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STUDIES OF TSARIST RUSSIA ON FOLKLORE IN KAZAKHSTAN

During the second half of the 18th century and during the 20th century, great changes in the cultural life of Kazakhstan during the occupation of Russia have come to the fore. Russian scholars have begun to deal with the Kazakh steppes. Among these studies, researches on popular science have guided the region in ruthlessness. The first research mission of the Russians was in the western region of Kazakhstan. It was held under the presidency of A.B. Cherkasskiy. The delegation made researches of folklore, genealogy and folklore together with the customs of the people of the region. Later, the mapper S.U. Remezov took it and published his work entitled "The Definition of Siberia and the People Living Along It". After the western part of Kazakhstan, Irtish and Zaysan, the Tarbagatay and Alatau sides, were presided over by Russian scholars I.T. Buhgolts, S. Liharyov, I. Unhovskiy delegations gathered folklore sources and published a number of works including methods of Russification of the region. In the formation of the Soviet occupation of Russia, A. Begovich-Cherkasskiy played a major role in the study of the people around the Aral lake. In 1759, G. Miller's "Introduction of the Kingdom of Siberia" and I. Falk, P. Pallas and I.G. Georgi Kazak studies of folk art have a separate place in the investigation of the Tsarist Russian Russification activities.

Russian colonial politics reached its ultimate goal with the establishment of the general governor of Turkistan in 1867. In this period Orenburg, Omsk (West-Siberia) and Tashkent Imperial Russian Geography Society is being established. People's studies of the society's tsarism raises Russia's politics of Russification to the ideological summit of military-political progress. Kazakh folk art studies P.P. Semyonov Tyan-Shansky, P.K. Kozlov, V.A. Obruchev, G.N. Potanin, M.V. Pevtsov, N.M. Yadrintsev et al. they run.

In this study, which we have dealt with, we will thoroughly examine the studies of the Tsarist Russia on the popular arts and classify the new methods of Russification politics. Archival documents and the main sources of Russian scholars will be used in this study. In addition to this, maps drawn by Russian scientists who will explain that the Russification policy is carried out in a systematic manner will be used. In the present day history of Kazakhstan, Tsarist and later in the Soviet Union period, people's knowledge was not taken into consideration and there is not a whole study to overcome Russian politics.

Key words: Kazakhstan, Folklore, Tsarist Russia, Russian Geographical Society

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Патшалық Ресейдің Қазақстандағы этнографиялық зерттеулері

XVIII ғасырдың екінші жартысы мен XX-шы ғасырдың басында Патшалық Ресейдің отаршылдығы кезінде Қазақстанның мәдени өміріндегі үлкен өзгерістер болды. Ресейлік ғалымдар қазақ даласын зерттей бастады. Осы зерттеулерге қарағанда патшалық билік аймақты қатал түрде басқарған. Ресейдің алғашқы зерттеу миссиясы Қазақстанның батыс аймағында өтті, оны А.Б. Черкасский басқарды. Делегация этнография, генеалогия және фольклорды зерттеумен айналысып, аймақтағы халықтың әдет-ғұрыптарын зерттеумен айналысты. Кейінгі жылдары, С.У. Рemezov осыған байланысты, «Сібір мен оның ішінде өмір сүретін халықтардың

анықтамасы» атты еңбегін жариялады. Қазақстанның батыс аймақтарынан бастап, Ертіс және Зайсан, Тарбағатай мен Алатаудың жағалауларын кейінгі жылдары Ресейлік ғалымдар И.Т. Бухгольц, С. Лихарев, И. Унховский делегациялары фольклорлық мәліметтерді жинады және бірнеше жұмыстарды жариялады. Патшалық Ресейдің сонан соң Кеңес Одағының бастапқы жылдарында Арал көлінің айналасындағы халықтарды зерттеуде А.Бекович-Черкасский үлкен рөл атқарды. 1759 жылы Г. Миллердің «Сібір патшалығын танылуы» мен И. Фальк, П.Паллас және И.Г. Георгидің қазақ халқының өнерін зерттеу барысында жергілікті халықты орыстандыру әдістерін ойластырды.

1867 жылы Түркістан генерал-губернаторы құрылды, осылайша Ресей отаршылдық саясатының түпкі мақсатына жетті. Осы кезеңде Орынбор, Омбы (Батыс-Сібір) және Ташкент Империялық орыс география қоғамы құрылуда. Қоғамның этнографиялық саладағы зерттеулері Патшалық Ресейдің әскери-отарлық саясатын идеологиялық-тәуелділік деңгейге көтереді. Осы орайда П.П. Семенов Тянь-Шанский, П.К. Козлов, В.А. Обручев, Г.Н. Потанин, М.В. Певцов, Н.М. Ядринцев және басқалардың еңбектерін атаған жөн.

Бұл зерттеуде Патшалық Ресейдің этнографиялық саладағы еңбектерін талдай отырып, жергілікті халықтың орыстандыру бағытындағы тәсілдері зерделенеді. Бұл зерттеуде мұрағаттық құжаттар мен ресейлік ғалымдардың еңбектері кеңінен пайдаланылады. Сонымен қоса, ресейлік ғалымдардың орыстандыру саясатын жүйелі түрде жүзеге асырығандығын дәлелдеуге талпыныс жасалады. Себебі қазіргі Қазақстан тарихы ғылымында патшалық, кейінен Кеңес өкіметі жылдарында этнографиялық зерттеулерде аталған мәселелер қарастырылмаған және орыстандыру саясаты кешенді түрде зерттелген емес.

Түйін сөздер: Қазақстан, Фольклор, Патшалық Ресей, Орыс географиялық қоғамы

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Этнографические исследования Царской России в Казахстане

Во второй половине XVIII века и в начале XX века во время русской колонизации произошли серьезные изменения в культурной жизни Казахстана. Российские ученые стали изучать казахские степи. Согласно этим исследованиям, царские власти строго контролировали регион. Первая российская исследовательская миссия состоялась в западной части Казахстана, ее возглавлял А.Б. Черкасский. Делегация занималась изучением этнографии, генеалогии и фольклора, изучением народных традиций в регионе. Позже, С.У. Ремезов опубликовал работу «Описание о сибирских народах и граней их земель». Из западных регионов Казахстана такие русские ученые как И.Т. Бухгольц, С. Лихарев и И. Унховский начали изучать регион Иртыша, Зайсана, Тарбағатай и Алатаускую низменность, собрали фольклорные данные и опубликовали несколько работ. В первые годы Царская Россия, а позднее в Советское время А.Бекович-Черкасский сыграли важную роль в изучении Аральского моря. В 1759 г. Г. Миллер опубликовал работу «Описание Сибирского царства», И. Фальк, П. Паллас и И.Г. Георги изучили искусство казахского народа и разработали методы русификации населения.

В 1867 году было образовано Туркестанское генерал-губернаторство, что позволило достичь конечной цели российской колониальной политики. На этом этапе создаются отделения Имперского Русского географического общества в Оренбурге, Омске (Западная Сибирь) и Ташкенте. Этнографические исследования Общества заменяют военно-колониальную политику Царской России идеологической. В связи с этим необходимо отметить труды П.П. Семенова Тянь-Шанского, П.К. Козлова, В.А. Обручева, Г.Н. Потанина, М.В. Певцова, Н.М. Ядринцева и других.

В этом исследовании путем анализа этнографических работ Царской России, изучаются направления политики русификации коренного населения. В исследовании широко используются архивные материалы и работы российских ученых. В то же время делается попытка доказать, что царская администрация последовательно осуществляла политику русификации. Поскольку в современной исторической науке Казахстана и в советское время эти вопросы не рассматривались в этнографических исследованиях, а политика русификации по этнографическим материалам не изучалась комплексно.

Ключевые слова: Казахстан, Фольклор, Царская Россия, Русское географическое общество

Introduction

The collapse of the Soviet Union led to almost complete destruction of the scientific ties between the Turkic republics and created a gap in the study of certain aspects of history. This has begun to look particularly clear in the relations between Russia and Kazakhstan. Russian scholars did not just insist on concealing imperial politics and bringing a civilization to the Kazakh steppe of Russian scholars during the occupation period. The work of Kazakh scientists in modern Russian historiography has not yet achieved a specific study and comprehensive generalization. Today, there is a need for a historiography analysis. After the collapse of the USSR and the establishment of the Republic of Kazakhstan, a new dimension of history in Kazakhstan, an independent history of Kazakhstan, is needed. In these conditions, the work of the Tsarist Russian on the public consciousness is of great importance. Today, the colonial policy of the Kazakh steppes of the Russian Empire, the second half of the nineteenth century and the beginning of the twentieth century have been the subject of many researches on the national liberation wars of the Kazak people, which are one of the main aspects of modern Kazakh scientific research.

The occupation of the Kazakh land by the Russian Empire, the exploitation policy of the Tsarist Russia and the Russification activities and methods of the indigenous people are the most difficult and contradictory periods of history of the Kazakh Turks. The occupation policy of the Tsarist Russian is thus crucial to be considered at the extreme. The first is the drawing of Russian scientists' pre-occupation surveys and strategic plans in the region. At this point, studies of Russian scholars on popular arts, especially folklore, religious understanding of indigenous people and researching pieces of customs are very important. Second, the most important is the political-military activities of the Russians. As a result of these activities, the establishment of the Russian military garrisons and the politics of dragging the indigenous people of the many missionaries in the region to Orthodox religion are seen. In this context, it should be noted that Kazakhstan is written on the works of Russian scholars of the people, national ethnology, ethnogenesis processes, ethnical history. Thus, we can see how important the work of Tsarist Russia scholars on Kazakhstan's popular knowledge is. The tsarism in the region and the educational policy in the regions that occupied the third step of the Tsarist Russian were directed at destroying the consciousness. For this reason, we will try to

show how Kazakhstan Folk Science developed as a science and what its current state is.

First Studies on the Kazakh Steppe of Russian Scientists

The first folklore studies in the Tsarist Russia era were related to the development of Turkish-Slavic relations. In this context, Russian scholars stand out by showing how good relations between the Slavs and the Turkish tribes, one-sided in size, and the superiority of the Russian element in the Eurasian region at the same time. The first written referrals to the mutual relations of the Eastern Slavs (the father of the Russian people) and the Turks (the father of the Kazakh people) point to the XI-XII centuries. In Laurentian chronicles, Turkish tribes such as Bulgarians (Volga Bulgarians), White Ugar (Hazar), and Obar (Avarlar) are mentioned (PSRL, 1926: 12-25). In his work "Stories of the Past", Chestnut Nestor also refers to Turkish Rights, Poliktsiyan, Celts, Khazars, Pechenegs, Volga Bulgarians (PRLS, 1926: 35-37). Thus, Russian scholars say that Slavs and Turks are very close.

In Kazakhstan Folklore, we see a number of studies suggesting that Russians and Kazakh Turks live together and are constantly in contact. These include N.S. Turbetskoy's "Slavs and Turks have had the same destiny" is of interest. In his own work, N.S. Trubetskoy "*The integration of East Slavs with Turanism The real truth of Russian history is that we need to study the Turanian brothers of the Russians in order for national knowledge to be true*" (Trubetskoy, 1993: 75).

One of the works of the Tsarist Russian during the Kazakh Khanate is based on the beginning of the 16th century. In the archives of Tsarist Russia there are archive documents accumulated in 37 mass units of Kazakh Turks during the November Han period (Kobrin, 1946: 55-57). These documents were brought together by the Russian Ministry of Dental Affairs. The documents were collected by diplomats, planets, merchants, prisoners of war, special agents visiting the Kazakh territory.

In 1534, Daniil Gubin informed Moscow that "The Cossacks had their own soldiers". Daniil Gubin, a Russian merchant and missionary, states that "*Kazakh adherents in Tashkent have been courageously beaten and resisted Russian rifles*" (Levsin, 1832: 47). In the second half of the XVI century Russian-Kazakh relations and ties are expanding. In 1569, the Russian ambassador S. Maltsev visited the Kazak steppes. Four years later, in 1573 another Russian Ambassador, Tretyak Chebukov, came to

Kazakh territory (Kobrin, 1946: 55). As a result of these two important embassies of the history of Russia and Kazakhstan, in 1574 Scary Ivan had allowed the Kazakh merchants of Russian territory to allow duty free trade. Allowing this allowed the Russian missionaries to cross the Kazakh territory without interruption and to trade in the indigenous people. Thus, not only did the Russian ambassadors visit the territories of Kazakhstan, but Kazakh ambassadors were also the subordinate to go to Russia. Thus, in 1594, a task of the Kazakh Khan of Kul-Mukhammad's embassy, which led to long but eventually mutually beneficial negotiations in Moscow, was carried out (Masanov, 1959: 217).

After the occupation of the Siberian lands by the Russian Tsarist, the contacts between the Russian-Kazak people became stronger. In the early part of the XVII century and the early part of the XVIII century, Russians wrote reports on articles, lists, maps, routes and maps about tight links between the two sides, and they emphasized the importance of public research. It is in the archives today that Russian scientists record notes, sketches, records of fables, proverbs. In addition to this, there are documents explaining how important the continuous process of relativity is directly reflected in the mass of documents of very different quality. Some of these comprehensive and not yet fully worked documents have been published in the book *"Monuments of the History of Siberia"* (Pamyatniki, 1882-1885).

In 1627, the book *"The Great Drawing"*, in which the geographical position of many people is mentioned, is compiled. Among the Turkic ethnic groups, nomadic Kazakh army, large and small Nogays, Tatars, very important information about the traditions, religious understandings and world-views of the peoples. Regarding the productivity of the nature of present-day Western Kazakhstan and the indigenous people in this region, it is not easy to get occupied by Tsarist Russia. There are important records about these documentary, Tatar (Muslim) schools, which are said that the Cossacks in the region, which is called Ahtube (Aktobe), still collect taxes from the Russian villagers and should be taken in front of them (Kniga, 1950: 50, 86, 88, 90-92, 140, 146).

In the middle of the XVIIth century, a research story was compiled *"in the Kingdom of Siberia and on the Kings of the Great Kingdom"*. In this source, together with Kazakh Turks, there are important materials about Yakut, Saha and other Turkish rights. However, Russian envoy F. Skibin who visited Tauke Han in 1694-1695 recorded certain characteristics of the economic and cultural life of the

Kazakhs. According to his accounts, the Cossacks *"are all nomadic and live for their own land, and their farming is inadequate, there are many horses and sheep, they do not give much importance to the cows; they are fed with meat and milk"* (Dopolneniya, 1867: 390).

At the end of the XVII century, nearly all of Kazakhstan's territory was visited by Russian representative V. Kobryakov, leaving very interesting notes. For example, he wrote about the poor development of fishery between Kazakhs and the consumption of small fish. At the same time, V. Kobryakov said that agriculture developed in the south of Kazakhstan (Turkestan and nearby cities): *"The bread of the Kazakhs has a large number of wheat, barley and millet, they sprout the wheat in the autumn"* – collecting information on the living style of indigenous people (Dopolneniya, 1867).

In the development of the historical and ethnographic knowledge of the Kazakh people of the XVIII th century, the work of popular science in Europe and Russia has shown great activity. In 1701, a book of Siberian maps called *"The Book of Siberia's Drawing"* was compiled. According to this book, the military movements of Tsarist Russia in Western and Northern Kazakhstan started. Thus, in 1731 West Kazakhstan and in 1940 Central Kazakhstan became Russian occupied. In these invasions, Russian garrisons and new Russian occupation lines were formed.

Deepening of the Russian Occupation and New Folklore Studies

In the early 18th century, the new era of researching the Kazakh steppes of Tsarist Russia begins. With the examination of the occupied territories, the North-East and Southern regions of Kazakhstan began to be considered. Serving the customs of Kazakh people for Orenburg campaign for many years, P.I. Rychkov (1712-1777) handled it. He wrote a two-volume work like *"Orenburg Topography"*. In this work, there are very valuable articles about Aral, Hiva, Kyrgyz Kaisaklar of the Great Army and other ethnic groups, Tatars and Bashkirs settled in the south and east of the Orenburg valley.

In 1733-1743 the first mission of the Russian Academy of Sciences was carried out in the Kazakhstan, Siberia and Central Asian steppes, providing a wide range of historical and ethnographic material. In this research committee, P.I. Russian chauvinists such as K. Miller, Ivan Andreev, F.Efremov took place with Rychkov. In 1768-1774, the second research delegation of the Russian Academy of Sci-

ences was established and gathered extensive historical and ethnographic information in Kazakhstan, Siberia, Central Asian steppes. In 1771 P.I. Rychkov's son N.P. Rychkov came from Turgay Mountains to Uludag and gathered folklore of Kazak people. He explored the military warfare weapons of the Cossack Turks. He collected folklore resources about this and brought together legendary materials about the sword, arrow and lighter weapons (Masanov, 1966: 80). In this context, I.G. Andreev (1743-1801) needs to draw attention to the fruitful activities in the field of public knowledge. In his time E. Massanov, I.G. Andreev writes: "*The traveler of Dzhungaria wrote Central Asia reports (Masanov, 1966), who closely examined the life and language of the Kazakh people, frequently visited the Kazakh people, spoke with the elderly and famous people, merchants, officials, travelers visiting the Kazak steppes*". I.G. Andreev's most important work is "*The Definition of the Middle Army (Mid-term) of the Kyrgyz-Kaisak near the Russian Border, especially between Kolyvan and Tobolsk*". This work was published in articles 1795-1796 as part of the "*New Monthly Jobs*" journal No 40-48. From I.G. Andreev Ust-Kamenogorsk (Eastern Kazakhstan) to Presnogorkovskaya, he spent a long time chatting with local elderly people and collecting their poems from the influential gyrovans (poet poets) to collect the materials. His work reflected the lifestyle of the Kazakh people. Areas in which nomadic places are located have been clearly preserved. Besides this, important statistical information about number of tents, number of cattle, list of sultans is included in this work. In his own work Andreev "*rich*" Kazakhs were made to make wooden houses on winter floors and how to connect them to Russia. I.G. Andreev reveals the number of Kazakh territories and indigenous peoples, then collects the information he seizes and sends them to the Russian Military Ministry as a report. This information, which has not been assessed, is about the placement of Russian influence in the East and South East regions.

In 1742, the diplomatic mission of the Russian Army Karl Miller, linked to the Orsk order, was sent to Dzungaria. A map was obtained with the information summarized in some of the reports of the ancestral Russian scholars whose results were not reached to the day-to-day. On this map, the road extending to the Mongolian lands through Kazakh steppes has been shown. According to this information, Karl Miller investigated the lands extending from the south-eastern region of the Turgay river to Alkagol. The scientific research committee is going down to the Montenegro and investigating the Kazakh tribes

in the region of Sardinia. These examinations are being used by Konstantin Kaufman, the Turkestan general-governor in his time. The authors have accumulated considerable ethnographic material about the authors – scientists, researchers, travelers, settlement of the Kazakh people, ethnogenic myths, tribe composition, economy, material and intangible culture.

Pyotor Pallas – Professor of Natural History, worked in Russian Academy of Sciences Imperial in 1769; As a member of the St. Petersburg Free Economy Society and Nature, the Roman Imperial Academy, and the English Royal Scientific Committee Academician, the Orenburg Cossacks extensively studied the Ural lands and held regular scientific delegations. He searched the south of Western Siberia, Semipalatinsk and Irtysh regions. Pyotor Pallas received the cultures of the indigenous people, the economy and the lifestyle of nomadic people in the region (Manash Kozibayev, 2010: 47-58). The scientist first described the remains of material cultures of the past centuries as archaeological monuments, mounds, cemeteries, and ancient remnants of temples. He was the first person to give information about native handicrafts, handicrafts, felt production, natural dyes digested by Cossacks, and skin dyeing technology. The results of the discovery scientist were emphasized in his work entitled "*Traveling to the Different Provinces of the Russian Empire*". Interesting P.S. Pallas Kazak gives important information about the swords, silver pieces and products of traditional men and women's clothes, especially military equipment, weapons and various social groups in Kazakh society (Pallas, 1871: 571).

Work in the Kazakhstan steppes is carried out both as an institutional (examinations carried out by the instructions of the State) and as an individual (personal). Many Russian researchers have built their basic studies based on Kazakh folklore, genealogy and ethnography materials. XVIII the first initiatives of the comprehensive studies of the Kazakhstan steppes undertaken by Russia in the 19th century B.C. Lomonosov started. He organized the scientific discoveries on the Kazakh territory and provided numerous geographical maps. These maps later led to the proliferation of Russian influence in the Kazak steppes. According to the instructions of the Russian Tsar researcher I.G. Georgi also organized an independent voyage through the territory of Kazakhstan and received the customs of the indigenous people living in the Western and Northern regions of Kazakhstan. He prepared a detailed work in 1796 entitled "*The Definition of the Living People in Russia*" (Georgi Iogen, 1799). This book contains

valuable information about migrants lifestyles, cultures, traditions and ceremonies and the characteristics of the economic life of the nomads.

Russian researchers worked to fulfill the colonial politics in the region. For example, I.K. Kirillov organized a campaign called “*Kyrgyz-Kaisak Investigations*” on the Kazak steppes and sent a report to the occupation institutions (K. Kirilov, 2002) as a result of the “*Explanation of Kyrgyz-Kaisak and Karakalpak Orders*”. In this period, the location of the Orenburg research team is distinct. Among those who were specially grown and who later brought the instructions of the Russian Tsar to the flawless times were I.K. Kirilov, V.N. Tatishchev, V.A. Urusov and I.I. Neplyuev is located. The Senate and its institutions in the archives of the Russian State Antiquities (RGADA), the I.K. Kirilov’s numerous documents concerning the history of education and the course of the Orenburg campaign, including the correspondence with V.N. Tatishchev, remain as important as ever. These documents include I.K. Kirilov documents about the relations and relations between Prince V.A. Urusov, the documents about the administration and status of the Orenburg region, the colonial plans of the Russian government and the letters and requests from Kazakh kings. The reports point to the beginning of the Orenburg campaign and provide information on Orenburg and its vicinity, which served Russian’s first occupation line and military garrison in the southern Ural territory. According to these documents, V.N. Tatishchev believes that Orenburg has been moved to a more favorable place, and the location pointed by I.K. Kirilov is known as the Orsk Castle (Starikov, 1891: 7-8).

After the occupation of the Western region of the Kazak Turks (1731-1740), a special section was established under the name of the Orenburg campaign for the construction of the zone and the implementation of plans for it. In 1744, the Orenburg delegation had its end in connection with the establishment of the province of Orenburg, after having done its duty. I.K. Kirilov was treasured as president of the Orenburg division and was promoted to the State Council. For that, it was linked to salary of 3000 thousand rubles. I.K. Kirilov has done everything he can to attract scientists and experts to various fields of knowledge in order to comprehensively study the state of Orenburg. For this purpose, he passed the theme with the Academy of Sciences and included Russian scientists in various fields. In particular he gave importance to folklorists. To completely occupy the territory of the Russian I.K. Kirillov also received comprehensive

instructions, consisting of forty items, signed by the Empress. I.K. Kirilov was responsible for exploring the mineral wealth and minerals of the region and investigating the plants, as well as for explaining factories in the Orenburg region. He believed that “New Russia” (in reports, I.K. Kirilov so named the occupied territories) could compete more with European forces and said: “*Celebrate each of you with the approval of God, with the New Russia envisioned by his own Imperial Majesty’s prosecutor accept my courage for; Moreover, I hope that in the future there will be less respect for other European powers seeking new and glorified lands and minerals*” (RGADA).

Completion of the Occupation of Tsarist Russia in the 19th century and Folklore Studies

In the mid-19th century the territory of Kazakhstan was fully occupied by Russia. This caused Russia to establish trade relations with the Kazakh Turks and the formation of research institutions with strong military garrisons in Kazakhstan territory. In this period, new garrisons were built in Raimskoye (1847 y.) and Balkhash basin on the eastern shore of the Caspian Sea in Aral region; Novo-Petrovski military garrison (1846 y.) on the skirts of Zhungar Alatau Kapal (1848 y.) In Orenburg (Turgai, 1846 y.). The tsarist government has begun to give more than enough support to secure Kazakhstan’s territory with Russia. In 1854 the Vernoe military garrison was established. Tsarist Russia pioneered a colonialist policy in Kazakhstan and gave more progressive attention to the expansion of scientific research carried out by scientists on Kazakhstani territory. In 1845 the Russian Geography Society was established. This organization is 19th century. In the second half of the year Kazakhstan and the Central Asian territories were seriously considered for geographical examination. Between 1847 and 1861, the geographical area of Kazakhstan and Central Asia published material on the settlement and living of indigenous people. The first writers of important information about the Kazakh Turks and their lands were the famous Russian geographers Y.V. Khanykov and M.I. Ivanin. Y.V. Khanykov was recognized as a talented geographer and cartographer in the Kazakh territory for 15 years and studied the steppes thoroughly. In 1839, he published his first work under the name of “*Orenburg Region Geographical Review*”. The geographical location of the Kazakhs gathered statistical and ethnographic data and sent them to the responsible occupation institutions in reports. In 1841, he conducted extensive

studies on Western Kazakhstan and published a study on *“The State of the Kyrgyz Army”*. In addition to this, Y.V. Khanykov *“Map of the Aral Sea and Khiva Khanate with the Neighborhood”* (1851), *“Kyrgyz Map of the Inner and Little Hordes”* (1845), *“North West Map of Central Asia with the Annexes”* published this works.

A member of the Russian Geographical Society (1801-1874), M.I. Ivanin from 1835 to 1855, served as adviser and manager of the local unit of the Interim Council of the Inner Bukeyevskaya Army in the Orenburg region. In 1846, most of the Mangyshlak peninsula was explored. Published articles collected information about nature and local people. Kazakhstan’s soil is thinning M.I. Ivanin pointed to the presence of oil, glauber salt and white-crust limestone for use in construction and emphasized that these riches are now Russian property. M.I. Ivanin is the first explorer of the mountainous part of the Mangyshlak peninsula, a famous Russian researcher, who survived the Karatau and Aktau regions. He constantly collected information about Caspian waters in his reports, broke maps and contributed to the formation of new occupation lines. He was very interested in the spiritual culture of the Kazakhs of the Small Jurisdiction (Western Kazakh Turks) and was doing scientific studies by gathering information on hospitality, national ceremonies, medical knowledge, beliefs.

A new research team at the Semipalatinsk – Central Kazakhstan – Betpak – Dala – Muyunkum – Chimkent route in 1830, It was made by N.I. Potanin. Notes N.I. Potan indicates that there are 45 mountain ranges and 20 rivers on the road. The author gives them very short orographic and hydrographic features.

Among the works that constitute the handbook of the administrative units of Tsarist Russia and provide comprehensive information about the Kazakh Turks. The concept of *“Kyrgyz-Kazakh or Kirghiz-Kaisak, Definition of Hordes and Steppes”* published by Levshin in 1832 is of great importance (Levshin, 1832). An outstanding Russian scientist A. Levshin (1797-1879) is the first basic research on the geography, history and ethnography of the Kazakh people. The author described the geographical location and nature of the Kazakh steppes in detail in the history of the Kazakh people until the end of the 18th century and reported many original information about the way of life, economy and culture. The book was widely recognized in the scientific circles and soon became a foreign language. Today’s scientists have described this work as a classic and selective work that enriches Russian science in Asia. Levshin’s

book consists of three chapters. In the first part, the author collected all the geographical data in the Kazakh steppes. He used not only print materials, but also personal observations and personal information from local stories. The second and third parts of the book are devoted to the history and geography of the Kazakh people. He examined all the resources available to the Cossacks until that time. All subsequent researchers began their work by entering the book. This book is an important study of the knowledge of the Kazakh land for the first time and systematic of scientific problems.

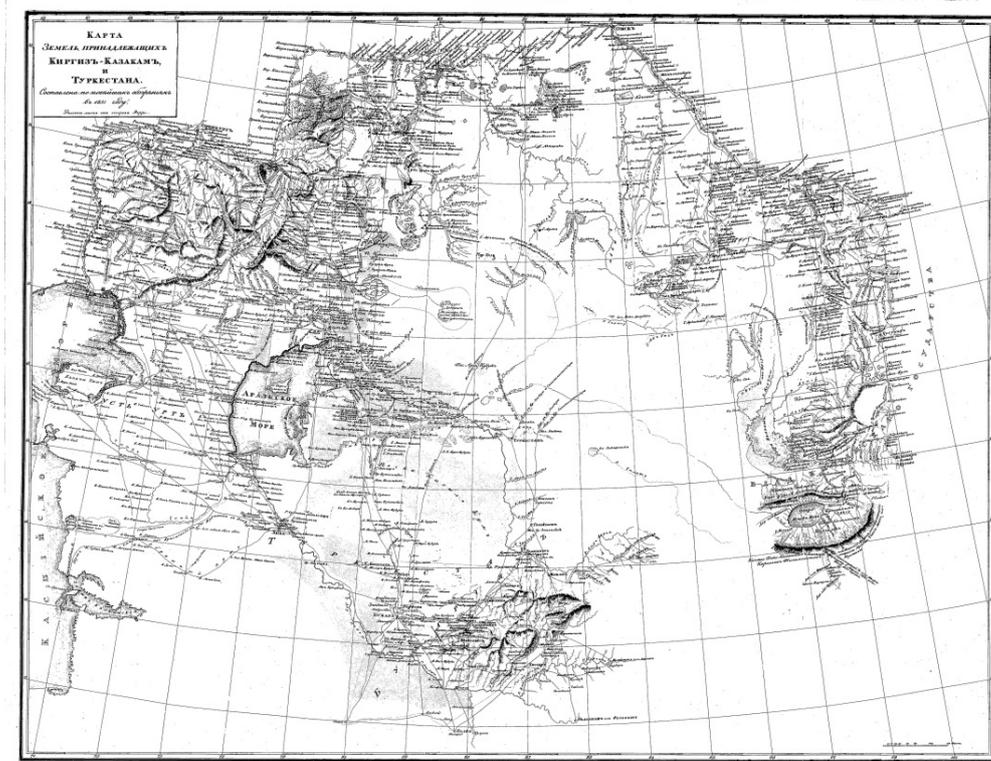
We should pay attention to the thirteenth chapter of the A.I. Levshin study. In this chapter, the author attaches importance to the traditional details of the Kazakh Turks and points out the following on their native language: *“Their language is a spoof Turkish dialect that can not be understood even for Turkish and Crimean Tatars, Kazan, and even sometimes for Orenburg. Moreover, in the place where Turks and Tatars wrote, the Kyrgyz people speak, where: y, yi, yo, yu, yi, ji, ji, ca, they use X instead of X. Most celebrities are implicitly labeled as “a” and “e”, usually separated from each other, so it is almost impossible to differentiate, or, more precisely, the third, middle sounds between these two sounds ...”*. By revealing these ideas, Levshin shows that the Kazakhs need to separate the language of the Turks from other Turks.

At the beginning of his note, A. Levshin gives detailed insight into the wealth and tribes of the Cossacks and thoroughly investigates their way of life. The Russian scientist uses this as follows: *“The life of the Cossacks is similar to a living picture, and there is a patriarchal view of almost a living people. The village (aul) is a fun and fascinating place where the simplicity and nature of this state is lost in other places where the sincerity of this state has become a fun and fascinating place on which all the sides have a circular ceiling of a tent covered with a felt, covered circular ceilings, that is, there is a penitentiary or dormitory housing: it penetrates through the light and smoke goes out because of a fire in the tent ...”*

In his work A.I. Levshin attaches great importance to the ethnogenesis of the Kazakh Turks. Here, the author cites the Cossacks and gives important insights into the origin of the name *“Kyrgyz-Kaisak”* and *“Kyrgyz”*. The scientist wrote that *“the old and real Kyrgyz attacks on Siberian settlements and villages are robberies and horrors instead of the Russians fighting”*, and that this was the Kazakh armies that were the most harmful to the southern regions of Siberia after the Kyrgyz.

Who examined the steppe of Kazakhstan A.I. Levshin the shoe has drawn an important map for the formation of the occupation lines of the Tsarist

Russia. This map shows the significance of the land from West Kazakhstan to the Syrdarya coasts and then to the North and East of Kazakhstan.



Picture 1 – Map of A.I. Levshin

The major role in the organization of the geographical and ethnographic work of the Kazakh lands is expressed by the head of the Russian Geographical Society P. P. Semenov-Tian-Shansky (1827 – 1914) played. The Orenburg branch of the Russian Geographical Society in 1866 and the Turkestan branch in Tashkent in 1897. A lot of information about the Cossacks has been collected in the section of the Russian Geographical Society of Western Siberia (Katanaev, 1886, Zakharova, 1988). In 1877, the Western Siberian branch of the Russian Geographical Society opened in the city of Omsk. In 1887, the Orenburg Academic Archive Commission emerged and it became one of the ethnographic centers, including ethnographic studies in the very ethnographic south-east of the country. She has done a great deal of work on the sections of the Russian Geographical Society and archive commissions, the collection of natural sciences, history, ethnographic and other works and systematically published works.

Conclusion

The work on the Kazakh Turks and Kazakhstan in the XVIII century was dictated by the political-pragmatic interests and motives associated with the task of establishing a Russian presence on the Kazakh steppes in the Russian society. Concerning this, the history of the Cossacks and the public are primarily associated with the fact that there are military and civilian officials with different official status in the southeastern field of the country and the local authorities. However, these studies were meant to be permanently kept in these distinctive lands, how to occupy Kazakh lands, though they were implemented with pragmatic conditions and bear the mark of a political conjuncture.

The political and economic interests of the Russian Empire, as well as the interest of neighbors, required a deeper study of the lives of these peoples, especially the Kazakh steppes and the peoples of

Central Asia. In the plans of Russian foreign policy, Kazakh steppes had a strategic position and were perceived as “key and doors for Asian countries and territories”. In the 18th century, the Russian Empire achieved remarkable successes which contributed greatly to the achievements in science, geography studies and country mapping.

In the second quarter of the 18th century, the work of scientists in Kazakhstan has made great success in the context of strengthening Kazakh-Russian relations. Many interesting discoveries were made.

During this period Tsarist Russia paid great attention to education and the Russification of the local people. The Academy of Sciences was opened, geodists, orientalists, translators of Oriental languages were trained and scientific discoveries were provided in all possible ways.

With Speransky's reform, one of the most important achievements in Russian science was to gather information about the beliefs, traditional law, lifestyle, traditions of all peoples in Siberia, including the Cossacks.

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