

Abai:

Abay Kunanbaev (1845-1904). Abay was born in 1845 at the bottom of the Chingiz Mountain in the today's Abai district (former Karkaraly) located in Eastern Kazakhstan region (formerly, the Semipalatinsk region).

He was a well-known Kazakh poet, a great thinker, composer, philosopher, the founder of written Kazakh literature, and its first classic.

The heritage he left his nation is rich in songs and poems, translations and prose. His translations of the poetry written by Russian writers and poets such as Pushkin, Lermontov, and Krylov became the national patrimony of Kazakhstan. He translated the works of Schiller, Goethe, and Byron into Kazakh language.

«Kara Sozder» [Book of Words] (prose) created by the great thinker constitute an ethnic philosophical work. This creation of his is an exploration of Kazakh national life in the second half of the 19th century. He influenced social affairs in the country where he lived. He also participated in the governing of the country and played a certain role in trying to solve complicated problems justly.

The name of Abai is known worldwide just as Shakespeare, Goethe, and Pushkin are well-known in many countries, because his great words became a spiritual patrimony of not only one nation, but of the entire humankind.

Abay's main contribution to Kazakh culture and folklore lies in his poetry, which expresses great nationalism and grew out of Kazakh folk culture. Before him, most Kazakh poetry was oral, echoing the nomadic habits of the people of the Kazakh steppes. During Abay's lifetime, however, a number of important socio-political and socio-economic changes occurred. Russian influence continued to grow in Kazakhstan, resulting in greater educational possibilities as well as exposure to a number of different philosophies, whether Russian, Western or Asian. Abay Qunanbayuli steeped himself in the cultural and philosophical history of these newly opened geographies. In this sense, Abay's creative poetry affected the philosophical thinking of educated Kazakhs.

The leaders of the Alash Orda movement saw him as their inspiration and spiritual predecessor.

Contemporary Kazakh images of Abay generally depict him in full traditional dress holding a dombra (the Kazakh national instrument). Today, Kazakhs revere Abay as one of the first folk heroes to enter into the national consciousness of his people. Almaty State University is named after Abay, so is one of the main avenues in the city of Almaty. There are also public schools with his name.

The Kazakh city of Abay is named after him.

Among Abay's students was his nephew, a historian, philosopher, and poet Shakarim Qudayberdiuli (1858–1931).

Statues of him have been erected in many cities of Kazakhstan, as well as in Moscow.

A film on the life of Abay was made by Kazakhfilm in 1995, titled Abai. He is also the subject of two novels by Mukhtar Auezov, another Kazakhstani writer.

On May 9, 2012, following two days of protests in Moscow following Vladimir Putin's inauguration as President of the Russian Federation for the third term, protesters set up camp near the monument to Abai Qunanbaiuli on the Chistoprudny Boulevard in central Moscow, close to the embassy of Kazakhstan. The statue quickly became a reference point

for the protest's participants. OccupyAbai was among the top ranking hash-tags in Twitter for several day thanks to Russian opposition leader Alexey Navalny who set up a meeting with his followers next to Abai Kunanbayev's monument in Moscow that he called "a monument to some unknown Kazakh". This spurred a wave of indignation among ethnic Kazakhs who highly esteem Abai. This also brought Abai's poetry into the top 10 AppStore downloads.

Aiteke bi:

Aiteke biy Baibekuly (1644-1700) is an outstanding Kazakh statesman, 'Orda biy', who was a member of Khan's council during the reign of Tauke khan (1680-1718). He was one of the authors of 'Jety Jargy' the set of laws of the centralized Kazakh khanate, as well as Tole biy, Kazdauysty Kazybek biy and other biys. Aiteke biy had a great influence on Kazakh state and foreign policy decision-making during Dzhungar invasion 'The years of the Great Disaster'('Aktaban shubyryndy').

Aiteke biy Baibekuly was born in 1644 in Kyzylsha (the territory of the present-day Uzbekistan) in a noble family ('tekti aulet' – a noble family that played a great role in traditional Kazakh culture, because it was recognized that these people had a special mission to serve the People). Aiteke was from the Kazakh clan of Tortkara, Alim tribe of the Kishi (Junior) Zhuz. There were famous people in Kazakh history such as: Oraz biy (1299-1385), who was one of the advisors of Amir Timur (the founder of the Timurid state who proclaimed Samarkand as the capital of his empire), Aksha khan (Khan of Kokand) (1622-1635) and Jalantos (1576-1656) (a ruler of Samarkand) who were in his bloodline ('Shezhire'). In his childhood, he was brought up at the court of Samarkand 17 where Jalantos Bahodur was a ruler. He got his education in Ulugbek medresse and lately in Sherdor medresse, in Samarkand (according to other sources he got education in Bukhara). By a stroke of luck Aiteke biy was an observer of important political decisions at the Timurid Court where he grew up in the atmosphere of exquisite aristocratism and he got a degree in Islamic law, Logic, History, Astronomy, maths and rhetoric, which were compulsory subjects in medresse. He was fluent in Arabic, Persian and Chagatai languages. In addition to this, he absorbed the values and cultural traditions of the Kazakh nomadic society. Patriotism, critical thinking and devotion to his People were his credo. At the age of 25 he was elected as the supreme biy of the Kishi (Junior) Zhuz and some parts of Uzbeks and Karakalpaks. Kazakhs held meetings in Ordabasy, Kultobe and Ulytau to discuss main issues of common activities and development of Kazakh statehood. Sultans of all tribes, honorable biys, jyrau and batyrs were called on these meetings. All of them made important decisions concerning the life of the Kazakh society of that time. During the rule of Tauke khan people said: ' Kultobenin basynda kunde kenes'('There daily meetings on the top of Kultobe'). Aiteke biy was invited to the Khan's council as a supreme biy of the Kishi (Junior) Zhuz. Tauke khan entrusted seven famous biys, including Tole biy, Kazdauysty Kazybek biy and Aiteke biy, with the task to create 'Jety Jargy' (a legal base of the centralized Kazakh state). Aiteke biy was an advisor of Tauke khan as well as he participated in war

against Dzungars. It's known that he was in Kazakh troops and tried to repel Dzhungarian invasion of Sairam city. In 1683, he was the head of 5000 armed troops and won a battle against Dzhungar commander Galdan-Boshaktu. During the speech at the Khan's council, Aiteke's words were very poignant. And there's a lot of evidence that he could settle disputes between tribesmen and he also could foresee wise political decisions. However, feuds, ongoing disputes among tribes and tragic consequences for people after Dzhungar invasion had its impact on the destiny of a talented political figure. Aiteke biy begged for the death because he didn't want to see the oppression of his People. He left Khan's council and moved to his homeland near Nuraty. Aiteke biy died in 1700 at the age of 56.

Merits

First, with regard to the achievements of Aiteke biy, people traditionally mention his law-making as one of the authors of 'Jety Jargy' ('Seven Laws of Tauke khan'). It is commonly known, that there were several variants of legal regulation in Kazakh nomadic tradition that were based on current social demands. After self-proclaimed Kazakh state, due to Kerei and Janibek sultans split with Abulkhair, a new political and legal reality had emerged from some parts of the statehood of Dzhuchi and Chagatai. The former 'Yasa' ('Zhasau izi')- ('Tribal law of Genghis khan') was supposed to be changed in accordance with new statehood. Thus, this task was accomplished by an outstanding Kasym khan, son of Az-Janibek. It was Kasym khan who draw up and invigorated ethic, moral, socio-legal norms of society and that contributed to the strengthening of unity at a higher level in comparison with tribal ties. He achieved his aim and created a state of nomadic civilization that differed with lifestyle, defined external borders, movement routes, mandatory taxes to the state funds, judiciary and he also regulated mechanism of community mobilization in case of wars and natural disasters. The set of laws that was drafted by Kasym khan people called as 'Kasym salgan kaska zhol' ('Shining path of Kasym khan'). This set of Laws consisted of 5 core sections: 1. The Property Law. It contained provisions on resolving disputes concerning land, cattle and property. 2. The Criminal law. This law considered different types of criminal offences and punishment. 3. The Military law. It stipulated obligation to maintain army in wartime, military duty, principles of units' establishment and division of the spoils of war. 4. The Ambassadorial custom. This section considered issues of international law and Ambassadorial etiquette. 5. The Law of Community ('Zhurtshylyk'). This section was dedicated to obligations of communities to render mutual assistance as well as to the rules of organization of celebrations and palace etiquette. The described political system was unstable and was based only on the personal authority of the ruler. This was obviously demonstrated during the second third of 16th century, when every sultan tried to proclaim himself as a Khan. It was the first law in the history of Kazakhs, created on the basis of national traditions and the wisdom of nation. Consequently, Yesim khan suggested improvements in a new Legal code ('Esim khannyn yeski zholy')- ('Ancient path of Yesim khan'). Finally, the political system of Kazakh state was changed fundamentally. The idea was to restrict political power of Chingizides and give more power to Kazakh-nomads, such as biys and senior representatives. There was some kind of 'Revolution of biys' that restricted political rights of Chingizides and gave more rights for community and its leaders. A new system was accepted by people because norms of 'Adat' ('customs') were more acceptable in comparison with Sharia law, due to stockbreeding. This system

restricted power of the Khan and engaged a large number of people in governing a state. The power of khan, biys, batyrs and their mutual responsibilities and rights were defined in Yesim khan's legal act. Actually, it was a 'Revolution of biys' because khan restricted the power of aristocracy and referred to biys (Steppe judges). Maslikhat remained as the supreme legislative power. It consisted of all representatives of Kazakh communities and more powerful sultans. Maslikhat met once a year in Orda Basy, Kultobe and Ulytau. The weakening of khan's role in political system caused changes in the principle of khan's election. Although the principle of meritocracy remained in force, in fact, Kazakhs moved to the inheritance of Khan's title till the beginning of 18th century. Zhuz organization was introduced in the early 17th century instead of ulus system when all Kazakh lands were divided between 3 economic-territorial units – zhuzs. Biys were the heads of Zhuzs, so called leaders of more powerful and numerous communities. In fact, all authority belonged to these biys. They were members of the Council of biys, that constrained the power of Khan. The authority of biys was based only on personal authority, where khan depended on them and he couldn't influence on biy's election. Aiteke biy was one of the most authoritative members in this Council of biys and he also was a leader of the Kishi (Junior) Zhuz. Knowing all norms of Kazakh nomadic law, Islamic law and understanding the legal system of other neighboring states, Aiteke biy, having participated in creation of the new set of laws 'Jety Jargy', made essential legal changes. The acceptance of the new set of laws was due to the following: 1. aim to strengthen internal political unity of Kazakhs and to establish a centralized Kazakh state. (Unity was necessary due to the growing Dzhungar threat). 2. aim to formulate common legal framework of Kazakh society that was relevant. 'Jety Jargy' consists of civil law, administrative and criminal regulations, marital relationships and sections about taxes, religion etc. The main principles that Tauke wanted to use in order to unify Kazakhs were: the principle of obedience to the elders (children need to obey parents, wife must obey to her husband; the people must obey to the ruler); the principle of shared responsibility (responsibility for a tribe and responsibility of the tribe about person). Criminal punishment was based on the principle of 'measure to measure', however, blood revenge could be changed to other punishments, such as: banishment, aiyp, kun, dure (strokes from the scourge) and death penalty. However, death penalty was imposed in very rare cases. There were no prisons and places of imprisonment. Tribal banishment (when a tribal member was banished and it was amounted to a death sentence because this person couldn't get support from own tribe anymore) was in common practice. Social ranking and social stratification were reflected in 'Jety Jargy' as can be seen in articles about different level of elites' and individuals' responsibilities. Most people were free legal subjects. Only slaves depended on their owners who could take their life. 'Jety Jargy' consisted of the Land Law (jer dauy) about resolving disputes about wells and grazing areas. The Family and Marital law that set up the procedures of conclusion and dissolution of marriage, duties and rights of spouses, as well as property rights of family members. The Military law regulated military mobilization in time of war, formation of units and election of warlord. The provision of proceedings regulated the order of court examination. The Criminal law set up punishment for various crimes except killing. The law about 'Kun' set up punishment for killing and grievous bodily harm. The law about Widows (Jesir dauy) regulated property priorities and

personal rights of widows, helpless orphans, social and relatives' responsibility. It's worth noting that Islamic canon was reflected in 'Jety Jargy'. For instance, a person who was stoned to death for apostasy. However, there were other prohibitions among nomad tribes, for example, there was death-penalty for incest. According to Kazakh law in-and-in marriage to the seventh generation was prohibited. Being an expert in Islamic law, Aiteke biy, could adopt different canons in Kazakh nomadic tradition. Due to the wisdom of Tole biy, Kazdauysty Kazybek biy and Aiteke biy, 'Jety Jargy' became a combination of centuries-long experience in legal regulation of nomadic life, ideal statebuilding of nomads that was reflected in Asan Kaigy's 'Jeruiyk' (The promised land') concept. Shokan Valikhanov called Asan Kaigy 'the great steppe philosopher'. The activity of Aiteke was aimed at realization in 'Jety Jargy' the Kazakh dream about equitable social order, national unity, security and prosperity in steppe. This side of his nature found its reflection in his public speaking during meetings at the Khan's council. Once upon a time, Aiteke asked people who gathered at the meeting: 'Will hero reach the aim if he doesn't lead his people to the happiness? Will people recover poise if they don't praise their hero?! Will there be any happiness and success if a worthy man is the support of the nation and worthy people are his support? If you don't honor the hero you will humiliate yourself. If you put the wrong man on the throne, you will court disaster. A bad man has an eye on other man's while a worthy man thinks about the future. If you have an eye on other man's, you will experience a failure. People will bless you if you provide for the future of people. A worthy man never goes wrong because he follows the wisdom of the Fathers. Worthy People never lose the way if their path is the path of honour!' Aiteke promoted integration of three zhuzs against Dzhungars' invasion and he also promoted balanced relations with Oirats and Russians. During the meeting in spring 1699, he addressed to the famous Kazakh bais and heads of the tribes and said: '...You are few. People won't save you wealth. Despite you are wealthy, you didn't change lives of people for the better. All sultans, tore and tribesman take bribes and being tempted with chapans from Bukhara, Khivans and gifts from Orus (Russians), they betray their people. Some ambitious and power-hungry rulers find their own profit even in hostility against Dzhungars as well as they are engaged in treacherous intrigues and try to come closer to the throne. National unity is the ultimate goal of biy. Finding a solution avoiding entering into allegiance is the goal of the ruler. Dzhigit, who lost his native land, is miserable. People, who lost their mother earth, are miserable. An insidious enemy have no sympathy for others. We must consider war-like situation and define the exact places where our people live during summer, winter and spring-fall ranges. All rulers must create armed troops, citizens in arms and concentrate army posts on definite places near dangerous borders. We should train an army in these places. It is essential to relocate auls with large number of livestock deeper to the sands of Kyzylkum and Karakum to avoid, first of all, plundering inroads, then, if necessary, all of them must supply our warriors with provisions, transport and brave fellows. We should buy a sufficient quantity of modern weapon avoiding entering into allegiance. In addition, it's necessary to declare a special situation and we should be taxing bais, sultans, tore and tribal chiefs in the form of horses, camels, wool and skin of animals in exchange for weapon. People support this and for the sake of peace they feel generous. To strengthen defense capacity, I suggest to create a group of people at the khan's council which could choose a worthy man who could be

responsible for security of our people. If we don't foresee troubles and threats people won't forgive us'.

Thus, Aiteke was a sincere patriot, representative of the people, wise man, who proposed solutions and could foresee troubles concerning riskiness of colonization. People still remember his proverbial expressions that demonstrate his sincere love to his people: 'If you are rich, make a difference for your people. If you are a warrior, overcome your enemy. If you are rich and don't make a difference for your people, or if you are a warrior and don't overcome your enemy, then, you will be a stranger among your own people'. Due to his wisdom Kazakhs managed to 'die and be reborn' several times ('Myn olip, myn tirilgen halyk') and to save their statehood. Aiteke biy said: 'My life belongs to the people and only my death belongs to me' ('Omirim ozgeniki, olim gana ozimdiki').

Kazybek Bi

This is a man who not only witnessed the Dzhungar aggression, a period of peace under the rule of Tauke and the strengthening of relations between Kazakhs and the Russian Empire but also contributed to one of the major law texts that could be considered the foundation of the Kazakh classic code of law dubbed the Zheti Zhargy (Seven Charters). He was born in 1667 in the coastal area of the Syrdarya River in southern Kazakhstan. His rare life records, preserved oral folk legends and samples of oratorical works show that he was a deeply educated man of his time, knowledgeable of the folklore, traditions, customs and laws of the Kazakh people.

In this decade, over 250 years after Kazybek bi's death, his legacy is recognized widely among the Kazakh people to the point of him becoming one of the most respected founders of Kazakh traditional law and justice as well as philosophy. The influential contributions of Kazybek bi have stood the test of time.

What should be remembered about Kazybek bi today?

Kazybek bi as a peacemaker

Kazybek bi's diplomatic skills helped to amicably settle numerous disputes between Kazakhs and the various aggressors coming onto their territory in the 18th century. One occasion, in particular, stands out as a fine example of Kazybek bi's extraordinary strengths as a peacemaker.

In 1742, he went to negotiate with Galdan Tseren, the huntaiji (ruler) of the Dzhungar Khanate, occupying the territory of today's western China and eastern Kazakhstan, who had captured the young warlord Sultan Abylay.

The court of bis was a very reputable institution that resolved many disputes at an individual level as well as between the nomadic tribes. A wise bi was highly respected among the people and his decisions were strictly followed. Photo credit: e-history.kz
Few figures could deliver an eloquent speech to powerful rulers without making their blood boil – either with ruthless logic or in the spirit of dignity – quite like Kazybek bi, who told the Dzhungar ruler the following words:

"If a son is born to a father, he is not born to be a slave. If a daughter is born to a mother, she is not born to be a slave. If you are iron, we are coal – we came to melt you. We came to

an unfamiliar foreign country to get to know each other. If you do not agree to know us, we came to combat. If you are a leopard, I am a lion – we want to fight or stick together like yellow glue. If you agree, tell me about your situation. If you do not, tell me where to line up for the battle.”

Through the mediation of Kazybek bi and the help of the Russian authorities, Sultan Abylay, the future khan who united all three zhuzes (alliances of Kazakh nomadic tribes), was rescued from captivity along with 33 towns captured by the Dzhungars.

It is said that Galdan Tseren, after this encounter with Kazybek bi, dubbed him “kaz dauysty Kazybek ” which translates to goose-voiced Kazybek and has the figurative meaning of having a piercing voice.

Kazybek bi's contribution to lawmaking

In his time, Kazybek bi was regarded as the foremost authority of the law and justice.

He managed the Middle Zhuz along with his fellow bis – Tole bi from the Great Zhuz and Aiteke bi from the Small Zhuz – under the rule of Tauke Khan and remained an adviser on foreign and domestic affairs later under the khans Samek, Abilmambet and Abylay.

A monument in Atyrau to the three Kazakh prominent bis who established the foundation of Kazakh code of laws. From left to right: Kazybek bi, Tole bi, Aitekek bi. Photo credit: bugin.kz

He masterfully solved local disputes based on his knowledge of legal and historical precedents. His decisions were fair and he was known as “a true reasoner.”

He is also regarded as a key contributor to the creation of the Zheti Zhargy, a code of law drawn up from traditional rules of Kazakhs' everyday life and requirements of the time, which was used by the Kazakh people until the mid-19th century.

At the foundation of the Zheti Zhargy are the principles of adat (local customary practices) and sharia (Islamic law). There were sections on property and land, family-marriage relations with the rights and obligations, the law on punishment for various crimes, including the payment of qun (compensation for grave crimes) and the law on widows, which regulated the rights of orphans and widows.

His contribution to the unification of Kazakhs under one khanate

To understand Kazybek bi's contribution to the unification of the Kazakh Khanate, it is important to remember that in the 18th century, the Kazakh tribes and zhuzes living on the territory of Kazakhstan were somewhat divided and they were constantly under attacks from Dzhungars.

In such circumstances, Kazakh bis played a significant role in maintaining order on the territories of zhuzes they managed. The khans closely listened to the bis because they had the ability to influence the people.

Kazybek bi often talked about issues that engaged the public, such as the big questions regarding morality, ethics and justice. His speeches were noted for their aphoristic nature and many of his sayings went into folklore as proverbs and sayings. He used language to express the highest truths on unity, dignity, peace and tolerance.

Serving under Abylay Khan, Kazybek bi supported the unification of the Kazakhs under one centralized rule.

“One for the fact that a disunited country is bad. Two for the fact that grown men being at odds is bad,” said Kazybek bi, preaching for unity at all levels of society. According to historical records, he died in 1764 at the foothills of the Semizbuga mountain on the territory of the modern Karagandy Region. He is buried in Turkistan in the Khoja Akhmet Yassawi mausoleum.

Korkyt ata

The great thinker of the Turkic peoples, the famous bard, storyteller, kobyzshy. Known as a historical figure, who left a rich literary and musical heritage.

Korkut or crust - the legendary Turkic-songwriter and composer of the IX century, a native of the steppes along the Syr Darya. Creator kobyz bard, storyteller, patron of poets and musicians. Legends about Korkyt found in Kipchak Turkic peoples (Kazakhs, Karakalpaks), and especially the southern Oguz branch: Turkmen, Azeris and Turks. They almost all common folk epic "Oguzname."

Legend of Korkyt

Legend has it that the crust from the youth could not come to terms with the transience of human life, so I decided to fight against the inevitable death. Tormented by his thoughts and driven by the dream of immortality, the crust moves away from the people, but everywhere he sees death: in the forest - rotten and fallen down tree tells him about her death and the inevitable end for the most Korkyt, in the desert - feather grass, the sun burning out tells him the same thing, even high mountains have told him about their pending destruction, consistently adding that the same end awaits Korkyt. Seeing and hearing all this, the crust in his solitary anguish hollowed out tree shirgay - the first kobyz pulled the strings and began to play it, pouring out his painful thoughts and feelings. He put his whole soul into these tunes, and the wonderful sound of his strings sounded for all the world came to the people captured and captivated them. Since then, the music he created and Korkyt kobyz go walk the earth, and the name Korkyt remain immortal in the strings kobyz and in the hearts of people.

"The Legend of Korkyt deeply optimistic sense of it is that the crust is found immortality in the service of humanity art created by him" (Valikhanov Ch Ch Collected Works. - Alma-Ata, 1961, Vol I).

Tribute to

The monument in the Memorial Korkyt ata Karmakshy near Kyzyl-Orda region of Kazakhstan, 1980

According to legend, at the request of the Korkyt, his grave was laid kobyz the soft sounds in the wind at all times.

A landmark in the form of kobyz after Korkyt-ata was built in 1980 in Kyzyl-Orda region Karmakchinsk region of Kazakhstan. Authors - B. Ybyraev architect and acoustician physicist S. Issatayev. When the wind blows it starts to sound much and passing all can hear the melody of wind. The monument can be seen from the windows of passing and immediately trains running from Moscow to Tashkent and Almaty.

In place of burial Korkyt on the banks of the river Syr about the X-XI centuries. mausoleum was erected "Korkyt-Tube", which means in common - Singin 'in the pipe. Over the centuries, it has come to destruction. In 1997 he carried out the restoration of the monument Korkyt. Created a whole architectural ensemble - a complex with amphitheater, hotel and other objects. And in 2000, when it was a museum.

In 2001, Kazakhstan established the Public Fund "skin" for the purpose of dissemination of knowledge in the community about the impact of culture of the nomadic Turks in world music.

Since 2006, the Ministry of Culture of the Republic of Kazakhstan and Akimat KyzylordaHotels hosts the International Festival "Music of Cork and the Great Steppe".

In 2008, in Astana, Kazakhstan broken Square and the monument is the composition "Korkyt kobyzy."

Korkyt name called Kyzylorda State University, the airport "Korkyt-ata" in Kyzyl-Orda, the streets in the cities of Kazakhstan.

Saken Seyfullin

Saken Seyfullin (15 October 1894 – 28 February 1939) was a pioneer of modern Kazakh literature, poet and writer, and national activist. Founder and first head of the Union of Writers of Kazakhstan, he was the author of controversial literature calling for greater independence of Kazakhs from Soviet and Russian power. He met repression and was executed in 1939. The Soviet government posthumously rehabilitated him during de-Stalinization.

Seyfullin was born October, 15 in 1894 in a nomadic settlement (today is Karagandy Province).

From 1905 to 1908, Seyfullin studied in a Russian-Kazakh school in the Spassk brass works. He went on to study in Akmola in the primary parish school and the Akmola three-class city school. In addition, he taught Russian at a Muslim madrasah. On August 21 in 1913, Seyfullin entered the Omsk teaching seminary. His first article was published in the November edition of Ay Qap magazine. It was at this time that he began to be spied upon by the Omsk okhrana, the secret police.

In 1914, Seyfullin became one of the heads of the first cultural and educational society of Kazakh youth, Birlik (Unity) in Omsk. His book of poetry (Past Days) was published that year.

In 1916, he worked on a property census commission for the 12 volosts of Akmola Uezd. In that year he wrote the poem Volnenie (Unrest), dedicated to Central Asian unrest in 1916. From September 1 of 1916 he taught in Bugula School, which he had a hand in founding. On March 9, 1917 he moved to Akmola, where he wrote a welcoming poem for the February revolution. In April of that year, Seyfullin created a social-political and cultural society named Zhas kazak (Young Kazakh). In July, he contributed to an issue of Tirshilik (Life) newspaper. In September, Seyfullin began teaching three-month pedagogical courses in the new Russian-Kazakh school in Akmolinsk.

Right after the Russian Revolution, Seyfullin wrote a poem, "A nu-ka djigiti!" (Now then, dzhigiti!), which is said to be the first work of Kazakh Soviet literature. On 27 December 1917, the Soviet regime was established in Akmolinsk. Seyfullin was elected a member of the Akmola Deputy Board and was appointed national commissar of education. In February, he was admitted to the Party. On May, 1 1918 his play, "Bakit zholyna" (On the Way of Happiness), was performed for the first time.

When on June 4, 1918, the White Guard conducted a revolution, Seyfullin was arrested and sent to Petropavlovsk jail. He was put in a Death Carriage of Ataman Michael Annenkoff, where he spent 47 days. He broke out of Kolchak Prison and reached his village by July. After two months he was forced to flee for Taraz.

Seyfullin was captured by the agents of the NKVD from Moscow in February 1939 and executed in Almaty, Kazakh SSR, deemed a "threat to the society" and a "nationalist". However, since Independence, Saken Seyfullin is often considered one of the most influential Kazakh thinkers of the 21st century, a major contributor to Kazakh culture and literature, and a martyr for freedom.

Tole bi

A great star among statesmen and public figures; a philosopher, jurist and diplomat, rose on the horizon of the history of the Kazakh people three and a half centuries ago. According to historical records, he was born in summer of 1663 on the territory of the modern Zhambyl region at the Zhaisan Zhailyau, adjacent to the River Shu, near Aulie-Ata (the modern day Taraz).



The date of his death varies in different sources. Most of them mention 1756. However, according to the well-known sinologist Clara Khafizova, in Chinese sources the date of Tole-bi's death is 1758. He died in the Akburhan Orda area, which is located in the south Kazakhstan region, in an area which today bears his name. However, Tole-bi was buried in Tashkent, near Khan Yunus, the grandfather of the great Babur. Today, his mausoleum is called Tole-bi (but is sometimes referred to as the mausoleum of Karlygash). Tole-bi today is an example of fidelity to the path of justice and peace. It is said that he was blessed on this path by Elder Anet baba, nearly a century old at the time, who said, "It seemed to me that you were the son of the house, but it turns out that you are a son of the people. Be the rising of the dawn, the star of happiness in the fate."

It is hard to find a person comparable to Tole-bi in Kazakh history. He played a truly historic role at the junction of two centuries filled with momentous events for the people. One period of his life was associated with the era of Khan Tauke, when peace and tranquillity reigned in Kazakh society. They say this was the time when "larks laid eggs on the backs of sheep." Another, more significant part of Tole-bi's life came during hard times, when the existence of over 1.5 million Kazakhs was under threat from Junggar aggression and proximity to major powers. Tole-bi's legend has spread from Kazakhstan to its neighbours Russia, China, Mongolia, Iran, Uzbekistan and Kyrgyzstan. When on June 10, 1734, Russian Empress Anna Ioanovna sent a response to Khan Zholbarys about joining Russia, she

acknowledged Tole-bi as an influential person of the Great Zhuz (an alliance of Kazakh nomadic tribes; one of three in Kazakhstan).

Historiographical reflection on Tole-bi's personality began after Kazakhstan's sovereignty. Soviet historiography insisted on a negative assessment of the role of biis (noble judges) and court of biis. In many ways, this attitude came from the fact that biis were members of the nobility. However, it would not be possible to imagine the full history of the Kazakh people, especially the period associated with the strengthening of Kazakh-Russian relations, without Tole-bi. Moreover, Tole-bi was a real historian of experienced events, summing up past experience and taking lessons from it.

It is no accident that Tauke Khan appointed Tole-bi to manage the Great Zhuz. His socio-legal activities fit the coherent system of the state apparatus that the Khan had built. Tole Alibekuly received the title of "father of biis" (a Turkic title meaning governor).

We should pay tribute to the far-sightedness of Tauke Khan, who knew that the principles of justice proposed by Tole-bi for creating a set of laws, Zheti Zhargy (Seven Codes), would be understood by Kazakh society. Kozhabergen-zhyrau, writing Dastan Baba Til ("The language of ancestors"), emphasised loyalty to the principles of Tole-bi in defending the homeland and the people: He was as an innovator when he introduced experiments, based on wide life experience and observation, in the court of biis.

The example of Tole-bi's life and his legacy continue to be relevant today. Armed with deep knowledge of the traditional law of the Kazakhs and the progressive canons of Islam, Tole-bi warned against false patriotism and perverted religion.

The current generation in Kazakhstan is experiencing a renaissance of national history. We are fortunate that we are really reaping the fruits of independence, the foundation of which was laid by figures like Tole-bi. Thanks to the policy pursued by President Nursultan Nazarbayev, our society is implementing large-scale projects to revive historic memory and renew and strengthen historical consciousness. History is needed not only by a rejuvenated nation, but by future generations as well, and its stories should be complete, objective and tolerant. The task of the future is to draw the worthy lessons. That was the dream of the elder Tole-bi.

Ilyas Zhansugurov

Ilyas Zhansugurov was born on May 14 in 1894, in the fourth aul of present Aksusky district in region of Almaty, in family of the semi-nomadic peasant middling person.

In 1920 arrived on Tashkent on the courses on training of teachers which were organized especially for the Kazakh and Kyrgyz youth, and after their end in 1921 he worked as the teacher at the elementary school which for the first time opened in the aul of Beltogan of Aksusky district. Also taught Kazakh and the Kazakh literature on preparatory office of the Kazakh-Kyrgyz institute. In 1924 he became the director of this institute, and within a year he was given appointment to the post of the manager in Almaty provincial department of the higher education.

In 1925 Ilyas went off to Institut of journalism in Moscow. In 1928 after graduation he worked as the literary employee of the «Еңбекші қазақ» newspaper ("The Kazakh worker") which was published in Kzyl-Orda.

In 1930-1932 I. Dzhansugurov was the literary employee of the Kazakh drama theater. During this time he performed as the literary consultant of a film sketch "The steppe bylina" - the first film which was shoted by representatives of the Kazakh people.

From 1932 to 1935 Ilyas served as a post chairman of the Writers' Union of Kazakhstan. In 1936-1937, up to the arrest, he was assigned as the editor of department of poetry of the Kazakh publishing house of fiction.

In his short creative life Ilyas was managed to leave many-sided and very valuable literary heritage. He wrote literature practically in different genres, from under his feather verses and poems, feuilletons, stories and sketches, novels and plays, critiques and musical reviews violently streamed. Together with the own compositions of Ilyas as the writer paid huge attention and to the literary translation. Constantly, since 1923 he was engaged in the translations of the Russian classics.

The RGP central scientific library "Gylym ordasy" was organized a book exhibition to I. Dzhansugurov's 125 anniversary. Literature was about him, about his life and works by the writer-specialist in folklore, the translator are presented at an exhibition.

Bogenbai Batyr

Bogenbai Batyr (1690-1775)

Bogenbai batyr (warrior) – one of the major commanders of the XVIII century, the celebrated commander of Abylai khan era. As commander, he gained enormous prestige and respect among the Kazakh soldiers, who called him «Kanzhygaly Bogenbai. Bogenbai batyr was born on the coast of Syr Darya. His grandfather was Aldekun, father – Akcha, and his mother – Bayau. Bogenbai had two sons – Turanali and Turymbet. In the first half of XVIII century, Bogenbai with Olzhabai, Kabanbai, Malaysary and others batyrs, fought for the independence of his people, more than once he showed an immense courage in battles with Zonghars, and then in the liberation of their land from the Chinese invaders.

In 1725-1727, protecting Turkestan – the capital of Kazakhs, together with Abylai khan Bogenbai batyr headed the Kazakh militia against zonghars and as a result they were expelled from Turkestan and Sauran out of Dzungarian Alatau. Young Bogenbai proved as the skillful soldier in several fights with Bashkirs, Zonghars and Khivins. Strides of young batyr made under a ground. His father Akcha was the notable person among tribespeople, perfectly knew tactics of conducting fight by small group, attached great value to use features of the district. Besides, he did not shun from «black» work, he was well-known smith on forging of sabers and daggers – Acinaces. And also Akcha was akyn-improvising poet.

All these accomplishments were inherited by Bogenbai. He could organize people with his eloquence, taught aul's inhabitants to handle the weapon. In youth, Bogenbai was

brought up together with children of Az-Tauk khan, that also had beneficial impact. When he became the adult dzhigit, Bogenbai often went on steppe auls to settle intergeneric disputes, participated in kurultais – meetings. It was necessary to head groups of sarbазs on reflection of sudden enemies' invasions. Over the years own environment of Bogenbai batyr started developing. It consisted of his brothers – Kolbay, Maymasar, Taymasar, and Atan's close relatives, Zhantay, Dosay, Tomasz, Umbetya akyn. These young people were the center of group which subsequently people named «kanzhygalynyn kyryk batyri» – forty warriors from Kanzhigali family.

In 1710, in the Karakum Desert, near the Aral Sea, Bogenbai warrior was elected leader of the militia of all three Kazakh Juzs against Zonghars invaders. It was time of the reign of Tauke khan. The choice was not accidental. Tauke khan and his companions – sultans, beys – sages Tole, Kazybek, Aiteke noticed young warrior. In his terse words were appreciable directness and mind, in the sight a courage, in action a resoluteness and power. Preference of Bogenbai to other commanders, was not only true, but in many ways crucial to the balance of forces in a bloody struggle with zonghars. After uniting the forces of all three juzs Bogenbai led them to the decisive battle against the enemy, the preponderance of Kazakhs was noticeable.

In 1712, there was a single combat of Bogenbai batyr with Zonghar noyan in Sarayly's district, on riverside of Sara-Kengir in front of mausoleum of well-known Dzhuchi-khan. The young Kazakh batyr safely came to grips in zhekpe-zhek – fight one to one and overcame the strong opponent. This victory had huge value as for increase authority of Bogenbai, and a raising of moral spirit of Kazakh soldiers. Many more times Bogenbai will get to grips with zonghar's leaders, and every time overcoming the opponents. It was very important, because at that time the outcome of collision of enemy forces was turned often by a duel of known steppe giants. If you are stronger than the leader of opponents, so the army headed by you is stronger.

It means, in certain cases it is possible to do without big bloodshed. Bogenbai always won because he had ardent love to motherland; he attached fighting experience, masterful possession of all types of weapon and methods of hand-to-hand fight to huge physical force and skill. Bogenbai was proficient in combat operations with few troops. As a lightning from a cloudless sky, he was falling with them to stunned enemy, struck and disappeared, leaving many dead and wounded soldiers. Preliminarily Bogenbai receives the necessary information about the number of enemy forces, their location. Only having carefully weighed everything, the group of forty batyrs from Kanzhygaly's kin launched a flying raids.

In 1729 in the Anyrakay district, there was one of the largest battles with Zonghars. At the head of the Kazakh militia was Bogenbai together with batyrs Kabanbay and Rayymbek. They applied steppe tactics of conducting combat operations. Small warrior group, having left towards Zonghars, created visibility of fewness of Kazakhs. Then, having turned back, they started carrying away the opponent in depth of a valley, and then from two flanks the

main parts of the Kazakh militia struck blows. Anyrakay fight turned for Zonghars with crushing defeat. Bogenbai batyr presented a positive self-image in major defensive battle. The Kazakh armies run by him crushed Zonghars at Esil's coast and Irtysh, Shue, Sarys and Nura.

One name of Bogenbai batyr over the time started inspiring in aggressors respect and fear. And no matter how sudden invasion of enemies, he succeeded in a short time to call his faithful soldiers and reflect the most fierce onslaught. In 1756-1758 Bogenbai batyr got to great battle under Talky with the Chinese armies, which have for the first time come to East Turkestan. In this fight he blanked Chinese and pursued them to Urumqi. In the same time, there was one of the last large campaigns of Bogenbai batyr in the Ayaguz territory. Zonghars could not reject pressure of the Kazakh army under his leadership, sustained a great defeat. After that, he secured with an oath of peace by Zonghars and signed a pact of friendship and non-aggression. As a sign of this Zonghars generals slaughtered their horses and handed their heads to Kazakh generals.

Bogenbai batyr had a reputation of very judicious and wise person. Carrying out a role of the ambassador, in 1761 he accompanied son of Abylay khan – Adil, who visited China with diplomatic mission. However, more difficult to fight was with internal than external enemies. He could oppose a formidable force of their weapons to the external enemies. But with internal enemies Bogenbai was often powerless. The victories won by him and his associates, in the end, hit on him. How did this happen? Victory turned the heads of Kazakh rulers, fascinated by their thirst for more and more power, riches and honors.

But Tauke Khan's son – Bolat, who headed Khanate after his father's death, was subjected to it in a less degree. But he ruled not so long – very soon he died, possibly as a result of poisoning. His successor Kaip hated Bogenbai. As a result, Bogenbai was stripped of the khan's graces and militias with which extracted Kazakhs victory. From now, everything that Bogenbai did and offered was rejected. And the fact that he proposed and tried to take was a guarantee of future victories. Bogenbai surrounded himself with people who knew a lot about ores and metal processing. In the 1740s, he raised question of soldiers arming to Abulmambet khan, training their guns and casting cores, manufacturing guns.

However, his appeals were ridiculed. When Bogenbai made a forges, people called him «Kara-Muryn kanzhygaly» – «blacknose kanzhygalin» and when he brought a fizzledowers they called him «taskemirgen batyr» – «warrior gnawing stone». But as we know, people from kanzhygaly kin were brave and capable dzhigits, many of whom were Bogenbai's friends. Thanks to their support Bogenbai had his own school of fighting in a group fight and in single combat. At that time possession lance and saber were especially appreciated. In this art nobody could surpass Bogenbai. No wonder he came out with success from the most challenging peripetias.

Frank irony, sneers, rejections from a «blue blood» did not discourage Bogenbai. He continued the useful undertakings and population training. Over time life put everything on

the places. At the Abylay khan, Bongenbai, who have grown old in fights, became again in a favor. Even their relations were difficult, the glorified batyr and the clever adviser was considered as the left hand of this terrible and wise governor. Despite everything, Abylay singled out and loved Bogenbai, and when he died, felt around gaping emptiness: Not enemies but old age overcame the national warrior. After campaigns to Altai and Tarbagatay he more often stayed at home for a long time.

Kabanbai Batyr

Kabanbay(Yerasyl) Kozhakululy(1692-1770) – Kabanbay batyr was known not only for his heroic deeds, but also as a commander, hero, country leader and statesman. In 1718 he participated in the Battle of Ayagoz, in 1724 in the Battle of Turkestan, in 1726 in the whole Kazakh Assembly in Ordabasy on the bank of the Badam River in South Kazakhstan and participated in the discussion of the plan against Jungars. In 1727 he was a commander in the Battle of the Kalmakkirylgan battles between the Bulantu-Belyu Rivers, the Battle of Anirakay in 1729-1730, the Battle of Shagan in Shingistau in 1750, the Battle of Baspan-Bazar, Shorga-Lasty in Tarbagatai, in clearing the Kazakh steppes from Jungars. Then in 1757 he took part in the Kazakh – China «Aytangsyk», Kazakh-Jungars «Mamyr su» agreements in the territory of Ayagoz. In 1758 he opened the way for Kazakh-Chinese trade. He played an important role in the Kazakh-Kyrgyz and Kazakh-Kokan relations during the late 1750s and 1760s.

Kabanbay batyr became one of the leaders of the Kazakh military in the XVIII century during the Kazakh-Jungar war. Kabanbay Batyr was remembered as a warrior who took part in many battles for the Kazakh people's liberation and opposed the aggression attacks that threatened the Kazakh land. There are a number of legends about Kabanbay Batyr called "Kabanbay batyr's song" among the Kazakh people. In addition, data from the archives of China and Russia have been preserved about his historic route and his heroism.

Kabanbay Batyr came from the Karakerey kin, Naiman tribe of the Middle Zhuz. his genealogy is: Toktarkozha, from him Bayzhigit, Bayzhigit's sons – Zhumik, Togas and Mambet, from Mambet – Kozhakul, from Kozhakul – Essenaman, Yessenbay and Kabanbay (Yerasyl).

Writer Zeynolla Sanyikuly, a younger son of Kabanbay Batyr, wrote in his work «Karakerey Kabanbay Batyr» in connection with the historical events of his ancestor's birth and his return to historical events: "There is no evidence when Kabanbay Batyr was born and died. The following predications can be stated. In 1781 when Abylai khan died, when Bukhar Zhyrau was about one hundred years, and when Kabanbay died, «Bukhar was eighty-eight». Thus, Kabanbay died 12 years before Abylai, or 1769. There have been some lines in the song that when Kabanbay talked to his horse he said, «I am seventy-eight, and you are thirty-eight". It was concluded, if he was seventy-eight in 1769, so he was born in 1691». This conclusion is logical. Kabanbay had seven sons – Umbetey, Kishkene, Syrymbet, Edige, Baitok, Moinak and Ali.

When Kabanbay was seven years old, his father Kozhakul batyr was killed by Jungars. The bloody vengeance has inspired courage and heroism from the early age of the future warrior. At the age of fifteen, his brother Yessenbay was killed by Jungars in the desert. This caused the young hero to sink and fall into the earlier heroic way. It was a vivid proof of his vigorous exit to his revolt, the slaughter of the Ozhezhargul his journey to the land of Kerey. When Kabanbay goes in the Kerey land, the Jungars have stolen the horses of the Kerey village. Kabanbay went to Jungars with eleven people to bring the horses back. This time, Kabanbay returns with a big catch, the heroic glory and wealth of Kabanbay had increased. The change in the name «Kaban» to «Kabanbay» also took place after that. The book «Tuhir Hamza», published in October 1910, written by Kurbangali Khalid earlier about the history of the Kazakh people stated: «In the time of Ablai, among the people who had been heroes, sardars and called leader warriors Karakerey Kabanbay, Altybay Batyr, Aktauiberdy Batyr, Kerey Zhanibek batyr, Akpantay batyr, Bongenbay batyr, and Malaisary, Batyr Kabanbay was the bravest ...» .

Nauryzbai Batyr

Nauryzbay Shaprashty (lived in the XVIII century, approximately 1706 (1708) -1781), the outstanding commander of Khan Abylai, who led the tumen (ten-thousandth army), one of the standard-bearers of Abylai Khan, the legendary Kazakh batyr who participated in the Kazakh-Dzungarian wars of the XVIII century.

He was born in the area of Zhalpaktas-Seriktas (the current territory of the Zhambyl district of Atmatinskaya oblast) in 1706, and came from the genus of the tolemis of the tribal union of Shaprashta. The whole life of Nauryzbay batyr passed in wars with the Dzungars.

The heyday of his military and social activities occurred in the 30-40s of the XVIII century.

The victories of Nauryzbay in 1729 in fights with Shamal Khan and Kaskelen were known throughout the Kazakh steppe. In 1750-1752, he, along with the Batyrs Malaysary, Kystyk Malay and Shaprashty Kaskary, defeated the Dzungars, dropping them behind Turpan (the present territory of the PRC) and freeing many Kazakhs from captivity. In the Dzungarian wars, three brothers of Nauryzbay - Kudaibergen, Sholpan and Duisen were killed.

In 1723, Nauryzbay was seventeen years old. As always, during the years of warfare (Years of Great Disaster), children begin to grow up quickly. So Nauryzbay with his brothers (there were five of them), participating in campaigns, relocations, bearing all the hardships of the war, became a prominent person in a short time.

Nauryzbay was a tall and large boy. His heroic gain was favorably emphasized by high growth. Father, a wealthy man, noting that his son has a strong physique since childhood, specially raised two pinto foals, instead of water he watered them with cow's milk.

These two pinto horses served Nauryzbay for eighteen years. On one of them, he went to the first battle with the Dzungars, increasing the glory of his people. In the spring of 1729 the number of the Kazakh army was more than thirty thousand people.

Two tumens were led by Karakerey Kabanbai and Kanzhigaly Bogenbai, and the famous Batyrs Dulat Otegen and Shaprashty Kazybek took command of the unit exposed by the

Senior Zhuz. After the battle in the Uzunbulak area, in the [Karatau mountains](#), Otegen Batyr went missing; leadership of the troops of the Senior Zhuz passed to Kazybek Batyr. The people, gradually rallying, began to clearly feel their increasing power day by day. Proof of this was the victory in the largest battle of Anirakai, after which the Kazakh-Dzungarian confrontation waned. But after some time, disturbing news came that the Dzungarian khan Shamal with his chief military commander Kaskelen was again gathering troops near the town of Ush (Ush - [Almaty](#)), preparing for new battles. Shaprashty Kazybek batyr came to the decision that whoever enters the duel with Shamal Khan and Kaskelen will lead the army of the Elder Zhuz.

Shamal and Kaskelen, not yet thirty years old, were people of great physical strength, capable of "tearing iron with their hands." The general was elected Nauryzbay, who led the army to the city of Ush. Shamal became aware of the movement of the Kazakh army. He, too, was preparing for war, was about to put on a duel his famous warriors, such as Dombai, Boraldai, Kangyr and others. But he placed especially high hopes on Kaskelen, who grew up among the Kazakhs and knew the strengths and weaknesses of their martial art.

But the duel between Nauryzbay batyr and Kaskelen did not last long. Almost immediately, Nauryzbay's spear pierced through the enemy. The glory of the batyr spread far across the steppe. He became the commander of Tumen and received the name Shaprashty Nauryzbay batyr, thereby earning the name of the great warrior and commander.

At the end of November, Shaprashty Nauryzbay, arriving in Dabyl and Nugara, gathered the remnants of the army, which was on a respite. Shamal Khan was well aware of this. His army totaled up to ten thousand sabers.

Located at the mouth of the Naryn River, by the lake Balkhash, the Dzungars were fishing, robbing Kazakh villages and rallying forces. With the onset of spring, Shamal Khan moved his troops south and settled down in eight places along the Nura River and around Middle Bakanas.

Nauryzbay's army was located on the shore of Ainakol. The battle began immediately. Kangyr, Mandabar, Dombail came to the first fight, they were struck by Senkibay, Shoibek, Mambet. Willingly or not, Khan Shamal himself had to go out to the duel.

Toward him, the head of the tumen, Nauryzbay, spoke. Nauryzbay turned out to have more strength, and from the very first blow, he dumped Shamal with a brush. The "decapitated" Dzhungars tried to surround Nauryzbay, but the Kazakhs launched an attack with the cry "Bakhtiyar!" The Dzhungars were driven into the sands of Bestas, where many of them remained forever. Ainakol since then began to be called Nauryzbaykol, and the place of battle was called the Maidan.

These were the first battles after the appointment of Shaprashty Nauryzbay as the head of Tumen - March. Subsequently, the batyr did not let go of arms until he was seventy years old. He remained a commander under Abylai Khan and was considered one of the main batyrs until the complete liberation of the Kazakh lands from the Dzungarian invaders.

Otegen Batyr

One of the most famous warriors who fought against the invaders Dzungar in the first half of the XVIII century

Otegen - one of the most famous warriors who fought against the invaders Dzungar in the first half of the XVIII century, comes from the tribe dulat Senior Juz. His grandfather Syrymbet in 1635 was in the squad Salkama Zhangir, who gave a rebuff 50000th army Oirat Khan Batyra. Otegen the age of 15 became involved in the war against the enemy. In 1723, he fought with Dzhungars Batyrai Tauasarom, Raiymbek Khangeldy. In 1740, warrior helped liberate the land, joining the squad Tole on the banks of the Ili River. In 1756, opposed the policy of Abylai to a ceasefire with China. According to legend, he returned to his homeland after 17 years.

Name Otegen batyra became a legend among the people. The first of his grandfather sang Suyunbay akin Kusiene. According to the materials of the historian Delebaeva such akyns as Tlemis Maykot and also sang the exploits Otegen batyra. Came to us Dastan "Otegen warrior" by Zhambyla. According to Kenen Azirbaeva and Delebaeva, the last descendant of Otegen batyra - Zholdasbayev - lived in 1956 on the farm "Kenes" Krasnogorsk district of Zhambyl region. The data and materials on Otegene Batyr were collected writers E. Ismailov, K. Turganbaev, NS Smirnova, S. Begalin. In Almaty region between localities Bozoi and Kara have land, named after the Otegen batyra.

According to folk legends and tales akyns 12 sons of his father, Otegula died of the plague. Otegulu then it was already about 50 years. It is strongly discouraged, inconsolable crying about befallen his heavy grief. Once in a dream the old man came to him and reassured him, "Do not cry, you have a son that will be worth your 12 dead sons." Soon after, his younger wife, Nurbay, gave birth to a son, named Otegenom, which subsequently became the brave men, glorified his race.

Raiymbek Batyr

Batyr Rayimbek Tukeuly (lived in the XVIII century, circa 1705-1785), commander of Khan Abylai, the Kazakh batyr who participated in the Kazakh-Dzungarian wars of the XVIII century and liberating Zhetysu from the Dzungars; was recognized during life as «aulie, a saint».

At the turn of the XVII-XVIII centuries, during the reign of Khan Tauke the Kazakh Khanate was a fairly powerful ethnopolitical state formation with a strong centralized khanate. The sphere of political influence of the Kazakh khans extended not only to the traditional nomadic areas of the Kazakhs, but also to the neighboring settled agricultural and trade-craft areas along the lower and middle reaches of the Syr Darya and Zhetysu. The social political situation within the khanate stabilized, it was no coincidence that A. Levshin called that period the «golden age» of the Kazakhs in his study. The regulation of almost all spheres of life according to the norms of customary law and the laying of the «Zheta Zhargy» («Seven Establishments») contributed to maintaining stability within the zhuzs. Khan Tauke managed to overcome the strife between clans and tribes, restore calm in the

Kazakh zhuzes and for some time protect the nomads of the Kazakhs from external intrusions. The foreign policy situation significantly strengthened.

Despite the rather restless neighbors along almost the entire perimeter of the borders, the territory of the Kazakh Khanate under the rule of Tauke was relatively safe. Neighbors from the north (Siberian Cossacks), from the north-west and west (Bashkirs and Volga Kalmyks), from the south (the Central Asian khanates, Bukhara and Khiva) periodically caused certain concern to the Kazakhs, but the Kazakhs managed to defend the integrity of their lands. The most dangerous neighbor on the southeastern borders was the Dzungar Khanate, inhabited by Oirats (they were called differently in different sources, Oirats, Dzungars, Kalmaks). In the 90s of the XVII and first decades of the XVIII centuries, the nomadic Dzungars invaded the Kazakh lands, trying to conquer pastures from the Kazakhs, but under strong khanate power the Kazakhs repelled the attacks, leaving the Dzungars no chance of expanding their territory at the expense of the Kazakh lands.

After the death of Tauke, the Kazakh Khanate was in a rather difficult situation. At the end of the second and the beginning of the third decade of the XVIII century, the growth of armed conflicts with neighbors, disputes and discord among khans and sultans for domination of power led to the decentralization of the state, it broke up into a number of khanates: each zhuz was ruled by one or sometimes two and more khans or sultans. In these difficult political conditions, the aggression of the south-eastern neighbor became inevitable.

The main danger came from the Dzungar Khanate, which began an active invasion of the Kazakh lands. Since 1723, in the history of the Kazakh khanates there was a period called by the Kazakhs «Aktaban shubyryndy, Alkakul sulama» – the time of the «Great calamity» of the Kazakh people. This difficult period, associated with the defense of the Fatherland from the Dzungarian invasion, contributed to the emergence of legendary personalities who organized defense against the invaders. The most famous battles in which the Kazakhs won were milestones in the liberation of the Kazakh lands from the Dzungarian invaders: the Bulantyn battle (1728), the Anirakai battle (1730). All the batyrs of that era took part in those great battles. Their names remained in the historical memory of the people, however, due to the lack of written language among the Kazakhs, their biography, life and military path, the deeds of some of them, covered in legends and myths, cannot be described in depth, in detail, with complete and reliable facts. Their biographies are represented by a small number of fragments preserved in dastans, epics, folklore, myths, legends, etc., often repeated in publications in various versions and interpretations. One of those characters is a historical figure, Rayimbek batyr from the Alban tribe of the Elder zhuz.

The genealogy (shezhere) of Rayimbek Batyr is tracked in a number of publications. One of the proposed versions is as follows: Alban – Sary – Suyerkul – Shogan – Alzhan (Mambet) – Syrymbet – Khangeldy – Tuke – Rayimbek [2, p. 58].

The name of Khangeldy, the illustrious grandfather of Rayimbek, is recorded in archival documents of the XVII century. In 1733, the sultans and the biys of the Elder Zhuz sent a letter to the Russian Empress Anna Ivanovna requesting their acceptance into Russian citizenship. «Translation from the sheet to h.i.m. from the Kyrgyz-Kaisak Great Horde ... From the far side of the near heart of the Kyrgyz-Kaisak Great Horde, the following princes, beks came into the citizenship of thee, the great Empress Empress and the white tsarina: Kodarbi, Tyulyaby, Satay-batyr, Khangildy-batyr and Bulyak batyr, just like the whole horde

came into citizenship ...» [3, p. 101-102]. In one of the most important written documents of the XVII century from the Kazakhs of the Elder Zhuz, the names of five representatives of the Uly (Elder, transl. – as Great) Zhuz are indicated, among which the most famous personalities are mentioned: Kodar and Tolebii, Satay and Bolek batyr, and along with them there is the name of Khangeldy Batyr, which indicates his very high status in Zhuz. So we can conclude that the family from which Rayimbek came from was famous and quite authoritative not only among the Albanians, but throughout the Elder Zhuz.

At the beginning of the XVII century (according to the «Ulttyk Encyclopediyasy» publication in 1705 [1, p. 430]), a boy was born in the modern Almaty region, who was named Rayimbek, the son of Aitola (mother) and Tuke (father of Rayimbek). Little is known about Rayimbek's parents. Rayimbek came, as already noted, from a well-known, noble and fairly wealthy family. There are two main versions about Rayimbek's mother: the first one – she was the sister of Biyeke-batyr from the Alban tribe, the Dosaly clan; the second version – she was the daughter of a batyr (Barak-Kerimbubi) from the genus Zhalayir. The father of Rayimbek Tuke was the son of the famous Batyr Khangeldy from the Alban tribe, the Alzhan clan, the subgenus Syrymbet of the Elder zhuz. The dates of birth and death of Rayimbek, as well as other important life milestones of the batyr, are quite difficult to establish, a number of authors give different versions: among the dates of his life are: 1705-1785 [1, p. 430], 1730-1814 [4, p. 508], 1730-1829 (1830) [2, p. 36] and others.

There is a legend about Rayimbek's childhood that being a two-year-old child, he bit off the head of a small snake, which crawled into his mouth. From early childhood, he stood out among his peers by force and lack of fear, distinguished by an independent and freedom-loving character. According to legend, when little Rayimbek was still seven years old, his maternal grandfather brought a weapon to the boy, a bow, a quiver with arrows (sadaq), a saber (kylsh), a spear (naiza), a battle ax (aibalta), a shield (kalkan)), armor (sauyt) and foal. The foal was called Kokoinak – that was the future legendary horse of Batyr Rayimbek. [5, p. 154]

According to some reports, at the age of eleven, the boy was left without parents and raised by his grandfather, the famous batyr Khangeldy and his wife Suluke-ana. The period of Rayimbek's childhood and youth fell on the most difficult years of the Kazakh-Dzungarian wars, therefore Rayimbek was brought up and grew up in the atmosphere of the need to protect the Fatherland from invaders, realizing from early childhood that the role of protector of their land was determined for male soldiers. Little Rayimbek learned the art of war and trained his foal. By the age of 15, he became a good warrior, excellently shot from a bow, wielded his sword perfectly, even defeated strong warriors in hand-to-hand fights. His horse Kokoinak was an excellent horse, and Rayimbek won in the baiga many times riding Kokoinak. At the age of seventeen, a young man, taking part in the Kazakh-Dzungarian wars, glorified himself and received the title of batyr [6, p. 4].

Kazakh epics spoke about the strength and courage of young Rayimbek. Such Kazakh historical oral monuments include the epic about Rayimbek batyr [5], which was not translated into Russian for a long time. In 2010, M.O. Auezov Institute of History and Art published the book «Kazakh Epic», the first annotated contents of sixty-three Kazakh epics, including one of the examples of the historical epic about Rayimbek Batyr were published [7]. It reflected the main episodes and plot-forming actions of this historical character. The

main content of the historical epic about Rayimbek allows to clarify fragments of the batyr's biography. What does this epic tell us about?

Young Rayimbek, having heard that his grandfather Khangeldy had gathered warriors and went to fight with the enemies without taking his grandson with him, came to his mother and began to beg her to let him go and bless him in the battle with the enemies, the Kalmaks. He believed that he should avenge them for the invasion of the Kazakh lands. Having received the blessing of his mother, Rayimbek batyr put on his armor and set off. When he entered the forest located on the bank of Ili, a tiger came out to meet him. The young batyr pulled an arrow and directed it into the heart of the tiger, nailing it to the ground to death. Having removed the skin from the tiger and stuffed it with straw, he tied it to a horse and took it with him. Soon he caught up with the army of Grandfather Khangeldy. It turned out that they stopped on the shore, not having the opportunity to cross to the other side of the Ili river. The sarbazes of his grandfather, not recognizing the young man, began to question the young man: where he came from, what his origin was, what his tribe was. Rayimbek without telling them anything about himself promised to help them in the crossing: *«I will guide you. You bless me. After that we'll get to know me»*. Having decided that a young man could help, the soldiers gave their blessing. Rayimbek called out his horse and with the cry *«Rayimbek, Rayimbek»* entered the swift waters of a turbulent, wide-spreading river, swam to the other side, examined the area and returned back. [7, p. 166-167]

He asked the warriors to give him thirty (forty) dzhigits, eighty lasso and take their battle axes. On the advice of Rayimbek, the soldiers built a wide raft of reeds, almost the length of Ili, and tied the lasso to the raft on both sides. Astride his Kokoinak the young man, holding a lasso under his knee, entered the seething river again. On his instructions dzhigits lowered the raft into the water and began to push it, holding it in rough waters. Crossing Ili again, Batyr tied a lasso to a tree on one side of the opposite bank and, returning, fixed the raft with a lasso on the other side of the coast where the army was located. Next morning after spending the night, due to the youth's ingenuity, he crossed through Ili. After that, the young batyr called his name: *«I am from the Albanian clan, the grandson of Khangeldy, the son of Tuken, Rayimbek»*. The warriors were surprised that Khangeldy did not immediately admit that this was his grandson. Khangeldy answered: *«No need to brag about the fact that he is my grandson. If the boy is a real batyr, let him prove it. I thought that he was still very young and, without saying anything to him, left him to pasture the herd. And now, having caught up with us, he transferred everyone across a wide river. Now he is worthy of our ranks»*. After this incident, the batyrs decided that it was Rayimbek who should lead the army. [5, p. 158]

According to the epic, it was then that the wish was expressed: *«Let us have one cry in the fight against enemies. We will fight with the name Rayimbek on the lips»* [5, p. 158]. The name *«Rayimbek»* became a war cry for all Albanians. Then, agreeing to stand at the head of the sarbaz, Rayimbek asked to give him a blessing, and the Ryskeldy batyr was one of the first to give him «bata», other soldiers blessed the young batyr as well. Rayimbek swore to fight for his people to the last drop of blood and punish the Kalmaks who attacked the Kazakhs and take away their cattle. Having taking sixty soldiers with him, Rayimbek rushed forward, seized the Kalmak cattle and freed his relatives from captivity. The Kalmaks

survived said the following about the Kazakh batyr : *«Among them there is a young warrior named Rayimbek, either a sorcerer or a shaitan. He can break down the horse of the enemy. When he's chopping a saber, the eye does not keep track. And his horse is like a mirage. He is very agile. That's the kind of person we saw, he shouts out his name «Rayimbek, Rayimbek»»* [7, p. 167].

After the Kazakh attack, after calculating his loss, the rich Kalmak Azhika complained to Koryn Khan about the loss of livestock, and Koryn Khan instructed the chief vezir Serken to find out who Ryimbek was. Arriving at the headquarters of the Kazakhs on the banks of the Ili river, Serke witnessed the teachings of the Kazakh sarbazes and saw Rayimbek riding a horse, chopping trees with all his sabers. At negotiations with the Kazakhs (led by Rayimbek, Bakai and Aralbai Batyrs), Serke conveyed Koryn Khan's demands: to return the cattle stolen from the Kalmaks, atone for their guilt, an attack on the Kalmaks, and immediately leave those lands. Otherwise, the vezir said, Koryn Khan promised to cut the Kazakhs. Then, according to the epic, Rayimbek answered: *«You go to Koryn Khan and pass on my words: «Let him not dream about it, let him prepare for the battle for three days. On the fourth day I will defeat the horde of Koryn Khan»* [7, p. 169].

Returning to the khan, Serke spoke about these negotiations and conveyed his impressions of the young batyr: *«One young dzhigit named Rayimbek asked me to tell you that you would not even dream of victory, as he threatened to win the battle in three days. I'm afraid this threat is real. Arriving at their headquarters, we saw the young Rayimbek galloping and cutting down the trees like a wizard. He is very agile and quick, and his horse is a match for him»* [7, p. 169]. Khan Koryn was furious and ordered to throw Serkae into zindan (prison), and told his soldiers to prepare for the battle with the Kazakhs. The battle was to take place in Karadal at the foot of Turgen.

According to legend, speaking at a council before the battle against the Kalmak Khan Koryn in Turgen, Rayimbek said: *«A lonely man is as one match, everyone can defeat him. In an attack, we must act together like a fist of five fingers. Then no one will defeat our united army»* [8, c. 145]. The batyrs Satay, Berdikozha, Aralbai, Yerdas, Zhalayir, Bakay Myktybekuly, Tileke Baiseituly, Bieke batyr and others attended this council.

When the enemy approached the Kazakh home guard, Rayimbek told the soldiers about his plan: the Kazakh soldiers should keep the defense in place, and Rayimbek with four dzhigits who knew the Kalmak language, would dress in the clothes of the enemy, make their way to the center of the enemy army and start the battle, then the main forces of the troops should enter the battle. Unnoticeably to the enemies, Rayimbek and his comrades managed to implement this plan, they made their way to the center of the Kalmak rate. But when he saw that Koryn noticed them and ordered them to be seized, the batyr rushed to Koryn Khan, chopped off his head and, breaking the banner of the Kalmaks, threw him to the ground. Seeing this the Kazakh sarbaz warriors rushed into the thick of the battle with the cry «Rayimbek». The battle was going on until late at night, the batyr Rayimbek distinguished himself with courage and courage. The surviving Kalmaks fled to Seker Khan. [7, p. 170-173] This is only one of the episodes of the courage and military cunning of the batyr and commander Rayimbek.

There are few sources about the life and family of the batyr. There was information that Rayimbek had several wives. In general, Rayimbek had about ten children. His sons Nart,

Sart, Azhi, Kozhagul were born by his first wife. According to some reports, Kozhagul was 9 years old when his father Rayimbek batyr died. Kozhagul also took an active part in the political processes on the territory of the Senior Zhuz. The name Kozhagul is found in an archival document: a letter dated June 2, 1845 addressed to the Chief of the Frontier Kazakhs of Siberia, Major General Vishnevsky and the assessor of the Ayagoz District Order of Smelnitsky from the Kazakhs of the Elder Zhuz. Among the signatories of the letter, biys and batyrs, there was also the son of Rayymbek, Kozhagul [9, p. 4-6; 2, p. 94]. There was another document signed by Kozhagul in the name of the same G. Smelnitsky from the genuses of the Elder Zhuz (Zhalayir, Dulat, Shaparashy, Suan, Ysty, etc.) with a request to open a separate district for them [10, p. 1-3; 8, p. 147]. There is also evidence that Kozhagul may have participated in determining the border between China and the Russian Empire in 1862-1863 [8, p. 147].

Even during the life of Rayimbek, the Kazakhs considered him a clairvoyant. Having lived a long life, the purpose of which was to defend the Fatherland, he won great fame and respect for the people, who recognized him during his lifetime for all the merits of «aulia» (saints). Many Kazakhs talked about seeing a batyr in a dream after his death, and Rayimbek predicted a future that would come true [11, p. 7].

Sensing the approach of his death, Rayimbek gathered his friends and associates and said goodbye to them. According to legend, the batyr bequeathed to put him on his beloved white camel after his death and bury them where the camel would be exhausted and stop. He died in Saryzhaz, and the camel went to the present city of Almaty from that place. The researchers believe that he predicted his death and the place where he would be buried [11, p. 7].

Mirzhakyp Dulatov

Mirzhakyp Dulatov (1885 – 1935) – Kazakh enlightener, public figure, poet, writer. Prominent representative of the Kazakh culture and literature of the early twentieth century.

Mirzhakyp Dulatuly was born on November 25, 1885 in village No. 1 of the Sarykopinsky volost of the Turgai district (present Kostanay region, the village of Kyzbel, Zhankeldin district). His father, Dulat, trained in Arabic writing, was a craftsman. Mother – Damesh was a person close to art, performed Kazakh folk songs. Mirzhakyp was left without a mother at two years old, and lost his father at twelve years old. He was raised by his elder brother Askar.

Their father wanted, like Askar's eldest son, Mirzhakyp to be first taught Muslim, and then Russian, to work in the legal field, and first give him to study at aul mullah.

Mirzhakyp Dulatuly wrote about his childhood: "I am from the Middle Horde, my kind is Argyn. At 2, he was left without a mother, and at 12 – without a father. When I was 8 years old, my father gave me to teach aul mullah. He was a very ignorant mullah. I don't remember how much I studied with him, but I didn't learn anything except memorizing prayers in Arabic "[1, p.12].

After a two-year training with a mullah, he learns from a teacher named Mukan Toktarbai, who taught at a Russian school in the aul. So, he was admitted to the Russian-Kazakh school in the city of Torgai, studied for five years and in 1902 graduated with honors. This school not only filled the gaps in his education, but also contributed to his formation as a person. Teacher Mukan himself was a graduate of an educational institution founded by the great enlightener Ybyray Altynsarin.

A teacher who has just graduated from school for six to seven years has been teaching children in the people, in aul schools. He gives his students deep knowledge and upbringing in the same spirit. In his autobiography, Mirzhakyp Dulatov writes: "In 1897 I entered a two-year Russian-Kazakh school, after graduating I studied at teacher courses and received the specialty of a rural teacher. This ended my education in educational institutions. Since 1902, working as a rural teacher, he devoted his free time to improving his knowledge "[1, p.12].

Mirzhakyp independently studied and mastered the Russian language perfectly. He gets acquainted with the works of Russian writers. During the 6 years of teaching, he learns many things, and prepares for the struggle for the independence of his people. His poetic talent manifests itself in these same years.

This time was a period when colonialism of the tsarist government on Kazakh soil grew and exerted strong pressure on the whole people. This circumstance became an incentive for educated and learned citizens and intellectuals of the Kazakh people. At this time in Tsarist Russia echoed the first bourgeois-democratic revolution.

Mirzhakyp, who independently studied, developed his knowledge and mastered the Russian language well, in his free time he read art books to improve his language, begins to compose poems. He reads many works of the Kazakh intelligentsia, thinking about their people – Alikhan Bokeikhan and Akhmet Baitursynuli, issued in their native language.

In 1904 Mirzhakyp arrived in the city of Omsk and met with the scientist Ahmet Baitursynuli. In 1905, Mirzhakyp participated with Akhmet Baitursynuli in social and political work carried out in the city of Karkaralinsk [2, p.134].

He participates in the national liberation movements held in the cities of Uralsk and St. Petersburg, and takes part in the work of the Congress of the Constitutional Democratic Party, during the revolutionary events of 1905 he is in the ranks of demonstrators in the city of Karkaralinsk. At this time, a congress of regions is taking place in the city of Uralsk and the "Kazakh Constitutional Democratic Party" is being created. In this congress, questions of the independence of the people, the development of national culture, language and creativity, freedom of religion are raised, a petition is filled for the tsarist government and sent.

In 1906, he visited the city of St. Petersburg, where many Kazakh scientists and Kazakh youth study. In 1907, the publication "Serke", published in St. Petersburg, published under the pseudonym his poem "Youth" and the article "Our Goals".

The first collection of poems by Mirzhakyp was published in 1909 in the city of Kazan under the title "Oyan, Kazakh!" ("Wake up, Kazakh!"). The impact of this book on Kazakh readers was very strong. The book brought the young author persecution by the tsarist rulers, he was taken under the supervision of the investigating authorities, followed by the confiscation of the entire circulation of the book [3, p.4].

In 1909 – 1911 he continued his activities in the judicial council of the city of Kyzylzhar, renewed his teaching work and taught Russian to Kazakh children. At this time, Magzhan studied with him for some time. In 1910, in the publishing house of the Karimov city of Kazan, his novel “Bakytshy Zhamal” (Uncommon Zhamal) was published. He regularly wrote for various Kazakh publications published in various places, especially often for the Aykap magazine.

Mirzhakyp in 1911 sent from Kyzylzhar to the Semipalatinsk region and traveled around Kazakh villages to see the life of the population with his own eyes. Here he, who came into the view of the tsarist secret police, falls into the hands of the police, and is under arrest for a year and a half.

In 1912 he came to Orenburg. After being consulted by a small number of Kazakh intelligentsia, it decides to start publishing with the goal of continuing to influence the consciousness of the people. M. Dulatuly, together with A. Baitursynov, lays the foundation for the first unofficial publication with an educational and democratic direction – the “Kazakh” newspaper (1913 – 1918) [4, p.146].

On May 14, 1914 Mirzhakyp Dulatuly married Gainizhamal Baimuratkyzy, who lived in the city of Omsk. According to the memoirs of the poet’s daughter Gulnar Dulatova, the wedding took place in the restaurant of the Kolomzino station near the city of Omsk. After the wedding, the newly married Dulatovs immediately leave for the city of Orenburg [5, p. 87].

In 1917 – 1918 Mirzhakyp resumed the Alash movement, and in difficult years for Russia he was engaged in issues related to the country’s independence. In 1917 he participated in the work of the general Kazakh congresses convened in June and December. After the establishment of Soviet power, he worked for some time in newspapers and magazines in Orenburg.

In 1920 he came to Tashkent, and there he worked in the editorial office of the “Ak Zhol” newspaper, and then in the judicial authorities of the Semipalatinsk region.

In the same years, Mirzhakyp wrote textbooks on literature and arithmetic, translated into Kazakh the works of Firdousi, Krylov, Pushkin, Lermontov and Schiller.

In 1922 – 1926 he works as a teacher at the Kazakh Institute of Public Education. In the period after returning to teaching, he prepares a “Mathematics Manual”, consisting of two parts, and publishes it in Tashkent. He writes a play in four acts entitled “Balkia”.

In 1922, M. Dulatula was illegally taken into custody. But this injustice does not last long, and he is released from custody upon transfer from Semipalatinsk to Orenburg. In 1924, the two-volume “Book of Kiragats” (a textbook) in Orenburg and the new edition of “Manuals on Mathematics” in Kyzylorda were published. In the same year, Mirzhakyp participated in the First Congress of Kazakh scientists and delivered a speech [6, p.12].

In 1925 – 1928 Mirzhakyp Dulatuly lived in the capital of the country – the city of Kyzylorda. There he wrote several works of art.

In 1928, the Soviet totalitarian system again arrested Mirzhakyp. In the neighboring cells of the Kyzylorda prison, Zhusupbek Aymauly and Akhmet Baitursynuly sat with him.

This time, after the investigation, M. Dulatula was sentenced to death, but soon the sentence was commuted to 10 years in prison. At first he was in Butyrka prison, then he was exiled to the Solovetsky camp.

Despite the fact that Mustafa Shokai arranged for Dulatov to escape from the camp when a merchant ship from France entered Karelia, Mirzhakyp refused, fearing for the fate of his family.

In 1930, he was referred to the construction of the White Sea-Baltic Canal. The scientist died on October 5, 1935 at the Sosnovets railway station in the Belomorsky district of the Karelian Autonomous Soviet Socialist Republic (Autonomous Soviet Socialist Republic), and was buried there [1, p.123].

During the years of Soviet power, the name Mirzhakyp Dulatuly and his work were banned for many years. On October 27, 1988, the prosecutor of the Kazakh SSR expressed a corresponding protest, and the Republican Collegium of the Supreme Court on November 4 of that year completely rehabilitated his honorary name. And in 1991, the collected works of Mirzhakyp Dulatuly were published, where all his works, poems and articles were collected.

After the independence of our country, in 1996 its ashes were returned to their homeland and buried.

Dinmukhamed Konayev

Konaev Dinmukhamed Akhmedovich (January 12, 1912 – August 22, 1993) is an outstanding statesman and public figure and statesman, scientist, Academician of the Academy of Sciences of Kazakhstan (1952), Doctor of Technical Sciences (1969), three times the Hero of Socialist Labor (1972, 1976, 1982).

He was born on January 12, 1912 in city of Verny, now city of Almaty. He died on August 22, 1993, was buried in Almaty.

Kunaev Dinmukhamed Akhmedovich (Akhmetovich). (Konaev Dinmukhamed Akhmeduly) was born on January 12, 1912 in the city of Verny, now city of Almaty.

Kunaev Dinmukhamed Akhmedovich (in some documents it is indicated as Akhmedovich. Perhaps this was written in passport. – by the author B.G. Ayagan) [1, p.10].

The third volume of the national encyclopedia “Kazakhstan” (2005) indicates that his birthplace is Almaty. He died on August 22, 1993, was buried in Almaty [2, p. 360-361].

Ancestors of D.A. Kunaev were engaged in traditional Kazakh craft, they lived on the banks of the Kurty and Ili rivers, near the Verny fortress (Almaty).

In an autobiographical book D. Kunaev writes: “Each person must know his family tree.

Without going back to ancient time, I can only say that my ancestors originate from Baidybek, the son of the Elder Zhuz. Baydybek himself, a warrior known for his valor, a defender of the people, was the son of Karashi Biy, famous for his wisdom and justice. ... Our ancestors descended from his son (Zhalmambet) – Ysty” [3, p.12].

The great-grandfather of D.A. Kunaev moved, as the author of the book writes, “migrated to the lands of the Tobykty family” because of a discord with his relatives. Subsequently, he married the second son of Konai to a girl from Tobykty clan. Konay had a son Zhumabay and daughter Bulontay. Later Konai with his relatives returned to Semirechye.

Grandfather of D.A. Kunaev – Zhumabay was an educated person, he knew the Arabian, was a teacher in his native land. In 1904 he made a pilgrimage to Mecca and Medina. In 1886 his son Minliahmed was born (as in the text – by the author B.G. Ayagan). Fourteen-year-old Minliahmed served the merchant Iskhak Gabdul-Valiev and after the revolution of 1917 he worked in agricultural and trade organizations of the Almaty region.

His mother, Zaure Bairovna, was from in a poor peasant family in the village of Shelek (Chilik). She died in 1973. D.A. Kunaev's uncle – Akhmetzhan Bairovich Chimbulatov, was a Komsomol and party worker, he was repressed in 1938. A. Chimbulatov had a great influence on the formation of the personality of D.A. Kunaev.

D.A. Kunaev's father, Minliahmed, died in 1976, three months before reaching the age of ninety.

D.A. Kunaev, father Minliahmed Zhumabaiuly and mother Zaure Baiyrkyzy.

Personality. Memoirs about D.A. Kunaev/ Authors compilers: Abraimuly S., Goryainov A. – Almaty. 2007 – P. 80.

D.A. Kunaev received primary education at school number 19 named after N.G. Chernyshevsky.

Famous dancer Shara Zhienkulova later recalled: “At the time when I was studying in a small town of Verny at school number 19 named after Chernyshevsky, a bright, tall, smart boy Dima studied with us (as in the text – by the author B.G. Ayagan). He was very lively and courteous. The same Dima today is one of the sons respected by the people, is a comrade Dinmukhamed Akhmedovich Kunaev” [1, p.17].

After graduating from the fourth grade, he studied at school № 14.

D. Kunaev writes that he was inspired by the image of a major Kazakh engineer, Mukhamedzhan Tynyshpayev, who graduated from the St. Petersburg Institute of Railway Engineers in 1906.

In 1931, D.A. Kunaev entered the Moscow Institute of Non-Ferrous Metals and Gold. In Moscow he often visited cultural centers, theaters.

The Excellent pupils of the 2nd group of mining department of the faculty of Mintsvetmet. Kunaev D. From Stalin to Gorbachev (In the aspect of the history of Kazakhstan). – Almaty, “Sanat”, 1994. – the 8th page of the insert.

At the same time D.A. Kunaev writes: “the studying period in Moscow coincided with the most difficult period in the life of the republic and the country – the period of forced collectivization. The Information about extremely difficult situation of people has reached even us, Moscow students. ... I could judge about the scale of the unfolding disaster myself when I came back to my parents for a vacation to the village Turgen of Enbekshi-Kazakh district of Almaty region. Many people have died from starvation here, in the villages of Baltabay, Malovodnoe” [3, p.20-21].

Kazakh community invited the secretary of the Kazakh regional committee Kokhiani (as in the text, but correctly Kakhiani – by the author B.G. Ayagan) to a meeting in “Coliseum” Theater. The participants considered the information of the secretary of the regional committee was “extremely biased and unreliable.” A very brightly speaking student, Orazaly Dzhandosov (brother of Uraz Dzhandosov – by the author B.G. Ayagan), especially emphasized the terrible picture of a wide nation disaster – the famine he witnessed.

Turar Ryskulov

Turar Ryskulov (1894—1938) — Soviet politician; the chairman of the Central Electoral Committee of the Turkestan Autonomous Soviet Socialist Republic.

Initially, Turar Ryskulov became chairman of the Central Executive Committee of the Turkestan Republic, then headed the Council of People's Commissars of Turkestan. He implemented large-scale measures to restore and develop the national economy, production, education, combat illiteracy, and equalize the political and economic rights of peoples.

The state activity of Ryskulov as the chairman of the Muslim Bureau of the Communist Party of Turkestan, his role in creating an economic union of the Central Asian republics, the customs union with the Iranian Republic, the work of the Comintern in Mongolia, active participation in the drafting of the first Constitution of Mongolia, Stalin (served as Deputy Chairman of the Council of People's Commissars of the RSFSR) for 11 years is significant and priceless. In most cases, Turar Ryskulov took a direct part in solving the economic and economic problems of the country, especially in the construction of the first and second five-year plans. Great is the merit of our famous countryman in the construction of Turksib, it was he who headed the Construction Committee.

He represented Kazakh democratic intelligentsia which took the ideas and slogans of the Bolsheviks about equality, freedom, and the construction of a new classless society. As a consequence, he found himself in the camp of opponents of the bourgeois autonomy "Alash Orda". However, an analysis of his state-political activity shows that he, like his associates, wished for the prosperity of his homeland and tried to achieve for her people real sovereignty and independence.

Turar Ryskulov was born in 1894 to the family of a simple nomad, born in Vernensky district of Zhetysu, now Almaty region. For a long time his family was forced to hide in other volosts because of the blood feud of relatives of the parish governor S.Ushkempirov, who was shot by the father of Turar, unable to withstand bullying and persecution.

Hiding from persecution, Turar Ryskulov under an assumed name Kirghizbaev graduated from a three-year Russian-Kazakh school. Later, he successfully completed his studies at the Pishpek Agricultural School. He witnessed the brutal suppression of the uprising of 1916, in the midst of which he was arrested in Merke, but, for lack of evidence, released. Ryskulov's dream was to enter the Tashkent Teachers' Institute. Within the walls of the institute in Tashkent, Turar Ryskulov became close to the organization of the Social Democrats - the Bolsheviks. Together with his comrades, Ryskulov creates the "Revolutionary Union of Kyrgyz Youth", whose members have set themselves the task of combating the local apparatus of the Provisional Government. In September 1917, Turar Ryskulov joined the ranks of the Bolshevik Party.

After the victory of the Communists in Turkestan, Ryskulov, already a literate and ideological revolutionary of the national intelligentsia, is becoming more famous. The population knew him as a beautiful speaker, simply and easily able to explain the complex things happening in their lives. Naturally, with such a good reputation and abilities under the Soviet regime, he was expected to have a wonderful career. In January 1920 he was

elected chairman of the Central Executive Committee of Turkestan. Prior to that, he held major events of the Soviet government in the region. For example, under his leadership, the Central Commission for Combating Hunger worked, thanks to which hundreds of thousands of our compatriots were saved from starvation. He was an ardent fighter against chauvinism, which took place in the organs of the Bolshevik Party and the Soviets of Turkestan, but at the same time took an active part in the struggle against basmachism and in 1919 was a member of the Extraordinary Commission. As a result of the punitive expeditions of the Bolsheviks, the innocent population of Turkestan suffered. In the 1930s, Ryskulov wrote that he had not accidentally joined the Bolshevik Party, and it was no accident that he conducted a firm Bolshevik line: "... this was dictated by my social origin and hatred of class enemies."

Turar Ryskulov, analyzing the February events of 1917 and the activity of the Kazakh intelligentsia headed by AN Bukeikhanov on building Kazakh statehood, wrote that the Kazakh nationalist intelligentsia, acting under the slogan of protecting the national interests of the Kazakh nation, in fact defended the interests of the Kazakh property owners, interests the masses were alien to her. In his view, that is why the nationalist intelligentsia so zealously supports the Kerensky Provisional Government, popularizes the ideas of the Constituent Assembly, conducts various "noisy" all-Kazakh congresses to discuss Kazakh autonomy as part of bourgeois-democratic Russia.

For the true Marxist Turar Ryskulov, the bourgeois democratic variant of the development not only of Kazakhstan, but also of Russia was unacceptable, and accordingly the Kazakh autonomy "Alash Orda" offered by Kazakh intellectuals seemed to him a prototype of the old power where rich men and aristocrats will rule. Turar Ryskulov looked at all political phenomena from class positions, i.e. fully shared the Bolshevik views.

The Bolsheviks, after liquidating the foci of the "white movement" and autonomies - Alash Orda and Kokand Autonomy, began to establish "order" in the Turkestan region. Soviet power in Turkestan, as is known, was established in 1918, when the Turkestan ASSR was formed, so in 1920 the Soviet government faced the task of clearly defining the legal status of the republic within the RSFSR. In the Directive of the Central Committee of the CPSU of March 8, 1920, Turkestan was given the same small scale of freedoms that other autonomous republics of the RSFSR had.

In this period, alternative options for the future development of the Turkestan region appeared. Representatives of the national democratic intelligentsia, for example, Mustafa Shokayev, proposed the creation of the Turkic state, which would include all the Turkic ethnic groups that inhabited the post-imperial Russia. These ideas began to be called "pan-Turkic" and cruelly persecuted by the Soviet authorities.

The Kazakh population of the Semirechye and Syrdarya regions, which gravitated toward Kazakhstan, favored the partition of the Turkestan Krai into independent national autonomous republics, with the possibility of joining the Kazakh Autonomous Republic. Turar Ryskulov proposed his project for the creation of the Turkic Soviet Republic. In particular, he wrote that Turkestan is a country of Turkic peoples, and suggested that the Turkestan Republic be considered a national Soviet republic, where the Turkic people are considered a self-determining indigenous people.

Ryskulov's project as a whole corresponded to the model of the national-territorial autonomy proposed by the Central Committee of the Party within the Russian Federation, at the same time it had its own peculiarities. In the first paragraph of the Project, in particular, it was said that Turkestan, consisting of five regions, should be considered a country of the Turkic nationalities - Kazakhs, Uzbeks, Turkmen, etc., including the ethnicity of non-Turkic origin - Tajiks, and the rest of the population to represent the newcomers. In the second paragraph of the Draft it was proposed: "The Turkestan Republic shall be considered a national Soviet republic, where the Turkic people are considered to be a self-determining indigenous people". Turar Ryskulov proposed to rename the Turkestan ASSR in the Turkic Soviet Republic, and the Communist Party of Turkestan, respectively, to the Communist Party of the Turkic peoples. According to Ryskulov, this name of the republic and the party will more accurately reflect the national composition of the population of Turkestan.

The project proposed by Ryskulov and his associates demonstrated the desire of the representatives of the national democratic intelligentsia to raise the status of their province, expand the powers of the government of the future autonomy and, importantly, oblige the organs of Soviet power to take into account the interests of the indigenous people. That is why the indigenous peoples - the Turks - officially recognized the Project as a state-forming ethnic group.

It should be borne in mind that the Kazakh intelligentsia, to which Turar Ryskulov belonged, built Soviet power in Kazakhstan, based on Bolshevik ideas, and tried to present the new regime to the common people in a favorable light for themselves. They propagandized Bolshevism as a liberation not only from the yoke of the "white" tsar, but also from the rule of the capitalists, the bourgeoisie and the bays. Bolshevik leaders were positioned as leaders, their iconographic images were created, and even an excuse for punitive measures against the common people on the part of the Communists was found. Turar Ryskulov in the article "Lenin - the banner uniting the two worlds" he wrote after Lenin's death, noted that the greatest merit of the leader of the Bolshevik Party was that he led the oppressed masses of the East to struggle for their liberation and annexed them to the proletarian revolution. He became the leader and prophet of the oppressed East along with the party created by him.

Later, under the pressure of the authorities, Ryskulov admits his mistakes, for which he was accused as a nationalist, explaining his position on this issue thus: "Having risen to the leadership of the Turkestan Republic, we got carried away with" national slogans ", underestimated national tasks, fought for planting in the apparatuses of their national officials, etc." During the period of large-scale construction projects, the communication between the industrial regions of Kazakhstan under construction and the enterprises of Russia was of great importance. To this end, the construction of railway lines began. Turar Ryskulov, at that time as deputy chairman of the Council of People's Commissars of the RSFSR, headed the Turksib Assistance Committee.

As Ryskulov noted, the railroad connecting Siberia with Central Asia will ensure the supply of Middle Asia with cheap bread from Siberia, Kazakhstan and Kyrgyzstan, and thus will favorably influence the development of cotton growing in Central Asia. Simultaneously, the road will open great prospects for the development of the economy of the areas that

gravitate toward it, expanding at their expense the raw material base of our industry, creating a normal economic interaction between these areas, connected by the railway. Certainly, Turar Ryskulov's economic calculations were correct. After the completion of the construction of the railway in 1930, the economic development of Kazakhstan and the Central Asian republics received a powerful impetus. However, the Siberian railway has strengthened, above all, the raw material importance of the republics of Central Asia and Kazakhstan for Russian industry. Ryskulov was a patriot of his people, sincerely wished him well, knew from inside his problems and aspirations. Already during the years of Soviet power, while in high positions in the Bolshevik party and government, he, despite the threat to his own career and personal security, repeatedly spoke in defense of the interests of the indigenous population from the stands of congresses and conferences.

Of particular note is the civil courage of Turar Ryskulov, who, as deputy chairman of the Council of People's Commissars of the RSFSR, tried to draw the attention of the Central Party leadership and Stalin to the tragedy that took place in Kazakhstan during the period of collectivization. For example, in a memorandum to Stalin dated September 29, 1932, he reveals the situation in the livestock sector in Kazakhstan. In another letter, dated March 1933, he cites the deaths of hundreds of thousands of his compatriots in various regions of Kazakhstan. Such reports forced the Bolshevik leadership to take emergency measures to eliminate the consequences of the famine in Kazakhstan.

The above historical and legal problem shows that part of the Kazakh advanced intelligentsia who did not join the bourgeois democrats took the ideas of socialism and promoted the Bolsheviks in building Soviet power in the Steppe Krai. One of its brightest representatives was Turar Ryskulov, who sincerely believed in the idea of socialist justice and the construction of a future communist society. However, having met with the arbitrariness of one-party authorities, in the absence of elementary rights and political freedoms, he continued to defend the interests of the people from the growing party dictatorship. Turar Ryskulov himself became a victim of this totalitarian power - among other major Soviet statesmen of Kazakhstan in 1938 fell under the wave of brutal repression.

The Kazakh Soviet intelligentsia, working in the government, did everything to develop its native land by creating the ground for today's independence and sovereignty of our republic.

Zhumabay Shayakhmetov

First Secretary of the Communist Party of the Kazakh SSR.

Zhumabay Shayakhmetovich Shayakhmetov, (Russian: Жумабай Шаяхметов), (30 August 1902 – 17 October 1966) was a Kazakh Soviet Communist political figure. From 1946 through 1954, he was First Secretary of the Communist Party of the Kazakh SSR.

He was born to a poor peasant family in a small village in Borisov County (okrug), which in 1924 was incorporated as one of the nine rural areas in the Sherbakulsky District of the Omsk Oblast. In 1915, he went to the two-year Kazakh-Russian school in what is now the Poltava Raion, graduating in 1917. He attended the Narimanov Institute in Moscow, but did

not complete his first year. In 1919, he got a job as a school teacher in a rural school, but the school closed due to the civil war and he returned to his home.

From 1919 to 1926, Shayakhmetov was the secretary of the Turkoman Rural District executive committee of the GPU. By 1923, he was already a first-rate agent, solving crimes in the Cherlaksky District, Omsk Oblast. From 1926 to 1928, Shayakhmetov taught office management (official documentation) as the political instructor in a rural organization called "Koschi" in the Petropavl Okrug. From 1928 to 1938, he worked for the NKVD, first as Deputy Department Chief for the North Kazakhstan Oblast, then as the Deputy Department Chief for the Alma Ata Oblast.

From 1938 to 1946, Shayakhmetov worked his way up from Third Secretary to First Secretary of the Central Committee of the Communist Party of the Kazakh SSR. He was the first ethnic Kazakh to hold that post. In March 1954, Shayakhmetov was replaced as First Secretary by Panteleimon Kondratyevich Ponomarenko, a Russian, as part of Khrushchev's post-Stalin reorganization. For about a year, well into 1955, he was the First Secretary of the South Kazakhstan provincial committee of the Communist Party of Kazakhstan, before he was removed from that post as well.

He served as Chairman of the Soviet of Nationalities (1950–1954).

Abylai Khan

Abylai Khan (1711/12 – 1780/81) – an outstanding statesman, sardar and senior Khan (1771-1780 / 81) of the Kazakh Khanate in XVIIIth century. In very difficult domestic political and international conditions, Abylai Khan managed to maintain the relative independence and territorial integrity of the state.

Biography

Abylay Khan's life path was not easy. He was born in 1711 (according to other sources-in 1713) in Turkestan (according to other sources-in Tashkent) [1].

At birth he received the name Abylmansur. His grandfather, whose name also was Abylay, was the ruler of the city of Turkestan and even Tashkent, famous for his military prowess, received the terrible nickname "Bloodsucker Abylay" [2].

Abylay studied a Muslim education and learnt Eastern languages. He played the musical instrument dombra well, leaving behind several "kuis" or dombra music. During the internecine wars, he was left an orphan. About fifteen years of age began to take an active part in the war with the the main enemy of Kazakh khanate – "Dzungars".

Abylay was taller and was distinguished by great physical strength. People of Kazakh khanate respected him for his courage, bravery and agility. Until his last days he with the soldiers and participated in military campaigns. The captured enemies items always shared with the with his warriors. In battles with enemies, he several times wounded. Abylay was distinguished by wit and resourcefulness, among his contemporaries he was known as a man of his word, a brilliant mind, an honest and fair ruler. He was an excellent orator, a connoisseur of the law of the Kazakhs and "Shezhire", managed to gather around him the most authoritative, respected and honest people. Over the years of his political

activity He has gained a huge diplomatic experience, He entered into long correspondence with the rulers and high-ranking officials of neighboring States.

According to his great-grandson CH. Valikhanov: "Participating in all raids first as an ordinary soldier, he shows feats of extraordinary courage and cunning. Useful his advice and strategic considerations consolidate for him wise person" [3].

Abylay became widely known among the people when he was about twenty years old.

Entering the militia of Khan Abulmambet, in one of the battles of 1733 with the war cry "Abylay!" during the face-to-face combat with Dzhungarian commander "Batyr Sharysh" he killed him and won the great battle, after which he received a new name-Abylay and began to enjoy great popularity and authority among the steppe. He was entrusted with the management of one of the major clans "Atygai" which was a part of tribe "Argyn" in Middle juz. By in 1749 to Abylai not only obey all seven genera argyns, but "Kerei", "Uaks", and "Kipchaks" [4].

In order to strengthen his power and establish good-neighborly relations with his neighbors, Abylay entered into dynastic marriages with representatives of influential families of neighboring States. Here is how the great-grandson of the Abylay Khan, the famous Kazakh educator CH. Valikhanov wrote about it: "Abylay had 12 wives, from whom he had 40 daughters and 30 sons. From his first wife Karachach-Khanym, daughter of Abulkhair, He had no sons, except two daughters, one of whom was married to Dair Khan, son of Barak, and the other-to Sultan Khudaymend. The second wife was Sayman-Khanum, the daughter of Karakalpak ruler Sagentic Chubakbay, the mother of Khan walia. Third one was Babak-Khanym is the daughter of Kashgar Bey Kenje-sart, who left for China. Ablay's last four wives were all Kalmucks and had no children. The ninth was as an assistant to Saiman-xanim, the tenth – to Karachach-xanim" [5]. 1. Abylay is a well-known political and statesman. Abylai Khan's life path was not easy. He was born in 1711 (according to other sources-in 1713) in Turkestan (according to other sources-in Tashkent) [1].

All internal political activity of Abylay was aimed at the restoration of a centralized and independent state. His power was almost unlimited, and had the support of the people. In 1759, the tsarist administration invited Abylai to remove Abulmambet and take His place, promising him every support. However, the influential and wise Sultan categorically refused: this proposal could lead to the destruction of the unity of the people. Only after the death of Khan Abulmambet Abylay agreed to become the ruler of all three zhuzes. The tsarist government in 1778 recognized Abylai as a Khan of the Middle Horde only. However, he refused to go to the solemn ceremony of the oath and presentation of the Tsar's letters and gifts, because he believed that the people elected him ruler, and therefore he is not obliged to swear allegiance to the Russian throne. Moreover, he considered himself legally elected Khan of all three zhuzes in 1771.

Khan directed his efforts in the following areas. First, he almost managed to recreate the centralized Kazakh state. In 1771 in Turkestan he was proclaimed Khan of all three zhuzes. Here is how Abylay himself wrote about it in his letter to the Orenburg Governor N. A. Reinsdorf in 1779: "in my possession there are Elder and Younger, in the Middle Khan was the sole ruler of the Horde" [6].

This was largely facilitated by his outstanding role in the defeat of both the Dzungars and the militant Volga Kalmyks during the “Dusty campaign” of 1771 [7]. In 1772, the Chinese confirmed the Khan’s title [4, p. 274].

To better manage the subjects in each of the three zhuzes Abylay appointed rulers of the “ulus” influential people, including their close relatives. So, in Semirechye (Zhetysay) on his behalf sultans Adil and Suyuk ruled, in Central Kazakhstan – Sultan Kasym, in the Irtysh region – the cousin of the Khan Sultan Sultanbet with numerous descendants (17 sons born from 2 wives-a bus.), in Eastern Kazakhstan – the son of Abulmambet of Abulfeiz. Khan was also helped by a large detachment of loyal “tolenguts”, “batyrs” and “biys”. Secondly, he strengthened the judiciary, relying on the authority of large Kazakh “biys”. The most influential political figure was his adviser Bukhar Zhyrau, who competed in eloquence even with the Bashkir speakers [8].

Thirdly, Abylay managed to stop the internecine fighting and “barymta” among subordinate clans and tribes. Finally, he encouraged the Kazakhs to engage in agriculture, haying and fishing, supported the caravan trade in the Steppe, initiated the construction of forges in the Steppe. He was a supporter of the spread of horticulture and grain crops in the steppe, for which he often appealed to the Siberian authorities with requests to send him seeds of various vegetables and grain crops, as can be seen from the letter of the commander of the Petropaul fortress, Colonel S. Sumorokov to commander of the Siberian corps, General I. Dekolong on February 24, 1775: “I Received letter from Kirghiz Chaganbak from Kirghiz (Kazakh) land Average from the owner Ablay-Sultan in the name of your Excellency a letter, who asks for sending him wheat, barley, millet, four coulter, seeds tabashnago, melon, watermelon, carrot and etc.” [9]

Khan was the patron of poets, musicians and religious figures, dreamed of building cities in Kazakh lands.

Kasym Khan

Kasym Khan was born around 1445. He was the son of one of the founders of the Kazakh Khanate Zhanibek Khan

"We live in the steppe. We do not have any exclusive and expensive items of goods. Our most valuable property is a horse: meat and skin are food and clothes, and the tastiest beverage is kumys made of fermented mare milk. There are no gardens and buildings in our land; the pastures are the places of entertainment and we go to admire our herds".

Kasym Khan

The name of Kasym Khan was first mentioned in sources in connection with the wars between Shaibani Khan and Kazakh rulers in the 1480s. The sources tell about Kasym Khan as one of "famous sultans and honoured bakhadur" of Kypchak and the leader of Burunduk's cavalry.

According to Mirza Khaidar Duglat, in 1510 when the Shaibanids attacked Kasym's territory, "he hadn't obtained the title of Khan though his power was greater than the power

of Burunduk Khan. Kasym Khan didn't want to stay close to Burunduk as being there without appropriate respect for the ruler would have meant insubordination. At the same time, he couldn't obey to him".

The competition between the two most powerful figures in the Khanate finished with the victory of sultan Kasym and proscription of Burunduk from the Kazakh territory. At the earliest in autumn, 1511 Burunduk and those close to him moved to Maverannahr. The supreme power in the Kazakh Khanate was passed to Zhanibek's descendants. The first of them was Kasym.

The main focus of Kasym's foreign policy was the fight against the Shaibanids for Kazakhs cities near the Syr Darya. The southernmost city of Sairam occurred to be in the position of the Kazakh ruler. Soon after this, he initiated the campaign to Tashkent.

In 1512, the governor of Sairam Katta-bek resisted the Shaibanid army. However, he didn't have enough resources to protect the city and granted it to Kasym Khan.

Katta-bek persuaded Kasym to move on the governor of Tashkent Suyundzhi-Khodzhi Shaibanid. Kasym Khan sent his countless army to the city.

In the second decade of the 16th century, Kasym Khan finally started dominating the vast steppe territories of the Kazakhs. At that time, the territory of the Kazakh state was limited by the right bank of the Syr Darya in the south and included some cities of Turkestan.

In south-east it embraced foothills and valleys of the significant part of Semirechye.

In north and north-east, the borders went through the Ulytau mountains and Lake Balkhash and touched the Karkaraly mountains. In north-west the border reached Yaik river. Under the rule of Kasym, the authority of Khan was so strengthened that the number of his subjects was over one million people.

During the last years of Kasym's rule, the relations between the Shaibanids and Kazakh rulers remained complicated. According to sources, the main struggle occurred around Tashkent. The ruler of the city had to repeatedly fight against the Kazakhs.

Gradually the Kazakh Khanate was included in international relations of that period. The Moscow state became one of the first countries which established diplomatic relations with the Kazakh Khanate. It happened during the rule of Grand Prince Vasily III (1505-1533). At the same time, during the reign of Kasym the Kazakhs became known to Western Europe as an independent ethnic community.

According to Kadyrgali-bek, Kasym Khan died in the city of Saraichuk.

After the death of Kasym Khan, the political crisis occurred in the Khanate. Until the middle of the 17th century, the Kazakh Khanate faced separatism and internecine conflicts.

Kenessary Khan

Kenessary Kassymuly (1837-1847) – a prominent statesman, the common Kazakh khan (1841-1847). Genghiside. A descendant of Khan Jochi. He was the leader of the national liberation struggle against the Russian Empire. He conducted military operations against Kokand. Kenessary Kassymuly enjoyed great authority among the Kazakh population and Russian military personnel.

In 1837, there began a powerful national liberation movement against the Russian Empire. Kenessary Khan headed the movement. The participants of the uprising were predominantly indigenous, but among the rebels there were also Russians, Bashkirs, Uzbeks, Karakalpaks, Turkmens and representatives of other peoples. Some of them held high leadership positions, having the special trust and respect of the Khan. Russian Nikolai Gubin was Kenessary's private Secretary, Tatar Alim Yagudin was a member of the Military Council, Uzbek Saidak-Kozha Ospanov was in charge of the Khan's diplomatic service. All of them contributed to the army Kenessary essential element of organization and passed the rebels their unique experience [1]. Activation of Sultan Kenessary's activity begins after in the spring of 1936 in Tashkent his close relatives – sultans Sarzhan, Yesengeldy and Alzhan were villainously killed. This is reported to the assessor of the district of Akmola order of the Omsk regional chief 4 Dec 1836: "Merchants as Tashkent, while travelling with caravans held in autumn in Petropavlovsk fortress unanimously spoke of executions in Tashkent traitor Sultan Sarzhan Kassymov, brother Esengeldy and his eldest son Aldana (known for the attack in 1835 with the gang on Karateginsky picket and murder in that case some people the Cossacks), followed in the spring by a former ruler of Tashkent" [2].

Then Sultan Kassym responded with cruel revenge for the murder of his offspring, killing 40 envoys of the ruler of Tashkent, as can be seen from the secret report of the assessor of the Akmola district order biy (chieftain) Kosubai Babykov to the Omsk regional chief of December 23, 1836: "Meanwhile, as the day was already declining in the evening, special wagons were put up for guests and a decent meal was made, leaving all negotiations until tomorrow. The Tashkent people, seeing the affectionate reception of Sultan Kassym Ablaev and expecting nothing unfavorable for themselves, surrendered to the onset of night in complete carelessness to a deep sleep. At which time a gang of 400 armed Kirghiz, previously manufactured and hidden Ablaev not far from the premises of Tashkent, and the sign made a surprise attack on their guests, killed all except only 3 people, including Ismambet, who were taken prisoner" [3].

Kenessary Kassymuly was born in 1802 at the foot of the Kokshetau mountains in the family of Sultan Kassym. He was the grandson of the elder Khan Abylai. The leader of the rebellion early learned to ride and marksmanship, was reputed to be an excellent hunter. Character was distinguished by justice, and possessed the indomitable will and courage, courage and courage, outstanding managerial and leadership talent. One of the Russian researchers of the mid-XIX century L. Meyer enthusiastically noted that Kenessary was very brave. In religious respect he not differed excessive fanaticism [4].

The Sultan entered the historical arena as the successor of his glorious grandfather Abylay Khan. The well-known researcher of modern times N. Konshin also spoke about the leader of the uprising in a positive tone: "only in the person of Kenessary we meet in the true sense of the national Kazakh hero, who dreamed of political unification of all Kazakhs. Without distinction of tribes, and even hordes. Personally very brave, he possessed indefatigable energy and was at the same time a very skilful politician" [5].

Kerey Khan

One of the founders and first khan of the Kazakh Khanate.

Kerey KHAN, Kiraly, Giray (year of birth unknown - around 1473/74), one of the founders and first khan of the Kazakh Khanate. Great-grandson of Urus Khan. According to the "Tavarih and guzida-yi Nusrat-name", Kerey Khan. Bolat only son, the son Toktakii. After the death of Barak Khan in Ak-Orda, a period of weakening, which benefited Shibanidy, proclaimed Khan young Abulkhair. Strengthening his power has shifted Ordaidov (descendants of Orda Khan, the great-grandchildren of Urus Khan) Kerey Khan and Janibek Khan in areas p. , The Syr Darya and the Tau.

In 50-60 years. 15th century Kerey Khan and Janibek Khan with his subjects migrate to the West Zhetisu, who was running Chagataidov Mogolistan. This carting away was one of the most important links in the emergence of a new state - the Kazakh Khanate and the definition of the name of an already established ethnic group - the Kazakhs.

Completion of the formation of the Kazakh people, and the addition of the first nation-state was the result of ethno-political and socio-economic processes in the territory of present-day Kazakhstan and neighboring regions in the 14-15 centuries. within gosudastva Ak-Orda, Mogolistan, Abulkhair Khanate and the Nogai Horde. The governor Mogolistan Esen-Bug, on the one hand, pursuing their own interests, on the other, unable to resist Kerey. Janibek Khan and Khan, gave them land in the district of the river. Shu.

In 1462, after the death of Esen-Boogie, they are amplified due to the recognition of their power by local clans Zhetisu and migrations to new groups of them from East Dasht-i Kipchak. All this led to the formation of about 1465/66 Kerey.-Hanmi and Janibek Khan of the Kazakh Khanate. Kerey's. and Janibek Khan regained the power of their ancestors Ordaidov in East Dasht-i Kipchak, increasing ownership of the former Ak-Orda to include the lands of the Kazakh clans Zhetisu. Extend its authority Zhetisu before trying Urus Khan, Barak Khan.

Soon, around 1468/69, during a campaign against the Kazakh Khanate died Shibanid Abulkhair Khan. After that Kerey Khan and Khan Janibek possessing significant military forces and having a strong rear Zhetisu have had to struggle against Shibanidov for power over East Dasht-i Kipchak. Kerey Khan and his followers fought for the creation of an independent state lasting developed in the political, cultural and economic terms.

In the course of this struggle Kerey Khan was killed. His name istricheskih sources for the last time mentioned in connection with the events of winter 1473/74.

The names of his sons - Buryndyk, Hodge, and Sultan Muhammad Ali. From his descendants Kazakh Khan was only Buryndyk who ruled Kazakh Khanate after the father to 1510.

Zhanibek Khan

ZhanibekKhan (the beginning and the second half of the XV century – one of the founders of the Kazakh Khanate), who led until the end of the formation of the Khanate and was the second Khan of the Kazakhs after Kerey Khan.

One of the most revered rulers in the history of the Kazakh people is Zhanibek Khan. The historians of neighboring states during the early Middle Ages provide fragmentary and short information about him, but his historical image is stored in the oral literature of the Kazakhs as Az-Zhanibek for more than five centuries.

There are few Khans, kings and sultans in history, forgotten over time. All changes and developments of state importance during their reign are associated with the wisdom, prudence, insight and other special qualities of the ruler. Thus, in the eyes of the people they were the best rulers, they compare the subsequent Khans with them, equate them. For example, in medieval sources the most powerful, just and victorious rulers are equated with Alexander the Great, Jamsha, Anushirvan. And the Kazakh people in the literature of their most powerful and clever Khans described in one word or phrase. For example, the phrases “Az Zhanibek”, “Az Tauke”, “Code” “Tauke Khan” (Zhety Zhargy), “The Ancient Way of Yessim Khan”, “The Bright Way of Kasym Khan” have been preserved in the memory of the people for several centuries and have survived to this day.

When we talk about the significance of Zhanibek Khan in Kazakh history, the first thing we remember him is as a co-founder, who, together with Kerey Khan, founded the Kazakh Khanate in the middle of the 16th century, the first state of a national character in Kazakhstan. And this is all that society knows about Zhanibek Khan. Based on this, in this work we will try to uncover the role and significance of the Khan in Kazakh history by using all manuscripts and historical legends as historical materials, as well as the latest achievements of Russian historiography in recent years.

In historical sources, the name Zhanibek Khan for various reasons is more common than Kerey Khan. In “Muiz al-ansab” of 1426 and “Tauarih-i guzida-yi nusrat-nama” of the first half of the 16th century, his name is included in the genealogy of the rulers, and in the historical works “Tarih-i Rashidi”, “Fath-nama”, “Shaybani-name” he is often referred to as one of the founders of the Kazakh Khanate [1, p. 63; 2, p. 42; 3, p. 110-305-306; 4, p. 56-57; 5, p. 99]. In the writings of Abulgazi, Kadyrgali Jalairi, Gaffari, Haidar Razi, Zhanibek Khan is represented as a representative of the ruling dynasty in East Desht-i Kipchak [6, p. 19; 7, p. 114; 8, p. 212; 9, p. 218].

Zhanibek Khan was a twice cousin of the Kerey Khan, so their ancestors from the Horde Yezen to Urus Khan were common. For this reason, we will not list the ancestors of Zhanibek Khan from Jochi to Urus Khan, but immediately move on from Urus Khan. This is also stated in the writings of Muiz al-ansab and the Tauarih-i guzida-yi nusrat-nama, which depends on it. T.I. Sultanov proved that in the materials about the descendants of Genghis Khan from the second volume of the “Collection of materials relating to the history of the Golden Horde”, information for which was taken from the manuscript “Muizz al-ansab”, located in the national library of Paris, some errors were made, as a result, “several dozen princes of the Genghis Khan dynasty turned into oglans” [11, p. 109-117]. Therefore, information about the descendants of Urus Khan from this work was translated into Russian, observing all the requirements of source study. It should be noted that while studying the ancestors of Zhanibek Khan, we used the translation of T.I. Sultanov. In this translation, the following is written about the ancestors of Zhanibek Khan: “The first son of Urus Khan is Toktakiya. He ruled ... The eighth son of Urus Khan – Kuyyrshyk. He had two daughters Payande Sultan and Rukia and son Barak. Barack was the ruler. Barak had four

children: daughter Saadat-bey and sons Abu Said, Mir Kasym and Mir Said” [11, p. 120-121]. In “Tauarikh-i guzida-yi nusrat-nama” Abu Said was the youngest of the three sons of Barak Khan and additionally bore the name Zhanibek Khan, Kadyrgali Jalairi describes him more precisely as the son of Barak Khan “the younger Zhanibek Khan” [2, p. 42; 7, p. 114; 6, p. 119]. Thus, it turns out that in the genealogy sources his real name is Abu Said, and his pseudonym is Zhanibek. In the sources telling about the formation of the Kazakh Khanate, he is called Zhanibek Khan.

In various sources, the name of Zhanibek Khan is written as Abusagit [6, p. 119], Bu Siyde [2, p. 42], Abu Saiyd [11, p. 63]. Although each of them wrote differently, his name in Kazakh – Abuseit (Abuseide) is not in doubt. Abulgazi wrote that “his nickname is Zhanibek Khan” [6, p. 119], and Kadyrgali Jalairi clarifies that “the son of Barak Khan was nicknamed the Younger Zhanibek Khan” [7, p. 114].

It is not known why they called Abu Said like a Zhanibek, there are no materials about this. And the reason why he was nicknamed “the younger Zhanibek” can be determined without historical documents. According to T.I. Sultanov, in the history of the Ulus of Jochi and Central Asia, several sultans held the title of Khan at the same time, and knowledgeable authors used the names Ulug Khan (Senior Khan) and Kichig Khan (Younger Khan) in their materials to distinguish between the rulers. [10, p. 148]. We believe that the definitions of “ulug” and “kichig” were made appropriately. It is known that such explanations were made in relation to Ulug Mohammed Khan and Kichig Mohammed Khan, who ruled in the Golden Horde in the first half of the 15th century, these two Khans left an indelible mark on the political history of the Golden Horde; their names were already included in the annals. If in the Kazakh Khanate, the son of Barak Abu Said was called “younger Zhanibek”, then who is the “senior” or “ulug” Zhanibek? In Muslim sources of the XIV-XVI centuries, there are many Khans and sultans named Zhanibek, but none of them were called Ulug Zhanibek.

For a more specific definition, need to study the source materials more deeply. In Muiz al-ansab, Abu Saiyd is the eldest of the three sons of Barak Khan, but nothing is said of his nickname. He must have been given the nickname Zhanibek Khan after his official accession to the throne. In the labor of the first half of the 16th century “Tauarih-i guzida-yi nusrat” Abu Saiyd is the youngest of the three sons of Barak Khan. In addition, his nickname is mentioned – Zhanibek Khan and not a word about “younger”. In the materials of Abulgazi in the same way. For the first time about Zhanibek Khan as the “younger Zhanibek Khan” is found in the work of Kadyrgali Jalairi, written in the first half of the 17th century. [7, p. 114]. We can say that the lines from the “Collection of Chronicles”: “His son (here Barak Khan – B.K.) was nicknamed the younger Zhanibek Khan”, he took from the extant chronicles or oral literature.

Therefore, we must list all the personalities named Zhanibek Khan who ruled in different parts of the Ulus Juchi in the 15th century. Only then will it be possible to understand the reason why Zhanibek Khan Barakuli was called the “younger Zhanibek.” In the 15th-16th centuries, several Zhanibeks were in power within the Ulus of Dzhuchi and Chagatai.

Ybyrai (Ibrahim) Altynsarin (Kazakh: Ыбырай Алтынсарин; Russian: Ибрай Алтынсарин) (1841 – 1889) was a major figure in pre-Soviet Kazakh history. He was the most prominent Kazakh educator of the late 19th century

Ibrai Altynsarin was born on October 20, 1841 in the Arkaragay volost (now Zatonbolsk district) of the Kostanay region in a well-to-do family. Having lost his father early, he was brought up by his grandfather, Biy Balgozha Dzhambay-bay, who served in the Orenburg border commission and enjoyed great influence among the ruling elite, and especially among the Kazakhs of the Orenburg steppes. At the same time, Balgozha was a connoisseur of Kazakh oral literary creativity, sometimes he himself composed poetry, was an eloquent orator.

In 1850, when one of the first schools for Kazakh children was opened in Orenburg, the administrative center of the Turgai region, the purpose of which was to prepare literate people for the tsarist administration, my grandfather identified Ibrai as a student. About the period of his studies at school, one of the archival documents has been preserved, which says that he was distinguished by perseverance and independence.

In 1857, Ibrai Altynsarin successfully graduated from school and was left at the Orenburg border commission, where he worked as a clerk for about three years. Here he continued to improve the level of his knowledge, carefully read and studied his native history, literature, scientific works and works of art of Eastern, Russian and Western European culture.

I. Altynsarin, seized with a high desire to bring as much benefit to his native people, dreamed of doing pedagogical work, in which he saw his calling. After long troubles and difficulties, he managed to leave Orenburg in 1860 and transfer to the city of Turgai, but even here the local tsarist authorities for a long time did not give Ibrai Altynsarin the opportunity to devote himself to his beloved teaching profession, defining him as an assistant judge, then as a judge, assistant chief, and ... about. head of the county. Only in 1865 was it finally possible to switch to pedagogical work. Later, for almost 20 years, he held leading positions in the system of public education.

As an inspector for public education in the Turgai district, he proved himself to be an outstanding organizer, a talented teacher, a well-known writer-educator and a prominent public figure. "Schools are the main springs of the education of the Kyrgyz, Kazakhs," wrote Ibrai Altynsarin, "... on them, and especially on them, hope, in them is the future of the Kyrgyz (Kazakh) people." A champion of enlightenment, I. Altynsarin considered it the sacred duty of an educated person to bring knowledge to children.

His desire to teach Kazakh children in such a way that they could be useful to their people and join the achievements of agriculture, industry met with resistance from two sides. The tsarist administration was interested in training the lower echelon of officials from the local population, capable of conducting office work in Russian, being clerks, translators, brought up in the spirit of adaptation to the colonial policy of tsarism. Therefore, she outwardly did not oppose Altynsarin's initiative to teach Kazakh children the Russian language, but did not provide any support to the idea of a broad education. On the other hand, the local clergy opposed Ibrai's innovations, trying to instill that he allegedly wanted to "baptize" Kazakh children and prepare them for "soldier's service" in the Russian army. Altynsarin really opposed ignorance, superstition, confinement within the framework of an outdated

nomadic life and those clergymen who used Islam for selfish purposes and even in the interests of the imperial ideology, according to which, "following Mohammed, be servants of the white king."

Having started his educational and pedagogical activity, I. Altynsarin often travels to villages, explains to the local population the meaning and goals, benefits of secular education, organizes fundraising for the construction of schools. Under him, Russian-Kazakh schools were opened in Turgai, Iletskaia protection, Irgiz, Aktyubinsk. He is seeking the opening of the first girls' school.

"It is our lot," he wrote, "now the most difficult, responsible time has fallen, when everything still needs to be created, introduced these innovations into a dark environment and illuminated everything as far as we have strength and skill ... So I am dragging along the steppes begging for money from societies and various public county and regional volosts. " On his initiative, 7 primary schools were opened, 4 two-grade schools for Kazakh children, including the first schools for Kazakh women with teaching subjects in their native and Russian languages. In 1883, a Kazakh teacher's seminary was opened in Orsk.

S. Altynsarin not only created secular public schools, but also scientifically developed for them didactic principles of teaching and upbringing of children, wrote teaching and methodological aids.

Altynsarin devoted his whole life to enlightening his native people. "The Kazakh people in themselves represent a fertile ground for education," he wrote.

Altynsarin was a staunch supporter of the commonwealth of the Russian and Kazakh peoples. He promoted democratic Russian literature, used the experience of the Russian pedagogical writers K. As an enlightener, Altynsarin is characterized by the cult of knowledge and belief in the all-saving knowledge for the development of society and each human individuality. Contemporaries who followed the literary activities of Ibray Altynsarin, already during his lifetime, were able to assess how much it meets the needs of the people. Among the merits, in addition to his own literary creativity - the compilation of a reader in the native language, which were called "An initial guide to teaching the Russian language to the Kirghiz" and "Kyrgyz Reader" (1879).

These books used the new Kazakh alphabet, created on the basis of Russian graphics. In the introductory article to the "Kyrgyz Reader" Altynsarin wrote: "... There are almost no books of general educational content in any of the Asian languages, we are forced to look for similar manuals in the nearest Russian language. As a result, we considered it more convenient to print this anthology in Russian letters, so that it directly corresponds to its purpose, that is, it serves as a direct guide to more learned and generally useful books, without contradicting the latter with either its content or the alphabet. "

In his poetry, I. Altynsarin first of all promoted the importance of public education, appealed to young people to acquire knowledge. The need for education at the time of Altynsarin had to be proven. It was difficult not only to open a school, but also to recruit students. Altynsarin writes poems addressed to children, in which he encourages them to study. The most famous of them is "Let's study, children!" It talks about the benefits of science, knowledge in human life.

For centuries, the nomad believed that all his wealth was cattle. But much stronger is another, true wealth - knowledge. Altynsarin strives to convince young people of this. Only

knowledge can make a person omnipotent, happy.

In the poem "Builds wondrous palaces ..." the poet also inspires readers with the idea of the need to fight for knowledge that would lead the Kazakhs to the ranks of civilized peoples.

Along with poems on social and educational topics, Altynsarin's poetry contains such works that reveal social inequality in the aul, denounce the stinginess and cruelty of the beys. The unfortunate people oppress their backs in a bow, Over the people - the all-powerful khans on the throne, "The poor are robbed brutally, dishonestly, And the rich are gifted everywhere."

Altynsarin the poet masterfully painted pictures of his native nature. Probably, there is not a single real poet who would not admire the peculiar laws of harmony, colors and sounds of nature. "Sympathy for nature is the first moment of the spirit that begins to develop. Each person begins with the fact that directly strikes his mind with form, color, sounds ...", - wrote VG Belinsky.

Steppe nature is infinitely close to Altynsarin the poet. He is especially worried about the steppe in spring. In the poem "Spring", pictures of nature are inseparable from pictures of folk life. The panorama of the revived steppe with "earthly grace", with "blue distant", when in the "dewy warmth of vapors, the endless expanse is already covered with fresh fragrant grass", is complemented by a heartfelt description of the joyful meeting of the eternally living with spring.

Kulans, saigas - in the open spaces of the spring land, Zapachut, pleased that again "Tall grasses. And on the water of clean lakes Swans and cranes will descend with cries. And at the hour when the sun blinds the human eye, The alluring mirage will tremble in the radiant distance. "

Spring brings joy to people. Altynsarin's keen eye notices small children frolicking "on the velvet of young grasses," and a caravan that has equipped itself on the way, and women "with funny jokes," and the parting of lovers at dawn.

At the same time, Altynsarin is not just a subtle observer of nature, who knows how to give colorful sketches. This is a poet-philosopher who ponders the meaning of life, its eternal renewal. Nature in the eyes of the poet is a great healer, she brings peace to life. Altynsarin enthusiastically perceives life, believes that it is reasonable and beautiful. This can be felt not only in the poem "Spring", but also in his other famous poem "River". On the one hand, this is a concrete image of the river, along the banks of which lush grasses grow and herds graze, and schools of fish frolic in the light streams, on the other, it is a symbol of the ever-flowing life:

"Hundreds of herds will not be able to muddy the rivers, And nothing is impossible to block her way!"

The artistic concreteness of the landscape, the heartfelt description of nature, its impact on the feelings of a person, with his thoughts, life and concerns, testify to the realistic manner in which the author depicts reality.

In addition to poems, I. Altynsarin wrote stories in which democratic, humanistic, educational ideas of the author are also expressed. In them, in the social aspect, pictures of everyday life and customs of Kazakh life in the 60s-70s of the 19th century are drawn. The stories "The son of a bai and the son of a poor man", "Kipchak Seytkul", "Yurt and a

wooden house”, “Ignorance”, “The harm of lies” and others pose important problems of public life: social inequality, the advantage of a sedentary lifestyle, the harm of ignorance, benefits known

Mukhtar Auezov

Mukhtar Auezov (28 september 1897 — 27 june 1961) — was outstanding Kazakh writer, playwright and scientist. Academician of the Academy of Sciences of the Kazakh SSR (1946), chairman of the Writers’ Union of Kazakhstan.

Mukhtar Auezov was born on September 28, 1897 in Chingiz parish, Semey region (now East Kazakhstan region). The writer’s grandfather Auez from the Tobykty family had family ties with Abai Kunanbayev, and had a huge influence on the formation of the future writer’s view. [1]

Mukhtar Auezov had every right to be proud of his ancestors, among whom was Berdy-Kozha, a prominent man, a spiritual mentor of a generation. Through him, the kind of Auezov has been associated with Bakshaish-Khodja, a great-grandson of Khoja Ahmed Yasawi. Today this can be openly proud of, and in the old days for such kinship could pay the price of freedom. Therefore, in official papers among the ancestors of Auezov mentioned only father Omarkhan and grandfather Auez. However, the Auezov family had other remarkable relatives. Nurganym, one of the wives of old Kunanbay, Abai’s father was Auez’s own sister. And when Mukhtar was born, Abai was present at the toe in honor of his uncle’s grandson. Mukhtar Auezov was friends with Turagul, the son of Abai, and then married the granddaughter of Abai, the daughter of his other son — Magau. Could not know Auezov and nephew Abai Shakarim, who was orphaned early, was brought up in the house of the poet. So the environment of the future writer contributed to his interest in literature. Semipalatinsk land has become a real nest of great writers. Today, in their common homeland, a historical and literary reserve “Zhidebai-Borili” was created, which unites the house – Museum of M. Auezov in Borili, and the mausoleum complex Abai-Shakarim, and the house – Museum of Abai. In addition to the house-Museum Auezov there is a mausoleum where his parents are buried. [2]

Early orphaned Mukhtar studied Arabic to read and write, read the poems of Abai. In 1907, Mukhtar went to study in Semipalatinsk, where his brother Ahmet already lived. He entered first in madrasa, and then in the five-class Russian school. Study was easy, and he played football, we can say stood at the beginning of this game in the Kazakh steppes. In the football team “Zharys”, Mukhtar played as a midfielder. [3]

Young Mukhtar, who graduated in 1907 in the madrasah, was arranged in the 5-class Semipalatinsk school, and in 1919 Mukhtar graduated with honors from the Semipalatinsk teacher’s Seminary.

The life of the famous writer was inextricably linked with all the historical events of the country. For example, in 1918 Mukhtar Auezov together with the famous writer and member of the party “Alash” Zhusupbek Aimauytov published in Semipalatinsk magazine “Abai”. Mukhtar with Magzhan Zhumabaev and Khalel Dosmukhamedov went on an expedition to

study the folklore of the Kyrgyz, Kazakhs, Dungans. He was positively shocked when he first read the epic “Manas”. From now on, this Kyrgyz epic will be very interesting to Auezov. Later he will enter the philological Department of Leningrad University. In 1923, Mukhtar Auezov took part in a special Commission to collect preserved manuscripts of Abai’s original works. Later, in the same year he entered the philological faculty of the Leningrad state University named after A. S. Bubnov. In September 1930, he was arrested by the OGPU. He was charged with a number of charges, including organizing the struggle against the Soviet government and writing works praising the pre-revolutionary life of the Kazakh people. [4]

In Leningrad then worked the best literary critics of the country. He enthusiastically studied Russian and world literature, and in the summer goes home, where he collects songs of akyns. Then he became lifelong friends with Ilyas Zhansugurov. And after the death of a friend Auezov will be a support for his family. In Leningrad, he married Valentina Nikolaevna Kuzmina, with whom they will go hand in hand until the end of life, although there will be many difficulties on their way. Despite this, he wrote articles for the encyclopedia about the wonderful Kazakhs, professionally engaged in oral folk art of his people, writes stories and stories such as “Gray – Fierce”, “Shot at the pass” and so on. However, in the autumn of 1929, Auezov was arrested and sent to Alma-Ata under guard. He was accused of belonging to the organization of Kazakh nationalists and in two and a half years Mukhtar was released. But for this he had to publicly repent of nonexistent sins. The “Statement of Mukhtar Auezov” was published, where the writer recognizes even his works as erroneous. Later, he settled in the Kazakh drama theater, and he began to teach at the Institute. For a while he demonstrates loyalty and even writes a play “For October”. And yet, on the advice of Ilyas Zhansugurov, begins to seriously engage in the work of Abai. To begin with, he publishes a collection of poems by his great relative. By 1937 Auezov was the most famous writer in Kazakhstan. But also the most suspicious for the authorities. The machine of repression was gaining momentum, and first of all pay attention to those who have already been persecuted. His books are removed from libraries, and the writer was fired from his job. [5]

During repressions he managed to escape, having moved to Moscow where together with Leonid Sobolev, the writer, they write the tragedy “Abai”, scientific research “Epos and folklore of the Kazakh people”, release the collection “Songs of the Kazakh people”. In 1939, the writer writes on a piece of paper the line: “the Boy was in a hurry to go home.” These words, written in 1939, began the novel “Abai”. From 1932 to 1938 Mukhtar Auezov worked as the head of the literary Department of the Kazakh academic drama theater in Almaty. In 1933, Mukhtar Auezov has released the first full collection of poems and the works of Abai Kunanbaiuly “Abai Kunanbaiuly nyn tolyq zhinagy” (in Latin) in Kyzylorda, was preparing the first scientific meeting devoted to works of Abai, also in the Kazakh music theatre has been staging his plays. Mukhtar Auezov was actively engaged in scientific activities: from January 1943 he worked as a senior researcher, then in 1946 he was appointed head of the literature sector of the Institute of language, literature and history of the Kazakh branch of the Academy of Sciences of the USSR. In 1941, he began writing the epic novel “the Way of Abai”, which was recognized by all writers from all over the world as an outstanding work. For this magnificent work Mukhtar Auezov was awarded the Stalin

(1949) and Lenin (1959) prizes. M. O. Auezov was elected a Deputy of the 5th convocation of the Supreme Soviet of the Kazakh SSR. [6]

In 1941, the writer returned to Kazakhstan. He continues to write his novel, although literary officials are still suspicious of its subject matter. In 1942, the first volume of the novel was published. Immediately, Akhmet Zhubanov wanted to write an Opera "Abai", and Auezov writes a script for it.

And the Opera was not immediately allowed, but at the end of 1944 it was staged and was a success. At once there was also an idea of a film adaptation of the novel, but in order to start the film, it was necessary not a lot not a little decision of the Central Committee of the Communist party of Kazakhstan. However, in September 1945, he made his Prime Minister. The Moscow authorities were favorable to the novel of the Kazakh writer: not only publish it in large circulation, but also award the author with the order of the red banner of Labor. Auezov defends his thesis, becomes a doctor of Philology, Professor, academician of the Academy of Sciences of the Kazakh SSR. [6]

In 1947, the second book "Abai" was published in Kazakh, in 1948-both books in Russian. In 1949, the novel awarded the Stalin prize first degree, and the author of the order "badge of Honor" despite the fact that in 1947 comes the Resolution of the Central Committee of the Communist party of Kazakhstan "About the rude political mistakes in the work of the Institute of language and literature of the Kazakh SSR. [6]

Mukhtar's personal life was also put to the test. In his youth, he was married by family tradition to 15-year-old Raihan. Two children were born, but the family broke up.

In Leningrad he met Valentina Kuzmina. In this marriage a daughter Layla who later became a Professor and historian, she was in charge of the House-Museum of a famous father. In him emerged still son Ernar, in the future famous biologist. In the 1940s, the writer had a common-law wife, Fatima Gabitova. Their son Murat Auezov became a famous cultural figure, in addition, he established the Mukhtar Auezov Foundation.

In 1952, in the pages of Pravda, he was again accused of nationalism. The article "Pravda" "is reprinted the next day by "Kazakhstan truth". Auezov was dismissed from the Academy, banned from playing his plays in theaters. And again he escapes in Moscow, where in 1954 he finishes the epic novel "the Way of Abai". Meanwhile, other times come, and the writer safely returns to Alma-Ata, where he is restored in all positions. One day his son, Murat Auezov, was asked if his father was happy. He said, "There are two dimensions. One dimension is domestic. In this respect, his life was extremely difficult. He lived quietly only for the last four years, starting in 1957, when he was awarded the Lenin prize for the novel "The way of Abai". And how much of this was preceded by severe trials! How many times had his life and freedom hung in the balance! But, on the other hand, he realized in full as a unique writer. In this respect, he can be called a happy man. He is loved by his people. He was recognized in the great world literary world." In 1961 he went to Moscow for surgery-a tumor in the stomach, died on the operating table. In 1961. the writer fell seriously ill and died in a hospital in Moscow. [7]

Akhmet Baitursynuly

Baitursynov was born in 1872 in a small village in the Kostanai region. He began his teaching career during 1895-1909 in the Russian-Kazakh schools in Aktobe, Kostanai, Karkaralinsk districts, and became a headmaster of the Karkaralinsk city school.

Baitursynov was recognized as the *Ult Ustazy* (Teacher of the Nation) for a reason. He has done more than any other linguist to develop Kazakh literacy in the 20th century.

Throughout his career, developing mass literacy was his major goal.

Baitursynov's achievement in this endeavor was the transformation of the Arabic alphabet, which was used for years, to adapt it to the spelling and phonetic peculiarities of the Kazakh language.

The main reasons to reform the Arabic script were the mismatch of sounds in the Kazakh and Arabic languages and the absence of a universally approved alphabet. For example, one sound could be written with different letters by different teachers. There were not enough letters to mark the vowels. Only three characters (a, y, i) were dedicated to representing nine vowels in the Kazakh language.

Because of this, there were difficulties in distinguishing sounds and reading, and that was an obstacle for mass literacy. Baitursynov decided to reform the Arabic alphabet in accordance with the phonetic laws of the Kazakh language to raise literacy to the national level.

As it is known today Baitursynov's alphabet came into use in 1912. The new alphabet, called "Zhana Yemle" (New Orthography) had 24 letters and one special mark. He removed redundant letters from the alphabet that do not correspond to the Kazakh language and added letters specific to the Kazakh language.

Later, in 1926, Baitursynov also discussed the advantages of transitioning to the Latin alphabet.

The enormous wish to educate Kazakh people led Baitursynov together with his closest friends and colleagues Alikhan Bokeikhan and Mirzhakyp Dulatuly to establish the first weekly nationwide socio-political and literary newspaper *Qazaq*, which was published in Kazakh language using the Arabic alphabet from 1913 to 1918.

In the first issue, Baitursynov described the historical significance of the *Qazaq* newspaper in the following way: "First of all, the newspaper is the eyes, ears and tongue of the people...People without newspapers are deaf, dumb, and blind. You don't know what's going on in the world, you don't hear what's being said, you don't have an opinion."

The newspaper called on Kazakh people to master art and science and raised the problem of the development of the Kazakh language. It had more than 3,000 subscribers and was read in the Kazakh steppes, China and Russia.

Baitursynov also built a strong and lasting reputation as a poet and translator. In this endeavor, he followed the path of the great Kazakh poet Abai and tried to reach the hearts of the Kazakh people through the translation of the great works of Russian literature, particularly of the Russian poet and fabulist Ivan Krylov. The Kazakh translation of Krylov's fables was published in St. Petersburg in 1909 under the title "Forty Fables." The animal stories in fables represented themes of unity, education, spirituality, morality, culture, hard work, and subtle criticism of colonial policy.

Baitursynov's own civic dreams and thoughts were published as a separate book under the name "Masa" (Mosquito) in 1911. The opening lines of a same-named poem say:

*Flying around those who asleep,
Until the wings are tired.
Won't it disrupt a little their sleep,
If he buzzes in your ear persistently? (author's translation)*

Those lines from “Masa” describe Baitursynov’s own ambition to awaken society from a passive, lazy, sleepy state to enlightenment through his persistent poetic and educational “buzzing”. The ideological foundation of “Masa” was to invite the public to study art and receive a proper education, to develop culture and a work ethic. Baitursynov skillfully used poetry as a way to awaken people, to influence their minds, hearts and feelings.

Beyond education and literature, Baitursynov actively participated in the formation of the Kazakh national state idea. Baitursynov’s political activity began in 1905. He was one of the authors of the Karkaraly petition, which raised questions regarding local administration, changes in the system of public education, and the adoption of new laws. This activity later led to his first arrest and imprisonment in the Semipalatinsk prison in 1909 for spreading the idea of autonomous self-government and allegedly inciting interethnic hostility.

The October Revolution in 1917, which resulted in the overthrow of the provisional government and the establishment of the power of Soviets, left Baitursynov fearing possible state destabilization, excessive radicalization, and the possible collapse of the country in the absence of reliable authority. Baitursynov, Bokeikhan, and Dulatuly saw that the only way out of the difficult situation was to organize a firm power that would be recognized by the Kazakh people.

As a result, Baitursynov, Bokeikhan and Dulatuly decided to establish the Autonomy of Kazakh areas and to name it Alash. The first political group and movement – the Alash party and the Alashorda government was created.

The centerpiece of the Alashorda was creating a single autonomous state within the democratic federative Russian republic, which would allow for autonomous decisions in the interest of the local population. Baitursynov became the spiritual leader of the intelligentsia behind this effort.

The territory and borders of Kazakhstan were documented and legally confirmed for the first time during this period of Alash governance as well.

Baitursynov, along with many members of the Kazakh intelligentsia, fell victim to Stalinist repression. In 1929 Baitursynov was arrested again with charges of counter-revolutionary activity and preparation of an armed uprising in the Kazakh steppe. He was sentenced to execution, however, in 1931 his sentence was commuted to 10 years in a camp and in 1932 he was exiled to Arkhangelsk and then to Tomsk.

In 1934, at the request of the International Red Cross, Baitursynov was released and returned to Almaty to reunite with his family. However, starting from 1934 Baitursynov endured the most difficult years of his life. Being the victim of repression, he suffered from the loss of his health and stability in his life. His political “unreliable” background diminished his chances of getting a proper job. The authorities were afraid of his influence and respect among people, so Baitursynov ended up changing his jobs frequently: he worked as a Central Museum curator, as a ticket inspector, and as a hospital attendant in a tuberculosis dispensary.

He was arrested again on Oct. 8, 1937, and shot two months later, in December. In 1988 the scholar was acquitted and given all the recognition that he deserved on a national level.

Kanysh Satpayev

A prominent scientist-geologist of the XX century, a prominent public figure and statesman, Doctor of Geological-Mineralogical Sciences (1942), Professor (1950), the first Head of Institute of Geological Sciences of the Kazakh branch of the USSR Academy of Sciences (1941-1964), Deputy Chairman of Presidium of the Branch (1942-1946), President of the Academy of Sciences of the Kazakh SSR (1946-1952) and (1955-1964), academician of the Academy of Sciences of the Kazakh SSR (1946), academician of the Academy of Sciences of the USSR (1946), member of the Presidium of the Academy of Sciences of the USSR (1961-1964 she), Deputy Chairman of the national Committee of geologists of the USSR (1957-1964), honorary member of the Academy of Sciences of Tajikistan (1951), a Member of the Central Committee of the Communist party of Kazakhstan (1949), a Deputy of the Supreme Soviet of the USSR, Deputy Chairman of the Board of the Union of the Supreme Soviet of the USSR (1962-1964), laureate of the State (1942) and the Lenin (1958) prizes. K.I. Satpaev –is one of the greatest people not only of the former Soviet Union, but also of the past century, which his genius, his work practically created and headed the school of geologists of Kazakhstan and has made great influence on the development of geological science.

No one from Kazakhs has yet raised
For such a high level from Kazakhstan
N.A. Nazarbayev

Kanysh Imantayevich Satpayev was born in April 12, 1899 in Pavlodar district of Semipalatinsk region (at present Tendik, Bayanaul district, Pavlodar region).

Mikhail Antonovich Usov, who came in 1921 to be treated in Bayanaul affected on boy's choice of profession. He burned a desire in K.I.Satpayev to explore the bowels of the native land, give them to Motherland and people. Later K.I.Satpayev would write: "I had the great honour to raise the socialist industry..., create advanced science in Kazakhstan.

In 1926 K.I.Satpayev successfully graduated from Tomsk technological institute and became the first Kazakh with diploma of mining engineer-geologist, was sent to the Central Council of national economy.

K.I. Satpayev headed Geological Department of the trust «Atbastsvetmet». Serious problem fell on its share – carrying out of the first stationary prospecting works on a systematic identification of mineral reserves in Zhezkazgan-Ulytau area. Unlike the English and Geological Committee of the CPC, which assessed the reserves of Zhezkazgan as modest, Satpayev was convinced of the enormous reserves of ore in this region.

In 1932 K.I. Satpayev published the first scientific monograph "Jezkazgan copper-ore area and its mineral resources". By the time it was established, that in the mines of Zhezkazgan more than 2 million tons of copper, and not 60 thousand tons, of which spoke English specialists and staff of the Geological Committee of the SNK. This was proof of the scientific foresight of K.I. Satpaev.

In 1934, at the session of the USSR Academy of Sciences K.I. Satpayev acted with the report «Copper, coal, iron, manganese ore and other minerals Dzhezkazgan-Ulytau district», which fully justified the rich prospects of Zhezkazgan Deposit and the whole region.

By 1937 explored reserves of copper allowed to name Zhezkazgan largest deposits of copper in the world and justify construction of the mining enterprise. On February 13, 1938 came out the Order of people's Commissariat on the construction of Zhezkazgan mining and metallurgical complex.

In 1941 K.I. Satpayev was appointed Director of Geological Institute of Kazakh branch of the USSR Academy of Sciences, and after a year he became Head of this Department is future Academy of Sciences of the Republic.

In autumn of 1943, for merits in development of science and great scientific achievements K.I. Satpayev was elected a corresponding member of the USSR Academy of Sciences. Those years he devoted special attention to design and construction of Kazakhstan Magnitka, Balkhash and Atasu mining complex.

In June 1946 K.I. Satpayev was elected as the first President of the Academy of Sciences of Kazakhstan. In October of the same year he was elected as academician of the Academy of Sciences of the USSR.

There were held visiting sessions of Academy of Sciences on initiative of K.I. Satpayev in the largest industrial regions of the republic – Ust-Kamenogorsk, Atyrau, Karaganda, Jezkazgan, Kustanay. There were opened new academic institutes: Nuclear Physics, Mathematics and Mechanics, Hydrogeology and Hydrophysics, Chemistry of oil and natural salts, chemical-metallurgical, mining-metallurgical, Ichthyology and fish industry, Experimental Biology, Economics, Philosophy and Law, Literature and Art, Linguistics. Encyclopedic erudition allowed President to accept personal participation in the creation of these centres of great science. He personally led a comprehensive study of natural resources of the Mangyshlak Peninsula, the research of new deposits of coal, oil, gas, ores of ferrous metallurgy, actively supported construction of the channel Irtysh-Karaganda.

He created and headed school of metallogeny in Kazakhstan. Developed complex approach of formation metallogenic analysis has become fundamental for the geological science and practice.

In 1958 for development of methodological basis and drawing up of forecast metallogenic maps of Central Kazakhstan, which had no analogue in worldwide geological practice, group of Kazakhstan's scientists-geologists headed by K.I. Satpayev was awarded with Lenin prize. This work showed role of Kazakhstan's scientists and school of K.I. Satpayev all over the world.

Protruding scientist of the country, he presented Kazakhstan's science abroad too. So, in 1947 in membership of delegation of Supreme Council of the USSR he visited England, where worthily represented scientists of the country. As member of Soviet Parliament group was accepted by Winston Churchill, premier-minister of England Ettley. In 1958 K.I. Satpayev in membership of representative delegation was in China, where participation in work of geological conference of PRC. He was awarded with four orders of Lenin and order of the Great Patriotic War, elected as deputy of Supreme Court of the USSR and Kazakh SSR.

Academician K.I. Satpayev died on January 31, 1964, he was buried in Almaty. City in the Karaganda region, Institute of geological Sciences of the Academy of Sciences of Kazakhstan, Zhezkazgan mining and metallurgical complex, a small planet in the constellation of Taurus, the glacier and mountain peak of Jungar Alatau were named after academician K.I. Satpayev, geologists named one of the minerals- Satpayevite, variety of colours. Eight large cities of Kazakhstan, including Semipalatinsk, its streets were named after academician. Corner of Satpayev created at Museum of Revolution in Moscow, in Tomsk Polytechnic Institute and Institute of Geological Sciences of Academy of Sciences of KazSSR, in the house, where Satpayev lived in Alma-Ata, was established Memorial Board.

At the present time there established award of Academy of Sciences of the RK by his name for outstanding achievements in the field of Natural Sciences, International Fund of K.I. Satpayev was created.

1999 year – was declared as year of Kanysh Satpayev by UNESCO.

Three big things he left after himself: the first – Dzhezkazgan, the second – Academy of Sciences of Kazakhstan, the third – Institute of Geological Sciences. Hundreds of people work and live in all of them, and continue deeds of worthy son of Kazakh people, scientist, geologist K.I. Satpayev.

Years will pass, there will be new scientists, but noble memory of the first Director of the Kazakh Academy of Sciences will remain.

From an interview Of Abylkas Saginovich Saginov to correspondent of the newspaper “Industrial Karaganda” Natalia Rozhkova, 26.12.2005.

“Industrial life taught me a lot. Exactly at that time I firstly met Kanysh Imantayevich Satpayev. He was at mature age. I finished candidate dissertation, there was need in opponent. Defense was held in Alma-Ata. I was advised to apply to Satpayev, nobody except him wouldn't solve that question. That was how I came to academician and president of AS of Kazakhstan at first time, about whom I knew a lot. In 1951 he was too old.

Kanysh Imantayevich asked me in details where I was born, where studied. When he knew about Dnepropetrovsk, he was surprised “How far you'd gone!”. All questions academician solved without He left the kindest impression on me. He is example indicator of action in a particular situation, example of impact on my civil and professional formation”.

Shokan Valikhanov

Chokan (Muhammad Hanafiya) Valihanov was born in November 1835 in the fortress Kushmurun (near Kostanay) in the family of senior Sultan of Aman Karagai district Chingis Valikhanova.

Chokan (Muhammad Hanafiya) Valihanov was born in November 1835 in the fortress Kushmurun (near Kostanay) in the family of senior Sultan of Aman Karagai district Chingis Valikhanova. His childhood for the first time he spent in Kushmurun and then in Syrymbet — homestead of his grandmother Aiganym (modern North Kazakhstan region). Chokan developed at early age and his main spiritual features were identified in childhood.

In the autumn 1847, 12 years old Chokan, left his native steppe and accompanied by his father came to study at the Omsk Cadet Corps.

Many lecturers of the Cadet admired by young Chokan's profound knowledge and extraordinary memory mixed together with hard work and high moral character of his personality. His exceptional ability was in the study of history, geography and Oriental Philology. Writer and orientalist N. Kostylevsky and history teacher Gonsewsky made strong influence on his development. Chokan met his friend outstanding scientist G. Potanin in the Cadet Corps. His erudition especially in the field of Oriental literature was highly regarded by S. Durov, P. Semyonov-Tyan-Shansky and N. Yadrincev. Chokan was close relationship with Russian writer F. Dostoyevsky, who served a hard labor with S. Durov in Omsk fortress.

In 1853, at the age of 18 Chokan graduated Cadet Corps and was released as cornet «for the army cavalry».

Social and literary activities of Chokan Valikhanov began immediately after graduation. Officially he was determined as an officer of the 6th Cavalry regiment of the Siberian Cossack Army, but he was by the Governor-General of Western Siberia. A year later he appointed as adjutant of General Gasfort, who at that time was a ruler of Western Siberia and north-eastern regions of Kazakhstan.

At the same time through the General Directorate of the region Ch. Valikhanov was appointed as an officer on special assignments.

Chokan, being ready to serve his country, sought to productive and creative activity. From 1854 to 1857 period of time Chokan takes an active part in resolving the issue of the peaceful accession of Kazakh Senior zhuz and Kyrgyz tribes Boke, Sarybagysh Salt to Russia. At the same time he began to go to study geography, history, customs and folk poetry of Kazakhs and Kirghiz....

In 1855, he took part in the trip of General Gasfort and traveled within the Central Kazakhstan, Semirechie and Tarbagatai. His route was from Omsk in Semipalatinsk and through Ayaguz and Kapal to Ili Alatau, where at that time there was construction of Vernyi fortification.

This trip was the impetus for Chokan's research of Kazakh history and their culture. Chokan collected materials on statistics, customary law and the ancient religion of the Kazakhs. From 1856 to 1857, he took part in a large military-scientific expedition organized by the leadership of Colonel M. Khomentovsky. The aim of the expedition was to familiarize with the Kyrgyz people and shooting the pool of Issyk-Kul.

«My journey can be divided into two periods. The first period concludes my way to Dzhungaria, i.e. to Semiretsk and Trans-Ili region and Issyk-Kul Lake... I visited Dzhungaria for the first time in 1856, and participated in the first expedition undertaken by Colonel Khomentovsky near the Issyk-Kul Lake. Then three months I lived in Kuldzha. Overall I was five month in Dzhungaria and managed to explore this region along and across from Ala-Kul to Tien Shan Mountains, which I climbed at the same year by the Dzhirgalan River».

During this trip Chokan collected ornithological and entomological collection, made herbarium, studied the flora and fauna of Zhetysu and Issyk-Kul. He took part in the shooting of Issyk-Kul, shape and contours of its shores as a result have changed in a new

map. In this expedition, a young researcher for the first time drew attention to the famous poem of the Kyrgyz people «Manas», made its first scientific record and partly translated into Russian. For the first time he made analysis and examination of the image of its legendary hero Manas and other characters of the poem.

In the beginning of 1856, Chokan Valikhanov visited Kuldzha. Along the way, he visited a number of border points of Western China. He stayed in Kuldzha for about three months and then in late autumn returned to Omsk. Valikhanov's trip in 1857 was the trial step before his expedition to Kashgar.

Geographical and historical studies of the young Kazakh scientist through Pyotr Semyonov-Tyan-Shan became known in scientific circles of St. Petersburg. February 27, 1857 Chokan Valihanov elected to the actual members of the Russian Geographical Society, which meant his outstanding service to the Russian science.

The heyday of scientific and educational activities of Valikhanov refers to the end of the 50's — early 60's of the 19th century. In 1858–1859, he made his famous trip to Kashgar, which brought him the fame of brave traveler. After exploring geography, history, political system, especially the culture and life of the then almost unknown in Europe, countries, Ch. Valikhanov made a significant contribution to the scientific study of Eastern Turkestan. Sending an expedition in which researchers were interested geographers, while consistent with the interests of the foreign policy of the Russian government and has been linked to general political activities, which are then carried out in the Central Asian East, especially in connection with the pursuit of maximum expansion of trade with the East. Successfully completing his journey in ten months and fourteen days, on April 12, 1859 Chokan arrived in strengthening the Vernyi (Almaty), having a «rich reserve of interesting information about Kashgar»

The main result of Valikhanov's trip to Kashgar was his major work «About Altyshara condition or six eastern cities of China's provinces Nan-Lu (Small Bukharin)».

It was the first research on the history, geography and social structure of the peoples of Eastern Turkestan, written with the achievements of modern for Valikhanov science.

Coverage of new materials, as well as the breadth and depth of their analysis of his work was a major contribution to our science. It has not lost its significance even today.

From the end of 1859 to the spring of 1861, Ch. Valikhanov was in Petersburg. His activities in St. Petersburg were very exuberant and diverse. He worked at several institutions: the Military Academic Committee of the General Staff, Asian Department and Geographical Society, also at the same time he attended lectures at the university.

Under the instruction of the Military Committee, he designed maps of Central Asia and Eastern Turkestan. In the Geographical Society, he participated in the preparations for the publication of the works of Ritter.

He collected materials on the geography and ethnography of Kazakhstan and Central Asia, also did lectures to members of the community of East Turkestan, Tien Shan and Kyrgyzstan. His lectures were very interesting. Some of them are sometimes published in newspapers in the summary.

However, Kashgar trip had negative impact on Valikhanov's health. In the spring of 1861, a serious illness forced him to leave Petersburg. On the advice of doctors, he went to his native steppe with hope to improve his poor health.

Having desire to overcome backwardness and lawlessness in the steppe, in 1862 Valikhanov announced his candidacy for the post of an elected elder sultan of Atbasar district ministry, which led to disagreements with relatives. Soon he moved to Omsk, where he took part in the work of the legal commission of the Regional Board and worked on the Kazakh judicial reform.

In the spring of 1864 Valikhanov was invited to a military expedition of General Chernyaev, whose task was to join the Southern Kazakhstan to Russia. In July 1864 Chokan with a group of officers who were dissatisfied with the actions of Chernyaev returned in Vernyi. Ch. Valikhanov could not recover his health. He died in April 1865 in the village Tezek in Koshentogan tract, near the foot of the Altyn-Emel range.

Outstanding Kazakh scientist and educator Chokan Valikhanov left behind a vast literary legacy. During his short life he managed to write a number of works on the history, geography and ethnography of the peoples of Central Asia and Kazakhstan, as well as a considerable amount of works on socio-political issues. Despite his youth, it was a perfectly formed, a prominent scientist with an encyclopedic mind, managed to put in a new series of questions in contemporary science.