover, they differed in fire safety. The most well-to-do peasants built sound houses with an iron roof immediately. If the wood was available, they also built houses of logs. Selling the turf houses cost up to 200 rubles, while adobe and clay — up to 400 rubles. The main difficulties of settlers in a new place. Despite the assistance from the state in the first years, the peasants experienced some difficulties. The logs and poles for the construction of estates were not given out in time. Therefore, some migrant families huddled in dugouts, burrows, huts and barns not only for months, but even for years. High mortality and infectious diseases were not rare among them. In some cases, in



winter, the settlers lived in apartments with old-timers. The latter often increased the rent. The settlers spent part of the loans issued by the state on housing rent. On a number of selected sites, the soil was not of a very high quality. Around the settlements there were sometimes no forests or meadows. Some areas were without drinking water at all. For this purpose, the state allocated hydrotechnicians, who dug wells for them: one well for 15 farms. Certain problems were caused by the ignorance of local climatic conditions. Sometimes the bread was spoiled due to severe drought or frost. Crops could be destroyed by such insect pests as locusts. Collection and destruction of locusts by hand did not always help. During the crop failures, the peasants of Akmola County received assistance from the state. So, in the period from 1880 to 1884 30 rubles were given to each settler. In some cases, systematic crop failures forced the administration to resettle the peasants to new plots. Some peasants, unable to withstand the difficulties in the new place, were forced to leave for home. Later, when the influx of settlers increased, the peasants were already beginning to impose land plots. They gradually began to lose the right to choose them.

But the worst disaster was hunger. So, in 1891, the crop failure and the ensuing famine seized the territory of Akmola County. Then the peasants began to leave the new settlements and move to Akmolinsk.

Here is a small history of the emergence of peasant settlements in the Akmola district: in 1890 the village of Alekseyevka (*Akkol — author's comment*) appeared, in 1887 — Novorybinka (*ShortaKol — author's comment*), in 1903 — Naumovka (*Tastak — author's comment*), 1905 — Priezernoye (*Zhalgyz karagay — author's comment*), in 1912 — Dvoryanka (*Enbek — author's comment*), etc.

Agriculture — the main economic occupation of the peasants. The main economic occupation of the peasant settlers was agriculture. Each male peasant received an average of 15 acres of land. The farms of the displaced peasants had relative prosperity. First and foremost, the state support affected: first, the peasants had the right to choose the plots, especially at the beginning of migration. Secondly, the settlers were exempted from paying taxes for 10 years provided that they managed to build farm buildings and open plots within 2 years.

Thirdly, the peasants received a monetary loan for the «establishment» of the farm. Fourthly, the settlers received free of charge 100 fruit tree roots and 20 rubles free of charge for each farm. In addition, money for the purchase of livestock and agricultural implements was gratuitously paid in the amount of 20 rubles. Fifth, the agricultural organizations established agricultural warehouses. Here the peasants could receive agricultural implements, seeds, household items on account of a loan or under special obligations to banks. Similar warehouses were opened in Petropavlovsk, Omsk, Atbasar, Akmolinsk, Pavlodar, at the IssilKol station, as well as in other cities and large settlements.

In case of the depletion of their lands, peasants rented the Kazakh lands for a meager fee. So, for giving 1 tithe of land for rent the Kazakhs got 5-7 kopecks. Later, as the peasant population increased, the settlers «legitimized» these lands, referring to higher authorities.

Before the construction of the railway most of the settlers brought working horses and bulls with them. But later, when it became possible to move by rail, livestock began to be purchased in place among the Kazakhs. Horses cost 20-30 rubles, bulls — 30-50. Or the working cattle were hired from the steppe people for «main» or «fat» (*the custom of using the Kazakhs' working cattle with mandatory processing of their fields y peasants — author's comment*). The peasants cultivated the land using the oxen.

Almost all the crops were sown: wheat, rye, oats, millet, etc. This practice was in their homeland. Agriculture was of an extensive nature, when, after several years of use, the land was either under steam or was completely abandoned.

Cattle breeding. The peasants bred cattle and horses, and then a few sheep and goats. In the farm of the Akmola peasants, swine was noticeably widespread.

Cattle breeding among the peasants was auxiliary. Only a small number of farmers in the Akmola district were engaged in cattle breeding as local Kazakhs. And in this case their cattle was shepherded by the indigenous people. The peasants kept small numbers of mules and donkeys at their farms. The peasants also held camels according to the experience of the Kazakh population, but in very small numbers. They were used in various agricultural works, or for the transport of goods.

The development of fishing, gardening and weaving. The peasants were engaged in fishing everywhere, though in a smaller size than the Cossacks. This was because the shores of lakes and rivers were mostly in the use of Cossacks. Peasants mostly engaged in fishing on numerous steppe lakes and rivers.

Every peasant farm had its own vegetable gardens (*even those farms that were located far from open water sources, and had only wells — author's comment*). They planted potatoes, cabbage, carrots, radishes and cucumbers. Vegetables played a significant role in the food of the peasants. To sell vegetables, the kitchen gardens were also kept by residents of the suburb of Akmolinsk. They also cultivated flax and cannabis.

Weaving from such material as flax and hemp has become noticeably spread throughout the entire county. This was an exclusive and predominant occupation of the peasants. They went both for domestic consumption, and for the sale and exchanging with the Kazakh and Cossack population of the county.

Economic and cultural contacts of the resettled peasantry and the local Kazakh population. The tsar's government pursued a colonial policy aimed at mass seizure of Kazakh lands. Nevertheless, certain economic and cultural relationships developed between the peasants and the Kazakhs. They had the same positive impact on both the Kazakhs and the settlers.

The influence of the Kazakh language on the peasants was significant. Many peasants spoke Kazakh fluently. On the part of the Kazakh population, there also was a tendency to study the Russian language. Peasants learned artificial irrigation from the Kazakhs. From local Kazakhs, the settlers learned how to erect «snowfields» (*collecting snow by installing shields in the winter time, in the summer they were covered with straw for the collection of water — author's comment*), making irrigation ditches. Under the influence of the local population, the peasants began to engage in cattle breeding, to

have more horses and sheep. Some of the peasants in the farm also had camels as pack animals. Peasants learned from the Kazakhs how to breed cattle keeping it in the field always, including in winter.

Practically everywhere the Kazakhs became shepherds of numerous peasant cattle. In places where shepherds were steppe people, cattle were not lost. Firstly, the Kazakhs knew the steppe horse thieves in the face and their habits well, and secondly, for a small fee, the peasants rarely went to such work, which was associated with a danger to health and life. Thirdly, Kazakhs possessed the skills of keeping cattle in the field annually.

Under the influence of the peasants, the Akmola Kazakhs began to sow more wheat and oats. They also had agricultural machines, iron tools. Following the example of Russians, the Kazakhs in large numbers learned haymaking, the construction of granaries and windmills. Steppe people learned to cultivate cabbage and potatoes. Kazakhs began to build wooden houses with gable roofs.

§ 13. THE POPULATION OF AKMOLA IN THE SECOND HALF OF THE XIXth — BEGINNING OF THE XXth CENTURY

Specificity of the Akmol fortress' population formation. In the early 40-ies of the XIXth century the population of the Akmol fortress consisted mainly of the military class representatives, soldiers and officers. The servicemen of various engineering, artillery teams, Siberian Cossacks, sent on a business trip for two years and officials were quartered here.

The advantageous position of the village, the presence of considerable military force led to an influx of commercial and industrial population.

In 1834 the Russian government granted Bukhara and Tashkent merchants the right to trade Asian goods without payment of guild duties at the border in cities. Since 1845 all the incoming Asian merchants were allowed to trade their goods without certificate. As a result, it stimulated the development of trade on caravan routes, including between Petropavlovsk and the cities of Central Asia. The merchants began to pass more often through Akmol. Some of them began to establish their trade representations and factories here. Particularly, there were many settled people from Central Asia. They accounted for most of the population of so-called Tatar slobodka in the 50's and 60's of the XIXth century. The population of the Tatar Sloboda was formed due to external migrations. So, from the neighboring Petropavlovsk the Tatar merchants Mussagitovs, Ermakovs, Asanovs and others moved. Many people from Central Asia and Kazakhs lived in the Tatar sloboda.

By the mid-sixties of the same century, the Soldatskaya Sloboda consisted of 120 private houses, Cossack village — of 119 private houses, and Tatar Sloboda — 150. In all these settlements, totally 4,777 people of both sexes lived at that time.

The national composition of the inhabitants of the district order is also well-known: Russians — 3016 people (63.1%), Kazakhs — 245 (5.0%), Tatars — 130 (2.7%), peoples from Central Asia — 1319.

The appearance of peasants in the town and county. Noticeable growth of townspeople occurred after the beginning of peasant resettlement. In 1866, Akmolinsk was inhabited by peasants, mostly from the Samara province: Yumashevs, Larins, Kazulins and others. The government could not stop the spontaneous movement of the peasants to the fertile countryside. One of the eyewitnesses of those times wrote: «In practice, it turned out to be difficult to stop the spontaneous movement of settlers to the Kazakh steppes - to», Esil neighborhood of which has long been famous for its lands, beautiful arable land, flood meadows, plenty of forest and abundant fish and oxbows, lakes».

So, in 1897 the first general census of the population of the empire was conducted in Russia. According to this census, 9707 people of the resident population lived in the city (males — 5 105 and females — 4 602).

The multinational composition of the city's population. According to the census, the three largest ethnic groups were distinguished: Russians, Kazakhs, and Tatars. According to the population, Akmolinsk out of all five cities of the same region was



inferior to Omsk, Petropavlovsk, but almost twice as large as Kokshetau and three times — Atbasar.

The Kazakh population was 3020 people or 31.1% of the total number, Russians were 4612, and the third largest group was the Tatar diaspora — 1035 or 10.6%, then came nationalities representatives: Mordva (223 people), Germans (205 people), Jews (173 people), Ukrainians (101 people). Totally the representatives of 18 ethnic groups lived in the city. Some of them were represented in small groups. For example, there were 11 Poles, 11 Estonians, 8 Belarusians, 8 Persians (Iranians), 10 less Bashkurts, Chuvashs, Gypsies, and others. Literacy was 22.9% of the city's population.

In connection with the intensification of the peasant migration, the number of the urban population also increases somewhat in the region. It was directly connected with the beginning of the Stolypin agrarian reform in 1906. So, in 1901 the urban population was 6421 people, and in 1907 already 11493. And in 1912 the number of townspeople reached 14 765 people.

In 1915 the number of inhabitants of the city reached 18 540 people. They were Cossacks, philistines, peasants and Kazakhs. There were many merchants in the city. Agriculture was practiced by peasants in urban areas.

Since 1882, political exiles began to arrive in Akmolinsk. For example, in the period from 1882 to 1906, more than 50 people were exiled here: I. Rafailov, M. Kutnevskiy, P. Rummyantsev, N. Sazhin, B. Endrushek, F. Ivanitskiy, A. Bogomolets, A. Ufimtsev and others. They were talented and gifted people. So, Anatoliy Georgievich Ufimtsev, who was in Akmola in 1902-1906, was a famous inventor and aircraft designer. He invented a typographic fast-printing machine, an inertial battery, a kerosene-gilt lamp, windmills and so on.

Prisoners of war in Akmolinsk. From the very beginning of the First World War Akmola region was determined as the area of accommodation of prisoners of war. In 1915, it was planned to place 22 thousand prisoners of war in the territory of the region.

The tsar's government pursued a policy of isolating them from the local population, especially the Kazakh, fearing their «bad» influence on the latter.

The instructions clearly stipulated that prisoners of war — the Slavs — were located exclusively in resettlement villages and peasant villages, while Germans, Hungarians and Turkic — in cities. At the same time, prisoners of war were to be located on the outskirts of cities, compactly in specially equipped dugouts.

Among the soldiers there were mostly people of Slavic origin, and among officers — Germans and Hungarians. As of December 23, 1915, there were 115 officers in the city, including 64 Germans, 51 Hungarians. Prisoners of war in Akmolinsk worked, mainly, on cleaning city streets.

County Administration. At the head of the uyezd authorities there were exclusively Russians. The local Kazakh population was categorically not allowed to administer the city and the county. For example, in 1909, the county governor was the court councilor

A.G. Nekhoroshkov, his assistant was A.K. Linden, clerks — Verchenko and Nizkovskiy, and even the interpreter was a titular adviser Kondratyev. Peasants' heads were also representatives of European nationalities. The same applied to the Akmola Treasury, postal and telegraph office, justices of the peace and tax inspector. The doctors and veterinarians were also ex-settlers from Russia, mainly Russians. They were also the directors and teachers of the 3-grade school and the lowest agricultural school.

By the way, it related to all cities in the territory of Kazakhstan. In rural areas, the Kazakhs could occupy only the lowest posts of aul and village governors, while the positions of bailiffs, peasants and county governors, military governors and governor general in the province were occupied exclusively by metropolitan representatives.

§ 14. IMANZHUSIP KUTPANULY — THE DEFENDER AND LEADER OF THE PEOPLE'S LIBERATION MOVEMENT

Imanzhusup's grandfather Turganbay-datka. One of the recognized poets, composers, defenders of the people was Imanzhussup Kutpanuly. He was born in 1863 in the territory of the present Aksu district of the Pavlodar region.

The grandfather of Imanzhussup was famous Turganbay datka. At the beginning of the XIXth century, Kokand captured part of the Kazakh lands lying in the south of Kazakhstan and, feeling their impunity, now and then raided the settlements of the Kazakhs along the lower reaches of the Syrdarya, sometimes reaching

the Aral and forcing the steppe people to pay an unbearable tribute. Following the principle of «divide and conquer,» they placed a deputy on each thousands of the Kipshak housekeeping's. One of the five governors (*datka — author's comment*) was Turganbay. The Kokandis honored him with the highest rank of pansat for his oratorical qualities, courage and honesty. And when Turganbay raised the insurrection, trying to free the Kazakhs from the Kokand he was killed. And it can be considered as a miracle that the nine-month-old son of Turganbay was destined to remain alive, grow up in another region and only at the end of his life learn about who his real father is.

The story of Kutpan, the father of Imanzhussup. Turganbay's young wife, Malbike, escaping from the chase, reached the spurs of Karatau, but felt that with two children she could not get out of the sand, so she left her two-year-old son Baimyrza near the road, took her five year old brother-in-law and came to the nearest village. People recognizing the wife of Turganbay datka, immediately came to the place indicated by her, but the boy was no longer found. As it turned out later, the crying baby was picked up by caravans passing by. In the caravan there was Dairabay batyr from Turgay, who was not given children by the God. The picked up boy was called Kutpan, which means «bringing good, happiness». He grows up a strong, brave youth and in 1837, along with Dairabay, he will join the army of Kenesary. The named father will soon die in a skirmish, and Kutpan will fight in the army of Kenesary until his death.

After the defeat of the army and the death of the khan Kene, Kutpan, hiding from persecution, worked a bay's shepherd, near Pavlodar, on the shore of Altybai Lake. Here his son Imanzhusip was born.

Kutpan's moving to the Akmola part of the Esil region. A few years later, after accumulating enough livestock, Kutpan departs from the bay, marries a girl named Umit, and in 1865, after asking permission from the senior sultan of the Akmola district, Ibray Jaikpayev, moves with his family to the place of Kuygenzhar, which is under the present Astana.

Akmola region met the Kutpanovs cordially. Ibray Jaikpayev, who had met Kutpan, was subdued by his masterful diligence and decency. Kutpan was a real batyr by



appearance: he was tall, had powerful shoulders, and strong, muscular hands. His two elder sons were fit for him — they were quick and dexterous, and tried to imitate their father in everything.

The formation of Imanzhusup. Imanzhussup was the last, the fourth child in the family. He grew up bold and jaunty. He resembled his father by strength, height and build. He had an extraordinary appearance: tall height, wide shoulders, expressive, sharp eyes ... Two older brothers, Akshabay and Shonay and sister Batish loved and protected him. And the parents loved him very much Imanthusup, calling him «Zhusipzhan» affectionately. He distinguished with his extraordinary strength and desire to be the first always, to win all. His friends were very fond of him for a fair, honest disposition, and his willingness to help. He had a solid character, was hot and even quick-tempered. As a child, he began to sing and, having a sonorous strong voice, he liked to improvise. He played virtuoso on dombra, was witty and resourceful. He studied at the aul mullah, and then Kutpan hired a Russian teacher for his children. There were books in the house that they read in the evenings.

His other passion was horses. He became a wonderful rider and a passionate hunter. If he sat on a white horse, then he dressed completely in white, down to gloves. He was ordering saddles and horse harnesses himself, according to his taste.

He had a good understanding of horses, starting from ten years old he went hunting with the adults, he was an experienced berkutchi. The horses of Imanzhusup – Sarmoyin, Seiltory, Tenbil kok, Erkekuren, Alakuyin, Aksur — were known throughout the district. They took prizes in many horse races. The beginning of the popularity of Imanzhusup is connected with one sensational incident at the time: in 1881 the policeman killed a Kazakh in the market in Omsk because of some kind of insubordination. The relatives of the murdered person went to complain to the local authorities. The high-ranking official had indifferently listened to the petitioners, and uttered briefly: **«If you can, take revenge for yourself, because you are brave warriors»**. The policeman was of enormous stature, and he was extremely strong. Dumbfounded, unhappy applicants returned to the crowd waiting for them. Then a young man of 18 came forward and told: **«Give the way, give the way»**. Approaching the policeman, he waved his wig. The policeman flopped down bereft of reason.

Imanzhusup and his concern for ordinary people. Soon Imanzhusup was recognized in the steppe: he was asked for help, advice and protection. And there was no case that the grandson of Turganbay remained deaf to the grief of others. Confident of his strength and righteousness, he did not recognize the power of officials and volost governors. Up to now, the stories have been passed from mouth to mouth about how incorruptible and honest Imanzhusup was, how he pleaded for the offended and insulted people.

He was also respected by the peasant migrants. Imanzhusup was a good friend of Yegor Tkachenko, Peresyarkin and the Tatarenko brothers. A respectable akSaks! Sultan Tolebekov, who knew the songs of Imanzhusup, recounted how, having left his native places in 1913 to the land of his ancestors to the banks of the Syrdarya, Imanzhusup arrived in Akmola in 1928 to buy grain. The townspeople poured into the streets and looked with admiration at their hero. When he told about the purpose of his visit, he was

given free bread. In addition, people equipped a detachment of young men to guard the caravan. By the time caravan reached the banks of the Syrdarya, Imanzhusup stopped in the auls and shared wheat with hungry people. The akSaksIs of Shilik aul of the South-Kazakhstan region still remember this. Aul Kumozek in the Moyynkum, according to eyewitnesses, escaped the extinction from hunger due to the fact that Imanzhusup gathered the exhausted, dying aul inhabitants and took them to the Koskuduk station. There he registered them as saxaul carriers, distributed all his camels, and people at the end of each working day had a portion of soup and a piece of bread.

In 1913 he accepted the invitation of the Kypchaks from the banks of the Syrdarya and migrated to the town of Zhezken Tama, and lived there for fifteen years, before the confiscation began. Like Kenesary, he wanted to revive the former glory of his grandfather Turganbay. And his relatives considered him as the continuation of the heroic figure of the datka, they needed an intercessor and defender. Imanzhusup justified their hopes. In 1916, the newspaper «Kazakh» published the article by Kalzhan Konratbayev «On Turganbay and his missing son». The author writes that: «Imanzhusup's arrival for us is a significant event, it is a holiday for all Kazakhs, and that's why there is a joy in our eyes, and there is no person who remained indifferent to this event. **«Let his father die, but as long as those who knew him are alive, he will be among us, as alive» the Kazakh proverb says. And indeed, Turganbay lives in our memory while we are alive, keeping the memory of him, and our duty is to transfer this memory to his direct descendants. Imanzhusup was a worthy successor to his glorious grandfather Turganbay datka.**

In 1916, the year of the mobilization of Kazakhs for rear work, Imanzhussup, having collected a thousand young Kypshaks of draft age, migrated with them to Buhara and returned to Shieli only in the 1917.

Imanzhusup is a poet and composer. Imanzhusup was below twenty when all the surrounding villages already sang his famous «Saryarka» song:

«Your expanses are vast. Golden Arka,
And Kazakhs live here for centuries,
Forty thousand horses will not smother
The bright waters of Ayuly and Niyaz...» (translated).

Unfortunately, only a small part of his poetry, including musical heritage, is preserved – the songs «Sarmoyin», «Saryarqa», «Akem Kutpan», «Sarybel», «Bugyly-Tagyly», «Ereymantau» and «Seifil-Malik»: For many decades it was forbidden not only to perform Imanzhusup's songs, but also the mention of his name. Six songs of the composer were included in the collection of A.V. Zataevich «A Thousand Songs of the Kazakh People», but, like the rest of the collection, they don't have subtext and names, simply saying «Imanzhusuptin ani» (*«Songs of Imanzhusup» — author's comment*). However, even with these few examples it is clear that in his work he was the heir of the classical traditions of Birzhan-sal and Akan-seri.

In his compositions, the composer-singer reflects themes, aesthetic and imaginative representations formed in the mainstream of Kazakh song lyrics rooted in the folk and

akyn poetry. To a greater extent, this concerns exactly the content of the songs that represent the autobiographical line. So, the song «Saryarka» is dedicated to captivating pictures of the nature of the native land of Imanzhushup, «Sarmoyin» – to the betrayal his close friend Sharip, who exchanged friendship for the rank of volost governor. The song «Akem Kutpan» tells about the statying of the poet in the Akmola prison, while «Sarybel», «Erementau», «Bogyly-Tagyly» — about farewell to his native places, about the woeful thoughts of a person going into exile. The song «Seifil-Malik» is dedicated to his beloved wife Zeynep. Sincere love, hope for reciprocity, willingness to wait give this song a special effect.

Persecution of Imanzhushup Kutpanuly. The State Archives of the Republic of Kazakhstan contains 276 pages of correspondence between Steppe Governor-General Baron von Taube and Imanzhushup's. **«As stated in the documents — the Kirghiz of Akmola region and county Zeynep Bulanbayeva-Kutpanova. The correspondence began on August 22, 1898 and ended on December 14, 1906 y.».**

The case was registered in the secret department, which existed from 1880 to 1917. The activities of this department were aimed at preventing and fighting the national liberation movement in Kazakhstan.

In 1895, during the elections, the candidacy of Imanzhushup, who ran for volost governor's position having Rakimzhan Zhaikpayev as his rival, was removed on the grounds that at the time of elections the batyr was below the age of 35. After that the «winner», newly elected Rakimzhan Zhaikpayev, on the rights of the winning party began to demand from Imanzhushup to give him his horse, the famous Aksur. Not having received what he wanted, he declared war on him. All means and methods were used. The municipality manager makes false testimonies, forcing people to sign complaints against Imanzhushup. Akmola district chief presents a report in which he describes Imanzhushup as a robber. Therefore, by a court decision in 1898, the Kutpanovs were exiled to the Targinskiy district of the Semipalatinsk volost. And only on December 5, 1906, the Steppe Governor-General notified the governor of Akmola: **«I inform Your Excellency that I allowed the Kirghizes of the Akmolinskiy distict and volost, Chonay and Imantshussup Kutpanovs, who were exiled to Kopal district of Semipalatinsk region, to return home».**

The batyr's death in the fight against Soviet power. During the establishment of Soviet power, when the widespread deKolakization and confiscation of property began, Imanzhushup lived in the territory of the present Zhambyl region at the Koskuduk station. He saw that the victims of a new wave of reforms — collectivization were not only bays, but also ordinary people. So why he, the batyr, akyn, sery should stay calm and not respond? It is known that at this time he began to raise the people against unjust reforms. One of such protests was the uprising in the Moiynkums. By decision of the court, the leaders were recognized as enemies of the people and executed. As for Imanzhushup, in December 1930 he was also captured and shot in the night of March 2, 1931 on the outskirts of Auliye-Ata (*now Taraz — author's comment*).

The case of Imanzhushup Kutpanov was revised in 1960, and he was partially rehabilitated. And in 1990 he was recognized as completely innocent.

The fate of the family and descendants of Imanzhussup. Imanzhussup had ten children: three sons and seven daughters. Two older sons – Dauletkhan and Seyitkhan were born in Kyugenzhar. Imanzhussup bequeathed his eldest sons to take care of their younger brother: **«I'm no longer with you, do not look for me, keep together, educate Nurhan, take care of him»**. Nurkhan, the youngest son, was only ten years old that year. He stayed with his sisters in Moyynkum in the town of Borikazgan. The older brothers were arrested and were in prison with their father.

Dauletkhan and his father were judged according to the same criminal case. The archives preserved the records of interrogations of the father and son. The texts of the answers are short: **«I do not know anything, I have not heard about anything, I am not familiar with anyone»**. Dauletkhan managed to escape during the transfer to Alma-Ata, Seyitkhan was sent to forced labor for three months. Three months later they found a younger brother and sister and secretly took them to Tashkent.

Nurkhan was sent to the Namangan orphanage under the surname «Yussupov», and they settled in the town of Tashtobe. Dauletkhan was destined to a short life, he died before the war, leaving the only son Amirkhan, whose descendants live in Pavlodar. Seyitkhan was sick, he had a large family, he died in 1959 and his children and grandchildren also live in the Pavlodar part of the Ertis region. After leaving the orphanage Nurkhan graduated with honors from Andijan Agrochemical College in Surkhandarya region of Uzbekistan. In 1940 he was drafted into the army, where he was caught by the war. He was the commander of a Katyusha detachment. Due to the fact that he was the son of the «enemy of the people», at the beginning of the war he was on the position of senior sergeant, and at the end of the war he was still a sergeant. For courage and heroism at the front, he received only two military medals «For Courage». There is a version that he was presented several times to the title of Hero of the Soviet Union, but the papers returned with refusal.

Near Stalingrad he was admitted to the Bolshevik Party, despite the protests of the special department staff. He returned in Kazakhstan only in 1946, after the defeat of militaristic Japan. After the war, he was persecuted by PCIA — CSS officers: they were interested in his «illegal entry» into the party of Lenin. So, in 1948 Nurkhan stood before the investigator and argued to him that he did not hide his past, and his entry into the party took place in the trenches of Stalingrad.

He worked as a head of several collective farms and state farms. He died at the age of 76. All his life he searched for his father's tracks, sent requests, met with people who could know something. The long-awaited news came just before his death. The descendants of Nurkhan live in Almaty. He had six children and all of them he bequeathed to find the grave of his father, to return his good name to the people. Daughters of Imanzhussup: Kolbaram, Kolzhazira, Kolyanda, Sholpan, Kolkadisha, Gulzeynep, Kolzagipa. Kolbaram married in Aksu, which is in Zhetysu, she died early. She had a small daughter. Kolzhazira died in Almaty in the eighties, Kolyanda lived a long life — 102 years, she was buried on the bank of the Syrdarya in the Kyzylorda region. Sholpan lived in Turkicicistan, she died at the age of 30. The younger daughters of Imanzhussup died during the years of the famine in Pavlodar.

Recalls of contemporaries and descendants on Imanshusup. The famous writer A. Kekilbayev during shooting the documentary about Imanzhussup stressed: **«Imanzhusup is one of the romantic and heroic personalities of the recent past. By vocation — an artist, creator, composer, great musician. By nature — a real steppe knight. He performed absolutely unique, uncommon feats, which still vividly respond in the hearts of people. By his nobility, non-recognition of any violence, a sharp protest to the manifestation of any social evil, probably he will gain sympathy of representatives of many generations of all times».**

Good recalls on him were also left by well-known scholars and writers: M. Kozybayev, S. Shaimerdenov, T. Kakishev, R. Berdybay, D. Doszhan and many others. In his novel «Imanshusup», the famous writer Z. Akishev also reveals the character and light image of the national batyr, singer and composer.

Memory of Imanshussup. In 2013, the year of the 150th anniversary of the batyr, a unique ten-meter monument was set in the village of Shilik in the South Kazakhstan region, the former headquarters of Turganbay. It is dedicated to three heroes at once:

«Imanzhussup, Kutpan and Turgynbay datka. It was erected by the patron, scientist and entrepreneur S. Seitzhanov well-known in the republic. In the same year Imanzhussup's monument was set in the Shieli district center of the Kyzylorda region. The sports stadium of the village is named after him».

On the bank of the Esil. in the Pavlodar region, the jubilee celebrations dedicated to the 150th anniversary of Imanzhussup were held for a year. The museum exposition, memorial evenings, equestrian sports, international scientific and practical conference that brought together famous scholars from many countries, opening of the Imanzhussup's monument, giving his name to the Palace of Sports, republican aitys, poetic competitions — all this and much more were remembered for a long time by all participants of the holiday.

Then the baton of celebration was picked up by the Zhambyl region, where Imanzhussup spent the last two years of his life. Field expeditions in the Moyynkum district were unsuccessful for researchers: it was not possible to find eyewitnesses of the events, those who could know about Imanzhussup. In early 2014, Amanbay Mukatayev, from the village of Kumuzek, came to the Imanzhussup family's village Zhibek Zholy, and, fulfilling the will of his father (who was an assistant and faithful friend of the batyr in the last year of his life) gave the bridle and blanket of the Imanzhussup's horse to the museum. In the sands of Moyynkums, a part of the windmill, once put by Imanzhussup was found.

Soon the priceless exhibit will be delivered to the museum. From the village of Shilik, the Imanzhussup's rifle, Bukhara shawl and the silver bracelet of his wife Asemgul were brought. Imanzhussup's grandson, (*Nurkhan's son — author's comment*) Seitbek Imanzhussup, who lives in Almaty, donated a saddle to the museum. This saddle was made by Imanzhussup himself for his youngest son. The school in the village of Zhybek zholy (*Akmola region — author's comment*) is named after the hero. A museum opening is also planned.

Today, the granddaughter of Imanzhussup Kutpanuly, Raushan Nurkhankyzy is actively working to perpetuate the memory of the outstanding son of the Kazakh people.

3. SOCIAL AND ECONOMIC DEVELOPMENT OF AKMOLINSK IN THE XIXth — XXth CENTURY

§ 15. SOCIAL AND ECONOMIC DEVELOPMENT OF THE CITY AND LIVING CONDITIONS OF CITIZENS IN THE XIXth-XXth CENTURY

State of the local trade. The favorable position of Akmolinsk, which laid on the caravan route «Petropavlovsk — Tashkent — Kashgar», stimulated the development of trade. This is evidenced by the growth in trade turnover. In 1895-1896, domestic trade in the city and county amounted to 2,239,000 rubles, bread — 200,000, kymyz — 6,000. Foreign trade amounted to 9,000,000 rubles, among them: from livestock — 3,220,200 and livestock products — 1 951 700.



The local Kazakh population was actively engaged in selling skins of wild animals, as they were almost everywhere engaged in hunting. Here are the data for 1909: «**The size of the industry of the Kirghizes (Kazakhs — author's comment) can be judged in part by the number of different kinds of skins sold at the Konstantinov Fair (in Akmolinskiy uезд). In 1907, at the fair, the following amount of skins was sold. Animals: wolves — 3.450, foxes — 2.300, Corsac foxes — 1.234, marmots — 65.000, hares — 15.000, ferrets — 1.140, badgers — 3.000, martens — 420. Birds: swans — 700 and loons — 11.320 pairs, totally for the sum of 48.550 r.**».

The Konstantinov Fair was especially large. Its turnover by the end of the XIX century reached 4 million rubles a year. Actually, by 1909, its turnover had decreased to 1.3 million rubles. The decline in trade was due to the fact that the positions of stationary stores in towns and large peasant settlements were strengthened. By 1911, there were 165 trading enterprises in Akmola, and in 1914 — already 284.

Akmolinsk supplied goods for Akmolinskiy, Atbasarskiy and Karkaralinskiy counties. Local trade was in the hands of merchants, including Kubrins, who had many shops in the city. Around the city there were about a hundred windmills, watermills and mechanical mills. The abundance of mills was explained by the fact that the citizens themselves and the neighboring Kazakh population needed bread. Moreover, caravans passing through the city also bought large quantities of local flour.

The founder of the trading dynasty, Konstantin Kubrin, originated from ordinary Cossacks. He was distinguished by his enterprise and great diligence.

These features he managed to instill in his children. His sons, Andrian and Matvey, later also became famous merchants. For example, Andrian Kubrin got rich dealing with the cattle and wine trade. He managed to build a brewing-plant in the city and set up a well-known trading house «Andrian Kubrin and Sons». The successful trade

of this family led to the fact that the trading houses «Matvey Kubrin with sons and the Company» were founded in other cities, for example, in Atbasar and Kokchetav. This enterprising family traded the products of gold, silver, pharmacies, haberdashery, stationery, manufactory, leather goods, the products made of iron, watches, shoes, ready-made dress, tea, sugar and other goods.

In 1915, the Akmolinsk merchant of the first guild M.K. Kubrin settled in Moscow, where he opened a representative office of his firm, leaving the Akmolinsk activities to his son. They were also known as people engaged in charity. «Kubrinsky Shop» was built in 1905-1907.

In the years of Soviet power there were the City Central Library and «Centropechat», later — the county economic department. Over time, various trade organizations began to be located here, including the central department store of the city. And today it is a reconstructed shop «Astana» along Kenesary Street. It was a one-and-a-half storey house with a basement room. The underground passage connected the outbuilding with the store and other utility rooms. In the courtyard of the shop, a beautiful garden was laid out with a personal participation of the merchant. After 1917, the estate and shop of Kubrins were transferred to the state.

In the city there were branches of transport offices for the transportation of merchant treasures: «Gerhard and Gay» JSC, «Kamenskiy F. and I. G. Brothers» Partnership.

The Resettlement Department warehouse, Department of the International Company of Harvesting Machines «Stohl V.G. & Co' Partnership», and others

The following merchants were engaged in cattle trade: V. Griбанov, G. Kazantsev, S. Kozulin, V. Kuchkovskiy, F. Semenov. And Sh. Abrassumov, Sh. Burnashev, H. Begishev, N. Zabiroy, A. Esilbayev, A. Kantserov, M. Sabyrbayev, M. Simakov, H. Taneyev, M. Ushakov, Kh. Khussainov and other merchants sold raw material.

The railway construction. The growth of trade in the city, shortcomings of markets, dependence of the city and the county on crop failures forced the merchants of Akmolinsk to apply to the authorities for the construction of a railway. So, in 1909-1910 at the congress of Western Siberia and the Steppe Krai representatives in St. Petersburg an appeal was made to the government about the need to build a railway branch. Akmolinsk was represented by merchants S. Kubrin and K. Kurbatov.

But this issue was not solved for a long time due to lack of financial resources. And only in 1917 the construction of the *Omsk-Akmolinsk-Semipalatinsk* railway began. But a year later, the construction work was stopped due to the beginning of civil confrontation and economic disruption. And only in 1929 the beginning of the railway construction was decided, but already on a new route: from Shchuchye station through Akmolinsk and Karkaralinsk.

Development of the industry. In the late XIXth early XXth century, the cottage industry was widely developed. First, the influx of craftsmen and artisans has increased. Secondly, there was an abundance of pastoral raw materials. The cottage industry was limited to the primary processing of livestock raw materials. They were small fat melting, sheepskins, tannery, wool-washing and gut washing plants.

The population growth caused a construction boom: one after another, small brick

factories began to appear. A significant part of the townspeople was occupied by windmills, water mills and steam mills. Along with the growth of the city, the number of mills also grew. They were located on the outskirts of the city in open and purged spaces. Here is how P. Golovachev wrote about them, who visited the city back in 1903: «**The city was surrounded by a whole hundred windmills, which, like good giants, brush off the evil spirits of the steppe with their long hands**».

In 1880, 2 oil mills, 1 soap plant and 1 tannery were opened. The brewing and gingerbread factories, fruit water plant, oil mills, as well as the tallow candle, soap plants, and pottery worked in the city. One of the peculiarities of these plants was that a small number of workers worked here and the equipment was very outdated.

By the beginning of the First World War, there were fat melting, intestinal, wool washing factories, 9 brickyards, 2 sheepskin plants and 21 smithies.

State of the healthcare. With the acquisition of a district city by Akmola in 1862, practically nothing has changed in the healthcare sector. The city hospital, established in 1863, had only 4 beds at its disposal. It could not provide real assistance to the residents of Akmola. There was no noticeable improvement in the situation with the medical case after 1868 (*when the city became a district center — author's comment*) as well. The county physician had 100 thousand people in his 9 thousand square versts plot territory and he went over his site only once a year. The county doctor was given scanty 200 rubles a year for medicines. Therefore, the city's population continued using the services of traditional healers.

In 1892 the city emergency room was opened in Akmola. The salary of the doctor was 360 rubles a year at the expense of the local budget. At the beginning of the XXth century, the city hospital had already 8 beds with one doctor.

At this time, the most common diseases among townspeople and immigrants were scarlet fever and whooping cough. Venereal diseases became some spread, mainly among the townspeople.

The education development. One of the first educational institutions of Akmola was a one-grade school at the main mosque. It was built in 1842 with the assistance of the senior sultan of Akmola district Konyrkulzha Kudaymendiuly. 40 boys were trained here at different times. Mullah teacher's services were paid by the Muslims themselves. Lessons in the school for the Cossack children were given by one of the literate Russian Cossacks. Up to 20 children were enrolled here. They were taught Russian literacy, the law of God, reading and the basics of arithmetic.

In 1863 a women's school was opened for urban girls.

17 girls from different estates studied here. Classes in Russian, reading and the law of God were conducted by official from the local administration. And the needlework lessons were given by young women from among local nobles. The maintenance of both schools was carried out at the expense of parents.

On September 3, 1874, a parish school was opened in Akmola on the initiative of the City Council. In 1910 local merchants applied to the district chief about permission to open a Muslim women's school for locals. The city public administration has conceded for the construction of a women's madrasah building a plot of land between

the Tserkovnaya and Uchilishchnaya Streets. The program of the 3-grades madrasah for girls included teaching and studying writing, reading, theology of Muslim ethics, history, singing and calligraphy.

In 1914 the Akmola teacher's seminary was opened. The first director was F. Skvortsov.

Akmolinsk City Duma and the election of deputies. In 1873 the first deputies elections were held in the Akmola City Duma. But they were declared invalid by the military governor of the region due to the late submission of voter lists for approval. So in April 1874 in Akmola the repeated elections were held. Of the 204 townspeople who had the right to vote, only 85 people took part in this election. The city duma elected 30 deputies. They were Akmola merchants, retired military officers, retired local government officials and petty bourgeois. And on April 15, the deputies elected members of the city council at their first meeting. Dmitriy Lvovich Filatov became the head of the city.

In the Duma the issues related to improvement of the city were discussed. The adopted resolution contained requirements for citizens. At any time of year, the streets of the city must be kept clean. On the eve of Sunday and on holidays the townspeople were obliged to sweep the street's part adjacent to homeownership, and to clean the garbage timely and properly. Shops had to be kept clean. Realized food products and beverages should not contain impurities harmful to health. Once a month, the owners of houses were pledged to clean chimneys, pipes and stoves.

In the lists of deputies there were many famous Akmoinsk merchants: S. Kubrin, who headed the city for many years, P. Gutilov, D. Filatov, M. Maksutov, K. Sutyushev,

N. Zabiroy and others. At the same time, a significant number of citizens were deprived of their rights and privileges. There was a property qualification. Here measures were taken to regularize the trade, mandatory veterinarian examination, and organization of night guards.

Over time, the number of voters passing the property qualification of 300 rubles increased. So, while in 1903-1907 there were 70 such people, in 1907-1911 — 285 and in 1911-1915 — 330 people. But in reality less than half of potential voters participated in the elections. In 1915, the property qualification was set at 1,000 rubles. There were only 205 such people in the city.

Before 1917, elected 35 people were to the city duma. In the lists of deputies, we meet the names of many famous Akmola merchants: S. Kubrin, P. Putilov, K. Koshchegulov, N. Zabiroy, and also the teacher P. Tokarev, owner of the printing house V. Palkin, notary A. Plotnikov, merchants Kh. Begishev, N. Nemkov, D. Tokchilykov, philistines M. Fukolov, I. Alkhov and others. They defended and expressed the interests of 15,000 citizens.

Economic activities of the townspeople. Many townspeople led a peasant way of life. They were fed by livestock and farming. The land plots, as a rule, were on the outskirts of the city. And hay was mowed in the flooded meadows of Nura, Sarkyrama, Kozgoch, Esil, and around the oxbows and lakes.

On the outskirts of the city in open spaces there were about one hundred windmills.

There was a great need for bread for the townspeople, and the residents of the nearby Kazakh villages. Bread was also bought up by visiting buErs. Moreover, near the city along the Nura and Esil rivers there were also water mills. A little later, mechanical mills began to appear. Actually, with the coming of the Bolsheviks, they were all confiscated in favor of the state. A considerable part of them fell into disrepair.

Social sphere and living conditions of the townspeople. The city had its own small fire department. In 1912, it consisted of 24 people, having 36 horses with 15 harnesses with barrels and 5 hand pumps. But the fires were very frequent due to the fact that the houses were mostly wooden. Therefore, it was difficult for firemen to cope with frequent fires. Major fires happened in 1910 and 1916.

The streets of the city were practically not illuminated, except for a small number of street lamps at the entrance of the shops. The streets of the city were long and wide, and swept occasionally.

The city was dotted with a lot of kymyz shops, especially in the area of bazaars and shops. There were small food outlets of Central Asia inhabitants, where pilaf, manty and kymyz were served.

There were two small print shops. At the same time citizens of the city and guests were photographed in the studio owned by K. Shakhov. It is he who transferred photos of all the city sights to postage stamps.

The first cinema called «Meteor» was opened in 1910 by local entrepreneurs A.Skvortsov and D.Yegorov. The films were black and white and soundless. The musical accompaniment of such films was performed by a pianist or accordionist. Films were mainly of foreign origin.

Green plantations and water supply. At first the city practically did not have green spaces. In 1893, on the initiative of the uyezd chief, Lieutenant-Colonel Troitskiy, the planting of the city on the bank of Esil began. Local officers, soldiers and townspeople actively joined the work. Then they founded the first city garden. And in the fortress' territory the soldiers' garden was founded. In the warm season the townspeople liked to rest in the gardens.

At the beginning of the XXth century, the townspeople who did not have wells used the Esil River's water. The water was clean. Water trucks passed through the city, and sold water to those who did not have wells and cartage. In winter, water carriers sold ice from the Esil River. The water stayed clean until the end of World War II.

§ 16. AFANASIY (YAKOV) LATUTA — ETHNIC UKRAINIAN, THE LEADER OF THE KAZAKH REBEL MOVEMENT IN AKMOLINSK AREA OF THE ESIL RIVER REGION (1916)



Beginning of the uprising in the Akmola region. By mid — July 1916 in the Akmola region began massive popular unrest.

Earlier in the end of June 1916, the military governor of this region gathered 48 representatives of the local nobility (*volost governors, bays and biys of the county — author's comment*), referring to them with the following words: **«It is not right when you oppose the tsar. You must submit to the will of Allah and then to the tsar. This is**

what you should explain to the common people. You can not bypass the royal decree. You must gather young people between the ages of 19 and 30».

The number of volost marshals immediately supported the governor's appeal, but some said that they would consult with the people on the ground. But in the volosts the population refused to give people to the near front zone. The people began to arm gradually. The Kazakhs of the AksmraK volost (*the present Astrakhan and Maky districts — author's comment*) began to rise first, turning to their fellow tribesmen with the following appeal: **«The Kazakh brothers! We, the Kazakhs of Kerey and Atygay kins decided that we would not give soldiers to the tsar. We will fight to the last! We better die at home, than at the front. You also should do so».** It should be noted that their appeal reached the most distant volosts of the Akmola region: for example, the Kazakhs of the Omsk district led by Aubakir batyr from the Pokrovskaya volost (*the former Tolke-Kursary-Kereyivskaya volost — author's comment*) also came into the region of the uprising.

The specific of the uprising in the Akmola district was in the fact that the insurgents here fought using partisan methods. They quickly attacked the tsar's detachments, and then instantly disappeared, becoming inaccessible to the punitive forces.

The actions of the insurgents were aimed at destroying lists of recruits, attacking volost governors and even killing those who openly supported tsarism's policy of «requisitioning» (*this term, used by tsarism in the decree, was more suited to the words «seizure of cattle» — author's comment*) of the Kazakh population.

The rebels armed themselves with everything that fell into their hands: axes, spears, firearms. Many lumpen workers of Spasskiy and Atbasar mines, Karsakpai, Zhezkazgan and Baikonur plants joined the rebels.

In September 1916, Lieutenant-General Taube wrote in his reports to the higher leadership: **«In the area of Korgalzhyn Lake (now the district center in the territory of the Akmola region — author's comment) there are about 30 thousand rebellious Kirghizes, in the Erementau mountains — 5 thousand, and in the area of Ulytau of Atbasar uyezd — 7 thousand».** Undoubtedly, the biggest uprising was in the area of

Korgalzhyn Lake, the chief leader of which was Rakhimzhan Madin. The acknowledged co-leader of this insurrection was a native of Ukraine Yakov (Afanasiy) Latuta.

Childhood and youth of Afanasiy (Yakov) Latuta. The name of Afanasiy Latuta deservedly stands apart. This is a vivid and almost unique example of true friendship between the two peoples. Afanasiy (Yakov) Aleksandrovich Latuta was born in January 1890 in the Ukrainian village of Maslovka, Mironovskaya volost, Kanevskiy district of the Kiev province, in the family of poor peasant Alexander Kondratyevich Latuta. When little Afanasy was 5 years old, the grief overtook him: his mother died from a serious illness. His father married an old maid who, according to Afanasiy Aleksandrovich, was «**was so evil that I could not stand her bullying, I ran away to my grandfather and grandmother on the maternal line whose surname was Borissenko**».

When his father came from the earnings, finding that his son was not at home, he made a big scandal, demanding the immediate return of his offspring, and then everybody was in trouble: the grandfather and grandmother — for accepting the grandson, Afanasiy — for escape, and stepmother — for bullying. But when his father went to work again, the situation was repeated. Subsequently, his father had to reconcile with the further residence of his heir at Borissenko.

Afanasiy had an exact memory and strong logic, sharp mind and natural intelligence which greatly helped in the future: after finishing the parish school, he easily entered a two-year school prestigious at that time.

Since childhood, he differed by intelligence, independence and a strong life-giving beyond the years. During the summer holidays he was hired by the landowner Strits for field work, though, getting a pittance for it. In the district where Afanasiy studied and worked, there were three large landlords who cruelly mocked the impoverished peasants, which was the reason for the appearance of small youth «resistance group». One of the daring and active detachments was the so-called «Stepanovskaya group» which included our future hero. They were engaged in burning the fields of the offenders. Besides, a lot of fires were organized in the apartment buildings of the landlords.

The denouement was approaching. Police engaged in the capture of the people's avengers. Therefore, in June 1905, his grandfather had to take his daring grandson to Kiev, arranging his staying at his relative Vassiliy Borissenko, who was engaged in shoemaking. They agreed that Afanasiy helps the master in shoemaking, and the latter pays for his studies at the local gymnasium.

Participation of Afanasiy Latuta in the First Russian Revolution. At first everything went according to the previously established plan: he was placed in the form of the local gymnasium, where he was considered one of the best students. But on December 12, 1905, an uprising flared up, marking the beginning of the First Russian Revolution.

The recalcitrant, rebellious nature of A. Latuta made him participate in the ongoing socio-political events. Despite the minor age, he takes the most active part in the movement, for which he was immediately expelled from the gymnasium, sentenced and exiled with the right to stay in one place for no more than 6 months. In fact, it

sentence forbade him not just to continue studying, but also to get any some decent work.

Exile in Akmolinsk. With the aim of rooting out the protest movement, at the age of 17 Afanasiy was convoyed to Akmolinsk, the traditional place of political figures exile.

Here he managed to get a job at a local brick factory, and work for local merchants Kozulin, Kuznetsov and Silin. He also managed to work for Grigoriy Erzakovich, the father of the future Kazakh composer Boris Grigorievich Erzakovich, a connoisseur and collector of traditional Kazakh music.

Later, the local wage workers dissatisfied with their life started gathering around Afanasiy. He told them about the causes, course and temporary defeat of the revolution directed against the tsar's government

His activity caused persecution by the Akmolinsk bailiffs. There appeared a threat of not only a new exile, but also a year and a half in prison because of the violation of the passport regime and distribution of anti-government speeches.

Afanasiy's departure to the Korgalzhyn Kazakhs. Afanasiy Alexandrovich, feeling that the ring around him was gradually closing, ran away to the Korgalzhyn steppe and found salvation and good shelter at the local residents. Later, this region became his second homeland. So, in August 1909, having met the warm reception of the Kazakhs of Murat-Sarat kin (Nurzhan, Aybek and Tazabek) he came to the conclusion that he is needed right here. A little later, Afanasiy moved to the tract of Arshaty, where the Kazakhs of Tynaly kin had lived since long ago. He took a job in Abilkhair-Akhun madrasah, where he was greatly influenced by the authoritative and, in the steppe, well-known deputy of the first and second convocations of the State Duma of the Russian Empire Shaymerden Kosshygulov. Actually, he could not work in the highest legislative body of the empire because his of ignorance of the Russian language: the colonial policy of tsarism conducted rigid language segregation when the way to the country's state body was closed for such persons.

It was Sh. Kosshygulov who advised Afanasiy to learn the Arabic script, and Afanasiy made it easily. He started learning the skills of aul mullah and teacher gradually. The rector of the local mosque Gabdilgafar not only sent him to the group of first-graders, but also adopted him according to the Kazakh customs.

In view of the fact that the pronunciation of the letters was similar to that of the Slavic, Afanasiy, literally learned Arabic alphabet in 3 hours, which surprised the locals. For this success he was nicknamed «zerek» (*gifted – author's comment*). As a rule, local children studied the Arabic alphabet at mullahs for almost one year. The study itself lasted almost two years. But Afanasiy during this time managed to master the Kazakh language, learned local customs and traditions. Soon he became a well-known and respected person in the Akmola part of the Esil region.

The growth of Afanasiy's authority. Later, he left the house of his new father for his cruelty towards his wife and students of the madrasah. Moreover, his mentor considered Afanasiy a serious opponent and rival, clever beyond the years, fair and respected by the local Kazakh population.

Since 1912, Latuta starts a quite independent life. The young mentor opens a private school, where he teaches Kazakh young men not only Arabic graphics, but also gives them the first lessons of the Russian language.

His authority grew with every passing day. From different parts of the steppe people came to him for advice. A considerable support to him was rendered by numerous devoted and grateful students. Throughout 1912-1920, more than 200 people were educated in his school. Many graduates became prominent state and public figures. One of his students, Elubay Taybekov, subsequently became the first secretary of the Akmola Regional Party Committee, then — Chairman of the Council of Ministers of the Kazakh SSR. Some of them became respected people in society: teachers, judges and major administrators.

Such a situation could not but alarm the police. He was followed by shadowing, real hunting, however it was unsuccessful. Judging by his memories, **«during the period of stay among the Kazakh population, the tsar's police continuously hunted for me. But the kind Kazakh population, saving me, sent the sergeants and guards on a false path».**

Afanasiy Latuta was naturally endowed with a high degree of justice, he was sympathetic to the Kazakhs, especially to their poorest part.

Once in the steppe aul of Kylyshbay bay of the Kurmantay kin, he met the old Zholaman and his family. They lived very poorly, but they had amazing hospitality and natural openness. Afanasiy was drawn to them. In their house he was a frequent visitor. Over long evenings he listened to the stories of the steppe sage and orator Zholaman. From now on, the «new Kazakh» Afanasiy Latuta's name was Zhakyp (Yakub) Zholamanov: he was adopted by akSaksl.

On the path of the national liberation movement. Once, in the Zhartas tract, where the private school of the national educator Zhakyp (Afanasiy) was located, his pupil Zhaksylyk Kunzhanov invited him to visit. There Afanasiy meets with the recognized batyr, national hero Rakhimzhan Madin. After that, they began to meet frequently, and consult each other, Afanasiy told him about the plight of the Ukrainian population. Gradually Zhakyp becomes the main ideologist of the future Akmolinskiy center of the Kazakh national liberation uprising.

On June 25, 1916 a desperate resistance against the recruitment of a local settlement for rear work was started in Kazakhstan, which was the beginning of a powerful national liberation movement against the tsar's regime.

Usually in historical literature, two major centers of the insurrection are mainly described: Semirechenskiy and Turgaiskiy, forgetting about the third, no less powerful center of the popular movement — Akmolinskiy. Its backbone was made up by the Kazakhs of the Korgalzhyn steppe, while Rakimzhan Madin and Zhakyp Zholamanov stood at the head of the insurrection. By this time, they had already become close friends and spiritual brothers.

In the early XXth century, the present Korgalzhyn region, populated by the Kazakhs of Tynaly kin, consisted of 5 administrative parishes. Tynaly kin had 12 branches and at the beginning of the uprising, each of the 12 branches chose their leader and sent 5-10

young mans as their representatives to the camp of the insurgents Among the rebels, the Kazakhs Tekey Bogembayev, Zhumash Iskakov, Bekmagambet Asyltassov, Beisembay Tyganakov, Mukhamediy Myrzabadyev and others showed a special activity. The number of insurgents soon increased to 5,000, and at the peak of the uprising — up to 30,000 people.

The rebels took away the requisitioned horses from armed soldiers and returned them to their former owners. Angered people destroyed the lists of recruits. They showed the fiercest resistance to punitive detachments.

A meeting of the rebel headquarters was held in the Kok-Dombak area. And here 50 blacksmiths gathered, who began to make hasty weapons and repair firearms. There was an acute shortage of steel and iron. Therefore, the insurgent leaders decided to use even the iron wheels from bays' chaises. The rebels were obsessed with the great idea of defending their freedom and independence.

Particularly active was the blacksmith of the Temush kin Zhakyzhan Klyshbayev. In a short time, he alone managed to make 250 halberds (*aybalta* — *author's comment*), 260 pikes (*naiza* — *author's comment*) and 110 daggers (*kanzhar* — *author's comment*). A significant part of the rebels were armed with flint and wick rifles, which they inherited from their ancestors.

Combat operations of the rebels. The resettlement population of the city and the country was panic-stricken. The situation worsened day by day. The Cossack punitive detachment was sent from Omsk to Akmolinsk to suppress the uprising. The police officer Ivanyushkin was sent to the Korgalzhyn steppes to carry out the royal decree and to collect people and ... horses. And here the unique qualities of the national leader and favorite Zhakyp Zholamanov were revealed.

Long negotiations began. On the part of the leadership of the rebels, Zhakyp Zholamanov and Rakhimzhan Madin took part in them. Their response to the parliamentarians was tough. As Zhakyp recalled, **«with Madin we went to the bailiff who congratulated us on peace, but we objected in words: what kind of peace can be there?! No, we said, the tyranny of the tsar and tsar's officials brought the Kazakh population to utter despair. Now the population will not obey the tsar's decree, and whoever tries to demand people, horses, to rob and mock, he will be punished like the bailiff Ivanushkin. Kazakh young mans will defend themselves by all means, but they will not obey the royal decree».**

In this operation Rahimzhan was wounded in the leg. As Zhakyp (Afanasiy) himself recalls, **«I bandaged the wound hastily, and Rakhimzhan ordered the young mans to smash the Kiiz ui with the punishment troops».** As a result, the captured horses and property were returned to their former owners. On July 11, 1916, in Akmolinsky district the insurgents killed the bailiff who made arbitrariness and was engaged in numerous requisitions.

The rebel headquarters began to strengthen its camp: all blacksmiths were mobilized to make weapons, and scouts were sent to Akmolinsk. They watched the further actions of the punishment troops. At the end of July 1916, the military governor Koshuro-Masalskiy arrived from Omsk. He sent two companies of infantry and one and a

half hundred Cossacks armed with machine guns to the Korgalzhyn steppes. In the punishment troops detachment there were the county governor Veretennikov and the peasant chief Nadezhdin.

After the battle, it was decided to move to Akmolinsk, to seize the garrison armory and continue the fight. In the summer of 1916, in the area of Kyzyl Sengir, a clash between the punishment troops led by Koshuro-Masalskiy and the rebels totaling 5,000 people took place. The rebel army had a clear structure: they had headquarters, the soldiers were divided into dozens, fifty and hundreds, led by commanders. The withdrawal of the insurgent detachments was covered by the detachment of mergens (*shooters — author's comment*). At the insistence of Zhakyp Zholamanov, who had experience of fighting in Ukraine, four special detachments with rifles with a total of 700 riflemen were formed.

In the first battle with the punishment troops, the national hero Beisembay Tyganakov was killed. 9 people and 12 horses were seriously wounded. The rebels led by R. Madin and Zh. Zholamanov chose the tactic of exhausting the enemy forces with a clever escape from their pursuers. This was the favorite tactic of the nomads. General Masalskiy, not having reached his goal and fearing to be captured by the insurgents, had to leave for Akmolinsk, transferring command to the district chief and military sergeant Berezovskiy.

In the battle of the Kon River in the area of Ashev Monek, the detachment of rebels battled with 3,000 punishment troops soldiers and was forced to retreat from the remnants of sarbazy to the Turgai steppes, connecting with the detachments of A. Imanov. However, wanting to rescue his comrades from the captivity, Rakhimzhan was forced to surrender to the tsar's troops. He was imprisoned in Akmolinsk prison, where he was subjected to severe torture. He was released from prison after the arrival of Soviet power. There were cases of the Kazakhs moving to other regions of Kazakhstan and even to neighboring countries — China, Mongolia, Iran and Afghanistan.

The tsar's detachment continued to pursue the rebels to the Akmesht area, burning the property of the Kazakhs. Badly armed and scattered rebel detachments were doomed to failure. On October 25, 1916, one of the detachments located in the Kendirli Forest was defeated by Cossacks. The rebels lost 42 people killed. In the course of punitive actions innocent residents of villages died. 63 people were killed by the Cossack detachments in the village of Slashchevka, and more than 50 people were killed in the area of Severnoe village. On October 28, 40 rebels of Karabutak volost were shot from machine guns, and on October 29, at the Kosh territory, more than 50 rebels were shot. There were many such cases. 72 insurgents were captured and held in Akmolinsk prison as hostages. In autumn the movement went into decline.

Zhakyp Zholamanov at the Soviet work. At the end of 1919, Zhakyp Zholamanov organized a Bolshevik cell in Akkush-Nura volost, and in the spring of 1920 he was elected deputy to the First District Congress of Soviets from the Kazakh population of the region. In the uyezd committee he was in the so-called Kirghiz section.

In February 1921, in the territory of the Akmola district, the gangs of Kolaks, led by an officer of the tsar's army, numbered up to 15,000 bayonets moved from the

Esil district. Along the way, they destroyed party and Soviet activists. Zhakyp took an active part in organizing the defense of civilians.

On April 2, 1923, in Zhanteke tract, Zhakyp gathered 11 impoverished harvesters and organized one of the first agricultural artels named after Zholaman, i.e., his named father. Zhakyp was elected this artel's chairman. From the local treasury they got credit of 50 poods of wheat seeds and one horse seeder. At that time, a good harvest was collected — 48 poods from one tithe. The skillful leader Zhakyp managed with 1440 poods of wheat yield in his own way: 50 poods were handed over to the state as a seed loan, 100 were poured into the seed fund, 60 — kept for fodder, 180 — payment for heat and debts, 60 — payment for the purchased goods, 90 were sold to the state, and the remaining 720 were evenly distributed among the collective farmers.

In subsequent years, the farm, headed by Zhakap Zholamanov, began to strengthen and consolidate, and the collective farm staff became international. It included 9 Russian and 1 Bashkir farm. The authority of the head has grown even more. In 1924, Zhakyp Zholamanov built the first secular Kazakh school. Two teachers were sent from the district center at his request. At school the first children's cooperative «Zhas Kalam» (*«Young Feather» — author's comment*) was opened.

Simultaneously, Zhakyp Zholamanov worked hard to improve his educational level: in 1927 he graduated from agricultural engineering school, and in 1939 — from the field crop faculty of the Omsk Agricultural Institute named after Kirov. Later he worked in various managerial positions. At the last of them — the head of the control and seed laboratory, he worked until 1965, when he turned 75. Zhakyp Zholamanov devoted his entire life to serving the Kazakh people, he was the co-leader of the Akmolinskiy center of the Kazakh uprising in 1916, a unique national educator and a major organizer of agriculture in the Akmola part of the Esil region.

The memory of Zhakyp Zholamanov. The local population also respected him and for his excellent knowledge of the Kazakh language, its history, the customs and rituals, as well as the Kazakh shezhire and Islam. In Korgalzhyn he was the first who started gardening. As a sign of deep respect for him, his contemporaries and descendants awarded Zhakyp Zholamanov the title of honorary citizen of the Korgalzhynskiy district. Once in his honor, local Kazakhs established a local history museum. On holidays he was invited to the presidium of the meeting. Keeping his principles, he named his Bostandyk (*Freedom — author's comment*) and Tendyk (*Equality — author's comment*). The memory of Zhakyp Zholamanov – Afanasiy (Yakov) Latuta will forever remain in the memory of the sons and daughters of the Great Steppe and it serves as a true example of internationalism, courage and bravery, as well as devotion to the interests of the Kazakh people and their independence.

§ 17. AKMOLA AND NATIONAL-DEMOCRATIC MOVEMENT OF THE EARLY XXth CENTURY

The activation of the national liberation movement in the province. At the beginning of the XXth century, the destinies of the bright representatives of the Kazakh people were connected with Akmola. Some of them were born here, others connected their destiny with this city during their public and state activities. They were deeply educated and intelligent people. They devoted their lives to serving their people and the Homeland.

In December 1917 in Orenburg, at one of the first congresses of the Kazakh people, the government of «Alash Orda» was formed. A little earlier, the party «Alash» was created. This party, which defended the interests of the people, set a goal to establish autonomous Kazakh statehood within Russia, and later — to make Kazakhstan an independent state. In their opinion, Russia had to become a federal republic respecting the rights and freedoms of different peoples' representatives.



Party leader A. Bokeikhan and his associates A. Baytursynuly, M. Dulatuly, E. Omar, H. Dosmuhameduly and others made an attempt to gain the freedom for the Kazakhs in a peaceful and constitutional way. All of them believed in the future independence of Kazakhstan. They clearly realized that this would require the mobilization of all the forces of the best part of the Kazakh ethnos.

In all cities of the region, political work has begun to unite the people. At the beginning of the XXth century, along with Omsk and Semipalatinsk (*Semey — author's comment*), Akmola also became one of the centers of the national liberation movement of the Kazakh people. Prominent place in the social and political life of the region belongs to educated and patriotic people, such as B. Aybasuly, K. Kemenger, K. Bolganbayev, A. Asylbekov, A. Seitov, and others. Some of them were born and grew up here, and others worked in this region.

After the liquidation of the government of the «Alash-Orda», a considerable part of them was forced to side with the Soviet authorities, which, unfortunately, did not save them from the political repressions of 1937-1938. A strong alliance between the military forces of the «Alash Orda» government (*manned primarily from among the Kazakhs — author's comment*) and various «white governments» did not work. The latter did not even think of giving freedom even in the form of autonomy to the national suburbs in case of victory over the Bolsheviks.

Most of the representatives of the emerging Kazakh intelligent «Alash» was engaged in cultural and educational activities. All of them were distinguished by honesty, decency, justice and sincere desire to faithfully serve the interests of their people.

Aybasuly Birmukhamed (1895-1938). He was born in the Ulytau volost, Atbasar county of the Akmola region. In 1912 he completed two-year pedagogical courses in Atbasar, and in 1917 — an agricultural school in the city of Omsk. For some time, he

worked as a teacher in the aul school. He energetically engaged in social and political activities. In particular, he was a member of the bureau of the organization «Zhas Kazakh». During the years of Soviet power, he worked in various party and government positions in Akmolinsk, Petropavlovsk, Karkaralinsk, Semipalatinsk, Kyzylorda and Almaty. And during the years of Stalin's repression, he was illegally repressed and shot.

Asylbekov Abdolla Abdrakhmanuly (1896-1938) was born in the Nurinskaya volost of the Akmola district, Akmola region. In the period from 1913 to 1916 he was one of the prominent leaders of the educational organizations of Kazakh and Tatar youth in Akmolinsk. In 1916 he took the most active part in the uprising of the Kazakhs against the tsar's government. In 1917, he was among those who founded the youth organization «Zhas Kazak» (*«Young Kazakh» — author's comment*) in the city. During the years of Soviet power, he took an active part on the side of the Bolsheviks. But in 1918 he was captured by Kolchak troops and sent to the Far East. He managed to escape from the White guard's camp. In the period from 1920 to 1921 he was at the same place in the Far East supporting the Reds in the Civil War. He occupied important government positions in the republic, in particular, he was a People's Commissar of Social Security of the Krai, a member of the USSR Central Executive Committee and the KazCEC. And only the illegal repression of 1938 interrupted his life. A. Asylbekov devoted his whole life to serving his people.

Koshke (Koshmukhamed) Kemengerov (1896-1937) was born on July 15, 1896 in the village of Karzhas, Omsk district of the Akmola region. He got the primary Muslim education from the aul mullah. Then he studied at the parish school in Omsk. Later — at the veterinary and paramedic school and Omsk Agricultural College. Outstanding national figures — B. Aybasuly, S. Sadvokasuly, M. Samatuly, A. Shormanuly studied here at different times. In 1915 the organization of Kazakh youth «Birlik» (*«Unity» — author's comment*) was created within the walls of this educational institution. This organization's edition was the manuscript magazine «Balapan» (*«Nestling» — author's comment*), and the editor was K. Kemengerov. In 1917, as part of a group of Kazakh youth, he took an active part in the population census in the Akmola region. Being in the midst of regular people, he collects folklore and materials for his future book on the history of Kazakhs. In 1924, in Moscow, his book «Kazak Tarikhynan» (*«From the History of the Kazakhs» — author's comment*) was published. In April 1917, by the direction of the Akmola regional Kazakh committee he arrived in Akmola together with Dinshe Adilula. Here they form a district Kazakh committee. S. Seifullin was elected chairman of this committee. This organization was looking for ways out of the difficult political situation of that time. In this city, Koshke participates in the work of the youth national organization «Zhas Kazak» (*«Young Kazakh» — author's comment*).

In the autumn and winter of this year, he takes part in the formation of the Akmola regional branch of the Alash party in Omsk. Later, he joined the Alash youth organization «Zhas Azamat» (*«Young Citizen» — author's comment*). After the recession and termination of his activities in the Alash party K. Kemengerov was summoned by the Omsk gubono (*provincial department of public education — author's comment*) as a «public educator» and began to engage in pedagogical activities. In 1937 he was illegally repressed by the Soviet authorities. He is remembered as a prominent public figure, brilliant publicist, talented playwright and people's educator.

§ 18. KAZHIMUKAN MUNAYTPASULY – «BATYR OF THE KAZAKH STEPPE»

Childhood and youth of the future wrestler.

Kazhimukan Munaitpasuly (1871-1948) was a famous wrestler, the pride and true patriot of his people. He is rightly the first Kazakh athlete, who became the world champion in the classic wrestling and forever glorified the Great Steppe. He left a good memory for his grateful descendants.

Baluan was born in 1871 in the village of Karaotkel, Akmola district of the Akmola region. From ancient times, the Kazakhs of Altybas Kypshak kin nomadized here. At all the festivals and trifles there were held various sports, including the Kazakh wrestling. Kazhimukan grew up in an atmosphere of sports competition, the cult of physical strength and respect for strong people. The father of the future champion Munaitpas was very modest and even tempered steppe inhabitant. But he always cared about the future of his son. He dreamed of the day when his talented and physically strong son would become a respected and worthy person.

Kazhimukan originated from the impoverished cattlers family. In their household, they had only 4-5 head of cattle. Due to financial problems, he often had to work for bays and wealthy townspeople. Since childhood Kazhimukan was accustomed to heavy physical labor. At the age of 10, he could drag heavy bags of grain without any effort. Physically strong by nature, he wrestled not with his peers, but with several years' older children. His father began to encourage his son's engagement in the Kazakh national wrestling. Kazhimukan practically did not miss a single national wrestling tournament and he was a winner almost always.

Here is how his enthusiasm for the wrestling in his childhood is described: **«Mukan never missed celebrations and other youth gatherings. According to the custom of their ancestors, not a single gathering took place without the wrestling. Firstly, children at the age of 7-8 were wrestling. But the wrestling of these «baluan» (wrestler — author's comment) resembled the struggle of roosters and ended, as usual, with the weeping of the boys who had lost their fight. After this, the wrestling of older boys began. And here, none of his peers could resist the onslaught of Mukan. Later the people began to involve Mukan in competitions with children who were 5-6 years older than him. He won them too. Despite the provocation of adults, no one wanted to fight him. If he was the same age as them, then it would be acceptable, but here it was considered a real disgrace to be defeated by the younger guy».**

Soon in search of a livelihood, he works for wealthy citizens of Akmolinsk. At that time he began to demonstrate his remarkable physical strength openly. So, in one of the winters, on a stormy day, he was sent to drag hay from the steppe into the city. The horse stuck in the snowdrifts and fell down. Then, Kazhymukan, placed the animal



on the sleigh, loaded with hay, and carried the sleigh with «load» to the city. While working in the city, he continues to participate in sports competitions on holidays and trifles. His name became known to all the Akmola part of the Esil region.

Trip to Omsk. In 1901, the circus was opened in Omsk, where wrestling competitions were held, including the French wrestling championship. Kazhymukan, who dreamed of becoming professional sportsman since childhood, heard about it. After going through incredible difficulties, he gets to the distant Siberian city. Here he manages to take part in one of the first official fights with the famous professional wrestler Zlobin.

After this fight, the eminent Russian fighter, feeling a natural talent in the young man, gives him a recommendation to the famous school of I. Lebedev in St. Petersburg. Later in this school Kazhymukan studied the basics of the French wrestling.

The victorious march of the baluan (*wrestler — author's comment*). In 1909, Kazhymukan moved to the group of the world champion, organizer of major international competitions, the Estonian Georg Lurikh. From this time the triumphant march of one of the most powerful people on the planet begins. In the same year, he became the world champion in the German city of Cologne, defeating the famous German Weiland Schulzter.

In December 1910 he draws the meeting with Lurich, who paid him the fees, and in whose group he trained. Here is how G. Lurikh described the Kazakh wrestler: **«He is the wrestler having a rare strength and body type, he is distinguished by savagery and ferocity in the wrestling».**

In 1910, in the capital of Argentina Buenos Aires, Kazhymukan won the main gold medal. And next year Kazhymukan got a minor gold medal in Warsaw at a major international championship. In the same year in Istanbul he defeated the famous Turkicicish wrestler Nurly. The Kazakh wrestler was a pious man and in 1912 he performed a Khajj to Mecca, after which he got the prefix «Haji» to his name.

In 1913, he defeated 18 athletes from different countries in the Russian city of Troitsk, Orenburg province. On the pages of the national newspaper «Kazakh» there was placed a small note about his athletic achievements: **«At the moment in St. Petersburg, Moscow, and foreign countries the Kazakh hero performs. His name is Mukan Munaitpassov. Now he is just a little bit older than 30. His chest is decorated with many medals».**

And here is how his first wife, Nadezhda Chepkovskaya, describes Kazhymukan's triumph: **«Kazhymukan became the recognized winner of one of the major competitions in 1913 in the city of Troitsk. At this tournament, he participated in 18 fights and won all of them. Kazhymukan won such recognized baluans as the German Schmidt, strong French wrestler Fiedri Coloss, world-famous Estonian strongman Tigane, famous Russian fighter Petrov. In this tournament, Kazhymukan took the first place unquestionably... In addition, Kazhymukan made major victories in 1914, 1915, and 1916. In those years he defeated the world champion Lasarbes, prominent black wrestlers Chambers Cips, Joe Moore, Romanian Chernoyants, and the world champion, Frenchman Jean Sabatier».**

In 1914, in Paris at the World Championships, Kazhymukan took the first place

again. He twice manages to win the «Sigismund belt» prestigious and respected among all the wrestlers of the classical style.

During his entire sports career, he visited various countries of the world: France, Germany, Argentina, Turkicicey, Iran, England, Sweden, Afghanistan, etc. He performed in more than 40 cities of the Russian Empire: Moscow, St. Petersburg, Riga, Nizhniy Novgorod, Tyumen, Ufa, Taganrog, Arkhangelsk, Saratov, etc.

Kazhymukan is a man of honor. But baluan always remembered that he is the son of the Kazakh people. As a sign of deep respect for his people, he always emptailcally worn the oriental chapan clothes and Kazakh skullcap.

He was a man of honor. At the World Championships in Paris, Kazhymukan and the undefeated Russian wrestler of Ukrainian descent, Ivan Poddubny, had to fight for a small and large medal. Kazhymukan did not compete with his older fellow and close friend. Instead of the fight, he subdued the audience by setting Ivan Poddubny on his shoulders and making a circle of honor. At the same time, he said the following words: **«According to the custom of my people, the younger brother does not cross the road of the elder»**. Then he got a small medal, but he became a real idol not only for the fans, but for all wrestlers of the world. In Russia, local fighters called him the «bonecrusher» for his unique physical strength.

Circus tricks. He also demonstrated various circus tricks. He bent thick iron bars easily. He let the truck drive on his chest. They smashed a large and heavy stone with a hammer on Kazhymukan's chest. And in Paris, he showed himself as a unique circus athlete: with a short hit he put the camel on his knees. Then, embracing the camel with a wide belt, Kazhymukan lifted him onto his shoulders and retired from the arena getting stormy ovation and applause. Another trick, which also did not leave the Parisian audience indifferent, looked like this: he calmly managed to drag a large wagon weighing 75 poods by the teeth. He also collected a large audience at the Koyandin fair, where he also performed interesting circus tricks and exercises.

In 1916 in Orenburg there was an announcement of the following content: **«Today there will be a sports and athletic performance. There will be a benefit in honor of the famous Kazhymukan wrestler. All the artists will take part in it. Today, Kazhymukan will lift a log on his chest, setting 40 people on it, lifting a total of 200 poods. In addition, 6 carts loaded with people and everything else will be carried over his chest. Orenburg, 1916»**.

With his circus tricks, he promoted the healthy lifestyle and call for active engagement in sports.

Family of the national favorite. Batyr had 4 wives (*according to some information – 5 — author's comment*), and he had numerous offspring from them. Baluan was not only a worthy son of the people, but also a true internationalist. His first wife was a circus actress Nadezhda Chepkovskaya, she embraced Islam after the marriage and took the Muslim name Batima. Here is how the batyr recalls his marriage: **«When I performed with demonstrative fights in Riga, my friends introduced me to Nadezhda Chepkovskaya, who at that time worked as a local circus artist. We fell in love with each other and established a family. I took her to Omsk and we married according to Muslim laws in the mosque. She embraced Islam and took the new**

Muslim name Batima». One of his children was adopted by him, he was Russian. And his close friend was Ukrainian I. Poddubny. Kazhymukan's glory. The famous wrestler left a good memory behind him.

Glory of Kazhymukan. Kazhymukan is the pride of not only Akmola part of the Esil region, but all Kazakhstan. He was the first Kazakh who won the world title in the French (*classic – author's comment*) wrestling.

He was called «Black Ivan» in Russia. In the world he was known as Yamagata Muhanura, Kara Mustafa, Mahmut, etc. All the sports competitions with his participation were held with a big sell-out. He performed both in classic and freestyle wrestling.

He was highly respected by the Alash intelligentsia, being in their ranks. Baluan enjoyed great prestige among the multinational population of the Russian Empire. During his entire career, he won 48 medals. By decision of the Presidium of the Central Executive Committee of the Kazakh ASSR Kazhymukan was awarded the unique honorary title «batyr of the Kazakh steppes».

Kazhymukan was a true patriot of his homeland. During the Second World War, despite his advanced age, he actively performed with a traveling circus in various parts of Kazakhstan and adjacent republics. And in 1944, from his personal savings, he handed over 100 thousand rubles to the Defense Fund of the country for the construction of a military aircraft. Batyr asked to present the plane to a worthy defender of Leningrad. The plane was handed to one of the best air aces K. Shalabayev. When the plane was handed over to the young pilot, the parting words to the distinguished fighter were also said: «**Fly on this tulpar** (*stallion — author's comment*) **as a hawk and beat the fascists mercilessly**».

Memory of the wrestler in the hearts of descendants. In the village of Temirlanovka in the South Kazakhstan region, the museum of the famous wrestler was opened. Part of the personal belongings of the famous wrestler is kept by his relatives in the territory of the modern Omsk region. The name of K. Munaytpasov is given to the streets in Astana, Almaty, Semipalatinsk and other cities. The central stadium of Astana is named in his honor. The films «Kazhymukan» and «Know ours!» were made about the famous wrestler.

Many generations of domestic sportsmen has grown up on these films and the stories of his contemporaries. The international classic wrestling tournaments are held in Kazakhstan in the famous athlete's honor. The Republican boarding school for children gifted in sports in Astana is named after the unbeaten wrestler. Many books and articles were written about him. One of the fighter's favorite theses was: «Human laziness is the most terrible evil in the world».

§ 19. MARIA REKINA — THE RUSSIAN GIRL, WHO FELL IN LOVE WITH A FELLOW OF STEPPE

The Akmola area of the Esil region will long remember the unique story of the beautiful love between the Kazakh young man Duisen and Russian Maria. The Kazakhs called her Mariyam Zhagorkyzy (*Maria Yegorovna — author's comment*).

Childhood of Maria Rekina. As archival materials and written sources tell, Maria's parents moved to the Akmola region from distant Russia in the 70s of the XIXth century. Yegor Rekin (*according to other sources — Rykin, Brykin — author's comment*) and his family found themselves in the Nura River area. He and his family liked the banks of this river most of all. Moving south of the Nura, they came in the area of large Kazoty lake. It was full of all kinds of fish, and there were many different kinds of fowl on the beach. On the shore of this lake they built a reed hut. On the other side of the lake there were Kazakhs of the Kuandyk, Argyn tribe. The indigenous inhabitants of the area, after seeing unusual aliens, soon made a visit to the new settlers. A peaceful conversation ensued, which later grew into a strong friendship and kinship with the locals. Steppe dwellers helped him to settle down, inviting them to their aul, and even singling out a separate and unusual for them Kiiz ui and a bit of livestock. (*Today it is the territory of the Korgalzhyn district, located not far from Astana — author's comment*).



The need to communicate with autochthonous residents and sincere appreciation for the help and assistance in the arrangement made them master and adopt the language, customs, and traditions of the local population. It is no accident that they not only quickly learned Kazakh, but also became known as people who know sharp and witty sayings and proverbs.

Gradually life was adjusted and the wife of Yegor Elizaveta gave birth to 4 sons (Pavel, Maxim, Fedor and Alexei) and 4 daughters on the blessed Akmola land. Local Kazakhs called them in their own way, for example, Pavel was called Pashke, Maxim — Maxum, Fedor — Shchodor, Maria — Mariam and so on. The children of the settlers, talking with local children from early morning to sunset, wore only Kazakh clothes, moved only in Kazakh way (*on horseback — author's comment*) and found themselves in the world of amazing Kazakh games and sports. They got used to drinking kymyz, ayran, and they liked to eat horse meat with lamb. Soon they started singing in Kazakh beautifully. The youngest and the most beautiful daughter of Yegor — Maryam, born in 1895, stood out. All the inhabitants of the village and nearby settlements immediately loved her. She charmed them with her beautiful voice when she sang Kazakh folk songs. Soon Maryam, gradually began to compose Kazakh songs herself, as it used to be in the steppe.

Love of the Kazakh young man and the Russian girl. The news about the talented and beautiful singer reached the most remote villages of the county, so young people came to look «at Maryam. Sincerely loved her The Kazakh young man Dyusen Ukenev, who was called by the people simply and respectfully Dudar, fell in love with her sincerely. In the traditional Kazakh society, the steppe inhabitants had two names: one they received under the naming ritual, and the second was given by elder relatives, often by young wives of brothers, because they did not call the husband's brothers and other relatives by name, giving them beautiful and harmonious «second» names. The Dudar's aul was located near the Ashikol lake.

The Russian girl, fascinated by the voice and kind character of the Kazakh young man, also fell in love with him. Having met at one of the youth parties, they no longer parted. They often performed songs together. Soon, their friendship grew into a big and bright love.

The birth of the famous song «Dudaray». But according to the steppe custom of, it was not acceptable for the Kazakhs to marry the representative of another faith. This went on for about two years. The situation was further complicated by the fact that in the spring-summer and autumn time the village of Dudar migrated to a comparatively big distance from the house of Maryam. Young people did not see each other for months. Soon she began to sing about her beloved:

«Maryam, the daughter of the Russian. Yegor.
She is not even seventeen years old, —
She fell in love with the Kazakh Dudar.
The young man, to whom there is no equal!»

So the song «Dudaray» was born. People say that Maryam composed this song. Dudaray is the caressing name of Duissen (*«dudar» – curly — author's comment*). But modern researchers of life and activities of Maryam say that the real author is a young poet — Elubay, Duissen's friend, and the music was composed by the famous steppe composer Satmaghambet Akhmetov. And according to the information of the famous ethnographer and collector of the Kazakh songs A. Zataevich, this song was composed by Maryam. By the way, this song was sung in 1927 at the EXPO in Paris by the famous Kazakh performer Amre Kashaubayuly, fascinating the French audience. Soon this song began to be performed in all the states where the Kazakhs lived: in Russia, Mongolia, China... Yegor Brykin's adopted son, Akimzhan Nazarov, who worked as chairman of the Kyzyl-Tu collective farm in the Akmola district in the Soviet years, also performed this song often.

Difficult life trials and the marriage of young lovers. Maria's parents wanted to make her marry some rich man from a neighboring Russian village and even waited for matchmakers. Unwilling to marry an unloved, she run away with Dudar — Duissen. They experienced many hardships and tribulations. They even lived on the bank of the river, in the thickets of reeds for some time, hiding from the pursuit and searching from both sides.

Seeing that two young people cannot live without each other, the old people conceded, allowing them to unite their hearts. According to her contemporaries, she became one of the best daughters-in-law of the village, having received the blessing of the wise old grey-haired steppe akSaks. Maria embraced Islam, and became like a real Kazakh. She was wearing only traditional Kazakh clothes — white kimeshek and jacket. She composed poetry, sang songs and played dombra easily.

Later she became a sedate and respected woman. People of different ages came to her to get her blessing before going to trip. The newlyweds also got her bata (*blessing — author's comment*). By the way, it is quite remarkable that practically all the other children of this Russian family married only with the Kazakhs.

Loss of a loved one. In 1914 four of her brothers were taken into the army. And she begins to spend long days and nights with her new song «Aysaule», dedicated to her husband and brothers-front-line soldiers. Duissen, as well as thousands of his fellow tribesmen, was drafted into the tsar's army for logistical work, where he falls ill with phthisis and dies soon, having lived with his beloved for a short time.

During the years of the national liberation uprising of the Kazakhs in 1916, she ceases to sing for a while: she could not afford to do so when the war and bloodshed were raging, and her new Kazakh family was involved in it too.

Later, she marries a second time and she has four children:

Saparbek and Sailaubek, Ryssaldy and Muslima. And during the Second World War she again sang her favorite song «Dudaray», wishing to alleviate the grief and suffering of local residents who often received «black letters» — «triangles»:

«Dudar's wife was once young,
Those distant times never return
Well, let old age have crept up to me.
I give my days to my beloved country!»

High appreciation of creative merit of Mariam Zhagorkyzy. Famous figures of national culture M. Auezov, S. Mukanov, K. Bekkhozhin highly appreciated her gift and talent, and even invited her to Almaty. Thanks to her performing talent and support from famous writers and poets, she was awarded the title of Honored Artist of Kazakhstan.

The well-known musician-ethnographer A. Zataevich in 1920 recorded more than ten versions of the song «Dudaray», which later formed the basis of the famous opera by E. Brusilovskiy «Dudaray.» Poet and folklorist Kh. Bekkhozhin during the lifetime of Maryam dedicated a whole poem «Mariam Zhagorkyzy» in honor of the love of Maria and Duisen.

In 1953, in the midst of the beginning of the Tselin lands development saga, Maryam died... All the population of the district came to her funeral. She was only 58 years old. She is buried 80 kilometers from Astana, not far from Sabindy, in the village of Mynshykor. She carried her passionate love for her lover throughout her life. Descendants have never forgotten and do not forget her.

In 1980, her countrymen established a unique folklore ensemble «Dudaray», which successfully performs outside of Kazakhstan.

In 1962 her tombstone was renewed. And in 2011 the local businessman Serik Rakymbekov installed a beautiful marble slab. In 2013, the young performer Taskyn, performing the song «Dudaray» at the «Voice» contest in China, won the hearts of local fans of exotic music. At all the Kazakh celebration (celebrations), especially in the Akmola part of the Esil region, this truly popular song «Dudaray» is necessarily performed like an eternal monument to two lovers.

§ 20. GRIGORIY POTANIN — AN OUTSTANDING RUSSIAN SCHOLAR, WHO PREDICTED THE FUTURE OF AKMOLA



Native to Kazakhstan, famous Russian traveler, ethnographer, folklorist and publicist Grigoriy Nikolaevich Potanin (1835-1920) made a great contribution to the scientific study of the history and culture of Kazakhstan. He was a true favorite of the Kazakh people. He predicted the beautiful future of Akmola.

Childhood years. Grigoriy Nikolaevich Potanin was born in 1835 in the village of Yamyshevskaya in the territory of the future Semipalatinsk region. His grandfather — Ilya, was a large cattle dealer and had an active correspondence with the Khan Abylai.

His father, the Cossack officer Nikolay Potanin, at the beginning of the XIXth century often went with trade caravans from Semipalatinsk to the territory of Central Asia. For his time, he was a fully educated and literate man. He was well versed in geography, military history and foreign policy. He carefully compiled a description of the roads and localities of the region, and explored the economic and military situation in Central Asia. Nikolay Potanin was on friendly terms with Shokan Ualikhanov's father Sultan Shyngys. Later this friendship passed to their children. The first impressions of his childhood from the surrounding nature of the Ertis and his father's memories of his distant travels laid the ardent desire in the soul of Grigoriy to study his homeland, unknown countries and peoples. Since childhood, he has mastered the Kazakh language well. Here is what he wrote in his later memoirs: **«in general, peoples of Yamyshevka, including our family, equally spoke the same language both in Russian and Kirghiz (Kazakh - author's comment) languages. Cossack village girls and boys sang both Russian and Kirghiz songs at home and on the street, observed Russian customs, and adhered to many Kirghiz customs».**

At the age of 10 he entered the Siberian Cadet Corps in the city of Omsk. Here he became acquainted with the son of the friend of his father, Sultan Shyngys — Shokan. Therefore, his closest friend was Shokan Ualikhanov, who told him a lot about the life and the modes of life of the Kazakh people. Grigoriy carefully wrote down all his

interesting stories. Shokan helped him to illustrate his texts with sketches of everyday life, weapons, utensils and clothes of his fellow tribesmen. Later Gregoriy recalled: «...we both were interested in the same subject — the Kirghiz (*Kazakh — author's comment*) **steppe and Central Asia. With enthusiasm, we read the book of Pallas, especially those of her pages, which described our native places. This reading showed us our vocation**».

The teacher of Russian language and literature N.F. Kostyletskiy contributed a lot to his enthusiasm for folk poetry, language, history and ethnography of the steppe people. Grigoriy read a lot of Belinskiy, Herzen, Granovskiy and was imbued with universal human values. By nature, he was kind and considerate. He was distinguished by advanced democratic and humanistic views.

He was honest and principled. Later he helped many needy high school students and university students from poor families with the payment of their tuition. Therefore, contemporaries rightly called Grigoriy Potanin «knight of conscience».

His formation as a scientist and public figure. After graduation, the young horunzhiy (*cornet — author's comment*) G.N. Potanin was sent to Semipalatinsk. While in military service, he made several trips to Kazakhstan, visited Kopal, Verniy and Altay.

Soon he returned to Omsk. For some time he worked in the archive, from which he extracted many interesting materials on the history of Siberia, Kazakhstan and Zhongariya. During this work, the famous geographer and traveler caught him

P.P. Semenov-Tyan-Shanskiy, who was passing through Omsk on his way to Tien-Shan. With P.P. Semenov-Tyan-Shansky's assistance, G.N. Potanin retired and in March 1859 he entered the Physics and Mathematics Faculty of St. Petersburg University.

Here he was in the circle of students-Siberians, where the Siberian regional community was born. Having emerged as a circle of like-minded students to study their native land — Siberia, the movement soon acquired a vivid political orientation. In the early 60s, they advocated the implementation of democratic reforms in Russia. But in 1861 Potanin was arrested and sent to Siberia for participation in student unrest.

Scientific and teaching work. The topic of Kazakhstan has always been in the researcher's field of view. During his long life, Potanin wrote many articles about his homeland. He described in detail the way of life and culture of the Kazakhs, Kazakh-Russian relations, the peasant and Cossack population of Esil.

In 1862 he went on his first independent scientific expedition to the Oral city. The following year he took part in an expedition to Zaisan. He visited Kokpekty and Marka-Kol Lake. He studied not only the life, economy and geography of the region, but also amassed a rich collection of herbariums. Thanks to the efforts and thoroughness of Grigoriy Potanin, the cattle breeding lifestyle, proverbs and sayings, riddles, songs and tales of the local population were well documented.

After the expedition, he worked as an interpreter from Tatar to Kazakh languages under the Governor-General in Omsk. He worked as a secretary of the statistical committee in Tomsk. Here he headed the East Siberian department of the Russian Geographical Society. At a relatively mature age, he established «*The Society for the Study of Siberia and the improvement of its life*».

In the 70-90s of the XIXth century, he made a series of fascinating trips to the little explored regions of Siberia, Kazakhstan and Central Asia, where he collected valuable materials on history, ethnography, geography, botany and economics. In particular, he visited the Kazakh villages of the Karkaraly county (*Semipalatinsk region — author's comment*) with the active assistance of the Alashian figures A. Bukeikhan and A. Ermekov. In Tomsk, for a while, he also taught history in the male and female gymnasiums.

G.N. Potanin on the Kazakhs and Kazakh-Russian relations. G.N. Potanin was one of the first to talk about the positive mutual influence of the resettled Russian and indigenous Kazakh population. In «Notes on the Siberian Cossack army», he noted that among Russian Cossacks the Kazakh language was widely spoken in a colloquial fashion. In addition, he stressed that the Russian Cossacks had learned many local Kazakh customs closely. Especially regularly they interacted in the area of the villages of Koryakovskaya and Yamishevskaya.

The traveler noted the desire of the Kazakhs to settle, the ubiquity of the Russian population's tools and household items among the Kazakhs: **«The Cossacks, when they go fishing, take with them several goods from the Kokpekty shops and exchange them for the Kirghiz fish, products of cattle breeding and even farming».**

In his works «Materials for the History of Siberia », «Monuments of Siberian History of the XVIIIth Century, he also writes a lot about the cases of the formation of friendly relations between the Kazakh and Russian peoples. In his works «Kazakh-Kirghiz and Altaic legends and fairy-tales», «In the Kiiz ui of the last Kirghiz prince»: «Biographical information about Shokan Ualikhanov» there are many positive stories about the Kazakhs and Kazakhstan. He sincerely loved the steppe, its inhabitants, actively studied its past and present. Being closely in touch with the local population, he served as an active promoter of knowledge about the Kazakhs the Russian society. He highly appreciated the contribution of steppe inhabitants to world culture. At the same time, he was compelled to note with regret: **«The scientists' disdain for the steppe peoples delays the development of science».**

The friendship of Grigoriy Potanin and Shokan Ualikhanov. The friendship of Grigoriy and Shokan began in the walls of the cadet corps and it continued further. Here is what Grigoriy wrote: **«I saw Shokan often. Shokan made a plan that he and I should first go to Petersburg to listen to lectures at the university. Upon leaving The university, it was supposed — we will go to travel to Central Asia».**

Together they prepared articles on the materials of their trips to the Kazakh steppe. In the materials of the Kazakh educator, Potanin's manuscript was subsequently discovered, which mentions the epic «Kozy-Korpesh» and the fairy-tale «Itygil», which Potanin recorded yet in Tarbagatai.

Grigoriy Nikolaevich recommended that Shokan enter St. Petersburg University. At the same time, his friend to some extent influenced the formation of the interests and worldview of Potanin himself as an ethnographer. Therefore, the collection of oral-poetic works of the Kazakhs becomes one of the main goals of scientific expeditions of the talented Russian scientist and traveler. He wrote a considerable part of these materials from folk tale narrators. Only the death of Shokan Ualikhanov interrupted

their contact. Grigoriy took the most active part in the preparation of the first edition of the Sh. Ualikhanov's two — volume book, in particular, he wrote a biography of his early-departed friend.

Ideological and political views of Grigoriy Potanin. The democratic views of Grigoriy began form during his studies at the Omsk Cadet Corps. He was influenced by the advanced ideas of the representatives of the leading part of the Russian and foreign intelligents.

His friend Shokan had a definite influence on the formation of Grigoriy's ideological and political voyages. In particular, the young Chingizid acquainted him with Heine's freedom-loving poetry. Besides, Sh. Ualikhanov introduced G.N. Potanin to Durov, a participant of the Petrashevskiy circle.

Grigoriy sincerely and openly defended the interests of the local Kazakh population. In particular, he protested against the mass seizure of the autochthonous population's land, stressing that these measures **«will lead only to the destruction of cattle breeding, and, consequently, to the final ruin of the Kirghizes».**

During his studies in St. Petersburg, he met a whole plead of supporters of the «Siberian regional community» — N. Yadrintsev, F. Ussov, A. Shchapov and others. They all advocated the autonomy of Siberia within the Russian Empire. Soon, Grigoriy Potanin himself became the soul and the main ideologist of this movement. He and his adherents considered Siberia as an ordinary colony of the Russian Empire.

In Tomsk, under his leadership, a group of young people was organized, where issues of reform in Siberia were discussed. Local authorities suspected it of bad intentions, and in the summer of 1865 all members of the circle were arrested and sent to Omsk.

Soon G.N. Potanin was sentenced to hard labor, the rest — to a long-term exile to different places in the North of European Russia. From 1868 to 1871, he was serving hard labor in Finland, and then spent three years in exile in the Vologda province. Here relatives and friends, including many Kazakhs, visited him. In particular, a relative of Shokan, Lieutenant Sultangazy Ualikhanov, visited him.

Gregoriy was the first tribune and ardent advocate of the interests of all Siberians. He advocated the implementation of such basic values as justice, morality and philanthropy. Therefore, he was rightfully called the standard of peace, human qualities and even, according to Alikhan Bokeikhan's apt expression, a saint.

The role and place of G.N. Potanin in the history of Kazakhstan. A great scientist, worthy son of the Russian people, the defender of all the oppressed peoples of the Russian Empire, he was forever remained in the memory of the descendants. He was remembered as the largest researcher of history, ethnography, geography and nature of Kazakhstan. The materials about Siberia and Kazakhstan constitute the main direction in his scientific heritage. Therefore, it is no accident that in the year of his 80th birthday he was elected as honorary citizen of Tomsk, Omsk and Krasnoyarsk. And in 1918 he was chosen by the Provisional Siberian Government as the «Honorary Citizen of Siberia». His authority in Siberia was so high that both the Provisional Government and the Bolshevik authorities granted him personal pensions.

Grigoriy Potanin enjoyed tremendous authority among the advanced Kazakh intelligentsia. For example, he was friends not only with Shokan Ualikhanov, but also

with his fellow countrymen Mussa and Saduakas Shormanov, Imantay Satpaev. He treated the father of his friend Shokan Shyngys Ualikhanov filially. So, following the results of one of these touching encounters with the aged sultan, he wrote a magnificent article «In the Kiiz ui of the last tsarevich».

He was respected and supported by the leaders and participants of the Alash movement A. Bukeikhan, A. Baytursunuly, M. Dulatuly, S. Toraigyryly, Zh. Akpayuly, M. Zhumabayuly, A. Ermekov and many others. Alikhan Bokeykhan left very exciting and touching memories about him: **«He was very warm about the Kazakhs as his relatives. His works, made in this life, his character are similar to the life of a saint».**

The Kazakh democratic elite called him even «the sorcerer of the Kazakhs», as he was very worried about the future of the Kazakh people, whose freedom and independence was constrained by the tsar's government.

He was very fond of his homeland — Kazakhstan. Once he wrote, **«this place where we live is the real homeland of man... The paradise of Adam and Eve, I am now sure, was in the upper Ertis».**

Grigoriy Nikolayevich was an ardent supporter of friendship between the Kazakh and Russian peoples. He worried for the future of his fellow countrymen-Kazakhs, noting the enduring features of the national character of his beloved people: **«Kazakhs are lively, healthy people, hungry for life: they love fun, them like bright colors in their costume, and them like holidays in their life».**

The recognized tribune was very concerned about the future of the Steppe. Grigoriy Nikolaevich Potanin, the true friend of the Kazakh people, wrote: **«If we achieve the autonomy of Kazakhstan, we will make Karaotkel (today's Astana — author's comment) the capital of Alash (Kazakhs — author's comment), if we open a university here, teaching Kazakh boys and girls, then Europe would know who Kazakhs really are, who wrote the «Kozy Korpesh — Bayan Sulu» poem, who gave birth to the best sons — Shokan, Abai, Ahmet, Myrzhakyp... In the future, the Kazakhs will occupy the most worthy place among other nations of the world».**

When in 1915 the Kazakh intelligentsia brightly celebrated the anniversary of the great scientist and democrat, many Alashian figures wrote their positive reviews. In particular, Myrzhakyp called him «a respected Siberian akSaksl», devoting his poem **«Ardakty Kart!» Keldim bugin toyyna»** («Dear AkSaksl, I came today for your anniversary» — author's comment). He also was devoted warm poetic lines from another outstanding Kazakh educator, linguist, publicist and poet A. Baytursynuly. In honor of Potanin, are named the streets of many Kazakhstan cities — (Astana, Almaty; Pavlodar; Semipalatinsk, and Petropavlovsk — author's comment) the school and local Pavlodar regional museum.

People of the steppe nicknamed him «akaSaksl with a beautiful soul». This was the highest assessment of his services to the Kazakh people. The memory of the Kazakh people and representatives of all the ethnic groups of Siberia and Kazakhstan will forever retain the name of the real herald of friendship, the conductor of peace and harmony, a recognized researcher of the history and culture of Kazakhstan for very many centuries.

4. AKMOLA IN THE FIRST HALF OF THE XXth CENTURY

§ 21. ESTABLISHMENT OF THE BOLSHEVIKS' POWER

In 1917-1919, in the territory of Akmolinsk, as well as the rest of the region, important events occurred related to the uprising of 1916, the February and October revolutions of 1917, the civil war, and the restoration of the power of the Soviets.

The uprising of 1916 and Akmola County. In the summer of 1916, the uprising of the Kazakh population broke out against the tsar's authorities. The reason for this uprising was the tsar's decree on the mobilization of Kazakhs for work behind the eastern front. The cases of armed resistance to mobilization were frequent. The anger of the local population was aggravated by the fact that during the war years the process of seizing the land of the local population in favor of the resettled population was intensified. The insurgents destroyed the lists of conscripts, killed volost governors, as well as police and military ranks. The Kazakhs refused to give people, carts and horses to the authorities.

The greatest scope of the movement took place in the area of lakes and localities Korgalzhyn, Eremen and Monshakty. The largest number of insurgents in the territory of the county reached 40 thousand people. Akmola district has become one of the largest epicenters of the insurgency.

Later, defeated by well-armed troops of the Russian Empire, detachments of the insurgents joined the troops of A. Imanov, and some parts had to hide in hard-to reach places. Some groups of the Kazakhs left for neighboring countries. The prisons of

Akmolinsk were overcrowded with rebels. Only in 1917 with the beginning of the February Revolution, did the release of prisoners begin. Later, these atrocities of the punitive forces led to the fact that a significant part of the Akmola Kazakhs in 1917 did not actively oppose the Bolsheviks, and local Kazakh populations perceived the «White Guard» units as a bulwark of the overthrown tsar's government.



Akmolinsk and the February Revolution. The February revolution also affected Kazakhstan. Thus, on March 3, 1917, a telegraphic message came about the abdication of Nickolay II from the throne. On March 20 the representative of the Provisional Government ensign E.P. Petrov arrived to Akmolinsk from Omsk. He had to initiate the formation of a new power in the district. The re-election of the city government was held and the district Executive Committee was elected under the leadership of the physician F.I. Blagoveshchenskiy. The publishing of the district newspaper «The Akmolinskiy Executive Committee News» was started. Mass rallies began with fiery speeches on freedom, equality and unity.

But in fact, there was no change for the better in the life of the city and the district. Most of the old specialists continued to carry out their previous work. For example, the city government and the old administration with old cadres have been preserved. In institutions and enterprises, the same people worked as before. This caused deep indignation among the townspeople and later contributed to the easy seizure of power by the Bolsheviks. Or: in May 1917 a peasant congress was convened in the city, held under the slogan «War for the Victory». The position of the Kazakh population was also understandable: practically the entire steppe, initially and currently, was against the «requisition» of fellow tribesmen for work behind the front.

In 1917, there was not yet a strong organization of the Bolsheviks in the district. This explains the widespread support for the Provisional Government, especially in the city. But in the city and the county people's discontent was growing gradually. The population expected sharp changes for a considerable improvement in their lives. The new government in the person of representatives of the Provisional Government did not bring it. Therefore, alongside the organs of the Provisional Government, the Soviets of Workers', peasants' and soldiers' deputies began to be formed. They arose on the initiative of the Bolshevik Party. By the beginning of the October Revolution, the Soviets were able to strengthen their ranks. In the city, there was a dual power: on the one hand, the power of the Provisional Government, on the other — the Soviets. Moreover, the self-organization of the Kazakh population was parallel, becoming the third authority or power. The latter established their own Kazakh committees.

Establishment of Soviet power in the city. The October Revolution had little effect on Akmolinsk. The authorities of the Provisional Government continued to perform their duties until December. Only the front-line soldiers, who arrived in the city, having made general arrests, replaced the old authorities. Among the arriving front-line soldiers, there were many pro-Bolshevik-minded persons. In November 1917, 50 sailors of the Baltic Fleet arrived from Petrograd to the Akmola district. Ensign Petrov was forced to flee. Power in the city passed to the Revolutionary Committee without excessive bloodshed. In December, a local Bolshevik organization was established.

On December 27, 1917, T.I. Bochok formed the Akmola City Sovdep (*Council of Deputies — author's comment*). Active preparations began for the convocation of the district congress, the formation of the district Soviets. The Bolsheviks sent their representatives to all the parishes of the county to hold general meetings of citizens. They were to be elected delegates to the first district congress. Bolsheviks intensified

the propaganda work everywhere. Workers were promised the factories, impoverished peasants and Kazakhs — land, soldiers' families — early termination of the war, and all others — freedom.

On December 29, 1917, a 10-thousand demonstration of local Kazakhs took place in Akmolinsk, on behalf of which a telegram was sent to V. Lenin for the support of Soviet power. The chairman of the Soviets was the soldier of the reserve regiment, sent from Omsk Z.P. Katchenko, his deputy became T.I. Bochok representing the Russian population of the district and from the Kazakhs — B.S. Serikbayev. F.N. Krivoguz was appointed secretary.

On April 18, 1918 T.I. Bochok was unanimously elected the chairman of the Council of Deputies, P.V. Vyazov became the new deputy chairman, and

Z. Katchenko transferred to the post of head of the military department and appointed commandant of the city. And B. Serikbayev and F. Krivoguz stayed in their previous places. The district Sovdep had to face a number of difficulties in the transition period. The food and land issues were acute. There was not enough wood for heating the state and public institutions. Local health care was weak.

Instructions from the center were given irregularly. Sabotage and failure to comply with the instructions of the Council of State started on the part of local employees of a number of institutions. There was an acute shortage of money. The population did not have enough schools and teachers. The new leaders lacked administrative and economic experience and knowledge.

But, despite all these initial difficulties, the Soviets managed to restore postal and telegraph communication with the regional center — Omsk. The supply of essential goods to the townspeople was established. Schools, hospitals, cultural and educational institutions, were opened everywhere. Soviets also managed to form a local detachment of the Red Army. An organized struggle against lynching, banditry, speculation and sabotage of the new government began. On March 2, 1918 local merchants were imposed a one-time tax. In April, was formed the Red Guards detachment. For weapons, a delegation was sent to Omsk.

Municipalization of property in the first months after the victory of the Bolsheviks. On May 17, 1918 SNK (*Council of People's Commissars — author's comment*) of the RSFSR issued a decree «On the nationalization of large enterprises». In this regard, the Akmola Soviets began with the nationalization of the largest enterprises that were located in the territory of the city and the county and even the region. First and foremost, these were the factories belonging to the Englishmen: Spasskiy Copper Smelting Plant, Uspenskiy Copper Mine, Sarysuyskiy Concentrating Plant, and also coal mines in the area of present Karagandy. The Swedish entrepreneur Ulgred and his Russian companion Trofimov were forced to give Saryadyr coalmines to the new authorities. The same method was used to take «Zinger» Akmola enterprise from the Germans.

In order to establish control over new enterprises and industries, the Akmola Bolsheviks began to create so-called «factory committees» among local workers everywhere, who were convinced that these enterprises are now «people's».

The old owners, having lost all their possessions instantly, tried to stop the production, for which the equipment was rendered unusable, deliberately dismissed the engineering, technical and administrative personnel. However, a few months later through the above-mentioned committees the local Bolsheviks managed to restore production at these enterprises.

In view of the fact that the new government had no money, they began to take them openly from local banks and entrepreneurs. Merchants immediately began to be taxed with the so-called indemnity, the initial size of which amounted to almost 3.5 million old rubles.

Those who sabotaged the decision of the new government were imprisoned and confiscated all property that immediately sold to the local population. Akmola merchant Moissejev paid for his sabotage with his mills, which he once built in the area of the rivers Nura and Kolan Otpes. All the proceeds went to the maintenance of the new government apparatus and social and cultural institutions of the city.

From the very first years of Soviet power, the city council began to municipalize residential buildings and structures of the well-off part of the townspeople: Zabiroy, Bekishev, Koshchegulovs, Kubrin, Moissejev, Putilov, Nikitin, Semyonov, Kuchkovskiy, Kazantsev, Tikhonov, Khalfins, Vidnev, Efremovs and others.

They were used for administrative, public, cultural, and educational institutions. Thus, the house of the merchant V. Kubrin along Malo-Bazarnaya Street given to the communists of the city. In the house of the merchant Kazantsev there was a postal and telegraph office, in the house of merchant K. Koshchegulov – the prosecutor's office was located. In the house of the merchant, M. Kubrin was a club of pioneers. And the private houses of Kuchkovskiy, Abdrasulovs, Zabiroy were given to schools. The house of merchant A. Nikitin was converted into a shelter house. The house of merchant P. Moissejev was transferred to the local central club. The house of the merchant Khalfin became a Kazakh-Tatar club.

A considerable part of the houses of wealthy people transferred to local Soviet and state officials for service housing. All municipalized buildings owned by the city council of Akmolinsk. But there were rare cases of the return of selected houses to former owners. So, in 1926 local businessman P. Tikhonov through the court returned his house, taken in 1922 for the district police office.

The counter-revolutionary coup. The first detachment of the Red Army consisted mostly of local citizens who did not have proper military training. There was a shortage of career officers. The detachment's personnel did not receive enough ammunition and weapons. There was not enough food and uniforms. Only an insignificant part of the Red Army men who had berdanka rifles, could fulfill guard duty. The remaining soldiers were engaged in military training. There was no military discipline in the ranks of the Red Army men. There was a great turnover of staff.

Therefore, the well-to-do part of urban society began to think about the struggle against Soviet power. Funded and inspired by noblemen, merchants, former officials of the tsar's administration, deprived of posts and privileges, the formation of anti-Bolshevik detachments began. Former officers of the tsar's army and Cossacks led them.

In the territory of the Akmola region, anti-Soviet forces were concentrated in Omsk, Petropavlovsk, Kokshetau, Akmolinsk, and also in large villages and Cossack settlements. A significant part of the officers was concentrated in Kokshetau. Before the revolution, here was the headquarters of the First Military Department of the Siberian Cossack Army. In December 1917, the ataman Annenkov secretly brought his punitive detachment here. Soon there was an opportunity for a so-called «counter-revolutionary coup» in the region. In May 1918 from Kazan to Vladivostok began the Belochekh (White Czechs) rebellion. Instead of going home, the Belochekhs, who numbered about 40,000, opposed the Soviet regime. The power of the Bolsheviks fell in Syzran, Penza, Samara, Chelyabinsk, Petropavlovsk, Omsk, Tomsk and many other cities where the railway passed. «White terror» began: the Bolsheviks arrested, imprisoned, and subjected to mass executions.

The coup did not bypass Akmolinsk. The backbone of the rebels was made up of Cossacks, led by their ataman Guchkovskiy. Cossacks attacked the building of the local Soviet and arrested all those who were there. The number of arrested persons was about 200 people, including Katchenko, Seifullin, Avdeyev, Monin, Krivouz, Bogomolov, and others. Before dawn on May 21, 1918, the rebels arrested other members of the Akmola Sovdep one by one in their apartments. Mail, telegraph, bank, vehicles, food stores were seized. All roads were blocked in advance. A small and poorly trained local garrison was disarmed. In 1929, during the so-called «purge» answering the question **«When the uprising was in Akmolinsk, why you could not defend yourself?»**, the local Bolsheviks replied: **«There were much more whites and they were much better armed. Besides, the Whites took us by surprise»**.

A cruel reprisal of the Red Guards took place. The Bolsheviks were imprisoned. The power in the city was completely in the hands of the White Guards. From the wealthy townspeople and the local Cossacks a volunteer squad was formed. The City Council was restored and the Provisional Executive Council was elected. To fight the Bolsheviks, Kolchak began to mobilize the local population. But a large part of the mobilized soon deserted or went over to the side of the Red Guard. This is how the materials from the Akmola City Archives testify about this complex time: **«Being occupied with work on the establishment of a peaceful life, Sovdep were confident in the steadfastness of the peaceful government, meanwhile the city was secretly preparing for a coup. On May 21, Sovdep was arrested, and the Red Guard detachment was disarmed by fraud. Wild violence began. From the well-to-do and local Cossacks, a volunteer squad was immediately organized. After the overthrow of the Soviets, the City Council was reinstated and a provisional executive committee headed by P.E. Gratsianov, was elected — the power was again in the hands of the propertied»**.

Already in early January 1919, the arrested were taken to Petropavlovsk and from there in the Ataman Annenkov's «death cars» — to Omsk. In Omsk, they held in a local concentration camp. Some of the prisoners were killed during the transfer, some were already in the Omsk camp. But several prisoners managed to escape from the camp (*Seifullin, Katchenko, Makalkin, Mart'log, Avdeyev and others — author's comment*).

The general chaos and cruel massacres not only over the Bolsheviks, but also over the peaceful population led to the fact that in May 1919, the village of Mariinskiy of Atbasar uyezd (*district — author's comment*) began an armed uprising. It received continuation in the territory of the Akmola district. Therefore, in the village of Oksanovka an insurgent detachment of 2,000 people was formed. But punitive detachments brutally suppressed this uprising. Hundreds of peasants were shot, and their property was plundered. Groups of the rebels, in the number of 39 people, also shot without trial and investigation in the city Jewish cemetery on the night of June 6, 1919.

One of the organizers of the partisan movement against Kolchak in the neighboring Atbasar district was Adilbek Mikutov. Nevertheless, in June 1919 Kolchak's punitive forces shot him.

Return of the Bolsheviks. Later the demoralized army of ataman A. Dutov came to the city. An epidemic of typhus spread in the city. Hospitals, schools, public institutions, empty houses, barracks, cellars packed with wounded and sick soldiers and officers. Riot and confusion began in the city. The prices for food increased considerably. The criminal situation in the city has worsened. The Dutov headquarters, located in the building of the city government, tried to restore order, but there were no results. The procession around the city did not help either, to «protect» the city from the Bolsheviks. The mood of the military was falling. Everyone understood that the Red Army was approaching Akmolinsk. Neither prayer nor repentance could save General Dutov. Indeed, on November 25, 1919, units of the Red Army occupied Akmolinsk. The process of peaceful construction of Soviet power began. It happened in very difficult socio-economic and political conditions.

§ 22. EVERYDAY LIFE OF AKMOLINSK IN THE 20-30s OF THE XXth CENTURY

Important events took place in the city and in the 20-30s of the last century. This is the return of the Bolsheviks, the struggle with famine, illiteracy and disease. The streets of Akmolinsk renamed. The political repressions initiated. At the same time, the city lived with its usual rhythm and measured life.

Akmola and administrative-territorial division of the Akmola region. Until 1918, there was an Akmola region with a center in Omsk, which included Akmola, Atbasar, Kokshetau, Omsk and Petropavlovsk counties (uezds). On January 1918 the Akmola region was renamed as the Omsk province. But the name «Akmola region» was practically preserved until the end of the civil war.

On April 25, 1921 as part of the Kazakh Autonomous Republic, the Akmola province formed with a center in Petropavlovsk, which lasted until 1928. The province included Akmola, Atbasar, Kokshetau and Petropavlovsk counties. During the zoning of Akmola and Atbasar districts, the Akmolinskiy district formed, which existed in 1928-1930, it included 15 districts. In early 1931 the districts were enlarged and began to be subordinated directly to the republican center.

In March 1932, six regions formed in Kazakhstan. The regions of today's Akmola region have become part of the extensive Karagandy region with a center in the city of Petropavlovsk. In July 1936 the region was divided into two region with the center in Karagandy and North Kazakhstan with the center in Petropavlovsk. A significant part of the districts of the modern region, including present day Astana, has become part of Karagandy. In 1939, a separate Akmola region was established with its center in Akmolinsk.

Establishment of the police. With the aim of bringing order to the city and the county, on December 1, 1919, the Akmolinsk district police (police) was formed, led by former instructor of the Red Army A. Afanasyev. The local police were stationed in the former house of the merchant Balashov. While at the beginning the police organization had only 12 employees, by the spring of 1920 the number of employees had increased



to 85 people. The sharp increase in the staff of law enforcement agencies was due to the complex criminal situation, complicated by the recent counter-revolution. The city police used horses. They had sabres and old rifles, requisitioned from the disarmed local population. Some did not have proper military training, and a significant part lacked the necessary educational level. Labor discipline was weakened, aggravated by the fact that there were no job descriptions with clear rights and duties. Low wages did not allow for the qualitative selection of employees from among former front-line soldiers. Therefore, most of the police officers were peasants and former clerks.

In places of compact residence of the Kazakhs, local police forces were formed. But due to the lack of trained personnel and the **«strong influence of the bay elements»**, the new law enforcement agencies here were very weak and did not enjoy significant authority. Many of them were closely related to heads of local tribes. A significant number of Kazakh policemen did not undergo military training and therefore did not have the proper training, diligence and discipline.

The number of local police was small: there were only 85 police officers in the whole county and county town with a population of 300,000 people. The attitude of the population towards the new police was semi-hostile. Among the new police officers, open bribery flourished. Local law enforcement agencies were unauthorized and powerless to solve the tasks assigned to them. The Astana City Archives contain documents in which there are the following attestations in this regard: **«The powerlessness at the root of the police undermines the authority of the Soviet authorities on the ground, making it unnecessary in the eyes of the population and all the police's demands having no power and significance»**.

Akmola policemen entrusted with an excessive number of duties: the establishment of general order; assistance in organizing the dispatch of military units to the various fronts of the civil war; suppression of cases of desertion; control over the allotment assessment by citizens; suppression of mass cases of speculation and brewing. By the way, on the ground, brewing and drunkenness, which **«reached the pre-revolutionary level»**, became widespread. To these numerous functions, the new police also added one more task: the identification of the «mindset» of the population of the city and the county, which was extremely important for local authorities in the face of a complex socio-political and socio-economic situation.

The struggle of local authorities with unrest and the establishment of labor discipline. In the first years after the victory over the so-called counter-revolution, the local authorities set about the urgent establishment of order and discipline. They began to take into account «deserters and vagrants». Therefore, on February 5, 1920, it prescribed to citizens of the city of Akmolinsk and the county to deliver military equipment and general equipment immediately within 10 days. Particular attention was paid to the surrender of **«weapons, both firearms and bladed weapons, cartridges of rifles and revolvers, picks, hoes, shovels, wires, telephone cables, wires, insulators, telephone sets, carts of all types»**. In case of refusal to comply with this order, the perpetrators brought to trial according to the laws of wartime. On March 29, 1920 according to the order of the Akmola garrison even ... bicycles were the subject of

registration. In the three-day period, weapons and grenades were delivered. This was done with the aim of disarming the local population and preventing possible new actions against local authorities: the lessons of the 1918 coup were not in vain. Some of the seized military equipment and weapons surrendered to the military registration and enlistment office, and some to the local police.

In the summer of 1920, the Revolutionary Committee imposed universal labor service. Forced labor was required for all able-bodied people aged 18 to 50 years. In this regard, registration of all workers, especially building specialties, started in Akmolinsk. This measure allowed for the work of the most idle factories and plants, expropriated from «sabotage capitalists», to begin.

For the rapid restoration of life in the city, the urgent delivery of «soviet money» from Siberia was offered. Moreover, it was ordered, **«to allow the food department to organize Kirghiz food stores together with the Kirghiz section»** in the places where hunger was acute.

The state of health care and the fight against epidemiological diseases. In view of the fact that various epidemics were raging at that time, the Akmolinskiy counties revolutionary committee, by a decision made on December 12, 1919, strictly enjoined **«to open an emergency hospital for 50 beds urgently, to offer the chief of police the requisition of superfluous beds, mattresses, tables and other furniture from the population of Akmolinsk»**. That is how the Bolsheviks acted towards their citizens, especially the most enterprising and successful, rich and wealthy ones.

The most common diseases among the townspeople were scarlet fever and whooping cough, imported by peasant immigrants from Russia. In the years of crop failure among nomads and peasants, the most common disease was scurvy. Syphilis «raged» in the city and its suburbs. The Kazakh population of the city and the county suffered such a specific disease as scabies.

In the years of civil confrontation, typhus was raging in the city, imported by the detachments of Ataman Dutov and Kolchak retreating from the Orenburg region. The typhus epidemic managed only by the beginning of 1921 by the efforts of the district health department, supervised by the graduate of the Omsk paramedic school Asylhan Absalyamov, although some outbreaks of typhus occurred in the following years. But they were localized by visiting detachments of the so-called «vaccination squads».

In July 1921, cholera broke out in the city and the county, from which 112 people died, but it also stopped soon by the quick and skillful actions of the local authorities. An Extraordinary Committee to Combat Cholera even formed. It was forbidden to swim and bathe in the Irtysh, and the riverbanks were guarded. Measures taken to establish sanitary purity in the area of bazaars, private houses and streets of the city. The operation of public baths was suspended because of the lack of fuel, but was resumed quickly.

The mood of the rural population. The Kazakh population, mostly not accepting the ideals and values of the new system, was very wary of the new government bodies, including the police. The indigenous population, who lived in separate auls, consisting of blood and close relatives, did not understand the ideas of class confrontation. As

such, therefore, in 1925 I. Goloshchekin, the new leader of Kazakhstan would begin the policy of the Small October in Kazakhstan.

There were some grounds for this: the resettlement of peasants from the European part of Russia continued. This process was accompanied by a massive seizure of the most fertile land of autochthons; the military units stationed in the district often rioted in the Kazakh villages, outwardly resembling the punitive detachments of Annenkov or Kolchak. Therefore, representatives of the new government on the ground from among the Kazakhs themselves (*policemen, members of the revolutionary committees — author's comment*) were often viewed as traitors to national interests.

On the ground, the Kazakh population took measures to hide the actual number of livestock, which took place, by the way, in tsar's times. Thus, there was an attempt to avoid new, unbearable state taxes and numerous voluntary-compulsory levies of the Bolsheviks.

Peasants and Kazakhs poorly performed the cart duties for transportation of food and firewood. The Kazakh population of the region especially sabotaged the fulfillment of this work. Here is what was noted about this in the summaries of those days: «**Rich Kirghiz, do not just avoid giving the carts, but also do not allow the poor to work either**». Work on the formation of revolutionary committees carried out very poorly, especially in the areas of the compact settlement of the indigenous population. A new round of hunger began. In the suburbs and in the rural districts of the county, *barymta* (*violent hijacking of livestock — author's comment*) was added to the famine, as evidenced by archival materials from that period: «**the developing «barymta» in the Kirghiz (Kazakh — author's comment) population, coming down to the burning of wintering grounds, further increases the hunger**».

The situation also aggravated by the fact that in places of intermittent residence of Kazakhs and peasant-settlers there were some elements of tension and conflict. For example, since the tsar's times there was a strict rule: in case of loss or hijacking of peasants' cattle, the entire neighboring Kazakh village became hostage to peasants who had the right to compensate immediately for the lost or hijacked livestock at the expense of the cattle of the same nearby village. The Bolsheviks, having taken the course to build a new system, forgot to abolish the former tsar's laws. In the event of a conflict situation, the new district police and the military stationed in the county, as a rule, took the side of the peasants.

Election of deputies. In the city itself, in the first years of Soviet power, they continued to choose the deputies according to the old order established by the Russian empire: so, in 1923 the candidacies of the following persons were proposed for deputies of the Akmola City Duma for a 4 year term: A. Chernov, S. Yalimov, S. Kubrin, T. Uksukbaev, A. Nikitin, S. Khalfin, I. Achkas, I. Itchanov, N. Shubin, Kh. Sultanayev, I. Nossov, K. Kosshegulov, G. Karassikov, N. Mukhamedzhanov, P. Vidyaev, N. Algazin, F. Blagoveshchenskiy, L. Babaev, S. Kozulin, K. Abdukarimov, V. Gribanov, G. Kantserov, Zh. Perminov and S. Omarov. Considerable number of them were wealthy and they were known even under the tsar's government. However, a significant number of them were distinguished by a high educational qualification and experience in managerial and economic work.

Apparently, the young and fragile Soviet power had to reckon with them to some extent. Subsequently, many of them were deported and repressed. The new authorities openly expropriated their property.

Nationalization of private capital. After the end of the counter-revolutionary coup period, the Bolsheviks intensified the municipalization of property belonging to wealthy people, many of whom recently took the side of the «rebels». The formation of Revcoms (*revolutionary committees — author's comment*) began. In Akmolinsk it was already established by December 1919. The mills of the «Schmidt Brothers» Partnership were the first to be confiscated.

In the first month of the next year, the tanneries of the district (*counties — author's comment*) center were nationalized. In order to get the factory workers' support, the Bolsheviks started making certain conditions for work: a dining room and a bathhouse were opened, and the mostneedy workers received furniture and food. After some inertia, all other enterprises, including salt mines, were forcibly taken away.

Struggling against cattle owners. In September-October 1928, explanatory work began on the aims and tasks for the confiscation of the property of bays and their expulsion. According to the local and central authorities, they prevented the building of Soviet power.

Therefore, it ordered to transfer them from one district to another, while taking away almost all property and livestock from them. In that year, according to the Akmola district, 83 bays evicted, and about 8,000 of their cattle were confiscated, not to mention the Kiiz uis, carpets, clothes and various household items, which were all taken as well.

On the site of the bays' (*rich man, cattle owner — author's comment*) farms, 22 collective farms were created. 1874 heads of large livestock, 53 boughs and 18 mowers, previously taken from the same wealthy part of society, were allocated to these collective farms. Later, this pernicious policy of the Bolsheviks led to a terrible famine, which claimed the lives of almost 70% of the autochthonous population.

Some information from the life of citizens. According to the 1926 census, the urban population consisted of 12,781 people. Among them Kazakhs — 4387, Russians — 5639, Tatars — 1420, Ukrainians — 558, Germans — 359, Uzbeks — 157, Jews — 155, and so on.

By 1930, the number of townspeople had already reached 20,000 people, 75% of which were engaged in agriculture, especially the people living in the city outskirts.

In 1936, the city population had already reached 40,250 people, at that the Kazakhs accounted 36%, European nationalities — 56.3%, Tatars — 5%, others — 0.7%.

In 1927, the city governed 9 024, 88 dessiatines (Russian unit of land area equal to 2,400 square meters. fathoms or 1.09 hectares-author's comment) of land. A significant part of the urban land was pastures (6,177.82 dessiatins) and arable land (1,637.91). Gardens and parks occupied only 90.76 acres.

In the city, there were several markets: cattle, flour, vegetable and food, wood and hay. At the last election campaign before the war, 4065 people had the right to vote, only 2136 people or 53% participated in the elections. By that time, the number of persons deprived of their voting rights was 1309 people.

This category of people within the population was called «deprived»: bays, Kolaks, merchants, specialists of the tsar's period, wealthy Cossacks, exiles.

The streets, roads and sidewalks of the city not paved. There were no drainage canals. In the spring and summer time, because of the rain, huge and impassable puddles formed on some streets. The illumination of the city was absent. Lanterns were only in some shops and warehouses. The power station was opened only at the end of 1928, and even then, its power was about 20 kilowatts. The buildings of important government institutions and the very center of the city were also illuminated.

The city garden and soldiers' gardens were in a very poor condition. The trees were practically cut down by the urban population during the years of civil confrontation. In 1929, the city had one fire brigade, consisting of 23 people with 15 horses. The convoy consisted of 16 horses, 2 cars, 5 barrels and 1 cart with hooks and fire-fighting tools.

In the city there were only three communal wells. A significant part of the townspeople had their wells: it was good that the water was not very far from the surface of the earth. A considerable number of the citizens used the water from Esil. Many houses used *tezek* (*dung – author's comment*) for heating their homes. In Akmolinsk there were only 2 public baths: most of the townspeople had their own baths.

Development of local industry. Industry in the city was poorly developed. Two large state mills represented large enterprises. Moreover, the city had up to 50 windmills located on the outskirts of the city.

The material and technical base of agriculture was very low. In 1922, in all of the then extensive Akmola region (*the current Akmola, Karagandy, North Kazakhstan and parts of the Kostanai region — author's comment*) there were only three low-power tractors of foreign brands.

In addition, there were 2 small confectioneries, 1 oil mill and 2 tanneries in the city. In the city, there were 6 mechanical workshops, each of which employed about 40 people. However, in the city there were a lot of individual handicraftsmen who processed leather, sheepskin, dry paints, products from tala, plaster celebration, products from horns, etc. at home. Therefore, in 1926 43 millers, 38 blacksmiths, 31 tailors, 25 carpenters, 14 locksmiths and so on were recorded.

Trade in the city was concentrated in the hands of the «Proletariy» City Consumer Society. In 1928, the number of its shareholders was 4334 people. The turnover of the company for 1927-1928 amounted to 1,230,642 rubles. The number of private trading enterprises in the city was 204. Their turnover was only 741,000 rubles. In general, the share of trade operations in percent was state trade — 9.4%, grassroots cooperation — 54.3, intermediary — 24.1 and private — 12.2.

Construction of railways and air communication. On January 20, 1929, a resolution was adopted by Kazraykom (*the Kazakh Regional Committee – author's comment*) of VKP (*All-Union Communist Party — author's comment*) on the construction of the railway line Burabay-Akmola, which was built in the same year. About 2000 people took part in its construction. On November 8, 1929 the first train arrived in Akmolinsk. The work completed 5 months ahead of schedule. This was achieved in the circumstances of a lack of engineering personnel and with almost a complete absence of complex equipment.

In the years that followed, the railway linked Akmolinsk with other industrial and cultural centers in Kazakhstan. In 1931, the railway reached Karaganda, in 1935 — Balkhash, in 1940 — Zhezkazgan.

The construction of railways facilitated the development of various industries in the city and the whole region, and turned Akmolinsk into the largest transport hub. In 1936 regular traffic of small planes began to pass through the local airport.

State of healthcare. In 1923 two hospitals functioned in Akmolinsk: a county hospital and city hospital. The city hospital was designed for 50 patients. One doctor, two paramedic midwives and one sister of mercy served this hospital. The county hospital was designed for 15 people, and there worked 1 doctor and 2 paramedics. Both of them were often admitting townspeople. The patients paid for their maintenance themselves (*2 rubles per day — author's comment*). Later, there was opened a district hospital for 115 beds, a central dispensary with 3 doctors, and dental technician. In the city there was a venereological dispensary for 20 beds and a tuberculosis dispensary, bacteriological laboratory, women's consultation, and nursery school.

But hospitals in the district could not accept patients due to the fact that the premises were not properly heated and repairs were not completed. In fact, medical care was outpatient, that is, only in the daytime. Therefore, in 1925 the county hospital received about 335 people every month. One dentist and one technician provided dental care. There were no materials, so the number of applicants was also small.

In local schools, especially in the lower grades, about 50% of the children were sick. The prevalent diseases were the following: anemia, skin diseases (*bitters and lichen — author's comment*). A high percentage of illnesses in Kazakh schools were found, where the facilities were poorly adapted to give lessons.

The state of education. On August 30, 1920 the county commission on the elimination of illiteracy was formed. New schools began to open. So, already in the beginning of 1924 in the city of Akmolinsk there were 4 Russian, 2 Kazakh and 2 Tatar schools. Further, in the city there were 6 orphanages.

The level of teaching in local schools was not very high. There were no textbooks and teaching aids for both children and teachers. The issue of lack of educational literature in Kazakh schools was especially acute. Apparently, therefore, the former Alash intelligents (*headed by A. Bokeikhan and A. Baytursynuly — author's comment*) which had been forced to take the side of the Soviet authorities, turned to the literate part of their fellow tribesmen to start writing the missing school textbooks. The material and technical condition and supply of orphanages could not withstand any criticism. There was not enough bed linen or changes of clothes. Points of liquidation of illiteracy were created with difficulty. Many settlements were located at a considerable distance from the county center. There was a shortage of teachers and the salary was extremely low. The classes were overcrowded.

The qualification of the teachers themselves was not very high. For example, in the 1924-1925 academic year, among teachers there was only 0.7% specialists with higher education, with special secondary education — 4%, secondary education — 10.5%, incomplete secondary education — 12% and lower education — 72.8%. About 7% of them were in the Bolshevik Party, the rest were nonpartisan.

In Kazakh schools and literacy centers, there was plainly not enough books. In the city and county there was not a single person with a higher education among the Kazakhs.

Eventually the situation began to improve somewhat. Already in 1929 in the city there were 4 Russian schools of the 1st level with 474 pupils, 3 Kazakh, where 413 people were studying. In addition, another Russian seven-year school was working with 328 students, 1 Tatar (162 pupils), 1 Kazakh (259), 1 nine-year (335), 1 pedagogical college and 1 school for Kazakh women for 40 people. The latter was opened in 1928. Moreover, there were several points for eliminating illiteracy.

By the early 40-ies of the XXth century illiteracy was completely eliminated in Akmolinsk and in the county.

Establishment and functioning of the museum of local lore. A big role in the cultural and scientific life of the city was played by the local museum. A local librarian and local historian opened the first museum in Akmolinsk in May 1923 L. Semenov, who was a member of the Akmola Province Society for the Study of the Local Land. In the first years the museum existed at the expense of voluntary donations from Akmola residents, **«addicted to antiquity»**: the local authorities had no money for its maintenance. The exhibits contained only 503 artifacts.

In the period from 1923 to 1937, Semenov also headed this museum. Monthly attendance was about 100 people, which mainly consisted of urban schoolchildren and the Kazakh population. On weekends, visitors were almost three times as many. The museum worked sporadically, on holidays and weekends, because the room was often not heated properly.

But the museum was not only an object of exhibiting, but also conducted active scientific research work. Archaeological excavations were carried out, the balbals (*stone images of people of the early Middle Ages — author's comment*) were fixed and described.

The exploration of the ancient town of Bozok, which was then 13 versts from the city, was started. The life of the local population was described. Museum workers collected a large collection of weapons, including wick and flint guns, cast-iron cannons, which were in service at the Akmola fortress.

The museum did not have the opportunity to publish books, but materials in the form of manuscripts were still prepared: «Materials for the Akmolinsk 100 years chronicle (1824-1924)», «Akmolinsk before and now», «Cossacks of the former Akmola district», «Description of burial mounds of Akmola district», etc. The museum director himself published more than 700 articles in newspapers. He prepared more than 100 manuscripts on local history and 125 albums on the history of the region. At the museum there was a library consisting of historical and local lore literature.

Development of culture. The central library with a book fund of 11 thousand books continued to function in the city. The issue of lack of children's literature and books in the Kazakh language was especially acute.

From the mid-1930s, the district newspapers were published, and since 1939 — the regional newspapers in Kazakh and Russian. Two newspapers were published in

the city — «New Steppe» in Russian, and «Zhana Arka» in Kazakh. The circulation of the first was 2500 copies, and the second — 4000.

On March 22, 1927 there was an attempt to organize the Nauryz holiday in the city. Senior persons were instructed to conduct explanatory work on the essence and purpose of the national holiday, which was to testify to the triumph of socialism.

At the same time, in order to celebrate the 10th anniversary of the October Revolution in 1927, all the Kazakh village ordered to hold general festivities with the organization of bayge racing, kokpar game (*«equestrian game using the goat carcass» — author's comment*), Kazakh wrestling, «running», and «sack races». The winners awarded with «money and a manufactory». And on November 8, 1927, in the Akmolinsk itself, a baiga was organized for 25-30 versts.

Cinema. In the building of the cinema «Progress» congresses of various parties, representatives were held: it was designed for 435 spectators. For its intended purpose, the cinema worked with significant interruptions.

However, in the 1920s some systematization of its work took place. The name was changed to «Proletariy». But there were not enough films and not enough light bulbs. The nearest branch of the film studio was in Sverdlovsk, and the bulbs were delivered from Moscow. The films were delivered from the regional center — Petropavlovsk by the application. And in the rural settlements the cinema was not delivered at all. The premises for cinema heated insufficiently. Citizens of the city did not have money to visit the cinemas. Often, maintenance of the cinema club brought more losses than income. The townspeople preferred to watch such films as «Variety show», «Man from the restaurant», «Parisian», «Rivals», etc. In the thirties, the cinema renamed again. The new name was «Zarya», and the films were already voiced.

As for the theater, just as in tsar's times, in the first two decades of Bolshevik rule, there was no theater in Akmolinsk. There were however separate amateur theatrical troupes, which made performances on holidays. There have been rare cases of touring theater companies from other cities. For various objective and subjective reasons, primarily because of financial difficulties, the Bolsheviks could not establish their own state theater in Akmolinsk. This went on until the outbreak of the war.

Renaming of the city streets. In the early 20ies of the XX century the local bodies of Soviet power began the process of renaming the city streets. For example, on November 16, 1920, the meeting of the Akmola City Executive Committee Presidium took place. Because of this meeting, the Church Street became Lenin Street, Malobazarnaya — Proletarskaya, Bolshaya bazarnaya — Karl Marx, Tatar — Ush Zhuz, Mechetnaya — Vakhitova, Akmolinskaya — Korotkova, Meshchanskaya — Grazhdanskaya, Krepostnaya — Svobody, Dumskaya — Communalnaya, Torgovaya — Bukharina, Stanichnaya — Kosharina, Kazachya — Truda, Karavannaya — Krestyanskaya, Pereselencheskaya — Bor'by, etc.

Similarly, the Bolsheviks tried to erase from the consciousness of the city citizens the old names reminiscent of the old time, for the last time. Henceforth, streets given the names of famous revolutionaries and revolutionary terms and events. At the same time, the names associated with trade, religion, class division, etc., gradually disappeared.

§ 23. STRUGGLE AGAINST STARVATION IN 1921-1922

Prerequisites and causes of famine in the Akmola part of Ertis region. In 1921-1922, Kazakhstan faced mass famine. It was aggravated by economic devastation during the civil war.

The situation worsened because the state increased compulsory fees from the population in the form of food products, and the organization of gratuitous labor and various taxes in-kind. The Bolsheviks traditionally considered the Akmola region as a breadbasket of the new Russia. Therefore, the requisition of grain from the local population was high here, which led to mass famine.

One cannot ignore the fact that despite the overthrow of the tsar and the change in the entire system, the resettlement of peasants from the internal provinces of Russia to the region was continued. There was a situation of acute shortage of land. Hundreds of landless migrants were accumulating in the county center, which could not but worsen the complicated food situation. It was difficult to rectify the situation even after issuing a special order to close the county for peasant resettlement. The situation and the special order about the prohibition of entry to the county and the setting up of armed defense detachments did not improve the situation.

Not having a sufficient number of seeds and draft animals, knowing that the grain will still be taken away, many peasants abandoned their fields, which led to a reduction in the size of the saplings. Therefore, for example, in 1923, the acreage in the Akmola district decreased by more than 2 times comparing with 1917.

If in 1921 74 thousand people starved in the district, then in 1922 the number of hungry people in the entire Akmola province reached 472 thousand people, a considerable part of which was in the Akmola district.

Struggling with starvation. The fight against famine was a serious test of strength for the new government. On July 21, 1921, the Central Commission for Assistance



to the Hungry at the All-Russian Central Executive Committee was established. M.Kalinin was elected chairman, and in Kazakhstan this commission was headed by C.Mendeshev.

And on September 1, 1921, the Akmolinsk Uyezd Commission for Assistance to the Hungry was set up under the chairmanship of Kazakov. A special fund was created. But he replenished very badly due to the fact that at that time there was an active food tax (*food-tax — author's comment*) company. The population remained with a limited supply of food. The commission opened a canteen for 150 people in the city.

In July 1922 the initial composition of the commission was somewhat changed due to the transfer of some of the staff to other starving counties of the Akmola region. The commission consisted of senior persons from various units of the county government: Sukhomlinov, Kogutenko, Aleyev, Demikhov, Abubakirov, Telzhanov, Bolganbayev and others. This compound urgently opened children's shelters. In Akmolinsk — 8, in Akmolinsk district — 2.

Adult homeless people were placed in the «House of the peasant», sick migrants — in the city's hospitals. At that time, 121,880 people were starving in the Akmola district. A string of hungry people from the county rushed to the city, significantly exacerbating this already difficult situation.

The Center received instructions that it was allowed to confiscate even church values, consisting of gold and silver items. On the proceeds, they bought bread in other regions and even countries.

The growth of starving people was also connected with the fact that starving people from Russia and various regions of Kazakhstan began to arrive in the county and province. The Decree of Akmola Gubchek of March 20, 1922, noted:

«Famine is a terrible calamity. From there, where people starve, swell with hunger and die an excruciating death, we can hear pleas «Help! Save us from death!».

One of the propaganda sheets of that time contained the following information: **«In connection with such horrors of hunger, the influx of hungry people is involuntarily increasing day by day. The number of hungry refugee children, orphans and the local population is increasing. To save the lives of the hungry, we need colossal means and sacrifices for the entire population. It is impossible to feed the hungry through only one commission. Only a united effort, the promotion and broad assistance of everyone, can save the hungry people».**

Weakened people looked for means of salvation. Especially terrible was the famine in the Kazakh villages of the Akmolinsk district, left without livestock. As S. Mendeshev wrote: «In the steppe the Kirghizes and their families silently die in wintering grounds». The influx of hungry people into the city increased. Akmolinsk was filled with hungry orphans.

The people were fed with root crops, herb leaves and brewed processed skins of domestic and wild animals. Everywhere they slaughtered cats and dogs. There were cases of cannibalism.

In order to combat the famine, the Akmola Gubchek introduced a number of taxes. *First*, a monthly natural taxation imposed on bread and vegetables for employees and

workers (those who received 60 pounds of flour gave to the state 2 pounds, and those who received 80 gave 3).

Second, all enterprises paid a monthly tax of 5% on wages. *Third*, all the city baths were taxed. *Fourth*, the amount of fines «**for smoking and gnawing seeds in prohibited places increased to 25,000 rubles**». *Fifth*, the tax on «Bix» and «Loto» games increased to 15,000,000 rubles. Tax evaders, as well as those who did not pay taxes in time, were subjected to significant fines.

After April 15, 1922, the district and city announced a three week period to collect relief for the hungry, since there was «**a famine that comes down to cannibalism**». It was suggested that hungry regions be attached administratively to areas that are more prosperous.

Orphanages and shelters were opened for homeless children. For example, in October 1922 in Akmolinsk a dining room was opened for up to 500 meals a day. And in 1923, at the expense of wealthy citizens, an orphanage for 70 children was opened. For the hungry children there was material for sewing clothes to them.

Fighting the consequences of famine. By 1923, the fighting with the consequences of famine was started already. It was ordered to stop free movement of hungry citizens by railway. And to return hungry people to the place of former residence it was allowed to use the money from the county fund. In a very short time, only from Akmolinsk about 15,000 people were sent to other districts of the county and the regions of Kazakhstan.

Measures were taken to end the free movement of the hungry from one province to another. This measure was also undertaken to prevent «**the avoidance of the spread of the epidemic and their accumulation at railway stations**».

It was suggested that from the prosperous provinces, there will be provided not just one-time and occasional gatherings for the hungry, but they will be made on a systematic and permanent basis. Every city, village, settlement had to take care of a certain number of starving people in the city of Akmolinsk and the district.

Gradually, the famine started abating. Local authorities managed to localize the famine. Although some of its outbreaks took place in the following years. In February 1923, the commission had 105 dependent children in the orphanage, and 125 people aged from 4 to 70 years — in the House of the peasant. The orphanage was located in the house of the merchant Kozulin, and the House of the peasant was in the house of the merchant Koshchegulov.

It was believed that the massive concentration of refugees in Akmolinsk contributes to the spread of various epidemiological diseases, as well as increases unemployment. In addition, the reduction of the state apparatus and workers' factories and plants of Akmolinsk led to an increase in unemployment. Unemployed «**not being able to apply their labor, are sprayed and declassed**» — that is how it was described using the terminology of that period. Most of them did not have a shelter, normal food and «**do not even have the opportunity even to warm themselves in a warm room**». Local authorities solved the situation using them in public works, but they were seasonal and episodic. Many lodging houses, which were opened in the winter of 1922-1923, were closed for lack of funds for their maintenance.

The situation was aggravated by the fact that, in spite of prohibitions, peasants moved from the European part of Russia to the places of compact residence of Kazakhs. Therefore, at this time, along with travel bans, explanatory work began to be conducted about the fact that no assistance can be shown to anyone, including resettlement and allocation of land plots.

The famine of 1924. The first signals of a new round of famine appeared at the very beginning of 1924. The Akmola district executive committee immediately notified Orenburg about this. For example, on April 1, 1924, especially in areas inhabited by the Kazakh population, the famine took place in such regions as Karaganda, Nurinskiy, Zakharovskiy, Asan-Kayginskiy, Sary-Arkinskiy, Sary-Suiskiy, Korgalzhynskiy, and also in the city of Akmolinsk and its nearest neighborhoods. The number of starving Kazakhs was about 12 thousand people. About 100 deaths were recorded. The following was reported: **«the starving settlers come to the CEC in a crowd and ask for help»**. Comrades Algazin, Omarov and Bolganbayev were sent to regions with a Kazakh population in order to reveal the real picture of the famine. They had to be authoritative in order to be able to organize the collection of food for the hungry at the local bays. For example, almost 50% of Kazakhs were starving in the Baganalinskiy district. Up to 2000 poods of seed stock were transferred as a matter of urgency.

According to information received in the Akmola district on May 17, 1924, the number of hungry people was about 30 thousand. The Provincial Executive Committee asked the regional center to recognize a number of southern districts as starving. All the surpluses of bread were transferred from Petropavlovsk. At the same time 70% of the allocated grain was sent to Akmolinsk and Akmola district. Filinov and Zhangazin were sent to the starving regions from Akmolinsk. Their task was to identify the scale of the famine. Member of the provincial executive committee Starodubtsev was sent to Orenburg and Moscow with the task of obtaining additional assistance. He managed to get 15,000 rubles in repayable interest-free loan. He also managed to get another 6,000 rubles in Moscow to help hungry children.

In the course of the additional survey, it was revealed that «the majority of the hungry people is kirpopulation (*the Kirghiz population – author's comment*), which at the moment has absolutely nothing». About 200 Kazakh children were taken as dependents. Subsequently, this famine also declined.

Thus, under the conditions of devastation and the first years of Soviet power, local authorities managed to localize quickly the consequences of the famine of 1921-1922 and its individual outbreaks in subsequent years. This was a vivid example of the quickness and prompt and skillful actions of central and local authorities. By the way, in precisely 10 years the situation in Kazakhstan and in the Akmola district was repeated, but then the famine could not be curbed. In the local and central government there was the regicide of I. Goloshchekin and his team, who came from the Center. In 1931-1933, the Kazakhs lost 70% of their population and 200 thousand representatives of other ethnic groups from hunger.

§ 24. ALIKHAN NURMUKHAMEDULY BOKEIKHAN — A RECOGNIZED LEADER OF THE NATIONAL LIBERATION OF THE KAZAKH PEOPLE IN THE BEGINNING OF THE XX CENTURY



Without doubt, Alikhan Nurmukhameduly Bokeikhan (1866-1937) was an outstanding Kazakh public and state figure and the leader of the «Alash» national liberation movement of the early twentieth century. The leader of the Alash movement was famous as a encyclopedic — scientist, interpreter, publicist and the founder of Kazakh written literature. He put a lot of effort into strengthening the power of Alash Orda in Akmolinsk. He came to this city more than once, to help local intellectuals to build the foundations for a future autonomy.

Childhood and youth. Alikhan Bokeikhan was born in 1866 in a family estate in Kyzylaray, located on the bank of the Tokraun River, Tokraunskaya Volost of the Karkaralinsky district, Semipalatinsk region. His father Nurmukhamed was descended from the noble branch of Chingizids in the person of Khan Bokei, son of the Sultan «Kokzhal» Barak popular in the steppes. Bokei was the last of the Tore tribe who officially occupied the throne as the Khan of the Middle Zhuz. From Bokei there was born Batyr, from Batyr — Myrzatay, and from Myrzatay — Nurmukhamed. The latter was known among his compatriots as an educated and authoritative fellow. He spent all his savings on the education of his children. He was engaged in farming, had a small mill and a few cattle. He was fond of hunting: he kept hunting birds and dogs.

Alikhan's mother, Begim hanym, was the daughter of Mamai, the famous batyr in the steppe, from the noble Tobykty kin of the Argyn tribe. The family of Nurmukhamed was in close relationship with Kunanbai Haji well-known for the whole of Saryarka.

Begim was also an educated woman, she taught orphans from the surrounding villages for free. She was famous as a dexterous and skillful needlewoman.

Alikhan was the first child among six children. He grew up a physically strong, brave and strong-willed boy. He was ambitious, independent and had a keen sense of justice. Among his peers he stood out for his wit, the ability to tell funny and instructive stories.

The young Chingizid began his studies in the Karkaraly madrasah, then entered the four-year primary Russian-Kazakh school. Then he continued his education at a craft school for the training of shoemakers. In 1886-1890 he studied at the Omsk Technical School, where they trained specialists for the Siberian Railway.

Then, by the recommendation of the director of this school, he enters the Forest Institute in St. Petersburg. Along with his studies at the Forest Institute, in 1893, as well as V.I. Lenin (*Ulyanov — author's comment*), Alikhan passed an external course at the Law Faculty of St. Petersburg University. In 1894 he received two diplomas at once: as forestry scientist and lawyer.

Years of work. After completing his studies, he worked as part of the Tobolsk Expedition to investigate the farming of displaced peasants in the Tobolsk province. In September 1895, he was appointed as an assistant to the forester of the Omsk forest district of the Akmola region and a teacher of the lower forest school in Omsk. In 1897, A.N. Bokeikhan again volunteered for the new expedition led by F. Scherbina to study a number of steppe districts of Kazakhstan. During the expedition, he advocated the consolidation of as many lands as possible for his countrymen. Later, the norms of Kazakh land use were understated. Then Kazakhs began to lose their ancestral lands in favor of the peasant-settlers.

He also worked as part of a new expedition on the statistical and economic study of cattle breeding in the Siberian Railway area under the leadership of S.P. Shvetsov. In 1904 he got a job as an official in the Migration Department. He was well aware of the true reasons and motives of the peasant resettlement in the Trans-Oral area. For example, in Russia there were rumors and letters of resettled peasants about their nice life in the new place. Alikhan Bokeikhan wrote about this: **«The exaggerated rumors and letters of resettled compatriots about a secure life in a new place, and on the other hand, crop-failure generally a difficult economic situation in their homeland especially urged the peasantry to move to the Kirghiz (Kazakh – author’s comment) Region, despite any prohibitive measures».**

Ideological views and social and political activities. Alikhan was actively engaged in social and political work. He had a very critical view not only of the policy of the colonial authorities. He also uncovered the vices of traditional Kazakh society: the desire for profit, struggle for the posts of volost governors. At the same time, he predicted the great future of his people: **«The Kazakh steppe ... will achieve some success in the way of civilization, as a people endowed with natural intelligence and abilities.»** When he studied in St. Petersburg, he took an active part in circles, student gatherings, demonstrations, for which he was already in the list of politically unreliable persons.

In 1905 he took part in the work of the congress of zemstvo and city leaders of Russia in Moscow. Here he made a speech in defense of his people, including his language, from the high rostrum, for the first time in the history of the Kazakhs:

«I am a representative... of the Kirghiz people (Kazakh — author’s comment)... Our schools that teach in the Kirghiz (Kazakh — author’s comment) language are persecuted... Peasant bosses (mostly former captains — author’s comment) do not allow the use of Kirghiz (Kazakh — author’s comment) language when considering cases. The immediate need of the Kirghiz (Kazakh — author’s comment) people is freedom in the use of their native language».

In the same year he participated in the drafting of the famous Karkaraly petition and became a member of the Cadet Party. By the way, this party was the only opposition that was recognized and taken into consideration by the Russian emperor. In the next year he was elected to the State Duma of Russia from the Semipalatinsk region. But the false denunciations and the arrest that followed them did not allow him to work in the highest legislative assembly of the empire. Then Alikhan elected the deputy from the

Kazakh population of the Semipalatinsk region (175 voices out of 176): history almost does not remember such a case of unity and unanimity of the people and such a high authority of an elected person.

In 1913 A. Bokeikhanuly, together with A. Baytursynuly and M. Dulatuly, established a national newspaper «Kazakh», in the editorial board of which the entire steppe intellectual elite began to consolidate. He categorically opposed the mass expulsion of the Kazakhs from their ancestral lands. He openly protested against the colonial resettlement policy of tsarism. The resettlement of peasants to Kazakhstan, especially under Stolypin's agrarian reform, led to a noticeable crisis in Kazakh cattle farming. The demographic situation in the region had changed. The contradictions between the native inhabitants on the one hand, and the peasants and Cossacks on the other had become acute. In 1916, the Governor-General of the Turkestan Territory Kuropatkin himself had to admit: **«In the last 30 years, especially the last 12 years, Kirghizes (Kazakh — author's comment) have been crowded in all directions. And since 1904, several million acres of land have been taken (talking only about the Zhetisu region — author's comment)».**

The people's tribune became a true leader of the national liberation movement of the Kazakhs. Here is how it was noted in the correspondence of the colonial authorities: **«The main leader having a huge impact on the entire Kirghiz (Kazakh — author's comment) steppe, is certainly at the present time and in the future the official of the Resettlement Office Bokeykhanov».** As acknowledged by the head of the Omsk Gendarmerie Department, Alikhan was **«the soul of all the rallies and petitions and anti-government agitation and as the main initiator and leader of the entire religious and political movement of the the Kirghizes (Kazakhs — author's comment) in the steppe».**

Therefore, he had more than once to go through the royal prison system and exile. Before 1917 he was subjected to arrests and imprisonment three times (1902, 1906 and 1908), and in the period of 1909-1917 he was in exile in Samara. During the Soviet years he was also subjected to political persecution and during the years of the «Red Terror» he was unjustly accused and shot. Both the tsar's government and the Bolsheviks feared the true leader of the nation.

Alikhan actively studied national history in order to understand how the Kazakh Khanate got into colonial dependence on the Russian Empire. Soon he concluded that the main reason for the loss of steppe independence was the inability of the former rulers to unite the subordinate tribes and zhuzes before the danger of tsar's colonization and the presence of internal strife. In this regard, in 1913, he wrote: **«Most of the former rulers spent time and energy on intrigues, violence and strife among themselves».**

He criticized the Russification policy of central and regional authorities in a very open and harsh manner: **«Both in other suburbs of Russia, and in the the Kirghiz (Kazakh — author's comment) steppe, it is clear that the Russification policy is being pursued. The Russian officials here are not too bright both regarding educational qualification and knowledge of local conditions. The typical auxiliaries of the Russification policy are rudeness, arbitrariness, unceremonious treading of all**

that constitutes the shrine of the population; these are exacerbated in the steppe areas by the fact that the rulers do not know the language of the people and use interpreters who are also short of any educational qualification».

He considered the restoration of the khan's power a hopeless aim. He was an ardent supporter of achieving national freedom through an active political struggle. In this connection, he joined the Cadet Party. He believed that the revival of statehood can be achieved in an evolutionary way through the development of local self-government and public education.

Those lower administrative structures and judicial positions created by tsarism for the autochthonous population were also severely criticized: **«The people's judge and administrators are approved by the governor. However, on the proposal of the peasant chief, the governor can approve any Kirghiz (Kazakh — author's comment) as a governor, even if this man had lost the elections, and this circumvention of the law is widely practiced by the administration».**

He suggested to the central authorities that the Kazakhs certainly serve in cavalry troops with independent military command, following the example of Cossack troops. Later events will show that tsarism openly opposed the armament and military training of the steppe inhabitants and endowing them with the functions of irregular troops: the danger of their action against the empire was too high, taking into account the former militancy of the steppe people and their natural predisposition to military affairs.

Concerning the paths to further development, he unambiguously chose the Western means of development. In connection, he noted: **«I see the future of the Kazakh steppe in the conscious implementation of Western culture».** Alikhan was the first convinced Kazakh democrat and he strictly adhered to the European way of development. And the ideals of the Great French Revolution influenced the formation of his ideological and political views.

In December 1917, on the initiative of A. Bokeikhan, there was proclaimed Alash autonomy at the 2nd All-Kazakh Kurultay. The highest authority was the Provisional People's Council, which was given the name «Alash-Orda», and A. Bokeikhan was elected its chairman on an alternative basis.

Alikhan Bokeikhan as a scientist. Bukeikhan's high-quality education, huge scientific experience and practical work allowed him to become an outstanding scientist-encycopedist, an expert in the history, culture and economy of Kazakhstan and adjacent territories. Moreover, he was the first person to study Abay. He also became the first major scientist to study agriculture and cattle breeding. His scientific works do not lose their scientific value and relevance to this day. Alikhan became a member of the West-Siberian Department of the Imperial Russian Geographical Society (WSDIRGS). In 1902 he acted as the main initiator of the opening of the Semipalatinsk sub-department of WSDIRGS. He actively published in its editions «Izvestia», «Zapiski» and «Otchety». Alikhan Nurmukhameduly cooperated with "New encyclopaedic dictionary" of Brockhaus and I.A. Efron. Alikhan Nurmukhameduly advocated the all-round development of agriculture in the steppe. He left a lot of scientific works on the need to develop breeding work on local cattle and livestock breeds.

The first most significant scientific work of A.N. Bokeikhan is his participation in the preparation of a fundamental monograph on the history of Kazakhs from ancient times to the present. This book was published in 1903 as the 18th volume of the collection «Russia. Full geographical description of our homeland». He wrote many historical and ethnographic works: «Kirghiz» (*Kazakh — author's comment*), «Materials for the history of Sultan Kenesary Kasymov», «Generic schemes of the Karakaraly Uyezd Kirghizes», «Abai (Ibrahim) Kunanbayev», «On Kirghiz (*Kazakh — author's comment*) awakening» and so on. For example, he carefully studied the origin of the Kazakh ethnonym, offering his own solutions to this mystery. At the same time, he was deeply indignant at the fact that the Kazakhs were mistakenly or knowingly called «Kirghiz» and explained why this happened. Although a significant part of Russian researchers by this time openly wrote about the fact that real Kazakhs referred to themselves as «Kazakhs» only. For example, Alikhan was familiar with the works of S. Bronevskoy, who openly stressed in the 20s of the XIX century: «Kazakh means a free man, alien to any submission, whose will is above all circumstances for him, despising his Soltans and Beys, if this is not consistent with his benefits and internal motivations».

During the Soviet era, he showed himself to be a brilliant expert in history when reviewing the works of his colleagues. For example, he gave valuable advice and recommendations to Koshke Kemengerov on the publication of his work «Kazakh Tarikhynan» (*From the history of the Kazakhs*), published in Moscow in 1924.

The well-known Russian and Soviet scientist S. Shvetsov wrote well about the level of his knowledge as a scientist: «The work done by him in the expedition is distinguished by high quality, revealing the author's deep knowledge and understanding of the Kazakh economy, greater objectivity and the ability to assess critically the most complex phenomena of the Kazakh economy, almost completely unexplored until then».

Published heritage. A.N. Bukeyhan left behind a rich published heritage, the total volume of which today is more than 10 volumes. Alikhan's first publications appeared quite early — in 1889, when he studied at the Omsk Technical School. On the pages of «Dala ualayatyryn gazeti» newspaper published in Omsk, he published about 20 articles, notes and feuilletons. He closely cooperated with the newspapers «Steppe Krai», «Semipalatinsk regional bulletin», «Kirghiz Steppe Newspaper» and «Turkicicestian Gazette». He was willingly published in the Moscow, St. Petersburg, Omsk, Tomsk and Semipalatinsk liberal-democratic newspapers.

Alikhan made a huge contribution to the publication of the newspaper «Kazakh» in Orenburg. In more than 260 editions, published from 1913 to 1918, he presented more than 350 different materials. He could write both in Kazakh and in Russian. In view of the persecution by tsarism, he was compelled to use various pseudonyms: «Son of the Steppes», «Kyr Balasi», «Ghali Khan», «Kirghiz-Kaisak», etc. In his articles he touched on the issues of history, culture, the social sphere, politics and public education, as well as the liberation of his homeland from the colonial yoke of tsarism.

Translation activities. A. Bokeikhan was also an excellent connoisseur

of A.S. Pushkin, M.Yu. Lermontov, I.A. Krylov, A.P. Chekhov, V.G. Korolev. He maintained friendly relations with the Omsk writer A. Sorokin, who devoted a significant part of his work to the Kazakh people. A. Bokeykhan was aware of Western European literature and culture. From his most significant translations we can list the story «Hadj-Murat», the essay «The Caucasian Prisoner» by L. Tolstoy, «The Dream of Makar» by V. Korolenko, «The Father of Simon» G. de Maupassant and many others. He also translated the fables of the ancient Greek poet Aesop, the stories and fairy tales for children from the literature of India and a number of Turkic-speaking peoples.

He took care of the education of the Kazakh people. Therefore, it is no accident that the people's tribune actively engaged in translating not only the works of the classics of Russian and Western European literature, but also of scientific literature, school textbooks and teaching aids to his native language. He translated into his native language textbooks on astronomy and geology.

The leader of the nascent Kazakh nation left a positive memory of himself as a brilliantly educated and literate man of his time. He spoke nine languages, and was respected both by the steppe peoples and from representatives of the intelligentsia of other nationalities, including Russia. He was distinguished by deep knowledge and respect for national history, culture and traditions, selfless and unselfish service to his people. Alikhan led a consistent struggle for the restoration of national statehood.

At the same time, he was a true internationalist very respectful of his comrade-in-arms G.N. Potanin. In 1917, when the autonomy of Alash was proclaimed, 10 of the 25 seats of the members of government were allocated to representatives of other nationalities.

Alikhan was a close friend of writer A.S. Sorokin, the native of Pavlodar counties, who spent his childhood and youth years among the Kazakhs and was therefore well acquainted with the life, traditions, customs and manners of the steppe people. Much of his work was devoted to the Kazakhs and therefore the Kazakhs-his fellow countrymen, as a token of sincere gratitude for his literary works, gave him 50 horses and 1000 rubles in money.

Family. His wife, Elena Yakovlevna Sevostyanova, was the daughter of the participant of the Narodniki movement Ya.S. Sevostyanov, with whom Alikhan was also familiar since having worked in the newspaper «Steppe Krai». She died in 1918, and Alikhan had not started another family. His daughter Elizabeth (*Kanipa – author's comment*) was married to the prominent Alashian figure Smagul Saduakasuly. Elizaveta Alikhanovna (1903-1971) during the Second World War was a military doctor of the third rank, she was awarded military orders and medals, and after the war she became a doctor of medical sciences, a professor. She died in Moscow and was buried there.

His son Sergei (*Oktay, Ugedei — author's comment*) Alikhanovich Bokeykhanov (1910-1957) was an engineer-geologist, the author of many scientific works on copper and uranium ores. He was at the forefront of the development of the Zhezkazgan non-ferrous metals deposit and worked there as chief engineer until 1937. Sergei arrested and served in prison of Norilsk. At the beginning of the war he was released and appointed director of a uranium mine. S. Bokeykhanov was simply expelled from Kazakhstan, as

well as his father. He died in distant Khakassia. His descendants live in Moscow now.

The memory of Alikhan Bokeikhan. A.N. Bokeikhan was the brightest example and the model of what the leader of the people should be. An assessment of the role and activities of the leader of the «Alash» movement was given by another Alashian figure Koshke Kemenger in his historical essay «From the History of the Kazakhs»: **«During the persecution organized by the authorities, there was a small group of citizens who experienced both exile and prison in their struggle for the interests of the people. Alikhan brought up this group. The historical merit of Alikhan before the Kazakhs is that he contributed to the birth of the literary language, and the group that followed him, he brought up in the spirit of intolerance to religious fanaticism. As a result, the Kazakh nation appeared».**

Alikhan rallied the multimillion population around the idea and the slogan of the «Alash» movement. In the development of education, he saw the future of the nation: **«In order not to lag behind civilization, the Kazakh should firmly adhere to the path of enlightenment and education».** He urged the literate part of Kazakh society to serve their people and their native land faithfully. He did not cease to repeat his basic life credo: **«As long as I'm alive, I will not stop serving the Kazakhs».**

The political repressions of the 30s of the last century tore him from an ebullient life. But the bright memory of him will remain forever in the memory of the people. Grateful offspring named a street after him in Astana. The Institute of Culture and Spiritual Development «Alash» headed by S. AkKoly published 15 volumes of his immortal works. His works have already been translated into Turkicicish, English and Ukrainian. In honor of A. Bokeykhanuly the international and republican conferences are held, there were issued stamps and commemorative coinage. Currently, one of the most common male names in Kazakhstan is Alikhan. 2016 was declared the year of Alikhan Bokeikhan by UNESCO.

§ 25. KAYRETDIN BOLGANBAYEV — AKMOLA NATIVE, AN OUTSTANDING SON OF THE KAZAKH PEOPLE

In the years of independence, we recognised the names of many figures of the national liberation movement, the vast majority of which were unlawfully repressed by the Soviet authorities in the 20-30s of the last century.

Perhaps one of the recognized leaders of the national liberation movement of the Kazakh people was the native of the Akmola region Kayretdin Bolganbayev, whom we rightfully refer to as part of the cohort of people who were at the origins of the Turkicicestian autonomy's establishment.

Like other representatives of the Kazakh national elite, the Bolsheviks illegally and repeatedly subjected him to repression. In 1937 his life was tragically cut short by the execution machine of Stalin's clique.

A talented researcher of the Alash movement, Professor Dikhan KamzabeKoly, is actively studying his life and work, finding, exploring and publishing his immortal works.

Childhood and youth of Kayretdin. Bolganbayev Kayretdin Abdrakhmanuly was born in 1894 in the territory of the village No.2 (Zhosalı) of Akmola district (*the present Korgalzhyn district – author's comment*) of the Akmola region.

His father Abdrakhman-hajji was a competent and devout person. He made a hajj to Mecca at one time. He brought up his children in a spirit of deep respect for education and spirituality. He brought them up to be fair, honest and decent people. Therefore, it is no accident that in 1909 Kayretdin went to get knowledge in the madrasah of Petropavlovsk, and then to the famous «Khusainiya» in Orenburg, having received the specialty of a teacher. He began an ideological search for the future of the Kazakh people very early, just like most of the leaders and participants in the Alash movement. During the years of his studies, K. Bolganbayev actively cooperated with the editorial office of the «Kazakh» newspaper. From a young age, the pressing problems of his native people, the issues of education and national revival fascinated him.

Towards national awakening. When the First World War began, which «requisitioned» Kazakh population for rear work, he was one of the first who went with a humanitarian mission to the city of Minsk, where he tried to help compatriots recruited for the war effort behind the front line. In particular, he was with a humanitarian mission in the 9th Engineering and Construction Squad. Along with him there were well-known state and public figures A. Bokeikhan, A. Baytursynuly, M. Dulatuly.

He gladly met the February Revolution, sending a telegram from the battlefield: **«Do not be afraid of anyone except God. We are supporters of a democratic republic, the owners of our land. Unity is necessary».**

In the period from 1917 to 1918 he became the most active participant in the formation of the «Alash» Committee in Akmola Esil River basin area, representing Akmola as a member of the new party and the government of «Alash-Orda».



Participation in the formation of the Turkicicestan autonomy. One of the important stages in his life was staying in the city of Tashkent (*in the former center of the Turkicicestan general-governorship — author's comment*).

In 1917-1918, together with Mustafa Shokai and Sultanbek Kojanov, he published the newspaper «Birlik Tui» (*Banner of Unity — author's comment*). He was the editor of several issues of this newspaper.

K. Bolganbyeve participated in the formation of the Turkicicistan autonomy (*which was announced in Kokand — author's comment*), which existed for a short time: from December 17, 1917 to February 11, 1918. After the cruel defeat of the Turkicicestan autonomy, he severely criticized the inhuman actions of the Bolsheviks. After the amnesty of the Alash figures, Kayretidin took the side of the Bolsheviks.

Cultural and educational activities of Kayretidin. In 1920, he became a member of the editorial board of the newspapers «Ushkyn» and «Enbek Tui» together with A. Baytursunuly. In the same year, along with prominent representatives of the Kazakh national intelligents (*A. Baytursunuly, A. Bokeikhan, S. Sadvakasuly, J. Aymautuly — author's comment*) he was an expert in the state publishing house «Kazakhstan» in the city of Orenburg.

In 1921, along with like-minded people on behalf of the Alash-Orda, he participated in negotiations with the leaders of the insurgency acting against the domination of Bolshevism, in the city of Bukhara.

K. Bolganbayev was a well-known publicist and educator. His articles were published on the pages of the All-Kazakh newspaper «Kazakh». And in the newspaper Birlik Tuy (*«The Banner of Unity» — author's comment*) (1917-1918) he worked as its editor for some time.

In his articles and speeches he criticized the negative aspects of the electoral system in the steppe, the excesses of the Bolsheviks in the Kazakh aul. He always urged the population towards education, science and national revival. For example, in the article «Literary Duty», dedicated to the 80th anniversary of the birth of the famous Russian scientist G.N. Potanin he wrote: **«In matters of culture ... we must exert much effort. This is the power of science.»**

In 1919 he was a member of the Society for the Education of Workers in Tashkent. In the 20s of the XX century he worked in the field of public education in such cities as Akmola, Tashkent and Petropavlovsk.

In 1921-1922 he was a member of the electoral committee of the Turkicic CEC (*Turkicicestan Central Executive Committee — author's comment*). In 1924-1928 he was deputy director of public education at the provincial department in Petropavlovsk. He was a teacher at a pedagogical technical school and modern party school, then — the head of its training department. He taught history, geography and literature.

Kayretidin left many articles behind. The works of K. Bolganbayev are devoted to topical issues of socio-political and cultural development of Kazakhstan of that period. In his early articles: «Kazakh students of Khusainia madrasah», «Open letter to Gabdulla Shokayev», «Marriage before birth», «Land rent», «Literary duty», «Literary evening», «Anniversary of I. Gasprinskiy's death» reflect the most pressing problems of Kazakh society and the colonial expansion of tsar's regime.

In the first half of the 20s of the XX century, he took an active part in the national-territorial disengagement, where he zealously defended native Kazakh lands in favor of the Kazakh autonomy.

In the village of Korgalzhy, many old-timers still remember that K. Bolganbayev hammered the first peg in the foundation of the district center in 1926, he also chose the construction site for two hospitals, a boarding school, and a local office.

In the articles «Türkicicestan Kray», «The Power of Faith», «The Kazakhs and the Kokand Congress», «The Bloodsuckers», «The Changes During the Day», «The February Revolution», «Soviet Power and the East», and others, his sharp mind is demonstrated, as is his aspiration to the truth and deep service to his homeland. He also wrote a number of belles-lettres: «Golden Lake», «Brief Tale of Life», «Mill». In the newspapers his works were published under the pseudonym Bortan and Kartay. The poet M. Zhumabayev devoted poetic lines to K. Bolganbayev, where he emphasizes the natural purity of his soul and thoughts.

Political views of Kayretdin Bolganbayev and his persecution by the Bolsheviks. During the I. Goloshchekin's ruling in Kazakhstan, K. Bolganbayev spoke against the «policy of the Little October», not believing in the policy of the Bolsheviks. His political articles expressed open dissatisfaction with the people of the new power: **«I was dissatisfied with the Soviet authorities, because I did not believe in the construction of socialism, did not believe in the durability of this power and looked at it as a transient temporary phenomenon, I did not imagine communism in Russia. It seemed to me that one of these days there should be some other authority».**

In 1928 he was arrested as a «member of the counterrevolutionary organization». On April 4, 1930, the USPA collegium sentenced him to be shot. But later this decision was replaced by imprisonment for a 5 year period and exile to Solovki. Until 1934 he served his sentence in Arkhangelsk and Syktyvkar. His wife Rakhima was always with him: in the years of exile, she shared the fate of her beloved husband, together with their three children.

After his release, he worked as a teacher at the Almaty Zoo Veterinary Institute for some time, and later, as a politically unreliable member of the society, he was sent to the Kaplanbek veterinary technical school in the village of Sary-Agash, Keles district of the South Kazakhstan region.

Arrest and the last days of the national hero. On April 21, 1937, he was arrested again. Here is how the daughter of Kayretdin, Gulnar Bolganbaeva tells of this: «**April 21. I wake up from the noise. I go out into the hall. The room is lit by a lamp: electricity was supplied until midnight. In the room there are strangers, two of them are searching the apartment, and the third is recording something. Dad called me to his room and made me sit next to him, my mother began to wake, Erik up, and he slept in the nursery. One of them says: «Citizen, do not wake your son, he will have a dislike for Soviet power». Mom said: «What kind of dislike are you talking about?» Maybe he now sees his father for the last time!**». Her words came true. The search was finished. Father was ordered to dress. He said: «**Rakhima, go to Akmolinsk, to your native places**». There was a heartrending cry

from my mother, accompanied by exclamation: «Almighty Allah! When will the Soviet government stop persecuting us? What have we done wrong?».

K. Bolganbayev was shot on November 21, 1937 and was buried near the Zhanalyk village of the Almaty region along with other shot people (4 121 persons). And during the political thaw, on February 27, 1958, he was fully rehabilitated.

Kayretdin Bolganbayev's family. His wife Rakhima Akbarovna Bolganbayeva originated from the noble Akmolinsk merchant Khalfin family. The children of Kayretdin and Rakhima: Erik, Gulnar, Murat received a decent education and successfully worked in the system of education and agriculture for a long time.

The daughter of Kayretdin Bolganbayeva Gulnara, kept the surname of her father after marriage, not being afraid of persecution by the Bolsheviks. For a long time she worked in the field of public education, she was awarded the Order of Lenin and became an honored worker of education. She was repeatedly elected deputy of the village, district and regional Council. Her husband, also a recognized teacher, Kamelov Tuyak Bayandyuly, was a military tanker officer, he fought through the whole war and reached Berlin.

The son of Kayretdin Erik Bolganbayev is a veteran of the Second World War, he was awarded medals, the Medal of the Patriotic War of II degree, Medal of the Red Banner of Labor, Medal of Friendship of Peoples, twice — the Badge of Honor Medal, he is the Honored Veterinarian, Candidate of Veterinary Sciences.

Another son of Kayretdin Murat Bolganbayev worked as a director of a state farm, a senior person of the Ministry of Agriculture of Kazakhstan. All of them raised their children and grandchildren highly educated, highly cultured and worthy sons of our Fatherland as their grandfather and great-grandfather.

The return of a good name. Grateful descendants named one of the new capital streets after him. The life and work of K. Bolganbayev was noted in the works of the well-known public figure Zaki Validi Togan and the scholar Dikhan KamzabeKoly in a good way. Thanks to independence, his 110th anniversary was celebrated solemnly in Korgalzhyn district, in the village of Sabindy: the central street of Korgalzhyn village was named after K. Bolganbayev, the memorial plaque with the bas-relief of K. Bolganbayev was installed in the Korgalzhyn gymnasium school, and this school was named after him.

In the museum-memorial complex «ALZHIR» (*concentration camp for wives of traitors of Homeland — author's comment*) in the village of Akmol, at the stand dedicated to the glorious figures of the «Alash» party, there is also information about him. The K. Bolganbayev Public Fund was established under the leadership of director Zh. Kamelov, actively propagandizing the rich heritage of a prominent Alashian figure.

Kayretdin Bolganbayev, the recognized participant of the Alash movement, a fighter for the independence and freedom of all Turkic peoples, occupies a prominent place in the history of the Kazakhs and peoples of the East.

§ 26. ASYLBEK SEITOV — A BRIGHT REPRESENTATIVE OF THE YOUNG ALASHIANS GENERATION

The place and role of the Seitov family in the history of the national liberation movement. In the history of the Kazakh people, there are many examples where whole families served their nation: for example, the Konyratbayev brothers from the Syrdarya region, the Satpaevs from Bayanaul, the Dulatovs from the Turgai region and many others. The Seyitov brothers are no exception. They were known by their educational and ardent desire to benefit their people. Three Seitov brothers were members of the «Alash» party, which was very rare for the northern regions. Two Seitov brothers got a medical education and the third brother — in economics: Musylmanbek was an economist, the youngest of the Seitovs, Muratbek, earned respect in the steppe as a skilled surgeon, who enjoyed a well-deserved authority among his contemporaries. He was arrested in the city of Stepnyak in 1937 and was shot for involvement in the Alash movement. The Stalinist system was widely used them in the worst period of Soviet government formation. During the period of the totalitarian system, was decided to get rid of them quickly. The medic Asylbek Seitov's name stands out. He is a graduate of Tomsk State University. His name has the most direct relation to Astana (*Akmolinsk — author's comment*): in 1916 Asylbek together with S. Seifullin participated in the agricultural census of the Akmola district. Their work in the uyezd (territorial unit) coincided with the beginning of a powerful national liberation movement. He also took part in the formation of the Alash cell in the city.

The ancestors and relatives of Asylbek Seitov, the years of study and formation. Asylbek Zhumanovich Seitov was born on January 22, 1894 in the city of Omsk in the family of interpreter of the chancery of the West Siberian Governor- General. His ancestors were from Bayanaul. Zhuman was from the usual nomadic family of Bayanaul Kazakhs, who got a good education for that time in Omsk parish school (*he*



graduated with honors — author's comment). For his special talents, the gifted young man was told to continue his studies at the Omsk translating-interpreting school. His brilliant abilities and a rare calligraphic handwriting, he was recruited to the office of the Steppe Governor-General. There are reliable informations that he was an excellent rider and took prizes on horse races, held in Omsk.

The Seitovs were closely related to the well-known families of Shormanovs, Ualikhanovs and Aitpenovs. The mother of the Seitovs — Kadisha was the sister of Mukan Aitpenov, one of the founders of the «Ush Zhuz» party in the city of Omsk. After the death of her husband, Kadisha Seitova (*Aitpenova — author's comment*) became a widow at the age of 26 with six children in her arms: the daughter Zhamal, and sons — Musylmanbek, Sultanbek, Asylbek, Omarbek and Muratbek. In a kind gesture and in a sign of deep respect to his assistant, the Steppe Governor-General presented one of his private houses to the widow. Kadisha was a very educated woman: at one time, she graduated from the Omsk women's gymnasium. This wise woman, driven by kind thoughts, performed kind of a feat: she gave this house to a boarding school for students of Kazakh youth who came to study from different parts of Kazakhstan. She herself with the children huddled in the annex — a small outbuilding to the house. She managed to educate her sons, to give them an excellent education on a small widow's allowance.

One of the most gifted and talented children of the Seitovs was Asylbek. At that time, he received a rare, particularly for Kazakhs, three-level education: in the beginning, like his father, he studied at the parish school, then — at the prestigious educational institution of the West Siberian region — Omsk classical male gymnasium. Thanks to his outstanding abilities in 1911, he managed to enter one of the oldest universities in the Asian part of Russia — the Medical Faculty of Tomsk University. It is known that this educational institution, established in 1880, was under the special direct patronage of the Romanov ruling family. Asylbek played domra, mandolin and the Kazakh dombra beautifully. He knew musical notes, and drew well. He knew Eksperanto language. He was an avid hunter. During the search was found things such as: **«Sauer hunting rifle, small-bore rifle with cartridges»**.

Marriage of Asylbek Seitov to Nafiya Shormanova. In 1917, Asylbek married the beauty Nafiya, born in 1901, who was the only daughter of Saduakas Shormanov, and the granddaughter of Mussa Shormanov, a colonel of the tsar's army. Mussa Shorman's sister, Zeynep, was the mother of Shokan Ualikhanov.

Shormanov Saduakas had three wives: the first wife, Nurida married Saduakas, having escaped from her previous wedding. She died on March 31, 1894, shortly after the death of her only son. The second wife was Zeynep Aybakina, but she had no children. Therefore, with her consent, Saduakas married a widow named Badgyl Zhamal (*or Sahyp Zhamal — author's comment*) having two children. The only daughter of Saduakas and Zhamal, Nafiya was born in 1901. The latter graduated from the women's gymnasium in Omsk. Saduakas Shormanov visited the Seitovs' house often and was attracted by the calm, well-balanced and educated Asylbek. Therefore, at the initiative of Saduakas Shormanov, Nafiya married Asylbek at the age of 16. Young

people fell in love at the first meeting. Asylbek worked in Omsk as a district doctor at that time.

The ideological views of Asylbek and his coming to the Alash party. The ideological search of Seit led him to the «Alash» party where he was not an ordinary member, but an active participant, and in the decisive 1917 — the secretary of the congress.

He was fluent in foreign languages. He published a lot in newspapers and magazines. He urged compatriots to establish funds to help needy pupils and students. In 1916, like a whole group of literate Kazakh intelligentsia, he was an active participant in the agricultural census of the Steppe krai population.

By 1917, Akmolinsk had become one of the centers of the political life of the Steppe krai. An educated part of the Kazakh intelligentsia lived there. For example, in August, a district congress of Kazakhs was held there, where Asylbek was elected delegate. Representatives of the national intelligentsia discussed the issue related to the creation of the «Alash» national party. In December 1917, A. Seitov was a delegate to the All-Kirghiz (*All-Kazakh — author's comment*) Congress, which was held in Orenburg, where he was elected to the secretariat. In 1918 Asylbek and Musylmanbek were co-leaders of the Omsk youth organization «Birlik».

Memories of contemporaries about Asylbek. Of course, the life of such an extraordinary and wonderful person could not be unnoticed by his generation. For example, Saken Seifullin writes about him in detail in his novel «The Thorny Path», where a lot of information about him is purely documentary. They met in 1916 during the agricultural census of the Akmola County. Then the territory of the county was divided into two parts and for the best organization of this work, two commissions were set up: the southern and the northern ones. A. Seitov, who just graduated from the Tomsk State University, headed the southern part. Northern part headed by S. Seifullin. The author writes about Asylbek Seitov in a respectful tone, despite the fact that in the first years of confrontation between the Soviet authorities and representatives of the Alash movement, they were practically ideological and political opponents. In his book, the writer mentions the name of Asylbek Seitov more than 15 times.

The well-known mathematician Alimkhan Ermekov also spoke warmly of him: **«In my student years, I was pretty close to Asylbek Seitov. He was a modest man, straightforward, exclusively honest and a hard worker. He was quite obsessed with the idea of serving the people».** Wherever he was, in at any job, he always called the Kazakh youth for education, for knowledge, for this was almost the only way out of the tsar's administration's colonial yoke. For example, he played a decisive role in the professional choice of K.I. Satpaev. Shaybay Aymanov, who once worked under the leadership of A. Seitov, wrote in his later memoirs: **«Actually Kanysh Satpaev and Habib Barlybayev went to continue their education on Asylbek's insistent advice».** He was close to the great Kazakh poet M. Zhumabayev and A. Ermekov. Let's say more: they were close friends. Despite the difference in age, he was a spiritual brother of A. Bukeikhan, A. Baitursunuly, M. Dulatuly.

Years of work in Bayanaul and Semipalatinsk. After graduating from high school, having worked a little in Omsk, he was sent to the Cossack village of Bayanaul, in the Pavlodar county of the Semipalatinsk region, where he worked until 1922. In Soviet times, the former Alash orda participants were not allowed power and high positions. But there was a lack of literate cadres. Therefore, the Soviet government was forced to use the knowledge of «royal specialists». A. Seitov worked hard and worked a lot in the field of public health. He was the chief doctor in Bayanaul, then in during 15 years he was the head of Semipalatinsk «gubzdrav» (*provincial health department — author's comment*). Contemporaries often saw him in places of epidemics, saving thousands and thousands of his fellow countrymen from disease. During the Civil War, devastation, famine and epidemic, he, along with his small team of military paramedic Beldenenov, paramedics Gabbas and Shaybay Aymanov, fought against typhus, malaria, cholera, tuberculosis and other infectious diseases. Shaybay Aimanov wrote about his teacher and difficult years: **«Beldeninov, Razmaznov, 4 nurses died of typhus and he (Asylbek Seitov — author's comment) had to work alone, there was no place to demand workers, since both in Pavlodar and in Akmolinsk an epidemic was raging, there was lack of workers; comparing to Akmola, Pavlodar, the mortality was much lower in our area»**. It is known that it became timely for asceticism and professional skill of people like Asylbek Seitov. This is how the historian Saduakas Bakshilov, associate professor of the Abai KazNPU, remembers Asylbek: **«In 1929 I was in a very bad condition because of pneumonia. I was cured by our brother Asylbek Seitov and he got me back on my feet. He was a humane, kind and open person»**.

On his initiative and with his direct participation, the sanatoria «Aul» and «Berezovka» were established for the treatment of tuberculosis patients. As a prominent organizer of public health of the republic, he was a delegate of the first congress of doctors and the first congress of Soviets in Orenburg, the first capital of the autonomous Kazakhstan. Along with the practical activities, he did not cease to engage in socio-political activities. So, he published his topical articles on the pages of the monthly socio-political and literary-ethnographic magazine «Tan» (*«The Morning» — author's comment*). By the way, in this same edition were published the articles by S. Seifullin, M. Auezov and other representatives of the creative intelligentsia. In one of the issues of this journal for 1925, touching on the problem of high infant mortality among the Kazakhs, he wrote with affliction and regret: **«According to the census in the Semipalatinsk province, 48 of 100 newborns die before getting 1 year old, while in Norway and Sweden — 7, England — 11, France — 13, Germany — 17»**.

In 1931-1933, together with his wife Nafia, they saved the lives of hundreds of their compatriots who came to Semipalatinsk from the neighboring region. Among the survivors of the famine there was the outstanding historian Ermukhan Bekmakhanov. Here is how the daughter of the Alashian figure, Rosa Asylbekovna, remembers these hard days: «I remember the 1932-1933 hungry years. Hungry compatriots visited our house. My father and mother tried to help them with something. Many of them traveled to us from far Bayanaul. They were not relatives, but compatriots. In order not to

burden my father with expenses, my mother gave her silvers and golds, because it was one of the chance to get cloths and shoes for these people... Among them there were Zhantemirovs, both pensioners, who worked in the Central Committee of the party until recently».

Transfer to work in Alma-Ata. In June 1937, he was invited to the Kaznarkomzdrav (*Kazakh People's Commissariat of Health Care — author's comment*) to the position of head of the department. In parallel, he did not leave medical practice. At the end of November 1937 the People's Commissar for Health of Kazakhstan entrusted the head of the planning department of the People's Commissariat A. Seitov to organize a polyclinic on the basis of dispensary at tobacco factory. He fulfilled the task of his department ahead of schedule: on November 25, 1937, the polyclinic No. 5 in the city of Alma-Ata started working, and Asylbek was unanimously elected her first chief doctor by common decision of the collective meeting. The polyclinic then served the residents of the Leninskiy (*now Zhetysuskiy — author's comment*) district of the city of Alma-Ata, which was the only medical institution here. The polyclinic was placed in a one-story building adjacent to the tobacco factory, having only 3-4 doctors staff, and it served almost 18,000 people.

Arrest and political repression. But at the behest of evil fate, he ran the polyclinic for only 5 days: on December 1, 1937, Asylbek was arrested and sentenced to 10 years without the right to correspond, which meant an «execution» article at that time. I managed to flick through the fabricated materials of his criminal case: he did not betray any Alashian figure. The investigator had questions about Alikhan and other figures of Alash. When A. Seitov was asked if he knew a certain representative of the intelligentsia, he refused categorically if his former party member was alive. But he agreed to recognize his acquaintance with those who had already been executed. Soon the investigator noticed it: **«Why are you «acquainted» only with those who have already been executed?!»** It was a clever trick of Asylbek to take the blame away from his brothers and companions. Here are the dry lines from the archival copy of the State Archive of the Almaty region dated October 22, 1996: «Seitov was convicted for being a major Alash-orda participant from 1917 to 1921, and from 1930 to 1933, working as a doctor, led anti-Soviet agitation among the people around him». One of the scammers from his close environment, A., in his testimony against his comrade, mentioned during their conversation in 1933. **«Seitov spoke of a whole series of facts of the distressing situation among the part of the Kazakh population and that this was allegedly a consequence of the Soviet government policy and a salvation from this situation may be the transition of the Kazakhs to China».** In the extract from the protocol of the meeting of the PCIA of the Alma - Ata region dated December 4, 1937, it was stressed that: **«He participated in a number of meetings (*Counter-revolutionary ones — author's comment*) where the cases of seizing the Soviet apparatus and removing Russians from Kazakhstan were being considered. Kept in touch with the enemy of the people Bokeykhanov and others, he discussed with him the issues of the systematic conduct of counter- revolutionary work in Kazakhstan».**

His wife Nafiya was coming to the prison building almost every day. But already on December 8 of the same year her husband was executed as an «enemy of the people».

The fate of Asylbek Seitov's brothers. Soon his two brothers, Mussylmanbek and Muratbek, were executed. Muratbek's wife Rauza Sadvokassovna was a prisoner of Karlag and ALZHIR. Sultanbek miraculously escaped repression, living to old age in the circle of his family, working as a forester in Semipalatinsk. Fearing a new wave of repression, he did not communicate with the children of repressed brothers. One of his sons Seitov Nazymbek Sultanovich worked in the Semipalatinsk Medical Institute. The relations between the children of siblings were not supported. Before his arrest, Muratbek worked as a surgeon in the city of Stepnyak, Kokchetav region. The children taken to the orphanage, and the wife was sent to the camps. Children of Mussylmanbek (*the elder son's name was Dinshe — author's comment*) also did not take a place formally because they were «children of the enemies of the people».

The fate of his wife and daughters. The family was under a serious threat. The eldest daughter of A. Seitov Roza (*Rauza — author's comment*) was only 14 years on the day of his father's arrest. The youngest daughter Clara was about to be born. Asylbek Seitov was so looking forward to this joyful event. The grief-stricken wife of the repressed Seitov (*Shormanova — author's comment*) Nafiya Saduakassovna, rescuing her family, fled with her daughter to Omsk, the father's homeland, on January night, 1938. In this restless time, there was practiced the original method of protection against millstones of mass repression: from Kazakhstan, they fled to Russia, and from Russia – to Kazakhstan. But the rumor about the arrest of Asylbek Seitov somewhat outrun the escapees. Omsk relatives — Aitpenovs and Shormanovs, being afraid of contact with the family of the «enemy of the people», practically remained indifferent to the fate of this family. The Russian family, who lived in a semi-basement house in Omsk, at that they did not take from them a penny for the stay, sheltered them. Soon the second daughter of Asylbek — Clara was born. However, the deep psychological trauma received from the execution of the husband, the concerns of the beloved husband, poor living conditions, and progressive disease led to the fact that on April 9, 1939, Nafiya passed away. Her teenage daughter, and a baby, were left homeless, without the closest people, without material and moral support. As Clara Asylbekovna recalls: **«I do not know how I survived, for many years after the birth of the first child my mother could not have children: all attempts failed: the children did not survive. And I was born in such a tragic time for my mother, I survived! Sometimes I think that this Almighty has saved my life so that my father's name and a bright memory of him would reach people!»**. In 1941, their maternal grandfather's second wife, Zeynep found them ragged and hungry. She insisted that after graduating from school in the same year, Rosa urgently left for Kazakhstan to study. But unexpectedly, the newly arrived grandmother also died from the aggravation of rheumatism. For a long time, Rauza did not know about this circumstance. Soon Nurmukhamed Shormanov, who then married a Russian woman Polina Ivanovna, took Clara, roaming the streets of the city. It was at her insistence that Clara found herself in a new family, which itself experienced material difficulties.

Return of Clara Seitova to Kazakhstan. Clara was in Omsk until 1947. In 1945, Rouse marries a former front-line soldier, and then an investigator for special cases Zheldybay Shulenbayev. And in 1947 Rauza said that she wants to find and return her sister in Omsk. The reaction of the former front-line soldier was instant: he immediately left for Omsk and soon found the exhausted Clara, who was to have an amputation of the leg due to an exacerbation of gangrene. He quickly took her to Pavlodar by sanitary aviation and handed her over to local surgeons who were strictly forbidden to amputate her leg under the threat of losing party cards. For her treatment, they found a new medicine, which was offered by a veterinarian: once in the course of a severe wound in the war, this medicine saved him from the consequences of a bullet wound in the lungs.

Like other relatives of the «enemies of the people» they had to go through numerous thorns and trials. But in one they were steady: both having received higher education and carrying a bright memory of their father. Before her death, Nafiya Seitova bequeathed to her daughter Rausa to preserve her father's legacy.

The return of the father's name. In 1993, the daughters had the opportunity to learn about the criminal case of the father. When Asylbek's eldest daughter found out the names of informers who betrayed her father, she was paralyzed and soon she died. She closely communicated with those informers in Almaty and she did not suspect that they had sold her father to PCIA officers.

Today the Rauza's son Murat and little daughter of Asylbek Seitov Clara are in Almaty. They keep a good memory of the Seitov's family name. The youngest daughter of Asylbek — Clara leads a large search. Almost for 60 years, the name of an outstanding figure of the Kazakh people was deleted from history, although he was rehabilitated (*just like the most of illegally repressed persons — author's comment*) in 1956, with a banal legal formulation «for lack of corpus delicti.» As the youngest daughter of A. Seitov, Clara Asylbekovna, recalled: «**The odyssey of the lives of children of the enemies of the people is not interesting, we were outcasts in our native land. However, no one could erase from our lives the memory of the beloved father who gave us life**». They carried the love and respect for their father through their whole lives. They wore his name with pride, trying not to tarnish his bright and good reputation. On May 31, 1997, on the day of memory of the repressed people at the building of Almaty polyclinic No. 5, founded by A. Seitov, a memorial plaque was solemnly installed in memory of him. One of the streets of Semey and Almaty are named after him. Was published the book about Asylbek Seitov.

§ 27. TEMIRBOLAT TELZHANOV – GLORIOUS REPRESENTATIVE OF THE ALASH MOVEMENT



The origin of the Alashian figure. One of the bright and original public and state figures of the Kazakh people was Temirbolat Mukhamedzhanuly Telzhanov. In the early years, after going over to the side of the Bolsheviks, he worked in Akmolinsk for a while, he was involved in the fight against famine in the Akmola district in the early 1920s. He originated from a noble family: he was a grandson to the famous volost ruler Telzhan from Buras-Kurman kin of the Kerey tribe. So far, among local old-timers, there are memories of this respected person. In 1906 when the first two-year Russian-Kazakh schools began to be established on the territory of the vast Akmola region Telzhan bolys was one of the first who addressed to

the Akmola military governor with a request to allow him to open such school for his relatives, and gave his good house for this purpose free.

The son of Mukhamedzhan Temirbolat was married the beautiful Zhamal, which born in 1906. She was the daughter of a well known bai (*cattle owner — author's comment*) Zhakyp Tashchan from Pokrovskaya volost of Omsk district, Akmola region. Two of her siblings Hamit and Kazken, went to the front as volunteers and did not return to homeland. He went missing during the Great Patriotic War, and her elder brother Gabdolla died in 1965, having worked all his life in a collective farm as a blacksmith and secretly performing the functions of aul mullah, reading Surahs from the Koran for the repressed relatives and the soldiers and officers who were killed in the Second World War. Almost the entire older generation of other relatives of Zhamal was completely repressed by the Soviet regime or died at the front.

The aul of Temirbolat Mukhamedzhanuly wife, Zhamal, named Baydalin (*Baytuyak — author's comment*), located in the territory of the modern Pristanskiy state farm in the Tavricheskiy district, Omsk region, exists to this day. Surprisingly: the house where she was born and grew stayed safe. In 1983, the son of Zhamal — the famous artist Kanafiya Temirbolatovich Telzhanov, known in Kazakhstan and abroad visited these places. Here's how very warmly the son remembered the aul of his mother: **«I remember that my grandfather often took me to ride by tachanka with an open light body, harnessed by a troika (*trio of horses — author's comment*), from Telzhan-aul to my mother's village of Baytuyak (*Baidalin — author's comment*) in the Omsk region. And I remembered the huge sweep of the steppe, filled with the pure aroma of steppe grasses, wormwood and flowers... distinct mazars, monuments of folk architecture of Western Siberia Kazakhs and ramified steppe roads».**

The years of public and political activities. Temirbolat was born in the suburbs of Omsk, in the Kanikey tract in 1898 and from early years he actively joined the socio-political work among the Kazakh population of the Irtysh River basin of Omsk area.

Initially, like the whole literate part of the indigenous population, he participated in the Alash national democratic movement in the territory of the Akmola region. After the political amnesty of the participants of the Alash movement by the Soviet authorities, he went to work in Soviet-party bodies and in 1919 he joined the Bolshevik Party at the age of 21. In the period from 1919 to 1921, despite his young age, he was elected a member of the editorial board of the «Kedey sozi» newspaper, the official organ of the Siberian Bureau of the CPSU (B). Here is how the well-known Soviet researcher V. Poznanskiy writes about this: **«So, when the Central Committee of the RCP (B) made the decision on the establishment of the editorial board of «Kedei Sozi» newspaper then along with prominent communists G.Tokhanov from our own organization and T. Telzhanov from Sibobltatkirbureau (Siberian Oblate Tatar-Kirghiz bureau — author's comment) of the RCP (b) it introduced a non-party well-known Kazakh educator M. Zhumabayev. On the instructions of Sibrevkom, Magzhan Zhumabayev, along with G. Tokzhanov, Temirbolat Telzhanov, B. Aybasov, Serkebayev, Kh. Kemengerov, Fazylov, M. Seitov and Kh. Kakenov formed a literature group in Omsk for wide public awareness of the Kirrepublic».** Temirbolat was the author of numerous journalistic articles about the need to open new schools, the enrollment of Kazakh children in higher educational institutions, active study of the history of the region, eradication of some obsolete aspects of wedding and funeral rites, and the improvement of breeds of local cattle. The newspaper was supposed to be published once a week, but in fact it was published only once a month. By the way, the famous baluan Kazhymukan Munaitpasuly worked as a template designer for this newspaper.

In 1921, Temirbolat Telzhanov became a member of the Presidium of the Omsk gubernispolkom, editor of the «Bostandyq Tui» (*Banner of Freedom — author's comment*) newspaper, the official edition of the representative office of the KASSR at Sibrevkom. In 1922, he became a member of the Central Executive Committee of the second convocation of the KASSR, in the same year he became one of the first organizers and editors of the «Enbekshi Kazak» newspaper, an authoritative publication and one of the large-scale print media of the region. During the mass famine of 1921-1922 in Kazakhstan he became an extraordinary commissioner to help the starving. The State Archives of Astana contains valuable information on the participation of Temirbolat in the liquidation of hotbeds and the aftermath of famine in the territory of Akmola County.

In 1923-1924 he was appointed a member of the Akmolinskiy provincial court, also became a recognized political leader and organizer of the Komsomol among the youth of Siberia at the Siberian regional Kirghiz-Tatar bureau attached to the Sibbureau of the VKB (b).

Kazakh community in Omsk. Temirbolat also took an active part in the work of the unique Kazakh student community, which has not been interrupted in Omsk land to this day. He helped needy students from the region and various areas of the krai to adapt in Omsk easier, especially in the first years of school. He organized participation in socially significant events among students. As one of the famous artists

of Kazakhstan Aubakir Ismailov recalled (*materials from the personal archive of K. Temirbolat Telzhanov — author's comment*): «In Omsk in the south-eastern part of the city, beyond the Omka River, the Kazakhs have lived for a long time. This part was called «Karzhas» among the people. Already in the 19th century Omsk became a cultural center, where later the Kazakh youth were educated. One of the well-known and respected residents in the 1920s was Temirbolat Telzhanov. He helped a lot of students and when we (me, Aubakir Ismailov; Kosshubayev Malik; Sarsenbayev Sarsenbay studied at the Omsk Art Technical School named after Vrubel on courses to prepare for the Art Universities, he helped us to get paint, ink, canvases. In 1928 on May 2 in the club named after Khalturin an evening of Kazakh students was held. The day before, I am together with Kostubayev Malik, with the help of Temirbolat Telzhanov wrote, and pasted (Arabic font). At the evening there were a friend of Temirbolat Telzhanov Smagul Sadvakassov; Gabit Musrepov. A concert took place, where Magzhan Zhumabayev spoke with his poems; the famous singer Kali Baizhanov who, at the request of T. Telzhanov, sang the Shokpai version of «Eki Zheren», «Arman». At the same concert, I danced «Kara Zhorga». An exhibition was held in the hall from the plen-air works. Temirbolat Telzhanov watched our works attentively, after talking with us and since he liked our work very much, he said: I have a son, when he grows up, I will necessarily send to study the painter artist's profession. On May 9, in the area of Karzhas, not far from the big Mosque, there were organized folk festival, where Aktai Mamanov, known at that time, performed «Kozy Korpesh», «Enlik Kebek». At the same festivities, Temirbolat Telzhanov organized a collection of cash aid for Kazakh students. In the beginning of June in the city of Petropavlovsk. There was a big concert; Temirbolat Telzhanov helped to organize it... The famous singer Ukili Ibirai, narrators, chorus sang on stage, the dancers performed. After that, we met with Temirbolat Telzhanov and I told him about my desire to be exhibited at a traveling exhibition. And he, along with journalist Serkebayev helped me».

The participation of Temirbolat in the territorial disengagement commission. As a true patriot of his people, he also joined the republican commission under Sibrevkom to place the borders of Sibkrai and the KASSR. At that he took a firm position on including Omsk and Omsk district in the Kazakh autonomy in the name of the triumph of historical justice. By the way, until 1893 the territory of this district was completely populated by Kazakhs, with the exception of Omsk and parts of Presnogorkovskaya and Irtysh Cossack lines. In the Representation of the Kirghiz ASSR under Sibrevkom he, along with T. Togzhanov, supervised the party work matters. For example, he initiated the opening of a secondary medical school in Petropavlovsk, for the graduation of «Muslim medics», with the establishment of a quota of 60 people, of which 40 seats are for Kazakhs, 20 for Tatars. He took an active part in the work of the established Literature Collegium, designed to widely publicize the information about the Kirrepublic. B. Aybassov, M. Seitov studied the collection of reports, K. K. Kemenger and B. Aybassov worked with the KazCEC and SNK. But unfortunately, by the end of the 1920s to the very beginning of the policy of collectivization, he, like

other former Alash figures, was removed from the negotiation process and in 1930 Omsk and the most fertile northeastern part of the county finally became part of the Omsk province.

The years of study in Orenburg and Leningrad. Soon a huge craving for knowledge leads him to the workers faculty in Orenburg, from which he successfully graduated in 1924. And in 1925 he entered the Economics Department of the Leningrad Polytechnic Institute. Within the walls of this university, he continued to work in the local Kazakh community, which then numbered up to 250 people from Kazakhstan and various regions of Russia. He led the circle work, lectured on pressing social and economic problems. In parallel, he worked in the house of culture of the peoples of the East, was engaged in teaching activities in public disciplines in the Leningrad Art College.

In Leningrad, he was close friends and communicated closely with prominent representatives of the Kazakh people Mukhtar Auezov, Alkey Margulan, Sabit Mukanov and many others, and again he was an initiator of the organization of the Kazakh community in Omsk. This is how the well-known Kazakh writer S. Mukanov remembers it warmly: **«In Leningrad there was a good custom: the students who came from different regions and union republics organize the so- called community. And the Kazakh students have organized such community of fellow-countrymen... The Kazakh community comprised about 250 people at that time. Its chairman was the student of the Polytechnic Institute Temirbolat Telzhanov, and secretary was the student of the Energy Institute Ibrai Tazhiev. I came to Temirbolat Telzhanov to consult on the housing affairs. Temirbolat arranged housing for me the same day».**

State and teaching work. In 1929-30 he worked as a senior economist, deputy head of the export and import Office of the People's Commissariat of KASSR, successfully combining it with his studies. In the same period, he found time to participate in the sowing campaign and collective farm construction. In 1931 he worked as an assistant professor, head of the department of political economy in the Almaty Agricultural Institute. In 1931-1934 he was in the teaching and administrative positions of neighboring Russia: he was an assistant professor at the Department of Political Economy at the Leningrad Oriental Institute named after Yenukidze, assistant of the director and head of the agricultural department of the Plekhanov Institute of National Economy in Moscow. Soon he was promoted to the post of deputy director of the University of Marxism-Leninism, which was a clear recognition of his organizational talent and qualities as an experienced teacher and skillful leader.

It is known that Temirbolat Telzhanov spoke almost all the Turkic languages of the USSR, as well as Russian, German and Turkicicish. On October 21, 1934, during a secret ballot, he was elected director of the Research Institute of Livestock. The first secretary of the Communist Party of KazSSR L. Mirzoyan also participated in this meeting. And at the meeting of the Kraikom Bureau of the CPSU (B) on November 16, 1935, he was sent for teaching work at the Agricultural Institute named after L. Mirzoyan.

The state and socio-political activities of Temirbolat Telzhanov was realized among many prominent figures of the intelligentsia of the 20-30s of the last century. He communicated very closely with the advanced part of the Kazakh intelligentsia of that time: Magzhan Zhumabayev, Abdrakhman Aytiev, Abulhair Dosov, Smagul Sadvakasov, Gabit Musrepov, Mukhtar Auezov and many others...

Political repression of T. Telzhanov and the fate of his family. The very political repressions were approaching. Temirbolat Mukhamedzhanovich also did not avoid them: on January 6, 1936, the Almaty City Committee of the Party expelled him from the party for concealing his social origin, participation in the so-called Alashordian «counter-revolutionary organization». This was followed by his arrest on November 4, 1937. According to the decree of the «troika» of the PCIA for the Leningrad region of April 15, 1938, he was convicted to the death penalty – execution.

A difficult fate befell his family. After his arrest, the family continued to stay in Leningrad. His wife Zhamal, with his two children Kanafiya and Aisha, still lived with the parents of the repressed. In the fall of 1941, Kanafiya, along with other schoolchildren, was evacuated from Leningrad in the village of Kolkovo, Kirov region. Here is what he writes about this case in his memoirs. K.Telzhanov: **«When I was coming down with a backpack from the third floor and looked back at my mother standing at the door and silently escorting me to the evacuation, I realized that I will not see her again»**. Zhamal, who remained in besieged Leningrad, died of hunger, as hundreds of thousands of townspeople, and Aisha was sent to the city of Molotov, along with the students from the famous Leningrad Choreographic School named after A.Ya. Vaganova.

On April 5, 1942 Kanafiya Telzhanov received mournful news of the death of his mother, who died at the age of 36 in besieged Leningrad. Kanafiya twice created a small detachment of resistance from the number of orphans from Leningrad. He set before the battle group the task of reaching the blockaded city and taking part in its defense. Under these conditions, when they did not allow him to make war near Leningrad, he decided to return to Almaty, but he was categorically refused every appeal. In these conditions, desperate for him in the cold and snowy winter of 1942, he travels on foot from the Russanovo village to the regional center of Khalturin, passing through deep and loose snow over more than 20 kilometers. He meets with the police chief, who after convincing arguments of the young man, still gave him permission to leave the region. On the way to boarding, he meets with hungry wolves alone. Kanafiya speaks about this case himself: **«Apparently, the creators of our legends and tales about the fact that the ancestors of Kazakhs were born from a wolf»** are right: looking each other in the eye, the wolves and their «relative» Kanafiya dispersed peacefully. Thus, at the age of fifteen, the independent life of the future artist began: from the Kirov region, with difficulties, he reached Alma-Ata. He was immediately accepted for the second year of the Alma-Ata Art College. In 1947, he successfully completed his studies and entered the painting faculty of the I.E. Repin Leningrad Institute of Painting, Sculpture and Architecture of the Academy of Arts of the USSR. In 1953, successfully defending his thesis, he returned to the capital of Kazakhstan and immediately began to teach at

senior courses of the Art College. He raised his children worthy of the memory of his illegally repressed father Temirbolat and respected grandfather Mukhamedzhan, giving them an excellent education and upbringing.

Rehabilitation of T. Telzhanov. By the decision of the tribunal of the Leningrad Military District of May 28, 1958, the decision against his father was canceled and the case against T. Telzhanov was terminated for lack of corpus delicti. There is also a certificate of the Soviet District Committee of the Alma-Ata Communist Party of Kazakhstan dated January 5, 1990 and the Resolution of the Bureau of the Central Committee of the Communist Party of Kazakhstan on December 29, 1989, Protocol No. 104, on party rehabilitation of T. Telzhanov. and restoration in the ranks of the CPSU posthumously. But it cost a lot. Despite the fact that his children have lived all their lives with the stigma of «the children of the enemy of the people», Kanafia, without thinking of himself, openly sought the restoration of the good name of his father. For example, here is what he wrote to the Party Control Commission of the CPSU Central Committee on September 11 in 1989 to K. Pugo. That time indiscriminate accusations of nationalism among Kazakhs were still fresh: **«When will these crimes end and will they ever end - this lack of spirituality, disfiguring souls and the best spiritual impulses of the sons and daughters of the so-called «children of criminal fathers!»? ...I cannot accept this insult and leave with this stigma to another world, although the sunset of my life is close and there remained a little. I can not accept it and agree with such a conclusion of untruth in the face of the future generation. After our time there comes a new tribe – a young, unfamiliar. I can not allow this lie to decompose and intoxicate their mind with poison. Grandchildren and great-grandchildren should not be ashamed of their grandfathers and great-grandfathers, for their songs sang incompletely, their undiscovered talents, for their lives, that have been lived or unfairly taken from them. Let them breathe deeply, which was not experienced by our generation».** I must admit: this letter was the beginning of the process of full rehabilitation of his father.

Memory of the worthy son of the Kazakh people. The name of Temirbolat Telzhanov will forever remain in the memory of the Kazakh people as one of his most worthy sons. Our youth should take an example from him, the persons like him were bringing benefits and glory to their people. Regretfully, the names of the Kazakhs born outside of modern Kazakhstan are undeservedly abandoned: for example, in Russia, according to the formed unwritten rules, they are hardly remembered, and Kazakhstan researchers do not study them at all, relying on their Russian colleagues. The names of many Kazakhs born and raised outside the Republic of Kazakhstan are waiting for their new researchers. We are convinced that the streets and avenues of the cities of Kazakhstan will be named after Temirbolat Mukhamedzhanuly Telzhanov. The grateful descendants will certainly put a monument in his honor. Scholars will write their memories about him. For our youth should be like them. Honest. Educated. Devotees. Pure. Selflessly loving their country and people.

The origin of the Alashian figure. One of the bright and original public and state figures of the Kazakh people was Temirbolat Mukhamedzhanuly Telzhanov. In the

early years, after going over to the side of the Bolsheviks, he worked in Akmolinsk for a while, he was involved in the fight against famine in the Akmola district in the early 1920s

He originated from a noble family: he was a grandson to the famous volost ruler Telzhan from Buras-Kurman kin of the Kerey tribe. So far, among local old-timers, there are memories of this respected person. Telzhan bolys, being literate in Arabic as far back as 1906, when the first two-year Russian-Kazakh schools began to be established on the territory of the vast Akmola region, was one of the first who addressed to the Akmola military governor with a request to allow him to open such school for his relatives, and gave his good house for this purpose for free.

The son of Mukhamedzhan Temirbolat was married the beautiful Zhamal, born in 1906, who was the daughter of a well-known bai (*«myn aydagan» — author's comment*) Zhakyp, son of Tashchan biy from Pokrovskaya volost of Omsk district, Akmola region. Two of her siblings Hamit and Kazken, went to the front as volunteers, and went missing during the Great Patriotic War, and her elder brother Gabdolla died in 1965, having worked all his life in a collective farm as a blacksmith and secretly performing the functions of aul mullah, reading Surahs from the Koran for the repressed relatives and the soldiers and officers who were killed in the Second World War. Almost the entire older generation of other relatives of Zhamal was completely repressed by the Soviet regime or died at the front.

The aul of Temirbolat Mukhamedzhanovich's wife, Zhamal, named Baydalin (*Baytuyak — author's comment*), located in the territory of the modern Pristanskiy state farm in the Tavricheskiy district, Omsk region, exists to this day. Surprisingly: the house where she was born and grew stayed safe. In 1983, the son of Zhamal — the famous artist Kanafiya Temirbolatovich Telzhanov, known in Kazakhstan and abroad visited these places. Here's how very warmly the son remembered the aul of his mother: **«I remember that my grandfather often took me to ride by tachanka with an open light body, harnessed by a troika (trio of horses), from Telzhan-aul to my mother's village of Baytuyak (*Baidalin — author's comment*) in the Omsk region. And I remembered the huge sweep of the steppe, filled with the pure aroma of steppe grasses, wormwood and flowers... distinct mazars, monuments of folk architecture of Western Siberia Kazakhs and ramified steppe roads».**

The years of public and political activities. Temirbolat was born in the suburbs of Omsk, in the Kanikey tract in 1898 and from early years he actively joined the socio-political work among the Kazakh population of the Irtysh River basin of Omsk area. Initially, like the whole literate part of the indigenous population, he participated in the Alash national democratic movement in the territory of the Akmola region. After the political amnesty of the participants of the Alash movement by the Soviet authorities, he went to work in Soviet-party bodies and in 1919 he joined the Bolshevik Party at the age of 21. In the period from 1919 to 1921, despite his young age, he was elected a member of the editorial board of the «Kedei sozi» newspaper, the official organ of the Siberian Bureau of the CPSU (B). Here is how the well-known Soviet researcher V. Poznanskiy writes about this: **«So, when the Central Committee of the**

RCP (B) made the decision on the establishment of the editorial board of «Kedei Sozi» newspaper then along with prominent communists G.Tokhanov from our own organization and T. Telzhanov from Sibobltnatkirbureau (Siberian Oblate Tatar-Kirghiz bureau – author's comment) of the RCP (b) it introduced a non-party well-known Kazakh educator M. Zhumabayev. On the instructions of Sibrevkom, Makzhan Zhumabayev, along with G. Tokzhanov, Temirbolat Telzhanov, B. Aybasov, Serkebayev, Kh. Kemengerov, Fazylov, M. Seitov and Kh. Kakenov formed a literature group in Omsk for wide public awareness of the Kirrepublic».

Temirbolat was the author of numerous journalistic articles about the need to open new schools, the enrollment of Kazakh children in higher educational institutions, active study of the history of the region, eradication of some obsolete aspects of wedding and funeral rites, and the improvement of breeds of local cattle. The newspaper was supposed to be published once a week, but in fact it was published only once a month. By the way, the famous baluan Kazhymukan Munaitpasuly worked as a template designer for this newspaper.

In 1921, Temirbolat Telzhanov became a member of the Presidium of the Omsk gubernispolkom, editor of the «Bostandyq Tui» (*Banner of Freedom — author's comment*) newspaper, the official edition of the representative office of the KASSR at Sibrevkom. In 1922 he became a member of the Central Executive Committee of the second convocation of the KASSR, in the same year he became one of the first organizers and editors of the «Enbekshi Kazak» newspaper, an authoritative publication and one of the large-scale print media of the region.

And during the mass famine of 1921-1922 in Kazakhstan he became an extraordinary commissioner to help the starving. The State Archives of Astana contains valuable information on the participation of Temirbolat in the liquidation of hotbeds and the aftermath of famine in the territory of Akmola County.

In 1923-1924 he was appointed a member of the Akmolinskiy provincial court, and also became a recognized political leader and organizer of the Komsomol among the youth of Siberia at the Siberian regional Kirghiz-Tatar bureau attached to the Sibbureau of the VKB (b).

Kazakh community in Omsk. Temirbolat also took an active part in the work of the unique Kazakh student community, which has not been interrupted in Omsk land to this day. He helped needy students from the region and various areas of the krai to adapt in Omsk easier, especially in the first years of school. He organized participation in socially significant events among students. As one of the famous artists of Kazakhstan Aubakir Ismailov recalled (*materials from the personal archive of K.Temirbolat Telzhanov - author's comment*): **«In Omsk in the south-eastern part of the city, beyond the Omka River, the Kazakhs have lived for a long time. This part was called «Karzhas» among the people. Already in the 19th century Omsk became a cultural center, where later the Kazakh youth were educated. One of the well-known and respected residents in the 1920s was Temirbolat Telzhanov. He helped a lot of students and when we (me, Aubakir Ismailov; Kosshubayev Malik; Sarsenbayev Sarsenbay studied at the Omsk Art Technical School named after**

Vrubel on courses to prepare for the Art Universities, he helped us to get paint, ink, canvases. In 1928 on May 2 in the club named after Khalturin an evening of Kazakh students was held. The day before, I am together with Kostubayev Malik and with the help of Temirbolat Telzhanov wrote and pasted posters (*arabic font — author's comment*). At the evening there were: a friend of Temirbolat Telzhanov Smagul Sadvakassov; Gabit Musrepov. A concert took place, where Magzhan Zhumabayev spoke with his poems; the famous singer Kali Baizhanov who, at the request of T. Telzhanov, sang the Shokpai version of «Eki Zheren», «Arman». At the same concert I danced «Kara Zhorga». An exhibition was held in the hall from the plen-air works. Temirbolat Telzhanov watched our works attentively, after talking with us and since he liked our work very much, he said: I have a son, when he grows up, I will necessarily send to study the painter artist's profession. On May 9, in the area of Karzhas, not far from the big Mosque, there were organized folk festival, where Aktai Mamanov, known at that time, performed «Kozy Korpesh», «Yenlik Kebek». At the same festivities, Temirbolat Telzhanov organized a collection of cash aid for Kazakh students. In the beginning of June in the city of Petropavlovsk ... there was a big concert; Temirbolat Telzhanov helped to organize it... The famous singer Ukili Ibirai, narrators, chorus sang on stage, the dancers performed. After that we met with Temirbolat Telzhanov and I told him about my desire to be exhibited at a traveling exhibition. And he, along with journalist Serkebayev helped me».

The participation of Temirbolat in the territorial disengagement commission. As a true patriot of his people, he also joined the republican commission under Sibrevkom to place the borders of Sibkrai and the KASSR. At that he took a firm position on including Omsk and Omsk district in the Kazakh autonomy in the name of the triumph of historical justice. By the way, until 1893 the territory of this district was completely populated by Kazakhs, with the exception of Omsk and parts of Presnogorskovskaya and Irtysh Cossack lines. In the Representation of the Kirghiz ASSR under Sibrevkom he, along with T. Togzhanov, supervised the party work matters. For example, he initiated the opening of a secondary medical school in Petropavlovsk, for the graduation of «Muslim medics», with the establishment of a quota of 60 people, of which 40 seats are for Kazakhs, 20 for Tatars. He took an active part in the work of the established Literature Collegium, designed to widely publicize the information about the Kirrepublic. B. Aybassov, M. Seitov studied the collection of reports, K. K. Kemenger and B. Aybassov worked with the KazCEC and SNK.

But unfortunately, by the end of the 1920s to the very beginning of the policy of collectivization, he, like other former Alash figures, was removed from the negotiation process and in 1930 Omsk and the most fertile northeastern part of the county finally became part of the Omsk province.

The years of study in Orenburg and Leningrad. Soon a huge craving for knowledge leads him to the workers faculty in Orenburg, from which he successfully graduated in 1924. In 1925 he entered the Economics Department of the Leningrad Polytechnic Institute. Within the walls of this university he continued to work in

the local Kazakh community, which then numbered up to 250 people from Kazakhstan and various regions of Russia. He led the circle work, lectured on pressing social and economic problems. In parallel, he worked in the house of culture of the peoples of the East, was engaged in teaching activities in public disciplines in the Leningrad Art College.

In Leningrad, he was close friends and communicated closely with prominent representatives of the Kazakh people Mukhtar Auezov, Alkey Margulan, Sabit Mukanov and many others, and again he was an initiator of the organization of the Kazakh community in Omsk. This is how the well-known Kazakh writer S. Mukanov remembers it warmly: **«In Leningrad there was a good custom: the students who came from different regions and union republics organize the so-called community. And the Kazakh students have also organized such community of fellow-countrymen... The Kazakh community comprised about 250 people at that time. Its chairman was the student of the Polytechnic Institute Temirbolat Telzhanov, and secretary was the student of the Energy Institute Ibrai Tazhiev. I came to Temirbolat Telzhanov to consult on the housing affairs. Temirbolat arranged housing for me the same day».**

State and teaching work. In 1929-30 he worked as a senior economist, deputy head of the export and import Office of the People's Commissariat of KASSR, successfully combining it with his studies. In the same period, he found time to participate in the sowing campaign and collective farm construction. In 1931 he worked as an assistant professor, head of the department of political economy in the Almaty Agricultural Institute. In 1931-1934 he was in the teaching and administrative positions of neighboring Russia: he was an assistant professor at the Department of Political Economy at the Leningrad Oriental Institute named after Yenukidze, assistant of the director and head of the agricultural department of the Plekhanov Institute of National Economy in Moscow. Soon he was promoted to the post of deputy director of the University of Marxism-Leninism, which was a clear recognition of his organizational talent and qualities as an experienced teacher and skillful leader.

It is known that Temirbolat Telzhanov spoke almost all the Turkic languages of the USSR, as well as Russian, German and Turkicicish. On October 21, 1934, during a secret ballot, he was elected director of the Research Institute of Livestock. The first secretary of the Communist Party of KazSSR L. Mirzoyan also participated in this meeting. And at the meeting of the Kraikom Bureau of the CPSU (B) on November 16, 1935, he was sent for teaching work at the Agricultural Institute named after L. Mirzoyan.

The state and socio-political activities of Temirbolat Telzhanov was realized among many prominent figures of the intelligentsia of the 20-30s of the last century. He communicated very closely with the advanced part of the Kazakh intelligentsia of that time: Magzhan Zhumabayev, Abdrakhman Aytiev, Abulhair Dosov, Smagul Sadvakasov, Gabit Musrepov, Mukhtar Auezov and many others...

Political repression of T. Telzhanov and the fate of his family. The mass political repressions were approaching. Temirbolat Mukhamedzhanovich also did not avoid

them: on January 6, 1936, the Almaty City Committee of the Party expelled him from the party for concealing his social origin, participation in the so-called Alashordian «counter-revolutionary organization». This was followed by his arrest on November 4, 1937. According to the decree of the «troika» of the PCIA for the Leningrad region of April 15, 1938, he was convicted to the death penalty — execution.

A difficult fate befell his family. After his arrest, the family continued to stay in Leningrad. His wife Zhamal, with his two children Kanafiya and Aisha, still lived with the parents of the repressed. In the fall of 1941, Kanafiya, along with other schoolchildren, was evacuated from Leningrad in the village of Kolkovo, Kirov region. Here is what he writes about this case in his memoirs. K. Telzhanov: **«When I was coming down with a backpack from the third floor and looked back at my mother standing at the door and silently escorting me to the evacuation, I realized that I will not see her again»**. Zhamal, who remained in besieged Leningrad, died of hunger, as hundreds of thousands of townspeople, and Aisha was sent to the city of Molotov, along with the students from the famous Leningrad Choreographic School named after A. Ya. Vaganova.

On April 5, 1942 Kanafiya Telzhanov received mournful news of the death of his mother, who died at the age of 36 in besieged Leningrad. Kanafiya twice created a small detachment of resistance from the number of orphans from Leningrad. He set before the battle group the task of reaching the blockaded city and taking part in its defense. But at the nearest stations the «resistance group» was removed from the train and returned to Kirov. Under these conditions, when they did not allow him to make war near Leningrad, he decided to return to Almaty, but he was categorically refused every appeal. In these conditions, desperate for him in the cold and snowy winter of 1942, he travels on foot from the Russanovo village to the regional center of Khalturin, passing through deep and loose snow over more than 20 kilometers. He meets with the police chief, who after convincing arguments of the young man, still gave him permission to leave the region. On the way to boarding he meets with hungry wolves alone. Kanafiya speaks about this case himself: **«Apparently, the creators of our legends and tales about the fact that the ancestors of Kazakhs were born from a wolf»** are right: looking each other in the eye, the wolves and their «relative» Kanafiya dispersed peacefully. Thus, at the age of fifteen, the independent life of the future artist began: from the Kirov region, with difficulties, he reached Alma-Ata. He was immediately accepted for the second year of the Alma-Ata Art College. In 1947, he successfully completed his studies and entered the painting faculty of the I.E. Repin Leningrad Institute of Painting, Sculpture and Architecture of the Academy of Arts of the USSR. In 1953, successfully defending his thesis, he returned to the capital of Kazakhstan and immediately began to teach at senior courses of the Art College. He raised his children worthy of the memory of his illegally repressed father Temirbolat and respected grandfather Mukhamedzhan, giving them an excellent education and upbringing.

Rehabilitation of T.B. Telzhanov. By the decision of the tribunal of the Leningrad Military District of May 28, 1958, the decision against his father was canceled and the case against Temirbolat Telzhanov was terminated for lack of corpus delicti. There

is also a certificate of the Soviet District Committee of the Alma-Ata Communist Party of Kazakhstan dated January 5, 1990 and the Resolution of the Bureau of the Central Committee of the Communist Party of Kazakhstan on December 29, 1989, Protocol No. 104, on party rehabilitation of Telzhanov Temirbolat and restoration in the ranks of the CPSU posthumously. But it cost a lot. Despite the fact that his children have lived all their lives with the stigma of «the children of the enemy of the people», Kanafia, without thinking of himself, openly sought the restoration of the good name of his father. For example, here is what he wrote to the Party Control Commission of the CPSU Central Committee on September 11, 1989 to K. Pugo, when the indiscriminate accusations of nationalism among Kazakhs were still fresh: **«When will these crimes end and will they ever end — this lack of spirituality, disfiguring souls and the best spiritual impulses of the sons and daughters of the so-called «children of criminal fathers!»? ... I cannot accept this insult and leave with this stigma to another world, although the sunset of my life is close and there remained a little. I can not accept it and agree with such a conclusion of untruth in the face of the future generation. After our time there comes a new tribe — a young, unfamiliar. I can not allow this lie to decompose and intoxicate their mind with poison. Grandchildren and great-grandchildren should not be ashamed of their grandfathers and great-grandfathers, for their songs sang incompletely, their undiscovered talents, for their lives, that have been lived or unfairly taken from them. Let them breathe deeply, which was not experienced by our generation».** I must admit: this letter was the beginning of the process of full rehabilitation of his father.

Memory of the worthy son of the Kazakh people. The name of Temirbolat Telzhanov will forever remain in the memory of the Kazakh people as one of his most worthy sons. Our youth should take an example from him, the persons like him were bringing benefits and glory to their people. Regretfully, the names of the Kazakhs born outside of modern Kazakhstan are undeservedly abandoned: for example, in Russia, according to the formed unwritten rules, they are hardly remembered, and Kazakhstan researchers do not study them at all, relying on their Russian colleagues. The names of many Kazakhs born and raised outside the Republic of Kazakhstan are waiting for their new researchers. We are convinced that the streets and avenues of the cities of Kazakhstan will be named after Temirbolat Mukhamedzhanuly Telzhanov. The grateful descendants will certainly put a monument in his honor. Scholars will write their memories about him. For our youth should be like them. Honest. Educated. Devotees. Pure. Selflessly loving their country and people.

§ 28. SMAGUL SADUAKASULY — A PROMINENT STATESMAN AND PUBLIC FIGURE



Return of Smagul Saduakasuly's remains to Astana. As you know, in 2011 the remains of a prominent public and state figure, famous intellectual, minister of education of the Kazakh autonomy. He died mysteriously during the tumult of the 1930s in Moscow, were buried in Astana. Astana airport was then crowded with the current descendants of the glorious «Alash» people. As you know, his body was burned and the remains were placed in a small funeral urn in the Don cemetery in Moscow. Through the efforts of a small group of patriots, his remains returned to their homeland. In recent years, this is only one of the first such cases of «returning» worthy sons of their homeland to their homeland. His father was

repressed four years later simply for the crimes of his son. The survivors of his closest friends and relatives for many years were forced to live with the stigma of the relatives of the «enemy of the people» in a state of constant persecution, fear and suspicion. The remains of the glorious son of Alash are buried in a Muslim cemetery in the «Zhastar» district of Astana.

The formative years. Smagul Saduakasuly was born in 1900 in the village of Zharkyn (*Korgan Volost of the Omsk district, the Akmola region — author's comment*). He originated from the ancient tribe of Kerey, malay-baktybay branch, which emerged in the Omsk region of the Ertis river basin in the beginning of the XIIIth century under the onslaught of the Mongol emperor Genghis Khan's troops.

From a young age Smagul was noted for his great desire to acquire knowledge. He got his primary education from the local Mullah Abil Kuanyshuly. In 1915, the people's favorite graduated from the famous Poltava Russian-Kazakh school in the territory of the modern Omsk region with quite good and excellent marks.

In 1916-1918, he studied at the Omsk Agricultural College and at the cooperative faculty of the Omsk Agricultural Institute. In 1915-1916, he worked as a folk teacher in his native village. In 1931, a marked desire to gain new knowledge led him to graduate from the Moscow Institute of Transport Engineers, which was prestigious at that time.

In 1917-1918 Smagul was an active member of the Kazakh youth organization «Birlik» (*Unity — author's comment*) in Omsk, becoming one of the recognized leaders of its right wing, and also he was elected secretary of the board of the «Zhas Azamat» (*«Young Citizen» — author's comment*) youth organization, which at that times had a place among the «Alash» elite.

In 1918-1920, he was an employee of the Kazakh department at Zemstvo administration in the territory of Akmola region, and a lecturer of teachers' courses. In 1920, at the age of 20, he actively worked in the Kazakh-Tatar section of the Siberian

Bureau of the RKYU, a member of the Central Committee of the Youth of the East, and also the Secretary of the Kazakh Regional Committee of the RCYU.

Educational and government activities. Despite his youth, he became the editor of the «Kedey sozi» (*«The Voice of the Poor» — author's comment*) Omsk regional newspaper. His energetic public activity also led him to the editorial board of the «Ushkyn», «Enbek Tuy» newspaper. At the constituent congress of the Kazakh Autonomy in October 1920, he was elected a member of the CEC of the Soviets of the KASSR, the political secretary of the KazCEC.

Up to his last days, Smagul defended the idea of the Kazakh statehood and territorial integrity of the republic. He insisted on full study and detailing of all the controversial issues of Kazakhstan's external border, raised the problems of conflict resolution in the areas of Kazakhs' migratory living with the resettled peasantry: **«As is known, the Kazakh territory since the time of its conquest by the Cossacks was colonized by the settlers not as a solid mass but as interspersed. They occupied all the best plots of land suitable for farming, along the banks of rivers, lakes and along forest edges. In tsarist times, the Russian settlements were separate administrative districts from the Kazakh, which have survived to the present day. If we strictly adhere to economic principles, then the lion's share of the Kazakh volosts will have to be attached to the Russians. However, what will be their joint work? What results we will get from this at the end? It is extremely difficult to say now. At the present, unfortunately, we do not have even one experience of a district volost with a mixed population. It is necessary to conduct such an experience, and then we will have at least an approximate perspective. The question is truly serious and requires careful and thoughtful correlation of the places».**

Incidentally, thoughts and reflections of Smagul Saduakas were fully confirmed by the example of Omsk district of Akmola region. The «inclusions» of settlers villages in the territory of Kazakh volosts led to the fact that in the Soviet period almost one hundred thousand of the Kazakh population did not have any central farmstead of a state farm or collective farm on the basis of any former Kazakh aul (*traditional settlement of rural type — author's comment*). Moreover, by 1917, the Kazakh population of the county was a minority, while in 1892 it was on the contrary — almost the only hundred percent majority, not counting the Cossack population on the Irtysh and Presnogorovka lines and residents of Omsk. According to the statistics of the A. Kuznetsov's expedition to Omsk county there were about 800 auls.

He severely and negatively criticized the colonial policy of the Russian Empire: **«Unfortunately, Kazakh steppe was a typical colony before the revolution. The tsarist government knew only to pump raw materials and natural resources. It populated the «surplus» of our lands with immigrants, crushed all the measures for the cultural movement, planting missionaries, and other members of the intelligents».**

Since 1921, he actively participated in the process of administrative and territorial delimitation of the Semipalatinsk region through the withdrawal from the subordination of Sibrevkom (*Siberian Revolutionary Committee — author's comment*)

into the Kazakh Autonomous Republic. There was fierce resistance from the part of the Siberian Bolsheviks, when they wanted to preserve the former Kazakh lands within Western Siberia, which is subordinate to the Russian Federation. Moreover, he took up of defending the territory of the vast modern Kostanay region in favor of Kazakhstan. There are many such examples. For excessive patriotism and a desire to return the original Kazakh lands, he received a strict party punishment. When there arose a question of how to deal with the Akmola and Semipalatinsk oblasts, he openly opposed transferring them to Sibrevkom, considering it both economically inexpedient and historically unjustified.

Smagul was a true patriot of the republic, unconditionally expressing his love and respect for his people, as evidenced by the following of his words: **«In spiritual terms, the Kazakh are richly gifted peoples. Their language is sonorous and imaginative. The people's literature is very developed. It is distinguished by a broad view and diversity. Proverbs and sayings are notable for their accuracy and precision of expression. The song tunes are very original ...The Kazakhs are proud, are witty, mocking and energetic. Their's speech is refined, well-turned and imaginative. There are merry, loves society and conversation».**

In 1922-1925 he occupied such important state posts such as Plenipotentiary Representative of the KASSR under the Turkicicestan Central Executive Committee, Deputy Land Commissar of the Kazakh Autonomy, Chairman of the Planning Commission of the Republic. In 1925-1927 he became a People's Commissar of Education of Kazakhstan, a member of the Kazakh regional bureau of the CPSU (B), and then an editor of the «Enbekshi Kazak» newspaper (*the current «Egemen Qazaqstan» newspaper — authors' comment*).

As a writer and publicist. Smagul Saduakasuly had also established himself as a brilliant writer: we have only to read the novel «Sarsenbek», as well as other such interesting tales and stories as «Kumis konyrau», «Kolpash» and many other priceless creations that markedly enriched the young Kazakh literature, beautifully capturing everyday life and customs, aspirations and thoughts, dreams and thoughts of citizens of our republic.

As a brilliant and talented publicist, he clearly took up such important literary posts as: the editor of the newspaper «Orken», a member of the editorial board of the «Zhas Qazaq» magazine, the executive secretary of the «Qyzyl Qazaqstan» («Red Kazakhstan» – author's comment) magazine. At the same time, despite its relative youth by today's standards, he was completely devoted to the task entrusted to him.

From talented Smagul's sharp pen there also came such books as: «New Way of the Youth», «On the Matters of Education in Kazakhstan» and others. Many of them have not lost their relevance to this day.

Smagul wrote a lot on the need to strengthen public education. In the article «The Needs of the Village», which he wrote back in 1919, he expressed thoughts that were ahead of the time: **«Every person who works for the goodness of the people does not have education, all his aspirations for the better will be either unproductive, or completely vain. The unenlightened and ignorant people have no strong**

convictions». Speaking at the opening ceremony of the first pedagogical university in the republic, he wrote enthusiastically again: To solve the most pressing problems of society, to educate the youth in the spirit of usefulness to society, in 1921, Smagul suggested that young people actively unite: **«What should youth do? They need to organize themselves and unite! In these organizations, young people will prepare themselves for their future life; taking positive experience from the past, studying will increase their knowledge»**.

For example, in 1924, in the pages of the «Qyzyl Qazaqstan» magazine, he particularly ponders the matter of the centralized publication of textbooks for Kazakh schools and the development of common terms in the Kazakh language.

He especially dwells on questions of self-education and the development of self-criticism: (kaz.latin) **«Adam ozin ozi tarbieleu kerek. Ozine ozi synshy bola bilgen kisi, oz komdigin ozi kore bilgen kisi kopke basshy boluga zharaidy. Koptin kemdigin aityp, ogan ulgi boluga zharaidy»** (*«A person must educate himself, only a self-critical person who sees his shortcomings can lead a huge mass of people.» He can also point out the shortcomings of others and serve as another role model — author's comment*)). Smagul categorically opposed corruption and argued the need to nominate honest and respectable citizens for leadership positions: (kaz.latin) **«Bizdin mindetimiz negurlym tazalyq, durystyqty izdeu. Nashiardyın qamyn oilaityn tabandy zhastar tugizuga tyrysu... paraqor, halyqqa tiyshsyz bireu bolys bolgaly tursa bizdin uyimdagy zhastar ondaymen ayanbay kuresu kerek»** (*«Our duty is to achieve honesty and order. We must put forward those who think about the needy... Our youth must fight against the phenomenon when bribe-takers and unjust people seek to get to the posts of volost governors» — author's comment*).

He also spoke for the development of public health in the region, being not quite satisfied with the people's physicians who did not have a special medical education. He also proposed effective measures to prevent various diseases among the steppe inhabitants: **«Nevertheless, we can only wish the Zemstvo (administration — author's comment) to save the dying population as much as possible. At first they need to achieve a rational organization of the case in the existing hospitals and paramedic centers. Secondly, the zemstvo (administration— author's comment) need to publish publicly available leaflets and brochures on the issues of medicine and sanitation in the Kazakh language, in order to contribute to the greatest resistance of the population to epidemic diseases»**.

The people's tribune was very positive about the role and place of the mullahs, making a significant difference between them and the Orthodox priests. While the latter mainly read prayers, then the Kazakh mullahs, on the one hand, taught people the basics of religion, and on the other hand taught the basics of reading and writing. While in tsarist times the Orthodoxy enjoyed moral and material support from the autocracy, then in relation to Islam, tsarism pursued a policy of segregation and a noticeable restriction of their activities, especially those who came from the former Central Asian khanates.

The people's favorite openly opposed both the forced collectivization, the mass

famine that killed more than half of the indigenous inhabitants of the region. Also gradual transformation of the krai (*region—author's comment*) into a real raw material appendage of the Center. He persecuted and subjected.

The beginning of the persecution against Smagul Saduakasuly. Smagul and his close associates, referred to by the Center as «Followers of Sadvakasov's idea», were a notable and influential opposition to the central authorities in the province. His closest associates, were removed from leading positions and physically destroyed later.

With the arrival of I. Goloshchekin, Smagul Saduakasuly became unwanted and harmful. In 192x–1928 he was elected as a rector of the Kazakh Pedagogical Institute in Tashkent. In his article «On the Nation and Representatives of the Nation», published in the magazine «Bolshevik» (1928, No. 1). He boldly exposed the unlimited dictatorship of the Bolsheviks. In his opinion, the Soviet authorities practically did not solve the main issue in the Steppe — a solution to the long overlooked land issue.

As well as his elder Alash brothers who composed and signed the Karkaralin petition in 1905, Smagul Saduakasuly in strict form put forward, such demands as the cessation of the colonization of Kazakh lands by peasant immigrants from the European part of Russia; Priority land management in favor of the local population. He was forced to take these measures, as the Soviets practically continued the colonial resettlement policy of the Russian Empire. Moreover, as later events show, they even surpassed it: while in 1897, according to the results of the All-Russian population census of the Russian Empire, the indigenous population was 80% of the total population of the province, then in 1959 — 29%!

Removing Smagul from socio-political activities led to the fact that in 1928–1931 he became an ordinary research fellow of the Institute of Oriental Studies of the USSR Academy of Science, simultaneously he began to study at the Moscow Institute of Transport Engineers, and in 1931–1933, he worked as a simple engineer at the construction of the Donbass — Moscow railway.

In the autumn of 1933 in Voronezh, according to the official version, he fell ill with typhoid fever. On December 16 of that year, he died under very mysterious circumstances in a hospital in Moscow. Significant part of his contemporaries, close relatives, including well-known researcher of the Alash movement D. Kamzabekuly, unequivocally believe that he was poisoned by PCIA (NKVD) officers. (*NKVD-People's Commissariat of Internal Affairs — author's comment*) As he enjoyed great authority and influence among his contemporaries and from the position of the then Soviet government, which did not tolerate dissent, Smagul Saduakasuly was a very serious danger for the totalitarian Stalinist regime.

The fate and further destiny of his relatives. The fate of «enemies of the people» befell his close associates. His father Mullah Saduakas, highly revered among the steppe people. In 1937 he was illegally repressed and shot, for being the father of outstanding son. His wife Elizaveta Alikhankyzy (1903–1971), the daughter of Alikhan Bokeikhanov, could not return to Kazakhstan because of fear of political persecution. His son Eskendir died heroically during the Second World War, defending his homeland, which pursued his family.

His mother Mazhiken (1879–1938), unable to withstand the terrible grief that fell

on her unhappy head went into the world of another in the second year after the death of her husband. The only sister of Smagul, Orynbasar (1916–1990) lived her whole life in a state of suspicion and persecution, she did not even receive a pension and died a little before the long-awaited independence, for which her brother and father were killed.

We think that the day is not far off when open monument of Smagul Saduakasuly in Astana. There will appear new streets and squares bearing his name. We also believe that the Ministry of Education and Science of the Republic of Kazakhstan will establish nominal scholarships in the good memory of a noble person. However, the fact that his name remains forever in the memory of descendants is beyond any doubt: he dedicated his entire life to serving his people. We are eternally indebted to him. We will certainly fulfill his dreams and desires in the name of a strong and prosperous Kazakhstan.

§ 29. SAKEN SEIFULLIN — A PROMINENT PUBLIC FIGURE AND STATESMAN OF KAZAKHSTAN

One of the prominent public and state figures of Kazakhstan was Saken Seifullin. Despite the fact that he did not openly support the «Alash» (*Kazakh national liberation movement of the early XXth century — author's comment*) movement, he nevertheless faithfully served his people and republic, becoming a victim of that regime, to which he sincerely believed and served faithfully.

Formative childhood years. Saken Seifullin was born in 1884 in the territory of the modern Karagandy region in the town of Karashilik of the present Agadyr district in the family of the middle-income cattleman Seifolla. The latter, except for cattle breeding, was engaged in hunting. He kept golden eagles and hunting dogs and was a talented dombra player. His mother, Zhamal, was a skillful narrator of tales and legends, stories and shezhire (*genealogy — author's comment*). She was a skilled artisan. She brought up seven children 4 boys and 3 daughters.

In 1905–1908 Saken studied at the Russian-Kazakh school at the Spasskiy Copper Smelting Plant. Before entering the school he studied the basics of the Russian language with a local Russian family. He graduated from the school with a certificate of commendation. Later he studied at the Akmola Primary Parochial School and in the Akmola three-class city school.

In 1913 S. Seifullin enrolled in an Omsk teacher's seminary which was very prestigious at the time. From the very beginning of his studies, he actively joined the cultural and social life of the city of Omsk. He joined the youth organization of Kazakhstan «Birlik» (*Unity — author's comment*), that set a goal: the promotion of education, science and culture among the Kazakh population of the region. Among his peers he early became known as a gifted poet and talented publicist. He actively



published in the «Aykap» magazine. In 1914, when he was 30 years old, he published his first collection of poems entitled «Otken Kunder» (*Past Days – author's comment*).

The national liberation movement of the Kazakhs in 1916 found him being a teacher in the territory of the Akmola district in Zhinishke village. Together with the well-known figure of the Alash movement A. Seitov he participated in the agricultural census of 12 volosts in the Akmola district. At the same time he wrote a poem «Excitement», dedicated to the uprising of the Kazakh people in 1916, in which he openly welcomed the indignation against the tsarist «requisition» of his countrymen for rear works on the eastern front.

Political and educational activity. In 1917, he was in the thick of political life in the city of Akmola. He became a member of the presidium of the Akmola sovdep (*Council of Deputies. According to the regulations, enshrined in the Constitution of 1918 – author's comment*). He was appointed Commissioner of Education, headed the organization of Kazakh youth «Zhas Qazaq» (*Young Kazakh – author's comment*). He was also entrusted with the leadership of the revolutionary newspaper «Tirshilik» (*Life – author's comment*).

From September 1917 he conducted a three-month pedagogical course at the new Russian-Kazakh school of Akmolinsk. In 1918, the city was in the hands of the White Guards. S. Seifullin transferred under escort to Omsk. But he miraculously managed to escape from the «death car» of ataman Annenkov, staying there for 47 days. Upon his arrival in Akmolinsk, he actively joined in the restoration of the new government. He not just explained the decrees of the Bolsheviks, who hardly penetrated the nomadic Kazakh auls, but also actively defended the interests of their fellow tribesmen. For example, he managed to achieve the cancellation of the previous decision of the Steppe Governor-General Schmidt, according to which in case of loss or theft of peasants' livestock, it was immediately replenished at the expense of the neighboring Kazakh aul (local territorial unit of rural tipe – author's comment), regardless of whether they are guilty or not. He actively helped poor urban Kazakhs to obtain land and hayfields in the countryside, which they did not have in the past.

Saken actively involved his fellow countrymen in the electoral system. In this respect, some kind of incident happened: Kazakhs paid all the taxes and other mandatory fees on an equal basis with peasants and townspeople, but they were restricted or completely deprived of their right to vote in view of absence of constant and formal residence in certain strictly defined places. Saken was the first who began of the Soviet authorities and involving Kazakhs in elected bodies, using his authority, literacy and the experience gained through political struggle.

Civil service. In the period since 1919, he was at public service: he was elected a member of the Presidium of the CEC of the CASSR. On October 4, 1920, the All-Kazak Congress of Soviets of Kazakhstan was held in Orenburg. It was attended by 273 delegates from different regions of Kazakhstan and 6 representatives from Kazakhs of the Altai Territory. S. Seifullin introduced from the city of Akmolinsk, although local leaders did not want to let him go to the new capital. In a note left to the Chairman of the Akmola Executive Committee he wrote: «We... went to the

General Kazakh Congress. There we will officially announce that Kirghiz (*Kazakh – author's comment*) Republic change to Kazakhstan... We are sure that the most revolutionary city of Kazakhstan is and was Akmolinsk, and the congress in the most of cases will listen to the voices of the Akmola county representatives».

At this congress was proclaimed the establishment of the Kazakh Autonomous Soviet Socialist Republic. Furthermore, there was adopted the historic Declaration of the Rights of Workers of the Kazakh Autonomous Soviet Socialist Republic. As one of the most authoritative figures, S. Seifullin was elected to the government and the Presidium of the KazCEC. He took an active part in drafting the first state decrees. In particular, in 1921 he participated in the Governmental Commission for the inclusion of the Akmola and Semipalatinsk regions in the autonomous republic. The Siberian Bolsheviks refused to transfer these areas to Kazakhstan.

But the perseverance, erudition, arguments of S. Seyffulin and his associates forced their Russian colleagues to listen to the voice of justice and reason. Kazakhstan began to return lands formerly owned by Kazakhs back to their previous owners. In 1924, Seyffulin took part in the process of joining the Semirech'ye and Syrdarya regions to Kazakhstan. After the accession of the last two regions to the KASSR, its population increased from 4.8 to 6.5 million people.

On June 13, 1922, following the proposal of the People's Commissar of Education

A. Baytursynuly, S. Seifullin was appointed his deputy, and simultaneously he served as the editor-in-chief of the «Enbekshy Kazak» newspaper (*later called «Socialistik Kazakhstan» and now «Egemen Kazakhstan» – author's comment*).

Saken Seifullin — Chairman of the Council of People's Commissars. On October 12, 1922 KazCEC granted S. Seifullin the post of Chairman of the Council of People's Commissars (*Government — author's comment*). In this prominent post, his outstanding qualities were revealed, and he showed himself to be a talented statesman and talented administrator. One of the remarkable qualities of his character was that he did not hesitate to recruit prominent and well-known figures – the leaders of the national liberation movement Alash: A. Baytursynuly, A. Beremzhan, M. Chumbalov, S. Sadvokasuly and others.

Under his direct leadership, the government of the republic was engaged in the elimination of famine and managing the consequences of epidemic. For example, in August 1924 he visited the territory of Akmola County, following which he made a remark: **«I got the impression that the Kazakh population was significantly impoverished. The main reason is the famine, which covers 17 southern volosts of the Akmola district. The starving Kazakh people roam both in crowds and individually in Russian villages and towns. In Akmolinsk itself, the starving Kazakh wander about and ask for charity».**

One of his priorities was the question of combating illiteracy. Under S. Seifullin, the government took effective measures to strengthen the banking and tax systems. The head of government paid much attention to the development of health, physical culture and sports. Saken was a member of the Orenburg Society of Chess Game Masters. On his direct initiative, the Presidium of the Central Executive Committee of the Kazakh

ASSR awarded the famous Kazakh wrestler Kazhimukan Munaitpasov the honorary title «Batyr of the Kazakh Steppes». At the same time, the Kazakh people were being recognised by their authentic name: «Kazakh». The humiliating and offensive words «Kirghiz», «Kirghiz-Kaisak» went into non-existence and became relics. During S. Seifullin's leadership, Kazakhstan reset its clock to match international standards.

Saken took a number of important decisions to strengthen the position of the Kazakh language, its active implementation in the office work. Here is what he wrote about this: **«The introduction of the Kazakh language into office work is very difficult, and its implementation will require zeal and unbending will. At the next general meeting of officials, heads of provinces and uyezds (*territorial unit — author's comment*), a report will be given on the work done on this issue».**

In the early years of Soviet Union power, there was an acute shortage of qualified personnel from among the local population. Therefore, one of the first decisions of

S. Seifullin was the allocation of 1140 scholarships for the education of Kazakh youth in various universities of the Russian Federation. The Council of People's Commissars of Kazakhstan had power of patronage over the Kazakh Institute of Education (*KINO — author's comment*) in Orenburg. Teachers trained here for Kazakh schools. The government of Kazakhstan allocated 25,000 rubles for the publication of textbooks in the Kazakh language.

One of the first decrees signed by S. Seifullin was a decree on the establishment of archiving and heritage science in Kazakhstan. He made a lot of efforts to strengthen the national army, initiating the opening of a military school in Orenburg and sending Kazakh youth to the military school in the city of Kazan.

Saken cultivated a healthy lifestyle. He played chess well, which became widespread in the steppe even in tsarist times. In his leisure time, the head of the government visited the «Society of Chess Lovers». There is some evidence that in 1920, in Moscow, as part of the cultural program of the Eighth Congress of Soviets, Saken took part in a game with the future world champion A. Alekhin. The latter beat all the players, with the exception of Saken, with whom he reached a draw. In 1925, in honor of the reunification of Kazakh lands, in Orenburg a chess tournament held, also initiated by him.

Thanks to the direct support of S. Seifullin, 1,000 songs by A. Zataevich were published. Literally at the Cabinet of the Chairman of the Council of People's Commissars A. Zataevich fixed in notes the horse march of Abylaykhan, performed by the head of the government himself.

Saken Seifullin was very careful about the matter of the regional population's religion, allowing for the provision of a weekend for Muslims on the holidays of Kurban and Uraz, at the discretion of the heads of institutions and enterprises. At the same time, employees were saved wages. It was S. Seifullin who organized the collection of funds for the restoration work of the mausoleum of Kozha Ahmet Yassawi, a treasury of world culture.

In addition to government work, Saken Seifullin was also a well-known writer, poet, teacher, scientist and prominent public figure. While in Moscow, he lectured on the development of Kazakhstan in the Communist Institute of the East.

Teaching and research work. During his tenure as rector of the Tashkent Higher Pedagogical Institute, he communicated with prominent scientists M. Tynyshpayev, S. Asfendiyarov, S. Malov, V. Bartold, and others. Moreover, he began to collect folklore works of the Kazakh people. In particular, he managed to publish such collections as «Samples of Ancient Kazakh Literature», «Leili and Majnun», and others.

He was a supporter of the romanization of the alphabet. During his «purging» in 1929, when he was asked: «**What do you think about the shift of culture during the five-year period, in particular, about the Latin alphabet?**», he answered with conviction: «**The usefulness of the Latin alphabet is proved in life already**».

Saken is the author of many poems and historical novels. In particular, in 1927, he wrote a historical and semi-autobiographical novel based on the rich factual material «Tar zhol, tayghak keshu» (*«The Thorny Path» – author's comment*). The struggle of the Kazakh people against tsarism and the establishment of the foundations of the new power in the province are vividly illustrated here.

S. Seifullin is the author of the poetry collection «Asu tulppar» (*«The Indomitable Horse» — author's comment*), the play «Baqyt zholynnda» (*On the Way to Happiness — author's comment*), the novel «Aysha» and others.

The political persecution of Saken Seifullin. Despite the fact that S. Seifullin sincerely believed in Soviet power and devotedly served his people, he suffered the fate of other educated Kazakhs. The forming totalitarian system did not need the favorites and guardians of their people. I. Goloshchekin arrived in the province and began a tough and irreconcilable struggle with the patriotic national intelligentsia. Therefore, in April 1925, Saken was demoted and appointed chairman of the academic center at Kaznarkompros (*Kazakh People's Commissariat of Education — author's comment*). And in 1928 he was completely expelled from the republic: he was appointed a teacher of the Tashkent Institute of Public Education

In 1928, on the initiative of I. Goloshchekin, the secretary of the regional committee, there began the policy of expelling prominent Kazakh bays, (*mass cattle owners — author's comment*) and the best of the people traditionally personified in them. In parallel, the Kazakh intelligentsia was persecuted. The best of the Kazakh people opposed the authorities' arbitrariness, among which was S. Seifullin.

The same fate befell the older generation of the Kazakh intelligents, headed by A. Bokeikhan (*since 1922 isolated in Moscow – author's comment*), A. Baytursynuly, M. Dulatuly, Sh. Kudaiberdyuly, M. Tynyshpay, Zh. Akpayev, Zh. Aimautuly, and others.

Arrest and execution of Saken Seifullin. In 1937, S. Seifullin was subjected to party «purging» — public discussion and conviction. On September 24, 1937, he arrested as a «bourgeois nationalist». He was reminded of the fact that in 1923 he devoted a great article in honor of the 50th anniversary of the birth of A. Baitursynuly. In addition, the authorities did not forget the fact that in 1935 he had contributed to the re-edition of the great Shakarim's poem; besides, S. Seifullin also provided the preface for this edition. Investigative bodies became aware of the fact that in 1937 he helped the great Kazakh poet M. Zhumabayev.

The Military Collegium of the Supreme Court of the USSR determined «to hear the case in a closed court session, without participation of the prosecution and defense and without summoning witnesses». That's how his fate was decided.

On February 25, 1938 S. Seifullin was shot as an «enemy of the people.» But he did not acknowledge his guilt in regards to any of his charges.

In 1957, he was rehabilitated by the Military Collegium of the Supreme Court of the USSR with a simple and most common wording «for lack of corpus delicti».

His wife Gulbakhram languished in ALZHIR camp for 7 years. His only son Ayan died on the road during her transfer to the women's camp.

His brother Mazhit was also persecuted: during the Second World War he served in the penalty battalion as an «unreliable person». Until 1957, he repeatedly harassed by special services. He died in 1987 as a personal retiree of national importance.

The memory of Saken Seifullin. S. Seifullin always had been remember as a worthy son of Kazakh people. The well-known Kazakh writer S. Mukanov wrote the play «Saken Seifullin», and his colleague G. Musrepov published the story «Once and for all life». Avenues and streets are named in honor of the writer in Almaty and Astana. Grateful descendants erected a monument in the memory of him in the capital of the country. In Astana, there is a museum named after S.S. Seifullin, and the capital's Kazakh Agrotechnical University bears his name. Scientific conferences holds annually in his honor. In 2005, issued the postage stamp dedicated to him. A number of schools in the republic also bear the name of Saken Seifullin.

§ 30. SADUAKAS GHILMANI – A FAMOUS POET, RELIGIOUS FIGURE, TRANSLATOR AND FOLKLORIST

Childhood and youth of Saduakas Ghilmani.

Saduakas Ghylmaniuly (1890 -1972) is one of Kazakhstan's most respected religious public figures, known both as a translator and as poet. He is more revered as Saken. His real name is «Saghyraqadyr», but his grandfather Salmen called him Saken.

He was born in 1890 in the village of Maltabar near Erementau. He came from the Kanzhygaly kin of the Argyn tribe and he did not hide his origin. This was because he understood the meaning of the Kazakh proverb «**teksiz teghin zhasyrady**» (*«the lowly will hide his true origin» — author's comment*). In his autobiographical poems, Saduakas Ghilmani writes that his mother died when he was 11. His father Ghilman was engaged in traditional Kazakh domestic crafts. Grandfather Salmen was a pious man, who committed a hajj to Mecca in 1905.



He learned the basics of Islam from his father and grandfather, and then – at Sharykty zhailyau (*summer pasture — author's comment*) from Bayduysen Hazrat. Even at the age of 14, he was nicknamed the «bala molda» (*boy-mullah — author's comment*) for his profound knowledge of Islam. For some time he was engaged in educational activities, teaching children in Tasbaqa and Omirzaq villages. And at the age of 15, not happy with the education he received, he continues his learning in the village of Tore from the Mullah Aitmaghambet well-known in the district, studying along with him such books as «Bughar Zada», «Tukhfa» and others. After that, in the Tulengit village he learns from Mullah Aqtamaq qalpe.

He stayed here for 6 years. In the last years of studying in this madrassah, he often travelled around the auls (vllages) of the region, being engaged in enlightenment and propaganda of Islam, thereby earning a living. In winter time he returned to madrassas again, continuing to learn from his experienced mentors. At the age of 24, he became quite an independent mullah, respected among his fellow tribesmen.

Saken halfe during the uprising of 1916 and the persecution of religious figures.

When the national liberation uprising of 1916 began, he took the most active part in it, like dozens of his fellow citizens. The rebellion finds him in the Akkozy village, where he taught Muslims for three years. He knew about the calls of the advanced Kazakh intelligentsia not to start the armed struggle, as the punitive armies of tsarism could have killed all the population of the region, but he decided to take the path of national liberation. By 1917, he lost many of his fellow-villagers and peers, as well as many relatives. For example, punishers for participating in the police (*militia — author's comment*) shot his brother Mukan.

Later in his works he describes this fratricidal war, when a person's life was worthless. So this topic for him was one of the most unloved and tragic. In search of salvation from

the persecution of the royal detachments, he went Ekibastuz, at coalmines. In 1928, persecution against his family began and then an imminent expulsion was planned. Huge and unsustainable taxes were imposed on their family. For example, talking only about livestock, they had to give 57 heads of cattle. In 1931 when the persecution did not stop and became even harsher, and when the first signs of mass famine began, his family, having tied the doors of the mosque and house with a simple rope, made a firm decision to leave their native lands. All property and all household belongings were left at home. When they arrived in Akmolinsk, by someone's denunciation Saduakas was seized and sent to prison. He was praying when they came to arrest him.

But the officers of the PCIA, interrupting his prayer by force, took him from the house of his relatives. He imprisoned for 57 days. His wife Maken and four young children died of hunger and were buried in the territory of the Russian Orthodox cemetery. Two older children's of Saken – Hammat and Mumina (*Ukuzhan — author's comment*) were taken from Zhana-Arka by relatives.

In 1932 he was sent to the Akmola prison again, and there a significant portion of his poetic works were formulated. During the arrest, a most interesting event took place: one day in prison his cellmate named Mussimov Abdykerim died and the jailers, seeing the piety of Saken who never missed the five daily prayers, taking pity on him, released him with the documents of the deceased. Henceforth, there began his new life with another person's documents.

This name was also transferred to all his children. In 1935 he returned to Erementau in the «Enbek» collective farm. Because of denunciations and persecution taking place in 1937, Saken had to leave his native land and go to the territory of the Omsk region. He settled in the area of Mokshino, where he worked as a blacksmith. The father of Saduakas Ghilmani had died in 1939. Saduakas managed to return from Omsk only in 1946. The persecution, which began in 1929, ended only in 1949.

In 1936, NKVD officers interrogated his daughter Ukizhan as well. Later, together with her grandfather Salmen, she went to Omsk and found her father. There she married, because Saduakas promised to marry his daughter to a good man. Saduakas Ghilmani liked to say the following proverb: **«Zhaqslyqtyn tubinde» oseri bar, Zhamandyqtyn «tubinde osheri bar»** (*«At the heart of kindness, there is hope for the best, and the basis of harm is oblivion» – author's comment*).

During the Second World War, the brothers of Saduakas Ghilmani Kuken, Zeynil, Hakim, Kaliakbar did not return from the front. In 1942, his only son Hamat went missing in the Battle of Stalingrad. S. Ghilmani had been looking for his son until the end of his life.

Saduakas Ghilmani as a poet. Saken half left a rich poetic heritage. In general, the poetry of Saduakas Ghilmani is able to enrich Kazakh poetry of the 1930s. One of his poems is called «To the psychology of Zh. Aimauly», and the other is «The Words of Napoleon». They show how high the educational level and spiritual potential of that era's literate people were.

For example, the words about the mood and character of a person can be grouped into such priceless patterns that require a fundamental study. «Okinu» (*regret —*

author's comment), «Tus shayi» («Lunch tea» — author's comment), «Duga» (praEr — author's comment), «Gazhap turmys» («Unique Life» — author's comment), «Uayim» («Worrying» — author's comment), «Konilim» («Mood» — author's comment), «Meshit» («The Mosque» — author's comment), «Elesteidy kozime» («I am imagining» — author's comment), «Zar» («Cry» — author's comment), Zhumbaq iz («Traces of the puzzle» — author's comment), «Qara kun» («Black Day» — author's comment), «Omby oblysyl Astrakhan Zholynda» («Astrakhan road of the Omsk region — author's comment), etc.

A whole series of poems were devoted to separate plots and important everyday events. «Bos ketken bes narse» («Five things we missed in life» — author's comment), «Zhaqsylyq tanu» («Cognition of Kindness — author's comment), «Bir Ertegi» («One Tale» — author's comment), «Bir anghime» («One story» — author's comment), «Dos degenin uqqanyna» («To the one who understands the meaning of the word «friend» word — author's comment), «Omir Tarikh» («Life-history» — author's comment), etc.

The appeal songs to contemporaries and descendants consist of the following cycle of poetry: «Qurban ait» («Feast of Kurban» — author's comment), «Sopylar» (Sufis — author's comment), «Ugit» («Agitation» — author's comment), «Hadees audarmasy» («Translation of the hadeeth» — author's comment), «Arab olenderi» (Arab Songs — author's comment) «Qorytyndy» («Conclusion» — author's comment), «Daulet, baqyt, abyroi ne?» («What is wealth, happiness and honor?» — author's comment) and others.

Together with the famous poet Olzhabay Nuralyuly who also wandered about the Kazakh auls in the Omsk region of Irtysh River basin at one time, S. Ghilmani translated the work of L. Tolstoy «The Mind and Intellect of Man» in a poetic form.

Much of his poetry was written in the 30s, but these poems were only collected and typed in 1961-1968. 4 copies of S. Ghilmani's poetry collection were made. 2 copies were given to 2 daughters; one copy was given to the museum and the fourth — to Zhakia kazhy Beysenbayuly, who widely propagandized the work of S. Ghilmani.

And in the last decades of his life he was more engaged in translation work, somewhat departing from poetry. He writes more books, makes translations, and promotes Islam. In 2010, the «Alash» Institute of Culture and Spiritual Development under the leadership of D. KamzabeKoly published the first book of poems of S. Ghilmani.

Saken's poetry is of very different genres. There are poems about the human mood and character, about certain religious subjects and events; letters of appeal; letters of dedication to individuals and descendants, as well as answer letter. The educated stratum of the Kazakhs used to practice such a genre of correspondence, when they communicated among themselves through the form of poetry.

Religious-educational, translation and scientific activities. According to Talgat Zhanaydarov, a well-known expert in the history of the region, along with Saken halfe, a number of other religious figures performed activities during this period: Tokan hazret, as well as Aqtamaq, Akbar, Aqtan, Shakhman, Akazhan kalpc. They not nly taught the local population the basics of Islam, but also were their defenders in the most difficult years. For example, Aqtan kalpe, without fear of intimidation, raised money and took

them to the brothers Olzhabay and Barlybay, who were deported to Aktobe. And when it came to the political persecution of Saduakas Ghilmani, he was secretly helped by prominent religious figures and their students.

Saduakas-halfe, having a fundamental religious education, was the imam of several mosques in Ereymentau. In 1945, he began the construction of the city mosque in Akmolinsk, which was completed only in 1952. In 1949, he was granted permission to perform the Hajj.

According to his daughter Ukizhan, in 1952 the Kazi of Kazakhstan Abdigappar Shamsutdinov invited him to Almaty, offering his own position. In 1953, when Stalin died, Saken halfe together with Mufti Babakhan, took part in the ceremony of his burial in Moscow, despite the fact that it was because of Stalin's repressive policy that he and his relatives were repeatedly persecuted.

In 1952-1972, he performed the duties of kadi in Kazakhstan's kadiyat and he was a member of the Spiritual Administration of Muslims of Central Asia and Kazakhstan. In the 70s of the last century Saduakas Ghylmani published such works as «Slander and lies about the Koran» and an «Arabic-Kazakh Dictionary», which consisted of 110 thousand words. Moreover, he translated the work «Kalila and Dimna» into Kazakh and in 1958 he passed it to the Academy of Science of Kazakhstan. While working at the Spiritual Administration of the Muslims of Central Asia and Kazakhstan, he prepared answers to religious questions. He was the author of many religious sermons and texts and made detailed reports at a number of international conferences on Islam.

Saduakas Ghylmani was a brilliant interpreter. By order of the Academy of Science of Kazakhstan, he participated in a direct translation of scientific treatises of Abu Nasir al-Farabi from Arabic into Kazakh. According to the daughter of Saken Ukizhan, **«Al Mashani, who first introduced to the Kazakhs the name and activities of al-Farabi, admired S. Ghylmani, and said the following about him: «I consider Saduakas Ghylmani to be my scientific adviser. When it was difficult for me to work with the text related to Al-Farabi, I asked Saken to help me. He helped me to translate the necessary parts. Thanks to this, I proved that al-Farabi is not an Arab, but a native of Kazakhstan, from the glorious city of Otrar. Moreover, we found the place of his burial».**

He wrote a textbook «Religious Pedagogy». He translated such valuable documents as the work of Makhmut Shaltut «In Peace and in War», as well as a theological work entitled «Questions from the City of Paris».

According to his deathbed testament, in total he was the author of 42 books on the problems of studying and interpreting Islam. Many of his works did not publish to this day because of the policies of the Soviet government, which tried to limit the influence of religion on public consciousness.

Between 1946 and 1966, he tirelessly worked on his dictionary. The Arabic-Kazakh dictionary, prepared by him, consisted of 27 books. The attempt to publish it was unsuccessful. As a fine connoisseur of the steppe, he collected a range of materials on oral folk art: historical stories, sayings of biys and steppe speakers, etc. In particular, he collected the richest poetry and prose of about 59 famous historical figures of the region, including SakKolok sheshen.

The family of Saduakas GhyImani. The first wife of Saduakas was Dameli Erzhankyzy, but she died suddenly in 1927 at the age of 25. His second wife, Macken, also died in 1933 during the famine at the age of 33. His eldest son was Hamat (born in 1922, went missing in 1942). From Dameli there were 3 children born and the oldest daughter was Mumina (Ukizhan, born in 1923), and from Macken — 7 children, but all of them died in infancy. The third wife was Zhamila, from whom 3 children were born and the eldest daughter was Amina (born in 1939).

Hamat studied in a special school in Orenburg in the 30s. Ukizhan was educated in Akmolinsk. Amina, on the instructions of her father, graduated from a medical institute. Hamat Saduakasuly did not return from the battlefields (*in 1942 he went missing at Stalingrad — author's comment*) and his father dedicated a collection of his poems to him called «Hamatka». This book became available to the public thanks to the local historian Tasmukhambet Talimuly, with whom we managed to meet and see a unique manuscript about Hamat.

The place and role of Saduakas GhyImani in the history of the country. Many of his works were ready for publication during the Soviet period, but did not make it past Soviet censorship, or were published in abridged and «edited» versions.

If we were to publish his works, then we would look at some events of our history and literature from a completely different angle, as he not only wrote down many historical materials of the past, but he himself was a living and active witness of the events of that difficult and critical era. Moreover, in his writings he managed to convey to us the ideas that the prominent «Alash» figures, subjected to repressions in 1928-1930, failed to realize and could not do in time.

He was studying the way of the Kazakh people precisely at the most difficult turn of the XXth century. This is what he was doing in that contradictory period when atheism was raging all over the USSR, trying not to leave any stones unturned in Islam. In his works, he encourages the youth of Turkic peoples, including the Kazakhs, not to divide into kins, tribes and zhuzes, not to seek the purity of their own kin, dividing each other by «Kazakh», «Nogai» or «sart». He saw the future in the unity of the Kazakh people and the entire Turkic world.

In 2005, his name was given to the mosque, and there is a museum also named in his honor. One of the streets of the capital was renamed in memory of our outstanding compatriot. Some of his personal belongings are kept in the Central State Museum of the Republic of Kazakhstan.

Today his daughter Ukizhan is actively working to preserve his father's mosque, trying to name the Museum of spreading Islam in the region after S. GhyImani. Together with scientists from the L.N. Gumilev ENU painstaking work was conducted on the preparation of his richest scientific, poetic and folklore heritage (which today numbers several dozen books) for publication.

§ 31. ALZHIR (AKMOLA CAMP OF WIVES OF TRAITORS OF THE HOMELAND) — THE WOMEN'S CONCENTRATION CAMP NEAR ASTANA

Formation of a system of camps for kins women of political prisoners. In the 1930-1940s, the leadership of the USSR attempted to turn Kazakhstan into a camp republic. In the region, camps began to open one after another — «Karlag», «Steplag», «Ekibastuzlag», «Jezlag» and others. One of them — a women's camp, known popularly as «ALZHIR» was located near the modern Astana. Here were women from all over the Soviet Union, convicted for political reasons. These were the wives, mothers, daughters of famous state and public figures of the country.

The main method of control was terror and mass imprisonment of people in the camps. In order to contain a huge number of prisoners, a large network of concentration camps was required. Women were also imprisoned because they were related to political prisoners — «enemies of the people».

The campaign that began in 1937 to condemn the women of Akmola camp of wives of traitors of the Homeland (ALZHIR) led to the need of establishing special camps. Initially, at a meeting of the Politburo of Central Committee of the CPSU, a document with the stamp «strictly secret» was adopted, where the PCIA (*People's Commissariat of Internal Affairs — author's comment*) was asked to **«imprison all wives of convicted traitors of the Homeland, members of the right Trotskyites, espionage and sabotage organization not less than for 5-8 years»**. The location for the establishment of these camps was to be the Naryn region and the Torgay steppes of Kazakhstan.

The category «FMTM» included mothers, sisters and daughters. But in the legislative acts of that time, in the names of the camps the term «wives of traitors of the Homeland» was almost always used. Moreover, often they were not even wives, but widows.

On August 15, 1937 there was an operational order of the PCIA of the USSR with a detailed explanation of the recommendations regarding the wives of traitors of the



Homeland. The whole process was envisaged here, starting from arrest, including staying in prison, initiating investigative cases and announcing a conviction until dispatch to a particular camp.

Included in this document were persons who legally or actually married to the convicted at the time of arrest, those who had divorced from the convicted but were directly involved in the counter-revolutionary activities of the convict, and those who either concealed the convict or knew about his counter-revolutionary activity but did not report this to the relevant authorities.

Simultaneously with the arrest, a thorough search was conducted. During the search, weapons, ammunition, explosives and chemical substances, military equipment, duplicating devices, counter-revolutionary literature, correspondence, foreign currency, precious metals in ingots, coins and articles, personal documents and monetary documents were confiscated. All property, personally owned by the arrested, was confiscated. Arrested apartments sealed and later transferred to Soviet workers.

Both pregnant women and women with infants were sitting in prisons and in camps. After the arrest and search women had escorted to prison, where investigative cases were opened and a short indictment was issued. Further, the cases were sent to the Special Meeting of the PCIA of USSR. After that all that remained was to conduct the investigation and render a verdict.

It did not even mention the resumption of innocence of the person under investigation. The wives of convicted traitors were subject to imprisonment in camps, depending on the degree of social danger, no less than for 5-8 years. In fact, there was taken into account the social danger of the husband but not of the wife. More often women got a maximum term for this article — 8 years if her husband was shot. If the husband served his sentence in the camps, it was possible to get a minimum period of 3 years.

Initially, all women convicted as FMTM should have served their sentence in the Temnikovsky camp of the Yavas settlement, Zubovo-Polyansky district of the Middle Volga region, in the Mordovian ASSR. However, one branch could not accommodate all convicts under this article. Within a few months, similar branches began to emerge in other camps. The largest special departments created for FMTM were in the Temnikovsky, Siberian and Karaganda corrective labor camps.

History of establishing the Akmola camp (Alzhir). A significant part of the camps was located in the territory of Kazakhstan. There were reasons for this. First, the harsh climate of Kazakhstan, especially its central and northern regions, was well suited to accommodate prisoners. Secondly, after the devastating famine of the early 1930s, when 70% of ethnic Kazakhs and 200 thousand of other peoples died from starvation. The region had a very low population density. Thirdly, the republic with rich natural resources needed a cheap labor force for the extraction of raw materials.

The largest of the camps in Kazakhstan was the Karaganda corrective labor camp. It is established in 1930. On its basis, the Akmola camp of wives of traitors of the Homeland (ALZHIR) was established. Akmola special department of the Karlag of PCIA was established in December 1937. In 1936 the construction of a barracks and the formation of a children's colony was started. In August 1937 the teenagers were moved

to other places. Preparation for the reception of prisoners of FMTM was also initiated. Officially, it was the Akmola special department of the Karaganda correctional labor camp. But in fact it was an independent economic unit. It had its own settlement account and all the orders and instructions were given directly from Moscow.

On December 29, 1939, it was renamed the 17th Akmola branch of the Karlag. In some official sources, since that moment it became known as Corrective labor camp «R-17», where the letter «R» was the cipher of Karlag on the all-Union scale, and the figure «17» — was the serial number, but already within the framework of the Karlag.

Alzhir is an unofficial name invented by the women themselves, using the first letters of the definition. This name is firmly associated with the camp.

For the period from 1938 to 1953 about 20 thousand prisoners passed through Alzhir. The exact number of prisoners is still not defined.

Accommodation and maintenance of prisoners in Alzhir. In January 1938 the first groups of prisoners began to arrive into the Akmola department from Moscow, Orenburg, Irkutsk, Rostov and other cities. There already built barracks, reinforced convoy and complete isolation zones for 3-8 years. It also contained prisoners from Kazakhstan. A special regime was provided for the prisoners, forbidding visitation and correspondence with relatives and friends. The internal routine of the day was strictly regulated. Constant convoying; prohibition of free movement in the camp; daily checks; searches; ban on correspondence, keeping diaries. Violators of these rules were often sent to the punishment cell. Prisoners had camp numbers on kerchiefs, backs and sleeves of their outer clothing.

Originally, the camp consisted of 6 barracks and several service houses. During the month, the barracks were filled to capacity, although they were designed for 250- 300 people. The number of prisoners was 2 times more than had been provided «according to the norm», that is about 500-600 prisoners. Barracks consisted of two-tiered bunks, less often of three, and quite often, the prisoners had to be placed even on the floor. At the height of the upper bunks, a narrow longitudinal hole replaced the window.

In each barracks an elder was assigned, who would carry out various duties: to maintain order in the barracks; to resolve conflicts between inhabitants; conduct an evening check; receive and distribute assignments for work; to communicate between prisoners and camp authorities, etc.

During the whole period of internment of prisoners in the Akmola department, the living conditions of the convicts were very difficult. Very often, prisoners worked half-dressed in minus 40 degrees frost, as a result, they often received frostbite and died. The food was very meager and monotonous: black bread rations, a scoop of something bland, and about a tea cup of porridge. Infectious diseases were rampant. Therefore, there was a high mortality rate. The situation aggravated by the fact that women practically did not know about the fate of their husbands and children.

On June 26, 1941 a large group of men and women convicted of «counter-revolutionary crimes» arrived into the Akmola department. From that moment Alzhir ceased to be a purely female camp. During the war years, groups of convicts arrived not only for political reasons, but also for purely criminal infractions.

Famous names of the prisoners of Alzhir. Wives and relatives of high-ranking military, public and political figures of the USSR and the republic served their sentences here. For example, Bukharin's wife; the wife, daughter, and two sisters of the commander M.N. Tukhachevsky; two sisters of Y. Gamarnik; Blukher's wife; A.S. Yanukidze's wife and daughter, the mother of the poet B. Okudzhava, the wives of prominent state and public figures of Kazakhstan I. Kabulov, A. Kalmenov, N. Syrghabekov, A. Kaspakbayev, U. Kolymbetov, S. Seifullin, B. Maylin, Zh. Shanin, T. RysKolov, T. Zhurghenov, S. Asfendiyarov, S. Mendeshov, S. Kozhanov, K. Tashtitov, N. Manayev and many others.

About 90% of prisoners had higher education. There were representatives of different professions: artists, engineers, technicians, builders, doctors, geologists, teachers, painters. For example, the whole troupe of the Kharkov Opera Theater from Ukraine was here in its entirety. According to the memories of the prisoners themselves, there were 1000 artistes and 360 pianists. For example, there was the soloist of the Kharkov operetta E. Oloveynikova, the former director of the Moscow operetta

M. Lehr, the actress T. Okunevskaya, K. Andronikashvili and others. There were also the famous actress L. Ruslanova, the famous actress R. Plisetskaya. Concerts were held there with their help.

In Alzhir, there were doctors and nurses from among the prisoners themselves. They served both Alzhir's prisoners and the civilian workers.

Initially, the prisoners slept on the floor, covered with mattresses from the reeds at best. Later they got bunk beds. Stove heating was organized in the barracks.

For example, a difficult fate befell Alimkhan Ermekov's sister Damesh, who married T. Zhurghenov. As the wife of the enemy of the people, she was sentenced for 18 years. She passed through the camps of Novosibirsk, Chelyabinsk, Nizhniy Tagil, and also Alzhir. When the war broke out, she asked to be sent to the front several times, but was always refused. She worked as a doctor in the camp.

The wife of the first Kazakh theater director Z. Shanin, Zhanbike was also serving a sentence here.

Unable to withstand the trials, some women suffered breakdowns. There were cases of their execution. For example, in 1939, the wife of the People's Commissar for Health of the Kazakh SSR, Kira Nurmukhanbetova, was killed by guards for not hearing the order of the guard because of poor hearing. In cases where women stayed in barracks or at work too long, they were immediately punished with rubber truncheons.

According to incomplete data, more than 600 women died in this camp. The women of 62 nationalities served their sentences there.

Children of Alzhir. Babies were sent to the camps with their mothers. On average, there were about 400 children in Alzhir. Here they remained until the age of 4. Then they were sent to orphanages, where infant mortality was also high. For example, in 1943 226 children died in Karlag. Here children were born and later they were also taken to orphanages. There were many cases of the birth of children from the wardens.

Many children of Alzhir's prisoners were kept in OSaksr orphanage, Dolinsky orphanage, 18 kindergartens and nurseries in Karaganda region. After their release,

many mothers failed to find their children. One of the prisoners of Alzhir T. Shakhova, remembered: **«Perhaps 80 percent of the survivors did not manage to unite with the children. This terrible tragedy, an unhealed psychological trauma, remained for many of us until the last days of our lives».**

Production activity of the camp. The main branch of the economy of the Akmola camp was garment production and embroidery. About 3 thousand people worked there on a permanent basis. During the war, the garment factory fulfilled orders for sewing uniforms for servicemen.

The camp had its own grain, its own vegetables, a potato storage facility was built, a mill, a bakery, a churn, and croaker. Alzhir had its own power station.

Also, agriculture, horticulture, gardening and melon-growing were all developed. There was also animal husbandry in small quantities. The common vegetable garden and wheat field was located on 5 thousand hectares. Two farms were organised, each having 250 cows. Prisoners planted many raspberries so this village officially called Malinovka for a long time.

Women were sent to livestock areas and places. They worked as shepherds, kneaded clay for «saman» (adobe) with their feet. The weight of each brick reached 16 kilograms. The most difficult work was harvesting reeds. All the work was done manually. During their trip to work and back, armed guards and dogs accompanied the prisoners. The division of 200 people who lived in separate barracks provided guarding of the camp. There were about 15 guards inside the camp.

The policy of repression did not end there, but continued. If the period of stay in the camp ended during the war, the prisoners were detained in the camp as civilians until the war was over. They continued to work. For non-compliance with production norms, they were punished. For being late for lining up or improper execution of orders, the prisoners were punished with rubber batons.

During its 15 years of operation, Alzhir has become a profitable enterprise. On the basis of production figures, it was the first among all other branches of the Karlag.

Help to prisoners from the Kazakh population. The local Kazakh population tried to help the prisoners as much as possible. It was not always possible for them, as the prisoners were behind barbed wire and even during the work at the perimeter of the camp warders vigilantly guarded them.

Often locals, making their way through the reeds, brought bread, butter, and even meat. In the memories of the prisoners there is one unique and interesting case of such assistance from the local population. Near the camp, behind the lake there was Zhanazhol aul, thanks to the inhabitants of which many of the prisoners survived. Once the Kazakh old men and women, holding the hands of young children, came to the prisoners. In the hands of the children, there were bags with something heavy inside, like small stones. Suddenly, children started throwing these «stones». Noticing this scene, the guards started laughing: **«You see, you are enemies of the people, you are not loved not only in Moscow and in the aul, even children throw stones at you».** These words were very offensive to the prisoners. When the Kazakhs left, one of the women, carrying reeds, stumbled over one of these «stones». And it seemed to her

that there was a smell of milk and cheese. Then the prisoners realized that the local residents, risking their lives, threw a kurt (*dried cheese — author's comment*) to them.

The former German prisoner G. Platais wrote a famous poem «Kurt is a precious stone» about this, and there are such touching words:

«I am German, prayed To the Muslim God,
But I did not ask anything for myself.
I asked for health to old people,
A happiness to women-mothers
And especially prayed for the children
So that they will not see misfortune».

Difficulties after the release of the prisoners. Akmola special department officially existed until June 1953. In the same year, Alzhir, as part of another six Karlag's departments, was transferred to the Ministry of Agriculture and Procurement.

The prisoners of Alzhir, counting down the days to their forthcoming liberation, believed that after serving their sentence they would have a new life. But the process of reaching freedom was delayed and brought them a lot of problems. The liberation of women from the camps was not a one-off action, but it had several stages. And it depended not only on the terms of punishment, but also on the corresponding directives of the USSR PCIA, which were not always amenable to human logic.

After the end of the war, the departure from the camp was, initially, only to a strictly designated region, a city with a certain residence regime. Obstacles with residence permits, reception of housing, and also with getting a job arose. They were stalked by the stigma of «wives of the enemies of the people» everywhere.

Only in the second half of the 50s of the XXth century almost all women convicted as «FMTM» were rehabilitated. A military tribunal reviewed the cases on their charge, the decisions of the special meeting were canceled. They were given certificates of rehabilitation.

Many of the former prisoners of Alzhir could not register and find a decent job. Thus, M.L. Danilenko, having been released from the camp, had gone to Ukraine. Her parents and son stayed there. But the famine, which erupted as a result of the drought in 1946, did its job: her arrival was very inopportune. The son did not recognize her, the parents could not help and did not want to. Her close relatives continued to live under the fear of penalty for being her relatives. Then she returned to Akmolinsk.

But the former prisoners tried to help each other even after the camp. Having got a job, having received a place for living, they invited their friends from Alzhir. Some of them even lived together, supporting each other in the conditions of the most severe rejection by their society. A considerable number of former prisoner women stayed in Akmolinsk and nearby villages, or returned there later. Some of them stayed there for the rest of their lives. Some of them raised new families.

This is what we learn from the story of M.I. Rachkova's daughter Galina: «We were preparing a lot of delicious food for the holidays, because these women were starving so much. All the holidays were celebrated together».

From the memoirs of the former prisoner of Alzhir, K.I. Maltseva: **«Where to go with two small children without a roof over our heads, with a small amount of money? It was prohibited to go to Alma-Ata, where we had friends. It was impossible to go to my relatives living in Sverdlovsk. I had to stay in Akmolinsk. I went to the enterprises, but in the personnel departments, they always «scowled» at my release certificate and refused. I slept at the railway station together with my sons. Fought for bread and water. There an incident occurred — the station thief stole my last money. I had left just a penny in my pocket. Finally, I got lucky, and got a cleaning job at the school #28. We also allowed to live here. Actually, later they gave me a room in a nearby barrack. There we could fit a bed, table, and couch in it. However, I was glad even to have this modest housing. The salary was not enough: the state was taking its share for a state loan from my 250 (old) rubles. It was necessary to earn some more money additionally. I painted walls, washed clothes for a small fee. At school, they were understanding and sympathetic towards me. But some teachers expressed their contempt for a «prisoner» and «wife of the enemy of the people».**

After leaving the camp, a person broke away from the world around her. According to the memories of one of the prisoners of the camp R. Zueva-Ordynets: **«Camp life destroyed the personality... According to the conclusions of the camp «sociologists», exactly after 10 years a person has broke all their connecting threads with the outside world. The social, friend and family ties really can't be recovered completely».**

The era of full rehabilitation. On August 13, 1990 a decree of the President of the USSR was made **«On the restoration of the rights of all victims of political repression of 20-50s»**. This decree was the beginning of additional rehabilitation for victims of repression. On April 14, 1993, Kazakhstan issued a similar law on the rehabilitation of political repression victims. According to the law: **«its action extended to all the individuals without exception who directly underwent political repression after October 25 (November 7), 1917, in order to rehabilitate all victims of these repressions, provide the maximum possible compensation at the present, for moral and material damage caused them»**. Children **«who were with their parents or other persons replacing their parents in the places of deprivation of liberty, in exile, deportation or at special settlements are also recognized as victims of political repression»**.

1997 in the republic was declared a year of national accord and memory of the victims of political repression. The public had openly learned about the existence of Stalin's camps, about the blatant cases of cruel treatment of prisoners. The articles, monographs, documentaries about the prisoners of Alzhir and other camps began to appear. In the same year, taking into account the appeals of citizens and public associations of the republic, in order to perpetuate the memory of the victims of political repressions, the President N.A. Nazarbaev issued a decree on the establishment of the Day of Remembrance of Political Repression Victims on May 31.

Alzhir in the memory and grief of the people. Until recently, the Malinovka

village stood in the place of Alzhir. In 1975 there was formed the Tselinograd Production Association of Poultry Breeding «Akmola Phoenix». There was a small memorial museum in the village that contained exhibits proclaiming the fate of women from the camps. At the entrance to the village, there was an alley of poplars, planted by prisoner women in the 30–50s of the XX century. At poplar alley, there was a memorial sign in memory of women who languished in prison. The mark consists of a cracked red star, and deep in the crack, like a splinter in the heart, there are black bars and barbed wire. In 2007, Malinovka was renamed Akmol and became the district center of the Tselinograd district of the Akmola region. On May 31, 2007 with the participation of the Head of State N.A. Nazarbayev, a major museum and memorial complex opened in the place of Alzhir. The former prisoners of this sinister camp took part in its opening.

Hundreds and thousands of visitors come here. Each of them leaves this place with a firm conviction that things like that should never happen in the future. The staff of the museum conduct extensive search and exposition work, and carry out scientific research.

§ 32. AKMOLINSK IN THE YEARS OF THE SECOND WORLD WAR

The city in the prewar years. As we know, in 1939 Akmolinsk became the regional center with more than 32 thousand inhabitants. Along with the transfer of the regional status the city got new opportunities and prospects. By the beginning of the Second World War, it was already a relatively large city with a well-represented industry. 41 enterprises operated in Astana, among them there were: one power station, a felt boots factory, concrete plant, industrial complex, printing plant, timber mill, a number of other mills, etc. The total number of workers was about 800. There were 2 polyclinics for 260 persons, maternity hospital and an ambulance station in the city.

In 1940, the regional Russian collective farm Soviet theater was opened. According to the information of the city authorities, by this time, the illiteracy of its inhabitants was completely eliminated.

Akmolinsk during the war. During the war the city authorities formed, accepted and placed military units, prepared reports on the presence of men of draft age. In the large order, human reserves were prepared for the front and possible defense from the enemy. By 1945, practically the entire adult population (*more than 10 thousand people*) of Akmolinsk had been trained for anti-air and chemical defense. Moreover, the staff of the Ministry of Air Defense was established and self-defense groups were trained. A card system was introduced to provide food for the town's people.



During the war there appear large factories in the city, such as the Pumping plant and «Kazakhselmash». By the end of the war, the number of urban workers reached almost 3 thousand people.

The number of town's people was also growing: by January 1, 1945, 80.5 thousand people were already living here. Noticeable growth of urban population occurred due to the people displaced from combat areas.

A mass movement for the planting of trees in the city was started. 29 thousand trees were planted around the area.

In early 1943 the Russian-Kazakh regional theater was opened, after 5 years it was transformed into a Russian regional drama theater, and the Kazakh troupe moved to the Karagandy Kazakh Regional Theater. This step was dictated by the need to strengthen ideological work, the formation of the citizens' patriotic feelings.

The city was often visited by the natives of the region: Heroes of the Soviet Union. Then numerous meetings and mass rallies were organized. Thus, on August 14, 1943, guards major Malik Gabdullin, the Hero of the Soviet Union, who showed courage and heroism, fighting in the 8th Guards Panfilov Division, visited the city. The local Akmolinsk newspaper «Stalin Tuy» (*«The flag of Stalin» — author's comment*) wrote about this: **«One of the important points of Malik Batyr's stay was Akmolinsk»**. At the solemn meeting the first secretary of the city committee of the party Kuptsov, secretary of the regional committee Tsvetkov, representative of the regional executive committee Bektasov, Stakhanovite worker Alkhovskiy, secretary of the regional Komsomol organization Tashmaganbctov, pioneer Aidobolov and many others made speeches. This event pursued an important goal — to raise the patriotic spirit of citizens, especially the younger generations who were sent to the front.

The city played an important role in the formation of Kazakhstan's military units. Here were formed the 310, 387, 29 infantry and 106 cavalry divisions.

The formation and combat path of the 310th Infantry Division. In July 1941, Akmolinsk became the birthplace of the 310th Infantry Division. It consisted mainly of draftees of Akmola, Karagandy, Kokshetau, North-Kazakhstan and Kostanay regions. It fought heroically on the outskirts of Leningrad on the Sinyavin swamps and heights. Today, the Student search team of the L.N. Gumilyov Eurasian National University «Memorial Zone» headed by his permanent commander, «brigade commander» Professor M. Kusainov has been working on the battlefields of this unit for almost 30 years.

The final formation of the division ended on August 18-19. It was sent to the area near Volkhov to defend Leningrad. The 310th Novgorod Rifle Division fought on the coast of the Baltic Sea in Eastern Pomerania. It was awarded the Order of the Red Flag and Lenin. Hundreds of freed and taken settlements, twelve cities, such as Novgorod, Gdynia, Kezlin, Shlochau, Bubnitz and others are on its account. More than 10 thousand of its fighters and commanders were awarded military orders and medals during the fighting. The 310th Infantry Division at different times was commanded by colonels: N. Zamirovskiy, M. Orlov, N. Rogov, V. Poluveshkin, N. Koshchienko.

Formation and combat path of the 387th Infantry Division. In August 1941, the

387th Infantry Division, consisting of draftees from the Akmola and Karagandy regions was formed. On November 6, 1941, the 387th division passed through the streets of the city towards the railway station and already on December 27, near the village of Troitsk, Orlov region, the units of this division were engaged in heavy fighting with the fascists. By the beginning of 1942, the 387th Division was transferred to Stalingrad, where it participated in the defeat of the German group «Don» of General-Field Marshal Manstein, who was trying to rescue Paulus' army from the encirclement. Then this division fought in the Crimea and liberated Sevastopol. The commander of the 2nd Infantry Battalion of the 1271st regiment, Captain F. D. Dibrov, was awarded the star of the Hero of the Soviet Union.

Formation and combat path of the 29th Infantry Division. The 29th Infantry Division was formed in Akmolinsk on December 15, 1941. In early April 1942, at the railway stations of Akmolinsk and Karagandy, units of the 29th Division plunged into echelons and headed for the Tula region. In July 1942, the division was transferred to the Stalingrad direction, immediately finding itself in the heat of the battle for Stalingrad. The divisions succeeded in inflicting a considerable blow on the Hitlerites both in manpower and military equipment. During street battles with the soldiers of Field Marshal Paulus from January 10 to January 31, 1943, the division destroyed about 5,200 and captured more than 13,000 German and Romanian soldiers and officers, including two generals. For heroic services in the defense of Stalingrad, the 29th Infantry Division was transformed into the 72nd Guards Division.

In the summer of 1943, this division took part in the battles on the Kursk Bulge near Belgorod. It went through heavy fighting for the cities of Kharkov, Krasnograd, Kirovograd, participated in the liberation of Romania, Transylvania, Hungary, Austria and Czechoslovakia from Hitler's fascism.

Local historian and the war participant A. Dubitsky wrote in his book «The City on Ishim»: «**The largest stage in the history of the Great Patriotic War of the 72nd Guards Rifle Division was the Battle of the Kursk Bulge in the summer of 1943. The soldiers and commanders of the 72nd division showed their steadfastness and courage again. At the height of the German offensive, from July 5 to 10, in the area of its defense, in the Belgorod area, the Hitlerites left at the battlefield 6,985 corpses, 46 battered tanks, 30 guns of various calibres, not including mortars, machine guns, rifles, ammunition and other property.**».

Formation and combat path of the 106th Kazakh Cavalry Division. In Akmolinsk, the 106th Akmola Kazakh National Cavalry Division was formed. In May 1942, it was almost completely destroyed in the battles near Kharkov. German general Kleist wrote: «**Everywhere on the battlefield, as far as the eye could see, the earth was covered with corpses of people and horses so densely that it was difficult to find a place for driving a car.**».

The division began forming on December 10, 1941 (its staff was abridged). This division was manned by residents of Akmola, Petropavlovsk, Kostanay, Karagandy, East Kazakhstan, North-Kazakhstan and Pavlodar regions. The horses were sent from these regions' farms.

The division was lost because of bad command, weak organization of reconnaissance and lack of armament. For example, here is the information from the act of acceptance of this division on May 15, 1942 by the special commission of the 6th Cavalry Corps: **«the number of the force was 4,091 men, armed with 102 rifles, 3,100 sabers, 46 mortars of 50 mm caliber, 18 mortars, 3180 horses»**. Today, a memorial plate is installed on the battlefield. This division fought as part of the 6th Cavalry Corps. Almost no one survived. The remnants of them fell into fascist captivity and were held in the German camp «Dulag-205». The survivors went through the Soviet camps and tried to keep silent about their exploits and tragedy. The documents of this division were hastily destroyed at the encirclement.

Then in a terrible Kharkov boiler there were killed more than 300 thousand people, not counting those who had gone missing. More than 250 thousand people got to the fascist captivity, and about 22 thousand officers and soldiers got out of this meat grinder. There is almost no documentary material about the heroism and tragedy of the 106th Cavalry Division, including the Podolsk archives of the Moscow Region. There are dry lines that all documents are captured by the enemy...

About the mass heroism of the people of Akmola. 7414 of 9783 people who went to the front during the war years, did not return. They fought heroically on various fronts of the war. Thirty-eight soldiers -Akmola residents were awarded the title of Hero of the Soviet Union, seven soldiers were awarded the Order of Glory of three degrees. The Heroes of the Soviet Union were T.Y. Begeldinov (*twice — author's comment*), V.K. Bulavsky,

A.M. German, I.M. Dyachenko and others. The Full cavaliers of the Order of Glory were V.S. Babenko, A.A. Belokurov, V.A. Bovt, A.O. Sembinov and others.

Most of the soldiers and officers were awarded with military orders and medals, performing miracles of mass heroism and real feat. Most of them did not return from the battle fields. In the waters of the Barents Sea, the commander of the submarine «Щ — 401» (*Shch — 401 — author's comment*) captain-lieutenant A.E. Moiseyev destroyed two enemy transports in two military campaigns. In the battles for Stalingrad, the sniper M.I. Mamenov killed 253 soldiers and 18 Hitlerite officers.

In the «Pravda» newspaper on October 18, 1942, the famous Soviet writer and publicist Ilya Erenburg wrote, admiring the feat of our fellow countrymen: **«One Fritz (Hitlerite — author's comment) said to me: «There were terrible soldiers fighting with us — they could not be stopped by any fire, they attacked us directly. Then they told me that they were Kazakhs. I did not know before that there is such a people»**.

An English journalist, the correspondent of the Sunday Times newspaper and the BBC, Alexander Werth, in his book «Russia in the war 1941-45» also stressed: **«Some of the most persistent soldiers of the Red Army were Kazakhs; On the whole throughout the war the Kazakhs put their best faces forward, and in Stalingrad among the best soldiers there were representatives of the Central Asian peoples — the Kirghizes, Kazakhs and Bashkurts»**.

Help of the city to the front. The industry of the city was rebuilt in a military

way. Evacuated enterprises began to be located in the city. During the war years, the number of industrial enterprises in Akmolinsk increased 2.5 times. There appeared the plants of the All-Union importance in Akmolinsk. This is the famous «Kazakhselmash» and the plant number 317. In 1941, the pump plant from Melitopol was evacuated to Akmolinsk. By 1944, about 16,000 people worked at 16 city enterprises.

The capacity of the Akmola railway junction had significantly increased. This was due to the construction of new routes and the re-equipping of the locomotive park. Akmolinsk had become a place of reception for tens of thousands of deported peoples. The city authorities managed to resolve the issues of the labor and household facilities of special settlers promptly, and gave them allowances. Moreover, the city administration solved the problems of locating evacuees from the European part of the USSR. So, only in the first year of the war about 68.5 thousand people arrived in the Akmola region, a large part of which later settled in the regional center. In the city there were many Polish special settlers. The city administration opened school and club for them.

Akmolinsk had become a place of treatment for seriously wounded soldiers and officers who have arrived from combat areas. To this end, new hospitals were opened, including a polyclinic for invalids of the Great Patriotic War. Thus, two evacuation hospitals — № 1600 and № 3006 were placed in the city. Thanks to the prompt and skilled action of doctors and nurses, the lives of hundreds and thousands of wounded Red Army soldiers were saved.

During the Great Patriotic War, the townspeople directed all their energies to the aid of the front. To this end, they collected money for the country's defense fund. Thus, for the construction of tank columns and air squadrons, the residents of Akmolinsk collected 3 million 719 thousand rubles, and a cash lottery was sold for 5 million 666 thousand rubles. Thousands of tons of parcels with food and warm clothes were sent to the front. The townspeople sent 21 railway cars with gifts for the front-line soldiers (talking about the help to the front only).

There was established patronage over the families of the front-line soldiers. All of them received timely pensions.

The city residents were also providing material and psychological assistance to war invalids and families of servicemen whose fathers, husbands and sons were killed in battles. The Akmola region sent more than 32 thousand able-bodied populations to the labor army.

The Akmola people sent to the front 1039 trucks, about 200 caterpillar tractors, 7,500 horses, 1,000 wagons, and more than 1,200 sets of harnesses. A Defense Fund was formed, and the townspeople collected 45 million rubles in cash and 187 million — in the form of loans.

Thus, the inhabitants of the city both at the front and in the rear showed examples of mass heroism, bringing the common victory over Hitler's Germany closer.

§ 33. RAKYMZHAN KOSHKARBAYEV — THE RESIDENT OF AKMOLA WHO FIRST RAISED THE FLAG OVER THE REICHSTAG BUILDING IN BERLIN



Childhood and youth of the hero. One of the famous and honored heroes of the Second World War was the resident of the city Akmola Rakymzhan Koshkarbayev (1924-1988). Together with the Russian soldier (*according to other information he was of Tatar nationality — author's comment*) Grigory Bulatov they were the first men who raised the flag on the facade of the Reichstag building. This fact is confirmed by numerous facts and testimonies: archival, written, film-photo documents, as well as memories of participants in the storming of Berlin.

He was born in the Kyrykkudyk place of the Tselinograd district of the Akmola region in 1924. At the age of 4, he lost his mother, and at 13 his father was repressed as an «enemy of the people», it was supposed that one of his ancestors was a rich man. In the years of mass famine, he was brought up in an orphanage in the village of Taitobe not far from Astana. There was also hunger and cold. The Kazakh children who miraculously survived mass starvation were brought here from all districts. According to the information of one of his fellow countrymen, participant of the assault of Berlin Kadan Bikenov who was also brought up in the orphanage, in the winter of 1932-1933 alone only 75 teenagers of 300 pupils of this institution survived, and two of them managed to reach Berlin.

After the end of 7 classes he was directed for study to the Factory school of Balkash town. In 1942 he was drafted into the Red Army. They were trained in the Kokshetau reserve regiment. In the summer of 1943 he was sent to study at the Frunze Military School, and he successfully graduated from there in October 1944.

Heroic feat. He was the commander of a platoon of the legendary Idritskaya Infantry Division, formed in Kostanay. R. Koshkarbayev participated in the liberation of Poland and Germany. In April 1945, he participated in the assault on Berlin. As is known, on April 25, 1945, the ring around Berlin closed and the assault of the German capital began. On April 30, 1945, the platoon commander from the 674th Infantry Regiment of the 150th Idritskaya Infantry Division, Lieutenant Rakymzhan Koshkarbayev, together with G. Bulatov made an immortal feat. He received an assignment from the commander of the battalion Davydov to hoist the assault Red Banner at the Reichstag. Fulfilling the assignment of the battalion commander, together with the Red Army soldier G. Bulatov, under the heavy fire of the enemy, he quickly crossed several hundred meters from the Himmler's House to the Reichstag. They were the first to mount the assault Victory Banner on the facade of the Reichstag building. They risked their lives, fulfilling their military duty.

The memories of Rakymzhan Koshkarbayev himself. Here is how Rakymzhan Koshkarbayev describes his feat: «I leaned back and lifted my head, and a red flag

flashed and flared up like a light, and it brightened over the main entrance of the Reichstag». Without taking our eyes off the flag, we sank to the ground... Only now, I began to understand the meaning of what had happened 360 meters had been taken away from us for 7 hours of life. What is the distance for young feet? This is a minute of a swift throw. This is a frenzied battle with the wind. But for Grigoriy Bulatov and me this distance was the same as abyss, which is easier to fall in than to bridge. We managed to go through it. We did it».

There was more detailed information from his own words: «**Combat Davydov led me to the window. Can you see the Reichstag?**» — he says. «**Pick up the right people, you'll hoist the flag**». «**He handed me a dark, pretty heavy package — a flag wrapped in black paper – I jumped out of the window with a group of scouts. Soon we had to lie down**». Grigoriy Bulatov kept asking: «**What are we going to do, Comrade Lieutenant?**». We were lying with him near a ditch filled with water.

«**Let's put our names on the flag**», — I suggested to him. We wrote with a chemical pencil, which I had in my pocket, right there, under the bridge, «**674 regiment, 1 battalion**». And we wrote our names: «**L-t Koshkarbayev, private Bulatov**.» We laid here until dark. Then the artillery preparation began, and with the first shots of it we ran to the Reichstag. I lifted Bulatov, holding his feet, and here, at the height of the second floor, the flag was installed».

Documentary data and living memories of witnesses of the feat. This is how the «dry» lines from the combat log of the 150th Infantry Division (*for April 1945 — author's comment*) describe this feat: «**At 14:25 on April 30, 1945, Lieutenant Koshkarbayev and scout Bulatov of the 674 Infantry regiment crawled to the central part of the building and put the red flag at the main entrance staircase**» (Central Archive of the Ministry of Defense of the USSR (Russia). f. 1380, op.1, d.157, p.41.— *author's comment*). The great feat accomplished by Koshkarbayev was on the lips of all the soldiers and officers who stormed Berlin. Many of them enthusiastically wrote about this feat of R. Koshkarbayev and his Red Army friend. So, Zinchenko, the commander of the 756th regiment, wherein M. Kantaria and M. Egorov fought, will later write in his book: «**Here, from the very beginning of the assault on the Reichstag, the group of soldiers headed by R. Koshkarbayev was acting decisively and bravely, being at the very top of the attack all the time**».

The commander of the first battalion of the same regiment, S. Neustroev, where R. Koshkarbayev served, noted the fearlessness of the Akmolinsk resident: «**A small man with broad shoulders came towards me and I immediately recognized him: Lieutenant Koshkarbayev. He was known in the division as a fearless officer**».

The feat of Rakymzhan Koshkarbayev and Grigoriy Bulatov was recorded on fresh tracks on the pages of the newspaper «The Warrior of the Homeland» of the 150th Idritskaya Rifle Division on May 3, 1945, the material of which, was prepared on fresh tracks 2-3 days earlier: «**The first who reached Reichstag and put a flag over it were Lieutenant Koshkarbayev and the Red Army soldier Bulatov**». At the same issue of the newspaper it was written: «**The books will be written and songs will be composed on their outstanding feat. They hoisted the banner of Victory at the citadel of**

Hitlerism. Remember the names of the brave ones: Lieutenant Koshkarbayev, Red Army soldier Grigory Bulatov».

Here is what follows from the final report of the commander of the 150th Infantry Division of the Idritskaya Division, Lt. Col. Plekhodanov and the Chief of Staff, Major Zhavoronkov, from 29.4.45-02.5.45: «... **Having conducted fierce battles, the regiment units by 5:00 on 30.4.45 took the Ministry of Internal Affairs — Himmler's office and by 9:00 took the initial line before storming the Reichstag... After the artillery preparation, which began at 14:00, the Assault of the Reichstag was started. On 30.4.45 at 14:25 the infantry company and the platoon of the 2nd infantry company of the 1st infantry battalion of 674 subdivision broke into the building of the Reichstag from the northern part of the western facade, together with 6 scouts to establish a flag over the Reichstag. The commander of the platoon's scouts of the 1 infantry battalion. Sub lieutenant Koshkarbayev and the soldier of the reconnaissance squad Bulatov regiment crept to the central part of the building and hoisted a red flag over the building of the Reichstag on the stairs of the main entrance».**

In his book «We Stormed the Reichstag», the Hero of the Soviet Union I. F. Klockhov briefly and clearly described the deathless feat of the Kazakh officer: «**Lieutenant R. Koshkarbayev was the first to attach the red flag to the column**». The American newspaper «The New York Times» in May 1945 also managed to publish that «**The Soviet troops, storming and shelling each building in the administrative center of Berlin, yesterday captured the «box» of the Reichstag building surviving after the shelling and fighting, and hoisted the Soviet banner of Victory so fast that there was a seizure threat for the last bastions of the German capital's defense**». At storming the Reichstag, only 12 of 38 soldiers of the R. Koshkarbayev's platoon survived.

Another well-known confirmation of the heroism of Rakymzhan and Grigoriy: in 1962, as a participant of the storming of Berlin, Oralsk resident Tashkenbayev, rested in Yalta. Along with other vacationers, he visited the museum of Stavropol. And there the guide suddenly announced that Yegorov and Kantaria were the first who hoisted the banner of the Victory, pointing to their photos. The veteran from Kazakhstan had sharply discarded: «**This information is incorrect. Rakymzhan Koshkarbayev and Grigory Bulatov were the first who raised the banner at the Reichstag. At that time, I was in charge of the Communication Department of the 150th Division. On April 30, division commander Shatilov reported to the commander of the First Belorussian Front that the Soviet flag is on the Reichstag, and that it was made by R. Koshkarbayev and G.Bulatov**».

Rewarding the hero. Lieutenant R. Koshkarbayev was introduced to the title of Hero of the Soviet Union on May 6, 1945, but he was awarded only the Order of the Red Banner. He did not receive the Hero's Star afterwards. His fault was that he did not fit into the ideological scenario developed by the Soviet generals. In a hastily designed plan the Banner of Victory was to be hoisted by the Russian and the Georgian, but in reality, the Kazakh and Russian (also with the «dubious» Turkic name — author's comment) did it.

The generals and marshals, wishing to please the Supreme Commander-in-Chief I. Stalin, quickly corrected the annoying «mistake»: a few hours after the actual installation of the first assault Victory Banner by R. Koshkarbayev and G. Bulatov, the same was «duplicated» by M. Egorov and M. Kantaria, but already in «greenhouse conditions», when the resistance of the enemy on the approaches to the Reichstag was almost broken, and it was possible to shoot all the process safely with photo and video equipment. Efforts were made to forget the first two heroes, and the second team was awarded the title of Hero of the Soviet Union, when the salute of Victory had already finished. There is a version that R. Koshkarbayev was not awarded the title of hero because his father Koshkarbay Musaully was repressed in 1937. And this despite the fact that the latter was a simple worker and had no education.

Memory of the feat. A well-known Soviet publicist and talented journalist Boris Gorbatoov in the «Literary newspaper» on December 18, 1948 enthusiastically wrote about Rakymzhan: **«What eagle can compare with the Kazakh Koshkarbayev, who in front of my eyes together with other comrades hoisted the banner of Victory over the Reichstag?!».**

In 1960, Vassily Subbotin in the issue №5 of the «New World» magazine wrote: **«These 15 years I was simply tormented that the feat that was committed by the young Rakymzhan and his soldier Bulatov, was kind of forgotten».** General Shatilov, who in 1961 at a meeting dedicated to the participants of the storming of the Reichstag storming, appealed to the competent authorities for R. Koshkarbayev and G. Bulatov to be awarded the title of Hero of the Soviet Union.

After the war, Rakymzhan served in the Soviet army group on the Elbe River. In 1947-1967 he worked as an instructor in the Akmola Regional Executive Committee. Later, he was the chief inspector of the Main Department of the Resettlement Department at the Council of Ministers of the Kazakh SSR.

The People's hero was deeply honored among the people, first of all, among veterans of the war and fellow soldiers. He was elected to the Council of People's Deputies of Alma-Ata three times, was a member of the Presidium of the Kazakh branch of the Soviet Committee of War Veterans, and a member of the Society of Soviet-German Friendship. He was engaged in public work and in the last years of his life he worked... as the director of «Alma-Ata» hotel.

The triumph of historical justice. The public of the republic repeatedly appealed to the leadership of the USSR about awarding R. Koshkarbayev the deserved title of Hero of the Soviet Union. But the appeals were denied every time. And only in the years of independence did the society start giving a decent assessment of the hero. On May 7, 1999, R. Koshkarbayev was posthumously awarded the high title of Halyk Kakharmany (*People's Hero – author's comment*).

On July 15, 2005, A. Koltyukov, head of the Institute of Military History of the Ministry of Defense of the Republic of Kazakhstan, wrote the following letter to B. Asanov and V. Memenikhin who made a request for the information: **«The staff of the Military History Institute of the Defense Ministry of the Russian Federation has established that the feat of your compatriot, Lieutenant Rakymzhan Koshkarbayev has a documentary confirmation».**

Hitlerism. Remember the names of the brave ones: Lieutenant Koshkarbayev, Red Army soldier Grigory Bulatov».

Here is what follows from the final report of the commander of the 150th Infantry Division of the Idritskaya Division, Lt. Col. Plekhodanov and the Chief of Staff, Major Zhavoronkov, from 29.4.45-02.5.45: «... **Having conducted fierce battles, the regiment units by 5:00 on 30.4.45 took the Ministry of Internal Affairs — Himmler's office and by 9:00 took the initial line before storming the Reichstag... After the artillery preparation, which began at 14:00, the Assault of the Reichstag was started. On 30.4.45 at 14:25 the infantry company and the platoon of the 2nd infantry company of the 1st infantry battalion of 674 subdivision broke into the building of the Reichstag from the northern part of the western facade, together with 6 scouts to establish a flag over the Reichstag. The commander of the platoon's scouts of the 1 infantry battalion. Sub lieutenant Koshkarbayev and the soldier of the reconnaissance squad Bulatov regiment crept to the central part of the building and hoisted a red flag over the building of the Reichstag on the stairs of the main entrance.**».

In his book «We Stormed the Reichstag», the Hero of the Soviet Union I. F. Klochkov briefly and clearly described the deathless feat of the Kazakh officer: «**Lieutenant R. Koshkarbayev was the first to attach the red flag to the column**». The American newspaper «The New York Times» in May 1945 also managed to publish that «**The Soviet troops, storming and shelling each building in the administrative center of Berlin, yesterday captured the «box» of the Reichstag building surviving after the shelling and fighting, and hoisted the Soviet banner of Victory so fast that there was a seizure threat for the last bastions of the German capital's defense**». At storming the Reichstag, only 12 of 38 soldiers of the R. Koshkarbayev's platoon survived.

Another well-known confirmation of the heroism of Rakymzhan and Grigoriy: in 1962, as a participant of the storming of Berlin, Oralsk resident Tashkenbayev, rested in Yalta. Along with other vacationers, he visited the museum of Stavropol. And there the guide suddenly announced that Yegorov and Kantaria were the first who hoisted the banner of the Victory, pointing to their photos. The veteran from Kazakhstan had sharply discarded: «**This information is incorrect. Rakymzhan Koshkarbayev and Grigory Bulatov were the first who raised the banner at the Reichstag. At that time, I was in charge of the Communication Department of the 150th Division. On April 30, division commander Shatilov reported to the commander of the First Belorussian Front that the Soviet flag is on the Reichstag, and that it was made by R. Koshkarbayev and G. Bulatov**».

Rewarding the hero. Lieutenant R. Koshkarbayev was introduced to the title of Hero of the Soviet Union on May 6, 1945, but he was awarded only the Order of the Red Banner. He did not receive the Hero's Star afterwards. His fault was that he did not fit into the ideological scenario developed by the Soviet generals. In a hastily designed plan the Banner of Victory was to be hoisted by the Russian and the Georgian, but in reality, the Kazakh and Russian (also with the «dubious» Turkic name — author's comment) did it.

The generals and marshals, wishing to please the Supreme Commander-in-Chief I. Stalin, quickly corrected the annoying «mistake»: a few hours after the actual installation of the first assault Victory Banner by R. Koshkarbayev and G. Bulatov, the same was «duplicated» by M. Egorov and M. Kantaria, but already in «greenhouse conditions», when the resistance of the enemy on the approaches to the Reichstag was almost broken, and it was possible to shoot all the process safely with photo and video equipment. Efforts were made to forget the first two heroes, and the second team was awarded the title of Hero of the Soviet Union, when the salute of Victory had already finished. There is a version that R. Koshkarbayev was not awarded the title of hero because his father Koshkarbay Musauuly was repressed in 1937. And this despite the fact that the latter was a simple worker and had no education.

Memory of the feat. A well-known Soviet publicist and talented journalist Boris Gorbатов in the «Literary newspaper» on December 18, 1948 enthusiastically wrote about Rakymzhan: **«What eagle can compare with the Kazakh Koshkarbayev, who in front of my eyes together with other comrades hoisted the banner of Victory over the Reichstag?!».**

In 1960, Vassily Subbotin in the issue №5 of the «New World» magazine wrote: **«These 15 years I was simply tormented that the feat that was committed by the young Rakymzhan and his soldier Bulatov, was kind of forgotten».** General Shatilov, who in 1961 at a meeting dedicated to the participants of the storming of the Reichstag storming, appealed to the competent authorities for R. Koshkarbayev and G. Bulatov to be awarded the title of Hero of the Soviet Union.

After the war, Rakymzhan served in the Soviet army group on the Elbe River. In 1947-1967 he worked as an instructor in the Akmola Regional Executive Committee. Later, he was the chief inspector of the Main Department of the Resettlement Department at the Council of Ministers of the Kazakh SSR.

The People's hero was deeply honored among the people, first of all, among veterans of the war and fellow soldiers. He was elected to the Council of People's Deputies of Alma-Ata three times, was a member of the Presidium of the Kazakh branch of the Soviet Committee of War Veterans, and a member of the Society of Soviet-German Friendship. He was engaged in public work and in the last years of his life he worked... as the director of «Alma-Ata» hotel.

The triumph of historical justice. The public of the republic repeatedly appealed to the leadership of the USSR about awarding R. Koshkarbayev the deserved title of Hero of the Soviet Union. But the appeals were denied every time. And only in the years of independence did the society start giving a decent assessment of the hero. On May 7, 1999, R. Koshkarbayev was posthumously awarded the high title of Halyk Kakharmany (*People's Hero – author's comment*).

On July 15, 2005, A. Kolyukov, head of the Institute of Military History of the Ministry of Defense of the Republic of Kazakhstan, wrote the following letter to B. Asanov and V. Memenikhin who made a request for the information: **«The staff of the Military History Institute of the Defense Ministry of the Russian Federation has established that the feat of your compatriot, Lieutenant Rakymzhan Koshkarbayev has a documentary confirmation».**

Memory of the hero. He was awarded many honorary titles: «Honorary Citizen of Tselinograd», «Honorary Citizen of Balkash», «Honorary Citizen of Arkalyk». Even in Soviet times in 1989, his name was given to a secondary school of the village Kosshy of the Tselinograd district, Tselinograd region (*now Akmola region — author's comment*) and the streets of Astana, Almaty and other cities. At the grave of the hero there was made a gravestone, there is a memorial plaque on the house No. 42 at Dostyk Avenue in Almaty, where the hero lived in the last years of his life. The film studio «Kazakhfilm» made a documentary film «The Soldier of Victory» about him. R. Koshkarbayev wrote a number of books-memoirs «Zhenis zhalaui», «Storm» and others about the harsh years of the Great Patriotic War. In 2011, a copy of the assault banner of Victory, raised by R. Koshkarbayev and G. Bulatov, was brought to Astana. In 2015, a monument was erected in Astana in honor of the batyr. The residents of our capital and country will never forget the feat of the hero and he will remain in the grateful memory of the descendants forever.

§ 34. TALGAT BEGELDINOV — NATIVE OF THE AKMOLA AREA OF THE ESIL REGION, THE TWICE HEROIC CITIZEN OF THE SOVIET UNION



The years of life and activities of T. Begeldinov. One of the outstanding heroes of the Great Patriotic War is a native of Akmola area of the Esil region, the twice Hero of the Soviet Union Talgat Begeldinov. He was a descendant of the brave batyr (warrior) Basygara, who stormed the Akmola fortress in 1838 together with Kenesary khan, and who was killed and buried at the Muslim burial site in the «Zhastar» micro district of Astana.

He was born in 1922 in the village of Maibalyk, Tselinograd district of the Akmola region. Here is how he told about his birth in the book «Dive to Immortality»: **«I was not born in any kind of maternity home, surrounded by doctors, accoucheuse, not even in a house with a midwife. My mother brought me into the world of light in a tall two-wheeled camel harness, in general, in an ordinary nomadic way, which, according to the necessity of the Kazakh way of life. My relatives, like the most of Kazakh pastoralists, made their way in steppe from one pasture to another. In this case, the migration was caused by another reason. Galibai bai (*mass cattle owner — author's comment*) well-known for the whole Akmola district, saving his cattle from confiscation, instructed my father Tusupbek and some of his relatives from the kin of my great-grandfather Bigeldi, among whom was my mother Hadiya, to bring the cattle to the Alatau mountains. The herd was big. Just the cattle of Galibai amounted to fifteen thousand heads, including more than a thousand horses. My**

pregnant mother, until the last moment rode on a camel, like all women during the nomadic migration — it is more comfortable and softer. Only when the birth came, she was transferred to a two-wheeled cart harnessed by camel. Then she gave birth to the future attack aircraft pilot in the open air. It happened on the second or third day of migration, and not far from our village, near Akmola by Maibalyk Lake».

He spent his childhood and youth in Frunze (*now Bishkek – author's comment*). At the age of 16 he entered the local flying club. He successfully graduated from high school in the city of Frunze. In 1940-1942 he studied at the Saratov and Orenburg aviation schools of pilots. In 1950 he graduated from the Zhukovskiy Air Force Engineering Academy, and in 1968 – the Moscow Civil Engineering Institute. During the war he was an attack aircraft pilot of the 144th Guards Ground Attack Aviation Regiment of the 9th Guards Ground Attack Air Division, the 5th Air Army. In the Red Army he served since 1940. He became a participant of the Great Patriotic War from January 1943.

After the end of the Great Patriotic War, the legendary soldier continued to serve in the Armed Forces of the country. He became an honored military pilot of the USSR. Since 1956, he was in reserve. But until the very last day he continued to work, and after leaving for a civil pension he was actively engaged in public work, encouraging patriotism among the younger generation: from 1957 to 1970 he worked in the territorial department of civil aviation and on leading positions in the system of the Gosstroy of the Kazakh SSR. He was a deputy of the Supreme Soviet of the USSR of two convocations. In recent years, he was the president of the Charity International Foundation, which bears his name. The Foundation provides assistance to war invalids and orphans. At the dawn of independence in 1993 he was promoted to major general of aviation.

The first star of the Hero of the Soviet Union. Lieutenant Begeldinov, deputy commander of the squadron, by June 1944, made 155 sorties for reconnaissance and assault of enemy fortifications, airfields, railway junctions, and also concentrations of Nazi troops. In the area of «Old Russa», being a bomber, he met one-on-one the German Captain von Dietrich, who earlier shot down 108 aircraft in the sky of Europe. He could get away from the German «Messerschmitt» plane, but he went on the attack, saying: «**Am I a defenseless kitten!?**». At the same time he shot down an apparently invincible German pilot. Major-General Kamanin, then said: «**You shot down the pilot who destroyed many planes in France, Poland, and our planes. You, Begeldinov, you know what you did? You opened a new tactic in assault aviation. It turns out that assault aviation can fight fighter jets, and even destroy them...**». Before that, no one had yet managed to shoot down a fighter aircraft flying a bomber.

T. Begeldinov was awarded the first title of Hero of the Soviet Union, the Order of Lenin and the «Gold Star» medal on October 26, 1944 for the courage and fighting skills shown during the liberation of the cities of Znamenka, Kirovograd, for 4 enemy aircrafts shot down in air battles and effective assistance to ground troops when entering the state border of the Soviet Union.

The second star of the Hero of the Soviet Union. T. Begeldinov, commanding a squadron, by March 1945, made 120 more sorties. Guards Captain T. Begeldinov was awarded a second «Gold Star» medal on June 27, 1945 for the skillful guidance of the squadron and combat feats at storming the enemy troops and equipment in battles for the cities of Krakow, Oppeln (Opole), Katowice, Breslau (Wroclaw) and Berlin. The famous Kazakh pilot assisted the insurgents of Prague in his plane.

That time he turned just 23 years old. Talgat became one of 65 military pilots twice awarded the high title of Hero of the Soviet Union. And in just two years of the war, T Begeldinov made 305 sorties, spent about 500 hours in the air, destroyed many military equipment and manpower of the enemy, personally shot down 7 aircraft in air battles, and burned a few more planes on the ground when attacking enemy airfields.

T. Begeldinov also participated in the battle for Berlin. Making their way to the center of the capital at low altitude, T. Begeldinov's group at the Tel'tov channel destroyed 118 barges with tanks, two tugs were sent to the bottom. On May 10, 1945, the hero made his final flight over Prague, when the remains of the German SS division on the southern outskirts of the city did not capitulate. It threatened with new victims and destruction. Then Begeldinov, on the orders of the command, flew with all his assault team of 24 aircraft in full armor, but without a single shot. The enemy was sobered and surrendered without a single shot, frightened by the deafening roar of the aircraft. In T. Begeldinov's «penny jar» there are: 305 combat sorties, 7 enemy aircraft shot down. Bombs and machine-gun attacks destroyed dozens of tanks, guns, machine guns, many other equipment and manpower of the enemy. According to the memoirs of his colleagues during the war not a single pilot died under his command!

T. Begeldinov's significance in the history of Kazakhstan. The legendary pilot became one of the famous Heroes of World War II. More than one generation of Kazakhstani youth is being brought up on his life. He is the author of such books as «305 raids», «His attack», «Air fights», «Nosedive to Immortality».

The Aktyubinsk Higher Airborne School was named in honor of T. Begeldinov. In 2000, the Karaganda Military Boarding School was named after T.Ya. Begeldinov. He was a participant of the Victory Parades of 1945, 1985 and 1995. The legendary air ace was awarded the Order of Lenin, two Orders of the Red Banner, Order of Alexander Nevskiy, Orders of the Patriotic War of 1 and 2 degrees, Red Star Order, Glory Order of III degree, and medals. His bronze bust was installed in Kirghizstan, where his childhood and adolescence passed. He became the honorary cadet of the I.S. Polbin Orenburg Higher Military Aviation School.

The hero died on November 10, 2014 and he was buried at the «Kensay-1» cemetery in Almaty. The country of the Great Steppe will always remember the name of its glorious son.

§ 35. SAGADAT NURMAGANBETOV — THE ILLUSTRIOUS KAZAKH OFFICER

The childhood and youth of the future hero. Hero of World War II Sagadat Nurmaganbetov was born on May 25, 1925 in the village of Trudovoe, Alekseyevskaya volost, Akmola district of the Akmola region. At his birth he was called Sagadat, which means «happiness», «prosperity». He graduated from 7th grade. Before the war he worked as head of the reading room hut in his native collective farm (*collective farming – author's comment*).

In 1942, Sagadat was drafted into the army, and trained in Turkicicmenistan in the military school of Kushka.

The feat and hero's star. Since April 1943, he fought on the fronts of World War II. Having started as a commander of a machine-gun platoon, he completed the war as a commander of infantry battalion of 1052 infantry regiment of the 301 Donetsk Order of Lenin, Suvorov of the 2nd degree, Berlin Infantry Division of the 5 shock army.

His military route passed through the lands of Russia, Ukraine, Moldova, Belarus, Poland and Germany. Here is how modestly he described his military way of a combat and exemplary officer: **«I comprehended the harsh truth of hard everyday life not at once, but gradually. I remember the first battle in the Kuban and the last battle in Berlin — the milestones of my front path».**

On February 27, 1945 for the breakthrough of the heavily fortified enemy defense in Poland he was granted the title of Hero of the Soviet Union. In April 1945, his battalion participated in storming the building of the Reich Chancellery of Hitler, at that showing courage and heroism. Among the front-line soldiers there were legends about him as one of the most intrepid officers.

Presentation to the second «Golden Star». In April 1945 he was presented with the second «Golden Star». The text of the presentation contained such lines, which describe him as a skillful and brave commander: **«During the breakthrough of heavily fortified enemy defenses west of Kustrin, on April 14, 1945, the battalion under the skilled command of Major Nurmagambetov, acting on the main line, broke through the defense of the Germans and took five lines of trenches, made it possible to put into operation tanks and other battalions of the regiment. Being courageous and skillful, he developed the further success of the battle for the eastern outskirts of Guзов city, after tying up street battles, took control of the city's north-eastern outskirts in three hours, The battalion destroyed 200 Nazis, 18 fire points, eliminated eight strong points and captured 69 enemy soldiers and officers... On April 18, 1945, three counter-attacks... Major Nurmagambetov, showing exceptional resilience and an ability to perfectly organize and fight off**



all the counter-attacks... broke into the city of Bukov... On April 23, the infantry battalion of Major Nurmagambetov was the first to cross the Spree River... perfectly managed to fight off four fierce counterattacks of the enemy... On April 24, 1945... breaking the stubborn resistance of the enemy, he broke into the city of Berlin. Masterfully controlling the battalion, in complex street battles with large groups of Faust patron shooters and machine gunners, he destroyed over 450 and captured 1,560 Nazis and eliminated nine strong points. In this battle, Major Nurmagambetov was wounded. He deserves rewarding with the second «Gold Star» medal».

Unfortunately, the hero did not get the second star. Dozens of glorious sons of the Great Steppe country, like Sagadat, could not get their deserved first or second titles of Heroes of the Soviet Union. In some cases biographical information was interfering: the close relatives of Kazakh warriors were subjected to political repression (like in the case of R. Koshkarbayev). In some cases, the staff officers and higher commanders elementary had a greed and envy: each of them wanted to receive this coveted title himself. Like the great batyr (brave warrior) Bauyrzhan Momyshuly, he, too, did not particularly like the Russians because of the fact, that they had awarded and dragged only their own Russians to the highest award.

The activities of the hero in the postwar years. Immediately after the war, Sagadat was trained at the M.I. Frunze Military Academy. All the time he was in military service in various command posts. In particular, he was deputy commander of the Central Asian Military District and deputy commander of the Southern Group of Forces in Hungary.

In October 1991, by presidential decree he was appointed Chairman of the State Defense Committee, and in May 1992 — the first Minister of Defense of the independent Kazakhstan.

On May 23, 1994, he became the first person awarded the «Halyk Kaharmany» title. In the autumn of 1995, he completed his military career in the rank of army general. He was awarded many orders and medals of the USSR, Republic of Kazakhstan, Bulgaria, Poland, Czechoslovakia, Mongolia and other countries.

For descendants, he left such books as «Face to Fire», «My Forefront», «There Is No Silence In Memory», «From Fiery Years to the Sovereign Army».

In lectures he spoke with youth about patriotism and love for the homeland. All his life he remained a patriot of his people and the republic. The people have not forgotten their hero. In 1999, the «Zhas Ulan» school in Astana was named after him. He is an honorary citizen of the cities of Astana and Almaty.

5. CITY IN 50-90s OF THE XX CENTURY

§ 36. AKMOLINSK (TSELINOGRAD) CITY OF DEVELOPMENT OF FERTILE — RICH LAND RESOURCES

The causes and premises of the development of tselin lands. The development of tselin land is one of the new pages in the history of the city and region. During the tselin lands campaign there have been some changes in the political, socio-economic and demographic fabric of the city.

World War II ended. However the totalitarian command-administrative system, formed in the Soviet Union by the mid 20s of the last century, reached its apogee in the 30s, and in the early '50s it continued to operate by inertia. The country continued to be dominated by the cult of Stalin's personality. Political repression continued. Millions of people passed through Stalin's camps. Survivors and veterans returned to their families.

In economics, the country began a gradual implementation of measures to transfer the economy to civilian production and a significant increase in the production of civilian goods. The volume of capital investments in the national economy grew. Our country became a major pillar in the reconstruction of war-affected areas, where the republic had raw materials, agricultural products. New coal mines were put into operation, the construction of the Kazakh metallurgical plant was completed, power generation increased markedly.

In the early 50s the Soviet Union, including Kazakhstan, experienced a serious food crisis. Citizens, fresh from their defeat of fascism, were going hungry.

In these circumstances, the Moscow leadership considered that the Republic held enormous potential for a sharp increase in grain production. Therefore, the idea arose of plowing the land mass in the northern regions of the country, including



in the Akmola region. In this regard, the country's leadership took a decision to extend food security measures, when the rate of the mechanical increase in acreage was taken. There was no serious scientific study of the effectiveness of such a step. Mostly it was Khrushchev's voluntaries. As in tsar's times there was no prior agreement with the local population and its Republican leadership.

In 1954, the first Kazakh-head of Kazakhstan Zhumabai Shayahmetov opposed Khrushchev's company, and he was immediately removed from the leadership of the republic.

He did not accept the tselin epic with all his heart, as he clearly knew and understood that the mass migration of the population from the European part of Russia would lead to a rupture of the Kazakh ethnic core, so crushed after the famine, which destroyed more than half of the Kazakh ethnic group and the deaths of hundreds of thousands of Kazakh soldiers and officers on the fronts of World War II.

He clearly recalled the massive influx of peasants - immigrants into the most colonized county of Kazakhstan - to the Omsk district of the Akmola region during the time of the Stolypin agrarian reforms. On this occasion, in the «Encyclopedia Britannica», a small but brief quotation for 1967 that «in 1954, he (Zh.Shayahmetov-author's comment) was removed by PK Ponamorenko because of disagreements relating to the company for the development of tselin and fallow lands that began in the same year». The development of tselin lands was carried out against the will and desire of its leadership and its people. Natives of the centre were at the head of the republic, and these were representatives of non-indigenous peoples, they had never worked in the region and they were non-natives there.

The tselin land development and Tselinograd. The first achievements. Called from all over the Soviet Union, the youth began to implement the plan of Nikita Khrushchev. March 2, 1954 the first echelon of volunteers from Alma-Ata, and on March 5 - one from Moscow arrived at the city. In the period from 1953 to 1958 alone in the Akmola region about 270 thousand people arrived. Many of them stayed there. The first tselin landers came from different parts of the Soviet Union - Moscow, Leningrad, Alma-Ata, Ukraine, Estonia, Latvia, Belarus, Moldova etc. Akmola region in these years became one of the main granaries and a major center of agricultural engineering of the country. In the years 1953-56 alone an area of 3.5 mln. hectares of tselin lands was ploughed. In 1958, in the Akmola region 221 million 100 thousand tons of grain, including 215 million pounds of wheat were harvested. In October 1958, for the results achieved Akmola oblast was awarded with the Order of Lenin. For 24 years of the tselin epic our country was able to sell to the state 250 million tons of grain. However, only a quarter of the revenue from the sale went to Kazakhstan. Our country had become the breadbasket of almost all of the Soviet Union. The income of population of the region has improved slightly. Solidly the infrastructure of that time was built. This has been achieved thanks to the heroism and enthusiasm of hundreds of thousands of Soviet citizens, among whom a considerable contribution was made by the republic's own citizens. Indigenous representatives took an active part in the tselin epic. Hundreds of workers received orders and medals, and the most esteemed — the title of Hero of Socialist Labor.

situation in some areas. Taking 640,000 people from all over the USSR, Pozdov's population exceeded 2 million in the first three years of the development of tselin lands in the region.

Beginning the forced construction of the city. The development of tselin land has influenced the further development of the city. December 26, 1960 a decree on the formation of Tselin Land territory was issued. Such areas of Northern Kazakhstan as: Akmola, Kokshetau, Kostanai, Pavlodar and North Kazakhstan became part of the new province. Tselin Territory occupied a considerable part of the territory of Kazakhstan, accounting for 600 thousand square kilometers, which operated 508 state and 107 collective farms. The total area of arable land alone was 18 million hectares. The population of the new Territory was 3.6 million, which was equal to one-third of the national population. The structure of Tselin Land Territory's 14 districts of regional subordination also are included, not included to the 5 areas, and more than 5,000 settlements.

On March 20, 1961 by the decree of the Presidium of the Supreme Soviet of the Kazakh SSR Akmola was renamed as Tselinograd city. The city began to grow forcefully. The Leningrad branch of the City construction project became involved mainly in elaborating the General Plan.

By the decree of April 24, 1961 - the Tselinograd region was formed from the 14 districts with its center in Tselinograd. Former district Akmola was renamed as Tselinograd.

The population of the once provincial town rose sharply. Some of the tselin landers settled in the city. This required urgently rescheduling the city's neighborhoods, and in most cases - to build high-rise buildings, home to five floors, which have been small-sized and subsequently became known as the «Khrushchevs».

In the higher Party circles they were thinking about how to make the administrative center of Akmola Kazakhstan. The center began issuing money for the development of the city.

Leningrad builders brought their project – homes without balconies. And today they are called «Leningrad». The city was built in Moscow, Leningrad and with local builders. During this period, the builder as a profession had become the most popular in the city. Tselinograd began to resemble one big construction site, gradually moving from adobe in large-paneled houses. By the beginning of 1961 urban housing already made up 600 thousand square meters, where there were about 115 thousand people. The number of the Kazakh population was about 10%.

But housing is not enough. Almost six months' training was needed to build a new neighborhood. But, nevertheless, in June 1963 there was laid the first house of the new city, held in a festive atmosphere. Columns of Moscow builders took place with banners and placards across the city. District «A», today called «Tselin Land», had been built very quickly. A future «House of Soviets» screen was set directly up to the street, this served as a screen. There is sometimes in the evening old movies shown.

Young people had the opportunity to dance on Sundays. The orchestra and live music continued strictly to eleven pm up until the closing of the park.

A master plan and a plan for the reconstruction of the old and the development

of a new development in the south-east of the city were developed. November 6, 1963 in the city a television station began operating.

Then the Tselin landers' Palace was opened, designed by Latvian architects. It was designed for 2355 seats. The scale of the equipment and was considered the second in the USSR after the Kremlin Palace of Congresses. Youth House was built, hotel «Esil» and others. In addition, the bridge was built, linking the city with the park area, the beach and the children's railway. Previously, to get into the park, we had to go through a weak wooden bridge across the Esil.

Tselinnaya railway was established. Not far from the bridge of the future, in what is now district «Samal» the towering green city of Tselinograd students grew. Student youth planted trees and cared for them. And not far from the city of Green a tractor stood - a symbol of tselin land.

And then the Salt bar (Ak-Bulak) and the boundless steppe was located. In the years 1960-1980 in the city 30 project and research institutes were opened, the number of universities increased from one to four.

Tselinograd was then a major industrial center of northern Kazakhstan. Major industrial enterprises were factories of agricultural machines («Kazahselmash», «Tselinogradselmash»), pump, gas equipment, iron foundry, car repair, ceramic plant and other food processing, light industry was developed; production of brick, concrete products, housing and other parts.

Thus, the tselin epic played a prominent role in the transformation of a small town in one of the major regional centers of the republic. At the same time it was threatened that Tselin Territory would move to neighboring Russia: a plan of reassignment of Tselin Territory to the Russian Federation directly conceived in the depths of the powerful Olympus Moscow.

§ 37. GLORIOUS SON OF THE KAZAKH PEOPLE ZHUMABEK TASHENEV — WHO DEFENDED THE TERRITORIAL INTEGRITY OF KAZAKHSTAN



Zh. Tashenev's childhood and adolescence.

The past century was full of not only tragedies (tsar's suppression of the national liberation movement of Kazakhs in 1916, the activities of the repressive machine of the Bolsheviks, the deportation of entire populations, mass starvation, and others), but also rich in outstanding personalities. Among them a special place is occupied by the figure of Zhumabek Tashenev — one of the best staff and follower of Zhumabay Shayakhmetov. And the teacher and the student left a good memory in Kazakhstan.

While the first opposed the plowing of tselin lands of the republic and paid for it with his job and was sent to Shymkent, the second — opposed the transfer of the northern regions of the Russian Federation and was also «exiled» to Shymkent, following for his teacher with a marked demotion.

Who is Zhumabek Akhmetovich Tashenev for us? What did he do so that thousands of Kazakhs were named and continue to name their children in his honor? Why will the Kazakh people forever be grateful to him for his courage in a very peaceful time?

He was born March 2, 1915 in the town of Babatay, the future Tanagul, Vishnevsky village council district, Tselinigradskoy area. Now this village is in the Koykeldy Vishnevsky district of the Akmola region.

During 1928-1933 he studied at the school Babatayskoy peasant youth. In 1947-48 he studied at the courses for retraining leading Party and Soviet officials at the Higher Party School of the Central Committee of the Kazakh SSR. In 1955 he graduated from the Higher Party School of correspondence. In 1962 in Moscow, he defended his thesis and received the academic rank of candidate of economic sciences.

During his stay at the head of the republic, it had noticeably improved economic indicators: electricity production increased by 2 times, oil production — 1.6, coal — 2, cement production — 15, the production of shoes — 4, meat production — 2 times etc.

His work in the party and government organs in the territory of the North-Kazakhstan and Aktobe regions was fulsome. In the period from 1955 to 1960 he worked as Chairman of the Presidium of the Supreme Soviet of the Kazakh SSR. In 1960-1961, he was Chairman of the Council of Ministers of the Kazakh SSR, but was dismissed as «incompetent». Therefore, since the beginning of 1961 he worked as Deputy Chairman of the Executive Committee of Chimkent. At the same time the Party and administrative penalties had not come, as he was not on trial.

Zhumabek Tashenev's feat. So what did he do so that the government removed him from a high post and sent him in honorary exile to the Chimkent (South Kazakhstan) region? This man has made a real feat, having stood for five northern regions of

Kazakhstan, which were on the orders of Nikita Khrushchev voluntarist transfer union in management, followed by subordination of the Russian Federation. This step could only be taken by a brave and courageous man who passionately loves his homeland and people. As you know, December 26, 1960 a decree on the formation of Tselin Krai (*destrict — author's comment*) was signed. On March 20, 1961, by decree of the Presidium of the Supreme Soviet of the Kazakh SSR, Akmola was renamed as Tselinograd city. By a decree of April 24, 1961 - Tselinograd region was formed out of 14 districts with the center in Tselinograd.

According to his will, in 1961, N S Khrushchev tried to convey the 5 northern regions of Kazakhstan into the neighboring Russian Federation. There were also his plans to transfer the part of the South-Kazakhstan region into Uzbekistan, and the Mangystau region — into Turkicicmenistan. Zhumabek Akhmetuly Tashenev prevented this attempt and rigidly clamped down on it. In an adamant tone, he said to the first official of he USSR Nikita Khrushchev: «If the Supreme Soviet of the USSR, without the consent of the local authorities, will transfer the land to other entities of the union state, we must first undo the Constitution of the USSR. It defines the right of every Union republic to use its historical territory as an inalienable property. No union body does not have the right to cancel this position. If the law is ignored, then we will use the best of our right of recourse to international legal organizations». About the same rebuff was made to the first secretary of the Regional Committee of the Party of Tselin Lands T. Sokolov: «If you do not want to submit to Kazakhstan, then get out of here in 24 hours, disappear from our eyes. Tselinnyi region will not be included into the Russian Federation! So tell your boss! «Of course, by «his boss», he was referring to his chief of Moscow and All-Union Nikita Khrushchev».

He also publicly stated loudly to the Communist Party of the Kazakhstan Bureau: «I was born and raised in Akmola. Here are the graves of my parents, my grandparents and great-grandparents. And you want to transfer these lands to Russian!? What Kazakh agrees with that?! Think comrades! I am strongly against the very formulation of the question!

«At the same time, the first secretaries of provincial Tselinograd region — T. Sokolov, Kostanay — A.Borodin, Kokshetau — A.Treshchev, North Kazakhstan — N. Borzov, Pavlodar — S.Elagin kept silent, expressing an unwritten agreement with the voluntarist decision of the Center. And only a true patriot of his land and people in the face Zhumabek Tashenev could express its firm and categorical protest.

Nikita Khrushchev did not give an adequately reasoned and sufficient response to Zh. Tashenev's performance. But his resentment harbored. People say that after that meeting D. Kunaev patted Zh. Tashenev on the shoulder and said something like: «Oh, Zhumeke, you're a real Batyr, shot like a lion!». Zh. Tashenev instantly answered: «I am ready for any test for the interests of my land and people!» Among his contemporaries, there was an information that talking about lowering his position he said the following: «I do not change the land of my people to the chair!».

That day another event happened, clearly characterizing him as an outstanding personality: Nikita Khrushchev's first mate A. Shevchenko took the plane without

Zh. Tashenev's permission and flew to the Crimea to rest. Learning of this, the «boss» of the aircraft on the radio ordered pilots to turn the plane and go back. Upon arrival at airport Tselinograd A. Shevchenko apologized. This case has also become known to the owner of the Kremlin. Therefore, the denouement was close.

Zh. Tashenev's honorary «exile» to Shymkent. As is well known, not expecting such resistance from a truly national Batyr, N.S. Khrushchev dismissed him a month later and sent to the position of deputy chairman of the South-Kazakhstan oblast executive committee - the traditional place of honor with «links» to the northern regions of Kazakhs. His name was not mentioned in the media. From previous films, footage of his presence was cut. He was not invited to major national and allied activities. But for Zh. Tashenev it was a real feat and an act of courage. This act was evidence that national interests had stood on the order above his own career. He lost his career and position, but the northern regions of Kazakhstan would forever remain a part of the Kazakh SSR. One of the first secretaries of the Communist Party of Kazakhstan I. Yussupov (1962-1964) wrote enthusiastically in his memoirs: **«No one except Zh. Tashenev could confront Khrushchev... this kind of real sons, heroes should be remembered by the Kazakh people!»**. At the new place, he also worked with full dedication. He never regretted his actions. Local people respected and admired him. When he died, a delegation of relatives and fellow countrymen came from Tselinograd area to pick up his body, but they got a flat refusal to hear that **«Zhumabek Tashenev belongs to all the people!»**.

After this civil feat, the idea of transferring Kazakh land to neighboring republics was muted for some time. After the dismissal of Nikita Khrushchev and the arrival of L.I. Brezhnev on October 19, 1965 the Supreme Soviet of the Kazakh SSR Presidium issued a decree on liquidation of Tselin Territory. With the elimination of the krai, the newspapers «Tselinnyi krai», «Tun olkesi», «Young Tselinnik» were abolished. Newspaper «Young Tselinnik» ceased to exist at all. Instead of «Tselin Territory» regional «Tselinograd truth» instead of «Tung olkesi» (*Tselin's district — author's comment*) — the Regional «Communism Nury» were published.

Other bold initiatives of Zh. Tashenev. There were other well-known national, heroic, bold initiatives: he proposed and made to rename one of the main avenues of Almaty Abay, convincing the leadership of the USSR, for example. He completed the construction of a sports complex in Medeu, which his teacher Zhumabai Shayakhmetov had begun. He also headed the Republican commission for the rehabilitation of victims of political repression. By the way, getting acquainted with the affairs of representatives of Alash Orda, he could not see how fiercely they fought for every inch of the native land. Of course, this episode of his life, this page in his activity played a decisive role in shaping his understanding of the indigenous Kazakh land to the north of the country. With his direct participation and chairmanship of S. Seifullin, I. Zhansugurov, B. Mailin and the others were exonerated. He also initiated the decade of Kazakh art and literature in Moscow in 1958. He helped in the publication of the book by Baurzhan Momyshuly, «For us Moscow». Many leaders of Kazakh culture and art got an apartment in 120-apartment residential building in the heart of the city. He was the

initiator of the epic nomination Auezov «The way of Abai» for the Lenin Prize. Famous rice growers I.Zhakhaev, Zh.Kuanyshev got the second star of the Hero of Socialist Labor. He attracted to the work of the state representatives of indigenous nationalities. For instance, he helped the promotion to a senior position of a talented manager of the Omsk region Fazil Karibzhanov. He helped to get an apartment for the widow of the great Kazakh poet M.Zhumabayev. Zhumabek Tashenev was one of the first to oppose the testing of weapons of mass destruction at the Semipalatinsk nuclear test site. This is how S.Nurmagambetov described Zh. Tashenev «was straightforward, decisive in his actions. Questions are within his competence, decided, without red tape, all those who turned to him, received an answer to the question and respond to requests».

Zhumabek Tashenev's role and place in the history of Kazakhstan. Kazakhstan people will never forget the glorious name of this hero, who fought for the northern lands of the country. The courageous step taken by Jumabek Tasheneva has become a shining example to be emulated by contemporaries and descendants. He showed that one person can make a difference for more than hundreds of thousands of people. Therefore, after his courageous act came a popular song from J. Nazhmiddenova and S. Kaldayakov «My Kazakhstan», which later became the anthem of Kazakhstan. At the same time the poem Zh.Moldagalieva «Men qazaqpyn» (*«I am a Kazakh» — author's comment*) was published, that raised the spirits of the people. It was during this period that historical novels by Kazakh writers such as I.Esenberlin and A.Kekilbayev emerged, and attempts to reconstruct the repressed history of the Kazakh people after the persecution of E.Bekmakhanov were made. The feat of Zh.Tashenev became an example for those who came to Tselinograd's streets in June 1979 and opposed the creation of a German autonomy in Kazakhstan. The courageous act of Jumabek Tasheneva became spiritual replenishment for the participants of the December uprising in Almaty in 1986.

For his outstanding service to his country, he was awarded the Order of Lenin, the Labor Banner, «Badge of Honor», many other governmental medals and orders.

Today, one of the streets in Astana has his name. The Institute of History of the State has prepared a whole monograph about him. In Shymkent a street and a monument have been named in his honor. In Astana, one of the streets of the former Tselinograd also has his glorious name. The brave son of his nation Jumabek Tashenev died in 1986. The Tashenev couple brought up five children. All of their children, grandchildren, and now great-grandchildren are grown worthy citizens of the country and today are working for the benefit of independent Kazakhstan and its people.

The younger generation should be proud of their fellow countryman, who accomplished the feat in the name of the people especially in peacetime. If today Kazakhstan in its scale occupies the 9th place in the world and that we are living today in conditions of independence, it is a huge achievement of a worthy son of our people, and this is Batyr Zhumabek Akhmetuly Tashenev. He defended a significant part of the territory of Kazakhstan from possible reduction in favor of the neighboring Russian Federation and other republics.

§ 38. ILYAS ESENBERLIN – AN OUTSTANDING KAZAKH WRITER, WHO AWOKED THE CONSCIOUSNESS OF THE PEOPLE.



Childhood and adolescence of the national writer. An outstanding and talented Kazakh writer, Ilyas Esenberlin born January 10, 1915 in a small town in what is now Atbasar, Akmola region. He witnessed the most tragic days, which were then going on through the whole Kazakh steppe: the arrival of the Bolsheviks and the devastation of famines and political repressions.

His father was one of Yessenberly urban zhataqs (*impoverished Kazakh — author's comment*). He was famous as a good carpenter and builder: with his hands he raised a private house in Atabassar for his family. He died in 1920, and four years later their mother died: the parents of the future writer were victims of a terrible epidemic of black smallpox. They left behind three children: a daughter and two sons; Nazim, Ilyas and Raunak. Ilyas and Raunak, finding themselves in very difficult social conditions, began to wander as orphans along the streets of Atbasar. This went on for almost a year, until the very day of the death of V.I. Lenin on January 21, 1924 when they, along with other homeless orphans, were detained by local police. Hunger and violent children were identified in the children's home. Together with them, more than 40 other orphans were specifically selected for their house on the outskirts Atbasar. It was in his childhood, he began to write his first poems to the wall newspaper of the institution. As acknowledged by the future writer, the greatest influence on the formation of his world view came during the summer days spent forty kilometers from Atbasar, in Baluankol areas. It is here that the local poet and connoisseur of folklore heard an interesting narrative about the main characters of the steppe legends — Edige, Asan Kaigy, Kobylandy, Bukhar zhyrau, Abylai, Kenesary. Thus he began to express special and genuine interest in the nation's history and the content of its folklore. Later, he started the habit of writing down in his notebooks the individual stories of the centuries-old chronicle of the steppe: historic stories, poems, biys competition, wise sayings of steppe sheshens, genealogical tables, as well as rare proverbs. After completing the training school in the new capital of Kyzylorda, he began his career as an employee of the district executive committee of Karsakpay. There he witnessed one of the most tragic pages in the steppe: before his eyes hundreds and thousands of his countrymen were dying of starvation. One of them he was able to leave at home and save from certain doom, however, he did this by sharing with them his modest rations, taking his from his sister and brother.

From there he went to study at the Institute of Mining and Smelting in the third capital of the republic — the city of Alma-Ata. Actively he was engaged in social work, while being a student, in 1937 he became a member of the First Congress of Soviets of Kazakhstan. He witnessed the adoption of the Constitution of the republic then. And in 1940, according to the distribution he appears to be in the city of Zhezkazgan.

The future writer on the fronts of World War II. In 1940, Ilyas was drafted into the Red Army and held a short-term training in the Riga military-political school. Ilyas was trained as a cadet of the 270th Corps Artillery Regiment in Riga city. Then, having passed a full course, was in the same part of a junior political officer. He took an active part in the Second World War, fighting at Leningrad and Staraya Russia batteries political instructor 46 Tank Regiment 84th Motorized Rifle Division in the rank of captain. In January 1942, after receiving a severe wound in the leg, he was treated at a military hospital in Kostroma. He faced a complete amputation of one leg, but he was able to convince the doctors to save it, which became a few centimeters shorter than the former. He asked again to go to the front, but he was recognized as an invalid of the second group, the Commission and sent to the republic in 1943. During his participation in the battles, showing courage and heroism, he was awarded the military awards – medals «For Military Merit» and «For the Defense of Leningrad».

The tselin lands and Tselinograd. The first achievement. Called from all over the Soviet Union, the youth began to implement the plan of Nikita Khrushchev. On March 2, 1954 the first echelon with volunteers from Alma-Ata arrived in the city, and on March 5 – one from Moscow. In the period from 1953 to 1958 alone in Akmola region about 270 thousand people came. Many of them stayed here. Tselin landers came from different parts of the Soviet Union – Moscow, Leningrad, Alma-Ata, Ukraine, Estonia, Latvia, Belarus, Moldova and etc. Akmola region in the years become one of the main granaries of the country, a major center of agricultural engineering. For the year 1953-56 alone in the area of 3.5 mln. hectares of tselin land was raised. In 1958, 221 million 100 thousand tons of grain was harvested in the Akmola region, including 215 million pounds of wheat. In October 1958, for the results achieved Akmola oblast was awarded the Order of Lenin. For 24 years of the tselin epic our country was able to sell to the state 250 million tons of grain. However, only a quarter of the revenue from the sale went to Kazakhstan. Our country had become the granary of almost all of the Soviet Union. The income of the region's population improved slightly. At that time a solid infrastructure had been built. This had been achieved thanks to the heroism and enthusiasm of hundreds of thousands of Soviet citizens, among whom was a considerable contribution to the citizens themselves and the republic.

Political repression. After the war, he began working as an instructor at the central office of the Communist Party of the republic. But in the early 50's power against him contrived to excite criminal cases.

Some clouds gathered above them because of the fact that his wife was the daughter of the repressed in 1937 the People's Commissar of Justice Hamza Zhusupbekov — Dilara. By the way, Hamza was a prominent Soviet and party leader, a famous writer, a countryman of Saken Seifullin, the first People's Commissar, the first translator of the novel by Ostrovsky «How the Steel Was Tempered», Kazakh Secretary of territorial party committee, the Chairman of the Committee of the Kazakh Soviet trade unions. He was also the Chairman of the fiction publishing.

According to one version, Hamza Zhusupbekov was shot together with I.Zhansugurov and B.Mailin on February, 26, 1938, but only later Esenberlin's wife

found out that H. Zhusupbekov and S.Seifullin were ripped by the dogs owned by prison guards...

Long before his arrest Ilyas managed to return from Alzhir the mother of his wife – Zhusipbekova Rabiga. Informers brought this circumstance to the attention of officers of the PCIA. In particular, an anonymous memorandum was received by the Central Committee of the Party in which the informer reported in detail that **«Esenberlin gave shelter to the enemy of the people. He not only married the daughter of «enemy of the people», but also sheltered at home a wife of a sworn enemy of Soviet power... For such a person there should not be a place not only to work in the Central Committee, but also in the Bolshevik Party».**

Soon the court sentenced him to ten years in the detention camps, by sending him to the construction of the Karakum water canal.

Because of the heavy and unbearable working conditions there were often observed cases of human deaths. In detention facilities, he worked as a mining-explosives engineer. His «demanded» civil profession and participation in the war helped him to survive in the hardest conditions of camp life: he was appointed an explosives worker instead of laborer.

The liberation of I.Esenberlin from the camp and activation of creative activity. He was released in 1953, after the death of Stalin and the beginning of the «political thaw». He didn't go home in the first place, he came to the reception of the head of the government D. Kunaev with whom he was acquainted earlier. At the meeting Kunaev gave him money for the trip and valuable advice: **«Go to Moscow to restore membership in the Party».** Following the advice of D.Kunaev he goes and spends a few months in Moscow. Recovering in the party in the capital of the Soviet Union was much easier and faster than in the republic. This was well-known to the head of the government of Kazakhstan.

Soon he returned his party card, what at that time meant almost complete rehabilitation. He continued his career in the Ministry of Geology of the Republic, even at one time he worked as a head of management of the Bersugirsk mine. Since 1958 he has worked as an editor in a film studio «Kazakhfilm», and since 1962 he has been editor of Kazgoslitizdat. And since 1967 he has become the director of the publishing house «Zhazushy» and the secretary of the Union of Writers of the Republic. From 1975 Ilyas Esenberlin fully devoted himself to creativity. It is well known he soon started out as a poet, having published such works as the poem “Aisha” and «Sultan», as well as a collection of poems «Songs of the nobility». Later on he moved to another genre: he has become a writer, having published in 1957 «The Story of a Man», «On the bank of the river», etc. In 1966 he published his novel «Fight» telling about the hard work of engineers for which he got the State Prize of the Kazakh SSR. Then he publishes other works («Dangerous Crossing» (1967) and «Lovers» (1968).

He was known as a talented translator. In particular, he translated into native language a number of works of a famous teacher K.D. Ushinskiy.

The famous writer had a very is high and striking working capacity: sometimes he worked 10-12 hours a day. He wrote by hand, then typing on the typewriter. There

had been repeated adjustments and numerous retyping. And as a result, he had written 19 novels for 19 years and two great trilogy «Nomads» and the «Golden Horde».

Historical novels, which brought I.Esenberlin worldwide fame and writer's glory. At that time the society felt an enormous need for knowledge of the history of its people. The previous historical works of A.Bokeykhan, M.Tynyspayev, S.Asfendiyarov, K.Kemengerov and E.Bekmakhanov came out in due time in small circulations. But even these works were under rigid prohibition because of the «political unreliability» of the authors. And this request from the society was satisfied by a true patriot of his homeland, a collector of Kazakh folklore, a connoisseur of materials and numerous archives, a remarkable poet and writer I.Esenberlin.

He becomes best known after the publication of a series of novels on historical subjects, having published one after the other three novels: «Kene Khan» (1969), «Enchanted Sword» (1971) and «Despair» (1973). They amounted to the famous trilogy «Nomads». The original author's title of the trilogy was not «Nomads» but «White Horde». But it was not accepted to mention the word «white» at that difficult time: it was considered a direct hint of propaganda of the «white movement» of the Civil War. Therefore the author was forced to change the name of the trilogy to the more euphonious – «Koshpendiler» (*«Nomads» – author's comment*).

Literally within 3-4 years, after the release of the first novel «Kene Khan» the author became one the most read national novelists. The fact was that something which could not be done by eminent Kazakh professional historians, was done by I.Esenberlin, the provincial and the little-known writer of the recent past. All remembered well that in the beginning of the 50s the first doctor of historical sciences among Kazakhs E.Bekmakhanov was arrested for trying to write the true story of Kenesary Khan. The other Kazakh intellectuals also were persecuted for their attempt to highlight some pages of the national history through the research of Kazakh literature, e.g. the famous writer M.Auezov. In the detention camps there also appeared a professional historian B.Suleymenov. It is obvious that none of the venerable professional historians and writers did not dare to take such an open step as writing the genuine and centuries-long history of the native people. So it was the civil feat on the part of Ilyas. Here is what he wrote later about his trilogy «Nomads» which subsequently became famous: **«I'd planned the trilogy «Nomads» in 1945. In 1960 I started working on three novels. The reason for such prolonged preparation is simple: historical material requires perseverance and the ultimate punctuality of the author».**

This trilogy describes important historical events, covering the most complicated political vicissitudes of the Kazakh steppe from the inception of the Kazakh Khanate and finishing with the insurrection of «rebellious sultan» Khan Kenesary. However, he clearly relied on the then extant scientific works, the materials of folklore of the Kazakhs, archival sources, being able to pass through the prose and to inform a wide audience the spirit of historical events of almost 400-year period. By the way, there is evidence that Esenberlin received the «task» for the collection and streamline of the authentic documents about the formation and functioning of the Kazakh Khanate from the first persons of the leaders of the republic. He collected «bit by bit» rare materials

in Russian and local archives. His notebooks, where he had scrupulously recorded the material of oral folklore of the Kazakhs for decades, were proved useful. Once in his youth he had promised himself that one day he would write a book about the history of the Kazakhs. As noted by the academician A. Margulan: **«The history of Kazakh people is not isolated in the novel, as well as a natural part of the overall historical process».**

The book was so popular that it was read by very different audience: the intellectuals, and ordinary workers and rural inhabitants, including herders, who were one of the reading publics of Kazakhstan. O.Suleimenov wrote in this regard: **«I remember that one enterprising writer took shepherds one sheep for «Kenesary Khan» in our time. That's considered a normal price at one time. I do not think that now there is at least one novel in the most luxurious cover, for which the shepherd would give the lamb».** Each reader found here pieces of oral history of the people which had been known by him since childhood. But only Ilyas Esenberlin could manage to collect all the historical stories and legends, epics, aitys together, strengthening them by archival and written sources, closer to the real historical events of almost 400 years! The novel «Nomads», first released as a trilogy in 1976, was subsequently reissued only in Russian 12 times with a total circulation of 1.5 million copies.

Certainly before and after «Nomads» the prolific Kazakh writer had written a number of other works, but this trilogy has had a very strong influence on the minds and consciousness of millions of citizens, not only of our country but also abroad. For instance, a new trilogy, «The Golden Horde», consisting of novels such as «Six-headed Aydakhar», and «Death of Aydakhar» also caused a keen interest among readers, where he dwelled on the issue of origin of the Kazakh ethnos. But the first trilogy caused a real «bombshell» effect. People were finally returned a true centuries-old tradition of statehood nation forming the Kazakh ethnic group long and deliberately hidden by the leadership of the USSR.

The writer has clearly clarified his heightened interest in this difficult, complex, and quite dangerous, even for living, historical topic on July 22, 1974 in the letter to the Russian academician A.P. Okladnikov: «I am one of the Kazakh writers of the older generation who have spent ten years writing a historical trilogy about my people, its history dating back to antiquity. In each of the three books I've been speaking with understandable insistence about the identity of the Kazakhs and other related peoples who had their state associations and their own culture from time immemorial».

The youth of the country just engrossed themselves in reading his historical works. Each Kazakh considered it his duty to have this sensational trilogy. People literally read the bestseller one by one. It passed from hand to hand. The trilogy enjoyed the greatest popularity outside the country too: it was actively read in the places of compact residence of Kazakhs in Russia, Uzbekistan, Turkicicmenistan, Kirghizstan, etc. I. Esenberlin's works have been translated into more than 30 languages, including English, Arabic, Turkicicish, Chinese, Japanese. They had incredible and unprecedented circulation: almost 9 million copies!

Shortly before his death I. Esenberlin wrote: **«Why have I paid more attention to**

the history today? May be because the life has now become uninteresting to me? No, it is not so! Now I address a lot to the past ... because my thoughts have become deeper and they are interesting to me. As the tree grows its roots go deeper into the ground. So does the man. The more he thinks about the future, the more he wants to know about his past. You cannot build the future without it».

When, at the beginning of independence, there began the renaming of the streets in Kazakh cities in honour of famous khans, sultans, batyrs, biys, akyns, zhyrau and composers, everybody looked into the public «reference book» – the trilogy «Nomads» and always appealed to it. The author loved his famous creation - the trilogy «Nomads». Here is what he wrote about it in one of his later diaries: **«I love the trilogy «Nomads», mainly because it is the result of my twenty years' search. If I say that a novel about the last Kazakh khan Kenesary took up half of my life, it won't be an exaggeration. This book has been suffered by me. It took out of me all of my essence... It was not only about the main character and his brother Nauryzbay, about friends, relatives, companions and associates, etc., the most important thing, and that we have to understand it was a bloodiest decade of a «roasting pan» of national - liberation struggle of the Kazakh people under conditions of total betrayal by its own compatriots for the sake of momentary benefits. Such a book is impossible to write, without skipping the pain and suffering of literary heroes through your heart, your soul, as the contents of the book is not abstract, not fictional dreams of the writer, and real people and events».**

Critics of the famous writer and his supporters. In spite of his worldwide fame and authority in the circles of writers, the works of Esenberlin were not quite deservedly subjected to harsh criticism from the pages of national and local media. Among them were native well-known writers. Certainly considerable part of them openly envied the successful and prolific writer. For example, «Nomads» was presented at the competition of the USSR State Prize in 1980. But complaints and envy of his colleagues have done their trick, where he was accused of nationalism, «reminded» of his relationship with the enemies of the people and their camp years. He was accused not only of «nationalism», the content and the true meaning of which has been completely turned over by the Bolsheviks, but also of excessive «glorification» of Khan's power, and former life in the conditions of steppe of the traditional nomadic society and the farming. In the case of I.Esenberlin there «triggered» the most elementary envy, which was once openly condemned by great Abai, referring to it as one of the main sins of the people. At the same time there were the people who openly supported the writer. Thus, in the most difficult days of the writer he was openly and publicly supported by the well-known public and state figure A.Askarov, scholar A. Margulan, B.Momyshuly and others. In particular, I.Esenberlin was zealously defended by his «brother-soldier», a hero-partisan Adi Sharipov, from the number of writers by writing to the address of the enemies of him following angry lines: **«In Moscow I meet with writers from other Soviet republics. I see Gold Star of Hero of Socialist Labor on the chest of many. What we are worse than them? It's our fault! Why are we jealous? Not to notice, to alienate, not to appreciate historical theme in the literature — it is not**

farsighted... It is unbecoming to hang on the writer different kinds of labels...!».

He was supported by the representatives of other republics. For example, he had all possible moral support of such persons, as an archaeologist, historian, academician A.P. Okladnikov from the Siberian Branch of the USSR Academy of Sciences (Russia), Nobel Prize laureate Chingiz Aitmatov (Kirghizstan).

Famous statesman M.Issinaliev wrote: **«Such a really large scale writer would become the pride of any nation; together we have contributed to undermining his health and, ultimately, to reduction of his life. We actually finished him off. He sustained a heart attack without medical attention. He died protecting his «Golden Horde» in Moscow «... as was noted by his close friends, the writer «ruptured himself».** He passed away on October 10, 1993: disabled veteran and a popular writer damaged his health, protecting his novels from the attacks of his colleagues from republican writers' workshop.

Ilyas Esenberlin in people's memory. The people did not forget and never betray to oblivion their hero and idol of the public. In Astana, Almaty, Oskemen, Atbasar and other cities of the republic there are the streets and avenues of his name. In the house where he was born in Atbasar and, in the apartment where he lived and worked in recent years in Almaty, memorial boards are installed. His name is given to the best high schools in Almaty and Atbasar. In his hometown operates a museum in honor of the writer. Famous metropolitan scientist A. Kashkimbayev first wrote a monograph **«Esenberlin Ilyas (1915-1983)»**. Based on the third novel of the writer **«Despair»** a historical film **«Nomads»** was made in 2005.

In 2015, the celebration of the centenary of one of the most respected people in the classics of Kazakh literature Ilyas Esenberlin held under the auspices of UNESCO. A small monument in his honor was established in Atbasar. He was awarded the Order of Red Banner of Labor and the **«Badge of Honor»** for labor merit in peacetime. He was posthumously awarded the literary prize named after Yu.Dombrovskiy. And on his grave a quatrain is written by his relatives: **«I wrote a history, tried to open it to my people, so that they may walk under the banner of justice in the future».**

He left behind three daughters and a son Kozykorpesh, who were given an excellent upbringing and education. Now he has grandchildren who are also proud of their famous ancestor. His brother Raunak became a professor, an honored inventor of the USSR, Ph.D., the Colonel of aviation. He called his first grandson Magzhan in honor of the famous poet M.Zhumabayev. The famous national writer, war veteran A.Nurshaikhov left after the death of the writer such magnificent lines: **«In the world of literature, there are a lot of cold shining stars. But Ilyas Esenberlin is a quite peculiar, bright star, radiating light, energy and heat».**

His novels have had the greatest influence on the growth of self-consciousness of the people. In his works grew those patriots who came out against the creation of the German autonomy in the territory of his native Akmola region. Kakharmans of the December uprising in Almaty were also brought up on the trilogy **«Nomads»**.

§ 39. ABOUT THE DISRUPTION OF THE CENTRAL GOVERNMENT'S ATTEMPT TO ESTABLISH THE GERMAN AUTONOMY IN THE TERRITORY OF TSELINOGRAD REGION (1979)

The resettlement of Germans in Kazakhstan in tsar's times. In June 1979, the Soviet leadership attempted to create a German autonomy in Kazakhstan with its center in Ereimentau on account of the indigenous Kazakh land. At that time the population of the city acted against its establishment, first there were students of universities and colleges of the Kazakh cities. Performances spread in Atbasar, Ereimentau and Kokshetau.



As is known, the first Germans appeared in Kazakhstan in the XVIIIth century as a part of military units. Most of them were originally from the Baltic Germans. They occupied positions of commanders of the Siberian lines and had military ranks of generals: H.T. Kindermann, I. Kraft, D. Ridder, K.F. Frauendorf, G.G. Veyrman, I. Springer, G.E. Shtrandman, G.I. Glasenapp and others. The Germans were the initiators of the research of history, geography and ethnography of the local population. There were many doctors, teachers, and mining engineers among them. Basically, they lived in such military fortresses as Omsk, Petropavlovsk, Semipalatinsk, Ust-Kamenogorsk, Yamishevskaya and others. By the end of the XVIII century their number reached up to 400 people. Thus, up to the XVIII century there was no German compact residence in the province.

A noticeable increase in the number of Germans was observed at the turn of XIX-XX centuries. So, the first compact settlements of Germans in southern Kazakhstan appear at the end of the XIX century in the territory of the county Aulieaty of Syrdarya region. In general, the displaced Germans were farmers, working in the manufacturing industry, they also dominated in the sales areas of engineering products, metals and trade pharmaceutical goods. The Germans have been active in the development of oil fields, the development of gold, copper and ores.

There were strong traditions of self-government among them. German settlements differed by prosperity, accuracy and diligence of the population. They tried to save national language and religion, customs and rituals. Most of them were educated people (55%). In terms of religion, most Germans were Protestants and Catholics.

A considerable part of the German population lived in the Akmola region: close to Omsk and in settlements Preobrazhenskiy, Romanovski, Kankrinskiy and others. During the Stolypin agrarian reform the influx of Germans increased from colonies on the Volga, the Black Sea region and Volyn. Also, the Germans began to settle in the steppe region directly from Germany and Austria.

The deportation of Germans into Kazakhstan in 1941. As is known, the October Revolution brought some recognition of national-territorial autonomy of

the Germans. So, the Labor Commune of the Volga Germans region was formed in 1918, which in 1924 was renamed as the Autonomous Republic of the Volga Germans. However, in September 1941, the Soviet Germans were deported to Siberia and Kazakhstan on suspicion of collaborating with fascist Germany. Then they were «unreliable» people for the leadership of the USSR. The Autonomous Republic of the Volga Germans ceased to exist forever. The number of deported Germans was about 800 thousand people. 420 thousand of them were resettled in Kazakhstan. They were settled in almost all regions of the country, except the front-line Guryev and West Kazakhstan. The largest number of the displaced was sent to Kustanai, Akmola and North Kazakhstan regions. Able-bodied men were mobilized into the labor army, where there was forced labor, not much different from that of the ordinary prisoners in Soviet concentration camps.

Even though the authority had named the Germans «unreliable», it still allowed them to go to the front. Many changed their last name and nationality. A total 8000 Germans were sent to war and fought valiantly. Many of them subsequently received military awards. Among them were the heroes of the Soviet Union, for example, the famous partisan scout Robert Klein, commander of the partisan group, Alexander Herman, Major-General Sergei Volkenshtein, Lieutenant Waldemar Wenzel, the tanker Peter Miller, and many others. Change of German surnames into Russian was a forced measure, as front-line Germans, as a rule, were gradually withdrawn from the theater of war and sent to a labor army.

Dozens of thousands of Germans worked within the labor army in the most challenging and difficult areas of the economy: in the forest enterprises, mines, in the construction of roads and enterprises. Many Germans received state awards for the selfless labor. In 1988 one of the representatives of Kazakhstani Germans wrote in the magazine «Friendship of Peoples»: «The Soviet Germans feel a special affection for the Kazakhs. When in 1941 the Germans from the Volga region (hundreds of thousands of people with bundles in their hands) were exiled to the steppes of Kazakhstan, Kazakhs have helped them to survive, gave them a home».

During and after the war the Germans were considered special settlers and were under the strict control of special commandants. They were released only in December 1955. And in 1964, they were released from suspicion of aiding the fascists, and in 1972 were allowed to return to their native Volga region. But, unfortunately, they were not allowed to restore the autonomous republic on the Volga. Many houses of Germans have been previously given to settlers from other republics - Russians from the RSFSR in the first instance.

In 1965, Soviet Germans twice sent a delegation to Moscow (in January and June-July), demanding the restoration of their republic. Presidium Chairman of the Supreme Council of the USSR A. Mikoyan, who received a delegation of Germans on June 7, 1965, answered them: **«We cannot restore the republic now. It is connected with great difficulties... We need the Germans on the Kazakh tselin lands, at coal mines of Karagandy... Not everything is possible to correct what happened in the history... You are the Soviet citizens, you have the right to have newspapers,**

schools... In the given situation we are unable to carry out reconstitution of the autonomous republic, since it is connected with huge economic expenditures». Leaders of the USSR, which became the legal successor of the Russian Empire, were not interested in the appearance of a new German state formation. Moreover, the country's leaders feared the appearance of exemplary centers of economy, taking into account the hardworking, discipline and attentiveness of the Germans.

Preparation of Center to the establishment of German autonomy in Kazakhstan. But in subsequent meetings with representatives of the central authorities German delegates continued demanding the restoration of the Autonomous Republic the Edil (Volga — author's comment) Germans. Numerous appeals to the leadership of the USSR for the restoration of autonomy did not lead to anything good. The Center refused to comply with appeal of Soviet Germans.

Therefore, in the 1970s an abrupt turn of the Soviet Germans towards emigration to Germany was started. So, 342 people emigrated to Germany in 1970, in 1971 — 1145, 1972 — 3420, 1973 — 4493, 1974 — 6541, 1975 — 5985, in 1976 — 9704. In these circumstances, central authorities tried to find a way out of this situation on creation of their «new homeland». Such was supposed to be the German autonomous region in Kazakhstan, exhausted by hunger, political repressions, deportation and war.

Inside the CPSU the idea of a German autonomy developed as a way out of the dead-locked situation. So, August 6, 1976 the Central Committee of the Communist Party commissioned a group of eight senior officials chaired by Y. Andropov to develop concrete proposals on this issue. The Commission examined the documents and materials concerning Soviet Germans. Correspondence and negotiations with the leadership of Kazakhstan has been strengthened. As a result of it was born «A note by the group in charge of the Central Committee of the CPSU»: **«In accordance with the order of 6 August 1976 we make suggestions on the issue of autonomy for the German population... The Commission proposes to form the autonomy of the German population as a part of Kazakhstan in the form of an autonomous region ... Creating a new area would also be possible to make better use of available reserves for the economic development of the northern part of Kazakhstan, especially of agriculture. Concrete proposals on the matter should be entrusted to make the Communist Party of Kazakhstan. The creation of German autonomy in the Volga region we consider inappropriate, as the German population does not actually live here and doesn't have historical roots in this area. Y. Andropov, I. Kapitonov, M. Zimyanin, 3. Nuriyev, N. Shcholokov, R. Rudenko, M. Georgadze, V. Chebrikov, August 1978».**

In August 1978 in Moscow there was a draft paper on the reconstruction of German autonomy in the territory of Kazakhstan, which already had a population of about 1 million Germans. The Soviet leadership was well aware of the fact that the native population of the republic has been deliberately exterminated during the mass hunger and political repression of the 1930s. Several hundreds of thousands of indigenous inhabitants of the republic died during the Great Patriotic War. In this region in the Tselin epic there were resettled about 2 million representatives of European nationalities.

According to the leaders of the Soviet Union, Kazakhs, now constitute a minority in their homeland, could not have an open resistance to these measures, especially in the northern regions. Therefore, the Tselinograd region of Kazakhstan was not chosen by chance. On the basis of these proposals in May 1979 «On the formation of the German autonomous region of» draft decree was issued. In May 31, 1979 at a meeting of CPSU Central Committee Politburo, the proposal was approved. It has suggested the creation of the German autonomous region of five districts that was part of Tselinograd, Karaganda, Kokshetau and Pavlodar regions. The administrative center of autonomous region was to become of Erementau – the birthplace of the hero of the Kazakh-Jungar wars of the first half of the XVIII century Batyr Bogenbai. It was an open insult to the indigenous population, to which no one even wanted to coordinate ordinary land experiment on the long-suffering Kazakh territory».

The territory of the future autonomy should be about 46 thousand square km, and the population - 202 thousand people. The German population was about 30 thousand people or 15% of the total population of the future region. In the long term it was expected an increase in their numbers at the expense of mass migration from different regions of Kazakhstan and the rest of the Soviet Union. The head of the area of the future was to be the first secretary of the Krasnoznamensk District Party Committee of Tselinograd Region A.G. Brown. In June 18, 1979 it was planned to hold a solemn meeting concerning creation of the German region in the presence of leadership of the Kazakh SSR. In institutions and schools mass meetings were carried out, the agenda of which was the issue of the imminent formation of the German autonomous region. The local population little by little, subconsciously prepared to oppose this action.

Mass protests of citizens in Tselinograd. However, on 16 and 19 June 1979 the Kazakh youth in Tselinograd and other cities of Kazakhstan organized mass demonstrations against the formation of German autonomy on the indigenous Kazakh land. So on 16 June 1979 8:00 in the morning young people gathered in several places of Tselinograd. Coming with demonstration through the city, columns united at Lenin Square in front of the regional committee of the party, where the rally started at 10 o'clock. The number of participants in the demonstration was several hundreds of people. Most of them were students of Kazakh universities and technical schools, vocational school students, factory workers. The rally was attended by part-time students of high schools of Tselinograd who came from different regions of the republic at the session.

They carried lined paper templates with the following slogans **«Long live the friendship of the peoples!», «No German autonomy», «Soviet people in Kazakhstan will live without internal borders!», «Long live the united, indivisible Kazakhstan», «Kazakhstan is indivisible!»** Lined paper templates were made in two languages – Kazakh and Russian. Participants of the rally were carrying national flags of Kazakhstan and the USSR.

In order to avoid provocations during the demonstration an operative squad with red armbands was created. Participants of the rally acted with a categorical statement against the autonomy of the Germans, which was handed over to those present party

leaders in the area. A number of patriot-activists made speeches before demonstrators. For example, during her speech, a descendant of Batyr Zhanaidar, Altynshash Baymagambetkyzy (*Participant of the uprising Akmola Kazakhs against the Russian Empire in 1916 — author's comment*) said these heartfelt words: «**There will not be a German autonomy in Ereimen, the holy land of Batyr Kanzhygaly Kart Bogenbai** (one of the leaders of the Kazakh-Zhongar wars of the XVIII century)». For his patriotism and courage she has been persecuted by the CSS and local party organs.

The following words contained in the text of the protest: «**The idea that in the territory of Kazakhstan is being formed a German national autonomous region, deeply outrages the people and causes resentment among the indigenous people – Kazakhs... During this period people don't not know any manifestations of infringing on the rights of any nation and the formation of the way of national-territorial autonomy on the historical territory of Kazakhstan considers it inexpedient**»... In the minds of the citizens of the republic was still alive the memory of the feat of Zhumabek Tashenov, who in the early 60's single-handedly opposed the transfer of the northern regions as a part of RSFSR.

Kazakhs' demands were also supported by representatives of other nations - Russian, Germans, Koreans, Tatars, Ukrainians, etc.

In conclusion, the demonstrators declared to the regional leadership that they intend to hold another meeting on June 19, and if before that time the authorities did not solve the issue, they would hold a torchlight procession during the night of June 22. The meeting lasted for about an hour.

The Central Committee of the Communist Party of Kazakhstan and Central Committee the CPSU were inundated with letters and telegrams, with the demand not to hurry with the decision to create an autonomous region, including the persons of German nationality. Soviet Germans were ready to recreate their autonomy not in Kazakhstan but in the Volga region. They were well aware of the series of tragedies of the Kazakh people in the XXth century.

In Tselinograd there were dropped leaflets with an appeal to go to protest rally. On June 19 there was another performance, attended by up to 4 thousand demonstrators. It was headed by war and labor veterans, elders from different districts of the region, representatives of different nationalities.

But herein the local authorities suddenly announced the cancellation of the decision of CPSU Central Committee Politburo. After this message the demonstrators began to disperse peacefully. A few days later, at the enterprises and schools have passed meetings again, but this time with the aim to bring to the attention of the population, that the question of autonomy for the Germans is no longer considered. The unrest in the city and other regions went into decline. Such demonstrations were held in Atbasar, Ereimentau, Kokshetau and in the territory of the agricultural school in Tselinograd suburbs. Performances of the Tselinograd youth were directed not against the Germans but against the arbitrary decisions of the Soviet leadership and the indivisibility of the Kazakh land and the unitary of the republic.

Currently, about 200,000 Germans live in Kazakhstan. There are cases of returning

to Kazakhstan Germans from Germany. A considerable part of them live in Akmola, Aktobe, Almaty, East Kazakhstan, Karagandy, Kostanay, Pavlodar, North Kazakhstan oblasts and also in Astana and Almaty. During the years of independence, a significant part of the Germans migrated: to Germany or German regions in the territory of Omsk region of the Russian Federation and the Altai region.

The historic significance of youth demonstration in Tselinograd. Thus ended an unsuccessful attempt to restore German autonomy in the territory of Kazakhstan.

The historical significance of the youth's actions of protest in Tselinograd. So was the end of the unsuccessful attempt to restore the German autonomy in the territory of Kazakhstan. The determination of the demonstrators forced the leadership of the Soviet Union to abandon the implementation of the plan for the establishment of German autonomy in Kazakhstan. The actions of protest in Tselinograd had great historical significance for the growth of national consciousness of the people. This movement has made the basis for the December actions of protest of kakharmans in Almaty and other cities of the republic in December 1986. It was one of the rare actions of protest of the local population which ended with the peaceful victory of the participants. Local and central authorities did not undertake any enforcement actions to suppress the protest actions of Tselinograd youth. This event showed the determination of the citizens to stand up for their disadvantaged and violated rights.

6. ASTANA — THE CAPITAL OF INDEPENDENT KAZAKHSTAN

§ 40. ASTANA — THE NEW CAPITAL OF INDEPENDENT KAZAKHSTAN

In the XXth century, several cities were the capital of Kazakhstan: Orenburg, Kyzylorda, Almaty and Astana. In 1997 the capital was moved from Almaty to Astana. The initiator of this transfer was the first President of the Republic of Kazakhstan N.A. Nazarbayev.

The migration history of the capitals of Kazakhstan in the XXth century. The first capital of Kazakhstan in 1920 became the town of Orenburg located in Orenburg region of the Russian Federation. The temporariness of the location of the capital of autonomous Kazakhstan in Orenburg was obvious to all. First, at the time of the tsar this town was situated on the inside of the Orenburg boundary line and access for Kazakhs was limited. Only after the payment of the ticket duty the natives of the steppe could stay temporarily in this town. Second, Orenburg was at a considerable distance from the other regions of Kazakhstan with all the ensuing consequences. Third, the border of the autonomous Kazakhstan was close to the lands of the Bashkurts, that didn't quite suit the Bolsheviks, who feared such a close neighborhood of the peoples related by language, religion and culture. In this regard, the policy of the Bolsheviks didn't differ greatly from the policy carried out by the Russian Empire. Therefore, the transfer of the new capital and the change of the Kazakhstan borders were expected in the near future.

The possible candidates for the new capital were such towns as Semipalatinsk, Aktyubinsk, Oral'sk, Alma-Ata, Ak-Mechet', Chimkent. Even the candidature of Tashkent was considered, that was ruled by Kazakh rulers at that time and where there was traditionally a high percentage of the Kazakh population. And what was interesting: Akmola was also among the possible candidates.

In 1925 Kazakhstan's capital was moved to the Ak-Mosque. The new capital was not quite remote from the former capitals of the Kazakh Khanate – Sygnak and Turkicicestan. In April 1925 the 5th Congress of the Soviets of Kazakhstan was held,



where the Kirghiz ASSR was renamed as the Kazakh Autonomous Soviet Socialist Republic. But as it was shown by the latest events the new capital, due to a lack of convenient transport arteries, did not suit the status of the capital. Renaming the town from Ak-Meshit to Kyzylorda didn't help either.

The construction of the Turkicib railway line was the main reason for moving the capital to Alma-Ata. Convenient transport main roads passed through the town. There was also an easy access to the capitals of the Central Asia republics. The official transfer of the capital took place on April 3, 1927. But actually the transfer took place only in 1929. Alma-Ata, and than Almaty was the capital of Kazakhstan till 1997 y.

The main reasons for a new transfer of the capital from Almaty.

During the first years of the independence of Kazakhstan the question of transferring the capital from Astana to Akmola was raised. The initiator of this idea was the Head of State Nursultan Nazarbayev. The President of our country had to convince those who doubted the necessity of this step. Indeed, there were very serious reasons for the transfer of the center of our republic to a new location .

First, Almaty had already exhausted its territorial resource development by that time. The city could no longer evolve in breadth, because it was practically surrounded by the mountains. The city had been designed for seven hundred thousand inhabitants, while the population of the metropolis topped one million then. Serious problems with water supply and the sanitation in the southern metropolis appeared.

Second, the ecological situation has deteriorated noticeably in Almaty. There was a high probability of earthquakes. The city was aired badly.

Third, there was a high density of the population in the southern part of the country, while in the northern, north-eastern and central regions it was extremely low: the reason-mass starvation, political repressions and the deaths of hundreds of thousands of citizens during the second world war. Moreover, in the first half of the 90-ies the population outflow to their national republics and ethnic homeland: Russia, Ukraine, Belorussia, Germany, Israel, Poland, etc.had increased significantly. The outflow increased and peaked in the years of dismantling collective farms and state farms.

Fourth, there was the probability of unemployment in Almaty: opening of new enterprises was limited due to the electricity shortages, delivering raw materials, water and so on.

Fifth, the moving of the capital to the north was dictated by the geopolitical reasons. As the head of the state Nursultan Nazarbayev stressed in his book «In the Heart of Eurasia»: **«This Act of Kazakhstan would stress its openness to equal cooperation with north and south, east and west»**. In addition, the center of the country must be at the equal distance from the borders of the Republic.

Relocation of the capital from Almaty to Akmola.

The success of the ongoing reforms in a newly independent Kazakhstan could now depend on resolving the question of moving the capital. We had to build new Kazakhstan in the new capital. At the end of 1993, the President of the country for the first time publicly voiced the need to transfer the capital from Almaty to another city of the Republic. There were many skeptics who did not support this point of view. Many people were afraid of strong winds and a winter icy cold, as well as frost.

But at the official level, the initiative was featured on July 6, 1994 in the speech of Nursultan Nazarbayev at the session of the Supreme Council of the Republic. Deputies supported his decision, and the instructions were given to work out technical-economic substantiation for the transfer of the capital. Further events developed in the following way: on September 15, 1995 the Head of State issued a decree to move the capital to Akmola, on the 28th of September of the same year, the Government set up a Commission on the redeployment its public institutions to the new capital.

On October 20, 1997 an important historical event happened in the life of independent Kazakhstan: by the decree of the Head of State the country's capital has become Akmola.

On November 8, 1997 the attributes of the state authority-the flag, the emblem and the presidential standard were transferred to the new capital. At the joint session of both chambers of the Parliament, Nazarbayev said: **«Today we, the highest authorities of the Republic of Kazakhstan, solemnly declare that from December 10, 1997 Akmola is the capital of our state».**

On the 6th of May, 1998 in accordance with the Decree of the President of the Republic of Kazakhstan Akmola was renamed Astana. In 1998 by the decision of UNESCO the capital of Kazakhstan was awarded the Medal and was given the high title of «the city of peace». The international presentation of the new capital of Kazakhstan – Astana took place on June 10, 1998, several heads of foreign states took part in the ceremony.

Fundraising for the construction of the capital.

The Republic met 1998 with the new capital. And this was the beginning of a new megaproject, huge in scope and unprecedented in ambition. In less than two years the administrative buildings were constructed. More than 3200 new apartments for redeployed civil servants were built during a short period of time. The state apparatus staff, architects, builders, specialists from many popular sectors of the economy from almost all regions of the country had moved to the city.

But Astana has become such as it is today not right away. This has been preceded by a huge and titanic work of the Head of State and all those who have been involved in the creation of the almost new city. There was always lack of money. Unusual steps were needed. It was impossible to delay this.

In 1995, a special fund *«New Capital»* was established. It was supposed to finance the resettlement of the new capital and the construction of dwellings and Government buildings. In 1996 in order to attract additional funds supervised by the state, *a special economic zone was founded*. A significant portion of the funds raised was used for the construction of the left bank of the city.

Moreover, the country's leadership took interest-free loans from foreign investors. About 200 million dollars of grants investment were drawn. The assistance to the new capital was provided by such countries as Saudi Arabia, United Arab Emirates, Kuwait, Qatar and the United States.

Thanks to the authority of our President, foreign Governments and private firms began to give us funds for the construction of the capital. Here's how the early years of the transfer of the capital from the south to the north are described by the President of the country N.A. Nazarbayev in his book *«In the Heart of Eurasia»*:

«For example, I remember how during a trip to the United States at a meeting with representatives of oil companies I managed to collect most of the 11 million dollars, on which the sports complex «Kazakhstan» was built.

If you simply list the objects that were created through grants and non-repayable investments, then the list will turn out awesome. For example, the presidential residence was established through a grant fund «For the development» of Abu Dhabi. And it's almost 72 million dollars. The Senate building of the Parliament — at the expense of Saudi grant. It's almost 12 million dollars. The national library is established by the investment of «Agip» and «Karachaganak Petroleum». It's more than 11 million dollars. Moreover, «Agip» has financed the construction of Government House for almost 9 million dollars and reconstruction of sanatorium «Okzhetpes» for more than 11 million dollars. Construction of the stadium is funded by «Ispat-Karmet» (38 million dollars). «Nur Astana» mosque was built at the expense of the grant of the state of Qatar for 15 million dollars.

The Building of Astana City Akimat for 10 million dollars is a grant of the «Kuwait Fund». The Business Center «Astana Tower» at a cost of about 33 million dollars funded by the ABS Center of Turkicicey. Cardiology Center for 5 million dollars was built due to the grant of the Kingdom of Saudi Arabia. «Kazakhmys» has funded the construction of the diplomatic town for 7 million dollars».

Renaming of Streets. After moving the capital from Almaty to Akmola the process of renaming streets began. This was done with the aim of decommunization and decolonization of the public mentality. As you know, a large part of the streets in the cities of the Republic, including the new capital, had a Communist tint or had the names of prominent Communists, and had almost nothing to do with the city, which did not meet the interests of independent Kazakhstan. The former Communist regime caused numerous tragedies and sufferings for the multiethnic population of the Republic: mass deportation; famine, political repressions; having turned Kazakhstan into a testing ground for nuclear weapons and not really thought out mass plowing of tselin and fallow lands.

So, only in 1997-1999 dozens of streets were renamed: Katchkenko Street became the street of Manas, K. Marx — Kenesary, Oktyabrskaya — M. Auezov, Komsomolskaya, Lenin — Zheltoksan Street, Abaya, Ordzhonikidze — Otyrar, Budyonnyi — Korkyt, Kuibyshev — Bayanauul, Mikoyan — Syrdarya, Monin — Akzhayik, Telman — Toraighyrov, Schmidt — M. Dulatov, Socialisticheskaya — M. Dulati, Krupskaya — Sh. Bokeyeva, L. Kravtsova — Gumilyov, Krasnoarmeiskaya — T. Ryskolov, Pervomaiskaya — Karassay Batyr, Avdeyeva — Sh. Ualikhanov, etc.

But today our country, aspiring to get into the list of the thirty most developed countries in the world, has already got enough resources of our own. Now much of the money is coming from the republic level budget. The rapid development of Astana caused the construction boom in other cities of Kazakhstan — Karaganda, Almaty, Pavlodar, Atyrau, Shymkent, etc.

§ 41. ASTANA – AN Architectural MASTERPIECE OF THE XXI CENTURY

The first inhabitants of the new capital. In 1998, the number of relocated to the new capital stood at fourteen thousand people. It was mostly young people between the ages of 20 to 40 years. The representatives of the Kazakh diaspora and irredenta, who found themselves outside their historical homeland, began to move to the new capital. The city became massively relocated by the residents of rural areas. Especially there was an increased flow of people from Akmola, South Kazakhstan and Karagandy regions. The city gradually became the focus of technical and humanitarian intellectuals. The most daring and desperate people from all regions of the country as well as from abroad rushed to the city.

The official presentation of our capital with the participation of heads of states and governments of Azerbaijan, Kirghizstan, Turkey, Uzbekistan, Ukraine, Armenia, Belarus, China, Georgia, Moldova, Russia, Tajikistan and Turkicicmenistan was held on the 10th of June, 1998.

The first town-planning steps. During the first year of moving the capital to Astana on the initiative of the President of the country there has been declared an international competition for the sketch-idea of the capital. About fifty prominent architects of the world responded to the appeal of the President of the Republic of Kazakhstan N.A. Nazarbayev. About fourty people sent their applications.

As a result of the selection process world renowned Japanese architect Kisho Kurokawa became the winner, although domestic architects were also offered interesting projects. This real «master-class» was organized for our architects. Along with the growth of the city their qualifications also grew. Taking into account valuable suggestions the Japanese architect had designed the master plan of the city development up to 2030. Along with the architects from Kazakhstan and Japan, well-known experts from Germany, the UK, Bulgaria, Switzerland, Eastern countries and a number of other states took part in the development of the future image of the capital.







On June 15, 2001 Astana's plan was approved by the Government of the Republic of Kazakhstan. Though small changes concerning national coloring and changed conditions were made later on.

Architectural masterpieces of Astana. The work has begun. One of the largest Architectural compositions is the magnificent monument «Astana-Baiterek». Its height is symbolically ninety seven meters. The monument was conceived as an original structure, from which you can survey the entire panorama of the blooming capital. On the left bank the unique buildings of the national company KazMunaiGas were built. The high-rise building was constructed for the Ministry of transport and communications, as well as for the Defense Ministry, Foreign Affairs Ministry, the National Library and Archives. Next to Akorda the buildings of the Senate and the Mazhilis of the Parliament, the Government and a number of other governmental buildings were constructed.

Great attention is paid to the formation of transport infrastructure. Several large bridges were built over the Esil river. Only in 2007 two such bridges were commissioned over the Esil river. One bridge was reconstructed in the «Ramstor»

The new capital is admired by visiting politicians, businessmen, artists, architects, outstanding state and public figures of our time. So, former Moscow Mayor Yuri Luzhkov suggested to write Astana in the Guinness Book of records in terms of construction. Trade and business are growing rapidly. Foreign embassies are moving to Astana from Almaty. A number of new secondary and vocational schools colleges have been built here. The number of schools where education is carried out in the official language has increased.

There are approximately 100 schools in Astana. Such schools as Nazarbayev intellectual school, schools for gifted children «Zerde», «Daryn», «Nur-Orda», Kazakh-Turkicish school were opened in the capital. They have taken over the functions of the «schools of the future».

The Republican Clinical Hospital, equipped with the best devices and apparatus having no analogues on the post-Soviet space, has been functioning since 2001. A special place is occupied by the Library of the first President of the Republic of Kazakhstan – the Leader of the Nation, the Museum of the First President, Khan Shatyr, Nazarbayev University, Art Gallery. The military-historical museum of the Defense Ministry of the RK was founded on the base of the former «Nazarbayev Center».

Children and adolescents received their Palace of creativity. One of the attractions of the capital became «Atameken» ethno-park. Layout exhibits present the whole Kazakhstan. A new Zoo has been functioning since 2006.

On September 1, 2006 the Palace of Peace and Accord was commissioned. The opening ceremony was attended by the Presidents of Uzbekistan, Kirghizstan and Tajikistan. The Palace was designed by the English architect Norman Foster. The Building's height is 77 meters, and the area it occupies is 25.5 thousand square meters. The Museum of the history of Kazakhstan, exhibition and concert halls, a library are located here. At the solemn opening ceremony of the Palace the Head of the State Nursultan Nazarbayev said: **«The pyramid shape reflects the unity of religions, ethnicities and cultures. In this sense, our pyramid also symbolizes the high and noble idea-the dialogue of civilizations. As the four walls of the pyramid, looking at the four cardinal points, Kazakhstan is open and friendly to all»**. The Palace of railway workers was not only reconstructed, but got a new additional space for services, allowing to organize the new theatre — the K. Baiseitova Theatre of Opera and Ballet.

Two other capital's theatres have been also reconstructed — M. Gorky Russian Academic Drama Theatre and K. Kuanyshbayev Kazakh Musical-Drama Theatre. New cinema «Cinema City» was opened here. Such buildings as the Islamic Cultural Center, the theatre of Astana-Opera appeared in the city, they have become one of the best in the CIS.

«Kazak Eli» complex was commissioned in October 2009. And in 2015 a new multipurpose ice arena for 12 thousand people appeared in Astana. At its opening, the Head of State particularly emphasized: **«I am sure that this stadium will inspire our athletes for the new victories, and we will hold unique competitions here»**.

In total, there are about 100 schools, 20 colleges and 20 higher educational establishments, 10 theatres, more than 30 clinics and hospitals in Astana. They all work at improving the image and socio-cultural level of the citizens of our capital.

Today we can rightfully assume that Astana is the country's biggest city, the city of the new generation, the capital of dynamically developing Kazakhstan. It is admired by the visitors. The capital has become the pride of the capital's inhabitants and of all the citizens of Kazakhstan. Ex-President of Ukraine Leonid Kuchma, who visited Astana in 2001, said **«Frankly speaking, I would be sincerely sorry to leave Astana tomorrow, it can't but arouse the guests' admiration»**.

Astana is the brainchild of our President. You can learn about it from his press conference he gave on June 7, 2007: **«From the first days I poured my heart and soul in this city. Every building, every stone has been touched by me. Astana is my pride and my concern, and if something is bad, it is my pain. Astana has become a child for me, it has entered my life. And what is most important, that the city has taken its place»**. The authority of the capital is growing, and its contribution to maintaining peace and regional security, and the socio-economic development of the country is more noticeable. And the President of the country N.A. Nazarbayev can rightly be called Astana's chief architect-the city that looks at the future. In 1999, UNESCO noted outstanding achievements in construction of Astana and Astana has been acknowledged the «city of peace».

§ 42. ASTANA AND ITS ATTRACTIONS

After nearly 20 years of rapid development Astana has become one of the most beautiful cities in the world. Let's go round Astana and look at some of the most interesting places of the capital in detail: Government and public buildings, beautiful constructions and historical monuments.

Akorda — the heart of Astana.

Akorda is the residence of the Head of State Nursultan Nazarbayev and one of the most impressive buildings in the capital. It is situated on the left bank of Esil. The construction of the residence was launched in September, 2001. The official presentation of the new Palace of the President of the Republic of Kazakhstan took place on December 24, 2004.

The height of the building with the spire is eighty metres. The building consists of five storeys, the height of the first floor is ten meters and the others — five meters, there are also two underground storeys. The central ceremonial hall is on the ground floor, the ceremonial hall is designed for official receptions held by the President of the Republic of Kazakhstan, the hall, for press conferences and meetings of the President of the Republic of Kazakhstan with the representatives of the mass media, and a winter garden. Some offices are located on the second floor. On the third and the fourth floors there are several halls and a library.

In this residence the President of the country receives high foreign guests, ambassadors, representatives of the mass media, presents State awards to those who have made a worthy contribution to the prosperity of our beloved homeland. Different conferences and various celebration ceremonies are being held here. Decisions fateful fo the country are being made in this building.





Baiterek Monument — a symbol of the new capital. Astana-Baiterek is a unique monument situated on the left bank of the river. There are some similar buildings in the world, but they are much inferior to our Baiterek and not so beautiful. The heads of foreign states and governments, delegations from foreign countries and citizens from all over Kazakhstan and foreign countries visit this place. The word «Baiterek» is of Turkic origin and means «a great tree». «Baiterek» is a fabulous tree, that was found by a legendary character of the famous ancient Kazakh epic *Er-Tostik*.

According to the Kazakh legends, a fabulous and legendary bird *Samruk* laid a golden egg in its branches once a year. Our Baiterek is a stylized tree with a huge dome-egg. It is not accidental that the height of Baiterek is ninety seven meters. Because it was in 1997 when the

capital of Kazakhstan moved to Akmola, to the heart of Saryarka and Eurasia. The ball, 22 meters in diameter, has a triple glass of one and a half thousand square meters in area. On the top of Baiterek there is a café and a snack bar.

According to words of the Head of State Nursultan Nazarbayev, Baiterek is the symbol of the main city of the country, the symbol of the entire state, the symbol of life, the symbol of the nation, a symbol of peace which takes its origin in the folklore of the Kazakh people. The idea of erecting the monument Baiterek belongs to the President of

the Republic of Kazakhstan N.A. Nazarbayev. Famous architects A. Rustambekov and B. Konysbaj, national corporation «Imstalcom», the capital builders and Karaganda steelmakers have worked on the project.



Palace of Peace and Accord. The formal opening of the Palace of Peace and Accord, which was called the «pyramid» by the people, was held in September 2006 with the participation of the head of our state and the presidents of several Central Asian states. At the opening ceremony our President said: «**Opening this Palace, we would like it to become not only the pride of Astana**

and Kazakhstan, but the attraction of the entire Central Asian region». The head of our state Nursultan Nazarbayev also stressed saying «this building is a symbol of ethnic and religious stability and friendship of the peoples of Kazakhstan».

The Palace of Peace and Accord has the shape of a pyramid, the height of which is equal to the 25-storeyed building or sixty two meters. The length of the base of the pyramid is also sixty two meters. The entrance to the pyramid is located underground. The Opera House for one thousand and five hundred seats, three - storeyed museum, the exhibition and concert halls, a library, offices of different religious confessions and other

premises are located here. Here are also the national-cultural centers of the Republic. The congresses and meetings of the leaders of world and traditional religions are also being held in the Palace. By the way, taking into account the experience of the Palace of Peace and Accord in all the regions of the Republic the «Houses of friendship» began to appear, where you can also find the working offices of the national-cultural centers. The author of the project is a world-renowned British architect Norman Foster. At the opening of the «pyramid» he said: **«My mood is incredible. I'm delighted with how my idea has been implemented. We began the construction of the Palace of Peace and Accord last summer, and just in one year there was a pyramid in Astana. By itself, this is a very clean figure. It stands on a small hill, which opens its dignity further»**. This unique building was designed by the Turkish company «Sembol İnşaat».

«Duman» Entertainment Center.

The opening of the entertainment center «Duman» took place on May 6, 2003 in Astana. It embodied an old idea of the Head of State N. A. Nazarbayev on creation of a united entertainment center. It is an integral structure consisting of several zones: the Oceanarium, a cinema, a network of cafes and trading halls, the central zone intended for walks and rest, an attraction «Jungle», bowling, a multipurpose hall and a hotel complex, etc. In the exhibition area there are presented the inhabitants of freshwater reservoirs in South America and



South-East Asia such as starfish, ancient chelicerata — horseshoe crabs, hermit crabs and other inhabitants of the coastal zone of the seas and oceans, etc. And in the aquarium live real sharks, groupers, wrasses-Napoleon, coral trout and other fish species. The first egg-laying young cat sharks have already appeared. For the construction of an entertainment center area there was assigned 110, 000 square meters. Construction was carried out by the local company LLP «Negiz-Akmola». Today Duman Oceanarium is the only one in Kazakhstan and Central Asia building, home to sharks and other marine animals and fish. People who want to look at the sharks come from Kazakhstan as well as from abroad.

The monument «Otan Korgaushylar» (*Defenders of the Fatherland — author's comment*). The official opening of the monument took place on May 9, 2001. This is one of the most beautiful monuments in Kazakhstan. It is dedicated to the defenders of Kazakhstan since ancient times to the present day. It depicts a bronze stele with the figure of the mother, who stands on a square raised ground. Symbolic cup which the Homeland holds, covered with a thin layer of gold. Memorial is 24 meters high and contains 63 tons of Karaganda bronze.



There Victory Day over Nazi Germany parades take place. As we remember, June 22, 1941 was the day when the Great Patriotic War started and which lasted 1,418 days and nights. Kazakhstan sent to the front 1 500 000 soldiers, which was almost 26% of the population. During the war about 50% of Kazakhstan people was killed. In Kazakhstan, 12 infantry, 4 cavalry divisions, 7 infantry brigades, 50 separate regiments and battalions were formed. 506 Kazakhs became Heroes of, 134 got the title of full gentlemen of the Fame awards. The Soviet Union Marshal K. K. Rokossovsky wrote about the exploits of Kazakhstan: **«Glorious sons of the Kazakh people served the Homeland on the battlefield»**. Monument neighborhood has become a favorite vacation spot of inhabitants of the city. This monument was created by our architects and A. Beksultanov and N. Konopoltsev. The monument was molded in Karaganda.

Memorial to the Victims of Political Repression. This monument is dedicated to all victims of political repression. It was opened on 6 June 1997, the opening day of the IV session of the Assembly of People of Kazakhstan.

The burial mound is 27 meters high. From the bottom of the monument a staircase consisting of 55 steps is going up. On the right wall the following reliefs are placed: broken shanyrak, dried earth, and the silhouettes of the people weeping of the illegally slaughtered innocent.

XX century was the most difficult for the people of Kazakhstan and those years were very controversial. In this regard, the Head of State emphasizes that: **«for Kazakh people the whole XXth century consisted of terrible events that other nations could only see in a nightmare. I am amazed that fantastic endurance and the incredible patience with which my people have endured all these horrors»**. So, exactly 100 years ago, in 1907, the political response began, when they began to be persecuted and imprisoned, the representatives of the national elite were sent to a distant exile. In 1916, the tsar's government pursued members of the national liberation movement. Thousands of rebels were killed by the hands of executioners. Up to 300 thousand Kazakhs were forced to migrate to the territory of China and other countries. In 1918-1919, hundreds of people were killed during the counter-revolutionary coup hundreds of people were killed in the Kolchak dungeons or in Annenkov «trains of death». Among these victims were also residents of Akmolinsk. 20-30 years of the XXth century were also marked by persecution of bays, Kolaks and intelligence. Many of them were shot by the PCIA. Wives, widows, mothers and daughters of «people's enemies» were placed in special camps, one of which was located near modern Astana. In 1986, after the December uprising the students and young workers are also subjected to repressive measures of the Soviet totalitarian regime.



This monument reminds us all of the difficult and sorrowful days. Living people must never forget the suffering of our ancestors. Moreover, we should not allow repetition of the darkest events.

Memorial of Kazakhs who died in the Afghan war. This memorial was inaugurated on May 7, 2000. On the polished granite slabs the names of 761 fallen soldiers – Afghans with the year when their lives ended are shown.

Red granite color symbolizes the blood of the young soldiers and officers from Kazakhstan. On both sides of the memorial inscription «Memory of flame from Afghanistan» is engraved in two languages.

We must remember and honor our soldiers and officers who died in Afghanistan. They were sent to a distant country to provide «international debt» to the people of Afghanistan. No one chooses the service. They acted on the orders and performed their military duty. In Afghanistan about 15 thousand Soviet soldiers were killed. In the war 22 thousand Kazakhstanis were involved, including 761 people killed and buried in Kazakh land, and 21 were missing. In this distant country laid down their lives 62 Akmola residents and 2 went missing.

Today veterans' organizations in Astana and across the country are engaged in an important and noble work. They educate today's youth in the spirit of love and devotion to their homeland.

Monument of Justice. The monument was officially opened in 1998. It is dedicated to three famous Kazakh biys — Kazybek-bi, Aiteke-bi and Tole-bi and it represents justice. Three biys in the Kazakh national clothes and hats sit on a high pedestal. They call the Kazakh judges to justice and fairness.

In the most difficult time for the Kazakh Khanate they acted as organizers to join forces of three Kazakh zhuzes. Their wisdom, eloquence and authority allowed Zhongarian genocide to be avoided. They were the most authoritative biys across the Kazakh steppe. They were distinguished by honesty, integrity and fairness.

Monument of the last Kazakh khan Kenesary Kasymuly. Sculpture is set on the bank of the Esil. Khan and Batyr Kenesary Kasymuly was the last powerful ruler of the Kazakh elected by representatives of the three zhuzes, but not recognized by the tsar's government. In the period from 1837 to 1847, he led the national liberation uprising of Kazakhs against the tsar's government. In the summer of 1838 he undertook the siege of Akmola fortification.

The city has a number of other beautiful buildings, worthy of description such as the National Museum, the Academic Library, National Archives, and so on.

In 2011, at the III International Show Contests «The best city of the CIS and the Eurasian Economic Community», organized by the International Assembly of Capitals and Cities, Astana was awarded the highest award among the 81 cities represented.



§ 43. THE PRESIDENT OF THE REPUBLIC OF KAZAKHSTAN N. A. NAZARBAYEV — THE FOUNDER OF THE EURASIAN UNIVERSITY

Start of establishment of the university. Astana is becoming the largest scientific and educational and cultural center, not only in Central Asia but in the entire CIS. One of the first scientific and educational centers of our capital has become the L.N. Gumilyov Eurasian National University (*hereinafter ENU — author's comment*), established by the direct initiative of the Head of State N. A. Nazarbayev. The university was established in 1996, **«taking into consideration the steadily expanding international relations of the Republic of Kazakhstan, its active participation in the global integration processes, implementation of the idea of the Eurasian Union».**

ENU was founded on the basis of unification of the two universities — Tselinograd Civil Engineering Institute (*CNNIC — author's comment*) and Tselinograd Pedagogical Institute. In 2000, the Decree of the Government of Kazakhstan Eurasian University named after L. N. Gumilyov by merging with the Diplomatic Academy of the Ministry of Foreign Affairs of the Republic of Kazakhstan is transformed into the L. N. Gumilyov Eurasian State University (*ESU — author's comment*).

In accordance with the Decree of the President of Kazakhstan dated July 5, 2001 №648 «On the granting of special status to certain public institutions of higher education», the university was granted the special status of the National University, **«given the significant contribution to the formation, development and professional formation of a person on the basis of national and human values, science and technology achievements».** According to the Resolution of the Government of the Republic of Kazakhstan from June 29, 2001 the University was renamed into the L. N. Gumilyov Eurasian National University.

Since 2000, the Eurasian University has been a part of the International Higher Education Academy of Sciences, in 2002 it entered into the Eurasian Association of Universities and the Association of International Studies of the CIS and Baltic countries, in December 2004 it joined the International Association of Universities and



European Association of higher educational institutions, which is a confirmation of the University's international recognition.

ENU is a full participant in other international associations and consortia, such as the Association of Asian universities, the International Observatory on Academic Ranking and Excellence (*IREG — author's comment*), CIS Network University, University of the SCO, Turkic Inter-University Union, University Consortium of European countries, United Nations Academic Impact UNAI, STAR-NET, Research and education consortium between higher education institutions and Research Institutes of the Republic of Kazakhstan and the Republic of Belarus.

The university is a pioneer in the Republic of Kazakhstan in the formation of the PhD program. According to the President N. A. Nazarbayev Address (2005), two national universities in associations with foreign consultants were entrusted to train doctors of philosophy. Since 2012 a collective form of control by the Supervisory council has been operating.

In his address to the people of the country in 2011, our President N. A. Nazarbayev set a clear goal of at least two domestic universities to enter into the ratings of leading universities of the world. This was very important because of the need to strengthen the intellectual potential of the nation, as it was said by the president speaking to students of the al-Farabi Kazakh National University: **«Kazakhstan needs an intellectual revolution, which will awaken and realize the potential of our nation».**

ENU performs this task of paramount national importance with honor and dignity. The university was the only one in the CIS, which entered the top of 50 young developing universities in the world in 2014 which were opened no more than half a century ago. According to the rating QS World University Rankings ENU took 38th place. In the QS World University Rankings the university is in the TOP — 400 of the best universities in the world. In the world ranking of websites of universities «Webometrics» the university was voted the best in Kazakhstan in 2014.

The university is in the lead in two national rating Enterprises of the Republic of Kazakhstan in the category of «higher education» in 2014-2015. According to the results of national ranking of taxpayers of the Republic of Kazakhstan the L. N. Gumilyov ENU won the award «Industry Leader 2015», being in the group «gold rating» in the «Top -85 enterprises of the Republic of Kazakhstan» and taking first place in the «TOP -7 Astana leading enterprises».

Is this phenomenon random one? How could a young university in Kazakhstan achieve such significant results? What factors contributed to the transformation of the Eurasian University in major scientific and educational and socio-cultural center of Eurasia, which is already positioning itself as a university of the modern type with advanced technology and is open to cooperation?

Indeed, the role of the leadership of the country which provides all possible care, support and attention to their scientific and educational offspring is great. At the initiative of the President the university has received a special status, as well as transformed into the category of national universities. Today it is being transferred gradually into a group of national research universities.

With the active assistance of the Head of the Republic the University implements in practice the Eurasian idea, which was announced by him in 1994 in the walls of the Moscow State University named after M. V. Lomonosov. For example, it established the Department of Eurasian Studies. In the university elective course «Eurasianism: Theory and Practice» is taught to a number of specialties. Department of the ANC and UNESCO are performing actively. On the initiative of the President here a unique «Center of Interethnic Relations and Tolerance of the ANC» was created with the assistance of such experienced experts as theologians, anthropologists, educators, psychologists, historians and political scientists.

Today about 17 thousand students are being trained there, among them there are undergraduates and doctoral students, that are united in 13 departments. Within SPIID (*State program of industrial-innovative development — author's comment*) in 2015 210 undergraduates received grants of ENU on the specialties «Production of building materials, products and structures» and «Space technology». For more effective convergence of the university and employers 41 branch departments in enterprises are operating, where classes, research and professional practice of students and undergraduates are held.

International cooperation. Today ENU is an international university, where students, graduate and doctoral students from Japan, India, Turkicicey, Germany, Finland, Poland, South Korea, Afghanistan, Tajikistan, Russia, China, Mongolia are learning, and every year the number of students and the geography of the countries where the youth comes is expanding.

The main focus of international activity is to attract foreign students, both on full course and academic mobility program.

Academic exchange programs, dual degree are the most important link in the integration of education and advancement of the university. ENU offers 37 dual degree programs. Modern educational programs and strong faculty attract graduate students to study at ENU in the framework of the dual degree program.

International cooperation of ENU is based on agreements with 166 foreign universities in Europe, Asia, the USA, 23 research centers and institutes, as well as embassies, international research and educational foundations. Today L.N. Gumilev ENU is cooperating with such universities as Cambridge, University of Sussex, Autonomous University of Barcelona (*Spain — author's comment*), University of Valencia (*France — author's comment*), Pusan University (*Korea — author's comment*), Wuhan University (*China — author's comment*), University of Natural Sciences (*Czech Republic — author's comment*), University of Calgary, Moscow State University, and so on.

One of the main directions of development of international cooperation of L. N. Gumilyov ENU is the popularization of language, history and culture of Kazakhstan abroad. It became more urgent after the OSCE Summit in Astana, when Kazakhstan became the object of everyone's attention. Under these conditions, the scientists of the University Council made the historic decision to open the center of the Kazakh language, history and culture named after Abay in foreign partner universities.

Such centers have already opened in Erevan State University, Baku State University, Russian University of Ethnic Friendship, Xian Foreign Studies University (*China — author's comment*), Amman-Arab University (*Jordan — author's comment*), Kiev National University (*Ukraine — author's comment*), Belarusian National Technical University (*Belarus — author's comment*) etc.

The university web site is operated in 6 languages: Kazakh, Russian, English, Turkicicish, Arabic, Chinese. This is the only university in Central Asia which has such access in the international scientific-educational and socio-cultural space. It is planned to operate the site in other languages: Spanish, German, Italian and French.

Continuous work with partners within the academic and research activities opens up new possibilities for the development of the university and enhance its image. An increasing number of Erasmus+ projects, the program «Mevlana», «Newton — Al-Farabi», Royal Academia of Engineering, Volkswagen Foundation, DAAD, etc.

On the special program and a preliminary agreement with the embassies stationed in Astana, during the academic year, master classes are conducted by ambassadors of foreign states. Some of the representatives of the diplomatic corps are involved in classroom training on a regular basis. So, on a contractual basis training sessions and research activity is conducted by a former diplomat of the Ukrainian Embassy in Kazakhstan Professor P. V. Tokar. For the development of internationalization of the significant role is played by the invitation of foreign professors, including compatriots. Today ENU foreign experts are working on a long-term and short-term basis with countries such as Iran, Germany, Italy, Russia, Ukraine, Spain, Poland, the USA, Turkicicey, Korea, Japan, Egypt, Finland and others. Every year ENU invites prominent politicians, Nobel laureates to carry on lectures. Among them there are Yisrael Robert John Aumann, Edward Prescott, Christopher Antoniou Pissarides and others. Among the honored foreign professors of ENU there is Vladimir Putin, Alexander Lukashenko, Vaira Vike-Freyberga, Koichiro Matsuura, José Manuel Barroso and many others.

That is why every year we have an increasing number of multilingual groups. As a part of the development of this direction in ENU today 136 teachers conduct classes in English. More than 300 disciplines are taught in foreign languages.

The internationalization of universities activities today is one of the key area of development. Going beyond the national into the international space indicates an increase in the competitiveness of the University and the quality of our educational services. The tool measuring international recognition of higher education institutions is often the rankings: today ENU is represented in such rankings as QS World University ranking — ENU — 346th out of 900, QS Emerging Europe and Central Asia - ranking countries in Eastern Europe and Central Asia, ENU is 33rd out of 200, WEBOMETRICS — 1598th out of 22 000, Round University Ranking — 623rd out of 693, University Ranking by Academic Performance — 1682nd out of 2 000.

Science and Personnel Policy. By leaps and bounds science is developing. For example, in 2015 in comparison with 2008, the volume of research funding in ENU increased by almost 5 times. In recent years, the proportion of young researchers has increased by 23%. Research work at the University is carried out on 13 faculties

and 31 research units of the University. The work of faculties and scientific units is carried out in the framework of basic and applied research programs in the directions.

The university pays great attention to personnel issues. Today, it employs more than 1,500 leading scientists and educators gathered from all regions of Kazakhstan and foreign countries. Only in the last few years in high school about 100 PhDs were invited, which equals the number of personnel of nearly three modern large regional public universities of Kazakhstan. The amount of lecturers with scientific degrees is about 70%. A group of leading Ukrainian and Belarusian scientists have expressed a desire to work at the Eurasian University on a contract basis. It is targeted to search for foreign scientists and university professors among the Kazakh Diaspora and irredenta. With the invited foreign professors individual contracts with wages at the level of leading European universities are signed. According to the University Ranking by Academic Performance ENU is in the top 550 for Asia. ENU is the leader among Central Asian universities in the number of citations of work of our scientists, thus showing the quality of the research.

The best students are in ENU. Today, every fifth student has a special badge «Altyn Belgi», they are winners of national and international contests, competitions of scientific projects of school. Number of students enrolled on a grant basis, has reached almost 75%, which is one of the highest rates among all universities of the country. According the decision of the Academic Council of the University training on correspondence branch was irrevocably renounced. The number of students who pay fees for their education has been noticeably reduced. Only applicants with high scores from 70 to 90 depending on the chosen specialty are available to be trained on a contractual basis.

The university has implemented a unique program of publication of textbooks and teaching materials in the national language. Thus, only in 2009-2011 more than 30 textbooks in the state language were published. This is very important under conditions of acute shortage of textbooks in Kazakh language.

At the university considerable attention is paid to the patriotic and moral education of youth. On the basis of the military department Center of patriotic education successfully works. Throughout the years students search group «Memorial zone» have been working. The group is part of the top 10 teams of the Commonwealth countries. More than 450 students have been participants of this patriotic school. It has been headed by the University Professor M. Kussainov for nearly three decades.

Students Concert Hall was founded, there are three student theaters in various genres. Annually contests in the national style are held. Among them there are «Kyz-Zhibek», «Er jigit», «Ardakty ana», which are designed to revive the best traditions and customs of the people. For the organization of leisure of students there is a mini-auditorium, a recording studio, a hall for choreography, design studio, laboratory for students, as well as a cinema. Noticeably material and technical base of the university has been stronger. In 2015 the Students House of Kazakhstan branch of the M. V. Lomonosov Moscow State University was introduced. In the «House of students» there is a library, a gym, a coffee shop and a laundry. Please note that the fee for students is two and a half thousand Tenge per month.

The construction of educational and laboratory building number 2 in 13A, Kazhymukan street has been completed. New specialized training and laboratory building of the Faculty of Architecture and Construction is equipped with modern laboratory equipment, computer classes. The bright, spacious classrooms students of five specialties of undergraduate, graduate, construction, structural engineering, architecture, design, surveying and mapping are now getting knowledge.

As part of the university program «All for Students» in the L. N. Gumilyov ENU is being completed construction of a new 9-storey house for 500 student with a total area of 8071.16 m². Delivery of the House of Students is planned in 2017.

In 2004, for excellence in integration activities with the support of the International Fund of the Government of Switzerland team of the University were awarded the gold medals «For impeccable business reputation» and «For high quality in business practice». In 2005 in Oxford University the L. N. Gumilyov ENU was awarded the prestigious international medal «United Europe». In 2006 it was awarded the International Socrates Award for its contribution to the intellectual development of modern society (*Oxford — author's comment*). The gold star «Best Company of CIS» was awarded in 2007. The University is the winner of the Prize of the President of Kazakhstan «Altyn Sapa» (2012). ENU was awarded the V. I. Blinnikov Gold Medal «For Contribution in Inventive and Patent Work» at the awards ceremony of the Republican contest in the field of invention «Shapagat» on April, 26, in 2016, which was held in «Nazarbayev University».

President Nazarbayev N. A. in his book «In the Heart of Eurasia» said: **«One of the main decorations of the capital became the Lev Gumilyov Eurasian National University, which perfectly fit into the urban landscape. Today, taking the high foreign guests within the walls of the Eurasian University, I did not stop to admire its strict and harmonious forms. But all the guests cannot hide their admiration either. I think that the notion of «cultural capital» acquires a visible spatial impression when looking at the Eurasian University».**

The staff of the University shall make every effort to meet the objectives of the country and justify its trust.

§ 44. «NAZARBAYEV UNIVERSITY» IS THE FLAGSHIP OF THE NATIONAL HIGH SCHOOL

History and features of the functioning of the university. At the turn of the first and second decades of the new millennium, our country's leadership took a strong commitment to the creation of a leading universities of European or American type. To this end, at the initiative of the Head of the State N. A. Nazarbayev created «Nazarbayev University». It was called to become the flagship of higher education as a research university.

For the first time such an idea was announced by the President in Address to the people of Kazakhstan in 2006. In 2007, the university construction already began. On 23-24 April 2009 a two-day seminar was held in Astana, it was dedicated to the presentation of the new International University. attended The heads of the Ministry of Education and Science of Kazakhstan, Deputy of Cambridge University Vice-Chancellor Anne Lonsdale, secretary of the board of trustees of Stanford University Jeffrey Uahtel, Vice-Provost of the London University college Michael Wharton, as well as leading experts from other universities. As a result of this workshop valuable recommendations on the formation of Board of Trustees and Advisory Boards were developed and the fateful agreement on cooperation between the leading universities of the world was signed.

October 17, 2009 held the first-person meeting of the Board of Directors of JSC «New University of Astana», chaired by the then Prime Minister of Kazakhstan Karim Massimov. The meeting approved in advance developed «Strategy of University Development 2010-2012». In June 2010, the university changed its name into «Nazarbayev University» due to the fact that the Head of the State had agreed to change the name. In early September 2010, a new university already received its first students on the preparatory program Foundation. Opening a new higher school, the Head of the State emphasized: **«The new university is the flagship of higher education. You are its single, the first team. What will be its path in the ocean of science and knowledge depends on you».**

On December 22, 2010 Mazhilis approved the bill on the status of the university. And at the beginning of 2011 the Law «On the Status of Nazarbayev University», «Nazarbayev Intellectual Schools» and «Nazarbayev Fund» was signed by the President of Kazakhstan. It clearly shows their interconnection with each other, and together they are single scientific and educational consortium.

Currently, the university is working strongly on its own educational standards and is not controlled by the Ministry of Education and Science of Kazakhstan. The main idea of establishing such a university was to make the university of an international standard, functioning on the principles of autonomy and academic freedom. Therefore, all the academic and research programs of the university are implemented in an official partnership with universities belonging to the «thirty» of the best universities in the world. This institution was intended to be the locomotive of modernization of the higher school of Kazakhstan.

Faculty are recruited among the leading foreign professors and the number of



compatriots who have been trained overseas and speak English.

Training is conducted in English. The total number of students is about three thousand people. Every year, 500 young people get a grant there. There is also a paid training.

Currently, a large part of students and undergraduates are taught free of charge on the basis of public grants and sponsorship. Students and undergraduates receive higher stipends and provided with dormitories and facilities. The main contingent are graduates of «Nazarbayev Intellectual Schools» and the most talented graduates of the various schools of the country.

Here the specifics of the university is described by the Head of the State N. A. Nazarbayev: **«In order to form future intellectual elite of the country the institution was established, it is intended to become a national brand of Kazakhstan, harmoniously combining all the benefits of the national education system and the world's best scientific and educational practice».**

The specificity of the academic activities. Currently the University has 8 schools such as: the Preparatory School with Foundation program (*international partner – University College London — author's comment*), the School of Engineering (*international partner – University College London*), the School of Science and Technology (*international partner — iCarnegie powered by Carnegie Mellon University — author's comment*), the School of Humanities and Social Sciences (*international partner — Wisconsin-Madison University— author's comment*), the Higher School of Business (*international partner — Fuqua business School of Duke University — author's comment*), the Higher School of public policy (*international partner — Lee Kuan Yew School of public policy of the National University of Singapore — author's comment*), etc.

Most popular specialties are the following: «Computer Technology», «Engineering Mechanics», «Robotics and Mechatronics», «Education Management», «Biological Sciences», «Electrical and electronic Engineering», «Construction Engineering». At the same time, it was all done for the advancement of

science. Three Research Centers are such as the Center for Energy Studies; the Centre for Life Sciences, the Centre for Educational Policy. In the future, the number of these Centers will increase. The Energy Research Centre develops projects in the field of energy conservation, physics and technology of high energies, numerical simulation of the country's energy balance and its impact on the environment and climate. And currently, the Centre is preparing to participate in «EXPO -2017». Research is being conducted in the Center for Life Sciences in the following areas: personalized medicine and genomics; regenerative medicine and longevity; translational medicine; global health. The aims of the Center are to conduct advanced research on the formation of a healthy lifestyle and provision of a new tradition longevity of our citizens. The center for education policy engages in research in educational policy, including studying, generalization and dissemination of positive experience of reforming and modernization of educational systems of foreign countries. The formation of the Republican center for training of highly qualified experts and managers in the sphere of domestic education and science is here too.

In 2013, the Nazarbayev University opened the first set on master's and doctoral programs. The first editions of undergraduates in the field of education management and business administration was held a year later. Short-term programs for professional development of civil servants; training of top management of small and medium businesses, as well as the preparation and advanced training of rectors of national universities operate in the «Nazarbayev University».

Features of University management. The Supreme Board of Trustees manages the higher education institution. It is the Supreme management body of the University, Nazarbayev Intellectual Schools and Nazarbayev Fund.

The competence of the Board: the policy development and decision-making on issues of organization and management institutions. The President of the Republic of Kazakhstan N.A. Nazarbayev is the first and current chair of the Council. The Prime Minister is the current Chairman of the Board of Trustees.

The first graduates. The Head of State N.A. Nazarbayev took part in the first graduation of the students of the Nazarbayev University. It passed in 2015. 446 trainees graduated from the University at the time. The second graduation consisted of 443 bachelors and 178 masters and was held in June 2016. Part of its graduates continued their studies at the leading world universities such as Massachusetts Institute of technology, Stanford University, Columbia University, Princeton University, University of California, San Diego, National University of Singapore, University of Pennsylvania, University College London (UCL), Imperial College, London School of Economics and Political Science. The process of employment of University graduates is in areas such as: education, audit and consulting, construction and mining industry. Many graduates have a work in Kazakhstan in the affiliates of leading companies of the world. Among the graduates of the new University, there are those who stood into the way of business.

We believe that qualified staff, trained in «Nazarbayev University», will make its effective and unique contribution to the prosperity of Kazakhstan.

§ 45. THE ROLE OF THE Head of State N.A. NAZARBAYEV IN THE FORMATION OF THE EURASIAN ECONOMIC UNION

The history of the founding the Eurasian Economic Union. In 1994, the Head of our State N.A. Nazarbayev delivered the historical lecture in the walls of M.V. Lomonosov MSU. The President has proposed a unique idea of creating the Eurasian Economic Union. Firm and continuing policy of the Head of the Republic of Kazakhstan takes its point of reference for the deepening of the Eurasian theory and its practical implementation. He is faithful and consistent to this choice all these years. The Eurasian idea is an idea of peaceful coexistence on the principles of equality, mutual respect and economic pragmatism.

The idea of integration arose based on a new approach on the vast post-Soviet space in a very difficult and very specific historical conditions. It was the destruction of a single Union State, which the socio-economic crisis followed. Social tensions emerged in the former Soviet republics. The period of ideological vacuum and lack of integration has come.

N.A. Nazarbayev suggested the fateful decision to merge the former Soviet republics for the solution of purely economic problems three years after the collapse of the USSR.

Leaders of the post-Soviet republics took the fateful initiative of N.A. Nazarbayev ambiguously. Leaders of the post-Soviet republics enjoyed their independence and didn't want to hear about how to re-unite for the decision of purely economic issues, at the same time remaining as the independent States. Our former Western opponents have met that initiative without much joy too.

The reason for the appearance of the Eurasian initiative in Kazakhstan. This idea appeared in the 20s of the last century among the Russian emigration. Why has this idea taken root in Kazakhstan?

Firstly, the President of the Republic of Kazakhstan N.A. Nazarbayev, as the worthiest son of the Great Steppe, chose the right political way to preserve an inter-ethnic and inter-religious peace and harmony in the country. President sent a major force to solve economic problems in the first place. The political spectrum of the issues was pushed into the background.



Secondly, the traditional inhabitants of the center of Eurasia differed from others by tolerant mentality, very open genuine hospitality, respectful attitude towards other civilizations and cultures which, in turn, has created fertile ground for widespread Eurasian views exactly in Kazakhstan.

Thirdly, the Kazakhs themselves were the only ethnicity of a syncretic nature organically and without any prejudice incorporating the parts and pieces of various ethnic groups and nations. Traditionally the positive «complementarities» to the surrounding peoples, ancestors of yesterday's nomads is explained by the fact that mobile nomads on fast horses came into contact more frequently and faster with the outside world perceiving various Eurasian oikoumene for what it really was.

Fourthly, living on the territory of Kazakhstan a conglomerate of various ethnic groups professing the most different confessions developed their own unique experience of peaceful coexistence in the real practice of proven idea of Eurasianism in a particular part of the center of Eurasia ahead for decades and even centuries.

Fifthly, in his numerous articles, interviews, speeches, as well as monographs our President on the system and permanent basis carried and demonstrated the Kazakhs and all the mankind the benefit of the Eurasian Economic Community built on entirely different principles.

Beginning of the formation of Eurasian Economic Community (EEC). Thus on 29th March 1994, speaking in front of the teaching staff of the M.V. Lomonosov Moscow State University, N.A. Nazarbayev was the first Eurasian leader who offered to discuss the project of creation of the new integration association with the name of «Eurasian Union» and gave it a clear definition and defined the mission of the new interstate association: «EEC is a union of equal independent states, aimed at the realization of national interests of each member country and having a plOrality of integration potential. EEC is a form of integration of sovereign states aimed at strengthening stability and security and socio-economic modernization of the post-Soviet space». Debating with his opponents, he assured them in profitability and usefulness of the new Eurasian integration: **«We are a Eurasian state, which has a well-known history and its own future. Therefore, our model will not copy any other. And more over it will absorb the best achievements of the most diverse civilizations».**

The difference of EEC from other integration associations. What was it different from the previous integration associations of the Eurasian continent by?

The first. The new integration association project provided the priority of solving first of all economic problems which was to create a solid foundation for convergence of independent republics' economies.

The second. President of Kazakhstan N.A. Nazarbayev has clearly defined that the solution of any crucial questions should be made on the basis of national referendums.

The third. In relations between the States entering Eurasian Economic Union the supremacy of the principle of equality must dominate.

The fourth. The relationships among entering the Community states should be clearly based on non-interference in the internal affairs of each other's territorial integrity and inviolability of new borders, and so on.

It was very important in the first years of independence of the former Soviet republics, when they took a firm course on strengthening their countries. Any thought, even a small hint on the theme of unification of the old principles, and that with such a name containing the word «union», caused open irritation and confusion. The new draft also contained a mechanism for integration and cooperation in the sphere of economy, national security and the environment, and especially clearly proposals for cooperation in the field of science, culture and education were identified.

N.A. Nazarbayev strongly convinced all to implement necessarily the proposed by him ideas of their uniting, understanding and mutual respect: **«History gives us a chance to enter the XXI century in a civilized manner. One way is, in our view, the implementation of the integration potential, initiative to create a Eurasian Community, reflecting the objective logic of the development of the post-Soviet space and the will of the people to integrate».**

Of course, the initiative of the President of Kazakhstan gradually and step by step was endorsed by the vast Eurasian continent. On January 1, 2015 EEC began almost to act on the expanses of Kazakhstan, Russia and Belarus. A little later Armenia and Kirghizstan joined it.

The historical significance of the creation of EEC. The creation of EEC has a tremendous historical, cultural and civilization significance. The free movement of goods, services, capital and human resources got its start among the five countries. Many customs posts have been removed. We got a huge market capacity of nearly 170 million people. Domestic enterprises have entered the path of competitiveness and began to produce better, cheaper and demanded goods in a new market. Hours of traffic congestion were stopped on borders. Cross-border trade was greatly increased. Kazakhstan began to receive benefits from its geographical position.

Moreover, the Eurasian Economic Community has become a Union of independent and sovereign states, enhancing implicitly their security as our President has also noted: **«Eurasian security — it is not a metaphor, it is a strict geopolitical fact».** Peacefully trading with each other, they strengthen peace in the vast regions of the planet. In addition, each country remains completely independent. No country being a part of a new economic community has any right to interfere in the internal affairs of each other.

§ 46. ASTANA – A GLOBAL PLATFORM FOR DIALOGUE

The Congresses of the World Leaders and the Traditional Religions in Astana.

In recent years, Astana has become a global dialogue platform. Calls for peace, harmony and cooperation grow louder. The leading role belongs to the President of the country N.A. Nazarbayev.

Kazakhstan and Astana are situated in the heart of Eurasia. Kazakhstan has borders on many countries in the East and the West, the North and the South. Islam and Christianity live in peace and harmony. This creates conditions in Astana which has become a center for global peace and dialogue.

The Congress of Leaders of World and Traditional Religions, OSCE Summit 2010 Astana economic forums, Forums of spiritual harmony, the world congress of Kazakhs, Asian Winter Games -2011 were held in Astana. EXPO-2017 will be in Astana. Our Republic is in the focus of attention of all mankind.

The Congress of Leaders of World and Traditional Religions has been held regularly since 2003. The Head of State N.A. Nazarbayev speaking at the III the Congress of Leaders of World and Traditional Religions said: «Kazakhstan's experience of the inter-ethnic and inter religious harmony has been recognized as one of the most successful in the post-Soviet space».

Catholic leader Pope John Paul II visited Astana in 2001. He noted the high level of the correct policy of the President in the sphere of faith. The leaders of world and traditional religions gather in Astana. They want the fragile peace to become strong.

OSCE Summit in Astana in 2010. For the first time, the OSCE Summit was held at a high level on the post-Soviet space in Astana in December 2010. Kazakhstan was entrusted the hosting the important Summit.

Kazakhstan meets all the requirements: we had a market economy. The elections were held per the party lists on a democratic basis with the participation of international observers. Kazakhstan corresponded to all international requirements on human rights. Social harmony exists in the country. The leadership of the country has created all



necessary conditions for activities of non-governmental organizations (*NGOs — author's comment*). There is a range of different mass media.

Therefore, the foreign Ministers of the 56 OSCE States supported the desire of our country to hold a summit in 2010 in Astana. Commitment to peace and good neighborliness were reaffirmed in the Astana Declaration, as well as the refusal of power methods of solving of the conflicts, including in Afghanistan. The OSCE Summit in Astana has significantly raised the image of Kazakhstan on the Eurasian continent, but also across the planet. Kazakhstan has once again positioned itself as a country peace-loving and tolerant. This Summit has already allowed to Kazakhstan to obtain a vote of confidence in the election for EXPO 2017 and the World University games that same year.

The meeting of the Organization of the Islamic Conference (OIC) in Astana.

Kazakhstan took over the conduct and presidency of the Organization of the Islamic conference (OIC). The baton of the conduct and the chairmanship in the Organization of the Islamic Conference was taken in June 2011 in Astana. One of the important questions of this historic meeting was the question of the problem of the Middle East settlement and recognition in the future of Palestine as an independent state. N.A. Nazarbayev said the following words speaking at the Plenary session of the conference: «We must unequivocally declare that Islam has nothing to do with political violence, extremism and terrorism». Then the Head of State urged to establish an online resource that is intended to cover not only the activities of the OIC, but also to propagandize Islamic values. After this conference, Kazakhstan's authority has increased significantly throughout the world.

Astana and other events of the planetary level. Astana became the place of holding regular Astana Economic Forums. Forums became commonplace to the whole world business community. They were held with the participation of famous Nobel Prize winners (Christopher Pissarides — winner of the Nobel Prize in Economics, in 2010; Cary Banks Mullis — winner of the Nobel Prize in chemistry, in 1993; Edward Prescott — winner in Economics, in 2004; Richard John Roberts — winner of the Nobel Prize in physiology or medicine, in 1993; Murray Gell-Mann — Nobel Prize in physics in 1969, and others).

A unique forum of spiritual harmony began to be held here. Astana became the place of the realization the World Congress of Kazakhs. In 2012 Astana was chosen the cultural capital of the Turkic World. In its framework, there were held more than 100 events. It was attended by about 400 delegates from different countries. The Astana Forum «For a nuclear-free world» was held in 2012 in Astana. In 2014, an agreement on the establishment of the Eurasian Economic Union was signed in Astana by the presidents of three countries (Kazakhstan, Russia and Belorussia). And, of course, the conduct of «EXPO-2017» in Astana in 2017 clearly reflects the increasing of the authority of our capital.

In General, the Head of State N.A. Nazarbayev described the role and place of our capital in the world in the following way: «**Not just the capital appeared in the center of Saryarka, but the cradle of the future came into the world**».

§ 47. KAZAKHSTAN — THE VOICE AND THE CENTER OF A NUCLEAR-FREE WORLD



Kazakh SSR is the concentration of a powerful nuclear arsenal. In Soviet times the Republic was a powerful basis of nuclear weapons. Kazakhstan possessed the fourth largest nuclear Arsenal.

Semipalatinsk nuclear test site was in Kazakhstan. It was opened in 1949. It brought widespread suffering and great harm and threaten the lives of hundreds of thousands of people, particularly in the Semipalatinsk, Pavlodar

and Karaganda regions. About 500 underground, ground and above-ground nuclear weapons tests were produced on this testing area. The total power of nuclear explosions was more powerful in 2,5 thousand times than the bomb dropped on Hiroshima in 1945. 24% of all testing of nuclear weapons in the world were on this testing area.

Our Republic automatically became a nuclear power after the collapse of the Soviet Union. More than 100 missiles with nuclear warheads remained on duty. 40 strategic bombers with missiles were placed on the ground of the Republic. 1,040 nuclear warheads for Intercontinental ballistic missiles and 370 warheads for cruise missiles, airborne were on our territory. We are inferior to nuclear power only the USA, Russia and China.

Clearly, they presented a danger for the young and independent Republic.

Huge financial and human resources required for their maintenance. The threat from nuclear powers increased. Drastic and quick action to resolve this difficult problem needed: to save or to destroy nuclear weapons? Kazakhstan chose the second path because, in the words of our Leader, «the result of a nuclear attack is not only destruction of the enemy. The land of the State would be an uninhabitable territory».

Refusal of Kazakhstan from nuclear weapons. Independent Kazakhstan has taken a clear policy of building peace and good relations with all countries of the world. The President writes in the book «On the threshold of XXI century»:

«Kazakhstan was the only country in the world, which closed nuclear test site».

So, one of the first presidential decrees was the decree about the refusal from nuclear weapons. Then a presidential decree on closing the Semipalatinsk nuclear test site was signed on 29 August 1991. It was the expression of peaceful policy of our country. The decree caused a positive assessment from the world community.

Our President gave a strict condition before the members of the nuclear club, the USA, China and Russia. He said **«instead, we should be given a guarantee of national security, inviolability of borders and territorial integrity».**

5 December 1994 at the OSCE Summit in Budapest the Heads of State such as the USA, Russia and Britain signed a Memorandum on security assurances to countries that signed the Treaty on the non-proliferation of nuclear weapons. Later China and France were given the same rights to our country.

In 1996 Kazakhstan became a party to the Treaty banning nuclear tests. And in 2000, the last tunnel at the Semipalatinsk nuclear test site was destroyed. The foreign Ministers of the 5 Central Asian republics signed a Treaty on a zone free of nuclear weapons. It was in 2006 in Semipalatinsk. Kazakhstan continues to pursue a policy of non-proliferation of nuclear disarmament. At the initiative of the leadership of Kazakhstan on 2 December 2009, the UN General Assembly adopted a historic resolution declaring 29 August the International day against nuclear tests. On this day in 1991, our Republic has ceased to conduct nuclear tests at the Semipalatinsk test site.

The positive results of the policy of nuclear disarmament. After the rejection of nuclear weapons the Republic of Kazakhstan has loudly declared itself as a peace-loving country. The authority of our country has grown in the eyes of the world. The rating of our President was boosted up.

The threat of violation of the territorial integrity and inviolability of borders has diminished. Nuclear missiles of other countries are not aimed at our government, because it continues to operate the Budapest Memorandum. Kazakhstan has saved huge financial resources for the maintenance of nuclear weapons with its complex and expensive infrastructure to fully switched to the solution to peace in the first place, the socio-economic problems. The Head of State wrote in those difficult days: «I think we did the right thing by declaring a nuclear-free status of Kazakhstan. And it's not that for the maintenance of nuclear weapons required enormous resources and highly qualified specialists. The fact that having nuclear weapons means to sit on two barrels of gunpowder. First, weapons of mass destruction posed a real threat to our security in an unstable post-Soviet space. Secondly, nuclear-weapon States were keeping Kazakhstan under its scope because of the missiles stationed on our territory. And to me became not on itself when some people were campaigning for the preservation of a deadly weapon on Kazakh land. These policies have not seen the ravaged land of Semey, did not know about a lot of cripples and people who have died early from cancer». The environment has improved. The health of people living in the landfill has improved. The land formerly occupied by the landfill began to be used for agriculture.

Our country has received a multimillion-dollar foreign investments. Representatives of foreign small and medium businesses flocked to Kazakhstan. World leaders gave a high appraisal of the Kazakhstan's initiatives in nuclear disarmament.

For example, the 44th President of the United States Barack Obama gave the following characteristic of our President: «**The president N. Nazarbayev is one of the model leaders in the world in non-proliferation and nuclear security. Kazakhstan is a perfect example of how a country can renounce nuclear weapons and achieve greater security and economic prosperity**».

Therefore, every citizen of our country should support the initiative of its President to promote the image of Kazakhstan as the most peaceful and tolerant country, without nuclear testing.

§ 48. THE PRESIDENT'S ROLE IN THE ESTABLISHMENT OF A «GREEN BELT» AROUND ASTANA



The history of gardening. Traditionally, the district of the Esil region was rich of the plantations. Especially there were a lot of willows. This was one of the reasons for the construction of the Akmola fortress by Colonel Shubin in 1830. For the first time a systematic greening of the city began when the fortress got the status of a city. So, in 1893, the city garden was planted by the efforts of the district head of the Lieutenant Colonel of Trinity. The garden was planted in the same

year. Every year the city became green and beautiful. The inhabitants of the private sector began to plant trees in their gardens. It has become a tradition. At the turn of the century the lower agricultural school was opened and located in the suburbs of Akmola. The school had its own field and garden.

In Soviet times, the local city government paid a great attention to the greening of the streets. The Tselinograd city was one of the greenest cities in the country. Villas have become the «lungs» of the city and their number increased with every year.

Zhangir Khan was one of the first who began to establish a «green belt» in Kazakhstan. Zhangir Khan planted about 50 thousand hectares of forest in the territory of the Bokey khanate (now the West Kazakhstan region).

The initiative of the Head of State N.A. Nazarbayev in the capital landscaping. The Head of State N.A. Nazarbayev initiated the creation of a «green belt» around Astana. In 1997, he appealed to the people of Kazakhstan. The initiative of the Head of State N.A. Nazarbayev has been in the landscaping with the help of the lush forest. Start this noble cause was given in 1998, immediately after moving the capital to Akmola-Astana. According to opinion of the Head of State «green belt» will protect the citizens from dust storms, blizzards and winds. Moreover, the «green belt» was to improve the environmental situation in the city. Per experts, one hectare of forest produces per day to 4 tons of oxygen. The forest is also a valuable source of clean air and has healing properties.

The missing wild fowls and wild animals had to return to the forest. «Green groups» – «Zhasyl El» were created everywhere in universities and colleges of the capital with the aim of attracting young people to the planting of trees and shrubs in summer vacation time. «Green groups» were built on model and likeness of student construction brigades.

The results of a greening policy. Currently, the total area of «green belt» around the capital is about 70 thousand hectares. About 9 million different species of trees and approximately 2 million shrubs are growing here. «Green belt» around the capital is the only of its kind not only in Kazakhstan but throughout Central Asia.

Mushrooms and berries can be collected. Different animals were appeared. One species was launched specifically. Others species have found a good shelter, having arrived from other places. These were rabbits, foxes, deer, partridges, pheasants and so on. In 2010 LLP «Astana ormany» managed to artificially breed pheasants. Today more than 2500 animals have been bred and have been released.

Active planting of trees is in the precincts of the city. About 1 million seedlings had been planted by 2014. New parks, squares, boulevards with abundant afforestation are opened. A lot of breeds of trees and bushes grow here, such as: birch, pine, maple, cherry, currant. Special lanes for cycling and walking trips are located nearby.

Plans. It is planned that the area of planted forests will be about 100 thousand hectares in 2020. These landings are very pertinent to the top of the international specialized exhibition «EXPO-2017». The Head of State N.A. Nazarbayev, in one of his speeches in 2015 turned to the capital's residents with the following idea: **«If all our citizens plant trees around their houses, in all towns and villages every year, then we will create a «green country».** I think that the initiative of our President will be supported by all inhabitants of the capital. Each of us needs to plant more than one hundred trees and shrubs.

§ 49. ASTANA AND «EXPO – 2017»

EXPO 2017 - the idea and the dream of the Head of the State. For the first time the Kazakhstanis were the members of the Soviet delegation and took an active part in the international exhibition in Paris in 1925. Among them were Kazhimuhan Munaytpasuly and Amre Kashaubaev, who struck Parisians with a hitting power of their muscles and sonorous sound of the dombra. By the way, when Amre sang such songs as «Dudarai», «Balkadisha» and «Agash ayak» he conquered the hearts of the French. He took the second place for his performing talent. A Kazhimukan surprised everyone with his circus tricks.

The idea of EXPO in Kazakhstan came to the mind of Head of the State N.A. Nazarbayev when visiting such an exhibition in the Spanish city of Zaragoza in 2008. In 2010 General Secretary of the International Bureau of exhibitions Vicente Gonzalez Loscertales visited our capital by the invitation of our President. In 2011 our country submitted a bid to host the exhibition. At the same time Belgian Liege, Edmonton Canadian, French Lille submitted their applications too. Soon, the last two towns refused themselves. And the main rivals of our country were the Belgians. The latter had many advantages over us, the former Soviet Union country. They have a traditionally strong diplomacy. They have a huge experience in all kinds of exhibitions, forums and symposiums. Belgium has close and prolonged contacts with the majority of European countries.

In 2012, an international symposium Expo took place where Kazakhstan could demonstrate the best achievements of our capital. Our republic loudly declared itself not only as a rapidly developing country with a strong economy, but also as a peaceful corner of the world, besides in 2010 the OSCE Summit was chaired by our state. On November 22, 2012 on the final vote in Paris, where the headquarters of the Expo is located, by a secret ballot Kazakhstan won when 103 votes were given to us.

The benefits and preferences to conduct «EXPO-2017» in Astana. At the exhibition in Astana all countries had the right to demonstrate their best innovative, technological, scientific and cultural achievements. Kazakhstan has become the first hostess of EXPO in the CIS definitely not by chance. Firstly, the world has recognized our capital and our country as a worthy city and the best country in the CIS. Secondly, it was due to the high authority of our President who initiates and generates peaceful initiatives in the world. Thirdly, our country was able to offer a solution of one of the most pressing problems of mankind «Energy of the Future». It is a specialized exhibition that last for exactly three months and all the pavilions was built by Kazakhstan.

The positive sides of this event were: the arrival of millions of tourists in Astana, which in itself is positive in terms of our image. Kazakhstan was able to get hold of new technologies in the field of energy. It is also important that Kazakhstan became more recognizable in the world. The attraction of new investments into the country was not in the last place. Small and medium businesses came to us from around the world. «EXPO-2017» was a strong platform for the future and possible actions of a global character.

Holding the exhibition is a kind of anti-crisis project. This is the support of domestic enterprises, the creation of new jobs, additional revenues to the state budget.

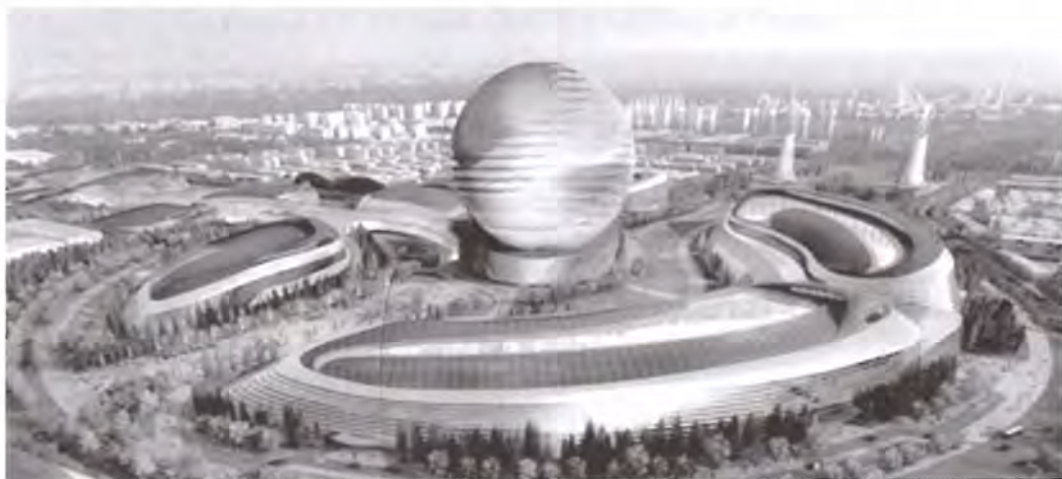
The planned construction and infrastructure, cultural and recreational steps and activities. The total exhibition area is 174 hectares, and the area under buildings - 25 hectares. EXPO located 5 kilometers from the new railway station and 2 kilometers from the airport. The most central place is given to the national pavilion «Kazakhstan» in the form of spheres. The diameter of the high-tech building is 80 meters. The roof covered with solar panels to generate solar energy in view of the specificity of the stated theme of the exhibition. There also solved technological problems for wind energy, recycling and using waste water.

A new airport terminal and railway station become the most important objects for the city. In 2016-2017 all the old and dilapidated buildings are to be demolished.

In the framework of the exhibition concerts, presentations, circus showed, a book about Astana published and website about Kazakhstan developed for the tourists. Issues concerning the development of tourism and other areas of the country are being worked out. Held a series of fashion sports competitions, including boxing and national struggle is planned. With this purpose roads and necessary in such cases road infrastructure was built.

Safety and the project of «a smart city». Due to the fact that many guests visited Astana, it was created a system of «a smart city». Thus, it is intended to equip the city with a huge number of cameras so that no crime would remain unsolved and unpunished.

This measure help to punish the drivers exceeding the speed or talking on a mobile phone, or breaking traffic regulations. This measure also allow observing the quality of work of city services and tracking the fire safety. A unique innovative program «a smart stop», which significantly improve the quality of passenger service is being introduced. For example, this project allow displaying the data on the location of the bus with a refresh rate of 10 seconds. In the same way the problem of street jams with a broad introduction of the navigation system and an adapted control of traffic lights with the advantage of crossing at intersections of public transport resolved.



The project «School of the Future» is introduced, when parents being at home can monitor progress and attendance of their children's training. Through SMS messages parents can be informed about the behavior and learning achievements of their children.

At schools connected to the Internet measures are taken to prevent children from sites with inappropriate contents with the help of filtering. The modules «e-room» and «e-library» also introduced.

All these measures were aimed not only at a worthy meeting of «EXPO-2017», but also at improving the quality of life of inhabitants of the capital.

At one of the meetings in 2015 Head of the State N.A. Nazarbayev stressed the importance of this exhibition: «This is a major project which will allow to show Kazakhstan to the whole world, to demonstrate the potential of our country».

Therefore, the success of the first in the CIS specialized exhibition «EXPO-2017» depended on each inhabitant of the capital, on every citizen of the country We was not only make a personal contribution to this event, but also to show our best side as educated, cultured, brought up, attentive, law-abiding, tolerant and hospitable hosts».

As the Kazakh proverb says «A guest sits little, but sees a lot». We was worthy of our hospitable and tolerant ancestors who believed that «a guest is a emisary of God».

§ 50. THE FUTURE OF ASTANA

The prospect of the construction industry in the capital. In Astana it is planned to put into operation a lot of modern buildings. «Abu Dhabi Plaza», which will be included in the list of the 14 highest buildings in the world - in the near future in Astana is one of the most high-rise buildings to be built in Central Asia. Its height will be 88 floors in the 320 meters. Its area will be 500 thousand square meters. Energy-saving technologies will be used in its erection. The agreement on the construction of this Architectural masterpiece was achieved in 2006 by our president during his stay in the United Arab Emirates. There will be SPA, offices, 600 apartments, gyms, two-storey shopping center 14 meters in height. 14-storey hotel with four stars with a total area of 32 thousand square meters will be also located here. The parking for 4000 spaces



for cars and shopping area of 206 thousand square meters will be also provided. The movement will be carried out on the superhighways elevators. The opening of the building is planned by the beginning of «EXPO-2017».

It is planned to put into operation the mall «Mynzhyldyq». It will be located on the area of 360 hectares. In addition to the green alley leading towards the «EXPO-2017» there will be 35 multifunctional residential buildings, dozens of hotels, restaurant complexes and leisure centers, 4 schools, 5 kindergartens, one outpatient center, as well as the building of M.V. Lomonosov MSU.

Infrastructure prospects. By the beginning of «EXPO-2017» a new ultra-modern railway station, which will be located 4 kilometers from the Palace of Peace and Accord, to the south of the village Promyshlennyi will be put into operation. The station will be located on the area of 127 hectares. Only the building of the station will be located on the area of 26.5 hectares and with a daily movement of 30 thousand passengers.

Nearby there will be commercial areas, business centers, hotels and shopping and entertainment centers. The station will be able to accommodate up to three thousand people simultaneously.

It is also planned to put into operation and reconstruct the capital airport building, which will several times increase the capacity. The construction of the new capital airport is implemented at some distance from the city.

By 2018 light rail trams will be launched the movement of which will be provided by the overpass at 7 meters high from the ground at the speed of 41 km per hour. Overpass will be supported by a strong and secure footing.

All the stops of the city will be equipped with dynamic routing tables in the dynamic form.

Population projections. Currently, the number of citizens is more than one million people, of whom 80% are ethnic Kazakhs. According to independent experts the real number of citizens, excluding those who are not registered in CSP, is already far more than one million people. The average annual increase in the number of citizens of the capital is about 30 thousand people. By 2020 the number of the residents supposedly will be 1.3 million people. And in 2050 the population of the capital will amount to more than 2 million people.

Therefore, an important task of the city authorities is to ensure smooth functioning of all the city utilities and other services. Moreover, the leadership of the country is planning to take comprehensive measures for conducting proper demographic and migration policies so that the number of citizens of the country was equally distributed across all the regions of the country.

Astana has a great future. As our President said: «**Astana is the personification of a new, dynamically developing Kazakhstan, a symbol of renewal, a symbol of independence of our republic**».

Thinking about the future of Astana, Head of State N.A. Nazarbayev appealed to our young people with the following words: «**The capital is not only buildings, streets and parks. The capital is first of all people. A capital inhabitant should possess special inner world, high culture, impeccable training and education. Happiness of building the new capital of our homeland falls on every generation. They will be proud of the fact that this city was built by their fathers and grandfathers. But Astana of future generations will be what we will build it today**».

In this regard, every citizen of our Homeland has a great opportunity to make a unique contribution to the prosperity of our beloved capital, the city of the future, the city of the world, the city of come true dream.

7. MENTAL PATTERNS, CUSTOMS, TRADITIONS AND SOME NATIONAL CHARACTERISTICS OF THE KAZAKHS. THEIR ROLE IN CREATING A POSITIVE IMAGE AND «PORTRAIT» OF ASTANA RESIDENTS

§ 51. KAZAKHS ARE THE PEOPLE WHO KNOW THEIR ANCESTRY

The Kazakhs are the people, who totally know their seven ancestors. In Europe and in Asia some families of knights, barons, earls, dukes, members of the ruling dynasties of kings, monarchs and emperors pass their genealogical tree from generation to generation. Ancestry is as a «passport» that have both pedigree dogs and famous horses.

But the situation when the whole nation had and also knew their genealogical table«in depth» seven generations and more probably can be seen only at ambitious Kazakhs- nomads. Nomadic and semi-nomadic life of the ancient inhabitants of the steppe for several thousand years caused the appearance of this unique phenomenon. Of course, this was due to the specifics of their activity.

We are almost the only people in the world who over the centuries, and even millennia, massively make the chronicle of the origin strictly through the male line. We call our generation – bala, grandson – «nemere», great-grandson - «shobere», great-great-grandson – «nemene», further on – «tuazhat» and so on. We knew all of our ancestors at least till the seventh generation, and we know so far their names. In the age of scientific and technological progress we save our past on electronic media.

Head of State N.A. Nazarbayev, stressing the importance and the need for knowledge of our own genealogy of steppe dwellers writes: **«Genealogy for the Kazakhs in steppe was like a compass for a sailor at sea».**



The fact that any Kazakh must know his ancestors, demonstrate still prevailing sayings and proverbs: **«Zheti atasyn bilmegen – zhetimdiktin belgisi»** (*«Ignorance of your seven ancestors is a sign that you're an orphan» — author's comment*), **«Zheti atasyn bilgen — zheti zhurttyñ qamyn zher, zheti atasyn bilmegen — qulagy men zhagyn zher»** (*«Who knows his seven ancestors can be a defender of the people, the one who does not know them will not be able to do it» — author's comment*).

First of all, this good and useful tradition was supported by the fact that we and our ancestors had a unique tradition of conducting our own strict family and kin shezhire (*genealogy — author's comment*). This word has a Turkic-Mongol origin. The Mongols word «shezhire» means «memory» and the same translation has a similar Turkic word «sejere».

While Kozhas and Sultans had mostly a written tradition of doing shezhire, then an oral form of transmission of this important and relevant information was widely spread among the other inhabitants of the country of the Great Steppe. This was clearly described in the XIX-th century by L.Mayer: **«Nothing is easier than to create a family tree of the Kirghizes (Kazakh — author's comment). One has only to ask several Kirghizes (Kazakh — author's comment) and record their stories. It is so simple for them»**. The researcher of the same age Hungarian Vambéry wrote that if there are two Kazakhs one of the first and binding questions which they ask each other is the question of their origin on the knowledge of at least seven of their ancestors.

Until now, in Kazakhstan, especially in rural areas, gray-bearded elders have a habit of asking children and young people the names of their close and distant ancestors in the male line. Isn't it because the birth of sons was thought to be happiness sent down from the heaven!?

The famous Soviet and Russian scientist, the author of the theory of ethno genesis L.N. Gumilyov was once struck by the answer to his question addressed to the famous modern Kazakh architect Shota Ualikhanov: **«Is it true that all the Kazakhs know their ancestors to the seventh generation?»**, when the latter quickly retorted: **«I know my tribe to the thirtieth generation»**. At L.N. Gumilyov's request he listed all of them and it very impressed the great Russian historian and geographer.

Why kazakhs know their ancestors well? In the Kazakh traditional society, the knowledge of own and other ancestry was highly in demand for several reasons and circumstances.

Firstly, this helped steppe rulers to manage and interact with other nomadic communities, knowing their exact location, movement, history of formation, eminent representatives. As you can see they mastered «geography» and «local history» of their homeland by studying the genealogy of the steppe, which every citizen of the steppe knew as the «two times two».

Secondly, «shezhire» performed in the steppe the function of historical memory. Every nomad understood the past of his people as a detailed history of his family genealogy, tribe — «zhuz». Every Kazakh begins the countdown from his and finishes with a distant ancestor, which dated back to all the families, kins and tribes. All the events were as if revolved around the life and work of his immediate ancestors when

they were accompanied by the information on the details, concerning not only the political events, but also the social life, economic structure and the smallest domestic scenes. Taking from «shezhire» the data about their legendary ancestors steppe dwellers brought up younger generation on their positive examples and gave them valuable historical knowledge. Carefully studying «shezhire» a youth necessarily found among his ancestors batyr (*brave warrior, knight — author's comment*) biy (*excathedral steppe judge — author's comment*), sheshen (*orator, possessing the gift of speaking — author's comment*), akyn (*bard singer and poet — author's comment*), baluan (*wrestler — author's comment*) and mergen (*marksman hunter — author's comment*). Youth tried to be like them, not to disgrace himself in front of his contemporaries to their noble memory. The knowledge of their ancestors restrained them from unseemly behavior. Each Kazakh village represented the small community of blood relatives, where the roles were strictly divided: one — elder, the second — bi, the third — baluan, the fourth — akyn, the fifth — hunter, the sixth — rider, the seventh — zerger (*goldsmith — author's comment*), the eighth — Mullah, etc. During general kin, general zhuzes or nation-wide celebrations they competed with one another in poetry, oratory, in the knowledge of «shezhire», Kazakh wrestling, jewelry making, and so on. Each of them tried to be the best in his field or sphere.

Thirdly, «shezhire» performed the function of an important social regulator. For example, knowledge of the family tree helped them to distribute pastures effectively and uniformly, to seat the guests during the meal properly, kurultays, ases (*funeral feast — author's comment*) and wedding receptions, to establish the procedure for the construction of the national militia, etc.

Fourthly, this tradition has contributed to the Kazakh ethnos consolidation, including the period of an external threat, when one could always ask and be sure to enlist the military and other help of their close and distant relatives, the names and location of the migrations of which they knew in the most excellent manner and with whom they maintained a constant relationship despite the fact that they lived a thousand kilometers or more from each other. Therefore, nomads tried to take their wives no closer than from the 8-th the kin, otherwise they will lose the generic monolith. On this occasion, N. Izraztsov exploring the customary law of the Kazakhs of Zhetisu area well and clearly wrote: **«There is another reason due to which the Kirghiz (Kazakhs — author's comment) avoid marrying relatives. This does not allow the collapse of the tribe's union»**.

Finally, shezhire performed the function of regulating family relations. Since ancient times in the steppe there existed a categorical prohibition to marry closer than the 8-th kin. According to notes of steppe inhabitants, marriages between close relatives often proved to be sterile. Here is how N. Izraztsov writes about it: **«Marriages between first-degree relatives are forbidden by custom ... The Kirghizes (Kazakh — author's comment) avoid marriages between relatives due to the belief that such marriages are sterile»**. The Kazakhs in the course of centuries observations noticed the fact that marriages between close relatives led to the birth of children with physical defects and mental retardation, as Ya.Gaverdovskiy writes: «The Kirghizes (Kazakh — author's

comment) are generally strong and live till deep old age, very few of them feel that they have a cruel disease, and they do not know infections and freaks are not seen here as well».

Thus, the Kazakhs were and are almost the only people in the world who almost without exception lead a genealogical table — «shezhire». The custom to know their ancestors led to the fact that the Kazakhs were and are a healthy, strong, competitive and consolidated nation. And under the best internal and external circumstances and conditions they will be able to become one of the leading nations of the world.

§ 52. STEPPE INHABITANTS — FREE AND FREEDOM LOVING PEOPLE



Steppe inhabitants — are entirely free people. Inhabitants of the country of the Great Steppe valued above all a personal freedom and independence. The vast steppe with juicy pastures and fertile lands allow them to have a large number of cattle and to be engaged in agriculture, handicrafts, hunting and fishing a little. Trade was conducted with the neighboring peoples and states. All this was in the conditions of free-living.

In this regard, even in the IVth century BC, the Persian king Darius, barely escaped from the death in the steppes of modern Kazakhstan and he had to admit: «They love freedom more than gold and purple cloth. They cannot be bribed as Babylonian merchants and the Egyptian priests. They cannot be intimidated because they can always hide from the enemy in the endless expanses of the country and everywhere find pasture for their flocks and new arable land and always return to the old place and avenge the ones who tried to invade. We almost died in that damned country. It is better never to meet with the brave, freedom-loving Scythian (*Saks — author's comment*) people for the second time». So, it went on from century to century, from millennium to millennium...

The Kazakhs were always very rich and free before the introduction of Russian imperial governance institutions, the construction of military fortresses and mass migration of Cossacks and peasants in the region. The power of khans and sultans (*descendants of Genghis Khan — author's comment*) was absolutely nominal. Interpersonal and inter-tribe relations were strictly regulated by «adet» (*custom set — author's comment*) and conflicts and crimes — by a traditional court of biys (*excathedral steppe judges — author's comment*). Taxes were prohibitively low and symbolic, and sometimes simply were absent. They fled fast from foreign enemies with the help of universal militia organization or quickly escaped to safer places together with cattle and dwellings (*Kiiz uis — author's comment*).

The vast majority of the inhabitants of the steppes were personally free ordinary nomads who were called «bukara halyk». They could keep an unlimited number of cattle and be engaged in agriculture and other arts and crafts. No one had the right to limit their freedom. In war time, they were the bulk of the horse military squad .

The Kazakhs could never be slaves to one another. This is a very important quality, which played its role in the formation of a national character and mentality of the people. They always guarded and treasured this free life. Semen Bronevskiy wrote that **«Kozak (Kazakh — author's comment) demonstrates himself a free man, alien to all subordination, and he puts his will above all the circumstances, despising his Sultans (descendants of Genghis Khan — author's comment) and biys (excathedral steppe judges — author's comment) if it is not consistent with his benefits and internal motivations».**

A wealthy, financially secured, and always armed steppe inhabitant valued his wealth and his personal freedom.

A society without class confrontation. In the traditional Kazakh society despite the low social differentiation gaining strong momentum by the turn of XIXth - XXth centuries, there was no class division and consequently no antagonism and opposition of one part of the society to the other: as in a community, as a rule, lived close blood relatives. The indigenous people of the steppe could not have as slaves their relatives: they immediately «were adopted» and attached to their «shezhire». One of the famous and talented ethnographers of Semey region N.Konshin beautifully told about this: **«The antagonism between the two was smoothed by strong kin bonds, whereby an impoverished Kazakh found support from his wealthy relatives... According to the customary law the Kazakhs themselves cannot be slaves of their own countrymen!»**

For fear of losing their liberty, they despised a settled and involved in agriculture way of life: in this case there is a threat of their subordination which they could not afford. The researcher of the XIXth century E.K. Meyndorf wrote about it in his book «Journey from Orenburg to Bukhara»: **«It is easy to understand why wealthy Kazakhs have never been farmers. After all, their ancient legend says: «The Kazakhs lose their freedom since the time when they begin to dwell in houses and grow agricultural crops. This tradition is demonstrated by example of the Bashkurts the fate of which frightens them».**

Even during the period of the Russian Empire there were practically no steppe dwellers that wanted to engage themselves entirely in plant growing.

There were also practically no people who would like to take another class (peasants, petty-bourgeois, Cossacks, merchant, etc. — author's comment) and the Orthodox faith. Most likely, it was the exception rather than the rule. The explanation is simple: they by no means wanted to lose their **«wild and unrestrained freedom»**, to pay dues for decades and serve in the army of feudal Russia, and also to lose the faith of their ancestors.

For example, before the beginning of the XXth century the Kazakhs of Omsk district of Akmola region, the most closely located to Omsk, Tobolsk and Tomsk provinces, Ertis and Novoishimskiy Cossacks, in the vast majority were engaged in semi- nomadic cattle-breeding, and only 3% were employed in agriculture. Moreover, even before

the 40-50-ies of the XIXth century purely nomadic herding was common among the Kazakhs of Omsk. This is evidenced by the materials collected in the beginning of the XX-th century by the statistical expedition headed by F. Shcherbina in the territory of the county which we are studying: **«the old men remember that even 60 years ago people lived in winter and in summer in Kiiz uis without making hay stocks, they almost did not keep cattle and migrated not only in summer but also during winter changing their places of settlement».**

Condition of slavery in the Steppe. In the Kazakh society slaves were referred to the categories of dependent people, called «Kol» in Kazakh. But slavery was purely of a patriarchal (*home — author's comment*) character in Kazakhstan. Slavery was not widespread as a result of the Kazakhs' nomadic and semi-nomadic way of life. The slaves could not be trusted with grazing cattle, have weapons and be left in the families during military campaigns. In the Junior zhuz (*West Kazakhstan — author's comment*) a small number of slaves often encountered from among the Afghans, Persians, Bashkurts and Kalmaks. In the Middle zhuz (*North, Northeast, Central Kazakhstan — author's comment*) Zhongars and Kalmaks prevailed among them. There were also slaves from the Russian population: they were captured during the raids of the Kazakhs in the Esil and Korgan okrug (*region — author's comment*) of Tobolsk Province, Oral and Orenburg border line. Many of them were sent to the slave markets of Central Asia. Slavery was stimulated by the presence of slave trade markets on the borders of Kazakhstan including the boundaries of Russian military fortresses (*Petropavlovsk, Omsk, Semipalatinsk, etc. — author's comment*).

Every Kazakh was entitled to have a slave. But we repeat: a slave could not be the master's relative. The slave was in complete subjection to his master. A slave could be deprived of life, sold, given away or punished. A slave could be given as «kun» and a dowry. He was also used as a prize on horse races. A stigma was often placed on his ears. A slave had no right to apply to biy's court and to act as a witness. Their children, if they were born from the Kazakh woman became independent, but continued to be in the service of their former owners. If a bought slave accepted Islam and became the wife of Kazakh, she also automatically became personally free. Purchase and sale of slaves was carried out verbally in front of witnesses. In future the descendants of slaves who became related to the Kazakhs, acquired their personal freedom. Some of them turned into «tolenguts», another part «was adopted» by the Kazakhs.

We are present-day Kazakhs must never forget that ancestors valued much freedom and independence. To preserve and to pass on them to future generations is the task of the present generation.

§ 53. A SPECIAL LOVE AND AFFECTION OF THE INHABITANTS OF THE STEPPE TO THE LAND OF THEIR ANCESTORS

Ancient and uninterrupted tradition of strong attachment and love for their native land. Kazakhs as well as their distant ancestors the Kypshaks, Turkic, Huns and the Saks were attached to their native land very much. Whenever possible, tried not to leave the land of their ancestors despite all attractions abroad. According to local anthropologist O. Ismagulov, for the last 3.5-4 thousand years, more than 80% of the population of Kazakhstan was the locals and only a small part had come later and was peacefully assimilated by friendly and hospitable local people.



A special love of native people to their land was due to a number of circumstances. First, the nomads respecting the spirits of their ancestors, never allowed themselves to leave the graves of their fathers and grandfathers, and strongly protected them. Secondly, since ancient times the land in the territory of Kazakhstan was strictly divided between the nomadic communities and passed from generation to generation. So the Russian proverb «**The Fish lives in deeper and people in better places**» isn't proper for Kazakhs.

Thus, the medieval Turkic differed by special love to their homeland. The Arab scholar al-Jahiz said: (775-868.): «**The Turkic... have a great need of homeland and great love to it**».

This important human quality was inherited by Kazakhs. A. Levshin who was one of the largest researchers of Kazakhstan in the first third of the XIX century wrote: «**In conclusion we can say about the attachment of the Kirghiz (Kazakh—author's comment) people for the Homeland, or rather, to their own land. The best of them really feel that anarchy and discord will not allow them to enjoy the prosperity of the people, but they all want better to endure than to leave those places where they were born and grown up and the lifestyle they accustomed to. It is true that several thousands of tilt carts were forced to move forever from their steppes to Russia (in the beginning of the XIXth century to the right Bank of the Oral river — author's comment); many poor people or so called «baykus» continue to move inside our borders, but most of them, despite the calm that they have now, and the riches acquired in Russia wish to return Home. Lodged among the Bashkurts, they continually run abroad; «baykus» (poor — author's comment) living among the Russians as workers, having gained some money hasten to his compatriots in the Horde; of the 7000 or 8 000 tilt carts settled in Astrakhan government, almost a third part returned in 1820 to their former nomad camps... We could not look at them without much pleasure when they passed through the Oral, and embarked on his domestic shore, jumped of joy and kissed the ground**».

The same picture we saw in 200 years, when our compatriots, oralmans, coming back to their homeland stepped down from the airstair and firstly kissed the ground.

Every time when their land was in danger of exclusion, Kazakhs fiercely fought, shedding blood and sweat. Here's how this was written by the Russian researcher I. Kraft in his book «Adoption of Russian citizenship by the Kirghizes» (1897) about the era of military confrontation between the Kazakhs and the aggressive Zhongars: **«Filled with the unanimous desire to return their homeland occupied by foreigners, the Kirghizes (*Kazakhs — author's comment*) with rare courage rushed on their enemies – Zungors and soon defeated them in different places and took up their former nomadic camps».**

The Kazakhs are not wandering and randomly nomadic people. The steppe-dwellers were never a stray or chaotic wandering people as modern neo-imperial politicians try to present. They do not quite know the specifics of our ancestors' life. Anciently Kazakh land was strictly divided between the inhabitants of steppe regions. Especially they were bound to their winter homes where they were living a significant part of the year (*November to March — author's comment*). This has been well written by S. Bronevskiy who studied the life of the Kazakhs of the Middle zhuz in the first quarter of the XIXth century: **«Roaming all summer, for the winter the whole volost had to split into small pieces living at auls; no one takes someone else's place; otherwise, a fight and «barymta» raids (*violent cattle rustling for impropriety of the steppe — author's comment*) will certainly follow. Attachment to their wintering places was considerable because, firstly, they used to spend there a part of the year; secondly, they had the furnishing though insignificant; third, pasture, saved through all summer; and in the fourth, the graves of their ancestors buried nearby; they respect and love them».**

Practicing nomadic and semi-nomadic way of life for several millennia helped the nomads to survive, to coexist peacefully with nature. Moreover, they became an inseparable part of it.

For a long time, the nomads mistakenly perceived as **«the wandering or nomadic peoples who do not have their land borders, knowledge of law or morality»**. But that is not so. The Kazakh nomads had well-defined lands and boundaries, justice and morality. In this regard, the famous ruler Mode in 209 BC said, **«The land is the foundation of the state, how can you give it away?!»**. Nomadic and semi-nomadic cattle-breeding was based exclusively on the optimal use of pastures, small arable lands and even hunting and fishing. Cattle-raisers of Kazakhstan have managed best to adapt its economy to the specifics of natural and climatic conditions of our harsh land.

Our ancestors left their ancestral lands only in exceptional cases: for example, during the mass death of people and livestock because of various diseases and epidemics. The rest of the time all the nomads lived like their ancestors hundreds and thousands of years. A talented researcher of life and household of Kazakhs living between the rivers Oral (*Zhaiyk — author's comment*) and Volga (*Edil — author's comment*) N. Troitskiy writes about it in his work «Essays on the Trans-Oral Steppes and Inner or Bokey Horde»: **«Every tribe has its permanent pastures, and in the ordinary camps of one**

ancestry the other doesn't stop, but only cross them in different directions during their migrating. » It was well recorded by prominent Turkicologist and linguist V. Radlov: «**There can be no question of unplanned relocation... a tribe or a tribal unit consider any territory as their property and do not tolerate the invasion of their neighbors.**».

Folklore about the special love of the steppe-dwellers to the land of their ancestors. Kazakh proverbs and sayings literally abound and are full of utterances emphasizing the special love of Kazakhs for the land of their ancestors: «**There is nothing closer than the native land, there is nothing more beautiful than the own country**», «**For each person the native land is paradise**», «**The Price of the native land can be appreciated in a strange land**», «**It is better to be a servant in the own land than a Sultan in a strange land**», «**The dog picks a rich land, a man picks an own one**», «**Set your flag in your native land**», «**If you got lost, be with your people**», «**The native land is the golden cradle**», «**All the lands are good, but the own land is better**», «**A goose which left his native lake won't see good, a Zhigit (young man — author's comment) who left the native land cannot see the happiness.**».

According to a legend, the Sultan Beibarys, the Mamluk who ruled in Egypt for 17 years (1260-1277) also wanted to return to the land of his ancestors. Al-Farabi who became «the Second Teacher of the East» also missed his homeland. These feelings he conveyed through one of his immortal and touching quatrains. «**Forgive me, dear land I have left you far behind. Forgive me, dear people; I'm going on a long journey...!**»

Today's generation of citizens value their land. The particular attitude of citizens of the Republic to their native land was passed to the present generation. Probably therefore in 2016 the Kazakhs opposed the public sale and long-time lease of their ancestors' lands, to foreigners too. And the President of the country N. Nazarbayev openly supported the choice and aspirations of his people, declaring a moratorium on the law which could rip them from their native land.

No wonder that since ancient times the Kazakhs and their Turkic ancestors – Kipchaks, the medieval Turkic, the Huns and the Saks considered the land as mother. «Zher-Ana», and it was worshipped, they adored it. For example, in the year 595 the Byzantine scholar Theophylact Simokat wrote: «**The Turkic sing anthems to the land**». By the way, the new anthem, whose co-author is the Leader of the Nation, also has the words «land» and «country» that are synonyms not randomly: «**Menin Elim, menin zherim!**» (*My country, my land — author's comment*). Thousands of sons of Great Steppe, the representatives of different generations and of various nationalities gave their lives for it with the words «**El ushin, zher ushin!**» (*For the homeland, for the land — author's comment*).

The best part of Alash intellectuals gave their lives defending the territorial integrity of Kazakhstan in the Soviet period. The first among the Kazakhs who held the post of the first Secretary of the Communist party of Kazakhstan Zhumabay Shayakhmetov forfeited his high position protecting our virgin and pristine land. Also Zhumabek Tashenov destroyed his meteoric career defending Northern regions from N. Khrushchev's voluntary attempts to transfer them to the neighboring Russia.

§ 54. THE RICHNESS AND OPULENCE OF THE GREAT STEPPE INHABITANTS

The tradition of the rich and self-sufficient people in the Steppe. Almost to the end of the XVIIIth century and even until the beginning of the XIXth century the Kazakhs were very wealthy. Personal freedom, ambition, the lack of slavery and serfdom, a predominantly pastoral way of life, huge steppe spaces and rich pastures, low population density has created a cult of almost without exception self-sufficient and wealthy residents. Moreover, all the Kazakhs were armed and had the experience of protection of their main treasure: cattle — family (*ancestry — author's comment*) — land.

The wealth, in the first place, was represented by a lot of cattle: great and small cattle. But wealth was not an end in itself, but it was a means of self-expression and personal freedom of every step-dweller. The presence of a large number of cattle allowed them not only to live comfortably. The nomads could afford to marry their sons and not once for the payment of dowry. Wealth allowed them to carry out the lush feasts (*as — author's comment*) in honor of their esteemed ancestors. They could take guests at their own expense, including foreigners, without asking them any fees.

One of the steppe «Creuse» Sapak biy was characterized by a Russian officer S. Bronevskiy who studied the life of the Kazakhs of North-Eastern Kazakhstan in the first third of the XIXth century: **«In the Middle Horde there are very wealthy Kazakhs: for example in Karpyk volost Sapak biy has up to 10 000 horses, and many camels and cattle. When he migrates from one place to another, he packs more than 150 camels with his estate. The horses of Sapak's distinguish by a large height, quality, and points. He is a virtuous man, so he was never found in raids and for that reason he lives quiet».** Vivid examples of rich and successful people were Tuite Nurekenov, Musa Shormanov, Shon Idigin, Sagynai, Nurmaganbet, Zheksenbay, and many others.



In a good way the steppe bais showed themselves during the birth of a powerful movement «Alash» at the beginning of the XXth century. Representing almost all regions of Kazakhstan they financially helped the reviving Kazakh statehood in the age of disintegration of the Russian Empire: **Karazhan Ukibayev, Medeu Orazbayev, Uki Adilov, Hasen Akayev, Bekmetov brothers, Ybyrai Akpayev, children of Maman bai** (*mass cattle owner — author's comment*), **Isa Kopzhasarov, Salyk Omarov, Tobaniyaz Alniyazov.**

Due to the fact that the Great Steppe was literally full of rich people, among the Kazakhs there was practically no such a shameful phenomenon as theft, as it was noted in the middle of the XIX century by M. I. Krasovskiy: **«Theft ... between the steppe Kazakhs, we can say that almost was not.»** No one destroyed the winter dwellings. The nomads had no idea what a hook or latch is that could let them to close the doors. They tried not to count the herds of the cattle, considering it a bad omen. The existence of the nation of the riches allowed them to spend a significant part of the year in festivals and amusements, games and sporting competitions, hunting and trade.

Evidences of Russian and European scholars about the universal opulence of the Kazakhs. Considerable part of Russian and European explorers of the region noted a surprising fact: until the nineteenth century, the inhabitants of the steppe were very wealthy. It was massive and widespread phenomenon rather. This was written by the famous Russian researcher Y. Gaverdovskiy in the beginning of the nineteenth century: **«In the past they recognized as a poor Kazakh who could not have 1,000 sheep and 100 horses in his herd.... now the head of the family, with 5000 horses, 20,000 sheep and 1000 camels called owner of countless wealth».**

The richest of them passed some cattle for his impoverished relatives almost free of charge or on a temporary basis. This is evidenced by the researcher of the XVIIIth century Georgi: **«If someone's herds become big, he thinks this is the grace and shares of God. Notable number of cattle he gives to poor people. If the person giving livestock is wealthy then the recipient will not be in debt. If a rich person who has previously provided assistance has been abducted and subjected to a difficult situation, then the one who receives the assistance will be able to give as much as possible».**

Also the Head of State N. Nazarbayev wrote about this in his book «In the stream of History»: **«The cattle of each bai** (*mass cattle owner — author's comment*) **was considered a reserve stock of each tribal community on different occasions of natural disasters. Severe natural and climatic conditions, the complete dependence of the people on their changes, inroads of foreign enemies constantly hung as the threat of famine and pestilence over the nomadic tribes of our people. In such cases, the cattle and the good of bay was the salvation for the whole community».** The inhabitant of steppe regions exhibited tens and hundreds of heads of different livestock as prizes at sporting events, primarily on horse racing. Their excessive opulence led to wide spreading among them of such phenomena as polygamy. On this occasion, the famous folklorist and poet Mashhur Zhusip Kopeyuly noted that **«In the time of Abylai Khan** (*the XVIII century — author's comment*) **every second Kazakh was so rich that he could afford to have two or more wives».**

Member of the academic expedition of the XVIII century Falk who was a living witness and a beholder of «happy time» wrote about it. He confirms our arguments that sometimes the riches could not know the exact number of their herds: **«Only a tiny minority has not fifty (horses — author's comment)... Even an ordinary Kirghiz (Kazakh — author's comment), «black bone», could have a thousand or even two thousand horses... Rich people cannot even precisely know their herds...».**

This is confirmed by another scholar of the same century, George: **«A very simple... rarely has less than 50 or 30 horses, and cattle – half of this number, 100 sheep, a few camels, from 20 to 50 goats... In the Middle Horde, especially, as it is said, there are people who have herds of horses containing up to 10,000 horses, up to 300 camels, from 3 to 4 thousands of cattle, about 20, 000 sheep, and more than 1000 goats».** Also he adds: **«In comparison with other nomadic peoples of our countries, the Kazakhs live very well. As a result of their unbridled liberty, and seeing a perfect convenience to amass that they need for sufficient sustenance for a variety of livestock, none of them wants to be a servant or a slave of another.».**

One of the prominent scientists-naturalists of the eighteenth century. P. S. Pallas, who visited Kazakhstan in 1793-1794, believed and even absolutized in some ways that all Kazakhs were prosperous and wealthy: **«They are all wealthy, have quite a lot of cattle and, as usual, they live very well, and wear not bad dressing».**

These words are confirmed by the words of Kazakh scholar and Russian officer Shokan Ualikhanov, for example, in respect to the Kazakhs of the Middle Zhuz: **«Siberian Kirghizes (Kazakhs of the Middle Zhuz — author's comment) before the foundation of the external county administrations (administrative-territorial units created by the Russian Empire in the early 20-ies of the XIX century — author's comment) were richer – it was the fact that doesn't raise doubts».**

Kazakh proverbs and sayings about the viability of the steppe. Since ancient times, elders giving advice and directions (*bata — author's comment*) to young people, wish them always «baq — daulet» (*happiness and wealth — author's comment*). The whole series of popular proverbs and sayings also testifies to the fact that the people respected and appreciated the wealth acquired by his labor: **«Asy zhok uydi it te suymeydi»** (*«Even the dogs don't like the house where is no food» — author's comment*), **«Bie kop bolsa, qulyn kop»** (*«If there are a lot of mares there, there will be many foals» — author's comment*), **«Kelgen daulet – ketken beynet»** (*«When the richness comes, the suffering goes away» — author's comment*), **«Zhoqshylyq zhomart erdin qolyn baylar»** (*«Destitution will tie the hands even the most generous zhigit» — author's comment*), **«Eki kedeydin arasynda dorba zhuredi, Eki baidyn arasynda zhorga zhuredi»** (*«Two poors exchange with feedbags, two riches — with horses» — author's comment*), **«Balyq zhoqta baqa da balyq»** (*«When there is no fish, the frog is the fish» — author's comment*), **«Sauyny azdyn zhazy qysqa»** (*«When there are no dairy cattle, there is a short summer» — author's comment*), **«Zhuan zhinishkirgenshe, zhinishke – uziler»** (*«Until fat become lean, lean will fail» — author's comment*), **«It aryq bolsa, auyldyn namysy»** (*«Lean dogs hurt the honor of the aul» — author's comment*), **«Barlyq zharastyrady, zhoqtyq talastyrady»**

(«Wealth reconciles people, and need calls the bickering» — author's comment), «**Ash atasyn tyndamas**» («Hungry man doesn't listen even to his own father» — author's comment), «Qaryz qatynas buzady» («Unpaid debt is a hindrance for friendship» — author's comment).

Causes of massive lumpenization of the steppe-dwellers. Some time jutes (natural disasters — author's comment) were «nothing» for the Kazakhs, since they fast and relatively painless «avoid» them due to the quick and rapid migration to other more secure regions of Kazakhstan.

The Kazakhs quickly began to peter out in virtue of the colonial expansion of the Russian Empire: the closing round of the steppe by a line of military fortifications and the construction of fortresses and cities, the displacement of millions of Russian Cossacks and peasants in the region have significantly narrowed the range of free nomadic ways of our ancestors with many cattle, leaving them no ability to «maneuver» and to save their cattle from natural calamities. And the introduction of the institution of chief sultans and governors of volosts led to the fact that thousands of cattle heads were given as bribery for imperial officials to receive any administrative positions.

A serious blow for the prosperity of the Kazakhs was unequal exchange, and their unpreparedness to open trade with the representatives of the metropolis. For example, in a very short time ordinary Russian traders could earn a huge fortune. For example, in the middle of the XVIII century for 18 meters of canvas, which cost in Russia only 75 kopecks, the Russian merchants in Kazakhstan got a horse and a bull that were resold in Russia for 12-15 rubles. Moreover, the goods coming in the Kazakh steppe were of very low quality. This was openly written by the famous Russian scholar of the XVIII century P. Pallas: «**They are not very skilled at bargaining and in the process of exchange they take a lot of bad goods and sundries, and the Russian merchants make a great profit from them**».

Thus, before the introduction of the Empire's governing institutions the Kazakhs were rich almost without exception. There were no detrimental jutes, which became common due to the military and economic colonization of the Russian Empire. There was no theft, no famines. There could not be bribery as elected rulers were rich, fair, free, democratic, dignified and independent representatives of the people. The current generation must take a pattern by the remote rich and generous ancestors and try to be rich, to help poor people, and to make our country prosperous. For this they must study, work and glorify the Great Steppe by their useful and necessary for people actions.

§ 55. KAZAKHS ARE THE PEOPLE OF BRAVE

The history of the tradition of military affairs. From immemorial time the inhabitants of the Great Steppe were known as excellent soldiers. In this regard, the Head of State N. Nazarbayev said: **«The national spirit of Kazakhs lies in their heroism»**. They inherited fighting qualities from their immediate ancestors – Kypshaks, Turkics, Huns and Saks. The need to defend their land, people and cattle from the raids of foreign invaders contributed to their military way of life. It is thanks to their courage and bravery, today we have a vast territory occupying the 9-th place in the world by area and rich in mineral resources.

Here is the evidence of the high fighting qualities of our immediate ancestors – Saks, who provides the famous Greek scholar Herodotus in the V century BC in the book «The History of the Greco-Persian wars»: **«The Scythian (Saks – author's note) army can't be withstood not only the peoples of Europe. However even in Asia no tribe cannot fight alone against the united Scythians. They fought on horseback and on foot – know both ways of war... fighting with bows and spears... with axes!»** He explains how they were able to preserve and pass on to the modern generation a huge territory: **«Among all known peoples only the Scythians have one, that most important for human life art. It consists in the fact that none of the enemy who attacked their country couldn't escape. Nobody can overtake them... their homes-tilt carts»**.

Three centuries later, another great Greek Dionysius Periegit couldn't desist from the well-deserved praise to our distant ancestors: **«Behind Sogdiana, on the river Jaxartes, Saks live, with arrows beating, the most skillful from all the shooters in the world who do not let an arrow fly for good luck»**. It is not false glorification of the ancient inhabitants of the steppe and of our direct ancestors, but objective and enthusiastic assessment by representatives of other civilizations and cultures, often being their ardent enemies.



A noticeable trace in the history of Kazakhstan left our ancestors – the Huns. The Roman scholar Ammianus Marcellinus gives the following description of their high fighting qualities (330 – 400's. *ad — author's comment*): **«The members of their bodies are muscular and strong, the necks are thick... They roam the mountains and forests, accustomed from the cradle to endure cold, hunger and thirst... They deserve to be recognized excellent warriors, because they fight with arrows from a distance, and foot to foot with the enemy with selfless courage fight with swords and defend themselves from a punch, throw a lasso on the enemy, to deprive him of the opportunity to sit on a horse or go on foot».**

A part in our glorious history stay the medieval Turkic, who also are our direct ancestors. For example, the Arabs spoke highly of their martial art. The scholar al - Jahiz (775-868) said: **«Turkic makes a shoot at wild animals, birds, targets, people, stationary targets, established images and predatory birds. He released ten arrows before harijit (bravest warrior — the Arabs — author's comment) put one arrow on the bowstring».**

The Kypshaks forever glorified the force of arms of the Great Steppe. The famous Arab chronicler, al-Omari said: **«No one except them (Kypshaks — author's note) ever won the Tatars (Mongols — author's comment)»** and his other countryman Ibn-Yachy complemented: **«Turkics of Kypshak differ from other Turkics for their religiosity, courage, rapidity of movement, the beauty of the figure, with the proper traits and nobility. They gave the sultans and emirs to Egypt and constitute the largest part of the army of the Empire».**

In the Great Steppe every man was obliged to be a warrior. Otherwise it could not be. Every man counted. This was well-written by Ya. Gaverdovskiy who visited Kazakhstan in the beginning of the nineteenth century: **«Soldiery is recognized by the Kazakh noble, and for this reason all the people are involved. Who could control the weapon should always wear a sword, or at least a knife, and at first appeal of the chief to come to the military squad ».** In a very short time, the nomads could put numerous and quite efficient army. In general, the militia was of high morale. Being next to their close relatives, they did not think about the unauthorized abandonment of the battlefield. Traitors and cowards were openly despised by the nomads. They were cursed by descendants. They were denounced by steppe akyns (bard singer, talented poet-author's comment) . They did not make funeral feasts in their honor. They did not establish memorial headstones on their graves.

Batyr are the pride of the people. The leaders of military detachments especially distinguished in the battles, as well as ordinary soldiers, were called «batyr» by the Kazakhs. Later they became known as people who had distinguished themselves in inter-tribe struggle, in the uprisings against the tsarist administration and Central Asian khanates. The title «Batyr» was given only to people who had wholly personal exploits. It was impossible to obtain it by inheritance. The honorary title «batyr» could be received by commoners, and biys (*exccathedral steppe jauges — author's comment*), and sultans, and khans. Well-known in Semipalatinsk (Semey) in the beginning of the XX century the local historian N. Konshin wrote about these characters: **«During the**

armed conflicts, together with the sultans they put forward so-called «batyrs», i.e. the most brave and knowledgeable military people. All important matters were commonly decided with the participation of «honorary» (i.e. authoritative — author` comment) people, and sometimes there was the assembly of the whole people». Such enduring qualities as bravery and courage of nomads are also noted by the explorer of the new time, Meindorf E.K.: «They call «Batyrs» brave, fair and enterprising people; during the war they are riders».

In the XVIIIth–XIXth century the title of batyrs was given to such Kazakh khans as Abulhair, Abylai and Kenesary. In the XVIIIth century in the Kazakh society there appeared a galaxy of batyrs loved by people. This was associated primarily with the struggle of Kazakh people against Dzhungar aggression. The batyrs were: Bogenbay, Kabanbay, Berdikozha, Malaysary, Eset, Tailak, Zhanibek, Otegen, Olzhabay, Baiymbet, Baibolat, Tugel, Bayan and many others.

It is noteworthy that the Kazakh batyrs fought and defended the entire territory of Kazakhstan. During the confrontation with the aggressors the Kazakh people were not divided into zhuzes, tribes, and ancestries. Zhyrau Tattikara – the bard of the people – described the heroic struggle of representatives of all three Kazakh zhuzes against the invaders in his song:

«...Reed on the slope of the ravine Is like steel batyrs,
But we recognize who is the hero only in the surroundings of the enemy...
Here's Zhanibek Shakshak's son - the ringing steel peak!
Bokey and Sagyr from Uisun tribe will continue this great kin.
Manday, Derpsaly Kypshaks,
And here is Bayan with Sary, they are Uaks.
Where many batyrs were afraid?
Who managed to reclaim them from the attack?
A pine look slimmer and higher of all, and Bogenbay is similar to it.
Who attacked the enemies shouting and strung them on his peak?
Kerei Emenaly Zhabay!...»

The heroism of the Kazakh batyrs has been brought to us by the works of prominent Kazakh Zhyrau and poets Umbetay-Zhyrau, Aktamberdy-Zhyrau, Tattikara-Zhyrau, Bukhar-Zhyrau, Kotesch-Zhyrau and others. Most of them were not only witnesses but also real participants of the heroic battles against the treacherous invaders.

In the XIXth century, in the period of the national liberation movement of the Kazakhs against the expansion of the Russian Empire and the Central Asian khanates, the names of such batyrs as Nauryzbay, Agybay, Buharbay, Iman, Zholaman, Eset, Su`ranshi and others remained in people's memory. The parents tried to give their names to their sons. The most distinguished batyrs were awarded the right of burial in the holy city of Turkicicestan, in mausoleum of Kozha Akhmet Yassawi. In honor of the famous batyrs across the steppe they built cemeteries, which later became objects of worship for local residents.

Among the batyrs there were women too. For example, Aitolkyn, the daughter of the Sultan Abylay, Essenbike, the daughter of Uysun Karatay Batyr, Aibike, the daughter of Bulanbay Batyr, and many others took an active part in the battles with the Zhongars.

For example, Gaukhar-Batyr, the wife of Karakerey Kabanbay Batyr. The sister of Basentiyn Malaysary Batyr, headed the reconnaissance detachment. She participated in all major battles with the enemies. After becoming mother and the mistress of the family, instead of herself, she sent to the war his eldest daughter Nazym. The real name of Kabanbay Batyr's wife was Maysara. But for their courage and bravery the people called her by the second name Gaukhar-Batyr. In the Kazakh folklore you can find her words **«Atadan ul bolyp tuma, er bolyp tu»** (*«Do not be just the son of your father, but be a real man»* — author's note).

A reflection of courage and heroism in proverbs and sayings. Modern Kazakhs who love to talk long toast-wishes, still enrich their speech with witty proverbs and sayings. Today there are, probably, little peoples on the planet, who use them more often in their daily life. Many Kazakh proverbs and sayings about batyrs clearly and vividly show how much they are respected and revered by the people. About batyrs, bravery, courage, and heroism narrate hundreds of proverbs and sayings: **«Batyr tusa — el yrysy, zhanbyr zhausa — zher yrysy»** (*«If it will rain, the land will be happy, if batyr will born, the people will be happy»* — author's comment), **«Elindi suysen, erlik isteysin»** (*«Love to the country gives rise to heroism»* — author's comment), **«At erindi keler, er muryndy keler»** (*«The horse, as a rule, is thick-lipped, a real man is nosed»* — author's comment), **«Batyl bolmay, batyr bolmaysyn»** (*«Not being bold, you will not become a batyr»* — author's comment), **«Batyr maqtansa, zhauga shapqanyn aitar, qu maqtansa, aldap qaqqanyn aitar»** (*«If a batyr praise himself, he will talk about his military campaign against the enemy, if a cunning fellow boasts, he will tell you how cleverly he deceived people»* — author's comment), **«Batyr tusinde zhau koredi, balyqshy tusinde au koredi»** (*«Batyr sees the enemy in his dream, and the fisherman sees tools»* — author's comment), **«Batyrdyn atyn zhau shygarady, sheshennin atyn dau shygarady»** (*«The batyr is glorified by his enemy, and the orator is glorified by dispute»* — author's comment), **«Er olse de, aty olmeydi»** (*«When the real man dies, yet his name is not forgotten»* — author's comment), **«Qakharly qamal buzady»** (*«Fortresses obey brave»* — author's comment), **«Qorqaqtyn qatyny bolgansha, batyrdyn zhesiri bol»** (*«It is better to be the widow of a brave man than a coward's wife»* — author's comment), **«Batyl bolsan, batyr bolasyn»** (*«Courage is the road to heroism»* — author's comment), **«Erlik bilekte emes, zhurekte»** (*«Courage is not in force, but in the heart»* — author's comment), **«Er esimi — el esinde»** (*«The name of the hero is in memory of the people»* — author's comment).

The system of combat training and development of military skills. Combat training at inhabitants of steppe regions began with the early childhood. Since three-four years ago the boy was put on a horse. Since then through games, horse jumps, hunting he was prepared for military science. Long and regular riding a horse developed endurance, dexterity and physical force. Inhabitants of the steppe by nature had also excellent sight and therefore were famous as shooters — «mergens». By one accurate

shot they could get from bow or the gun into an eye to a saiga or in the suspended coin. A big role in preparation for the forthcoming battles was allocated for national wrestling — «kazaksha kures», Kazakhs were engaged in it since the early childhood. Hunting played an important role in combat training of the soldier. It performed function of a regular military training.

It is known that in the Kazakh traditional society there was practically no professional and regular army. But there was a national militia which gathered in case of need to organize repulse of external aggression. Groups of a militia were formed by the tribal principle. However, sultans and khans had the small armed divisions consisting mainly of tolenguts (*service class people who are brought together from representatives of different tribes and ethnic groups — author's comment*).

On the occasion of the announcement of military mobilization the groups of separate tribe divisions arrived to the place of the army's general gathering and joined larger military divisions. Keepers of battle flags and martial leaders were elected. The Russian researcher A. Gaines wrote the following: **«If several tribes participated in the military campaign, then four Supreme commanders were elected, two of them stored the main banner of the horde, and other two headed the council»**. The glorified batyrs headed by eminent khan-batyrs headed big groups. The khan was the Supreme Commander of public military squad, as a rule. So, in 1710 during the all-Kazakh kurultay the ruler of the Junior zhuz Abulhair was elected the head of the Kazakh army. And batyr Bogenbay was elected the martial leader. He made the ardent speech which played an important role in strengthening of power and moral spirit of the Kazakh soldiers too: **«Take vengeance on our enemies! Let's die with arms in our hands! Let's not be weak viewers of the auls plundered and our children captured!»**

In distant campaigns each soldier had two and more fighting horses. He trained one of them for battle, and used another one for riding or carrying the food and part of the arms and equipment. He had limited quantity of arrows: they tried not to use them at random: **«At going to war each rider had no more than 20 arrows, that's why everyone tries to keep them, trying not to shoot in vain...»**.

They shot quite straight and greatly. The famous researcher of modern times N. Troitskiy wrote about that: **«Kazakhs are very love and having fun of shooting. They shoot to the goal not only standing, but also at full tilt and even standing on a saddle of the horse. It must be said that between them there are such dexterous shooters who do not miss and manage to shoot through the ring thrown up»**.

Each group had a battle flag and the war-cry — «u`ran» which, as a rule, was a name of some distant ancestor or dear relative. Khans and sultans had own special «u`ran». The word «alash», meaning a name of the mythical primogenitor of all Kazakhs and a number of the Turkic-speaking people was the all-Kazakh u`ran. U`ran inspired and instilled confidence and fighting spirit to soldiers. The famous Russian researcher A. I. Levshin wrote about it: **«Any tribe had the special military password with which crowds of Kazakhs enter battles... So, for example, the password of tabyn tribe is the word «tostagan» (bowl); the password of the kerderi tribe — «KozhaAhmet»;**

tama — «kara-bura»; shomekey — «doit» and so forth. All khans and sultans have one special password expressed by the word «arkar» which cannot be used by simple people. In case of the general confusion where all the Kazakhs of all tribes and ranks unite without distinction, all shout «Alash!».

On a spear and peak soldiers attached any identification military badges: horsetail, banner or tags. The banner was a general sign, horsetail – attribute of the military leader, multi-colored tags served as identification marks of patrimonial military groups.

Types of arms and military equipment. Having arms was considered was very prestigious and honourable among nomads. For example, unarmed Kazakhs were not allowed to kurultais. Their voting rights were denied that was considered as the highest degree of a shame for an ambitious inhabitant of steppe. According to the famous Kazakh researcher of the beginning of the XXth century Koshke Kemengerov, «**The young man, having arms, did not give way to the unarmed elder relative**». In the conditions of steppes where quite often it was necessary to defend each span of the native earth, only the one was worthy respect who had arms and could use it dexterously. Other researchers of that era, for example, L. Mayer also wrote about it: «**There was a right that the person unarmed has no right to vote on people meetings**».

The arms at Kazakhs were divided by the following: for fighting on a distance and for infighting, and also military equipment (*armor — author's comment*). The most widespread distant fight arms were bow with arrows. For stability in flight they attached bird feathers to the arrows. For storage and carrying arrows soldier nomad used quivers (*qylshan — author's comment*). For infighting the Kazakh soldiers used three kinds of arms: the straight sword — «semser», curve saber — «qylysh» and the Kazakh saber – «sapy». They were stored and had in a sheath — «qylyshbau». The latter was made of tree, fitted by skin, velvet, decorated with silver and gold jewelry. The dagger and knife served for the rider as auxiliary weapon in infighting.

Also soldiers had two types of stabbing arms: «naiza» — a spear with a wide tip and «sungi» – long peak with a thin cut tip, intended for defeat of the opponent in an armor.

Inhabitants of steppe were armed with battle-axe of average width (*«balta» — author's comment*). The cutting blows were also made with a pole-axe (*«aybalta» — author's comment*) with a crescent-shaped and wide edge. Shock gun was represented by the club (*«shoqpar» — author's comment*) made of integral and heavy piece of tree.

But from the second half of the XIXth century, such types of arm as bows, peak, spear, cudgel, sword and a pole-axe gradually consigned to the past. Kazakhs began to use firearms more. The Kazakh masters produced a small amount of wick guns also, and they could produce gunpowder and bullets. Inhabitants of the steppe also had firearms which were bought in Persia, in the states of Central Asia, and the Russian Empire. But the latter at the legislative level strictly forbade to sell to inhabitants of the steppe firearms and gunpowder. But locals could make gunpowder and what imperial officials wrote about that: «**As for gunpowder, Kazakhs produce it... They are able to prepare two types of gunpowder, namely: black and white. But they keep in a secret this invention, that almost unknown among other people**».

Horse army and its policy strokes. Almost all Kazakh army was horsed. Before a performance in a distant military campaign brought together the Council of War where discussed questions of the forthcoming battle. Ahead always the group divided into little groups which performed function of a patrol went. Besides a military and prospecting task they performed also economic function: were engaged in search and distribution of pasturable grounds and water sources.

The dominating war tactic of steppe inhabitants was the principle of sudden and rapid attack. At approach of the opponent the soldiers moved quickly and took convenient positions. At detection of the enemy the advance party, either attacked the enemy, or left back, trapping the opponent.

The English painter John Castle, who visited the camping- ground of the Junior zhuz in 1736 described the tactics of maintaining military action by Kazakhs: **«In fight they do not know an order, attack also cunning as the cat catches mice. To surround the enemy, they creep in a high grass 2-3 versts, as when hunting for wild horses; and when it seems to them that the enemy is surrounded, shoot, lying on the earth, from the chamber pipes and almost each shot kills the man».**

Battles began usually in the morning. As a rule, fight began with the duel of batyrs from warring parties. The most skilled and brave soldiers called the enemy on a duel with shout «Zhekpe-zhek!». The defeated warrior's horse and weapon were taken away. Young soldiers often went to duel. They received blessing from known and experienced batyrs. These young brave men were called «algadays». The young soldier never knew for certain whether he will survive or will die. The main task of «algaday», was at least, to make the enemy tired. According to tradition, the funeral praEr (zhanaza) for him was read when he was alive. It was the peculiar ritual glorifying force and power of soldiers and serving to a raising of army's fighting spirit. If batyrs lost horses in duel, then they proceeded to battle on their feet. Sometimes, if the batyr who came to single combat lost a fight, then the military squad could even not to fight.

After single combat the warriors gradually entered large fighting units into battles. The first went the vanguard which shot the opponent from bows, then acted the lance bearers, and after them — the group of warriors with sabers and soldiers with clubs and cudgels. If at the first attack there was a failure, they quickly dissipated, but were soon reorganized for the new attack. They attacked from the different sides, with the purpose to disorient the opponent and to make him panic. Another trick was to pretend escaping and to make the opponent get into ambush prepared in advance. Investigation and communication was well established. For example, according to A. Levshin for the informing the neighbor tribes about attacks of the enemy they **«use fires instead of telegraphs».**

High fighting qualities of inhabitants of steppe. Steppe inhabitants had such valuable military qualities as endurance and patience, bravery and courage. The highest fighting qualities of the native inhabitants of the steppe were noted by most of the Russian and foreign researchers. For example, F. M. Lazarevskiy, the beautiful expert on life of the Junior zhuz, in the middle of the XIXth century wrote enthusiastically: **«Kirghizes (Kazakhs — author's comment) are braver than other neighboring and the nomadizing people».**

The most interesting, Kazakhs continued to be «on a horse» as a part of cavalry or a militia even at the age of 60 and more years. The researcher of the XVIIIth century Bardanes who visited the Irtysh Kazakhs, in particular, the Abylai khan's cousin Sultanbet sultan, wrote about it. The latter at the age of 60 in one of campaigns captured a great number of Kalmaks. some of them were seen by the participant of the academic expedition, the Russian scholar H.Bardanes at a meeting with the sultan on July 26, 1771: **«he pursued Kalmaks and captured several people, and ordered, really, to call 6 or 7 Kalmak men and women who were his slaves, but they were kept in good conditions»**. The famous Russian writer Burnashev V. S. noted: **«Boldness shines in their small black eyes, the body type shows strength given to them from the birth»**. Steppe women also took part in battles. Another representative of Russia F. Nazarov wrote: **«Their wives, being also good riders, they fight armed with stakes and battle-axes and nearly surpass men in cruelty»**.

The famous English scholar of modern times D. Fletcher wrote the following: **«They despise death so that they better die, than concede to the enemy, and being defeated, they gnaw weapon if cannot battle or help themselves anymore!»**. An Englishman Atkinson, observing military qualities of Kazakhs noted: **«Having good officers, Kazakhs could make the best cavalry in the world. All qualities which glorified the well-known hordes of Genghis Khan in the history are inherent in them»**.

Thus, the highest fighting qualities of inhabitants of steppe allowed them to protect and transfer to the descendant's huge spaces of lands, the territory of equal nearly an area of five modern France, or all Western Europe. In gaining the present independence there is a huge merit of our courageous ancestors who protected each span of the native earth.

§ 56. INHABITANTS OF STEPPE — THE LONG-LIVER PEOPLE



Kazakhs in the XVIIIth century were the nation of the long-livers. Now average life expectancy of Kazakhstan citizens reached 72 years. Is it an age limit for citizens of our country? What was the situation earlier, two and more centuries ago? Do we have unused reserves and opportunities to get in «top 5» of the healthiest nations of the world, having decent tradition of longevity?

In this plan, Kazakhs unambiguously were the people the long-livers, and traditionally conducted the healthiest lifestyle. 70 years was considered by our ancestors as the age of a rather strong, healthy person having active lifestyle. According to the famous figure of the Alash movement

Koshke Kemengerov **«in previous times, the old men, grieving on the person who died at the age of 70. Lamented «qulynym» («my foal» it means: «my younger brother» — author's comment).** Presently the word «qulynym» is usually addressed to children, the persons rather young, that demonstrates that Kazakhs in the conditions of traditional society's peak, prior to mass colonization of the Russian Empire, lived long, differing with excellent health.

From strong and healthy men of elderly age there were born children who were named Alpysbay, Zhetpisbay, Seksenbay, Toksanbay, Zhuzbay, i.e. they had been born when their fathers were 60, 70, 80, 90 and 100 years old.

Evidences of the Russian and European scholars and travelers. Let's try to provide attestations of eyewitnesses of that era. So, according to the famous Russian researcher of the XVIIIth century I. G. Andreyev **«many between them (Kazakhs — author's comment) in the most extreme old age live up to 100 and more; without loss of sight, memories, teeth, can also freely ride without any attacks».** Pallas in the same century also fixed this phenomenal phenomenon: **«Kazakhs often live up to a great old age and their aged persons are vigorous and healthy».** Even at the very beginning of the XIXth century G. Spasskiy in the work «Kirgiz-Kaisak of Senior, Middle and Junior Orda» still fixes this unique tradition: **«Many of them (Kazakhs — author's comment) up to hundred and more years have strong bodies, good memory and sight, and still riding horses easily».**

Reasons of longevity and excellent health of inhabitants of steppe. The good health and longevity of residents of the country of the Great Steppe were explained by a number of factors and circumstances. *First*, inhabitant of steppe stayed in the fresh air a lot, changing the place of residence often. Therefore, for example, they practically did not know what is tuberculosis or infectious diseases. Georgi wrote about it: **«At careless and simple life in clean air of open steppes, they seldom have diseases and many of them are still strong at the old age».** *Secondly*, they ate environmentally clearly and natural products, mainly based on meat and milk. So, curative kymyz which useful properties is already proved was their favourite drink: it makes the most favorable

impact on health and longevity of the person. Inhabitants of the steppe consumed this drink throughout several thousands what, for example, «the father of history» famous Greek Herodotus told during antiquity era of: **«Scythians (Saks — author's comment) blind the slaves, forcing and to whip milk»**. In the middle of the XIIIth century all «mamlyuk's» *(the military Kypshaks who ruled Egypt — author's comment)* world consumed kymyz *(fermented milk drink from mare's milk — author's comment)* According to instructions of their ruler sultan Beybarys, (Kypshak-kazakh sultan) the native of our steppes. By the way, kymyz was also used by the famous Russian prince Alexander Nevskiy *(XIIIth century — author's comment)* who was almost blamed in apostasy by his fellow countrymen because of this addiction.

Ibn Ruzbikhan who visited the Kazakh steppe in 1509 also enthusiastically spoke of medicinal properties of kymyz which advantages are still not realized by the world: **«From milk of a horse they (Kazakhs — author's comment) make «dug», which is kymyz in Turkic. It is a best of... drinks. And actually, it is very useful and pleasant drink. Kymyz is similar to fragrant drink from the paradise river... From a current of its drops in a throat the breast calms down. If it is drunk by the person having an extra weight, then it so will make digestive organs work so the man will feel the hunger... All diseases of the person will be healed by the kymyz. For body kymyz is both food and substitute of medicines»**.

The expert on the steppe Russian D. Samokvassov also wrote about magnificent and curative qualities of kymyz: **«Remarkable speed of nomads' recovery, attracted attention of travelers and suggested an idea to use kymyz as means against exhausting diseases. Observations showed that this amazingly fast (ordinary in several weeks — author's comment) recovery of health and a fresh complexion of nomads...mainly comes from the large amount of the fermented mare's milk used as an addition to the poor winter food»**.

The Russian researcher of modern times B. Yuzefovich confirms the same in the work «About life of Kazakhs of the Torgai region»: **«The sanitary condition of the Kirghiz people is quite satisfactory... the plentiful use of kymyz by many of them, obviously, promotes that much»**.

The high-ranking Russian officials also knew about curative properties of kymyz. For example, in the middle of the XIXth century every summer the Tomsk governor Suprunyuk spent the vacation with his family, near the Kazakh aul in the territory of Kolunda Steppe, being engaged in «kymyz treating». At that time in each city of Kazakhstan there was a «kymyzkhana» *(the place where kymyz sold — author's comment)* which services citizens of all nationalities and religions. At the time of the Russian Empire and the USSR there were sanatoria purposefully treated tuberculosis patients by kymyz. According to results of scientific researches mare's milk keeps in itself a longevity secret in view of the fact that it does not contain trans-fat acids.

Thirdly, inhabitants of the steppe were connected with a horse. Regular and long stay on a horse promoted strengthening of their physical health. Infertile men and patients with a prostate gland problem were practically absent in the steppe, as well as cases of hemorrhoids diseases that common at considerable part of modern society.

Fourthly; cattle-farmers practically did not use wine and vodka which considerably affected the health of settled inhabitants. So, V. Radlov in it notices wrote: **«Such evil as alcoholism, is absolutely unusual for Kazakhs»**. His words were confirmed by other researcher of the area G. Grum-Grzhimaylo: **«Alcoholic drinks, even from sour milk, are not used at all»**. The use of usual tobacco also did not become popular among them. In this regard the prominent Soviet scientist N. Malitskiy in his work **«An ethnographic review»** openly writes about total absence of tobacco smoking at radical monks of Kazakhstan: **«Kazakhs had not smoking in custom»**.

Fifthly; despite the absence of doctors, Kazakhs had many folk healers whose art passed from father to son. Today art of the Kazakh doctors well remained in places of the Kazakhs compact living in China.

Sixthly; vast majority of inhabitants of the steppe for the sake of an entertainment were engaged in hunting, sport games and competitions; that also promoted increase in duration of their life and maintaining a healthy lifestyle.

Seventhly; in traditional Kazakh society suicides and murder of people in general were very rare.

Here is how the Russian General S. Bronevskiy mentioned by us explains the reasons of longevity and a condition of their health at senile age: **«Uniform life and food, permanent staying on fresh and open air, protects Kirghizes from diseases much; they live an extreme old age; there are many 100-year-old, and 70-year-old people work with young people and do not seem decrepit at all. Their sight sometimes is prematurely damaged from smoke... they use kind of glasses made of black horsehair; teeth stay good until death; and they do not suffer from cold much»**.

Kazakhs — the physically strong and healthy people. The German researcher F. Von Schwartz noted excellent health of the Kazakhs: **«Kirghizes (Kazakhs — author's comment) are distinguished among all the people of Central Asia with a very good health, so, that there was a saying «Healthy as Kazakh»**.

The Russian traveler of the XIXth century Nazarov F. also fixed the physical strength of steppe inhabitants: **«The Kirghizes (kazakhs) wandering in these steppes are mostly of average height, dark-skinned, the constant climate makes them healthy. All of his life is spent on air, wandering, they withstand heat and cold nicely»**.

The Russian researcher of the German origin V. Radlov also noted in the work **«Turkic Steppe Nomads»**: **«Sick and sickly among Kazakhs are not common, and in general thanks to healthy food and life in the fresh air, apparently you will meet the few diseases among them... Many Kazakhs live up to an old age. They say that centenary old men are not rare... Out of all feelings of Kazakhs the sight is especially developed and it is unsurprising. The Kazakhs usually lives in the wide empty steppe and therefore from the youth he gets used to peer afar»**.

Already in the first half the XXth century the Soviet researcher N. G. Malitskiy emphasized: **«Tempered by severe climatic conditions of the homeland, Kazakhs differed, generally, in good health and comparative fertility, thanks to it they extend in different directions, pressing the less steady neighbors. Kazakhs possess a strong**

constitution. The stature is harmonious. The breast is well developed, shoulders are big, nape and neck are strong, muscular force is significant. Digestion of the Kazakhs is good. Body temperature is slightly higher than average, observed at Europeans. Remarkable vitality of the organism of Kazakhs was shown at wounds: wounds sometimes healed without fever and without appetite loss. The endurance of Kazakhs by cold and to physical pain is noted».

Proverbs and sayings about health and longevity. The Kazakh population appreciated good health and human longevity. It was reflected well and finely was imprinted in numerous proverbs and sayings: «**Densaulyk – zor bailyk**» («*Health is a huge wealth*» — author's comment), «**Auru atandy da shoktirer**» («*Disease will dump from legs and a camel*» — author's comment), «**Auru kirdi – alek keldi**» («*The disease came – drudgeries began*» — author's comment), «**Auru batpandap kirip, mysqyldap shygady**» («*The disease enters at once, and leaves slowly*» — author's comment), «**Aurunyn zhasyrgan – oledi**» («*The one who will hide the disease, that will surely die*» — author's comment), «**Tan saudyn – zhany sau**» («*A sound mind is in a sound body*» — author's comment), «**Balyq zhany – suda**» («*Fish can not live without water*» — author's comment), «**Yemnin aldy – Enbek**» («*Work is the main medicine from all diseases*» — author's comment), «**Auru zhelmen kirip, termen shygady**» («*Disease is from a draft, treatment is in sweating*» — author's comment), «**Azgan denege auru uyir**» («*The exhausted organism is a haven for all diseases*» — author's comment), «**Basy amannyn, maly tugel**» («*The head would be whole, and the good will profit*» — author's comment), «**Kozin aursa qolyndy tyi, ishin aursa tamagyndy tyi**» («*When your eyes hurt — do not touch it with hands, and when your stomach hurts — moderate the your appetite*» — author's comment), «**Tisi aurganyn konilin suramaidy**» («*If someone has a toothache do not ask him about the mood*» — author's comment).

Folk healers. One of reason of longevity of Kazakhs and their good healths was explained by the presence of skillful doctors. Art of doctoring passed from father to son. Sorcerers were called «*taup*», the people treating herbs officinal herbs were called «*dariger*». Surgeons were called «*otasha*», bone-setters — «*synykshy*». Graduates of madrassah of Bukhara, Samarkand also were present among the Kazakh doctors. Medical treatises of Ibn Sina were known to the latters. They widely applied medicines and even toxic agents (*quinine, camphor, turpentine, a copper vitriol, mercury, corrosive sublimate and opium* — author's comment).

Among officinal herbs different types of a wormwood were widely applied (*zhusan*), elecampane (*qara aidyz* — author's comment), a rhubarb (*saumaldyq* — author's comment), juniper (*arsha* — author's comment), gold root (*kayak ota* — author's comment), carnation (*qalampyr* — author's comment), willow bark (*tal kabygy* — author's comment), fruits of a hawthorn (*dolana* — author's comment), black henbane (*menduan* — author's comment), dogrose roots (*itmurun tubiri* — author's comment), licorice root (*miya tubiri* — author's comment) and others. For example, according to researchers at a turn of the XIXth-XXth century in only one Turkistan region the secrets of 227 medicines made of plants were known to the Kazakh doctors. In the modern China the Kazakh healers know the healing secrets of almost 800 plants.

In medical practice using and medicines of an animal origin took place: bear and swan bile, badger, marmot, goose, mutton and horse fats. For example, cold was quickly «expelled» by using of boiled milk with addition of fresh mutton fat.

In addition the Kazakh doctors were perfectly informed on human anatomy. They could determine the diagnosis of a disease and treatment by only one pulse of the person. In the semidesert and desert regions the patients were treated using sand bathtubs. In winter time patients were recommended to heat water baths adding salt and various herbs. A number of diseases the Kazakh doctors treated, using a skin of a just slaughtered ram, goat, bull-calf or foal. Local Aesculapius long since knew curative properties of salty lakes and mineral sources. Similar treatments helped to heal the person from many articulate, external and internal diseases.

At the head diseases connected with blood pressure the treatment method connected with bloodletting; leeches were used quite often. For disinfection and stoppinh blood the wounds were covered with fresh ashes or burned piece of felt mat. Folk healers could do operations on Caesarean section. Bone-setters could set practically any dislocations of extremities, clavicles and even hips. Mental diseases were treated by shamans (Baksy). Inhabitants of steppe were treated at salty and mud lakes since ancient times. Unfortunately, in days of the Soviet power the national doctors were subjected to oppressions and even to political repressions. Just a few of them (especially those who managed to leave and flee abroad) survived.

Examples of long-livers and strong people. Striking examples of longevity are such famous and respected people as *Anet baba*, *Kazybek bi*, *Tole bi*, *Buhar Zhyrau*, *Zhambyl Zhabayev* and others, who lived nearly 100 and more years. According to information data of Kemenger Koshke, the great Abylai's son, Uali lived 105 years and died in 1821. Such cases were common.

The steppe women were not an exception. The famous modern domestic researcher I. Erofeyeva writes: **«Bopay (the wife of the khan of the Junior zhuz Abulhair — author's comment) lived considerably longer than her husband killed by the khan Barack and died, having lived more than 100 years».**

By the way, traditional longevity and a healthy lifestyle allowed Kazakhs to get married at rather mature age and even have children. For example, well-known baluan (*wrestler — author's comment*) Kazhymukan Munaytpasuly once again married almost at the age of 75 years, having got married 32-year-old Bibizhan Burkitkyzy. In two years their son Zhanabil was born. The good health and longevity allowed Kazakhs to have several wives. By the way, Kazhymukan baluan, according to the information available to us, had 5 wives. Probably, the Soviet power which forbade polygamy among Kazakhs as **«a relict of the anachronistic patriarchal system»**, somehow «indulgently» treated the national idol and famous wrestler. Chances and possibilities of longevity tradition revival.

On September 5, 2012, speaking at the «Nazarbayev University», the Head of the State N. A. Nazarbayev addressed our students, youth with the following words: **«In the 21st century Kazakhstan citizens have to become the nation of long-livers. Often health is associated only with medicine. But first of all the person has to form it. I urge... to refuse addictions, to play sports and to practice healthy lifestyle».**

According to scientists, five «blue zones of longevity» exist in the world: the islands of Okinawa, Ikariya and Sardinia, Nicoya peninsula in Costa Rica and Lome-Linda town in the USA where people live from 90 to 100 years. Considering our traditions, there is a fine opportunity to turn all the territory of Kazakhstan into one of such zones and to increase life expectancy of our citizens for decades. Each citizen of the country has to make the feasible contribution to improvement of health of the nation, beginning first of all with himself on constant and system bases, eating more properly, consuming kymyz, practicing an active and mobile life, having refused many addictions. It is not necessary to borrow these traditions. We had them.

§ 57. THE KAZAKHS WHO GREW UP IN THE WORLD OF NATIONAL GAMES AND SPORT COMPETITIONS

Inhabitants of steppe — the mobile and sportive people. Today more than ever there is an important problem of transition to a healthy lifestyle, mass occupation with physical education and sport. But some of our citizens mistakenly consider that we traditionally led a passive life that categorically does not correspond to historical reality. The Eurocentrism approach occurring earlier tried to present Kazakhs people lazy for which the sport and physical occupations were unknown and alien.

Existence of a significant amount of free time, specifics of mainly cattle breeding way of life, cult of strong and healthy people, need of protection of the cattle against predatory animals, abundance of holidays and funeral feasts, frequent participation in military battles, have predetermined and have caused special «mobility» and «sportness» of steppe people.

Therefore, since ancient times steppe people practiced a healthy, mobile and sports life. In traditional society childish and adult sports, sport competitions, hunting and riding were important. In this sense we also favorably differed from many people.



Childish sports and sports competitions carried out educational, military and sports, ritual, communicative and spectacular and esthetic functions. Through them physical and mental capacities were developed at youth. National games, sports competitions and hunting cultivated at youth endurance, dexterity and readiness for any physical activities and serious tests.

The most widespread games and sports competitions of Kazakhs. Among the most widespread childish sports there were «aygolek» and «aqsuyek» (*white bone — author's comment*). One of popular man's games was «audaryspak» (*competition of riders — author's comment*) when two riders came to the middle of the platform, trying to bring down each other from a horse.

For education of endurance and dexterity the game «kumis alu» has been invented since ancient times (*to get silver at full gallop — author's comment*). Participants chose a distance at which the silver coins in 3-4 places wrapped in color rags. Participants of a game had to get coins, at full gallop, without stopping a horse.

One of games, worthy for men, was «kokpar» (*pulling the goat carcass — author's comment*). For the game they used carcass of a goat, having arranged it in 50-60 meters from start. On a special signal the riders tried to reach carcass, catch it and to deliver to the appointed place. The last settled down at distance of 4-5 kilometers. The prize was several tens, and even hundreds of cattle, gold jewelry, silver and gold bars. Horse competitions were attended both by the Russian Cossacks, and even peasant's immigrants.

Besides, the people played altybakan (*swing — author's comment*), asyk (*alchiki — author's comment*), kyz kuu (*catch the girl — author's comment*), baige (*horse racing — author's comment*), zhilik syndyru (*to hurt a bone — author's comment*). These games and sports meets were organized on ases (*funeral feasts — author's comment*), weddings and other holidays (*there were many of them in the life at our ancestors — author's comment*).

Kazakhsha kures. National wrestling — Kazakhsha kures (*Kazakh wrestling — author's comment*), resembling sambo or free-style wrestling was one of the most popular and widespread sports competitions. It was carried out on all celebrations and holidays. There were no restrictions in age and weight. The people respected the fighters. In the history, in memory of the people forever there were names of Kazhymukan Munaytpasuly, Baluan Sholak and many other wrestlers. At different holidays every tribe tried to provide their wrestlers-representatives. Here is how S. Bronevskiy describes technology of the Kazakh fight: «**Their wrestling is similar to the Russian; there are real athletes; they grab each other with hands by a belt and try to pull to themselves closer, and stay inclined, keeping their legs far, turn and wrestle for half an hour, catching minute of the slightest oversight (which is immediately used — author's comment) and overthrow the rival. The people, in critical times, excite wrestlers with wild shouts; the winner gets the general respect; they also use trip up trick.**»

Archery. The archery was spread not less. Unfortunately, today this sport is a bit forgotten by us, and we reminded of it by the glorified Russian historian A. Levshin: «**Special place in the entertainment of the Kazakh people is archery.**»

Here is how N. Troitsky, the expert on life and activity of cattle-farmers of the Bukeevskaya Horde writes about these and other sports meets: **«Kazakhs are also amused with archery, they shoot at the goal not only standing, but also at full tilt and even standing on a saddle. It must be said that between them there are such dexterous shooters who don't miss and get to the ring thrown to the top. Running. Wrestling and different gymnastic are important at the Kazakh holidays. To show flexibility of the body, to lift something at full tilt, to turn up under the running horse, to remain sitting on a saddle when one or two persons pull the rider from a horse with lassos».**

Ski race. Ski race were spread among Kazakhs and even their distant ancestors during winter hunting. Here is how the famous Arab scientist al-Marvazi (1046-1120) wrote about this occupation in the XIth century in relation to the Ertis region Kyimaks (*the territory of present Pavlodar and East Kazakhstan regions — author's comment*): **«If someone from them is hunting for sables, ermines and other animals, then he uses two boards, each of them is three elbows of length and several inches width. One of two ends of its (board) is bent up just like the boat's end. Hunter ties both of them on the legs together with footwear. Then he leans on them and moves on snow just like the boat cuts sea waves».** Unfortunately, on the ignorance some of our contemporaries consider that winter sports, such as skiing, were not known to us.

The Republic of Kazakhstan – the sports power. Carrying on ancient sports traditions Kazakhstan made today and does essential breaks in sport. The country leaders pay close attention to development of domestic sport. The expenses for development of perspective sports grow every year: soccer, boxing, weightlifting, hockey, «kazaksha kures» and so on.

In 2011 we have acquired the right of holding the winter Asian Games where we have taken the first all-team place, having outstripped the strongest national teams of Japan, South Korea and China. Holding the Asian Games in our country has once again confirmed our growing authority among the world community. Then our athletes have set the Asian Games record by quantity of the won gold medals. In our «box» there were 32 gold, 21 silver and 17 bronze medals. In the summer Olympic Games of 2012 in London we took the 12th place among all declared teams-participants. In the first week of the Olympic Games by quantity and quality of the medals Kazakhstan even advanced such sports power as the Russian Federation. In the London Olympic Games our representatives set 4 world and 7 Olympic records. On this indicator Kazakhstan took the 4th place after such Olympic powers as the USA, China and Russia. And the boxer Serik Sapiyev from Kazakhstan became the third owner of very prestigious Val Barker Trophy. During the years of independence Kazakhstan won three Barker Trophies (*V. Zhirov, B. Artayev, S. Sapiyev — author's commnet*) which was not achieved by any other boxing team. Our boxers are the strongest in the world. So, in 2015 the Astana Arlans team took the 1st all-team place in a world championship (*second time— author's commnet*), having left the strongest boxing teams of Cuba, Russia, Ukraine and Azerbaijan. The talented professional boxer Gennady Golovkin became the brand of Kazakhstan: he has more than 38 victories, and most of them he finished with knockout. Another star of the Kazakh boxing Kanat Islam ascends with the same success.

In weightlifting we also set the tone in the world. No less popular sport in Kazakhstan is cycling. Today the Kazakhstan hockey school is known around the world. It isn't accidental that in 2017 Kazakhstan the first in Central Asia held the World Universiade. The country needs the strong and healthy citizens ready to come at any time to protect their homeland. Especially since in the past we were known as the most sportive people. Therefore each child shall visit any sports section. The child who grew up in the world of sport and physical education grows up not only healthy, but also organized and pedantic, obligatory and disciplined.

§ 58. «THE PEOPLE SPEAKING THE LANGUAGE OF PRINCES», FAITHFUL TO THEIR WORD

Inhabitants of the steppe are born speakers. It is well-known that the greatest respect in traditional Kazakh society those steppe people who could speak beautifully and harmoniously stood high in esteem. The value of the word increased because among steppe people traditions of oral information transfer were strong.

The absence of libraries, radio, television, the modern Internet, Kazakhs with interest filled with verbal fights and competitions, oral information transfer from one generation in the following. It isn't accidental that Kazakh language has 2.5 million words and it belongs to one of the rich languages of the world.

Art of possession of the word was considered at Kazakhs as the first and important craft in comparison with all others: **«Oner aldy — kyzyl til»** (*«The most important art is an art of eloquence» — author's comment*). At the same time each inhabitant of the steppe has been perfectly informed that nobody has the right to make the person silent, without having allowed it to speak whoever was his interlocutor: **«Bas kespek bolsa da, til kespek zhok»** (*«It is possible to cut off someone's head, but not the tongue» — author's comment*).

High experts in the oratory art were the Kazakh «biys» who thanks to the eloquence and resourcefulness decided destinies of people in verbal, public forms on the principles of competitiveness, justice and honesty. Steppe speakers could conciliate the conflicting childbirth and tribes, it was able to conduct negotiations with representatives of neighboring states. The oratory art was a compulsory for taking a position of steppe «biys».

The custom of hospitality also demanded the knowledge of oratoric elements. Otherwise, having appeared far from the house, there was a threat to be badly accepted: in exchange for warm welcome the guest had to share the information and the knowledge. And it is beautiful to present all this.

Considerably the weight and the status of the speaker, force of the verbal address to the most turning points of history when the destiny of the people was decided increased. For example, in 1710 during the all-Kazakh kurultai the batyr Bogenbay who, well knowing the price of an oral performance among tribespeople, addressed the Kazakh soldiers with the following words after which they with special fury rushed to

the enemy and totally he was beaten: **«Let's take vengeance on our enemies! Let's die with arms in our hands! Let's not be weak viewers of the plundered auls and our captured children! Did the warriors of the Kypshak plains ever hang back? ... Yet we have no lack of kind horses! Yet the quiver with arrows sharp didn't become empty! ».**

The famous scientists about oratorical skill of Kazakhs. One of the Russian researchers of Kazakh V. Radlov noted that **«both the sultan, and the commoner speak beautifully, harmoniously, harmoniously and richly like princes».** In his well-known work **«Turkic Steppe Nomads»** he specifies this unsurpassed quality of cattle-farmers more: **«Kazakhs are distinguished from all the neighbors with a speech power. The speech of each Kazakh flows smoothly and freely. The Kazakh masters the word so much that he not just can say long improvisations in verses, but also his usual speech differs in a certain rhythm in creation of phrases and the periods so it is quite often similar to verses. Their speech is figurative, the expressions are clear and exact, so it is possible to call Kazakh the French of the Western Asia with good reason. There is nothing surprising that such people as I already wrote, had had especially rich national literature».**

Doctor A. Bram in the work **«A travel to Western Siberia»**, also confirms the presence of oratorical talent at most of aboriginals of Kazakhstan: **«Kazakhs can be also skillful speakers».**

The famous Polish exiled B. Zalesky wrote about the same thing: **«Kazakhs are eloquent and they consider it a sign of good education or a noble origin».** Other researcher N. G. Malitsky also notes eloquence of steppe people: **«Kazakhs are garrulous, eloquent, witty and cheerful».** Couldn't but notice this magnificent quality of nomad and B. Kuftin in the remarkable work **«Kirgiz-Kaysaks»** at the very beginning of the XXth a century: **«In a conversation the Kirghiz-Kaysaks are born speakers, being able to give the thoughts a fine and figurative shape, they with pleasure listen to the beautiful speech of another. In the most ordinary conversation the phrase often is under construction so that the clear rhythm appears».** The Polish researcher



A. Yanushkevich knowing and understanding language of local cattle-farmers openly admired verbal bataly representatives of two discussing and contradictory childbirth: **«Several days ago I witnessed collision between two conflicting parties and with surprise clapped to speakers who never heard about Demosfen and Cicero».**

The talented collector of the Kazakh national songs in relation to the first half of the XXth century A. V. Zatayevich also emphasized that **«and in the live speech Kazakhs are born judges and fans of refined eloquence».**

Role of proverbs and sayings in the rich speech of Kazakhs. Still the speech of Kazakhs abounds with the wise sayings and proverbs. They in any case try to decorate the speech with small proverbs and sayings, poetic forms and the settled phrases, excerpts from poetic lines of the famous poets. The famous Kazakh educator and the traveler, «Chingizid» Shokan Ualihanov (1835-1865) couldn't but also bypass this trait of character of the tribespeople: **«every «biy» and sultan likes proverbs, in a conversation with Kaysaks, he tries to use them almost in any phrase... Nomads are big lovers of oratorical performances and they especially appreciate someone whose speech shines with humour or has some finds».**

By the way, there are many proverbs and sayings on oratory: **«Til — adamga kilt»**, (*«Language — a key to the person» — author's comment*), **«Basqa pale tilden»** (*«A problem for the person comes from his tongue» — author's comment*), **«Batyrdyn sozi — myn tengelik»** (*«The word of the batyr is valuable» — author's comment*), **«Er zhigittin eki soylegeni — olgeni, emen agashtyn ilgeni — syngany»** (*«If the man doesn't keep the promise — it is his death, if the oak grows crookedly, then he will surely break» — author's comment*), **«erdin korki — saqal, sozdin korki — maqal»** (*«Beauty of the man — in his beard, beauty of the word — in a proverb» — author's comment*), **«erdin ozine karama, sozine kara»** (*«Don't pay attention to appearance of the man, but look at his words» — author's comment*), **«Koz zhetpegen zherge soz zhetedii»** (*«If the look doesn't reach somewhere, the word can reach» — author's comment*), **«Kop tynda, az soile»** (*«Listen much, speak little» — author's comment*), **«Kop soilesen — takyldak der, soilemesen — akymak der»** (*«If you speak much, you are considered the talker, and if you speak less you are considered a fool» — author's comment*), **«Kop soilegen kupildep syryn aityp koyady»** (*«The one who speaks much can spill a secret» — author's comment*), **«Maqal sozdin mayegii»** (*«The proverb decorates the speech» — author's comment*), **«Oinap soilesen de oilap soile»** (*«Even if you joke, speak after careful consideration» — author's comment*), **«Soz tapkanga kolka zhok»** (*«Resourceful in the word — there is no claim» — author's comment*), **«Sheshen soz bastar, batyr kol bastar»** (*«The speaker begins to speak first, and the batyr starts fighting first» — author's comment*).

Historical stories. In a type of absence of widespread written literature at Kazakhs, a considerable development was gained by such type of a genre of folklore as historical stories. Wise people — «sheshens» (orators — author's comment) were the story-tellers, as a rule. They were respected in traditional Kazakh society. Historical stories as well as poetic works passed from father to son in an oral form. Each tribe had the skilled story-

tellers. During holidays and fests, they performed functions of keepers and translators of information coming from some villages (aul), tribe, tribe or zhuz.

At every large event the steppe speakers acquainted listeners with historical legends. They were followed by the wise sayings, aphoristic statements, proverbs, and plots from ordinary life. They exerted huge educational impact on youth which tried to remember and learn these stories, and, in turn, transfer them to the subsequent generations. In particular, the famous stories and sayings of Kazybek, Tole and Aiteke biys have remained up to now. For example, the main subject of historical stories of the XVIIIth century has been connected with fight of the Kazakh people against the Zhongarian invasion, and the war with the Edil (Volga) river Kalmaks. Traditions of respect for the word have reached and up to now. Among our contemporaries it is still possible to meet people who skillfully use the words, using all power of the rich Kazakh language. Practically in every family there are manuscripts with wise sayings of steppe storytellers, speakers and poets.

Many historical stories have reached us owing to self-sacrifice of the recognized researcher of folklore, historical legends and genealogy, the talented poet and philosopher, brilliant publicist, educator and national tribune Mashkhur Zhusip Kopeyuly (1858-1931). He was considered the «saint» and very respected person in the Steppe during his lifetime. He left behind about 20 volumes of folklore works which he collected across all Kazakhstan. He started collecting the folklore at early age. In 1865 he has written down the epos «Er Olzhabay Batyr», at the same time the great influence and help to him was given by his teacher Hamar haziret. At his youth he has written down historical data on Abylai khan, Kazybek biy, Bogenbay batyr and many other historical figures. He has traveled over many Kazakh auls located near Omsk, Pavlodar, Semipalatinsk, Petropavlovsk, Atbasar, Akmola and many others areas of the region. He also visited the territory of the Southern and Western Kazakhstan. During these trips he met such famous figures of the Steppe as Meyram kazhy Zhanaydaruly, the descendants of Kenesary khan, and also poets Akan Seri and SakKolak bi. His works became a rich material for folklore specialists, historians and philologists. Mashhur Zhusip was a great local historian. In particular, he has established the place of burial of one of great national zhyrau (talented bard poet) Bukhar Kalkamanuly.

Thanks to his selfless activity we were reached by invaluable historical legends, ethnographic materials, detailed genealogy of khans, sultans, biys, (excathedral steppe juges) batyrs, (brave warriors, knight) Kozhas. He informed us of little-known data from life and activity of many historic figures which can't be found in archives and libraries. The written heritage of Mashkhur Zhusip is distinguished by the detailed description based on historic facts, life of the Kazakh khans (Kasym khan, Esim khan, Tauke khan, etc.). He perfectly read medieval historical sources of Central Asia in the original. Mashhur Zhusip, being a specialist in folklore, has given several options of time of formation of the Kazakh khanate and the family tree of khans and sultans. By Mashkhur Zhusip the history of the Kazakh people being developed around outstanding historical persons.

Custom of steppe people to keep the promise. Residents of the country of the Great steppe not only spoke beautifully and harmoniously, differing in wealth and juiciness of language, but also were «owners» of the words and promises. It has been also recorded in proverbs and sayings, for example, — **«Erdin sozinde turmagany — olgeni»** (*«Refusal of the words is death for the man» — author's comment*). In this regard it is very remarkable that in Shyngyskhan's «Great Yasa» that had a significant effect on spiritual culture of Kazakhs, there some unique article: **«The worthiest of men is the one who keeps the promise».**

The considerable part of researchers of traditional society in relation to the new period unanimously declares that Kazakhs surely kept the promise. The Kazakhs say **«Aytkan sozi — atkan okpen ten»** (*«The spoken word is similar to released arrow» — author's comment*). Having promised someone to make something, they considered that all this is amanat (*a duty that should be necessarily executed — author's comment*) demanding obligatory execution. Even at carrying out a funeral ceremony, mullah surely asked the participants **«is the dead person owes someone, are there any unfulfilled promises in his life?»**. The relatives, realizing that the late could forget to return something, in advance distribute sadaka charity in cattle, materials or money (just to be sure). Moreover, things of the late are also distributed among the relatives and his family. And if the fact of unpaid debt was established, the relatives and family tried to pay it at any cost.

At taking the money from usurers without any receipt (for payment of the state taxes), steppe people, even after some term, paid the due and the «increased» debt. In this respect the Russian Researcher N. Troitskiy on an example the Bokey Kazakhs emphasized: **«Kazakhs are unusually honest people... they never violate the word. Despite prohibition, merchants always willingly trust them for large sums and though Kazakhs know that they can't be forced to pay if they don't want that. However, they pay the debts always regularly, pay often more, than follows. They groan but pay! They often pay when the merchant had believed them, doesn't remember already a debt or considers him the missing. Sometimes honest Kazakh voluntarily pay to successors his debts, when successors did not know about it even».**

In this plan it would be desirable to quote also the beautiful expert on life of Kazakhs N. Petropavlovsky: **«Kirghizes (Kazakhs — author's comment) are faithful to the word!»**. The Russian traveler and the diplomat F. Nazarov in the «Notes about some people and lands of the Middle part of Asia» also notes this noticeable and valuable quality of character of steppe people, but already at the conclusion of conjugal ties: **«As Kazakhs sacredly keep this promise (! — author's comment), the matchmaking is made between fathers at the infancy of their children».**

In work «the Description of Western Siberia» I. Zavalishin has also noticed this unique quality of local nomads: **«If he (Kazakh — author's comment) has already promised sincerely, then he will keep his word, even if it is necessary to pay with his own head for this».**

Now we also have to revive ancient tradition of the richest language culture. In this regard the Head of the State N. A. Nazarbayev pays huge attention to the consolidating and cementing Kazakh role which differed in the wealth and uniformity: **«For centuries the most important thing for the cultural integrity of the Kazakh nation was — its amazing Kazakh language».**

There are not so many nations of the worlds which can brag that their shepherds spoke language of princes. Moreover, we are obliged to revive such unique and important human quality inherent in our ancestors as keeping a promise. It becomes very important as Kazakhstan is the state recognized by the world community, seeks for integration with all the world.

§ 59. THE PEOPLE HAVING A SPECIAL MUSICAL AND POETIC TALENT

Poetry and musicality of Kazakhs. Kazakhs, also as well as their far ancestors — Kypchak, Turkic peoples, Huns and Saks, traditionally differed in the poetry and musicality. A number of the European scientists proved that the poetry and music was born among nomads — cattle-farmers. In confirmation of it we still continue to find in the territory of Kazakhstan unique petroglyphs with the image of the people playing musical instruments. And they were cut on stones about 2,5 thousand years ago.

For years of the Soviet power we have a little lost these qualities. Having become «the Soviet people», we became less poetical and less musical. Moreover, Bolsheviks have rendered the verdict that these features in our culture are than other as **«manifestation of backwardness and patriarchal character».**

As far as after all our ancestors have been presented with a poetic and musical gift? From where to «has gone-be» their poetry and musicality?

First, poetry and musicality has gained the widest circulation from time immemorial. In the steppe the word which could be placed in a poetic rhyme was appreciated.

Secondly, music accompanied the poetry. Verses of poets, as a rule, were surely set to music. Poets were musical, and musicians — are poetical. The akyn in one person, as a rule, was both a poet, composer, and performer. The singing poets and poetical musicians represented any social group. They could be the rich or poor. One of the best sons of the Russian people G. Potanin who very sympathetically and very with respect treated Kazakhs has well written and sincerely loved them: **«All steppe is full of poets and singers. As it has been told above, at the the po Kazakhs petry and music haven't separated one from another. The one who composes the song, gives the rhythm to it. Everybody sings in the steppe. Here the khan is also a composer,**



who stole the horse «barymtashy» is also a composer. In the Kazakh society also had been poets from rich or the poor houses and the European intellectuals. In the Kazakh society also had been poets from rich or the poor houses and the European intellectuals. About the same thing the famous Hungarian G. Vamberi writes, favourably putting Kazakhs in this regard much higher than many European people: «The East from immemorial time was the country of poetic dreams. Therefore, nobody has to be surprised to the fact that inhabitants of the Kazakh steppe have more bent to poetry, than members of educated society in Paris or London ... Nomads have many fairy tales or stories about the heroic exploits stated in verse or prose».

Aitys. For identification of talented poets improvisators carried out aytysa (*poetic competitions of poets-improvisators — author's comment*). On them akyns openly stated the assessment to various phenomena and events of public life. Derided and condemned unworthy behavior of people, their shortcomings. Therefore ambitious steppe people most of all cared for preservation of the reputation and a reputation not to get «under a rating» to aitysker. People in the steppe, despite the origin and a social status, have been forced to show the best human qualities: hospitality, generosity, fear of God, respect for seniors and ancestors, etc. In other words, Kazakhs grew up in such environment where there was always a public condemnation and censure including from poets improvisations.

The winners of song tournaments were awarded valuable prizes in the form of pieces of gold, herds of horses, flocks of sheep. The people called the most talented of them seri, sal. They were always favourites of the people. Still we remember Akan seri, Birzhan sal, the akyn Zhambyl and many others. Aitys was the improvised song competition of two akyns. Practically each sort had the akyn who glorified the sort, the tribe, his outstanding representatives — batyrs, biys, baluan and etc. During the song competition akyns without any preliminary preparation composed verses. They serially conducted a verbal poetic competition in the presence of a huge congestion of people.

Participants of an aytys competed in knowledge, wisdom, wit and resourcefulness. They had to know well history, genealogy, customs and ceremonies of the people. Aitys was executed under accompanying of such musical instruments as a dombra, an accordion and qobyz. The competition took place in a public form. Attendees determined by the exclamations the winner.

Glory about such poets quickly goes on the steppe. In the XIXth century poets of Orynbay, Zhanak, Shozhe, Birzhan, Asset, Sara, Suyumbay and many others were the famous masters of an aytys. Since the same time of an aytysa began to register the Russian and European researchers. In the aytysakh the most topical problems of traditional society were reflected.

Music. Music in spiritual life of Kazakhs of the XVIIIth century took an important place. Songs and kyu were the main forms of pieces of music. They were executed as in the form of solo singing and playing, and choral performance. In the studied time among Kazakhs more than 20 musical instruments were known. It is a dombra, qobyz, sherter, zhetigen, sazsymai, shanqobyz, dangyra, assatayak, sybyzgy, dauylpaz, and

others. Kobyzshy Tilep Aspantayuly (1757-1820) was one of well-known. At the age of 13 years he began to play kobyz. We know his kuys of «Tolgau», «Alam zhar», «Baksy» and others. In honour of the legendary ancestor the famous capital businessman and the patron Sapar Iskakov built the unique «Kobyz» palace in Astana.

The talented dombra plaEr and the poet Bayzhigit from Kerey tribe created such kuys as «Aktaban shubyryndy» (*Years of Great disaster — author's comment*), «Kayin saugan» (*Milking the birch — author's comment*), «Anshy zary» (*Grief of the hunter — author's comment*) and others. The famous Kazakh khan Abylai was also the author of many kuys. Songs and kuys were performed at all important festive actions, and also at trifles.

Wedding celebrations began with Toybistar song. At weddings and youth holidays the «Zhar-zhar» song was surely sung. At leaving the family young girls daughters-in-law sang touching and sad farewell songs. In the aul of the groom she was met with the song-edification «Betashar», acquainting her with parents and the groom's relatives in a song-musical form.

During the funeral there was executed a special song – zhoktau (*lamentations — author's comment*). Thanks to activity of talented singers, akyns, musicians of the XVIIth century we were reached by such song poems as «Kozy-Korpesh – Bayan Sulu», «Kyz Zhibek», «Aksak Kolan», «Zhoshykhhan», «Kobylandy batyr» and other invaluable creations.

Witnesses of scholars on the Kazakh poets-musicians. General love of steppe people for music and poetry was noticed by the researchers of that era. The commitment to creativity of local autochthons was noted by the famous Russian researcher of the beginning of the XIXth century Ya. Gaverdovsky: : **«All Kazakhs, from children to the aged man, have natural tendency to compose songs without preparation. It is possible even at desire to set a plot for singing, and they without stopping, immediately will begin their harmony and if necessary, they will torment you the whole hour, describing a subject with uniformity».**

The good expert on steppe culture G. Potanin almost in 100 years also emphasized: **«Between the Kazakh singers there are virtuosos who can give expressiveness to singing. It is not a simple singing, it is singing with «decoration», artistic. The Kazakh people have worked on processing of the song and therefore hearing. You begin to imagine yourself in the excited air of the Kazakh steppe, among the Kazakh landscape and you even begin to feel aromas of steppe herbs, it bears a wormwood smell».** Today we shall revive our rich traditions of versification and music. For this purpose, it is necessary to increase the number of music schools, teach our children love to poetry. We have to always remember that our ancestors were poetical and musical.

§ 60. OPENNESS AND SWEET TEMPER OF KAZAKHS



Multithousand-year tradition of openness and sweet temper of steppe people. Inhabitants of the Great steppe were the people having such enduring qualities as tolerance, kindness, humanity, compassion and humanity. About it the famous Kazakh educator and the scholar Sh. Ualikhanov in an informed manner emphasized: **«The Kazakh people – one of the kindest people of the planet».**

Therefore, representatives of other ethnos and faith very comfortably felt among descendants of nomad if they didn't break their habitual rhythm of life and didn't try to change it violently.

Owing to big mobility of a steppe people, possessing a broad outlook and specific outlook, looked at all world around not only with understanding, but also perceived her such what it is, trying not to change her.

Sweet temper and philanthropy was typical not only to Kazakhs, but also all their distant and near ancestors – Kypchaks, medieval Turkic peoples, Huns and Saks. Freedom, democratic character, excessive wealth, magnificent military qualities, mainly cattle breeding way of life, huge steppe open spaces, abundance of relatives and ambition of monks of Kazakhstan of different times couldn't but generate such qualities.

Also mighty Saks weren't an exception. For example, the well-known Anakharsis of Saks (VII-VI B.C.) wrote to Medoc in the letter: : **«Scythians (Saks – author's comment) rejoice to others wellbeing and aspire to what it is possible to them to reach. They constantly in every way expel hatred, envy and any harmful passions as enemies».** One of the reasons of Huns power was their tolerance, respect for prisoners of war and even the soft attitude towards slaves gentiles. Priisk wrote about it in the Vth century when he suggested the captured Greek to return home, but having just been released from Saks slavery, he refused flatly, motivating it by the fact that among Turkic Huns to him **«it was better even to be the slave, than being free in Byzantium».**

Good temper was adopted and transferred to next centuries also by the medieval Turkic peoples who succeeded Huns. The Arab scholar al-Jahiz (775-868), wrote the following: **«Turkics are the people who don't know revenge, flattering deception, duplicity, slander, pretense, gossips, hypocrisy, arrogance in relation to friends and arrogance in the relations of neighbors».**

The same related to Kypshaks, who gained strength in the XIth century. So, the famous Arab Ibn-Yakhiy significantly supplements unique and unsurpassed qualities of direct and closest ancestors of Kazakhs – Kypshak: **«Kypshak's Turkic peoples differ from other Turkic peoples in the religiousness, bravery, speed of the movement, beauty of a figure, beautiful features and nobility».**

About their humanity and sweet temper of steppe dwellers it is possible to judge

according to their respect for women. In Sak time they could also be rulers: the case of the queen Tomiris is another confirmation to it.

The Kazakh proverbs and sayings about kindness, humanity. «*Bir kun tuzyn tatkanga, kyryk kun salem*» («*Forty days welcome the one who has fed you at least on — author's comment*»), «*Su ishken kudygyna tukirme*» («*Don't spit in the well, from which you drank water*» — author's comment), «*Itti kushigim desen, auzyndy zhalaidy*» («*Say tender words to the dog, and she will lick your mouth*» — author's comment), «*Igiliktin Erte - keshi zhok*» («*For good deeds the term isn't specified*» — author's comment), «*Zhaksylyk kysan – zhassy, zhaksylyk korsen - assyr*» («*Keep silence of your own kindness, and tell loudly about other people's good deeds*» — author's comment), «*Zhaksylyk bireuden kaitpasa, bireuden kaitady*» («*Someone will respond with good to your good*» — author's comment), «*Ken bolsan, kem bolmaisyn*» («*From kindness you won't become scanty*» — author's comment), «*Zhaksylyk – agash bassynda, zhamandyk – ayak astynda*» («*Good is on a tree, evil is under your feet*» — author's comment), «*Zhaghympaz nadan — zhaudan zhaman*» («*The mean flatterer is worse than the enemy*» — author's comment), «*Bireuge olim tilegenshe, ozine zhurim tile*» («*Than wishing death to someone, better wish life to yourself*» — author's comment), «*Zhaksylyk zhurgen zherde tapshylyk bolmaidy*» («*Where kindness is present, there is no place to need*» — author's comment), «*Ishi tar katyn bala tumas*» («*The envious woman won't give a birth*» — author's comment), «*Kekshil bolma, koshil bol*» («*Be not vindictive, be sociable*» — author's comment), «*Zhaman arba zhol buzar, zhaman adam el buzar*» («*The curve bullock cart will spoil the road, the wicked man spoils the people*» — author's comment), «*Tarbieli adam – tagaly atpen ten*» («*The well-mannered person is like iron-shod horse*» — author's comment), «*Zhaksylyk yekken, algys orady*» («*The one who sows good will reap gratitude*» — author's comment), «*Uly zhol uynin tabaldyrygyngan bastalady*» («*The great path begins from the threshold of your house*» — author's comment).

Russian officers and researchers about the good character and virtues of the Kazakhs. In modern times, when the great number of works about the life of the steppe were written, a well-known researcher A. Alektorov noted that «**by their nature, Kirghizes are kind, prone to friendship, good-natured**».

Andre, in his work «Description of the Kirghiz customs,» written in the middle of the XIX century, also clearly recorded the specific nature of the nomads: «**the natural intellect, special qualities, experience and the exemplary welcomeness are the qualities and the heritage (of the Kazakh — author's comment)**».

A well-known author of textbooks for schools of Akmola region A. Sedelnikov most accurately grasped the basic character traits, good and peaceful nature of pastoralists of Kazakhstan: «**Among the Turkic's, nomadizing in Asia, the Kazakhs are the most civilized people. There is no doubt that they will have a better future. Their number increases. They were sensitive to the cultural, Kazakhs can be judged by the nature of language ability and form of their thoughts expression. By the richness of folk literature, and finally, by the development of the arts... the public life of the Kazakh people developed. Travel and entertainment, family events and holidays are always accompanied by the whole village and even the next ones.**

Many news stories, games of youth and songs of performers. The social system of Kazakh can be called democratic».

There is an evidence of another high-ranking Russian officer S. Bronevskiy about the steppe people simplicity and kindness: **«They are unlimitedly simple and kind to their brethren. There is no thing, which they hadn't shared. There is no service that can't be provided. They are welcoming at the full extent. Feeding someone does not mean to make him obliged. They consider it their duty. If Kazakhs having smelled the boiling mutton, comes to strangers and will be treated as a brother. Invited and uninvited persons are the same for hosts. Russian and any foreigner are welcome. Yurt, food and a sure guarantee for the security is genuinely available».**

In 1854 a Russian merchant Zharkov who has been there not once enthusiastically and at the same time sincerely said: **«Kirghiz people are gentle, good, true patriarchal».**

And in the years of mass peasant migrations, deportations, political repression and exile it is not accidentaly that hundreds of thousands and millions of people representing different cultures found refuge and salvation in this land. Here is written how the compassionate help of the local Kazakhs for peasant settlers is described in the pages of the «Omsk Bulletin» by their correspondent in the area of Sabaigar-Chilik Golubovskiy volost, Omsk district of Akmola region in 1911: **«The first settlers nearly died of thirst, not knowing where to get water. According to the settlers, several heads of cattle died because of the absence of water. Big thanks to Kazakhs. The Kazakhs came to the rescue, showed the the lake near the Surgunkul village in 15 versts from the area».**

Therefore, among the Kazakhs before and now the large group of representatives of European nationalities live, they fully mastered the language and adopted the culture of the local population. Many of such people among the Germans, Russian and Ukrainians, who once had left Kazakhstan, and today once again they return to the Great Steppe Country. Realizing that among the tolerant and peaceful Kazakhs they live much more comfortable than among their compatriots in the so-called historic homeland.

Our Russian-speaking fellow citizens due to the influence of the local population became more open, hospitable, friendly, compassionate. So not suddenly and not by chance the world started talking of «Kazakhstan model of interethnic peace and consent». It is no coincidence that from 2016 every year on 1 March we celebrate the Day of thanksgiving to the tolerant and kind Kazakhs.

§ 61. LOVE FOR CHILDREN IN MANGILIK EL — THE ETERNAL COUNTRY

Forgotten traditions of the birth of a large number of children. Currently, the government of Kazakhstan has set an important task to bring the population of the Republic to 20 million people by 2020.

How to resolve the complicated demographic situation, which has developed in Kazakhstan, as well as several European countries (when the number of married people decreases, and the average number of children in a family is one or two)?

In this regard, I would like to remember our old and not entirely deservedly forgotten traditions and national settings, when in steppe a special reverence was shown to families having many children

Kazakhs in this respect is traditionally called themselves the «balazhan» people («people who love their children» – author's comment).

Proverbs and sayings about children and childloving. This can be seen in the number of Kazakh proverbs and sayings: «**Besiksiz uide bereke zhok**» («The house without a cradle is not comfortable» — author's comment), «**Balaly uy – bazar, balasyz uy – mazar**» («The house with children is Bazaar; and the house with no children is Mazar» — author's comment), «**Duniede bal tattı, bala baldan tattı**» («Honey is sweet and child is sweeter even» — author's comment), «**Ananyn konili balada, balanyn konili dalada**» («Mother is thinking of her child, the child thinks about games» — author's comment), «**Akege balanyn alalygy zhok**» («Father loves all his children equally» — author's comment), «**Kyz zhok zherde, kyzyk zhok**» («Where there are no girls, there is no fun» — author's comment), «**Ake oip bala kalsa – armynna zhetkeni, bala olip ake kalsa – armany ishte ketkenii**» («When there is a child stays in this world after father's death – it is the dream that came true, and when a child dies and father stays alive – it is the crush of dreams» — author's comment), «**Balan zhaksy bolsa, zherdin usti zhaksy, balan zhaman bolsa, zherdin asty zhaksy**» («If the son is good-I want to live on earth, if the son is bad I want to die» — author's comment), «**Balandy zhurt maktasa, barinen de sol suyinish**» («The greatest joy is when people praise your son» — author's comment), «**Balam-balym, balanyn balasy - zhanym**» («My son is my honey, and my grandson is my soul» — author's comment), «**At bolar tay sayakka uyir, adam bolar bala konakka uyir**» («A promising colt loves horse racing, a promising child loves guests» — author's comment), «**Anasyn suygenin – balasyn sui**» («If you love mother – love her child too» — author's comment).

Examples of large families. For example, in the middle of the XVIII century,



the famous son of Abulhair Khan Nuraly had many children: 32 sons and 34 daughters, that accounted for a total of 66 different, and that's not counting the numerous children «illegally begotten» from the concubines, we don't know their number. And if we add more children who were born from Chingissids in result of the custom of «tossing» the best beauties of the tribe to Chingissids during their visits in the village of ordinary commoners, the this number of children can increase significantly.

The famous Abylai Khan's 12 wives had 70 children, 30 sons and 40 daughters.

According to numerous archival, folklore and written sources the cousin of Abylai Khan sultan Sultanbet, who ruled over the Irtysh region Kazakhs, had 17 sons; many of them continued the business of their father. As you know, Sultanbet ruled the dependent Kazakhs through his many sons. Each of his sons were assigned strictly to a defined Kazakh volost: Yrys headed «Bassetinov» tribe, Iman headed– «Kurlaut kypshak» tribe, Tartan headed– «Zharymbet kypshak», tribe Ukibay headed – «Kyzylgaksletin», Botagoz headed– «Kulaikypchak», Matai headed– «Aktiles», Kulti headed – «Sagalkypshak», Kulshyk headed– «Zholobai kypshak», Karash headed– «Kulataikypchak», etc.

Among the Kazakhs of Omsk and Pavlodar oblasts the warrior Tugel from Sagalkypshak tribe is highly revered. He notably distinguished himself in the XVIII century in the long war with the militant Zhongars. He left numerous descendants, who derive from his 17 sons.

Till the mass famine of the early 30-ies of XX century, as a rule, in one Kazakh family at least 10 children were born.

This was a feature of the Kazakhs: they never told the exact number of their children, they were afraid to jinx them. And in the steppes they could not ask directly about the number of children. Therefore, not all the children's names were mentioned in the official reports. Here is what was written in the report for the Region of the Siberian Kirghizes for 1861: **«The exact number of population can not be determined, because Kirghizes do not conduct records, and the census made every three years for taxation, is based on some verbal explanations of the Kirghiz tribe rulers and elders; besides, due to insufficient numbers of mullahs and other obstacles originating from nomadic life and customs of the Kirghizes, not all births are recorded in parish registers».**

Special and reverent attitude of Kazakhs to their children was recorded by the famous Soviet researcher N. Malicki: **«Children are loved by the Kazakhs and lullaby of Kazakh mothers represent sometimes the top of tenderness and grace».**

Explanation of the tradition to have a large number of children. How to explain such a strong attraction and love of our ancestors to the children? Why the Kazakhs and their ancestors had a strong tradition of having many children.

First, in nomadic and semi-nomadic life it was especially important to have a lot of supporters and defenders of their family, tribe and tribe, and this was done in the case if there was a reliable support in the face of their sons. So, to strengthen his personal power and good neighborly and allied relations with his neighbors the famous Abylai Khan (1711-1781) even concluded a series of dynastic marriages with influential families of neighboring states, as well as the Kazakh khans and sultans. Here's how this fact is described by a well-known Kazakh scholar and educator Shokan Ualikhanov:

«This khan had 12 wives, which had 40 daughters and 30 sons». A well-known researcher of Kazakh folklore and national history Mashkhur Zhusip Kopeiuly gives another figure: the famous Abylai Khan had 17 wives, and even more children. For better management of their subjects in each of the three zhuzes Abylai Khan appointed his sons and relatives. So, in Zhetisu there ruled the sultans Adil and Suyuk, in Central Kazakhstan — sultan Kasym, in the Irtysh region — the cousin of the Khan, sultan Sultanbet with numerous sons, in East Kazakhstan — the son of Abylai's close relative, Abulmambet, Abulfeiz.

Daughters can also be «useful» they could be made marry successfully and get new supporters in the person of the son-in-law and new relatives! The girls were great warriors in Kazakh-Dzhungar war of the XVIII century, sometimes perfectly replacing sons. For example, in the war with the enemy the daughter of the Sultan Abylai Issenbike, the daughter Uysun Karatay batyr, Aibike the daughter of Bulani batyr, and many others participated. For example, Gaukhar-Batyr, the wife of Karakerey Kabanbay batyr (his tomb is located near Astana, 30 kilometers from our capital), sister of Basentisn Malaysary batyr headed the intelligence corps. She participated in all major battles. After becoming a mother and the mistress of the family, in return, she sent to the war her eldest daughter Nazym. The real name of the wife of Kabanbay Batyr – Maysara. But the people called her Gaukhar-batyr for her courage and bravery. In the Kazakh folklore her words were preserved «**Atadan ul bolyp tuma, Er bolyp tu**» (*Be not the son of your father, but be a real man — author's comment*). Second, in the steppes since ancient times, long before the Islamization, there was the custom of polygamy, when a large number of children was almost predetermined. By the way, the above-mentioned Nuraly, in the opinion of the famous Russian scholar of the XVIII century A. I. Levshin had 17 wives and 15 concubines! The great Abay had 3 wives at the same time. Fortunately, the nomads hardly knew or didn't know abortion, it was understood as a mortal sin and for doing this it was possible to get almost a death sentence of biys, cruel penalty or the payment of a large kun. Thirdly, nomadic life, full of battles with opponents, forced the women to replenish the losses vigorously, otherwise the tribe would become object of absorption by a stronger opponent or attacks of more numerous neighboring community. It was a natural desire to survive under all circumstances. Fourthly, steppe women intuitively were aware of the fact that every child renews a woman's body. Modern scientists proved that with each new childbirth, a woman becomes more beautiful and more feminine, younger and healthier. Fifth, the presence of a large number of children in the Kazakh families was due to the fact that the Kazakhs never let a woman be left a widow. The custom of amangher rigidly prescribed that the woman with the children in case of her husband's death definitely became the wife amangher of other brother of the deceased. So there were not so many single mothers and children without fathers. Today, unfortunately, a number of children are in orphanages. Sixthly, the large number of children, as a rule, provide additional manpower and as a consequence – led to material prosperity in the family.

Seventh, through their numerous children, the parents realized their unrealized dreams when one of his children became a batyr, bey, akyn or other celebrity.

Eighth, the slavery in Kazakhstan was of patriarchal (*domestic — author's comment*)

nature. In view of the Kazakhs nomadic and semi-nomadic life the slavery was not widespread. Slaves could not be trusted with the pasturage of cattle. Therefore, the Kazakhs, as a rule, adopted slaves, if it was not possible to sell them at slave markets of Russia and Central Asian states. These «children» could also increase the size of a family.

Thus, in the steppe there was a cult of having a large number of children. To our great regret, this good tradition was undeservedly forgotten. The current generation of citizens should revive this great tradition.

§ 62. STEPPE DWELLERS APPRECIATED HUMAN LIFE OVER ALL

High valuation of human life and «kun» (payment for murder).. In the steppe a person's life was beyond all. Cases of murder and suicide were extremely rare, and not intentional.

One of the limiting factors was the payment of kun (*huge penalties in the form of livestock — author's comment*) and tribal responsibility. As you know, from the time of Tauke Khan the steppe dwellers could save their life by paying kun. In the case of payment, it may be followed by the rejection of revenge. Both parties strictly negotiated terms and conditions of payment of kun. For the dead man it was paid 2,000 sheep or 100 horses or 50 camels. A husband killer also was able to escape fines if she was forgiven by her husband's relatives.

For the murder of Sultan or Kozha the kun was 7 times more than a for commoner. Therefore, before taking the life of a man, the steppe dwellers had some time to think. I. Kazantsev in the book «Description of Kirghiz-Kaisaks,» published in 1867, noted: **«The murder was forbidden, and if it had happened, then the guilty persons had to pay kun».**

The woman who killed his illegally-born baby, was subjected to the death penalty. Kazakh society and its laws very very strict to women who had abortions. Here is how Orenburg merchant D. Belov described the agriculture, home life and customs of the Kazakhs of the Syrdarya valley in 1869: **«Among the Kirghizes infanticide and the expulsion of the fetus are very rare, as it is judged as murder.»**

Rape was equivalent to murder. In this case, the guilty could pay off kun. Those who forcibly took away another man's wife were punished by death or could pay off a kun. If someone killed another man in self-defense in presence of witnesses, he paid half kun. But in the absence of witnesses he had to paid full kun. Half of Kun was also paid for killing by negligence.

For harboring murderers or assisting in their escape, the offender paid kun. In the case of murder during barymta the defendant also paid kun. For those who killed the thief, the robber or the murderer, there was no punishment.

The death penalty was provided for incest. As is known, the Kazakh customary law strictly forbade marrying relatives closer than the seventh generation.



Proverbs and sayings about human life. The speech of the steppe was full of proverbs concerning human life. «**Olimnen baskanyn barine asyk**» («*Rush to everything but death*» — author's comment), «**Myn zhumaktan – bir kun tirlik artyk**» («*Better day on earth, than a thousand days in Paradise*» — author's comment), «**Mysyktyn olimi – tyshkanga toy**» («*The death of cat is a feast for mouse*» — author's comment), «**Otken kaityp oralmas, otken kaityp kelmes**» («*The past will not return, will not revive the deceased*» — author's comment), «**Olim zhaily kop aitsa tirinin berekesi ketedi**» («*When the death of a lot of talk, live peace loses*» — author's comment), «**Zhar azhalga karamaidy**» («*Death is not looking in the face*» — author's comment), «**Olimnen baskanyn Ertesi zhaksy**» («*All in the hurry, what are you waiting for, if only death was in no hurry*» — author's comment), «**Olim degen uzak zholdyn alysy**» («*Death is the end of the longest road*» — author's comment).

The rarity of suicides. In the steppe there were virtually no suicides. Suicide persons were despised and were not buried on the site of ancestral graves, leaving them outside. There were no funeral feasts for them. No gravestones were installed. Children were taught that life is given by God and no one but God can dispose of human life. It is well recorded in the memoirs in 1830 of the famous Russian General and Explorer S. Bronevskiy: «Suicides are inconspicuous: homicide is rare». Or other evidence of Orenburg merchant D. Belov in 1869: «Suicide is absent among the Kirghizes, it happens only by accident».

The rarity of homicides. It should be noted that in a tolerant Kazakh society in General was a rare crime, especially resulting in death or loss of life. For example, according to results of the First General Population Census of Russian Empire of 1897, in the Bokey khanate (*the present territory of West Kazahsstan region* — author's comment) there lived 207 thousand Kazakhs, and during the whole year there was not a single case of murder.

A connoisseur of life of nomads A. Alektorov wrote that «**by its nature the Kirghizes are kind, prone to friendship, good-natured: the crimes among the people are relatively rare**». To some extent, the payment of kuns (*penalties for murder— author's comment*) also constrained making such serious crimes as murder. Sometimes kun was paid by all the relatives of murderer. Such actions are sometimes ruined the whole families and parish. Currently, the society must return to our traditional values, when the human life is appreciated more than anything else.

§ 63. RESPECT FOR ANCESTORS – THE ANCIENT AND TIMELESS TRADITION



The ancient traditions of respect for ancestors. The Turkic-speaking Kazakhs and their ancestors since ancient times were respectful of their ancestors. It was one of the special features of their mentality. For example, the researcher of Saks T. Rice in his work *«The builders of the steppe pyramids»* writes, referring to the famous Herodotus: *«The Scythians retreated from Darius. Darius wanted an open fight. But the king of the Scythians said, «We, Scythians, have neither towns nor cultivated lands, the fear of losing*

which could make us more likely to fight you. If you need to fight with us, find the graves of our fathers. Find them and try to destroy them –then you will see whether we will fight you. Until you do it, you can be sure that we won't fight if we don't want it. This is my response to your challenge». This example is better than any other shows the special relationship of Saks to their dead ancestors and their places of burial

The older generation, especially people who had such an outstanding character traits as intelligence, strength, wisdom, humanity have always been revered among them. Thanks to them in the desert there was always peace and tranquility. They kept to them even after their death. Respect was maintained by them and through their knowledge of their genealogical tables — Shezhire. They remembered about them using legends, poems and historical tradition, passed from generation to generation.

Reverence for the graves of their ancestors. Kazakhs treated the graves of their ancestors with a special reverence, they swore at these places. The traveler, who travelled in the steppe at night, was strongly recommend to spend the night not somewhere, but at the graves. Passing near the graves of their ancestors, the nomads were reading verses from the Koran. The highest degree of bad manners was passing the ancestors' graves and not reading the verses from the Koran.

Not to forget their ancestors, the necropolises, shrines and other structures were erected at the tomb in honor of them. These places were not left even at forced eviction from ancestral lands, during the massive Cossack and peasant colonization. For example, in the petition to the Tzar and high-ranking officials of the Russian Empire the Kazakhs demanded not to touch and to seize the land of their ancestral graves. They treated them with special respect, as well as their ancestors – Kypshaks, Turkic, Huns and the Saks: *«The lands where the bones of our ancestors lied are considered sacred, they care about the graves and the integrity of the fence vigilantly»* (N. Zeland *«Kirghiz Ethnology essays»* — author's comment).

Each family buried their ancestors in a particular family grave. Their ancestral

graves the dead were buried and when they migrated to distant regions. For example, in 1788 and 1798 years, Kazakhs were allowed to go on «eternal migration» from the left bank of the Irtysh to the right bank of the river. Despite the prohibition of contacts with the tribesmen, the right Temirbolatank steppe dwellers for several decades continued to transport and to bury their dead at the same ancestral tombs.

Women who could not have children, went to worship at the graves of the ancestors. Those who had mental illness, tried to visit the graves of their ancestral leaders, especially those involved in treatment, divination or had the gift of prediction, or simply during the life, enjoyed considerable prestige and respect.

Trifles in memory of the ancestors. The appeasement or satisfaction of the spirits of the ancestors was an important objective of the living steppe. Wanting to appease the spirits of ancestors, the Kazakhs tried to be more religious, more humane, more decent and more honest in this life.

For example, in honor of deceased ancestors they arranged the wake on the 7th, 40th, 100th days. Many guests were invited. The guests were given pieces of clothes and the verses from the Koran were read for sure. By the way, this tradition still exists.

In honor of their revered ancestors the Kazakhs carried out the wakes (*«as» — author's comment*). It is usually held a year after the death of a respected person. In the traditional Kazakh society *as* had a high social and cultural value. It addressed the fundamental political, economic and social issues. According to legends of the Kazakhs it was considered that the more funny and noisier the wake, the more satisfaction is given to the soul of the deceased. When conducting feasts, hundreds of tents were put, the funeral *praEr* were read, the representatives of different tribes were specially invited to this celebration: elders, akyns, biys, batyrs, orators and athletes. For such lavish celebrations there were spent huge amounts of money, held sports games and competitions (*horse racing, wrestling and strongmen, archery with a substantial prizes — author's comment*). There were held competitions of akyns – aitys. Lush, abundant *ases* could be held only by wealthy people. The *ases* of Abylai Khan, Saginay, Oskembay (*father of Kunanbay – author's comment*) and Sapak biy are very famous in history. So, in 1860, at Erden lake here was given the *as* for Erden Sandybay known all over the steppe. 500 Kiiz uis were put. 160 horses and 200 sheep were slaughtered for guests. The prize fund of horse racing amounted to 100 horses. And generally 3 wakes were given in Erden's honor. Siberian Cossacks and peasants often participated in horse racing.

The head of the national liberation movement of Kazakhs Syrym Batyr remained in people's memory as one of the large and prominent political figures of the last third of the XVIII century. He enjoyed well-deserved respect and authority among his contemporaries. In the folklore sources there preserved information about his *as*: the meat of 2000 head of horses, and 2,500 sheep was used. It was a sign of deep respect of the people to their leader.

Steppe akyns sang about the exploits and good deeds of their ancestors. According to steppe the welfare of the living depended on the spirits of their ancestors. If the Kazakh's did something wrong, the Kazakhs were shouting **«Aruak urdy»** (Spirits

of the ancestors are punishing me – author's comment). A connoisseur of everyday life, customary law of the Kazakhs of Junior zhuz L. Slovkhotov wrote on this occasion: **«For the Kirghiz of distant steppe «arvak» is still a formidable moral force, and its actions, as something inevitable, he fears most of all».**

Depicting their ancestors in the toponymic and war cry (uran). Name of villages, settlements, mountains, gorges, forests, lakes and rivers were also named after their ancestors. Only in tsar's and Soviet times they were called on Russian manners, or simply numbered, erasing from the memory of the people not only their past, but their tradition of respect for their ancestors.

U'ran or battle cry was also the name of their noble and majestic ancestors. Every tribe, tribe, ethnic groups and all the people had their u'ran, which usually was the name of the legendary and famous ancestor.

The names of their ancestors were not said aloud. Up to the eighth generation it was forbidden to give the names of ancestors to their children. The highest degree of insult was unflattering comments from other communities and peoples to someone's ancestors during debates, discussions or competitions.

In memory of far ancestors every Kazakh family kept some rare items, which are passed from one generation to another. While reading Muslim prayers, they listed the names of all their ancestors, especially the male ancestors.

Appeal to the ancestors in difficult times. The worship of ancestors occupied a prominent place in the beliefs of the Kazakhs. In the most difficult time the Kazakhs call on the name of their legendary ancestors. In their honor, the animals were sacrificed. During the crop failures and drought they asked ancestors to send rain, making the «tassattyq» or «qurmaldyq» rite.

Junior children were given names in honor of the eminent distant ancestors. In this way they expressed their respect for them. Members of the genus did not mention the names of their revered ancestors in daily life.

During the division of the genus into two independent units, the conclusion of peace between the two warring communities, or victory over the enemy, these actions were accompanied by sacrificing a sheep with special markings, the white mare's or camel at the burial site of a respected ancestor. On this occasion, there is even saying **«Olirazy bolmay, tiri bayimaidy»** (*«Without showing respect to deceased, you should not wait for prosperity to live» — author's comment*).

On the example of their esteemed ancestors, the Kazakhs raised their children, grandchildren and other descendants. Certainly among them there were those who praised the tribe as a warrior, biy, baluan, poet, musician, warrior, blacksmith and so on. And we must remember the good deeds of our ancestors and to be like them. For this we need to learn the history actively and to be interested in our shezhire.

§ 64. RESPECT TO ELDERS IS THE IMMUTABLE LAW OF THE COUNTRY OF THE GREAT STEPPE

The origins of unique cult of respect for elders. For a long time in the country of the Great Steppe there was a special and not faded in thousand years a unique tradition of reverent and respectful attitude to elders, regardless of tribe, tribal, zhuz and ethnicity.

There are some scientific explanations: features of soil, climatic and natural geographical conditions of our country had led to the predominant development of nomadic and semi-nomadic lifestyle and cattle-breeding, although agriculture in the form of small «oases» was spread here for the last centuries. Well-known, every person in all periods of history had always a hot and natural desire and «pull» to live decently and comfortably. Our ancestors were no exception: they tried to keep more and more cattle, which gave them plenty of almost everything they needed from clothes and shoes to food and shelter with a full house decoration. The increase in cattle population led to «crushing» for small settlements or villages inhabited mostly by closest relatives. Otherwise, it could quickly come to overgrazing and therefore it was necessary to change the living place frequently, with all the attendant time-consuming effects such as frequent disassembly and assembly of the Kiiz ui. Therefore nomadic lifestyle was not a «whim» or a sign of «backwardness» of our ancestors, but the necessity and the dictate of Her Majesty the Nature.

In such a dispersed or «pulverized» staying, when relatives migrated from others for example 500 or more km, there were some difficulties in the establishment of schools, which were to give to future generation the accumulated knowledge, valuable skills, and enduring folklore and shezhire (*describing of tribe's genealogical tree — author's comment*), stories and rich poetry. And so gray-haired and having a huge experience of life elderly people had shouldered this function of the guardians and translators of the steppe civilization and culture. Therefore they always had a special and honorable place in society!

The custom to respect the elders gave the whole steppe society noticeable stability and sustainability. Respect for elders was inculcated in the minds of the inhabitants of the great steppe, as the major and eternal principle by which it was possible to achieve significant success in life and win the respect of the people. From older to



younger, from generation to generation, the accumulated knowledge, skills and abilities were passed down. The nomads have brought this principle to the absolute. Almost none of the people of Eurasia could compare with the nomads in the tradition of respect the older generation.

The place of elders in the society. During all holidays the elders always had an honorable place. In the meetings they played a notable role when the youth listened undoubtedly to their opinions and words.

By the storage meat for winter (*sogym* — *author's comment*) people of the older generation were invited first. During the meal they got the best and delicious parts. The elders also started meal. Violation of this steppe etiquette and unwritten rules could lead to serious conflicts.

In addition, it was considered as a sign of the highest award to receive from the hands of an elder man with gray hair, a handful of meat from the common dish: according to the custom «*asat*» elders gave with their hands the most delicious part of meal into the mouth of the younger people.

Younger was not allowed to sit down at the table without permission of the elder. After finishing the meal a blessing was also given by the respectable elder person.

Younger never crossed the road to the elder. This unwritten rule was used also in relations between women and men. When having met the elders younger people got down off the horses and greeted them first. Tying the horse of elders was the duty of the younger people.

The younger generation was categorically forbidden to raise voice to the elders. During a conversation the younger never interrupted the elder. The eldest always began the conversation. Before sending on a long journey, getting married young people got a blessing (*bata*) from elders. For serious offence and crimes the elders could give a curse (*teris bata*) that was considered one of the most terrible punishments.

The elders of the village had an important role by solving difficult problems. So, there were often some quarrels between tribes for land, widows, compensation of damages, insults. By solving these problems the same experienced members of the village, tribe or tribe played the main roles. The women of venerable age had special respect. For example, in Omsk district, Akmola region the part of the local Kazakhs forbids the children to name the word «*kant*» (sugar) as it was the name of one of the most respectable women from the tribe «*shegirek kerey*». Therefore the inhabitants of this tribe call sugar with the word «*agargan*» (white). Even gray-bearded elders came to get her edification. Guests of the village went first necessarily to see and to greet this celebrity.

Customs to occupy the places for nomad camp and the prerogative of the elders. In view of the almost complete absence of land ownership by Kazakhs the custom of temporary securing grazing land for nomad camps was spread widely.

The great part of the Kazakhs' lands was in the public domain. This position was fixed by administrative reforms 1867-1891 years. There were inevitable disputes by the constant movement. According to existing customs the heads of villages and tribes had to make some signs showing their first arrival. For evidence of the early arrival such signs had made: sticking to the ground the peaks (*kuruk*) or drawing on sand or clay

tribal sign (Tangba). There could be also the knots from the high grass on the occupied land. Nobody had the right to occupy a grazing land already marked with these signs.

In case of simultaneous arrival on the grazing land representatives of different villages the situation was resolved in the following way. If the Sultan and the common Kazakh entered the dispute, the preference was given to the first. If the judge and the elder entered the dispute, the preference was given to the second. If the judge and the common Kazakh entered the dispute, the preference was given to the first. If there were two Sultans, two judges, two elders, two common Kazakhs, the preference was given to the oldest. In case of equality the dispute parties the seniority of their tribe or tribe was often took into account.

Respect for elders. Respect for elders was seen everywhere. So, a young hunter without any indication left his first and may be very valuable game animal to the oldest man in the village. The disregard of this custom was punished by the judge. So, S. Bronevsky wrote: **«If the old man saw Kirghzes (Kazakhs— author's comment) coming back from the hunting, they had to give this elder without any demands the best of the game animals: a fox or a wolf, despite the hunting of this animal sometimes cost them a lot of sweat. Insulting the old man had to be punished with the fine (aip). There were the features of virtue, worthy of praise and imitation».**

The participation of a senior in the hunt meant the continuity and relevance of the experience of older generations from one side and the basic respect for the age of the person from the other side.

Researchers' opinions about the traditions of respect for elders. Respectful and reverent attitude of the steppe inhabitants to all the older generation were fixed in the researches of this period. The Russian researcher A. I. Levshin wrote: **«The son who dared to swear or to beat his father or his mother, was put on a black cow, face to tail: this cow was driven around the villages, and sitting on it was beaten with a whip; and the daughter was bound and passed to her mother for punishment».** Describing the character and customs of Kazakhs he wrote in his famous book «Description of Kirghiz-Cossack or Kirghiz-Kaissak hordes and steppes» (St.Petersburg., 1832): **«Gratitude, good deeds and respect for elders or akSaksls are the best features of his character!».** This assessment the Kazakh people could only receive because of good education of their children.

N. Izrashev repeats the same: **«The old man enjoys general respect, but not power. His age is respected».**

Another well-known Russian researcher N. Malizcki also stressed: **«Respect for elders, especially elder relatives is highly developed by Kazakhs... Young people with the appearance of the elders stood up and gave them a place. Jokes and fun in the presence of the elderly was considered indecent. Married sons received his share of cattle (enshi), lived separately, but the youngest son remained with parents».**

For example, in the late XIX century one of the German researchers F. von Schwartz wrote: **«In addition to the sultans and batyrs, Kirghiz-Kaissaks (Kazakhs — author's comment) all old men enjoy special respect and honor, regardless of their origin».**

Orenburg merchant D. Belov in his travel diary, watching this important institution of the society, noticed: **«The Kirghizes (Kazakhs — author's comment) respect**

especially the elderly, help them in work, do them leniency and respect: as the younger gives a bow to the elder, gives him the way, sits him on his own place and hooks him on horse; on the journey the younger saddles the elder's horse, watches the horses and provides all services; the younger does not say the elder's name, he calls the elder *otagasy* (*owner of the house — author's comment*) and the elder calls the younger «*kosshy*» (*helper — author's comment*)».

A respectful address to elders. The steppe inhabitants added to the names of the older generation suffixes «ake» or «eke», which emphasized the high status and worthiness of the individual in society. One of the most famous Russian scientists of the early XX century L. Ballyuzek wrote about this: «**One of the rules of the Kirghiz politeness and respectfulness to elders is considered the pronunciation of their name by adding the particle – eke.**»

For example, Amantay — Abeke, Anuarbek — Aneke, Baurzhan — Bauke, Bekzhan — Beke, Dikhan — Dake, Kazbek — Kaseke, Sabyrzhan — Sake, Serik — Seke and so on. The older people, even strangers, were called «aga» (*brother*) «apa» (*sister — author's comment*), «ata» (*grandfather — author's comment*), «azhe» (*grandmother — author's comment*). The names of the children were given, as a rule, by the most respected elders. The shackles of children were cut also by elder people who had a fast walk, good character and good temper. Sometimes trying not to mention the names a youth named the elders according to position and rank: Bi-aga, Batyr-aga, Bolys-aga, etc.

Proverbs and sayings. Educating their children Kazakhs had formed a block of words of edification. They were handed down from generation to generation. Kazakhs' proverbs and sayings which are used actively nowadays, are full of thoughts about respect for elders, regardless of their origin: «**Akyldy kariya – agyn dariya**» («*The elder wise looks like the current water*» — *author's comment*), «**Karige kurmet – zhaska mindet**» («*Respect for elders is the duty of the youth*» — *author's comment*), «**Adam kartaisada, konil kartaimaidy**» («*The years remind of the old age, and the soul does not want to get old either*» — *author's comment*), «**Zhaman zhigit zhasynda shal**» («*The worthless boy is already in his youth an old man*» — *author's comment*), «**Kari-karinin sozi dari**» («*The word of the elder is a cure*» — *author's comment*), «**Kari bilgendi peri bilmeidi**» («*An old man knows that, what is unknown to the devil*» — *author's comment*), «**Tabak asymen zharasty, kari zhasymen zharasty**» («*The elder is beautified with the age, the dish is beautified with the food*» — *author's comment*).

Currently in the beginning of the third Millennium, the tradition of honoring elders continues to have its positive impact on the multiethnic urban population of Kazakhstan. Thanks to this tradition we are better than many peoples of the world. We are respected everywhere for this amazing feature.

Therefore, the young people should always give place to elders in public transport and in other situations. Youth should listen to advice and comments of elders. We should not increase your voice to the elders. We should not behave unworthy by them. Our ancient customs of honoring the older generations have the full right to exist nowadays, and they make us one of the best nations in the world.

§ 65. HOSPITALITY IS ONE OF THE BEST QUALITIES OF THE INHABITANTS OF THE CENTER OF EURASIA

The researchers studying Kazakhstan describe the hospitality of the steppe inhabitants. Since ancient times the inhabitants of the great steppe were distinguished by traditional hospitality. Almost none of the people in the world could compare with the inhabitants of the steppe. This tradition was formed over centuries.

The ancient Greek historian Herodotus was one of the first who recorded the hospitality of the Kazakh people: **«They reconcile their neighbors in case of disagreement, and someone being in the flight will resort to them under the protection and will not be offended»**. Wise Korkyt-Ata, who is still revered by all Kazakhs, taught our ancestors to adhere to the custom of hospitality of the following edification: **«The house where no guest comes is better to collapse»**.

Rich and boundless grasslands, allowing to feed numerous livestock, personal freedom, the ambition of the steppe inhabitants have let us not only live in wealth, but also make food storages for guests considered as the travelers who were sent by God. There was «the share» for the guest in any house.

The guest was always under the protection of the host. Even the powerful ruler could not insult a common guest and desecrate the ancient custom of hospitality, everyone had to fulfill the covenant of the ancestors and respect the «konak» (guest). Mukhamedzhan Tynyshpayev, one of the prominent figures of the Alash movement, a scholar of Kazakh history and culture told us about the enforcement of this custom. This event relates to the end of XVII and beginning of XVIII centuries, and affects the epoch of the Kazakh-Zhongar military confrontation: **«The Kalmyk Khan or kontaishi had visited Aldiyar-Batyr. They spoke about the cessation of attacks by neighbors to each other. Aldiyar met with Tauke Khan (the years of his reign -1680-1715 — author's comment) and has outlined him the desire of kontaishi. Tauke Khan decided to catch and kill the enemy ruler. But Aldiyar refused to give him**



his guest, referring to the law of the steppe. The confrontation between Khan and Aldiyar-Batyr ended in such way: Aldiyar was forced to protect his enemy **kontaishi in order not to violate the sacred Kazakh law**». Aldiyar Batyr managed to fend off a squad of the Khan and to escort kontaishi to his nomads, but it cost him the lives of his brother Mailan and his warriors. As a sign of deep gratitude kontaishi released all captives originated from Aldiyar Batyr's tribe and even those who just knew or heard about this noble and ambitious warrior.

At the end of the XIX century the Russian researcher of German origin *Viktor Von Gern* wrote: **«Kazakhs... still have friendliness, kindness and hospitality which they have even made as a cult»**.

Any visitor was always under the strong and reliable protection of the host. One of the prominent German researchers of Kazakhstan of the XIX century *F. von Hellwald* said: **«The Kirghiz-Kaisaks are highly hospitable, so that the stranger could sleep in the tent without fear of being robbed or killed»**.

The French researcher *Sh. E. Uzhwald de Mese-Kovesd* also has noticed this amazing and unique trait of the inhabitants of the great Steppe: **«The Kazakhs are cheerful, open, intelligent, honest and very hospitable in their qualities. ...They meet foreigners in their tents with excellent hospitality»**.

The Americans who worked in the region, as a rule, in the English mining companies could notice it too. So, at the end of the XIX century an American engineer E. Nelson-Fell working some time in the steppes of Kazakhstan, could not keep his emotions watching this unusual custom: **«Of course, this is a wonderful law, and it must be obeyed everywhere. You can never refuse the guest of the village, no matter what the relationship between him and the host was... The duty of hospitality dominates over all other feelings. Most of the laws and customs sometimes are broken, but this law never»**.

Konak-asy. There was a custom *konak-asy* (*food for guest — author's comment*) by steppe inhabitants, according to which each of them had to provide free food and night lodging to any guest.

Unexpected guest was called by Kazakhs a messenger of God and therefore he had to be met honorably. The Russian researcher N. Israszov described this custom so: **«However, the Kirghizes are hospitable and in this case do not distinguish friend from stranger. According to the custom, the guest is the gift of God and must be fed, and no expense is spared. They considered that everything what is done for the guest that is done for the God»**.

Moreover, there is a belief of Kazakhs **«Kyryktyn biri Kydyr»** (*«One of the forty is Holy Kydyr» — author's comment*). He brings happiness and prosperity to the house. So this saying makes the Kazakhs to meet a guest worthy. A man failed to make a *konak-asy* was subjected to public condemnation. Moreover, the traveler left without food and shelter could complain the steppe *biy* (*judge — author's comment*). Stingy owners were often fined for failure and insulting the sacred custom of hospitality with **«at-tone aiyp»** (*a penalty of a horse and coat — author's comment*). This kind of punishment

was fixed by A. Gaines: **«Every traveler needs to be fed as possible. If the host did not shelter the traveler, then he had to pay to the plaintiff a horse and a robe».**

A guest had to do only a little to get more news and other valuable information. Here is what B. Zaleski said: **«If the guest wants to be nice, he needs to eat and to speak a lot!».**

And a custom *auys tiu* (*«taste food» — author's comment*) was an ancient custom of the steppe inhabitants. If someone came to the house or to the tent, the hosts did not let him go away as long as he does not taste the dishes and give blessing (*bata — author's comment*).

The Polish exile A. Yanushkevich admired the unique custom of hospitality, which not many peoples of the world have: **«If the Kazakhs were settled around the Earth, so people would travel the whole world without spending one coin».**

This ancient unwritten custom was applied even to the sworn enemy, the Russian researcher I. Gaverdovsky told in 1803 about it: **«The enemy coming to the tent of Kazakh in the guise of a guest, will find the shelter there».**

A known expert of the Russian language V. Dahl noted the hospitality of the Kazakhs: **«Since you got on the Kazakh earth, save your wallet in your pocket and don't pull it, because it is not accepted to count the coins, for the local people it is just alien».**

Customs of respecting guests. The custom *erulik* existed by Kazakhs. It was a tradition of inviting newcomers to visit relatives and neighbors. Relatives or neighbors invited settlers, moved from another location, to the feast. They expressed so their attention and good intentions. This custom helped immigrants to adjust quickly to the new place of residence and meet with the village residents.

The custom *kalau* was common by nomads; it means a guest could choose any of things in the house. And the owner could not refuse the guest. So the foundations of friendly relations were formed.

Kymyz-muryndyk was a custom associated with early summer when the season of milking mares began. On this occasion, the Kazakhs invited their village inhabitants and treated them with the first mares' milk. The organizers of *kymyz- muryndyk* got *bata* (*blessings*) from the elders.

In winter the local population of the village was invited by relatives for the required meal prepared from the horse meat (*sogym — author's comment*) – *«Omyrtka»* (*spine — author's comment*).

By the way, the host always started the meal. Apparently this custom was an echo of those distant times, when there were cases of poisoning guests. Therefore the expert of Kazakh Ethnography A. Divaev stressed still in the nineteenth century: **«You can't take food before it will be tasted by the host».**

The custom of hospitality in proverbs and sayings. The custom of hospitality was maintained in numerous proverbs, which are abundant in the speech of any Kazakh: **«Zholaushynyn azygy zholynda»** (*«The traveler procures food in the road» — author's comment*), **«Konak asyna emes, kabak-kasyna riza»** (*«The Guest is satisfied not with the food but with the good manners» — author's comment*), **«Konak kelse esikke,**

zhugirip shyk keshikpe» (*«If the guest came to the house, go out quickly to meet him, without stopping» — author's comment*), **«Konak az otyryp, kop synaidy»** (*«The guest stays little, but notices much» — author's comment*), **«Konagynyn altynyn alma, algysyn al»** (*«Don't take gold from the guest, but take the thanksgiving» — author's comment*), **«Kutty konak kelse, koy egiz tabady»** (*«If the guest is good, then the sheep brings the twins» — author's comment*), **«Konak kelse, kut keler»** (*«If the Guest comes, he will bring the happiness in the house» — author's comment*), **«Konak kelse et piser, et pispese bet piser»** (*«When a guest comes, the meat is cooked, when there is no meat, host's face is burning with shame» — author's comment*), **«Bi bolmasanda, bi tusetin uy bol»** (*«You may not be biy (steppe judge — author's comment) but I wish to become a good family and to be able to host judges»*).

At the beginning of the third millenary the custom of hospitality has found a worthy successor. The whole world knows Kazakhs as the most hospitable people in the world. It became an unwritten rule and pattern of all our citizens. The tradition of hospitality runs well on the development of friendly relations between representatives of different peoples with each other and with Kazakhs. It is the basis of the foundation of international peace and harmony. This quality distinguishes us from the surrounding world.

Thanks to the hospitality of the Kazakhs during the years of deportations, political repression, mass deportations and evacuations to the Republic millions of citizens of the former USSR have found salvation from starvation and the winter chill.

Therefore, we must always remember and not forget that the Kazakhs are one of the most hospitable people in the world. And this is our main advantage, which we should not lose in this stormy century and millenary.

§ 66. TRADITIONS OF DECENCY AND POLITENESS

The greeting custom of the steppe inhabitants.

Currently there are often cases of a rude attitude to people of different age and sex. Of course, it has the most negative impact on the relationship in our society. Sometimes simple and crude trick can lead to conflict situations. In this regard, I would like to remind you that our ancestors, the steppe inhabitants, had the unique centuries-old and enduring all time testing traditions of decency, polite and careful attitude to each other.



Certainly, the first place took the custom of traditional greetings, which is still following. When two nomads meet the youngest starts greeting with the standard words «**assalamaleikum**» («*Peace to your home*» — author's comment). The elder was obliged to answer «**ualeikumassalam**» («*you too*» — author's comment).

After changing greetings, the Kazakhs inquired about the livestock and relatives with such words «**mal-zhanyn, bala-shagan aman ba?**» («*Are cattle and family right?*» — author's comment). The cattle are in the first place. Even in the city our countrymen have not changed their traditions of greeting.

The Kazakhs answered «**Kudaiga shukur, oz mal-zhanynyz esen be?**» («*Thank God, and are your livestock and family healthy?*» — author's comment). These greetings were required, and even between strangers or people, who see each other the first time.

Specific treatment to relatives and others. Younger called elders or strangers «You» using such words as «**aga**» (brother — author's comment) «**agatay**» («*a bland word to call brother*» — author's comment) «**ata**» (grandfather — author's comment) «**apa**» (grandmother — author's comment) «**tate**» (mother — author's comment) «**bapa**» (mother or father, depending on the region, populated by Kazakhs — author's comment) «**koke**» (father, brother — author's comment) «**zhenge**» (elder brother's wife — author's comment).

Married women did not call any of their relatives-in-law, especially the elders with real names because of much respect for men. They used the common words *ata* and *ene* to call the father-in-law and mother-in-law.

In the past women called husbands' younger brothers and sisters with the second tender names: *shyrak* — shine, *zharkyn* — shining, *ainam* — mirror, *baurym* — relative, etc. New and euphonious names were invented for other relatives. For example, our mother Meruert Satenkyzy (1940-2015) was called by the wife of her cousin Matenova ShonayKolsun as *Kalkazhan* (Omsk oblast, Tvricheskiy district, Baidalin village).

Taboo of the people of Kazakhstan. The steppe inhabitants never crossed the road to pregnant women and elders. Daughter-in-law had not shown her face to father-in-law and elder brothers of her husband.

In case of absence of the host any man had no right to enter the house except close relatives. It was an immutable law of the steppe population.

Entering the house the Kazakhs always left the weapons the tent. At the entrance to the Khan even the whips were left outside. L. Ballyuzek wrote about this custom: **«Only the enemy can enter the tent with some weapons, for the peaceful travelers it is forbidden»**. Such person can be left without any food.

It was not polite, if the guest or the traveler drove up at a full gallop to the tent or house. He had to get off the horse.

Every traveler, driving up to the tent, had to speak with the owners at some distance from the tent. But in any case, the horse had to be tethered at some distance from the tent.

It was considered indecently to swear and to use foul language, especially in the presence of elders, women and children.

The customs of politeness. A man returning from the trip, travel or fair, brought the neighbors, their friends and family a variety of gifts – *bazarlyk* (*gift from the trip — author's comment*). The elders of the village during the meal selected tidbits and treated family members and guests. This custom has the name *asatu*. Spassky G. I. describes this custom in his work «Kirghiz-Kaysaks of Big, Middle and Small hordes» by the example of the events of 1771, when Abylai was elected as the Kazakh Khan: **«The custom by the Kirghizes' elections the Kazakh Khan is quite interesting... In conclusion cooked and finely chopped meat was brought on the big tin dishes, Abylai took it in a handful and put it himself in every mouth; then everybody was treated with kymyz»**.

If the Kazakh had bought a thing, then according to tradition relatives and friends gave him *baigazy* (*gift — author's comment*). Nowadays modern Kazakhs usually give some money or small livestock as baigasy in the case of buying cars, houses, apartments, clothes and so on.

After holidays women took gifts for children and relatives staying home. This custom has the name *sarcyt* and testifies that people have respect to food and want their children and relatives staying home to join to the holiday. Children and other relatives look forward to sarkyt from holidays, weddings, birthdays and so on.

Among Kazakhs the common practice was the transfer of gifts – *«salemdeme»*. Close relatives who have not seen for a long time, give each other gifts in the form of jewelry, souvenirs, treats etc. Received salemdeme person gives a *blessing* (*bata*). Gifts, given as *salemdeme*, are shared between family members, relatives, friends and neighbors.

In order to report good news residents of the villages said *«Suyunshi!»*. The man, who brought good news and said these warm and joyful words, is given gifts. Suyunshi is said about the birth of children, the arrival from the army, receiving other positive news.

The warrior returning from a long military campaign had to give his family members *sauga* (*a gift from the military campaign — author's comment*) at first their request as a sign of respect. So, during the Kazakh-Zhongar wars returned from the far military campaigns warriors, usually gave to their relatives girls, cattle, jewelry as Sauga.

The hunter returned home, according to custom «*syralky*» was also obliged, without being forced to share a game with household members.

In the past by the Kazakhs there was a custom of farewell with the village and arranging *kurmaldyk* (treats and reading the verses from the Koran — author's comment). The family before leaving the village to move to another place gathered the whole village for farewell meal. They left some things their friends and neighbors, visited the graves of their ancestors, and read verses from the Koran, to get their «blessing». They gave «*sadaka*» to the poorest and most miserable relatives. To leave the village suddenly, without warning about the moving was considered to be an unforgivable step and was condemned by village society. In this case the relationship between the relatives was abruptly cooled. People of the village, in turn, wished them good luck and prosperity in the new place. The elders gave *bata* (wish of farewell and good adaptation in a new place — author's comment).

«*Kurmaldyk*» was arranged and on other important occasions: when the man survived after the accident, when the youth went into the army, when young people were admitted to a prestigious school, etc.

All these customs of decency and politeness united the people of Kazakhstan, created warm relationships, and significantly improved the moral and psychological climate in society. The representatives of other peoples of Kazakhstan adopt these customs gradually.

§ 67. THE STEPPE LAWS OF MUTUAL AID AND SUPPORT

The Steppe law of mutual aid. The unique traditions of mutual aid and readiness to help anyone have long existed in the country of the great Steppe having united the society. The President of the country N. Nazarbayev said: «**Openness and honesty, peacefulness, readiness to help anyone suffering or persecuted, regardless of his nationality, faith and language are the innate and inherent qualities of our people.**»

The sense of these traditions was in help the victims or families affected by the attack or from severe winters, fire, flood or famine.

The victims were provided with cattle, clothing, shelter and utensils. It was a manifestation of sincere sympathy and compassion. A person denied such assistance



could be excluded from the tribe and expelled. As a rule, excluded from the community could not have the protection of the community and had no rights. He and his property became the prey of the robber. The custom **zhurtshylyk** had spread in the steppe. It means that the tribesmen helped one of them to pay the debt. The Council of elders took the decision to ask for help from people. It was a measure of unity of the people, showing mercy and care for each of their tribesmen.

The assar custom. The assar custom was the tradition of the steppe inhabitants: a joint unpaid work. People from all the village gathered for doing any hard work. For example, in that way winter dwellings, wells, and facilities for livestock were made. Assar was a clear reflection of the brotherhood and unity of the kindred. Everyone worked for free, without any expectation of reward. A person, who did not come for the announced assar was always condemned by the steppe inhabitants. In the early XX century Kazakhs using this custom built schools and mosques. One of the Russian merchants D. Belov describes this tradition in 1869 by the example of the Kazakhs of the Syrdarya region: «**The Kirghizes are helpful... Calling a few people for ploughing or harvesting hay, the owner cooked meat for them, after meal they started working, after work they left for their villages. Such help is needed by the people not having any cattle, very old or very young people... Women from near villages were invited to roll felts; the Kirghizes call this help kumek**».

The representatives of other peoples, coming to this area due to different circumstances, adopt these customs gradually. Every inhabitant of the steppe was obliged to help the drowning person, to provide water to thirst. Tribesmen helped in finding cattle, in organization the pursuit of horse thieves. Every person in the case of extreme need had the right to use the horse from any herd of the steppe peoples. The special permission of the herd owners is not required. In case of refusal the owner was fined and was subjected to public condemnation. The famous scientists A. Levshin, A. Divayev, M.-J. Kopeiuly, M. Shormanov, T. Shevchenko, V. Grigoriev and others left the notes about the customs and traditions of mutual help.

Help relatives during the funeral and funeral feast. Each steppe inhabitant considered it as his duty to come to the house of relatives of a deceased person. Along with reading verses from the Koran, every coming person gave assistance in cattle or money, which is called «bata» today. To assist the family of the deceased person was a steppe tradition dating back to the ancient times. For example, during the funeral of the Prince Kyultegin the Chinese have sent «**numerous gifts and countless amounts of gold and silver**». Nowadays this tradition is also not forgotten. During spring floods, landslides and mudflows or other natural disasters all multinational people of Kazakhstan are collecting material and financial assistance to the victims. Entire teams remit part of their wages in their favor.

The President of our country emphasizes: «**The history of Kazakhs is the story of unity, of cohesion. The Kazakhs are the people walking the way of unity and consolidation**».

Therefore, our youth must support these good traditions and customs, because they help the consolidation of our people, the formation of respectful and good-neighborly relations to each other.

§ 68. THE UNIQUE INSTITUTE OF TAMYRLYK UNIQUE INSTITUTE OF «TAMYRLYK» (BROTHERHOOD)

The formation of the Institute of tamyrlyk.

Since ancient times on the territory of Kazakhstan a unique institution of *tamyrlyk* or brotherhood has developed. Such custom could arise from those peoples who had traditions of hospitality, openness, tolerance and a special mentality. This custom existed from time, when the steppe inhabitants, leaving their communities, found themselves in unusual conditions of a foreign environment. For example, the medieval Kypshaks had the sworn brothers among the population of Kievan Rus.

With the occurrence on the borders of Kazakhstan the Russian Cossacks and the peasants the custom of *tamyrlyk* spread between the Kazakh nomads and peasantry. Almost every



Kazakh had the Tamyr among the Russian peasants, Cossacks and townspeople. It contributed the emergence of friendship between the peoples. As a rule, they knew each other's language, respect the culture of the Tamyr. They could stay for the night by each other, borrow money, and enlist other support. The Tamyr gave always his protection, support and patronage.

There was another kind of this custom — *dostamyр*. It was the strongest kind of friendship. Dostamyrс were required to help each other. They could take from each other everything they liked. Friendship of this kind was passed from fathers to sons. It can be shown with the example of the friendship between some generations of Potanin and family of Abylai. Grandfather of the Russian scholar Grigoriy Nickolaevich Potanin — Ilya was a great drover, and had an active correspondence, and maintained friendly relations with the great Khan Abylai. In the beginning of the nineteenth century Grigoriy's father, Cossack officer Nikolay Potanin, often accompanied the trade caravans from Semipalatinsk to Central Asia. For this time he was well educated man. He was good at geography, military history and foreign policy. He prepared carefully the description of the roads and locations of the region, scouted the economic and military state in Central Asia. Nikolay Potanin was in friendly relations with the father of Shokan Ualikhanov Sultan Shyngys. Later this friendship was passed on to their children Shokan Ualihanov and Grigoriy Potanin.

Tamyrlyk was fixed solemnly with the participation of witnesses. This ceremony was fixed with kissing of the sword or dagger and giving vows of eternal fidelity and friendship. Sometimes men having intention to become Tamyrs, embraced using a naked sword. Then they gave each other valuable things as symbols of their friendship...

The great expert in the history, culture and language of the steppe, and one of the founders of Alash movement Russian scientist G. Potanin wrote about this tradition:

«The warmth of the Kirghiz people is characterized also by the custom to enter into brotherly unions; such friends are called Tamyr. The tamyr does not refuse for his tamyr in anything; it is no matter how valuable gift he asked for. Kirghiz heart would even make the sense of friendship inherited; the children of two Tamyr do not forget the moral kinship of their fathers».

The Oral Cossacks had a significant impact on the economy and life of the Kazakhs, borrowing, in turn, a number of business skills of the Kazakh population. Oral Cossacks knew the customs, rituals and language of the Kazakhs. The native Turkic words *baspak*, *boydak*, *donen*, *nar*, *tumak* and other got seamlessly in the language of the Oral Cossacks.

Friendly and economic contacts between the Kazakhs and immigrants. It is not a secret that the imperial government carried out colonial policy directed to mass withdrawal of the most fertile Kazakh lands in the territory of the region. Nevertheless, between immigrants and Kazakhs there was quite often certain economic and cultural relationship. The custom of a «tamyrlyk» played the most positive role in it. They made identical positive impact both on Kazakhs, and on immigrants.

The influence of Kazakh language on the language of peasants and Cossacks was considerable. Since childhood most of peasants and Cossacks spoke Kazakh fluently. Quite often they used Kazakh in the everyday speech. Kazakhs also tried to study Russian. Here what was written about it in the memoirs by Grigoriy Potanin: **«generally Yamyshevka's (the settlement near the modern Kazakh city of Pavlodar) inhabitants including our family, equally spoke both Russian, and Kirghiz (Kazakh — author's comment) languages. Stanitsa's girls and guys sang both the Russian and Kirghiz songs at home and on the street, observed the Russian customs, adhered also to many Kirghizes».**

Farmers learned to artificial irrigation land of the Kazakhs. Cossacks and peasants have learned the construction of «snow patches», carrying out irrigation ditches thanks to Kazakhs. Under the influence of the local population, the peasants started to ranch, keep horses and sheep. Some farmers had camels as pack animals in their household. Peasants have learned the content of a herd of cattle, including in the winter time.

Almost everywhere shepherds of numerous peasant cattle became familiar tamyr Kazakhs, both in Kazakhstan and in the neighboring Russian provinces. Where shepherds were Kazakhs, cattle didn't lose. Firstly, the Kazakhs knew the steppe horse thieves and their habits, and secondly, the peasants themselves for a small fee rarely went to a job which involves a risk to health and life. Third, the inhabitants of steppe region have the skills of steppe herding cattle.

Under the influence of the peasants Kazakhs began to sow wheat and oats more. Agricultural machinery, iron tools had appeared among the Kazakhs. Following the example of Russian Kazakhs in large numbers began to move to the mowing, the construction of grain silos and windmills. Steppe inhabitants learned to cultivate cabbage and potatoes. Thus, in the county Perovsky grown cabbage Kazakhs even sold to Russian population. In the southern districts of the Semipalatinsk region under the influence of immigrants Kazakhs started growing watermelons and melons. In

Tomsk province steppe inhabitants by example and promotion of their Tamyr captured beekeeping. Kazakhs began to build wooden houses with gable roofs. They tend to be built by Russian carpenters, who were on friendly terms with the local Kazakhs.

Tamyrlyk become an effective institution strengthening friendship and because Kazakhs traditionally held back their words, promises of what Russian traveller F.Nazarovtold us: «**Kirghizes** (*Kazakhs— author's comment*) — **are extremely honest, never violate the given word**».

Proverbs and sayings about friendship. Kazakh speech is rich with proverbs and sayings about friendship: «**Zholdasy koptin – olzhasy kop**» («*If someone has many friends, his road is wider*» — author's comment), «**Agash tamyrymen, adam dosymenen mykty**» («*Tree is strong by roots, and people are strong with friends*» — author's comment), «**Dos syrtynnan maktar, dushpan kozine maktar**» («*Friend praises in your absence, the enemy – in your presence*» — author's comment), «**Zhaman zholdastan zhaksy dushpan artyk**» («*The worthy enemy is better than a bad friend*» — author's comment), «**Kolme dossyna, keler bassyna**» («*Do not laugh at trouble of others, or you also may have problems*» — author's comment), «**Zhigit dossynan belgili**» («*Zhigit is judged by his friends*»— author's comment), «**Eregesken el bolmaidy, yesseptesken dos bolmaidy**» («*Where there is no reciprocity, there is no unity; where self-interest, there is no friendship*» — author's comment), «**Dossyz adam, tussyz as**» («*Life without friends like food without salt*» — author's comment), «**Dostyn orny tor, dushpannyn orny – kor**» («*The place for friend is tor (venerable place), and the place for enemy is a tomb*» — author's comment), «**Dos bergennin tusine karama**» («*Friend's gift should be taken without evaluation*» — author's comment), «**Zholdasyn tastagan zholda kalar**» («*Someone who left his friend will lose*» — author's comment), «**Zhaksy dos ushin zhan pida**» («*Give all of you for your friend*» — author's comment).

Thus, Institute of tamyrlyk has played a very positive role in strengthening friendly relations between the indigenous Kazakhs and immigrants population and somewhat mitigated conflicts on the basis of the mass withdrawal of the indigenous Kazakh land to the state, resettlement fund.

§ 69. THE TRADITION OF POLYGAMY

Polygamy like the traditions of the ancient population of Kazakhstan. On the territory of Kazakhstan polygamy has spread from the most ancient times. For example, the ancestors of modern Kazakhs — the Huns, according to Chinese sources, the levirate and sororate practiced **«because of the danger, to prevent the family from breaking»**. This same custom moved to the medieval Turkic, as, for example, writes Arab tra veler Ahmad Ibn Fadlan, who visited the territory of Kazakhstan in the years 921-922, and close contacted with the Turkic-Oguz from Syrdarya region: **«If a man dies, having a wife and sons, the eldest of his sons to marry his wife, if she was not his mother»**. Apparently, the coming of Islam to the territory has strengthened this institution.

The Great «conqueror of universe» Shyngyskhan, who was man of the Millennium, and was in a polygamous marriage, with two wives, concubines apart, becoming, in fact, the founder of the dynasty of Genghis Khan in Kazakhstan (1224-1847 years).

The tradition of polygamy in Kazakh society. Perhaps the most fully studied this ancient institution by domestic and foreign researchers in a new era in the period- of Kazakhstan as a part of the Russian Empire.

This is how the existence of this institution Kazakhs L.Mayer describes: **«The Kirghizes as Mohammedans, have polygamy, ...Usually the elder brother in the family has more than one wife, who is also head of the family, while she lives with, and his first wife manages the household. She is not only subordinated to other wives of her husband, but also female members of the family. Often the head of the family of the herds under the command of the wives of a few hundred miles away, and he is about cropland and young women, and roams to another part separately; but the winter come together. The Kirghiz there is a rule that if one's brother dies, his wife legally transferred to another brother, usually the older, or after failure of others, and if it persists, then again for the third»**.



Wives tend to live as separate farms and auls. It was very convenient for breeding cattle in large sizes and minimize the possibility of conflicts between the different wives. N.Izraztsov wrote about this: **«The rich and sometimes mean state Kirghiz (Kazakhs — author's comment) after any new marriage separates wives and gives them property, cattle... all adhere to the habit confer first wife great against the other. Rich Kirgiz separated wife still enjoyed some property independence».**

The well-known Kazakh enlightener Y.Altynsarin writes about it: **«Wealthy Kirghiz keep each wife in a separate tent, or even in a single village».** This is confirmed by Georgi, who lived and observe firsthand the lifestyle of the Kazakh village in the XVIII century: **«The one who has several wives assigns a special tent to each wife, where she brings up her children as she pleases. They boast with having many children, and fruitless wives serve fertile ones almost like maidens».**

New wives are more expensive than the first. There was a definite pattern: more the steppe took wives more they «cost»: not every parent would give his daughter as a second, third and subsequent wives. Here's how writing about this D. Spassky in the «Kirghiz-Kaisaks of Senior, Middle and Junior Hordes»: **«Many people have one wife, and other seven and moreover contain more mistresses (concubine), who are revered not worse than the real wives, increasing in progression, so that the second wife is worth much more expensive than the first, the third wife is much more expensive than the second, and so on...».** This is aptly observes Falk who studied the life of steppe dwellers in the XVIII: **«The bride's parents are reluctant to give the daughter of the second wife, because only the first wife is a real mistress».**

Indeed, the most distinguished was the elder wife. N.Izraztsov wrote about it: **«From Kirghiz wives, the first wife «baibiche» is in high esteem before the other, but it is not expressed, she is family head women».**

Besides marrying new wives through the payment of dowry, the Kazakhs since ancient times practiced amangerstva Institute, which clearly told the same Y.Altynsarin: **«When the family's older brother dies and he had a wife, then she is to be inherited, she goes to the brother of the deceased, but if the latter had no siblings, she will be given to some of his relatives».** Additional wives were acquired during military campaigns, for example, against the Kalmyks and Zhongars. For example, in the XVIII century was born a saying like, **«If you take a wife, then take Kalmyk».**

Why did the Kazakhs and their ancestors resorted to polygamy? Firstly, they corrected the mistakes of youth, trying to find the unique and the only in the one in which he made a mistake, but left her at home, at the same time with the first wives he had not divorced.

Secondly, recourse to the other wives, when she was infertile or for a long time in the family of one girl were born.

Y.Altynsarin also told: **«Most of the independent Kirghizes have several wives. The explanation of this (besides the religion — author's comment) can be the fact that every Kirghiz, who married because of the parents, not by choice, not always likes her, so Kirghiz takes another wife the other, and the first wife stays at him too. And if he made a wrong choice at taking the second wife, sometimes just from frustration he takes a third one».**

Dowry size. And how much does the bride cost? What was the size of the dowry? George wrote: «**When someone wants to get married for the first time, he provides for the natural Kirghiz girl about 50 horses, 25 cows, 100 sheep, camels or slave and armor. I mentioned the average price. Scarce grooms give much less, and rich ones pay a few times more. Another wife is a lot more expensive than the first one, and for a third wife they pay even more, and so on. The most common size of the dowry was 37 and 47 heads of larger livestock**».

Institute of polygamy has created an interesting phenomenon as weakening of jealousy among Kazakh women. Here's what written by S.Bronevsky, who thoroughly researched the culture and life of the Middle zhuz Kazakhs, «**One of good fetatures of Kirghiz women is that they do not know jealousy and remain calm through the family life**». The ideological justification and psychological support component of this institution was Islam, allowing the marriage, as a maximum, 4 wives. Society of the era was prepared for polygamy, is not only the ordinary Kazakh tradition.

On the number of women among the Kazakhs. For example, Khan Abylai had about 12 wives, Khan of Junior zhuz Nuraly — 15, his father Abulhair — 5, Kunanbai Oskembayuly — 4, Abai Kunanbayuly — 3. Khan Kenesary which apply Gumilev, was a «**very strong passionate (outstanding — author's comment) personality of the Great Steppe**», had two wives. Winner of the national title of «**Batyr of Kazakh steppes**» world champion in classical fighting Khazhimukan Munaytpasuly had 5 wives.

In 1845 one of the most enlightened and progressive Kazakh khans, Zhanqir, died. He left behind a family, consisting of two wives, six sons and three daughters. Four sons of Zhanqir received cash benefits from the Russian emperor. All of them were educated in the Page Imperial College, so they got an excellent education for that time.

Russian researcher A. Gaines writes the following: «**The number of younger women is indefinite – everyone is free to have according to his ability, so the rich Kirghiz has more wives, and this is an important benefit for the welfare of the home, as Kirghiz women do all major on the economy**». In his work «**The character and manners of Kirghizes**» he wrote: «**The more opulent Kirghiz take one wife after the other as soon as he becomes noticeably richer. I happened to meet several wives of the rich Kirghiz. The Suan tribe's ruler Truspek (brother of the famous maecenas Zh. A. Mamanov — author's comment) had 9 wives. And three to four wives is common among the rich Kazakh Great Horde**».

B. Yuzefovich in the book «**On the life of Turgay region Kirghizes**» clearly refers to the practice of having a certain number of wives: «**Every Kirghiz has the right to have no more than four wives; ...Few of them have three wives; usually there are only two, and the poor usually have one soulmate**».

If in the XVIII century, according to M.Zh.Kopeyuly «**every second Kazakh had two or more wives**», two centuries later the situation has changed radically. According to the Russian Empire in 1897 census in the territory of six steppe regions (*Oral, Turgay, Akmola, Semipalatinskaya, Semirechenskaya and Syrdarya – author's comment*), polygamy was not so common: the average was about 3-4% in the southern regions of Kazakhstan, in the northern 2-3%. But this period was considerably different

from that which was two centuries earlier: Kazakhs became much poorer and could not afford to have many wives.

Appeal to their wives and their relationships. How did steppe Kazakhs spend time with their wives? What relationship existed between wives? What hierarchy was there among women? N. Grodekov in the book «Ethnography of the Kazakhs and Kirghiz of the Syrdarya region» answered on this question: «**According to adat, the husband of four wives have to take turns to sleep with everyone. There was one place to sleep and to cook. In case of disagreement between the spouses, biy shared room, all utensils and even cattle. According to the number of wives... When one of them dies childless, the things entrusted to her are distributed among the other wives. Younger wives** (*tokals or saying more polite, kishi katyn — author's comment*) **have a special respect to elder wife** (*baybishe — author's comment*)... **Remarriage does not require the consent of the existing wives. According to another report, they ask for the consent of the wife**».

Turkicologist W.Radloff in the book *Turkic steppe nomads* did more to clarify the situation: «**The majority of cases of polygamy occurs only when the older wife is childless, or at least does not bear a son, and this is the greatest misfortune, Kirghizes said. Then the younger wife, called Katyn Tokal** (*Tokal means «hornless cow» — author's comment*), **is in a very bad position. Of course, the husband loves her more, but the older woman, who is considered to be among the Kirghizes the sole and sovereign mistress of the house, makes the younger wife pay for it. She treats the rival much worse than an employee, and sometimes even uses corporal punishment. Rich Kirghizes, who had Kiiz uis in different places, often settled their wives apart and thus he has somewhat separated families. He lives with them alternately at certain times of the year. Only once I saw the tent where the rich gray-bearded Kirghiz lived with three very young 16-20 year old wives**».

This is how the relationship between wives are described by mentioned A.K. Gaines: «**Wives mutually visit each other, and are often invited to their husbands and to visit, and, smartly removed, treat them the best savory food, clothes and give different elaborately embroidered men's clothes. Equally, husbands for their part give their wives beads, mirrors, and other trinkets, ornaments servants**».

Advantages of polygamy. What are the advantages afforded Kazakhs polygamy? What of it was a benefit to the steppe?

Firstly, polygamy has generated such a unique phenomenon as many children, Levshin A. writes about it: «**Nurali, Junior Horde's Khan, had 16 or 17 wives and moreover about 15 concubines (which also can be kept and whose children do not differ much from the wive's children), so he was the father of 32 sons and 33 or 34 daughters**». They could give girls for marriage and get a considerable dowry. In addition he gets additional supporters and relatives which is well described in the Kazakh proverb «Kuyeu — zhuzzhyldyk, kuda — mynzhyldyk» (*«husband is for a hundred years, and in-law relatives are for a thousand relatives» — author's comment*). Male children were primarily warriors, successors and additional work hands.

Secondly, there were no divorces, no single women, old maids and children -

orphans from orphanages and shelters in steppe. For example, the well-known Kazakh demographer Makash Tatimov absolutely correctly believes that polygamy would solve the problem for 350 thousand unmarried women in the age band reception from 25 to 50 years. And over the age of 20 years, women outnumber men by 875 thousand people!?

Third, it prolongs the life of both men and women. There were not specific female and male diseases. This institution makes a man lead a healthy lifestyle, giving up bad habits, perfectly maintaining his «form». As doctors say men can lead an active sex life, «the risk» of becoming a father, and in a rather old and old age.

Fourthly, it minimized skin and venereal diseases. Only a massive impoverishment of the steppe and the transition to urban life called the «surge» of such disease in the «Kirghiz suburb» among zhataqs on the outskirts of town.

Fifth, in the steppes there was almost no such shameful phenomenon as prostitution.

Sixth, the owners of several wives tried to be rich and wealthy, as only such a person for the payment of dowry could take many wives. There is a Kazakh proverb «Kazakh baysa katyn alady» (*«If the Kazakh get rich, then he takes another wife» — author's comment*). Custom of polygamy stimulated the emergence of the cult of the wealthy and rich people.

The ratio of modern citizens to polygamy. Currently in Kazakhstan there are heated debates about polygamy. One part of the society believes that it is necessary and in demand, and the other — categorically denies its possible revival.

Nevertheless, in the last decades of independence when the Soviet article of the Criminal Code was abolished, which is rigidly pursued by polygamists, we had dozens and hundreds of cases of polygamy. It is likely that in the near future it will cross borders for thousands. Recently, information-analytical portal Quorum.kz conducted a survey among our citizens which clearly showed about 41% of respondents supported the legalization of this institution in Kazakhstan. Apparently, in time, this trend will gain momentum. Polygamy promises to reduce the number of spinsters, divorced women and «single mothers». There would be children growing up without fathers.

On January 1, 1998 we have the Criminal Code validated, in which there was no case under article «bigamy or polygamy». Therefore polygamous marriages in Kazakhstan are not pursued by the Criminal Code. But according to the law «On Marriage and Family» of 17 December 1998, we are not allowed to register more than one marriage. And those are the prisoners according to Islamic canons («Neke kiyu» — author's comment), we are not recognized, but existing law are not prosecuted.

The positive side of polygamy. How to be in this situation? How promising is its introduction in Kazakhstan? What are the «cons» and «pros» is fraught with this institution?

First, polygamy is in the man's nature. Secondly, among the «homo sapiens» this practice has existed long before the advent of Islam and due to certain life and nature, psychophysiological logic. For example, in 1033 BC the famous King Solomon had 300 wives and 700 concubines. According to studies of modern scholars physiological characteristics of men differ in excessive sexual activity.

Third, Kazakhstan, though a secular country, is one where more than 70% of the population have a focus on Islam, which is a priori known to this institution. The Holy Qur'an says: «...**marry those women who seem good to you – two, three or four. If you are afraid that will not be equally valid [them around], then – [only] one...**» (Holy Qur'an, 4: 3.).

Fourth, now in more than 40 countries in Asia and Africa, polygamy exists in the legislative framework and in most cases - in countries where Muslims prevail. In some countries, such as China, Japan, polygamous marriages were prohibited by local laws only in the XX century. In 2010, Kenya's known ninety year old polygamist Ansentus Akuku died. In total he had at least 100 wives. He was 90 years old and his many wives bore him nearly 160 children.

Fifth, for the past thousands of years in the country of the Great Steppe, when there was nomadic and semi-nomadic pastoralism, polygamy was common among Kazakhs. And even the Soviet authorities failed to completely eradicate the tenacious family institution.

Apparently, at the present time because of the specific socio-economic situation of this custom may use no more than — 1-2% of men. By the way, in Arab countries, where this institution is permitted, in polygamous marriages, on average comprised about 5% of the population. For example, in Egypt, only 4% of all marriages are those in Syria and Iraq — only 5% in the rich countries of the Persian Gulf — 8%!

But the rejection of the Muslim state marriages significantly infringe on the rights of wives, and their children. Apparently, we need legislative measures for the legalization of this institution, as well as active propaganda and explanatory work in the media. After all the years of the Soviet regime, the Bolsheviks — Communists, etched from the consciousness of our fathers and grandfathers, many customs and traditions.

Of course, there are some problems with the administration or the revival of the country's polygamous marriages: a significant portion of women are opposed to this form of marriage, as the ideology of the Soviet government completely eradicated from the consciousness of our citizens these religious traditions. There are problems with the division of property or inheritance. Children are not prepared for these innovations.

But now the situation has changed. We became independent. We return traditions, including in family and marital relations. If today this institution is mainly revived by mullahs, businessmen and wealthy officials, then tomorrow – scientists, writers, poets and public figures. It is the representatives of different nationalities, mainly-Muslim. In any case, the choice is for the citizens themselves.

§ 70. THE CUSTOM OF GIVING HERITAGE AS A FACTOR OF STENGTHENING THE FAMILY INSTITUTION



The role of the Kazakh custom of inheritance allocation to ensure the stability of the family.

Currently, there is some increase in the number of divorces, which was not in the traditional Kazakh society. This is largely due to the fact that in the early years of family life, a young family has no start-up capital, their own homes, the necessary household goods and other property inherited from their parents or transmitted by them. Soviet power,

in fact, created a significant number of equally poor people, completely destroyed the once flourishing institution of the traditional family in which the inheritance custom selection did not play the last stabilizing role.

Each head of a family in the country of the Great Steppe was obliged not only to pay the kalym (*payment for the bride — author's comment*) on behalf of his sons, but also provide them with yenshi (*legacy — author's comment*) in the form of various animals and property. It was very important in terms of stabilizing the new and the young family and some guarantees in the future of their relatively happy and carefree family life.

The main reason for resorting to this custom was a cramped space, the desire to let the older sons to live their own, the desire to increase the number of livestock members of large families, as well as the prevention of possible conflicts of several families living under one shanyrak (*economy — author's comment*). The famous Russian explorer of the late XIX century, the work of Thrones «Custom and Law Kirghiz» wrote on this subject: **«Among the Kirghizes they often separate family members; It is caused by the large number of sons. Father tries to separate those who already have wives».**

One of the main initiators of the separation of large families could be «new» extended family members — daughter-in-law. According to the custom Kazakh young daughter-in-law was not supposed to show her face to the father-in-law and to brothers-in-law. It also created certain inconveniences. Famous Russian officer in the first third of the XIX century Semen Bronevsky wrote on this subject: **«The young wife as long as she brings her first baby should not see the father-in law's face».** Our observations and field researches to study the history and culture of the Kazakhs of Western Siberia show that the custom to hide her face from father and his older brother could go on and up to 70-80 years, until their death.

The distribution of the inheritance. As a rule, this custom can benefit the children of 15 years or more. On this occasion, steppe said **«on bes zhyl — otau iesy»** (*at the age of 15 man is the Kiiz ui owner — author's comment*). But the allocation of assets to unmarried sons was the exception rather than the rule. Parents felt that in the event of an early separation from his father's farm, they may squander the property and livestock.

The father, before committing property to his sons, divided by the number of his

sons and a plus one part left to their own food or burial, as well as for guests. Women's half of the children could not have any claims to parental property.

Kenzhe (*youngest son — author's comment*) stayed together with his father. He had to live with their parents until their death. According to Kazakh customs the refusal to take care of the parents was one of the most serious offenses. The youngest son had the primary responsibility and bear all the costs of burying parents. The younger son always kept his parents. Since childhood he was prepared for this important mission. Kazakhs never left their parents. Leaving the parents was considered the highest degree of shame and contempt. In the spirit of deep reverence for parents and adults each child brought up. They are not contradicted their parents. They never interrupted them. They always gave them place and freed the way. Kazakh children are always afraid of condemnation of adults. Naughty children who mocked their parents, where made to sit on a cow, their faces were smeared with soot. People hung old felt on the naughty child's neck and presented him in such appearance to the everyone in aul. The isolation of property by parents happened necessarily in front of witnesses, or in the presence of relatives.

The dividing of property in case of household head's death. If the father did not have time to allocate a portion of their property and cattle to his younger sons and thus died, the elders (married sons) bore the brunt of all of its obligations.

After a year at the funeral feast approached venerable aksakals asking rightly to divide the cattle and goods. This function was performed by the most experienced and adept at this kind of business representatives, usually biys. In this case, if there was alive a mother and children, one share had to be given to her so that she could be added to the share of the son, with whom she was going to live for the rest of her life.

If a section of the inheritance occurred after the death of his father, all the jewelry, household items went to any younger sons. But the older brothers were taken to the memory of his father some of his father's clothes — *akesinin kozi* (*«father's eyes», «memory of his father» — author's coment*).

But if the deceased wife was childless, then according to «amengerlik» custom she was given to the deceased person's brothers. And if she wanted to go to her family, then none of the husband's property was given to her.

Upon the death of parents the children who have already received their share of the inheritance before, did not participate in dividing the property.

According to the researcher N.I. Grodekov: **«nephew, the son of a married daughter (zhien), comes to get his «zhiendik» when he reaches adulthood. Having received nothing, this nephew steals the cattle, and he is not considered the thief. Some children, anticipating it, do not want to inherit the father's tent»**. In this regard, there is a saying at the Kazakhs **«Zhien el bolma»** («Zhien nephew will not be the support of the family» – author's comment).

Functions of the son, who was staying with his mother. The possessor of the paternal economy bore the obligation to organise the funeral of his mother. At the same time the Kazakh adat prescribed other sons also provide all possible financial assistance in organizing and conducting funerals.

There were times when the family has been consistent and if there were two unmarried sons and one daughter, then one of them left the property the father of the deceased, and the other - the daughter. But if it was not at any of the property, the daughter grew up with both brothers for the subsequent separation of dowry. At the same time she chose the place of residence, ie in which the family lived before marriage.

For Kazakhs in Soviet times there was a custom «torkindik» when the married daughter visited her father's house and she certainly gave the horse or camel and after the death of the head of the family, this function was assigned to the heir of his father's farm, and as a rule, the younger son.

In the division of the property of share of the younger son he was much more at that son, which contained the parents. This is understandable and offers a lot of responsibility and more.

Thus, in traditional Kazakh society there were clearly regulated mechanisms for the division of property and cattle of his father's farm. This helped to keep order and ensure peace in the wilderness. Moreover, the moral and ethical standards of behavior of the people, developed over centuries, and the court biys firmly stopped any negative deviation from the established rules of the ancestors. Therefore, in the desert there have been rare cases of conflicts of close relatives on property grounds. Comply with the cult of respect for parents. The older sons took care of younger siblings.

It seems that the problems faced by the division of property, are the same posed to our contemporaries. Some positive aspects of the traditional custom section «enshi» can be useful to us, the modern Kazakhs, who in Soviet times tried to take parkticheki all good customs and rituals that had governed the various aspects of family life. This practice allowed the creation of equal opportunities for starting (*material — author's commennt*) position for all the sons and to some extent, helped stabilize the newly established young families.

§ 71. THE GREATNESS AND PROBITY OF THE KAZAKH BIYS

The role and place the Kazakh biys in the life of traditional society. Before and even up to 60s of the XIX century and up to the introduction of Russian civil and military courts in the territory of Kazakhstan there was an authoritative and independent traditional biy court. Around the 20s of the XIX century began the gradual process of liquidation by the tsar's government.

Biys had never been administered in the Kazakh society. Biys had never been asserted in their position. This post is not inherited. In order to become a biy, it was necessary to have a number of personal qualities: First, they were required to have a thorough knowledge of the customary law of the Kazakhs. For example, they were obliged to know the codes of law Kasym, Esim and Tauke khans. Second, the person applying for this position should have to possess the art of oratory and eloquence. Thirdly, they should have had the impeccable reputation of an honest and impartial person. Information about such biys quickly spread through the Barrens. As a rule, biys's children also became biys, but not always. Only the loss of authority and unfair sentencing automatically deprived of beating the right to participate in the trial. Biy ceased to be called such only when people ceased to apply for his services. The well-known specialist in the history and life of the Kazakh Middle zhuz M.I. Krasovskiy noted the most important qualities of steppe biys: **«Biys, who could solve the most intricate disputes, in other words — who was smarter than that possessed a great store of knowledge, had the greatest popularity among the people».**

One of the researchers of our new time L.I. Andre also stressed a positive character traits and moral qualities of the owner of a high and respected title beating «native intelligence, the special qualities of the soul with the accession to the experience and exemplary welcome there quality and at the same time all the treasure through which biy may have the right to wear this honorable name».

Parents noticed the son's natural gifts for the future beating purposefully engaged in the formation of his world view. A young man from an early age was included



in the retinue of famous steppe judges. He accompanied them on all trips, learning the intricacies of the steppe proceedings. Future biys began to participate in legal proceedings from an early age.

Peculiarities of legal proceedings and virtue of court of biys. Judicial process began only after appeal of declarants or with a request of authoritative structures: «senior representatives, volost (*destrict* — *author's comment*) leaders, plumes or khans. Traditionally some elements of ancient ceremonials are maintained. For example, in order to choose this or that biy, participants of the process threw lashes before them to show they trusted him court examination of their cause. Biys decided both easy and difficult cases».

The court of biys was based on the principle of controversy. Participants could come to the court with their biy who carried out the functions of a barrister. Court examinations were held in the house of biy, the khan's place or other pointed places. Biy was an investigator, a public prosecutor and a judge at the same time. The court of biys was made in oral speech. The institute of witnesses existed. One of the positive side of the court of biys was that it went in public and anyone could take part in it. Another virtue of the court of biys was that the process went in very brief periods.

If a defendant did not agree with the court members, he could refuse from their services. In the court process the first word was given to a plaintiff, the next word — to a defendant. During the process participants were not allowed to interrupt each other. The parts were obliged to give any arguments and evidences against each other.

Complaints on unjust decisions of biy were met very rarely. In the case of incorrect pronouncement of sentence, biy could lose his reputation and a constant source of his income. For his work biy got reward — «bidin biligi», which was raised from a guilty. As a rule, its rate amounted the tenth part from his property. Such generally recognized biys as Tole from Senior, Kazybek from Middle and Aiteke from Junior zhuzes left a great trail in the history of Kazakhstan in the XVIIIth century.

Witnesses. For evidence or denial of blame of a guilty testimonies of not less than 2-4 witnesses were demanded which were well characterized. If witnesses were absent, oath of honesty people was used. Women, servants, under-ages could be brought to oath. People of bad behavior were not permitted to testimony. Those who were observed in false evidence were not permitted too. Witnesses were called by means of zhasauls, which work was paid by guilty side. Evidence of plumes and respectful people were taken without oath.

Oath. One of the virtues of the court of biys was that in the case of absent of sufficient evidences and witnesses against a guilty, bis resorted to services of jurors. The last could be only honest and justified fellow-tribesmen, who knew a defendant well. They either accused or justify him under the oath. A plaintiff, a defendant and witnesses gave oath.

For the oath any high, graves of ancestors or a beautiful place with a lake or a river were chosen. That who appeared to the court gave the oath along the following lines: «If I lie, let God punish me, but will deprive me in that light any reward for my faith in him and for all my virtues, and on this – but does not see good from my

property and children». Another way of the oath was kissing the barrel of a gun. The third type of the oath was that who gave the oath went around the grave of an ancestor three times. There were cases of the oath on the Koran.

Types of penalties. The Kazakhs had the following kinds of punishment as expulsion, aip, kun, dure and execution. The death penalty was seldom used. Prisons and places of detention were absent.

There was the custom of eviction, of expulsion from the village. Then relatives refused from criminals. As a rule, sent people lived in the fringes of the steppe. Accused of crimes whose guilt has been proven in the court of biys, paid «aips» and «kuns». Aip is a penalty for crime. Kazakhs had the custom to collect the mercy (at-shaken) from a guilty which means «horse-coat». For a minor offense a fault had to fulfill all the requirements of the victim. Those who committed serious crimes pay off «the nine» (*cattle — author's comment*). «Nine cattle with camel» is 3 camels, 3 cows, 3 sheep. Convicted of theft was paid three times for 9 head of cattle.

The kun was a penalty for murder or injury of a person. The person who committed some misconduct was punished by Kazakhs with flogging with a whip or with rods – Dure salu (*Punished with lashes — author's comment*). Perpetrator was exposed backside and depending on the degree of the offense determined the spanking at 25, 50, 100 strokes. For example, that who spread harmful and false rumors then he was punished with lashes (*Dure — author's comment*).

If a son insulted his parents or beaten his mother or his father, he was seated on a black cow, a face to tail, with a tied old felt on the neck. The cow was led around the village and a sitting man was beaten with whips. As flogging was carried out publicly, it was regarded as the most shameful and humiliating form of punishment. Dure contributed to the protection of public order, respect for traditions and customs of Kazakhs.

Unfaithful wives were punished by the fact that her face was smeared with soot, cut off the spit. Her husband announced divorce — talaq (*saying three times the word «Talaq!» — author's comment*). If someone cheated his faith, people took away all the property from his relatives. Betrayal of faith was considered to be one of the highest degrees of disgrace for the family, tribe or tribe.

In conditions of the eighteenth-century a criminal, at the direction of Bey of the court, sentenced to death could appeal to the Khan, saying: «Dat, taksyr» (*«Listen, lord» — author's comment.*). He said about his last wish. «Dat» in Persian means **«just law, justice and the request, statement.»** As a rule, Khan granted a last wish a sentenced to capital punishment.

The execution was performed by hanging or by strangulation with ropes. After strangling a murdered was tied to the tail of a horse and shot in the field. For apostasy he was stoned to death. A man was sentenced for incest to the death penalty.

Barymta. Often the court of biys judged the cases associated with barymta. In the traditional Kazakh society barymta was considered as the hijacking of cattle, other people's property for the unpaid debt. To barymta might be used in the case, if the court sentence was not enforceable by defendants.

There were cases among the nomads that the representatives of the stronger kind did not pay kun for murder or aip for insult. However, they refused to go to the court of biys. In this case, by the decision of the elders insulted nature have also been made barymta, forcing the offender to give legitimate satisfaction. After reconciliation, the stolen cattle was immediately returned.

Here I. Kazantsev shows the mechanism of «triggering» barymta in the Kazakh society in the case of the theft of horses: **«For example, if a man steals a horse, he will pay to the owner three times, etc. If a thief refuses from the payment, and a family or a village does not compel him to do this, the offended raids are allowed, i.e., finding the meet force. Then he can recruit a retinue, go with it for a search and to use all means to damage enemies. The thefts of horses look out for the herds of the enemy, sneak up to them at night and suddenly, with a wild piercing scream, rush to the herds and steal them in their homes. In this way small parties were stolen. Then the attack was open, the most in the hot afternoon, or at dawn, when everyone is sleeping or resting, in order to catch the enemy unawares. The robbery was not limited; on the contrary the murder was forbidden, and if it did, it exacted from the guilty to penalty under kun. But for blows, violence and desecration of court relied, as have had no compensation for those killed in the raids among the attackers. Riders, who carried on in raids with bravado and courage, acquired the name of batyrs».**

Barymta was carried out both in open and hidden form. In the case when the cattle were driven in a latent form, the thefts of cattle were obliged within three days to inform the owners of the cattle. Otherwise, barymta could be regarded as a common theft. During its implementation there were skirmishes, injuries and even murders.

Sometimes the whole parishes participated in barymta. Migrant peasants faced with barymta. Thus, in Akmola region, the Kazakhs took away horses not only from fields but also from stables. Often this was the revenge of the Kazakhs for the tightness in the rangelands. In the conditions of the XVIII - early XX centuries the Russian administration regarded barymta as an ordinary crime.

The attitude of Russian officials and researchers to the court of Biys. A Gains wrote about the advantage of the Biys, exploring the life and customary law of the Kazakhs: **«Biy Court is imminent and is made in words, it is quite fair and always unselfish, and therefore enjoys the respect of not only Kazakhs, but also the commoners and the Cossacks, many of whom are in the Biy court».** Sh. Ualikhanov wrote about the merits of the court of biys: **«The main advantage of the biys, in our opinion, consists in absence of formalities and any official routine. The value of Biy is based on authority, and the title of it is like a patent litigation practice. Kirghiz is entitled to apply to any persons of the judges renomme, as patients turn to medical authority, and the defendants – known lawErs. Official elections can never satisfy these conditions...Afree choice of judges bearing the title of biys completely replace the elections and even more than achieves that goal, which is a commonly made election. Now Beys engage their profession and have certain reasons to value their reputation. Beeing elected officials they will be like our**

rulers that pull from all and all pay... An unloyal judge, in the present state of affairs can be circumvented without any scandals: no one will ask – and it's over.»

A high-ranking Royal official L. Balusek also could not mention the positive side of the beys: **«The duties of a judge lie on the so-called national biys. This title, in the minds of the people, belongs to those who combine a deep understanding of indigenous customs of the people and in the historical traditions. The reputation of biys earned only with the totality of these people's abilities and their acquired knowledge or in other words a bi is a living chronicle of people or a lawEr.»**

Another researcher I. Kraft enthusiastically wrote about the in his article «A fair judge»: **«In the old days beys were called influential and respected people to whom the people sought review of its affairs and disputes.... Biys were considered the most intelligent and fair people, and they were not representatives of tribal and party interests, as they had not been chosen. On the whole there were 3 or 5 biys in the steppe and they were working on the conscience and customs of the people».**

Respect of the biys from the resettlement of the Russian population. Biy enjoyed widespread credibility among the multinational population of the steppe. Often the Russian population of Kazakhstan is in many cases preferred to the Imperial court a fair trial of the Kazakh biys. For example, a very remarkable fact: in the period from 1859 to 1865 in the Kokchetav external there were 117 visits to biy by Russians. In Bayanaul district from 65 appeals to the court in 63 cases, also to appeal to a fair trial of the Kazakh biys. During this time, in Akmola district all 41 cases belonged to the prerogative court of biys. Thus, the Imperial Russian court did not maintain any competition with more preferred for the multilingual population of the Kazakh biy court.

The tsar's government began to destroy the biy court in the 20-90th years of XIX century. It interfered the colonial authorities to introduce Empire-wide control. The best representatives of the Kazakh intelligentsia were in favour of the court of biys were left intact. For example, a famous educator, a scientist Sh. Ualikhanov adhered to this position. Apparently, Kazakhstan should revive this ancient institution of biys, gradually and carefully include them in a modern judicial system.

§ 72. ROLE OF THE BATA IN UPBRINGING THE KAZAKHSTAN PATRIOTS

The custom of steppe men is to give others bata. The Kazakhs widespread custom is to give bata (*blessing – author's comment*). Bata was an obligatory element of almost any meal, ceremony, celebration or memorable event. Bata was delivered in poetic form and was addressed to others or to the audience. It utters requested favors for others. Usually the wish was uttered by the eldest or distinguished guest.

The bata authors sought and wished from God the happiness, wealth and success in various enterprises. Bata was pronounced with a raised hand and palms facing the face. Then people held hands on their faces, which was a sign of approval. The blessing ended with the words «Ameen», which was uttered aloud both by the author and present persons.

For example, steppe men paid close attention to the unity and solidity of the people and peace and harmony in the Steppe. Therefore, addressing to their contemporaries, especially young people, white-bearded and venerable elders spoke of the bata with the following content:

«The Almighty bless and have mercy.
Preserve from harm and danger.
Keep from strife and quarrels.
Preserve unity and peace!».

Bata has a poetic form and is easily memorized. Some of them, passing from generation to generation, become «folk» and have no author. There are batas, which have their specific creators: khans, biys, batyrs, akyns, baluani. Typically, a new version of the bata is created by people with a poetic or oratorical gift.

Who could give the bata? Bata could be given by men and women, usually males of older age, position and office. In the case of the presence of the men and women of the same age, as a rule, bata was given by a man. In the case if only women were present, the eldest of them could give bata.

The Kazakhs tried to obtain blessings for their children from the passers-by or invited well-known guests. During the wedding events (kudalik) the blessing was given by the eldest male of the family or could ask to do it the eldest matchmaker.

In the family bata was given by the landlord. At the conclusion of every meal in presence of wife and children, the owner is required to give the blessing: as a rule, he read memorized texts or sometimes resorted to improvisation.

The role of the bata in the life of Kazakhs. Bata warned the man from unseemly and unworthy actions and steps, induced or «programmed» young people to a noble and good deeds, set a target the audience on positive thoughts, ideas and deeds. In particular, bata set up people to succeed or perform good deeds.

It is no secret that words also influence on us. Modern science clearly proves the huge and life-affirming power of the word. In this connection, the words of Vladimir

Dahl are recalled, who wrote: **«It's impossible to trifle with language, with the human word, the speech with impunity. Verbal speech is a visible, tangible connection, the Union between body and spirit».**

In the XX century, the famous American botanist Lotan Burbank deduced new and desired types of plants, just a long time conversing with the plants. So, to create a sort of prickly cactus, he whispered to his shoots: **«You don't need barbs, don't be afraid. I'll protect you.»** And soon he received a new variety of cactus without thorns.

According to Japanese scientists, words even change the structure of water: positive words – enhance, negative – worsen, given that the person on 80% consists of water. Thus, if words affect water and plant life, they similarly influence on a man. Our ancestors couldn't notice this.

Moreover, Kazakh shamans could bring rain to the drought or to stop it when there was a long torrential rains by magic power of a word. They could cure some diseases, also using the magical power of words in skillful combinations with circus tricks, acting positively on the psyche of the sick men.

No wonder our ancestors kept saying that **«Zhouynmen zher kogerer, batamen el kogerer»** (Earth is green from rain, and the people are thriving, having received a blessing). Or: **«Zhaksy soz-zharym yrys»** («A good word is half of happiness»).

With the spread of Islam, this tradition was developing even wider: with words of blessing condolences were expressed to the relatives of the deceased, desirous of living his family all the creature comforts.

This custom still: for example, both rural and urban Kazakhs, completing their meal, always make bata several times a day. The benefits of this custom is emergency great. We have not appreciated it yet properly.



§ 73. A SPECIAL THIRST OF THE KAZAKHS FOR EDUCATION AND KNOWLEDGE

From ancient times the Kazakh people honored the literacy and education, ridiculed the ignorance. Our ancestors tried to create in children a desire for knowledge and education. For example, at the beginning of the XIII century the Arabic Marverudy wrote about the spread of education and science among our Turkic ancestors: **«The Turkic had writing: they knew the secrets of magic and celestial bodies. Children were taught reading and writing. They had two writings: sugdskaya (Sogdian) and Toguz Oguz».**

The state of education of Kazakhs in the modern times. In the XIX - early XX century in Kazakhstan the public education developed in two directions: religious and secular. Almost to the middle of the XIX century training of Kazakh children was carried out in the mektebs and madrasahs where they were given Muslim education. The function of the teacher is predominantly carried out by Mullah. The training was carried out at the expense of financial means of parents. Training was conducted on the summer pastures in the shade of the Kiiz ui.

Traditional Madrasahs and mektebs ceased to meet the increased demands of the time at the beginning of the twentieth century. A movement began for the reform of Muslim schools, organizers of which were dzhadists. At the beginning of the second decade of the twentieth century new-method schools began to appear. They offered to replace a letter-syllable method of teaching with a sound method. Earlier children were taught reading by syllables till 3 years, but now by sounds — for 2-3 months. A famous Turkic educator and a public figure I. Gasprinskiy was one of the founders of this area of learning.

In tsar's times the first secular Russian schools began to appear. European and Russian researchers observed a special tendency of Kazakhs to give education to their children. Moreover, they emphasize their easy trainability. In this regard, here is an evidence of the expert of nomads life F.Sobisevich: **«We need to give justice Kazakh children, Kazakh boys are worth to be praised for their behavior, diligence, quick and well-digested knowledge».**

A polish revolutionary democrat Adolf Yanushkevich was in reference to the territory of Kazakhstan. In the 40s of the XIX century he took part in the expedition in Central Kazakhstan. During the trip he kept a diary in which he recorded his impressions about life of Kazakhs. Later this diary was published in Polish. In his diaries, he describes history, life, customs and rituals of the inhabitants of the steppe. In one of his letters to his friend he warmly praised the Kazakh people: **«The people who are gifted with such powers by the Creator, cannot remain alien to civilization...»** Or: **«The time will come when a nomad who wanders today will take a honored place among the people who looked at him with arrogance».**

Proverbs and sayings about education and knowledge. Steppe indicates respect for the knowledge and to the formation of still prevailing a large number of proverbs and sayings: «Knowledge is power», (*«Knowledge is a burning candle» — author's*



comment), («Studying is difficult, but the fruits of studying are sweet» — author's comment), («don't take the gold, but take the knowledge» — author's comment).

Khan Zhangir - the enlightened Kazakh monarch. One of the first «enlightened monarchs» was the ruler of the Inner Horde Zhangir Khan. In 1841 the first secular school appeared on his initiative. Three times a year Zhangir Khan was looking through the lists of pupils with marks. This school was maintained at the expense of his own funds. He was not only a supporter of education of Kazakhs in educational institutions of Russia, but he personally made efforts to send children to study in Astrakhan, Saratov, Kazan and Orenburg. Khan even managed to get 10 jobs for his subjects in Orenburg Neplyuevsk cadet corps. He made an appointment of Kazakh children in the Forest Institute, the Case of railway transport, School of civil engineers and in the St. Petersburg cadet corps. Subsequently, some of the natives of Bukey Horde became famous as outstanding engineers, foresters, military and scientists.

The appearance of secular-educated Kazakhs allowed Khan Zhangir to adopt paperwork and even to create his own archives service. In healthcare Khan introduced the practice of vaccination against infectious diseases. Due to the Khan there was also a hospital and a pharmacy. He was the first in steppe who began to make up a toponymic and geographical map of the Inner Horde. Zhangir Khan was a great lover of hunting. He initiated the opening of the Armory. It was created for many years. Here the rare weapons were kept, including those which were presented by Russian tsars to the Kazakh khans and sultans. Also here expensive saddles, horse harness, bridles, helmets and quivers were kept. In the Armory Zhangir conducted tours, and even took the exams from the pupils of the school at the Khan's headquarters.

His merits as a progressive statesman and educator did not go unnoticed. In 1839, for his services in the matter of precise control of the Bokey khanate, he was awarded the order of St. Anne of I degree. At the age of 42 Zhangir Khan became a major-General, and at 43 he was elected an honorary member of the Academic Council of Kazan University.

In 1892 a well-known Russian public figure A. Alektorov wrote: «**But there is something good to remember about Khan Zhangir. Next to Islam, he laid the**

foundation for true education; it was the most important thing. Examining the paper of Khan Zhangir, I found in them, among other things, a letter which he wrote to chief superintendent of roads and public buildings G. K. the letter shows that Zhangir wanted to give a European education not only to his children but also the children of other Kirghizes. Written with his own hand ganger of paper that I could find in the Affairs of the Provisional Council, it is clear that this Khan had filed a petition to the Emperor about the permission to take the children of Kirghizstan forest Institute and other educational institutes not only personally, but on the whole Horde... As in this letter, and in many other papers, Zhangir repeatedly — with conviction speaks about the benefits of science for the Kirghiz people, - said so as not afterward have spoken even Russian officials, who stood at the head of the Horde; to them, it seemed, was not the same no matter are enlightened or not Bukeyev Kirghizes».

The case of Khan Zhangir was continued by other educators Sh.Ualikhanov, I Altynsarin, A. Kunanbaiuly, A. Bukeikhan, A. Baitursynuly and many others.

Omsk — the center of the Kazakh science and education. Due to the natural pull of the steppe in the XIX-XX centuries there was a real «boom» of education. In the late XIX- the beginning of the XX century in some schools of Omsk prominent representatives of the Kazakh nation studied such as: Alikhan Bukeikhan, Akhmet Baitursynuly, Dulatuly, Aidarkhan Tolybaev, Otyntchi Alzhan, Zhakyp Akpay, Raymzhan Marsekov, Erezhep Itbayev, Seilbek Zhanaydarov, Asylbek, Muratbek and Mussulmanbek Seitovs, Magzhan Zhumabayev, Saken Seifullin, Koshke Kemenger, Dense Adilov, Smagul Saduakasuly, Gabbas Togzhanov, Zhumat Shanin, Abulhair Dossov, Bekmukhamed Serkebayev, Kartkozha Toganbayev, Birmukhamed Abassali, Amre, Mukhtar Amatuli, Mukan Aitenov, Kolbay Togussov, Temirbolat Telzhanov, Nigmat Nurmakov, Shaimerden Alzhanov and many others. They all made a worthy contribution to the cause of national education, national democratic movement in the region, as well as scientific studies of their homeland. The vast majority of them were later arrested by the Soviet authorities.

Mass training of the Kazakh children in different cities of the Russian Empire and the world. The most far-sighted Kazakhs began to send their children to secondary and higher educational institutions of Russia and foreign countries. In gaining knowledge, they saw one of the ways to protect their infringed rights. No coincidence that the majority of Kazakh youth tried to choose the law faculties.

For example, at the turn of XIX-XX centuries in the Central part of Kazan (*the Kazan Imperial University; Kazan veterinary Institute Kazan Teacher's Seminary — author's comment*) about 100 Kazakh students were studying. A lot of young Kazakhs studied at the universities of St. Petersburg, Moscow, Tomsk, Saratov, Kiev, Tartu, Cairo, Bombay, Istanbul and Warsaw. So, M. Shokay and T. Aidarkhanov graduated from Saint-Petersburg forestry Institute the law faculty with a gold medal and St. Petersburg University (*externally — author's comment*) — A. Bukeikhan, Saint-Petersburg military medical Academy. Asfendiyarov, a medical faculty of Tomsk University. A. Seitov, a faculty of law, University of Tartu J. of the Republic of Kazakhstan., Cairo University — M. Abdulgazieva, Bombay University — O.Turmaganbetova,

law faculty of Kiev University. Nurzhanov, the law faculty of Kazan University A. Bereman, A. Amanzholov, Y. Tanashev, and many others. Sultangazin Dinmukhamed (1867-1918) from Karkaralu graduated from the medical faculty of Tomsk (1890), East (1895) and law (1897) faculties of St. Petersburg universities.

At the same time Kazakh women began to study at Russian universities. So, in 1908 Gulsum Zhaghiparkyzy Asfendiyarova (1880-1941) and Mariyam Seitzhaghiparkyzy Asfendiyarova (1887-1937) graduated the St. Petersburg Women's Medical Institute.

In this regard, in 1904 Khalel Dosmukhameduly wrote: **«When I think that tens or even hundreds of Kazakhs receive higher education, I see that these people are able to work, to progress, and maybe someday they will take one of the honored places in the world domination and become the second Japan!».**

Polish exiled Adolf Yanushkevich, who knew the Kazakh language, studied the customs and traditions of Kazakhs, admires the people who are close to him, mentions in his memoirs the future of the people close to science and education: **«I am increasingly convinced that the Kirghizes (*Kazakh — author's comment*) have a large mental ability. How can anyone explains his case, and skillfully repelled the arguments of the opponent! Even children mind develops very quickly. Today when I was busy doing my work, one little boy had sat beside me and looked into the book. I was curious how it will end. Finally he asked me for a pen and wrote something in Tatar to prove that he knew how to write. He was happy with my praise of his skill».**

The presidential program «Bolashak». Taking into account a special desire of Kazakhs to education on the initiative of the head of the state N. Nazarbayev, on the 5 November 1993 the educational program «Bolashak» (*«Future» – author's comment*) was established for getting higher education abroad by talented young people. The most interesting fact is: there are no analogues in the territory of CIS. Although, we note that this program was first tested in the early XX century in Kazakhstan, the young Autonomous Republic. It is true, then geography is for learning was confined to the territory of the former USSR. Then hundreds of Kazakh youth were trained in the universities of Moscow (100), Petrograd (130), Omsk (80). Kazan (40), Tashkent (100) etc.

Today, under the program «Bolashak» talented local young people of the country in the amount of about 3,000 annually trained in top universities USA, UK, France, Germany and other European countries.

The training is conducted only on the training of masters and doctoral students. There is a compulsory testing after graduation.

Nowadays many of the graduates of this program work in the public service, in the system of education and healthcare, in the national companies, implement management and standards of Western countries in various spheres of the country's life.

This is one of the best experiences not only in CIS, but all over the world. Our experience is studied by Russia, China, Poland, Finland and other countries. About 13 thousand young people were trained under this program.

In recent years, considerable attention is paid to improving the quality of the selection of trainees under the program «Bolashak». So, gradually, the process of increasing the threshold level of foreign language knowledge. Requirements become stricter to the knowledge of the state language.

Geography of training specialists is wide: one third of Bolashak students are studying in the United States, about 50% — in the UK and Ireland, 15% — in other countries of Europe, and the rest - in several other States. Today, approximately 42 percent of students enrolled in master's degree. The largest group of students, «Bolashak» is the engineering profession, including information technology, geology, metallurgy, industrial engineering, and others. Next is the category of pedagogical skills and socio-humanities: economics, management, Finance. In third place is the medical specialty. In fact, for more than two decades a powerful stratum of society is formed — professionals who have got a world-class education. All of the them make a contribution economy, social sphere, science and education of the Republic to the best international standards and benchmarks.

Each citizen of the country constantly strives to learn, become a necessary specialist for the country and make his contribution to the socio-economic prosperity of the Fatherland. The Head of the state N. Nazarbayev writes about it: «Our young people must learn to master the latest knowledge, acquire new skills, use knowledge and technology skillfully and effectively in everyday life».

§ 74. UNIQUE AND WINNING SIDES OF INTER-ETHNIC STABILITY IN KAZAKHSTAN

Nowadays, Kazakhstan is a unique country where peace and harmony exist between members of different ethnic groups. And moreover, «Kazakhstan model of interethnic harmony and peace» differ from analogues of other countries. The Foundation of stability and interethnic accord in Kazakhstan is mainly based on several specific factors, which do not exist in most countries of the world.

The enduring and leading role of the Head of the State in preservation of peace and amity in Kazakhstan. The country governing body represented by our President N. A. Nazarbayev from the very beginning of our independence pursues purposeful and consistent policy of formation of the tolerant attitude towards representatives of the different cultures and ethnoses living in our country. Elbasy obliges the Kazakh people to be responsible for safety of other ethnoses as it was accepted since ancient times in steppe society. With personal participation of the Head of State a new model of ideology of preservation of international dialogue and peace was created. It defended and hotly propagandized it in the country and around the world. In the Constitution any actions breaking interethnic concord were recognized unconstitutional. Speeches of separatists, terrorists and nationalists were equally rigidly stopped by the central power.

Our Leader forbade participating as mercenaries in the military conflicts in the territory of the foreign states. The balanced language policy is pursued in the country. The Head of State pursues well- thought personnel policy when representatives of different ethnoses work in local and central executive authorities. First of all, business qualities of the person are considered. He does not stop repeating a science of preservation of independence through the skillful solution of international problems: **«As the independent, strong, complete and indivisible state of Kazakhstan will remain only in case it solves all national problems consistently and deliberately, without breaking people through a knee».**



Since 1995 by the initiative of N. A. Nazarbayev the Assembly of the People of Kazakhstan has been working to ensure peace and harmony in our house. In 2006 the Palace of Peace and Reconciliation with offices of the national cultural centers and the largest religious associations was opened. In 2010 the unique «Doctrine of National unity of Kazakhstan» was accepted. Houses of friendship joined the national cultural centers of regions are open in all regions of the country. Changes and additions in the Constitution of the country of 2007 allowed Assembly to delegate 9 representatives to Parliament of the country. Some national and Sunday schools where languages of various diasporas are learned work in the country by the initiative of members of Assembly and with assistance of the state. At three schools of national revival there are offices on studying of the native languages. The Government of the country allocates annually millions of tenges for their maintenance, local executive authorities also support them. They can participate in the numerous grants allocated by the Ministry of Culture and sport of the Republic of Kazakhstan.

Once the UN Secretary General Kofi Annan called Kazakhstan **«an example of interethnic amity, stable and sustainable development for other states of the world»**. During the visit in 2001 the Pope John Paul II gave appreciation to a condition of the international relations in Kazakhstan.

The created traditions of understanding and neighborliness have a mutual importance. For the last nearly 140 years we became multinational and polycultural society with numerous diasporas and the native one- the Kazakh ethnos living in peace. Mass resettlements of peasants from the European part of Russia at a turn of the XIX-XXth centuries and the subsequent deportation of the whole people – Germans, Koreans, Poles, Jews, the Caucasian and North Caucasian people, Kalmyks in 1937-1944 made us a unique corner of the globe where unique and special traditions of peaceful co-existence and the neighborliness, mutual respect and mutual enrichment living by the principle «Unity in variety» were created. All diasporas of the country feel quite comfortably and comfortably, safely and freely, however, within the existing laws and the standard rules of conduct. Takeover of the best and positive sides of customs and ceremonies of each other became a norm of life of our citizens.

The defining role of mentality of Kazakhs in providing peace between representatives of various ethnoses. A lot of things are put in traditional mentality and national character of Kazakhs. Throughout nearly five last millennia of a nomadic and cattle breeding conduct of life in the territory of blessed Kazakhstan nomads developed in themselves such fine and unique lines of national mentality, ethnic character as: openness to the world, kindness, compassion, hospitality, respect for representatives of other ethnoses. For example, here is how the famous scientist A. I. Levshin speaks of hospitality of Kazakhs: **«So far as a guest comes to aul, especially from far away, all are gathering to listen to him at once, and for all entertainment nobody demands from him other payment, except stories»**. Our traditional courts of biys (steppe judges) obliged our ancestors to pay considerable penalties in case of unworthy reception of strangers. These qualities we, modern Kazakhs and Kazakhstan citizens, not only did not lose still, but also we develop them, in civilized, modernist spirit

and the course. Our President emphasizes: **«The gold key of friendship and amity between the people is cast from the virtues inherent in Kazakhs».**

Syncretic nature of formation of the Kazakh people. It is known that Kazakhs – the people of a syncretic origin, the incorporated parts of the different people and representatives of the different states. That is Kazakhs initially and now are in the plan of readiness for interethnic contacts without any prejudices, without aggressive and violent policy of assimilation of other ethnoses. So, at the beginning of the 13th century in the local environment small groups of Mongols, kereis, naimans which had the state were interspersed. In the XVIIth century after defeat by Kalmyks of the Nogai Horde considerable groups of «Nogais» also were a part of the Junior zhuz. In the XVIIIth century among Kazakhs there were Zhongars, Kalmyks who lost almost more than centenary antagonism with Kazakhs. In the same century in the territory of Kazakhstan the khan Abylai moved Kirghizes, having formed two volosts – Zhana Kirghizskaya and Baykirgizskaya. All of them were moved to the area of the Kokshetau mountains and lodged among the atygay tribes. In spite of the fact that they were a part of the Kazakh people, still kept the initial self-name and consciousness. At a meeting they always speak: **«We are Kazakhs of the Kirghiz origin».**

High mobility of stepnyaks and formation of unique attitude. High degree of mobility and adaptability of nomadic Kazakhs and their Turkic-speaking ancestors allowed them actively and easily find cultural and language, social, economic and political contacts with other nations and the states. Inhabitants of the Great steppe practically had no prejudices: they perceived the world around such what it is. They did not divide the world around into the people of the lowest level or the highest. They were highly adaptive. Quite often representatives of the steppe were invited willingly to thrones of other states or as a martial leader. For example, in the XIVth century a dynasty Yuan mainly кырыпак from Kazakhstan were commanders of the Chinese empire. A century earlier on a throne of all Arab East there was a famous sultan Beybarys, having become the governor of powerful and invincible Mamelukes. More than 100 years sultans - natives of steppes of Kazakhstan ruled Mamelukes.

The Head of State pays a great attention to questions of national consciousness and identity of the people. In this regard he seriously argues on openness of stepnyaks, their initial refusal of isolation of the world around and other civilizations: **«The Kazakh nation was never closed and isolated. It as the fates decree and the sky was open for different influences and nevertheless managed to keep national sense, not reduced only to a nomadizm and traditionalism at all».**

Specifics of religious view of Kazakhs. Kazakhs practise Islam of the Sunni direction of a hanafitsky mazhab that in itself lays the foundation of peaceful co-existence with representatives of other faiths. Pre-Islamic beliefs of Kazakhs and representatives of other ethnoses. Sometimes this direction of Islam practiced for centuries by our ancestors is called «steppe» or «Kazakh» Islam. But stepnyaks were negative to change by tribes people of traditional belief. For example, the persons who adopted Christianity rigidly were pursued. In 1869 by the initiative of the former senior sultan Kunanbay Oskembayuly (*the father of the great poet of Abay — author's comment*) the

Karamolinsky congress of Kazakh biys in the territory of the Karkaralinsky County of the Semipalatinsk region took place. Here the Kazakh nobility made the unanimous decision: to undertake all possible measures for counteraction of activity of foreign missionaries. In particular, it was recommended to announce category of baptized Kazakhs out of protection of the Kazakh customary law. For a robbery, murder of the persons who changed to the belief, responsible for such crime was decided not to be punished.

Specifics of formation of multiethnic Kazakhstan. Our multinationality was formed a little differently, than in other states: mainly the multiethnic map was formed during mass deportations, references, hunger, the conclusion in Kazakhstan the camp and other political cataclysms created by imperial administration and Bolsheviks. Therefore many of our displaced people know the price of true friendship when Kazakhs shared the shelter, the last piece of bread with the miserable, having allowed to survive our fellow citizens who arrived in cars for the cattle, and they became for Kazakhs more, than the family. Representatives of these ethnos will be very difficult to be pushed on the absurd and fratricidal interethnic conflicts. Not incidentally, the Head of State N. A. Nazarbayev at the session of Assembly of the People of Kazakhstan in 2015 suggested entering Thanksgiving Day of representatives of various ethnos to each other and to Kazakhs - in particular.

Strengthening of the interethnic peace and oralmans. Mass arrival of compatriots (oralmans) also gives stability in the sphere of the interethnic relations if to take a unique mentality and religion of the Kazakh ethnos into account. There is an accurate regularity: the more foreign Kazakhs arrive to the country, the probability of rough intervention from the outside and rocking of an interethnic consent is less. According to analysts and experts if the key nation people make 75–80% of total number of the population of the republic in all its regions, then here it is almost impossible to shake the interethnic conflicts and separatism. If in 1991 the number of indigenous people made hardly 40%, then today it is already nearly 70%. Naturally, in growth of number of indigenous people at the expense of ethnic Kazakhs — «merit» of oralmans which for quarter of the century of independence counted more than 1 million people. And here the enormous role belongs to the Head of State N. A. Nazarbayev who is the Chairman of the World association of Kazakhs and the initiator of resettlement of our compatriots.

Respect for seniors — a basis of stability of the Kazakhstan society. One of important factors of internal stability is the traditional respect in the country to the senior generation, regardless of their patrimonial, zhuzovy, national and religious affiliation. The senior generation from among representatives of not radical nationality automatically becomes an object of the valid and attentive relation from outside not only the Kazakh youth, but also a young generation of representatives of other nationalities which absorbed a part of culture of key Kazakh ethnos. Custom to respect the senior generation goes back to hoary antiquity and is the firm law of the steppe.

Leading role of the Kazakh language in consolidation of the people. In recent years the state language in the face of one generation of citizens becomes a language of

consolidation of all people of Kazakhstan. Learning a state language, representatives of other nationalities become «close» when language barriers automatically disappear. Our citizens understand each other better. Long time there was a harmful policy of the local and central authorities of the USSR when language of indigenous people was illegally and unfairly ignored. And only independence allowed Kazakh to reach the level of a state language. According to «The development program of a state language for 2011-2020» which by 2020 95% of citizens of the country will master a state language is adopted and 100% of graduates of schools will freely know it. The Head of State accurately emphasizes that **«I am deeply convinced of the following: the problem of free development of Kazakh and culture is not solved yet, in this regard carrying out effective national policy in our country is impossible».**

Thus, peace and harmony in Kazakhstan are doomed for many centuries and the millennia. A task of future generation — to protect and keep them. For this purpose we should be polite to each other, more patient, respect language, culture of representatives of all people living in the territory of the country. Our President calls for it.

Assembly of People of Kazakhstan and national and cultural associations aspire to it. The verified today's policy and yesterday's history allow us to claim surely that Kazakhstan – the country of international and interfaith peace and harmony. Specific roots of our openness and sweet temper create all conditions for stability and durability, mutual understanding and neighborliness. The united people of Kazakhstan work on strengthening and strengthening of a strong framework of interethnic and interfaith stability. Also our youth has to get into this gear actively.

§ 75. WHY IS THE YOUTH OF KAZAKHSTAN PROUD OF THEIR COUNTRY?

Kazakhstan became recognized in the world. In 1991 as a result of the collapse of the USSR on the political map of the world the new state — the Republic of Kazakhstan appeared. It will be more correct if we say that on this earth the ancient tradition of statehood was restored, which was illegally in one-side order liquidated in 1822-1824 by the Russian Empire as a result of cancellation of the khan power. Later in the Soviet period Kazakhstan formally had statehood as one of 15 same federal republics of the former Soviet Union.

Kazakhstan has something to be proud: now it is at the whole world on lips (*well known — author's comment*). We endure noticeable economic, sociocultural, social and political recovery with which does not interfere the last world financial and economic crisis and destructive political events in the world of the last years. Kazakhstan citizens — capable and talented people and Kazakhstan can become a strong and prosperous country of the world.

Kazakhstan is a unique country. Along with the general characteristics there is also the special that brightly and favourably distinguishes our favourite Homeland from all other states of the world. We have a lot to be proud of.

First, Kazakhstan is very favourably located in the center of the Eurasian continent. It has a bright and unique history and culture and it appeared at the intersection of the most ancient world civilizations, on crossing of transport arteries, social, economic, cultural ties between the East and the West, the South and the North, Europe and Asia, between Islam and Christianity, the steppe and the wood, the largest states of the Eurasian continent.

Second, there is a scientific hypothesis of scientists-archeologists that the first person appeared in the territory of Kazakhstan about two million years ago, that is our land is an ancestral home of the first person too.

Third, more than six thousand years ago in Kazakhstan the unique and unique civilization – nomadic cattle breeding arose. We the first on the earth tamed a horse and began to drink a curative and useful drink of nomad – kymyz. It is a subject of special pride of all Kazakhstan citizens too.

Fourth, Kazakhstan has a big territory from nearly 200 states of the world and has the honourable 9th place (2 724 900 sq.m) on the area, containing in the territory nearly five (!) Frances, and among 15 Post-Soviet states it's the second place after Russia.

Fifth, Kazakhstan is located at the same time in two parts of the world – in Asia and Europe and across the territory of the republic there pass two time zones.

Sixth, we have the biggest extent of overland borders in the world – more than 7,5 thousand kilometers.

Seventh, the Republic of Kazakhstan possesses huge reserves of minerals: oil, natural gas, coal, uranium, etc. For example, on extraction of uranium and chrome Kazakhstan came out on top in the world. On reserves of phosphorites we takes the 4th place in the world. In a word, we have practically all elements of the table of D. Mendeleev.



Eighth, our favourite Homeland is located on the bank of one of the largest lakes of the world — the Caspian Sea.

Ninth, exactly from our earth, to be exact, from the Baikonur spaceport, in 1961 the artificial satellite started for the first time with the person on a board. And before our eyes Kazakhstan gradually becomes the spacefaring nation. Three astronauts from Kazakhstan, national heroes Toktar Aubakirov, Talgat Musabayev and Aydyn Aimbetov subdued space the first of the republics of Central Asia.

Tenth, in days of the Great Patriotic War on fronts against Hitlerite fascism about 1,5 million Kazakhstan citizens heroically battled, and they showed miracles of mass heroism. On mobilization level from all 15 republics won first place from 26% while this indicator in Germany is equal to 12%. The first together with the Russian soldier Grigory Bulatov the native Akmola Rakhimzhan Koshkarbayev put an assault banner on a fascist Reichstag. Among Kazakhstan citizens there are 504 Heroes of the Soviet Union and 134 full gentlemen of an award of Glory. Only two Kazakh women Aliya Moldagulova and Manshuk Mametova from all representatives of Central Asia are awarded a high rank of Heroes of the Soviet Union.

Twelfth, at a turn of the XX-XXIst centuries Kazakhstan transferred the capital from Almaty to Astana what any state of the world could not make.

Thirteenth, the very first Summit of OSCE in the territory of the CIS took place in the territory of Kazakhstan in 2010, also as well as the first Asian Games, and also «EXPO-2017». In the 2018 y. Kazakhstan presided at UN Security Council.

To sum up, we have a lot to be proud of. All these and other achievements allow us to declare surely that we, Kazakhs, Kazakhstan citizens — go on the way of formation of one of the best for the nation in the world. We always have to be proud also of other achievements, acts of our best representatives. Each of us has to do everything possible to have even more and of whom to be proud.

AFTERWORD

Nearly 20 years have passed since Astana was named the capital of an independent Kazakhstan. Today this city has become a «business card», a brand for our country in the opinion of the world community. All who come to our capital sincerely admire it. Therein is a great merit to the Head of State, N. A. Nazarbayev, and the hardworking multi-ethnic people of Kazakhstan.

On the memorable presentation of the book «In the Heart of Eurasia» the Head of State especially stressed the capital mission: **«The history of Astana is a history of independent Kazakhstan. The dynamic growth of Astana is an embodiment of prosperity of our country, it is a symbol of hope and confidence of the people in the future».**

But our capital didn't immediately become such a city. Decades and centuries of history have passed over it. Throughout all, unremittingly, generations of ordinary toilers and true patriots of this earth worked. Special people from time immemorial lived and worked here. To sustain themselves in the face of severe frosts and strong winds was a task only for those people with a special breed of endurance.

Certainly, they loved, dreamed, raised children, built houses and left behind samples of immortal verses. The «shezhire» breathed the refreshing and toning air of boundless steppes of the center of Saryarka. Each generation gave to the descendants a piece of history which served as a thin thread of memory to connect us with bygone days. To learn the history of our city and the people who inhabited it, the author and this book are narrating the past, present and even the future of our wonderful and pleasant capital. The present edition is designed to address several of your initial ideas of our capital.

In the process of accumulating new knowledge of the history of the capital, we must delve deeper and deeper into the novel mysteries of the beautiful city and its surrounding areas. At the same time we cannot attest to all of the changes which are continually taking place in the life of Astana, especially against the background of construction of grandiose objects of a new century – Akorda, Bayterek, Duman, the Palace of Peace and Reconciliation, The House of the Ministries, the National Museum, Khan Shatyr, and the opera and ballet theaters.

It is given that the author will periodically work on reprinting and completing this edition. It will be demanded by a dynamically developing Astana, leading to the pursuit of materials and visits to archives of Kazakhstan and foreign countries to access new archival and written materials. All in all, this book should help the reader to better understand the past of a truly majestic city, the name of which is Astana. We are sure that after becoming acquainted with this edition, our capital will become even closer and even native to you.

We had to work in the archive of Astana, whose management provided all of the necessary conditions for productive, creative work. They kindly provided originals and copies of documents from the city archive, as well as materials about the capital received from other archival depositories in Kazakhstan and foreign countries. The author himself also worked as a collector of material for this archive depository. We would be very grateful to receive feedback and recommendations on further improving the content of this publication.

REFERENCES:

1. Nazarbayev N. A. V serdtse Evrazii [In the heart of Eurasia]. – Almaty: Atamura, 2005. – 192 pages.
2. Abdakimov A. Istoriya Kazakhstana (s drevneyshih vremen do nashih dney) [History of Kazakhstan (since the most ancient times up to now)]. – Almaty, 1994.
3. Akmolinskaya oblast. Entsiklopediya [Akmola region. Encyclopedia]. – Almaty: Kazakh Encyclopedia LLP, 2009. – 520 pages.
4. Alzhir [Алжир]. – Astana: Sary Arka, 2011 – 384 pages.
5. Alpyspayeva G. A. Astana v novoe i noveysheye vremya [Astana during modern and latest times]. – Astana, 2008. – 276 pages.
6. Astana.– Kniga-albom. [Astana. – Book album]. – Astana, 2015. – 448 pages.
7. Astana: istoriya i sovremennost. Metodicheskoe posobie dlya gidov-ekskursovodov [Astana: history and present. A methodical grant for guides]. – Astana, 2007. – 68 pages.
8. Ayagan B., etc. Istoriya Kazakhstana [History of Kazakhstan]. – Almaty: Atamura, 2013. – 371 pages
9. Begeldinov T. Ya. Pike v bessmertie (hronika podviga letchikov – shturmovikov) [Dive in immortality (the chronicle of a feat of attack plane pilots)]. – Almaty, 2000. – 256 pages.
10. Govoryat arkhivy [Archives Tell]. – Astana: IS 009 ideal. – Astana, 2015. – 416 pages.
11. Dubitskiy A. V. Goroda na Esile [The cities on Esil]. – Almaty: Kazakhstan, 1986
12. Zhanseitova to N. Astanatanu. – 2005. – 89 pages.
13. Istoriya v litsah. Stranitsyi muzhestva i pamyati [History in papers. Pages of courage and memory]. – Astana, 2014
14. Kabuldinov Z. E. Istoriya Astany [History of Astana]. – Almaty, 2007. – 200 pages.
15. Kabuldinov Z. E. Narod Kazakhstana: istoriya i sovremennost [People of Kazakhstan: history and present]. – Almaty, 2007. – 200 pages.
16. Kasymbayev Zh. K. Istoriya goroda Akmoly [History of the city Akmola]. – (1832-1917). 1995
17. Kasymbayev of Zh. Kenesary khan. – And., 1993.
18. Kasymbayev Zh. K. Agubayev of N. Istoriya Akmoly [History of Akmola]. – Almaty, 1998.
19. Kussainov of M. K. Akmolintsy – na fronte i v tylu [Akmola residents – at the front and the rear]. – Astana: Sary Arka, 2010. – 430 pages.
20. Smayyl A. Tarikh tandagan Astana – Astana, 2014 – 480 pages.
21. Traditsii i obryadyi kazakhskogo naroda [Traditions and ceremonies of the Kazakh people]. – Almaty: JSC Almatykytap, 2004. – 284 pages.
22. Khronika istorii Tselinogradskoy oblasti i oblastnoy partiynoy organizatsii (1917-1980 gg.) [Chronicle of history of the Tselinograd region and regional party organization (1917-1980)]. – Tselinograd, 1980.

ABOUT THE AUTHOR



Kabuldinov Ziyabek Ermukhanuly is a Doctor of Historical Sciences and the Director of Shokan Ualikhanov Institute of History and Ethnology. Born on December 13, 1965 in the villaga of Baidalin (Baytuyak) in the Tavricheskiy district of the Omsk region of Russia. In 1991 he graduated from the full-time department of Omsk State University with a major in History.

At different times he worked in the Omsk office of the «Kazakh tili» society and as a teacher in the Pavlodar branch of Kainar University. In 1996–2003 he served with the Pavlodar legal college of the Ministry of Internal Affairs of the Republic of Kazakhstan in various positions (as a senior teacher, deputy head to the chair of language training, chief of the faculty of resident instruction and deputy chief of the college of study). Since October 2003, he has worked in S. Toraigyrov PSU as the head of the Department of History of Kazakhstan.

Since March, 2004 he has worked in L. N. Gumilyov ENU, consistently holding a number of positions: head of the department of history, adviser to the rector, vice rector for up-bringing work, dean of the faculty of social sciences, vice rector for administrative work, director of Scientific center of the humanitarian researches «Eurasia», and now – chief researcher and Professor in the Department of the History of Kazakhstan, and Scientific secretary of the National Congress of Historians.

In 1997 he defended a dissertation and in 2003 a doctor's thesis on the problems of formation of the Kazakh diaspora and irredentists in the territory of the Russian Empire.

More than 450 scientific and popular scientific articles, three monographs and several education guidances have been produced by the present author («Kazakhs of the Omsk County of the Akmola region», «Religions in Kazakhstan: history and present», «History of Astana», «People of Kazakhstan: the history and the present», «Patriotic education of youth», «They glorified the earth Kazakh for ages», the terminological dictionary on the history of Kazakhstan).

In 2008, 2012 and 2016, under his authorship. textbooks and anthologies for comprehensive schools of the country on the «History of Kazakhstan» for the 8th grade were approved by the Ministry of Education and science of the RK for publication and use.

In the period of 2004–2017 he directed and took part in the realization of more than 30 domestic and foreign scientific and socially important projects, including the European Union.

In 2000–2017 he participated in educational study tours of higher education institutions of Syria, Jordan, Bulgaria, Poland, Turkey, Armenia, China, India, Ukraine, Russia, etc. He was a participant in the First World competition «Zhigit Sultany» (May, 1992, Almaty). He is «The Best Teacher of Higher Education Institution of Kazakhstan» (2007), «The Best Dean of ENU» (2010).

Research interests: the problem of the history and culture of the Turkic people, Kazakh diaspora and irredentist, religion, migration and safety, language policy, national idea, problems of higher education, patriotism, international relations, Modern History of Kazakhstan, History of the city of Astana.

FOR NOTES

FOR NOTES

Ziyabek Kabuldinov

HISTORY OF ASTANA
Scientific-educational edition

IB № 386

Signed to publish 12.11.2018. Size 70x100 $\frac{1}{16}$.

Offset seal. Agreed p.l. 22.

Circulation 3000. The order № 4124.

Author of cover photo is the information portal bnews.kz

Publishing Company LTD "Atamura"

Printed from the files of the customer in the LLP "Poligraphkombinat" of the Republic of Kazakhstan
Makataev Str., 41, Almaty, 050002, Kazakhstan