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**M.G.Dusengaliyeva , D.Z.Tanzenov, E.S.Nadirova**

# **Professional oriented foreign language**

**Textbook to the Specialty «5B011400 – History»**

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*Reviewers:*

**Kismetova. G.N.** – PhD in Pedagogical Sciences

**Kyrmalin. S.B.** - PhD in Historical Sciences

*Authors:*

**Dusengaliyeva. M.G.** – candidate of historical sciences, senior Lecturer

**Tanzenov. D.Z.** – MBA History, lecturer

**Nadirova. E.S.** – MBA Philology, lecturer

**Dusengaliyeva. M.G.**

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«Professional oriented foreign language» is a Textbook to the Students of Specialty «5B011400 – History»

In this textbook we can read about our country Kazakstan, how it was developed and progressed from back and till now, also you can find about economy and society progress, main thing it is strategy of Kazakhstan Republic and other questions.

For the first time the scientists of the Institute of History and Ethnology of the Academy of sciences of the Republic of Kazakhstan present for foreign readers essays "History of Kazakhstan" in English language. Impetuous modern political and social-economic events, radical changes in the sphere of culture, science and education bear not only the elements of the nearest historical events, but the certain typological features of the remote past of our Native land, going with their roots into its thousand-year history. In order to orientate rightly in our days' events, it's necessary, even if to imagine fragmentarily all the extremely difficult way of the historical development, gone by the Kazakh people, the State of Kazakhstan. Particularly, in this connection it is important to understand the course of the modern period of the Kazakh history, which was subjected to the numerous distortions.

Foreign reader will find in this book brief, but systemized exposition of the main facts and events of the Kazakhstan history. It will acquaint him with history of settling of the territory of Kazakhstan by man, the first state formation, the Kazakhs' interrelations with peoples of the world through the Great silk Road, main stages of forming of the Kazakh ethnos and the Kazakh state in the Middle ages, with spreading of Islam in Kazakhstan, the Patriotic War of the Kazakh people against the Dzhungar invaders, with the objective processes of Kazakhstan's entry into the structure of the Russian empire, with history of the Kazakh liberal – democratic intelligentsia with main processes of the Kazakh history in conditions of the "the kazarmennyi socialism". At last reader will receive a clear view of the main tendencies of establishing and developing of sovereign Kazakhstan, its place in the world community.

Thus, the author's body hopes that the publishing "Essays" will give the opportunity to foreign reader to receive more or less integral idea about the Kazakhs and Kazakhstan at different stages of their historical development.

This book isn't the last for foreign reader. The Institute supposes to continue the series of books in English for foreign

readers on actual problems of the history of the Republic of Kazakhstan, therefore it is waiting for responses of the readers at the present edition.

## THE TUTORESS OF NEW LIFE

The history of the Kazakh people was the component part of the Russian state's history for the long time of colonialism. It was very profoundly ideologized, and savoured of imperial thought.

The system of the prohibitive policy restricted the source study base of researches, especially during the Soviet period. There was the predominance of the methodology, in the base of which the class-social approach to all the phenomena of the society's life was put, based on the Marxist-Leninist interpretation of the conception of classes and class struggle. The ideas of special role of Russia in the history, of the former USSR, world history, its special Messianic destiny were persistently inculcated into the mass' consciousness. The imperial traditions put the historians of the national regions into state of dependence, and the history of the small peoples was worked out on the programmed ideological scheme.

The distinctive history of the Kazakh people was fitted under the common natural laws of the social structural character, was schematized; the important events and facts, the outstanding historical persons, whose activity didn't go into the doctrinal directions of the official ideology were fallen out. The tragical pages of the history of the people were suppressed. The richest cultural and historical heritage of the Kazakh people, role of the nomadic civilization in the world history were underestimated. The development of the world culture was connected only with the settled way of life and economy. All the achievements of the human culture and engineering were exclusively attributed to the European civilization. It assumed more low status of the small people's ethnogenesis, later origin of their statehood in comparison with the Slavonic peoples, the Kazaks' voluntary joining, and not only them, to Russia. The history of Kazakhstan was artificially torn from the history of the Turkic peoples of Central Asia. These tendencies were wide spread in the "official" historiography. The people was

deprived of the opportunity to know where it's historical roots, what place it occupied in the history of Europe and Asia, what were its authentic relations with other countries and peoples in the past. The heroes that led the national liberation movement against the Russia autocracy and the Soviet totalitarian regime were disappeared from the pages of the history; the powers that be and the empire deprived the people of his historical traditions; all of this didn't give the possibility to learn lessons from its history. The people, who were deprived of their own history became mankurts. Such subjective strong-willed approach distorted not only the small peoples chronicle, but the Russia history itself, deformed the historical thought of the people`s, particularly the historical thought of the people`s particularly of the youth.

At the same time it would be incorrect to interpret the historiography of the Soviet period as one-sided one. There were many works in the field of archaeology, ethnical anthropology, ethnography, ancient and medieval history, the basic factual and theoretical propositions which were recognized. Even taking into account the ideologization of this literature, firstly, it is the significant source for studying of evolution of the historical thought, and secondly, it bears numerous concrete historical information, which its necessary for critical analysis and the knowing of the past.

The process of awakening of the national self-consciousness, spiritual renaissance of nation passing ahead of working out the problems of history, language, literature, moral categories was developed rapidly. In the conditions of formation of the historical consciousness the native history itself was firstly claimed. Its explained by; a)the necessity of understanding of the people`s history; b)the theoretical understanding of the new model of independent sovereign state; c)the interests of awakening and formation of the people`s self-consciousness; d)the precipitating of the process of achievement of the economic independence of the republic, the spiritual renaissance, strengthening of international harmony, the consolidation of the power of peoples, ethnical groups settling the republic of Kazakhstan, for assertion of the new thought, ideology of independence.

Together with the changes in the society, significant changes are taking place in the historical science too. The shoots of newness in the historical of the last years have appeared, i. e., the realization of the swiftly changing reality. The historians are attempting to work out new methodological approaches, methods

of thinking, and trying to see such historical processes, as it was and it is in fact-interconnected, integrated being in the dialectical development. Works written from new positions, have appeared, archives funds have been opened, but unfortunately, not completely, the most noticeable «white sports» in the history of Kazakhstan are obliterating. At the same time, necessity in trying to understand the past and the “Conception of forming of historical consciousness of the Republic of Kazakhstan”, accepted by the National council on the state policy under the President of the Republic of Kazakhstan insistently demands to intensify and to deepen the analysis of historical fates of Kazakhstan, and its people.

The chroniclers, who painfully reacted to the distorted gist of their subject even in the period of Gorbachev`s perestroika took advantage of the formed situation. In those years the first interrepublican and all-Union conferences, devoted to the problems of the national liberation movement in the Russia Empire, and forcible collectivization, have been held in the Ch. Ch. Valihanov Institute of history, ethnography and archaeology. Huge resonance was occasioned by the speeches of the historians about ataman Ermak`s aggressive campaigns and his predecessors into the Siberian lands, and the essays-the political portraits of the leaders of the Soviet totalitarian regime in Kazakhstan. It was followed by another conference, where the subject of the scientific discussion became the problem of formation of ethnoterritorial integrity of the Kazakh nationality and statehood.

In the conditions of independence the front of liquidation of “white sports” was considerable enlarged. The problems of ethnogenesis, statehood, national liberation war against the Dzhunhgars, the entry into the structure of the Russian state, including the military and peasant colonization, forcible Christianization, turned out to be in the centre of study.

The history of Kazakhstan decidedly came out against those, who denied the facts that Russia was a colonial empire (see “Nedeliya”.<sup>12</sup> 18.2.1990; “Voprosyistorii”, 1989, No. 11). Nevertheless, Siberia, including Kazakstan, Central Asia, Khiva, Bukhara and the Caucasus were Russia`s colonies. In 1914 the terrtory of metropolis occupied 5,4 mln. square kilometres, while the colonies about 17,7 mln. square kilometres. The fact that Kazakstan and Turkestan were colonies – was not denied by the Empire. As for the fact of joining of Siberia to Russia through a conquest, and also the peaceful development of its natural

resources were thoroughly substantiated by the historian Shunkov V. I. in the book "Voprosy agrarnoi istorii Rossii" (M.,1974). The author of these lines, basing upon the Siberian chronicles and the works of N.M. Karamzin, D.A. Ilovaiskii, P I. Nebolsin, A. Veronihin, G.M. Miller, S.M. Soloviev, S.V. Bahrushin, D.I. Kopylev, A.A.Vedenskii, G.Ch. Katanaev, Bartold, and the Siberian encyclopaedia, has opened a vast picture of the beginning og the conquest of the Steppe –the Siberian khanate.

We shared the conception of the academician M. M. Nechkina who asserted, that "the tsarist government jealously encouraged", "patriotic", "great-power-chauvinistic" idealization of Ermak as "the conqueror oh Siberia, underlining his devotion to the Russian tsar, heroism, etc.

These legends served to substantiate the tsarism's "rights" for the possession of Siberia and plundering of the non-Russians" (BSE, v. 24. 1<sup>st</sup> ed. 1932, p. 512).

Moreover the historians proceded form the conception of the integral, intercommunicative approach to the entering of the nations of the outskirts into the Russian Empire, introducing a differentiation between colonial policy of tsarism and the Russian people, the progressive Russian society. The enormous strata of the history of the Soviet period literally subjected to a frontal reveision, gave an opportunity to new understanding of the history of the national liberation movement of the XX th century, including the movement of the Alash generation of reformers (ib 1916), and in the period of three revolutions in Russia.

The session of the national Academy of Sciences of the Republic of Kazakstan, held in Atyrau has played an important role in the decision of the problem of the history of the Alash movement. An idea to research the problems of ethnogenesis, national liberation movement taking into account the concrete historical situation of the liberation struggle in the Afro-Asian countries was expressed in the report at the session. The ideology of the Alash movement was formed under the influence of the enlightenment ideas. Anti-colonialialism became the main pivot of it.

The Alash ideology reflected the common democratic and national interests. The founders of the Alash party were the bearers of two cultures, the marginal persons, who combined moral and world outlooks of the oppositional liberal Russia intelligentsia, the doctrine of the Cadet party and the anti-colonial movement of the third world. The subsequent studying of the Alash movement, on the

whole, developed in this direction. In the frames of the interests of the indivisible Russia (united Union), Orthodoxy (later- the ideology of Marxism- Leninism), monarchy (later-cult of personality) and totalitarian regime, were interpreted.

The problems of entering of Kazakhstan into Russia, ethnogenesis. national liberation movement, nomadic civilization, cultural, solution of the national question.

The historians of Kazakhstan were against fragmental and fractional studying of the native history, smoothing the contradictory character of the historical experience, deformations and mistakes, which have been done in the period of socialism. To much problems are attributed the problems of forming of the socialist nation, Soviet working-class, collective-farm peasantry, socialist intelligentsia, socialist, culture Soviet way of life.

At present the erudite historians thoroughly expose the process of establishment of the "kazarmennyi socialism", approval of the total repression and terror, retrace the tragic destiny of the Soviet intelligentsia, including national one. As known, I. Stalin in his time on the whole had given a right definition of bonapartism. The bonapartism,-he wrote,-is an attempt to dictate the will of minority to majority by means of violence (v.10, p. 164)

There can be no doubt that Stalinism was the classical version of bonapartism. Investigators comprehensively have proved, that Stalinism implanted a totalitarian beginning. I. Stalin- F. Goloshyokin`s cult of personality was established, so-called "The Maly October" which crushed the Kazak people and in essence annihilated a thin stratum of intelligentsia, the forming of which had taken place at the end of the XIX-beginning of the XXth-centuries, was realized. Kazakhstan was turned into the krai of the exile, repressed peoples. In the autumn of 1937 18526 Korean families arrived from the Far East (102 people). So, the political repression of 1937-38 developed into the repression of the whole people`s.

From the now point of view we interpret the problems of the culture. We come out against narrowing down the conception of culture reducing it to the level of universal education, eliminating of illiteracy. The culture of the Kazak diaspora isn`t absolutely studied. The problems of ecological culture of the people have been staying out of the view of the investigators. The time for creation of a generalizing research on the history of the Kazak culture has come.

At present the historians of Kazakhstan have substantiated the conception of the forcible collectivization. As is generally know, tens



of Doctoral and Candidate dissertations on the collectivization of Kazakhstan have been defended. A.B. Tursunbaev, F. Kolodin, N. Kiikbaev and other monographies were published. In the spirit of the great change (Velikiiperelom) the destiny of the Kazakh aul, Russian village were retraced. For years the themes of famine in 1031-1933, the great dzut remained for bidden. For the first time on the basis of new data the genocide of the Kazakh people, the tragedy of the people of Kazakhstan have been comprehensively substantiated. It's proved, that the nation has lost about 49% of its population and the number of the Ukrainians has been reduced from 859,4 to 658 thousand, the Uzbeks from 282,2 to 103,6 thousand , the Uighurs from 62.3 to 36.6 thousand. Thus the assertion of some publicists, considering that such tragedy was typical only for the Kazakh people, was given up.

I suppose that nowadays the policy of ethnocide and forcible collectivization are comprehensively proved by the investigators of Kazakhstan. These works with the wealth of their source basis, scientific newness of its arguments and theoretical conclusions have left far behind the investigators of this problem abroad.

Giving a new meaning to the history rejecting a nihilistic attitude to the past, especially to the Soviet period, increasing the source basis in every possible way, the historians published a series of the monographic works, essays, documentary collections.

Interest and need of the society in the objective historical knowledge, an attempt to retrace from the point of new positions, the continuity of the process of the Kazakhstan history, succession of the history and culture of the Kazakh people, beginning with the antiquity to our days, have stipulated the necessity of the process of the Kazakhstan in many volumes. In it the researches of the history of Kazakhstan for the last ten years are summarized, the new works of the Kazakhstan historiography, discoveries of the archaeologists and anthropology on problems of the ethnical history, forming of the ethnical territory and territorial integrity of Kazakhs against the Mongol conquerors for their native land, intercommunication with the Turkic people`s, etc. are taken into account. The authors attempted to examine the history of Kazakhstan as an original one and at the same time as an organic part of the Eurasian history, the history of the peoples of the Turkic world, as the part of the world history of mankind, to expose the place and role of the Kazakh people in the world civilization process.

Taking into account the interest and need of foreign readers in

learning of the objective history of the Kazakh people, Kazakh statehood of the multinational Kazakhstan, In a condensed form it objectively will tell the long-suffering history of one of the largest peoples of the Turkic branch-the Kazakhs, will acquaint our foreign readers with its mentality, the richest culture and traditions. The authors aimed at the objective interpretation of the historical, past, observance of principles of his, succession.

At the same time the editorial board has kept the author`s interpretation of separate problems of the history of Kazakhstan.

The book, which you are reading isn`t a generalized work with a single conception. It consists of separate essays, which includes enough factual materials on more important subject of the Kazakh history. The authors proceed from the fact that namely in the history, In the past are the significant part of those problems, which now the Republic of the Kazakhstan experiences.

How we could manage it-the readers will judge.

#### ***Questions:***

- The system of the prohibitive policy restricted the source study base of researches, especially during which period.?
- It`is proved ,how many percent that the nation has lost about of its population?
- What means Stalinism ?

#### ***New words:***

Distinctive - Айырмашылық  
fitted - ерекше  
heritage – мұра  
nomadic - атауы  
underestimated - бағаламау  
statehood – мемлекеттік  
artificially - өнер  
deprived - жалғанған  
root - түбірі

### **KAZAKHSTAN IN THE ANCIENT PERIOD.**

The problem of the origin of the modern human being and the most ancient stages of his development in the Stone Age according to the scientists` terminology is one of the complex problem of the science. Thanks to the fact that Louis Liki, the archaeologist, found the fossil man in the Old way canyon in Africa, it became known that the age of man was about two million years.

The modern genetics came to the conclusion, that lab our played the decisive role in the evolution of man. The other factory-biological

and social, participated in the process of anthropogenesis. Man is differed from the animal by his knowing how to work and how to make the lab our instruments. The first instruments made from stone by man gave the name to the Stone Age, the early and longest period of the history. By the beginning of the XX century the following devision of the Stone Age into periods was established: Paleolothis; Middle and Upper; and Neolithis (new Stone Age).

### **The Early and Middle Palaeolithic.**

There were most ancient finds of stone instruments in the Southern Kazakhstan found simultaneously with the finds in the Chzhou-Koudiang cave and in Africa and India. They are not less than one million years. The Karatau (Southern Kazakhstan) mountains with their big with water and vegetation canyons were the favourable regions of settlement of the ancient man in Kazakhstan, where the great number of wild animals lived. The climate in that time was warm and humid there. That was there, on the banks of the Arystandy river the most ancient stone instruments were discovered. The more numerous sites of the Late times were Shabakty, Borykazghan etc. The hand bifaces, points, flakes, cores- more than 5thousand various flint instruments were collected there.

During the Mousterian epoch the method of production of the stone instruments from the disco ids was put into practice. Among the Mousterian sites discovered in the Karatau, one was situated in the Karasai natural boundary on the right bank of the Arystandyriver. The enormous concentration hand-mades were revealed and the wild animal`s bones and charcoal were found. The finds of the Mousterian instruments are known in the middle flow of the Sarysu river in ostantse Muzbel in Central Kazakhstan and Priirtyshie.

### **The Upper Paleolithic**

As for Upper Paleolithic the burin is one of the main instruments. The technology of working up of bone and born from which the different instruments (sagaes, harpoons) were got ready achieved its perfection. In South Kazakhstan to the west from the Chulak-Kurghan settlement the Upper paleolothis site Achisai was recovered.

### **The neolithic hunters, fishermen and collectors**

If you look at the map of Central Asia and Kazakhstan in the V-III th B.C., you may see the narrow earth strip near the foot of the Kopetdagh, in the valleys. Tedzhen and Murghab, occupied by the settled farmers, living in the pise settlements. To the North there were the unbounded territories which stretched till the Forest-steppe regions of the Pri-Ural and Irtysh. The technology of working up of stone and make the mini stone-blades (micro-lit), which served as bushes of the compound instruments-knives, sickles. The durable crockery ceramics were made with the help of baking by the neolithic people.

In the epoch of Upper Neolithic and Eneolithic the Bronze epoch, one more important event was happened in the life of people. The animals have been domesticated and became domestic animals. People began to be occupied with farming.

The appearance of the beginnings of mining, mastery of the, metals, the soft ones-copper, gold, lead took place.

The archaeological cultures entering the so called celteminar`s unity were spread over the South of Kazakhstan in the Neolithic times. The Botal site in the Kostanaiobl, were the dug-outs were discovered and the enormous number of wild horse bones were collected on the territory of this settlement, was the interesting monument of Eneolithic. Some of these bones tell us that the part of the horses was in the stage of domesticating.

### **The ancient farmers and herdsman**

The changings in the economy and mode of life of the people of Kazakhstan, which were outlined at the end of Neolithic, resulted in the building of the producing economy. In the II th c. B. C. people learned to get bronze by the way of addition of tin, lead and zinc to cooper. The bronze is the hard but at the same time very plastic metal, from which the instruments of lab our and weapons were made. The epoch, when this metal was the main one in the life of people, named the "Bronze age". It was lasting from the end og the III till the I th c.B.C.

The feather-grass different grasses steppe of Kazakhstan with the high grass was the ideal pasture. The tribes, dwelt on the territory of Kazakhstan during the Bronze epoch, left the archaeological monument, dated back to the Andronovskaya archaeological culture. Now the time of existing of this culture is devided by the majority of the researchers into three period; the

Early Bronze-III-XVI c.B. C. the Middle-XV-XII c.B.c.the Late-XII-beg. XIII c.B.C. the Late-XII-beg.XIII c.B.c.

Central Kazakhstan with its steppe pastures, fertile flood-lands of the rivers and rich ore deposits was one of the main and large region of the extending of the tribes, which became members of the Andronovskaya community. The late Bronze period in Central Kazakhstan was marked by the formation of the new culture, which was named Dandybai-Begazinskaya. It was typical for this period the existing of the round stone tombs with the big burial mounds by the white paste. At the same time there were, the ground dwellings with the big burial mounds on them, the earthenware, decorated with inlaid work by the white paste. At the same time there were, the ground dwellings with the stone walls.

The majority of the Andronovskaya settlements no accident were situated on the banks of the mountains. Next to them the fields and kitchen-gardens were situated in the flood-lands of the rivers, where there was the fertile, wet soil. Grain and possibly vegetables were grown there. The cattle-breeding played the important and ,more essential role than farming. The food, wool, hide, bone for the odd jobs, were given by the animals. The pressed dung was used as fuel. As it was turned out by the specialists-palaeozoologists according to the finds of bones of animals, the type of cattle according to the finds of bones of animals, the type of cattle was cultivated by the Andronovtsy. The sheep were big, the height in the withers was about 70cm and the weight was about 50 kgr.

The mining and fusing of the ore in the Bronze Age had the large scale. About 100thousand of cooper were smelted in the Zheszkazgan region. 200thousand tons of ore were mined in the Uspenskii mine.

The Andronovskaya family could make all the necessary for the life. They could spin, weave, cur, sew the clothes and footwear, embroidered with the coloured threads and decorated with the applique works and beads. The threads for the cloth were spined from the hair of animals. The hemp, wild flax and stinging-nettle were used. The loom and spindle were already known.

The question of the tribe`s language, investigated by the archaeologists, of the race type of these tribes, and their roots and descendants was the most difficult one in the ancient history. As it is known, the ancient and modern people`s form a part of several large language families selected on the base of similarity of words and

Grammar. So the present-day Kazakhs, Kirgiz, Uzbeks Yakuts speak Turkic. The searching for the mother country of these peoples is carried out by the many generations of the scholar-linguists historians, archaeologists. They try to explain with the help of interesting and conflicting hypothesis, where the native land of the Indo-Iranians was situated and what way did they come to India and Iran. And it is very important to define what culture was left by them. Many scholars think, that two archaeological cultures may be compared with the Indo-Iranian one-these are Andronovskaya and Srubnaya, were spread over the large territories of the Eurasian steppes from the Enisey to Dneiper. Andronovtsy were considered as European physical type, but the Kazakhs had their features.

Kazakhstan-is one of the richest place as for number and variety of rock pictures-petrogliphs. The remarkable pictures of the Tamgaly, Bukentai were investigated by archaeologists and become the property of the world culture.

***Questions:***

- Which on the banks of the river the most ancient stone instruments were discovered?
- When People began to be occupied with farming?
- Which century lasting from the end of the III till the I th c.B.C?

***New words:***

outlined - жазылған  
weapons - қарулы  
pasture - жайылым  
tribes - тайпалар  
dwelt - тұрды  
extend - созылу  
tombs - қәбірлер  
earthenware – керамикалық ыдыс  
embroidered - кесте  
property - меншік

**THE MEDIEVAL TOWNS AND SETTLEMENTS OF  
KAZAKHSTAN IN THE VI-XVIII cc.**

TOWN AND STEPPE. The written sources, to the number are concerned, written in Turkic, Persian and Greek Languages and the archaeological materials from the excavations of the medieval towns Taraz, Talkhir, Otrar, Keder, Kualan burial grounds- Borizharskii,

Zevakinskii let to imagine the picture of economic and cultural life of the medieval population of Kazakhstan. Giving the characteristics to those processes it is necessary to remember, that as it was earlier, during the ancient time, the settled urban culture and the nomadic one of steppe were developing. It is known that the Western-Turkic and then Turgeshskii and Karlukskii the centres of which were situated on the territory of Kazakhstan, were the examples of States, united the different ethnic traditions. The studying of the nomadic and settled civilizations show us, that the interaction and interenrichment of the cultures were the line of the world progress.

In the VI-first half of the IX cc. the two regions of the forming of the urban culture of Kazakhstan; South Kazakhstan and Semirechie were picked out.

TOWN AND STEPPE TRIBES IN THE VI-THE FIRST HALF OF IX cc. In the VI-VIII cc. the urban culture, combined with the ancient traditions and the new influences, began to form. The rounded laying out the sites of the ancient settlement typical for South Kazakhstan, was conditioned by the fact, that the medieval sites of the ancient settlement succeeded to the rounded laying out of the settlements of Kaunchinskaya, Otrarsko-Karatauskaya and Dzhetyarskaya cultures. The other way of forming we can see in South-West Semirechie, were not the developed settled and farming traditions. The transit trade had not a small influence on the forming of the urban and settled-farming cultures. The Sogdians, which were settled all over the line of the Silk Route and in Semirechie too, took the important role in the spreading of the urban culture and the new cultural standards in the South-West Semirechie. The Dzhambukat, Navaket, Kirmirau, Bundzhiket, towns were founded by them. But the majority of population and the Turkic names of the majority of the towns are evidence of it. For example; Taraz, the largest town was named «as the town of glorious and blessed Turks-Charuks». The new kinds of monuments- burials, the stone anthropoid sculptures, rages of funeral stone fences were brought to the territory of Kazakhstan by the Turks coming.

There were so few data about the developing of handicraft in the early medieval town. It is mainly known according to the ready-made production came to us. These are first of all the ceramics, metal, stone and bronze things. As for such trades as weaving, Leather, wool and felt production, we know according to the ready-made production came to us. There were only mentions of them in the written sources. The copper-smelting production was known

according to the finds of bronze plates and buckles from the composed belts, plates and dishes cups, jugs. The jewelry skill was known according to the finds of ornaments-ear-rings, bracelets, necklaces, finger-rings.

Trade was one of the important factors of the development of town. Town not only produced but traded in. Moreover, that the second function was hardly the most important. Three main trends of barter; between countries, between town and its neighbourhood, between town and the nomadic steppe were crossed in town. Trade brought the considerable profit to the local aristocracy and in particular, made it possible to realize the captured loot. The part of objects of luxury was subsided in the Headquarters of the Turkic nobility, in the houses of the rich townsmen. The silver jugs with the Byzantine stamps, gold Byzantine coins and Chinese mirrors were among the archaeological finds. Exchange trade with the nomads was realized in the trade Fairs which were organized in the cities and boundary towns- Ispidzhab, Otrar, Dekh-Nudzhikes. The finds of coins minted in Otrar, Suyab, Taraz-the Kangars`, Turgheshes`, Turkhuses` coins tell us about money-trade. If the local coins give the evidence of interprovincial trade, then the Ikhshilds coins of Sogd, the ancient Turkic coins of Chacha, the Turkic rulers of Fergana, of the Ghinese dynasty Tang and Bukharian ones, like "ghitriphy" confirmed the important role of the towns in the world trade system.

THE DEVELOPMENT OF TOWNS IN THE IX-BEG. XIII cc. During the period of the IX-beg. XIII cc. the general rise of the town culture of Central Asia was being seen. It was marked by the growth of the quantity of towns, their territorial expansion, the developing of handicraft and trade. The analogous situation was promoted far to the North, into Central Kazakhstan, to the Nura, Kengir Sirysuvalleys, to the Ulutau Foothills. The rise of towns` territories was seen. The trade towns had the following number of dwellers; Ispidzhab-40 thous., Otrar-16 thous., Kayalyk-10 thousand people. As a whole, giving the characteristic to the second stage of the development of the town culture of South Kazakhstan and Semirechie it is necessary to emphasize, that it was the period of the most intensive rise of the town life, as it had been earlier and would be later. It is necessary to pay attention to the fact, that in South Kazakhstan the growth of towns` number was more quickly because of the nomads settling. The Arabian-Persian sources gave the evidences too convincely about this process. The Karluks, Chighils, Yagma, Oghuz, ect. Were



named as the dwellers of towns of South Kazakhstan and Semirechie, Oquz were the dwellers of the Karatau, Middle and Lower Syrdariya. The towns Dzhend, Sygnak, Barchkent in the South of Kazakhstan, Senghirin the Talas valley belonged to the Kipchaks in the XII-beg XIII cc.

The rise of the number of towns told on the following development of handicraft and trade. The small workshops of ceramics men were organized. At that time the specialization of the workshops took place, and the potters, for example, were united into the guild organizations. In the IX-XII cc, the Silk Road was functioned actively.

ARCHITECTURE AND ART. The architectural ranges of buildings, mausoleums, mosques were built in towns and steppe of the Turkic epoch. The applied art, fine arts, sculpture were developing. The Kader and Dzhamukata palaces were the examples of the monumental buildings with ceremonial halls, dwelling and household rooms. The main hall in the Keder palace had the area above 150 squ.m. Its walls were decorated with the paintings and board, forming the wall frieze. The civil and cult compositions were depicted on the scorched boards. The main hall of the Dzhamakata palace, the walls were decorated with fretwork and clay panels. The figures of people and birds were found.

The monumental Buddhistic temples were discovered in Suyab and Navvaket. They were the buildings with the central halls, where the relics were kept, and with the yards and rooms for the priests. The walls of the temples were decorated with paintings, the sitting and laying Buddha`s and bodisats`s sculptures we found in the bays and on the podiums. The fine and decorative arts of the town of Kazakhstan have the close similarity with the town ones of Central Asia, the Near and Near and Middle East, Eastern Turkestan, which towns were situated on the line of the Great Silk route.

The burnt bricks were spread in the buildings in the X-XII cc. were being kept during the centuries` period. They are in the art of the Kazakh people today.

At the X-beg. XIII c. in connexion with spreading of Islam the mosques began to be built, and the mausoleums were built in the cementaries. The bath-houses were spread over the town-building of the X-beg. XIII cc. They were very popular in the way of life. As for the Taraz bath-house it was typical the way of life. As for the Taraz bath-house it was typical the rich décor of the inner rooms. They were the paintings of geometrical and vegetable type.

The period of the Middle Ages was marked by the heyday of the different kinds of art handicrafts. The potters achieved a great success in that way. At the end of the IX-XII cc. the polivnaya earthenware with the podglazurnaya painting and engraving were widely practiced. The original art was developed not only in town, but in steppe too. It was, first of all, the Turkic monumental stone sculpture, going on the tradition of the Saka and Sarmatian sculpture.

LANGUAGE, THE WRITTEN LANGUAGE, LITERATURE, RELIGION. With the development of the State, total rising of economy, the written language acquired the great significance. The official documents were widely used by the Turks in their diplomatic ties with different states. The idea of the creation of the written languages and its model, served as a model for the ancient-Turks runic alphabet, was, evidently, loaned by the Turks from their western neighbours- Iranin-speaking people of Central Asia, using the alphabet of the Aramaic origin. The Sogdian alphabet was the most possible source of borrowing. Among the most well-known monuments of the ancient Turkic written language there were stelae, found in the North Mongolia and on the Orkhan river, Tola, Selenga. The largest ones from the famous runic texts-the monuments in honour of Bilge-kagan and Kul-teghin, Tun-kuk, were kept. Equally with the runic written language in the period of the VI-X cc. the Sogdian one was widely practiced in Kazakstan. In towns, the part of population used the Syrian and Uighur alphabets.

In the XI c. the using of Islam the Arabic was widely used. The literary and scientific works were written in Arabic. The literary and scientific works were written in Arabic. Then he studied in Bukhara and Bagdad. Al-Farabi was the Encyclopaedist, which as for his scientific ideas forestalled the time.

In the XI c. the "Kudatkubilik" one of the most significant historic and literary works of that time was written by Yusuf Balassaghunskii. The works by MakhmudKashgharskii represented the great importance. In 1074 after the lasting trips the "Divan-lugat-at-turk" was compiled by him. The author of that work made the great contribution into the history of science of language. That composition was the significant monument in the course of studying of history of way of life, customs of the Turkic-speaking peoples.

Khodzha Akhmed Yassavi, living in the XII c. in the Yassy (Turkestan) town, was the prominent thinker and poet of his time.

During the early Middle Ages the Turkic-speaking population of Kazakhstan was pagan. They worshiped to the Heaven (Tenghry) and Earth-water (Yer-Sub). Kagans ruled according to the Will of Heaven. According to the Will of Heaven the Turks won victories and suffered defeats. The female deity Umai was the next one. The Turks won victories and suffered defeats. The female deity Umai was the next one. The Turks respected the Fire, widely using the custom of clearing with the help of Fire. Side by side with their own beliefs among the peoples of Kazakhstan in the VI-IX cc. such world religious systems as Zoroastrianism, Buddhism, Manichaeism and Christianity were widely practiced. At the end of the IX-X cc. the islamisation of the population of Kazakhstan began. New religion penetrated into the wide strata of the settled and nomadic peoples and gradually the old cultures and pagan survivals were forced out by it. The last ones, however, continued their existence and influenced upon the way of life of the population very much.

TOWNS OF KAZAKHSTAN IN THE XIII AND THE FIRST HALF OF THE XV c. The forward development of the medieval town culture was interrupted by the Mongol conquests. In the South Kazakhstan, according to the evidences of the archaeological researches, in the second half of the XIII c. and in the first half of the XV c. the total number of the towns, named in the sources, was double cut. In the middle of the XIII c. in the foothills of Talas, Alatau, Sairam went on its life, in the middle of the Arys' stream there was Karaspan. On the Middle Syrdaria - Otrar. Yassy became more known. Karachuk and Sauran were transferred to the new places, Syganak, Ashnas, Uzghent, Dzhenkent, Barchkent were being reconstructed. The Suzak, Urossogran, Kumkent, Saudakent, Karatau North slopes' towns were in the successful situation.

In the middle of the XIII and the beg. of the XIV cc. the reviving of the agriculture took place, there were reconstruction and building of new irrigation systems.

The principle of the total building of the beg. of the towns with the block was kept. The bath-houses and mosques were as it was earlier in the number of public buildings. The evolution of the town-dwellings was traced. The houses with the line and cross-like laying out existed, but in the XIII-XV cc. their further development took place. The changes in its interiors were marked: sufa now occupies about almost  $\frac{3}{4}$  space of apartment, except tashnau, tandyr with flue, the new kind of hearth was appeared. The ceilings in of the multisections houses were used. The heating was realized with the

help of tandyr with flue, laid in sufa and jointed with the vertical flue in the corner or into the wall of the houses.

The town plat with the potter's workshops was excavated in Otrar. They gave the imagination firstly about the individual manufacture of independent potters, working in their own home-workshops. The analysis of the, production from the separate workshop told about the existing specialization at that time. The excavations of the brick baking workshop in Otrar of the second half of the XIII-XIV cc. gave studying of the brick baking kilns of the development of that kind of building in towns. The metallurgical and iron foundry in particular are known to the excavation of the workshops of the XIII-XV cc.

In the meanwhile by the reason of the shortage of the archaeological data of the XIII-XIV cc. as for the Central Asia towns it is difficult to compare the material culture of the South Kazakstan with the culture of the neighbouring regions. It may be pointed out only the similarity of the houses of the South of Kazakstan and Khorezm. Here and there the space of sufa was increased, the tashnau ground was obliged. But the flues in the tandyr of Otrar were different from the kans in the town houses of Khorezm or ones of Gold horde towns.

There were 9 well-known towns in the sources in South-West Semirechie in the XIII-XII cc. the period of rising in the 70<sup>th</sup> of the XIII -beg. XIV touched only Taraz and Yanga-Talas, and in the middle of the XV c. the town culture fully disappeared in that region. Earlier at the beginning of the XIV c it was lost in the North-East Semirechie (Ili valley).

The international trade routes in the XIII-XV cc were in progress. The caravan and diplomatic route joined Europe with Asia By means of the Povolzhie, Ural, Khorezm, Syrdaria and Semirechie, was the most popular. Sources and archeological finds in particular, coins and goods from the silver Otrar treasure gave the possibility to imagine the wide geography of the trade ties. The cins from Almalyk, Pulat, Emil, Dzhend, the Crimea, Sivas, Konii, Tebriz were in the treasure. The innerregion trade and trade between town with its neighbourhood trade and steppe became regular. The minting of coins in Taraz, Kendzh, Dzhend, Sygnak gave the evidence concerning this process. The Musudbek money reform (1271-1272) played the significant role in the rising of towns in South Kazakstan and Semirechie. The regular minting of the real silver coins in towns of Kazakstan, Semirechie and Central Asia was brought in by that

reform. The economic rising fixed by the newmoney reform of Kebek-khan in 1321 was stimulated by reform. Under Timur and Timurids as it was earlier coins were minted in Otrar.

Inspite of the pogroms and devastations, made by the Mongols, the traditional line of the town culture was not interrupted. The succession in housebuilding, architecture and ceramic was seen. Islam was dominated in the ideology of townsmen, but as it was earlier the relicts of pagan beliefs were preserved. As a whole the opposite process to the reducing of scales of the town life was marked. There was that one which had been in the previous time. Firstly, the town culture was perished in the regions of its latest origin, where the traditions of the settled and city life were weaker and where the city life was more depended on the international trade and there was only in the South of Kazakstan.

TOWNS OF KAZAKSTAN IN THE SECOND HALF OF THE XVc. - BEG. XVIII c. In the second half of the XV c-beg. XVIII c. the number of towns, named in the written sources and registered archaeologically at period, was reduced. The areas under sites of the ancient settlements were being and diminished. For example, in Otrar, the whole life was concentrated on the central, so as for Syganak, Suzak, Uzghent. It was established, that at the same time all the Late medieval towns, (except for the two sites of ancient settlements: Kotan and Buzuk-levoberezhnyi) succeed the laying out of town of the previous time. According to their sizes all the Late medieval sites of the ancient settlements were divided into two groups. At first, there were the sites of the ancient settlements: Sairam, Otrar, Turkestan, Sauran, Sunak-ata, Suzak. They were named as the centres of vilayets in the written sources. It was established with the help of excavations and investigation, that the handicrafts and trade were developed. They were the centres of oases too. They were undoubtedly the remainders of towns.

The areas of the second group of sites of the ancient settlements were less than 10 ga. They were small towns. As it was earlier, the small town was closely built over blocks. More than 30 blocks were excavated in Otrar. The system of small streets and blind-alleys were revealed. Thanks to the fact, that almost one third of the town according to the level of the XVII century was excavated, the number of population may be defined with the large part of confidence, having counted the number of houses on the dwelling area and taken the numbers of family as 5-6 members. On 15 ga of the selitebnaya area of Otrar the 4500-5400 of townsmen with the the density of

population 300-360 members on 1 hectare were lived. As it was earlier, the mosques and bath-houses were in the number of the public buildings of the town. One of the bath-house of that time was kept in Turkestan.

The traditional line of the developing of houses with suite and cross-like laying-out was continued by dwellings of the second half of the XVI-beg. of the XVIII cc. The houses with the «Г»-like laying-out were being appeared. As it was before, the type of multisection dwelling was used. The heating with the help of tandyr, having the flues was used too. The Late medieval city dwelling had the common features with the houses of the Kazaks of the XIX-beg. XX cc. The excavations gave the possibility to imagine the level of the development of handicrafts and trade. The signs of specialization in trade were marked. That meant that there were the progressive tendencies in the development of handicrafts. The trade ties between Central Asia and Russia through Kazakstan became regular. As it was earlier, the trade between town and steppe played the important role in the life of the Kazakistani towns. Coin was minted in Turkestan and Otrar. The farming was of the great importance in the life of townsmen.

The late medieval towns served as the centres of economic relations of the society of the nomads and farmers, where the exchange and trade of craftsmen and cattle-breeders not only of the towns of the South Kazakstan and nomads of Central Kazakstan, but Central Asia, the Povolzhie, East Turkestan were realized. It was marked, that the stabilization of the situation in the Kazak Khanate and its extending at the beg, of the XVI c., under Tevekkel Khan, were characterized by the handicrafts in town. The decline of the Khanate in the 80 th of the XVII-beg. XVIII c. told on the level of the development of towns-they were decayed and perished. The nomads settled in towns. The Turks, Uzbeks and Kazaks were named in towns was supported by the archaeological material. So, tamgs of the Kazak clans were found on the domes of the polivnaya cups. Towns served as the political and administrative centres of the Khanate. They played the important economic role, being the centres of handicrafts and trade. The goods of farming and city handicrafts were: grain, market for the nomads' goods-cattle, leather, wool.

Towns were the religious centres. For example, Yassy-Turkestan, where the mausoleum Akhmed Yassavi and Sauran with its medrese were situated.

The cruel was struck at the developing city life by the Dzhungar invasion, damaged severely the economy of South Kazakhstan, broke the ties between town and steppe, resulted in the steppe, town and country becoming depopulated. On the eve of the joining of Kazakhstan to Russia, Suazak, Turkestan, Chimkent, Sairam, Aulie-Ata and the range of small settlements continued their existence.

**Questions:**

- Which city the largest towns was named «as the town of glorious and blessed Turks-Charuks»?
- Who is the living in the XII c. in the Yassy (Turkestan) town, was the prominent thinker and poet of his time?
- When the islamisation of the population of Kazakhstan began?

**New words:**

medieval - бар  
interaction – өзара әрекеттесу  
inter enrichment - Байыту  
settlement – есеп айырысу  
Leather – тері  
wool - жүн  
objects - обектілер  
nobility - белгі  
jugs - құмыра  
coins - таңба  
evidence - дәлелдеу  
handicraft – қол өнер

**GREAT SILK ROAD ON THE TERRITORY OF KAZAKSTAN**

In the middle of the 1 thousand years the Steppe road, extending from the Prichernomorie to the banks of the Donriver, and then to the Savromatian lands, South Priuralie, to the Irtysh and further to the Altai, into the Agripeis' country who settled the region of ' the' Upper Irtysh and Lake Zaisan. Silk, skins, Iranian carpets, goods from precious metals were being spread over that' route. The nomadic tribes off-the Saka tribes and Skiffis took part in the spreading of precious silks by means of which. the unusual for that time good was sent to Central Asia and the Mediterranean Sea countries.

In the middle of the II c. B. C. the Silk Road began to work as the

regular diplomatic and trade artery. In the II-V cc. the Silk Road, if we began to go East, started in Chanani-the ancient capital of China and went to the crossing over Hwang Ho to the Lanchzhou region, and further along the Nan Shan northern islands to the Western border of the Great Chinese Wall, to the barrier of the Yashmovye Gate. There the road was divided into branches, bordering with the Takla-Makan desert from the Souths to the North. Then North branch went through the Khami oasis, Turfan, Beshbaiyk, Shikho to the Ili valley; the middle branch took its start from Chaochana to the Karasharu, Aksu and through the Bedel pass to the South shore of Lake Issyk-Kul through Dunkhuan, Khotan, Yarkent to Baktria, India and the Mediterranean countries; It was so called the "Southern route". The "Northern route" went from Kashgar to Fergana and further through Samarkand, Bukhara, Merv and Khamadan to Syria.

In the VI-VII cc. the route, gone from China to the West, through Semirechie and South Kazakhstan became the most active. Such transferring of the route may be explained by the several reasons. Firstly, the headquarters of the Turkic kagans controlling the trade routes through Central Asia were situated in Semirechie. Secondly, the route through Fergana the VII b. became dangerous because of civil strife. Thirdly, the rich Turkic Kagans and their surrounding became the important users of overseas goods.

The principal number of ambassadorial and trade caravans were passed along the Silk Road in the VII-XIV cc. The choice of the routes was determined by the political situation on the Continent. During the centuries it was being changed. One of the parts became the main, the others, on the contrary, died out. But towns and trade stations were on the decline. So, in the VI-VIII cc. the route Syria-Iran-Central Asia-South Kazakhstan-Talas valley-Chu valley-Issyk-Kul basin-East Turkestan-China was the main. The branch of that route and exactly one more route had its line from Byzantium, through Derbent to the Pricaspian steppes-Mangyshlak-Priaralie-South Kazakhstan. It went round Sassanid Iran, when in counterbalance to it the trade-diplomatic alliance of the West Turkic Kaganat and Byzantium was concluded. In the IX-XX cc. that route was used with less intension, than that one, going through Central Asia and the Near East, Asia Minor and Syria, Egypt and Byzantium. But in the XIII-XIV cc. it became revived.

During the existing of the State of the Saka, Usun, Kangui in the II c B.C.-the first part of the I c. I. D., when the Silk Road was being already functioned actively, the Roman glass and coins, chinese silk,



mirrors and lacque-red plates and dishes, the European fibuly-fastenings and stone signets from Sassanid Iran were brought to Kazakstan. At that period the town centres were formed in the Chu, Talas, Syrdaria valleys; the farming settlements, surrounded by wall with towers were the "forerunners" of them.

In the second half of the VI c., when Semirechie, South Kazakstan formed the part of the Turkic Kaganat, the vast nomadic Empire, the Silk Road was revived again in its Kazak (North) part. It played "the important rote in the development of the tow culture of that region: Appearing of the range of town centres was stimulated by it, and in the South of Kazakstan there was the quick rising of towns. Silk Road through Central Asia, South Kazakstan and Semirechie had functioned till the XIV c., while civile srtifes and wars, brought to the downfall of town culture, and opening up of the sea ways to Chine resulted in dying it down.

The Kazakstan part of the Silk Road, if we moved from the Wet to East, went from Shasha (Tashkent) through the Turbat pass to Ispidzhab, Sairam (Sairam) The name of the ancient town has been kept till our days.

The settlement near Shymkent has its name. The reminders of that medieval site of ancient settlement, which had been one of the largest centres of the Silk Road, were in the centre of this modern settlement. The slaves, white clothes, arms, swords, Oopper and iron were brought from Isphidzhab. Caravans went from Isphidzhab to the East, to Taraz, through Sharab and Budukhkent towns. Dzhamukat town was situated near Taraz and it was mentioned about it in the VI c.

Atlakh town was situated in, the flat country of the valley, near the walls of which the battle between the. Arabs and Chinese arms for the sphere of influence took place in 751. Not far from Taraz on the trade route, going down the Talas river to the North the Adakhket and Dekh Nudzshikes towns were situated. In the mountain part of the Talas valley the welt-known Sheldzhi, Sus, Kul and Tekabket towns were situated too. They were sprung up near the silver mines.

From Taraz to the East the route went to Kulan. On the way to Kulan, caravans went through Kasribas, Kul-Shub and Dzhul-Shub towns. Mirki and Aspara towns stood in the distance of the 4 pharsakhs from each other were far to the East from Kulan. Then, the route went through the Nuzket and Kharradzhuvan towns to Dzhul. From Dzhul the route led to Saryg, and then to the

“settlement of the Turkic Kagan” and to Kirmirau. From Kirmirau the road came to Navaket which was one of the largest towns of Semirechie. From Navaket through Pedzhikent (Budzhiket) the road led to Suyab, the largest town of Semirechie and the capital of the western Turks (then Turgeshi, Karluki). Along the south one of the Issyk-Kul. Those routes were joined together at the Bedel pass and over it to Tashrabad the Silk Road reached Kashgar and the Aksu.

From the Issyk-Kul basin over the Santash pass and Karkary valley the road went to the Ili valley and then along the right bank of Ili river through the valleys of the Ussek and Khorgos rivers to Almalyk, and along the North extremity of the Takla-Makan desert, through the Kharni and Turphan oases to Dunkhuan, and China.

In the X-XII cc. the valley was crossed by one of the branches of the Silk Road from the South-West to the North-East. There were the Talkhir, Ikioguz, Keyalyk towns. From Lsphindzhab the caravan route went to Arsubaniket on the Arys, then to Otrar-Farab and further down along the Syrdaria to Priaralie.

Along the Syrdaria there were Otrar-Farab and Shavgar, the largest towns. Otrar was the centre of many caravan routes. From there one of the roads led to Shavgar, and another one - to the crossing over the Syrdaria to the Vasidzh town. From it the route went up the Syrdaria, through the Oguzskii town Sutkent to Shash, and down to Dzhend. From there over the Kzyl-Kum the route was built to Khorezm, Urgench and then to the Povolzhie, Crimea and to the Caucasus and further to the Mediterranean Sea. That part of the Silk Road was particularly often used in the XIII c. and passed through Dzhend, Saraichik, Sarai-Batu and Kaffu.

From Shavgara the route went to Yanghikent town, the capital of the Oghuz State. From there the road went through the Kzyl-Kum to Khorezm.

From Shavgar and later from Yassy over the Turlan pass, the road came out to the North slopes of the Karatau and went parallel with that which went along the Syrdaria. Suzak, Urosogan, Kumkent, Sugulkent stood on that line. The routes to the North and East which led to the regions of Central and East Kazakhstan to the Desht i Kypchak steppe, and later known as the Sary-Arka to the banks of the Irtysh, to the Altai and Mongolia came away from the main route of the Silk Road. At the beginning the Silk Road served for the export of the Chinese silk. In its turn, from Rome, Byzantium, India, Iran, the Arabian Caliphate and later from Europe and Russia myrrh and incense, jasmine water and amber, cardamon and nutmeg, ginseng

and bile of python, carpets and clothes, colours and mineral raw materials diamonds and jasper, amber and corals, ivory and "fish's tusks", silver and gold bullions, bellows and coins, bows and arrows, swords and spears and etc. were moved there. On the Silk Road the famous horse's from Fergana, Arabian and niseiskie racers, camels and elephants, rhinoceroses and lions, cheetahes and ghazals, hawks, peacocks, parrots and ostriches were taken for selling. The cultural plants: grapes, pearches and melons, spices and sugar, vegetables and fruits, greens were on sale. However the main subject of trade was silk. Side by side with gold is was the international currency; tsars and ambassadors were given with it; silk as a salary was paid for hired arms. The State debts were paid in silk. Silk and part of goods, carring on the Silk Road, «settled» in towns of the Kazakstani part of the route. Not only goods, but fashion on the art styles, which could have the social order and getting into the prepared ground and the definite ethnocultural surroundings, was widely practised and-used by peoples, living along the Silk Road.

At the beginning of the Middle-Ages the conception of the four Kingdoms of-the World symbolized the regions and countries was used in Asia. The contemporaries wrote, that every of those "Kingdoms of the World" possessed the advantages inherent to them. Such States, as China, united under the power of the Sui dynasty (589-618), and then Tan (618-907), Kingdoms of the Indian Sovereigns, Union of Turks from the Pacific Ocean to the Black Sea, Persia and Byzantium were the basis of the basis of the main idea of the four world Monarchies, situated on the four side of the World: the Empire of the Tsar of elephants on the South (India), the Tsar of jewelry in the West (Iran and Byzantium), the Tsar of horses in the North (Turkic Kaganates), the Tsar of the peoples in the East (China). The moslem authors supported the same idea too. The wall-paintings in Kushania settlements near Samarkand, covering the walls of the building and depicting the Chinese emperors and Turkish khans and Indian brakhmans, Persian tsars and Roman emperors were the expression of that conception. The contemporaries of that distant past wrote not only about the success of their States but about the learning of values of foreign cultures. Side by side with the spreading of goods, cultural patterns and standards in the applied craftsmanship, architecture, wall-painting the skill of music and dance, shows were spread over the countries of the East and West.

Along the Silk Road the religious ideas were propagated by

missionaries into the foreign countries. Through Central Asia and the East Turkestan Buddhism came from India to China. Christianity and then Islam came from Syria, Iran and Arabia. Buddhism had the sufficient spreading. Finds of the buddhist buildings told about it. The Buddhist monuments were recovered on the sites of the ancient settlements of the Chu valley Ak-Beshime, Red river, Novopokrovskoe, Novopaylovskoe. They were temples, monasteries, chapels and finds of sculptures, and arrows, decorated with the buddhist persona gesand scenes.

In the VII-VIII cc. Christianity was widely practised in towns of South Kazakstan and Semirechie. There were the christian nestorian churches in many towns. Under Patarch Timophei (780-819) Christianity was adopted by the Turkic tsar, probably, Kaf'iukskii dzhabgu. On the boundary of the IX-X cc. the special Karlukskaya Metropolis was formed, the christian churches were functioned in Taraz and Merke, and the Christians lived in the towns of the Syrdaria. William Rubruk told about the Christians of the Ili valley, having their own church in Kayalyk and their settlement too. It is known, that on the Issyk Kul shore in the XIV. there was christian monastery, where the relics, of St. Matphew were kept. During the excavations of the necropolsies of the Dzhamukata and Nevaketa towns the burials of the Christians with silver and bronze crosses were recovered. The kairaks-the grave-stones with the nestorian legends and symbolism, were considered as the prominent works of religious art and symbolism of the Christians of Central Asia, who were the Turks.

Manikheistvo, originated in the III c. in Iran and gained the large number of followers from Italy to China was propagated along the Silk Road. Manikhestvo had its followers in Semirechie and in South Kazakstan, and among the settled population first of all. In the ancient Uighur manuscript "Svyaschennaya kniga dvukh osnov", the manikheiskoe composition, discovered in the Turphan oasis, there was told, that the book had been written in the "Argu-Talas Altyn Argu Talas-Ulush" town, in order "to arouse (belief) in the country of ten arrows". It was told about the well-known Taraz town. It was known, that there were the manikheiskii cloisters in other towns of Semirechie including Balasagun and Chighilbalyk. Among the dwellers of the medievat Kazakhstani towns there were the representatives oi zoroastrism. We can see the zoroastrist monuments in Central Asia in Sogd, in towns on the Syrdaria buildings which could identify with the towers of fire. Finds, connecting with that religion, represented by

burials in ossuaries—the earthenware boxes for bones of burials, dead-body position in the ground burial vaults—naus, burials of the groups of bones.

The sources, telling about the events of the end of the VIII-IX cc., told about the process of islamization of the population of South Kazakhstan in 840. Isphidzhab was subjected by Nukh ibn Assad. In 859 Akhmed ibn Assad, his brother, marched to Shavgvr. The Karluks, who had seized the political power in Semirechie and in South of Kazakhstan, were undergone the most influence of the Moslem culture. The opinion was, that they adopted Islam under Makhdi Caliph (775-785). However, evidently it was correctly only for one part of them, because 893 Taraz was seized by Ismail ibn-Akhmad and «converted the main church of this town into mosque». At the beginning of the X. c. Islam was adopted by Satuk, the father of the Karakhanid dynasty, and it was proclaimed as the state religion. Gradually, the new religion was spread over the nomads. Ibn Khaukal told about the Turks-moslems, roamed between Farah, Kendzhiida and Shash. We had the evidences about the spreading of Islam in the XI-XIII cc. among the Kypchaks.

The archaeological excavations of the monuments of the IX-XIII cc. showed the forming of the town moslem culture in the region. In Taraz and Mirki the Christian churches were converted into mosques. With the rise of population, confessing Islam, mosques were built.

In the second half of the IX-X cc. the funeral rite was changed. Burials into earth pits, burial vaults made of adobes were used. The buried were oriented to the North-West, with the face to the South. Stock was absent in the burials. The earliest moslems necropolises were recovered in the Otrar oasis and dated from the IX-X cc. The necropolis of Buraninskoe site of the ancient settlement dated from the X. c. In the XI-XII cc. the mausoleums and the monumental memorial buildings, were appeared on necropolises. The ceramics, with the using of ornamental possibilities of the Arabian script were found. The part of the legends had the only decorative character, but some of them contained the different kind good wishes, edifications. Among other metal goods, there were those ones, decorated with good wishes and legends of the religious contents.

In the towns of Kazakhstan situated along the Silk Road, where the East and West, Europe and Asia were met, the favourable ground for the mutual penetration and mutual enrichment of unlike different cultures were formed.

### ***Questions:***

- When the Silk Road began to work as the regular diplomatic road ?
- what kind of The cultural plants were on sale?
- the main subject of trade was?
- 

### ***New words:***

Influence - әсер ету  
valley - алқап  
particularly - ішінде  
arrows - сағатына  
ambassadors - елшілер  
silk - жібек  
ethnocultural – мәдени орта  
conception – тұжырымдамасы

## **KAZAKSTAN IN THE TIME OF THE MONGOLIAN CONQUEST**

At the end of the XII - beginning of the XIII centuries the political situation in Central Asia and Kazakhstan was characterized by increasing of the struggle between the nomadic tribe union's rulers for the power over other tribes. During this struggle the ruler of one Mongol tribe Temuchin (Chingiz-Khan) had managed to join up tribes in Central Asia and he became one of the most powerful rulers in Central Asia. Temuchin was born, according to some sources in 1162 and to another - in 1155, in the family of the famous representative of the Mongol nobility-Yesygei-bahadur. He lost his father in the childhood and went through hard times in the youth. But the Heaven's ways unknown. He managed to organize a group of confident fellows and became famous as a brave man due to lucky campaigns: by the end of the XII century he became one of the powerful leaders in the Central Asian steppes.

After Temuchin's victory over Tooril Ong-khan-ruler of the Kerait ulus and Dayan-khan-ruler of the Naiman ulus he became only one powerful leader in Central Asia and he strengthened it politically. In Spring of 1207 near the Onon riverhead was held a kurultai-meeting of the nomadic nobility who supported him-he solemnly was declared under the white sacred flag, with nine-tails as a great khan.

Meanwhile the kurultai titled him as Chingiz-Khan, that became his own name. When Temuchin-Chingiz-Khan said: «I directed on the right way to many language's state and brought it under sole rulement», - perhaps, he did not suppose what heights of authority he had achieved as the result of his campaigns, particularly when he followed the running Naimans and Mongol-speaking tribe – the Merkits, those who were defeated for the second time in 1208 on the Irtysh bank. The Naimans, who were saved after, defeat, went with their khan Kuchlug to Zhetysu (Semirech'e) -the Kara-Kitai's lands, and the Merkits run to the Kipchaks into the steppes of Central Kazakstan. Kuehlug-Khan went away with the rest of the Naimans to Zhetysu. He wanted to use complex situation in his own benefit. Main sponsor of conflicts were the Uighur Turfan ruler-idiqut in Eastern Turkestan and Moslem rulers of the Zhetysu's Karluks and Kangls, which were in vassal dependence on the Kara-Kitais. The Kara-Kitai gurkhan-ruler hoped to use the Naimans' warriors for pressure on some vassals. In 1210 Kuchiug-Khan took power in the state and the gurkhan only was with external attributes of power (formally). Kuchlug intended to capture the-Karluks, Kangls and Uighurs and began defeating campaigns against them. In that situation the Karluks Arslan-Khan, Ozar, the ruler of Almalyk in the valley of the Ili river, the Uighur idiqut Barchuk-art-tegin were forced to apply for assistance to the Naiman's enemy - Chingiz-Khan. The Chinese, Mongol and Moslem (Arabic and Persian) sources informed in detail and separately from each other about these leaders' authorization to Chingiz-Khan in 1211. In 1218 Kuchlug-Khan was defeated and the Mongols entered South-Eastern Kazakstan. Running Kuchlug-Khan was seized by the Mongols and he was put to death. Earlier Tochi-Khan, the eldest son of Chingiz-Khan, fought against the Merkits, won over them in the Turgai steppes of Central Kazakstan. But on the next morning he was attacked by 60 thousand Khwarazm-shah's Mihammad army, who went on the campaign from Syr-Darya against the Kipchaks' settlements in the modern Kazak steppes. The battle was very severe. There were not any winners in this battle, but the Mongols went to the east. This accident impressed Khwarazm-shah greatly and that's why he did not fight with the Mongols in open field in 1219-1221 during Chingiz-Khan's invasion in Khwarazm-shah's state. But then the Mongol and Khwarazm relations became more and more sharpened and led to war.

The real reason was the fact that Chingiz-Khan's empire was

founded with an active participation of the Central Asian nomadic society leaders; and, the new state had to express interests of this ruling group. As for the nomadic nobility, a permanent war was a certain part of economy, that also with new lands brought military gains. The politic unification of Central Asia resulted in ceasing of interior inter-tribal wars. It could, be supported by the nomadic nobility only on a condition that: wars, the constant source of their gain, Would be continued. So, Chingiz-Khan took the course of external conquests, which promised to the nomadic aristocracy more possibilities for seizure spoils of war and enrichment than interior wars and, besides, perspectives of exploitation of wealthy agricultural countries. Not less stimulating was a desire to capture new pastures for large cattle-breeding farms of the nomadic nobility. One of the reasons of Chingiz-Khan's military successes was the unification, for the first time since the destruction of the Turk kaganate, the military forces of a major part of the nomads of Central Asia and Kazakstan included not only the Mongolian but also the Turk tribes. The Mongols' first conquests outside the Native Yourt, the Mongolia proper, were joining the Turk peoples of Siberia, Kazakstan and Eastern Turkestan. They had a veiled character and were carried out under the slogan of unification of "people living inside felt walls", i. e. the alleged union of all nomads of Central Asia. Chingiz-Khan intended to represent his politic and military campaigns as a traditional consolidation of nomadic peoples in the limits of united empire.

The powerful empire of Chingiz-Khan was created mainly on the basis of the Turk tribes of Central Asia, including the steppes of Kazakstan. The Turk traditions influenced considerably the structure of the Mongolian state system. The military and administrative system originated in the Turk kaganate. The population and toops were broken down into tens, hundreds, thousands, tumens. Chingiz-Khan's empire was organized by the similar way. The nomad's cavalry was always notable for its high fighting capacities and incredible mobility especially when they were supported by the united command and strict discipline as it was in the army of Chingiz-Khan.

After the seizure of Eastern Turkestan and Zhetysu (Semirechie) the road into Southern Kazakhstan and Central Asia was opened for the Mongols. The news about Chingiz-Khan's victories gave birth- to the numerous rumours in Central Asia. Khwarazm-shah sent into Mongolia two missions one after. another. Chingiz-Khan, on his part, sent into the Khwarazm-shah's state a trade caravan. The caravan



arrived Otrar in the summer of 1218. The governor of Otrar Kipchak Gayir-Khan Inalchik, suspecting merchants of espionage, ordered to kill them and plundered the caravan. That incident became the Casus beiliz for Chingiz Khan's war against Khwarazm. The campaign was begun in September from the sides of the Irtysh. Chingiz-Khan moved from the Irtysh to the Syr-Darya by the road of former conquerors-across Zhetysay. On his coming to Otrar, Chingiz-Khan sent for its seizure troops under the command of his sons-Chagatai and Ugedei, Jochi was sent to the lower Syr-Darya.

From 20000 to 50000 warriors headed by Gayir-Khan defended Otrar desperately during five months. The exact number of troops gathered by Chingiz-Khan is unknown, but there were, probably, about 150000 warriors including allies - the Karluks of Zhetysay and the Uighurs of Eastern Turkestan. The town was taken by the Mongols only after betrayal. Gayir-Khan was captured finally and severely executed by Chingiz-Khan, who ordered to pour melted silver into his eyes and ears.

In the similar heroic way defended themselves citizens of other towns on the Syr-Darya. Jochi-Khan came to Sygnah, the centre of the state of the Kipchaks of the Syr-Darya near the Aral sea. Seven days and nights the Mongols attempted to seize the town and finally took it by storm. After that they mercilessly killed all its population. The Mongolian detachment came to Ashnas defended by lower strata of its population. Despite the strong resistance the town was taken and the most part of its population was slaughtered.

All those events took place in the winter of 1219-1220. In 1221 Jochi-Khan at the head of numerous army went into the steppes of Kazakhstan to the north-east of the Aral sea. Having met the resistance of the Kipchaks, he defeated them utterly in a bloody battle.

Dzhuzdzhani, the Moslem chronicler and contemporary of that events wrote that the Mongols, "having completed the Khwarazm campaign, turned to the Kipchak lands and Turkestan and established their power over them. When Jochi saw the air and the water of the Kipchak's land he found that it was the best place in the world...".

According to the data of Arabic writer Ibn-Vasyl in 1229-1230 "the flame of war between the Tatars (Mongols) and the Kipchaks broke out once again", Especially severe battles took place in 1237. The Kipchaks were headed by their leader Bachman. "Yuan-shi" and the Persian historians of the XIII-XIV centuries informed about that

in details. The 'Kipchak detachment was encircled, and after severe fighting annihilated. Bachman itself was captured and executed, According to "Yuan-shi": "When Mongke-Khan of the Mongols ordered him to go on his knees Bachman answered: "I am a Chieftain myself and do not afraid of death. I am not a camel to go on my knees". There are many other examples of the heroic struggle of the Kazak people's ancestors against the Mongolian conquerors. The Kipchaks never stopped their resistance: "In the year of the snow leopard (1241-1242) the Kipchaks in the great numbers came out against Jochi's son who routed them in battle..."

The Mongolian conquerors used the large arsenal of means in the course of their conquests such as military amid diplomatic methods, espionage, spreading panic rumours as a mean of psychological war, provocations, the system of hostages - there are more than enough evidences in chronicles.

The Mongolian invasion was a great calamity for Kazakstan and other conquered countries. This fact was testified by Karpini, the Popes ambassador to the court of the. Great Khan of the Mongols "The Mongols annihilated them (Kipchaks) and new live in their country and those, who survived, were enslaved"

Chingiz-Khan used methods of mass terror and violation in order to suppress the resistance of the indigenous population. The whole regions were devastated. The first victims of these methods became the towns of the Syr-Darya region and settlements of Southern Kazakhstan. Towns of Southern Kazakhstan were destroyed by the Mongols completely. There were Otrar, Sygnak and Ashnas. Thus. the Mongolian conquest was accompanied with mass massacres and destruction of the productive forces, material and cultural values.

The Moslem chronicler An-Nasavi told so: "People witnessed calamities which one could never heard of inthe previous ages".

At the same time not everything was simple. The heritage of the Chingiz-Khan Empire shown itself in the Kazakh khanate of the XV-XVIII centuries, as well as in the Turkic states of Central Asia, Siberia, Povoijie, the Northern Caucasus arid the Crimea.

The Kazak state system undoubtedly developed on its own basis and Was a result of development of social relations in Kazakstan of the XV-XVIII centuries. But its form in contrast to content was traditional, i e. existed in the shape of state institutions already invented in the mediaeval nomadic states, in particular in the Chingiz-Khan empire and its predecessors on the territory of

Kazakhstan and Central Asia.

**Questions:**

- when Temujin was born, according to some sources in ?
- when Jochi-Khan at the head of numerous army went into the steppes of Kazakhstan to the north-east of the Aral sea?
- who The Muslim chronicler I told so: «People witnessed calamities which one could never heard of in the previous ages»?

**New words:**

Resistance - қарсылық  
indigenous - жергілікті  
devastated - бүлінген  
victims - құрбандар  
destroyed - жарылған  
values - мағынасы  
undoubtedly - сөзсіз

## **ETNOGENESIS OF THE KAZAKH PEOPLE**

The contemporary Kazakhs consist of more than 10 million people and 7 million of them - live in Kazakhstan. Their age structure from 0 to 14 years - 43,5%; from 15 to 59-48,7%; from 60 and more - 7,8% out of common number of population. Moreover the number of men makes up 47,8% and women - 51,2%. The average age of the Kazakh Population is 24,6.

Nowadays the Kazakhs settle in their own historical territory, which is geographically situated on the junction of Asia and Europe and extended from Altai mountains in the east to the Caspian Sea in the west, the aggregate space being about 1049150 square miles.

Historically the Kazakhs represent by themselves a single ethnic unity with all the specific peculiarities of genetic fund and phenotypologic appearance, with original cultural features and with its own language on the territory of contemporary Kazakhstan.

The most traditional and prevailed form of economy of the Kazaks from ancient times was the nomadic way of life which was always combined with different types of agriculture depending on conditions of the environment. In accordance with that the main type of their habitation and of their forbears was detachable felt yurt and other types of ground buildings.

Anthropologically the Kazakhs form mestizo thuranoid (south-Siberian) race and are characterized by average height (162,2 santimetres for men; 153,6 sm for women); accordingly with average weight (71,5 kilogrammes and 58,4); with expressed form of brachycephaly, i. e. with wide head (the head index 85,0); with average size of delta index (D 1<sub>10</sub> 14,29) and index of Cammins (Ic 8,02) on cutis relief of hands; predominating by scapulas form of upper incisors (I<sup>1-2</sup> 49,7%) and- sixknobed form. of lower-molars (M<sub>1</sub> 13,8%); prevailed frequency O (1) of blood groups (34,0%) and balanced frequencies A(II) and B (III), i. e. 28,9- and 29,5%; lower frequency. of negative recurs-factors (13,0%); moderate coefficient of inbreeding (F=0,00213±0,0006).

As for the language affiliation the Kazak language belongs to the Kypchak-Nogai subdivision of the Kypchak subgroup of Turkish group of the Altai family.

By confession the Kazakhs are moslems-sunnits, but they also retained the elements of ancient forms of religious beliefs, where the main divine images were god Tengri and goddes Umai. T

The ethnonim "Kazakh" is usually associated with the words "Kazakh" (white goose) or "kaz sak" (the real Saka). In the history of the local tribes this term sometimes was used in twin combination of words "Uzbek-Kazakh". In a special ethnic meaning the word "Kazakh" used to be systematically mentioned in written sources only from the period of the late Middle Ages. But in Russian literature beginning with the 18th century till the middle of the twenties of the 20 th century the Kazakhs were named simply "Kirghiz" or "Kirghiz-Kaisaks", and the Kirghiz proper were named as Karakirghiz or Wildstone Kirghiz. But one should clearly distinguish between the affirmation oi proper ethnic formation of people in full size and appearance of their unsteady ethnonim in the sources.

Peculiar cultural-historic community, typical of the Kazakhs, so far as known in science, was formed and developed. for the period of many centuries and thousands years, the objective studying of which is being prerogative of many branches of science and not only of one generation of. scientists. The search for the sources of ethnoformation of the Kazakh people is extremely complicated and it is closely connected with the investigation oi deep antiquities not only in Kazakhstan but also in contiguous areas, inhabitants of which constantly set motion wide ethnofomative processes on a scale of whole Euroasia.

Among the problems connected with ethnogenesis of the

Kazakh people for their effective and brief exposition there should be singled out. Some pivotal moments of its cultural-historic development both in synchronous planes from the ancient times - up -to present. Besides, the given phenomena should be studied: in historical dynamics from the point of view of biosocial integrity and community of connections where-biological side is constantly interacting with economic-cultural activity realized by people in a concrete geographic environment. But within the framework of a small article it is not easy to expose exhaustively the features of ethnogenesis.

As known, the "smitten cultural-historic period of development of our region owns a number of unique centres of the lower Palaeolithic time from the areas of Southern Kazakhstan, the Northern part of Balkhash, Eastern Kazakhstan, Mangyshlak and others. The stone instruments found in these areas refer to pebble culture which is on the same technological level as the Palaeolithic industries of Central Asia. The ancient stone industry gets its further development in the Neolithic time, when the making of different stone instruments and weapons, bone, wooden goods and other domestic items become usual work for the primeval people. The region under review is enough satiated with archaeological monuments of that epoch and represented in the form of separate settlements, sites and burial grounds. The whole complex of the studied monuments of the Neolithic time shows that on their basis the new local cultural centres were coming into being. The further economic and cultural development of the local inhabitants of the Bronze Age. says in favour of this.

If from the Palaeolithic Age to the Bronze Age including the inhabitant tribes in this region were considered from the view point of conditional typological communities (A, B, C, D), pointed out by us without special detailization, then they in linguistic relation belonged to the Indo-European group of languages, in ethnic - also to the Indo-European, in anthropological - to protoeuropoid race. In general, these communities by their historical existence were not distinguished much from such synchronic inhabitants of Western Mongolia to Western Europe, in other words, in the ancient times there was common cultural-historic layer which was represented by one anthropological course on these large areas.

Alongside with it the Bronze Age was a turning point for many provinces of Asia and Europe in establishing and developing the largest regional cultural-historic centres, which served finally as

starting-point for emerging of the certain cultural formations and for formation of number of ancient ethnic communities. 80, in the scale of Euroasian steppes, as considered by some researchers, in particular, the contemporary area of Central Asia and Kazakhstan entered common area of forenative land of Aries tribes and the basis of ancient zoroastrian religion was also formed in this large zone.

The main results of the archaeological researches of the Bronze Age in Kazakhstan (XVII-IX cc. B. C.) showed that except its western parts in the depths of the Eneolithic culture so called Andronov's ethnocultural community was ripened which laid the basis for whole complex of economic-cultural, ethnogenetic and racegenetic development of local inhabitants. At that moment, in ancient Western Kazakhstan, to the west from the Ilek river in the Aktubinsk region the Srubnaya culture obtained synchronic development. One could discover more similar features than radical discrepancies between both of these regional cultures in their existence distinguished.

The main occupation of the Bronze Age tribes was hoe agriculture and shepherd cattle-breeding which were combined with hunting and fishery. They knew well the technology of metals and manufacture of economic and household goods made of bronze and copper. Household goods, especially clayware, were decorated by complicated ornament in the form of triangles, rhombus, zigzags, meanders and other geometrical figures. As a whole the ethnocultural achievements of the tribes of the Bronze Age in Kazakhstan possessed expressive regional features which served in a tame as the main basis for their progeny's way of life in form of nomadic and connected with it a number of ethno geographical traditions. The same can be said about physical appearance of local inhabitants of the Bronze Age, who mainly had mesocranial skulls, low, but wide and well horizontally profiled face; strongly projected nasal bones and low orbits. Due to genetic stability of these and other ancient morphological elements they as the relic forms reached modern time and are preserved in physical appearance of the Kazakhs. Running ahead, one can say that Europoid peculiarities typical for the Kazakhs, are absolutely connected with Europoid features of inhabitants of the Bronze Age in Kazakhsatan. Unfortunately from the researching areas the findings of remains of people of the earliest periods than the Bronze Age are still fragmental. But we have every reason to say that on the Bronze Age Europoid substart was the same powerful anthropological layer on

the basis of which there was occurred the further transformation of gene fund of the ancient population in that area. Therefore, Europoid appearance of the ancient population for considering region from the beginning was the phenomenon absolutely autochthonous, and the important phenotypical features of that race were transmitted from generation to generation. So, we can conclude that the ancient tribes of the Bronze Age with the Andronov ethnocultural appearances and with Indo-European language, with Europoid features factually were one of the far physical forbears forms of the Kazak people.

The ethnoformation development of local tribes of the Early Iron Age (VIII-IV cc. B. C.) were becoming more difficult and saturated. On that stage a succession between cultural-historical communities of the local inhabitants of the Early Iron Age and the period of the Bronze Age in Kazakhstan don't cause doubt among the competent researchers of the area. On the basis of archaeological researches it isn't difficult to notice that the main mass of the local tribes of the first millennium B. C. passed to nomadic cattle-breeding economy. On the banks of some rivers and lakes there appeared irrigation farming. The industry of ironing had been mastering on a new technologic level, and manufacturing of goods from precious metals achieved its highest flourishing.

In the period the ancient Kazakh land by its existence became the centre of dissemination of so called "nomadic triad" characteristic of all Eurasian steppes, i. e. the areal of universal using of classic articles of arms, horse-equipment and "the animal style" of goods decoration. The most classic and representative monuments of tribes on the territories of Eurasia were recognized such as Arjan (Tuva), Pazerek (Highland Altai), Issyk (South-Eastern Kazakhstan), "The thick grave" Ukraine" and other burial mounds (kurgans) where were buried the elite representatives of those tribes which gave fossilized subjects becoming the ethnocultural standards of the rich nomadic world Huanhao to Danube.

In ethnic relation the main mass of the local inhabitants in the ancient Kazakhstan at that time as-previously belonged to the Indo-European tribes which in some sources were called Saka (in old Iranian language) and in others- as Scythian (in ancient Greek language). The contemporaries and close by ethnoculture to the Saka tribes were the Sauromatians, who inhabited the western part of the considered region. But by this the place and role of the Thuranian and other tribes among inhabitants of the ancient

Kazakhstan and the Central Asia are still less studied, though the first steps in this direction are made.

In science it is admitted that the whole complex of their economic-cultural traditions, ethnolinguistic community and genetic unity formed in the long run universal forbearic basis for the next direction of ethno- and racegenetic development of local unions of tribes including the Kazakh people as a whole. At the same time by the detailed anthropological analysis of skull series of the Early Iron Age one cannot help observing the tendency which, undoubtedly, was developed under the influence of phenol features introduced by population of the eastern origin (Central Asia). Judging by the study of paleoanthropological data of that time the specific proportion of the Mongoloid elements, as showed the special calculations, was almost insignificant in phenoappearance of the ancient populations in Kazakstans. In general in the local tribes of the Saka time  $1/5$ -part of physical appearances almost belonged to the "eastern" complex, the representatives of which for the first time since that period were fixed on the territory of Kazakhstan. On these grounds one can say, that the middle of the 1-st millennium B. C. was a time of the penetrating of eastern populations, and in the same time it was the first phase of the mixing process among the ancient inhabitants of Kazakhstan. It was the time when on the considered territory the elements of "eastern" race complex were gradually growing as coming nearer to the late stage of the Middle Age.

But on the latest stage of the development the Saka tribes of South-Eastern Kazakhstan were more known by the ethnoname "Usun". The Usun unity of tribes as supposed by researchers in existence was the last stage of development of the Saka ethnocultural community. Therefore, the subdivision of the local tribes into the Saka and Usun is condidonal because it reflect only different stages of evolution of ethnopolitical union of tribes.

At the end of the first millennium B. C. the Saka-Usun unity was replaced by the ethnopolitical unity of the nomadic tribes from Central Asia, that entered the history of tribes of the Greatest Steppe as the Empire of the Huns. Indeed, it was the first central Asian Empire, which completely put the end to the ancient economic-cultural and social-economic eveloution of the society of the Saka-Usnu model. According to the opinion of the famous scientist – "A victory of the Hans was, thus, the complete victory of Iron over Bronze".

The most important social and technical innovations inculcated



by the Huns carried a revolutionary character. As a result they had influenced greatly the historical-cultural development of the local tribes. But the real scales of their influence to the ancient tribes of Kazakhstan are still insufficiently reflected in the archeological investigations. Nevertheless, proper contribution of the Huns to gene fund of the local populations was rather perceptible as the admixture of the "Eastern" elements in phenoappearance of local population have slightly increased in comparison with the previous epoch. In general the portion of the Asian component among local populations after the intrusion of the Huns into this areas, by our facts, consisted almost  $\frac{1}{4}$  parts from whole mass of morphological peculiarities. Linguistically by opinions of specialists, the Huns were not only able to lay the basis of the prototurkic dialect but they had time to introduce it among the local inhabitants of the area.

Thus, the beginning of the first millennium A. D. for greater part of Eurasian, including Kazakhstan and Central Asia, was marked by new stage of interaction of inner and foreign factors in ethno- and racegenetic development that brought about a cardinal transformation of ancient cultural-historic process and the Passover from proto-Turkic ethnocultural and linguistic community to proper Turkic model of the whole social-cultural life style of the local inhabitants. So, there was founded the culturological and anthropological basis of the future Kazak people..

In the Turkic period the vast territory of Kazakhstan by virtue of its historical development and geographical situation for thousands of years became the bridge between the East and the West, and its indigenous inhabitants were fated to live for ages in the centre of the migrating ways of Eurasia. Generally speaking such a natural-historic situation in ancient Kazakhstan during a number of centuries mainly was peaceful and constructive in form of economic-cultural development and very seldom it was gloomy and destructive as some researches tried to present it. As a result, newly came populations gradually assimilated in the local conditions bringing in some economic-cultural innovations, and unaccommodating part of ethnic groups was driven away to other regions. Since that time the vast territory of the Greatest Steppe zone become Turkestan, i. e. the country of the Turkic.

Among the numerous Turkic tribes, the Kimeks and Kipchaks played the most important role in ethnopolitic aspect. Some archaeological monuments partially of the Srostkin culture concern to the Kimeko-Kipchaks.

As for the genefund of the local populations of the Turkic time by means of some migrations and following mixture structure of population undoubtedly was liable to repeated genetic "addition" on the nomadic tribes's side of eastern origin. According to palaeoanthropological data of Kazakhstan the scale of indraft the Mongoloid genes was various and, naturally, it made distinguished effect to phenoappearance of local population in different regions. Thus, the main mass of local ethnic formations of the Turkic time continued to remain Europoid by the physical type, i. e. preserved anthropologic peculiarities of the previous ancient tribes of Kazakhstan. By our investigations the common ratio of both leading race components in physical appearance of the local inhabitants of that time was found on such level that the relative portion of Mongoloid elements formed  $\frac{1}{3}$  parts of the common genefund of the local populations. At the same time among the number of the local groups of the Turkic time of Kazakhstan the level of admixture under review even achieved  $\frac{1}{2}$  part of common genefund. In some craniologic series in particular in the Pretobol series of skulls of VIII-X cc. A. D. from the northern part of the republic, the relative portion of the Mongoloid elements achieved  $\frac{2}{3}$  parts of common mass of anthropological features.

All these allowed to the Middle Age population of Kazakhstan with the Turkic ethnocultural features, with the Turkic dialect and world outlook, with Europoid-Mongoloid features to become the only physically near and directly previous forebear form of the Kazakh people. It can be considered with good reason that common ethnic base and colturological specification of the Kazakh population ripened from the depth of this world.

These cultural-historic features and processes in this region were so fundamental that the invasion of the Mongols at the beginning of the XIII c. and creating on the territory of Kazakhstan both Mongolian uluses (Djochi and Chagatai) could only slow down but not stop or destroy them. Therefore probably, no accidentally from under debris of the Mongol Empire the Kazakh tribal unions went to new, more high quality level of ethnic self-consciousness. The bright evidence of that is formation of the Kazakh khanates and all their territory in written sources of that time was called by term Kazakhstan. Besides, in scale of common ethnostructural system of the Kazakh population a number of subethnic subdivision in form of there juzes (Senior, Middle, Junior) was formed including mostly kin-tribal groups connected by close relativeness and unity of the

Turkic origin.

From ethnic aspect it is interesting to note anthropological effect of the Mongolian tribes in connection with their penetration into the territory of Kazakhstan. In this respect the most significant is comparison of the contemporary Kazakh series of skulls with analogical series of the Turkic and "Mongolian" times in Kazakhstan. On the one hand, one can find continuous genetic succession between populations of the given periods, on the other hand – strengthening indraft of genes of the "Eastern" orientation in the "Mongolian" period. In general period of the Mongolian domination the relative portion of the "Eastern" component of the local inhabitants grew equally with the Turkic time (about 20%). On this grounds one can affirm that the Mongolian expansion wasn't accompanied by mass migration of the Central Asian tribes or with full ousting of the local tribes to other regions. Anthropologically its main role was made to next strengthening of mixing process among the ancient descendants in the area. Also, it should be noted that this not large indraft of genes in the "Mongolian" time in scale of all whole Kazakhstan turned out sufficiently effective that in phenoappearance formally prevailed over the "Western" one, i. e. during the time of historical contacts the portion of carried component achieved  $\frac{2}{3}$  parts of common genefund of ethnic mass. Such ratio of main compound elements in anthropological composition of the population in Kazakhstan remains relatively stable from the last Middle Ages to contemporaneity.

So, investigated craniological series of skulls of the ancient and medieval times of Kazakhstan allowed to conclude that peculiar to contemporary Kazakhs phenoappearance finally formed not last than in the XIV-XV cc. on the basis of compound and long interaction of both large races – autochthonous Europoid and Mongoloid came afterwards. All these have formed universal monolith morpho-physiological alloy of anthropological composition of the Kazakh people.

Not only in craniological series, but in the complex investigations on anthropometry, anthroposcopic, tooth system, skin design of palms and fingers, blood group factors and other physiologic characteristics of the contemporary Kazakhs had irrefutable fundamental facts about duration and multiple mixing processes among the ancient and medieval population in Kazakhstan which finally resulted in formation of the Kazakhs mixed features, of the Turanoid race. In the circle of that race the

Kazakhs formed its own local variant which is called as Kazakhstani and it has clearly expressed anthropological status among different race types of Euroasia. By all materials of the contemporary anthropology – somatology, odontology, dermatoglyphics, serology and other biochemical phenomarkers, the Kazaks discovered the intermediate Mongoloid-Europoid features, the genetic roots of them, on the one hand, gradually was going back to the ancient forbear forms or to the ancient indigenous inhabitants of the Bronze Age, on the other hand to near forbear forms or to bearers of the Turkic cultural historic community in the Middle Age Kazakhstan. It is the lasting interaction of both forbear forms that allowed in the middle of the second millennium A. D. to form physical nucleus as independent ethnocultural community of the Kazakh people.

As a whole, the results of the anthropological and population-genetical investigations of the ancient and contemporary populations of Kazakhstan was fully and definitely corresponded with main conclusions of interdisciplinary studies concerning formation of the ethnic, cultural and linguistic community of the Kazakh people.

In conclusion one can express hope, that in nowadays ethnocultural, anthropological and linguistic status of the Kazakh people will pass over the threshold of the third millennium and appear before a new historical development in a framework of great variety of cultural contacts in a common system of the mankind civilizations.

### ***Questions:***

- what The average age of the Kazakh Population is?
- The ethnonim «kazak» is usually associated with the words like?
- what is the country of the Turkic?

### ***New words:***

contemporary – қазігі заман

consist - тұрады

population - халық

Moreover – сонымен қатар

average - орташа

phenotypology - фенотипологиялық

appearance – пайда болуы

prevailed – басым болды

combined - аралас

environment – қоршаған орта  
subdivision - бірлік  
Peculiar – өзірдік ерекшелігі  
Phenomena - құбылыс  
primeval - қарабайыр

## ABOUT THE TERM “KAZAKH”

For a period of almost two hundred years investigators have been making an attempt to explain the origin and discover the semantics of the term “Kazakh”. The spectrum of the suggested points of views is rather wide – from enough convincing scientific hypothesis to highly squeezed etymologies. However, it may be, by the present time nobody could give a final judgement, explaining the word “kazakh”.

Recently, when Kazakhstan attained its independence, an interest for the history and culture of the Kazakh people and the term “kazakh” in particular considerably grew. On the pages of the scientific, newspaper and magazine publications some works appeared one way or another concerning the term “Kazakh”. With rare exception the points of view, set out in them, are based on the opinions, which were expressed in the past.

Settling the question about the origin of the name “kazakh”, the significant part of the researchers stood on the way of search of the terminological coincidence in the name of the tribe. Running ahead, it should be noted, that the given methodical way, as the scientific practice shows, isn't enough for more certain conclusions about degree of nearness of the comparing notions. The terms, which were consonant with the work “kazakh”, some scientists often found in a considerable distance from the territory of Kazakhstan. For all this necessity of ascertainment of the system coincidence of the historical and cultural character, which would show the depth of their ethnical ties, were not taken into account. Concerning the taken identifications in the historiography are the following main hypotheses.

More often after N.M. Karamzin and A. Vamberi researchers use Bizantine emperor Konstantin Bagrianorodnyi's data (mid., X cent.) about “the Kasakhia country”, which was situated in the North-West Caucasus. On the base of close consonance the authors perceive reflection of the ethnonim “kazakh” in the term “Kasakhia” And on this base was drawn a conclusion, that theKazk

people was known from the X century. But what concerns of rightfulness of reading "Kasakhia" we must make an amendment, which is that, in the originale (from Greek) min the second syllable was given "sigma" (s), but wasn't given "zeta" (z). Hence the name of the country must be read as "Kasakhia". Interpreting Konstantine Bagryanorodnyi's information, V. Minorskii absolutely precisely showed that "Kasakhia" originated from the Kasogis".

Identification of the name "Kasakhia" and people "Kazakh" extended the historians' opportunities in drawing of additional materials, in particular, from the Moslem written sources. Thus, in the work of the Arab historian and geographer al'-Masudi (X century) "Kitab at-tanbikh va-ishraf" among the names of the Caucasian peoples and tribes in the region of the Kuban' river the ethnical communities "Kashak" and "al-Kasakhia" are marked. The outstanding German orientalist G. Larkvart showed, that both these terms gave the name of one and the same ethnos – the "Kasogis". Within the bounds of the subjectmatter under review are gone data of the anonymous geographical work in Persian "Khudud al'-alam" (X cent.) about the region of the Alans, where data about the town Kasag, which was situated at the Black Sea shore, were given, namely about a town, but not an ethnical community, as it was written in the sources. However the name "Kazakh", evidently, was given on the same ethnical name. The Russian chronicles also wrote about "the Kasogis". There is an information about the wars between the Russian Princes Sviatslav (965) and Mstislav (1022) and the Kasogis in the South of the Kuban' river in "Povest' vremennyh let". For the first time the term "Kasog" was mentioned in monk Epifanii's work at the end of the VIII – beginning of the IX century. Hence it appears, that the names "kasakh, kasakhia, kasak, kashak, kasog" are different forms of the name of one and the same early medieval not numerous Caucasian tribe (or tribal union). For a long time the specialists in study of Caucasus have been bringing together the Kasogs (by the way in the ancient Georgian monuments they were known as "Kashag") with the Asia Minor ethnonim of the khettonesitskaya epoch "Kaska" (Kashka). A natural question arises as for as the point of view about intercommunication of the Kasogs of the Kasogs and the Kazaks is proved to be correct and conclusive. The idea about connection of the ethnonim "Kazakh" with the name "Kasog, Kasakhia (Kazakhia) brings especially declarative character, based on the hypnosis, which resulted from consonance of the word so as the Turks, Hazars and Hazares of

Afganistan; the Korsi of Korsika and the Kors' of the Baltic States, though there were no any historical accordance between them. The Kasogs entered into a special sub-group of the Abkhazian Adygei group, which spoke one of the autochthonal Caucasian languages. On their language, origin, way of life and features of the physical type they were extremely differed from the Kazakhs and their Turkic-speaking ancestors. The processes of the ethnical division of the Kasogs and their migrations from the Caucasus, which would be connected with it, to the territory of Kazakstan in the medieval epoch were not marked. They were not assigned a role just as the Kasogs' neighbours the ancient Turkic-speaking Bulgars played on the historical stage, who removed to the Balkans and gave the name to modern Bolgaria.

Thus, the opinion about the link between the Kasogs and Kazakhs doesn't stand up to any criticism.

There is also a point of view (with a reference 3.B. Togan), according which the word "Kazakh" is as if mentioned by Arab historian Ibn-Asam al'-Kufi. This term is contained in the historical work "Kitab al'-Futuh" 9th the end of the IX – beginning of the X cent.), devoted to arab military leader Marvan, who waged war with the Khazars in Arran and Dagestan. In the original of the work the following was written: "In 736 Marvan spent the winter in the country named Kasak (not Kazakh – B. K.), crossed the Kur river and directed to town Shaki". As we see, there is no the term "Kazakh" in al'-Kufi's work, but there is the name of the country Kasak, situated in the mountainous region of the Bolshoi (Large) Caucasus, in the West of Azerbaidzhan. Comparison of the terms "Kasak" and "Kazakh" only isn't admissible because of chronological problems of the VIII century, but also on complex of the contrasting historical, geographical, economic and cultural parameters.

We also can point out the opinion of Finnish researcher on the Altaian history Ramstedt G.I. who connected the term "Kazakh" with the Mongolian word-combination "khasag-tergen" This disyllabic term, Mentioned in "Sokrovennoye skazanie" (XIII c.) , meant "povozka" (carriage). This point of view, supported by Semenov A. A., a specialist on Iran, has no any evidences. Besides, the Turkic-speaking tribes, settled Kazakstan, hadn't this term "khasag-tergen" for the name "ovozka" (carriage).

In the ancient Yenisei Turkic monument of the VIII century V. V. Radlov read phrase "Kazqakym oghym" (my foster-sons). On the base of not only the outward resemblance, but nearness of meanings of

the terms “Kazgak” and “Kazakh”. Yudin V. P. considered feasible to compare these words. On his opinion the sound “g” in the term “kazgakym” could be used in the oral speaking of the Turks in the VI-VIII centuries, and later, probably, it came out, and this word took a shape “kazakh”. The term “Kazakh” in the shape “Kazgak” was considered by him in the political meaning, which later took the ethnical sense. But this point of view didn’t receive the subsequent supporting among the specialists, as it didn’t correspond with the logic of the historical phonetics of the Turkic languages.

At the same time on the base of other materials of the narrative sources some comparisons, which are localized, within the bounds of the territory of Kazakhstan, were done. The opinion on reading of three Karluk tribes as “Khasaky (Khasky)”, which later were compared with “Kazaks”, expressed by I. Markvart is one of them. Though the number of specialists follow this view, we can’t consider it as proved. Reading of the names of nine Karluk tribes on evidently distorted text of “Dzhayami al’-khikayat valavami ar-rivaiat” anthology of the Persian-speaking literary man of XIII century, suggested by Markvart, had preliminary and reconstructive character. All this considering about the Karluk confederation, inhabited in Zhetysay (Semirechie) and South Kazakhstan, dates back to the IX-X centuries. V. Minorskii made, a thorough textual and comparative-historical analysis of the materials from early written monuments, in particular, from the Arabic geographical work by al’-Marvazi and brought in amendments into decipherment of the context on the tribal make up of the Karluks. In this case, instead of “Khasaki” we saw “baskil”.

Also it should be recognized the opinion that in the work of the Arab traveller Abu Dulaf is mentioned the ethnonim “Kazakh” in the shape “kazlak” as evidently unfounded. In the middle of the X century from the West to the East across the territory of Kazakhstan Abu Dulaf’s path laid to China. His memory about this travelling stated in “Risala” and devoted to the Turkic tribes, were translated into Russian by N. N. Pantusov. The ethnic name “Khazlah” which became a prototype for the sought – for “Kazlak” and then as if it was transformed into the shape “Kazakh”, was mentioned in the translation. At the same time it is necessary to point at N. N. Pantusov’s incorrect reading the word “Khazlah”; such way of writing of the Karluk name was given in the medieval Arabic literature. Thus the sign of equality was put between the Karluks and the Kazakhs, but it isn’t correctly.



On the base of A. Levshin's statement about mentioning "the Kazak people" and the Kazakh khans in Firdousi's "Shaks-name" (935-1020) some scientists refer the Kazak people's forming to the X century. Meanwhile the orientalists in the scientific literature more than once pointed at the fact, that there is no any information about the term "Kazakh" in the historical poem of the Percian author. We can explain it, since A. Levshin having extensive knowledge on the Kazakhs' history and their environment, however, he didn't know Percian and Arabic, languages.

Thus, in the majority of cases in the suggested hypotheses were compared incompatible names. Then, the ethnonimis were studied isolately, not in totality of a concrete-historical approach. Moreover, the ethnic processes proper were not taken into account – the ethnos' changes in time. As usually, appearance of ethnonim in sources doesn't coincide with the the time of forming of nationality (cf.: the ethnonim "Kirghiz" and the Kirghiz nationality' the ethnonim "Turkmen" and the Turkmen nationality, "the Rus" and the Russians etc.). Research works do not always have understanding of need to work out problems of correlation of ethnonim and ethnos in concrete-historical conditions. Whereas one and the same ethnonim could mean different states of ethnos (tribe, tribal union, nationality, nation). So, having one and the same ethnonim (Kypchak), the Kypchak ethnos till the XIII century had five different conditions of the ethnical development – from the tribe in Inner Asia to the final stage of forming of the Kypchak nation on the territory of Kazakhstan. In the XIII century the Mongol invasion broke the outlined process of forming of the Kypchak nation. Later on, in contrast to the pre-Mongol period, the development of the historical process in the Kypchak society went not on the line of their own ethnic development, and went on the line of breaking up, their participation first of all in forming of the Kazak people, and also the whole number of the other Turkic-speaking peoples. At this stage the Kypchaks already were on the other taxonomic level of the ethnic development. Thus, historically established the ethnic Kypchak communities formed in dynamics and transformation in one and the same ethnonim "Kypchak". Comparison of one ethnonim with another means not a simple declaration, but carrying out a scrupulous research.

We have grounds to consider, that the word "Kazakh" itself established in the region of the Kypchaks' dwellingplace. On the opinion of the number of specialists in the Turkic history the primary

area of spreading of the term "Kazakh" was connected with the Eastern Dasht-i-Kypchak. Emergence of the word "Kazakh" in the given phonetic shape, which was typical of the Kypchak language, A. N. Samoilovich referred to the time, not earlier than the XI century. It is accepted to consider that for the first time the term "Kazakh" in a written source was used in the Arab-Kypchak environment of the Mamelukes state of Egypt in 1245. In it the word "Kazakh" had meaning "free, wandered". The given semantics allowed to consider, that a sense was put in the term "Kazakh" and meant an individual men separated from their clan, state getting a living by clan, state getting a living by participating in military undertakings, and it was connected with the institute of the Kazakhovanie. It is also competently to consider, that emergence of the notion "Kazakh" dates back to the more earlier time, than the XIII century, however, there are no any direct data, making more exact chronology, in the written sources. But we have some indirect data.

The Kazakhovanie as an institute had a universal stage character. It took place as in the Turkic tribes' environment, as in the societies of the Arabic East (sa'luk)' Eastern Europe (Norwegian Vikings), Russia(Brodniks) etc. In every case we could see the terminological peculiarity under a single whole essence of this social phenomenon.

There are some interesting data for characteristic and time of functioning of the Kazakhovanie institute in Arabic geographer Ibn al'-Fakikhs' work' where he gave a story of the Oguz tsarevitch Balkik ibn Dzhabgu of the following content; "One of my ancestors' Said Balkik' got angry with his father, who was at that time a tsar, and separated from him. He took his clients, bodyguards and those, who liked plundering, with him. Together with his companions he set off, going along the East of the country, attacking all the people on his way and plundering them". This is, perhaps, a classical description of the Kazakhovanie, which dates back, most probably, to the IX century; Ibn al'Fakikh used the Arab word "sa'luk" as a synonym for the term "Kazakh". The name of action of which was "salaka" and meant for Bedouins- poor but enterprising men, who didn't find place for themselves in the tribe and therefore they formed detachments and set off to seek a happy life by plundering. We can see some differences in the forms of the term, but find coincidence on the content of the institute of the Kazakhovanie in two different nomad societies.

Evidently, the story described by tsarevitch Balkik ibn Dzhabgu

was connected with the history of the Oguz rulers of the Dzhabgu on the Syr-Daria, the historical outline of which on some data dates back to the IX century. Unfortunately Ibn al-Fakikh didn't give the Oguz synonym to the Arab term "sa'luk". By the way, the Oguz could have the term "Kazakh" adopted by the Kypchak environment as such notion. Such conclusion resulted not only from the objective fact of the closest centuries-old ethnopolitical and ethnocultural intercommunications of the Oguz and Kypchaks, as a result of which a genetic, linguistic, social, economic and cultural closeness, was made up, but also based on the additional materials of the written sources. So, among the Khorosan Turkmens of the XIII century in the make up of the anthroponim the term "Kazakh" was marked. In the mark to the colophon of one manuscript in the "Danishkede-I Makkul" library was clearly written; "This manuscript was acquired by Bilial ibn Zhbrail bin Mukhammed Ali at-Turkmani al'-kazaki, year 660 of Khidzhry" (i. e. 1262 A. D.). The word "al'-Kazaki" in this proper name it should be perceived, probably, as nisba in the pair combination with another nisba, pointed at the ethnic belonging (the Turkman). Combination of the term "al'Kazakh" with the ethnonim "Turkman" allows us to consider, that the given notion didn't have, as usually, a social meaning, but had an ethnic nuance.

On Z.V.Togan's opinion this considering proper name meant a representative of the Kypchak Kazakhs in the society of the Khorosan Turkmen. The Kazaks in this region were a certain group, as later the names "Kazahlu", "Kazakhlar", are met in the written document "Vakf-name" by Rashid ad-din Rab-i-Rashidi, referred to the Khorezm\_Khorosan correspondence and had without any doubt ethnic colouring. It should be noted, that the term naturally determined in writing as "Kazakh", and at the same time the form "Kazakh" corresponded to the Kypchak linguistic norms.

The given material allows to conclude about existence in the Kypchak society of the Eastern Dasht-I Kypchak in the IX –X centuries of the social, and in the XI –XII centuries ethno-social groups under the name "Kazakh". However' it should not be supposed about composing the Kazakh ethnos in pre-Mongolian time, all the more about forming of the Kazakh nationality' meanwhile another thing is clear. Consolidations of the Kypchak tribes in the XI -XII centuries was the main stage in composing of the Kazakh nationality. On the base of development of the ethnic processes in the Kypchak khanate in the XI –XII centuries the ethnic kernel of the Kazakh people had been composing.

The Mongol invasion scattered considerable groups of the Kypchak tribes beyond the bounds of the Dasht-I Kypchak. The Kypchaks' migration promoted the term "Kazakh's" spreading and universalization of its meaning. The word "Kazakh" was used as a whole for designation of different kind of vol'nitsa (freemen, outlaws). People became "Kazakh" in that time irrealitively ethnic and state obstacles. The Moslem sources marked wide spreading of the Kazakhovanie institute - "kazaklyk" among the Turkic peoples. At the beginning of the XIV century a course of gradual prevalence of the local traditions and vivid proceeding of the assimilation and consolidation processes of the tribes of the Eastern Desht-I Kypchak under the aegis of the Kypchaks rather convincingly was stated by Arab traveler al'Umari (the first mid. Of the XIV cent.); "In ancient time state was the Kypchak's state, but when the Tatars seized it, the Kypchaks became their subjects. Then they were mixed and became related with them and the land gained the upper hand over their natural and race qualities, and all of them became as just the Kypchaks, as if, they were one and the same (with them) clan, that the Mongols settled on the Kypchaks land, got married to them and stayed to live on their (the Kypchaks) land". By the time of functioning of the Kok-Horde in the XIV century, the first large state formation, created on the autochthonal, first of all, the Kypchaks ethnic base, probably, are referred the final stages of forming of the proper Kazakh ethnos.

### ***Questions:***

- More often after N.M. Karamzin and A. Vamberi researchers use which Byzantine emperor ?
- What means the word Kazakh?
- some scientists refer the Kazakh people forming to the which century?

### ***New words:***

migrations - басқа елден келген

assigned - ұсынылды

neighbours - көрші

ancient - ежелгі

removed - өшіру

mentioned - аталған

contained - қамтылған

admissible – рұқсат етілген

subsequent -кейіннен  
particular –нақты айтқанда  
science - ғылым

## **PROBLEMS OF THE KAZAKH STATEHOOD (sources and stages of development)**

The history of the Kazakh statehood proper is connected with the Kazakh khanate, formed in the XV century. Meanwhile the Kazakh khanate itself is a product of a long historical development going away its roots on the line of successive state connection to the epoch of ancient times.

The beginning of formation of the statehood on the territory of Kazakhstan was connected with the Sak society (VIII –III centuries B. C.). On the level of their social structure the nomad cattle breeding Sak tribes were on the stage of composing of an early class society, which relations of production were regulated with the social-political organization of a state formation type. The vivid archaeological materials of the “gold man” burial place from the “Issyk” mound (IV c. B. C.) are the evidence of the high level of development of the Sak culture. The documents and data confirming existence of the Sak written language were particularly of great value among the finds, that was the main attribute of statehood.

The process of state formation, begun in the Sak society, received its further development on the line of successive connections in the societies of the Usunies in the Zhetysay region and the Kanglyks on the Syr-Darya at the end of the 1 millennium B. C. –the first half of the 1 millennium A. D. The political organizations created by them were, in essence, the first proto-Turkic state formations on the territory of Kazakhstan. Large Turkic-speaking communities and states began to take shape with advancement of the Huns from Inner Asia to the steppe zone of Central Asia in the II century B. C. Such attributes of the State system as a property and social differentiation, private property of cattle and, partly, land, apparatus of governing, clan-tribal hierarchy at the head with Sovereign leader from the elite dynastic clan, in particular, Lyuandi of the Huns, presence of tribute were typical for their social-political structure. About existence of the fixed territory in the ancient

nomad society in plan of their importance for state foundations rather in relief was told by Huns' leader Mao-dun': "Land –is a base of state, is it possible to give it up?!".

From the VI century A. D. a new stage in development of the statehood in Kazakhstan, which was connected with the first Eurasian Empire –the Turkic kaganat, spread from Manchuria to the Azov sea, began. The ancient, Chinese historiographic connected the beginning of the Turk history with disintegration of the Hun's state. The Western Headquarters of the Supreme Turkic Kagan was in Taraz. In the bounds of the Turkic and Western Turkic kaganats the process of formation of classes and class society in the nomad environment had been completing. The first person in the state was Kagan – supreme ruler, military leader, and, perhaps, an owner of all the lands. The members of the Ashin dynasty clan ruled over the state. The highest titles in the kanagat (kagan, iabgu, shad, el'teber) belonged to the kagan clan, its relatives and nobility. In the social plan tribes were divided into" aristocratic and vassal ones. Subjecting peoples and tribes was always accompanied by establishment of tax relations. System of ruling was based on military-administrative principles.

With emergence of the Turkic kaganat correlation of forces in Central Asia and direction of the Great Silk Road, which became to lay along the Northern path across Southern Kazakhstan and Zhetysu, had changed. The international route favoured development of trade, spreading of culture and growth of towns and settlements. Town and steppe were inter-indispensable and inter-complementary parts of the aggregate economic-political organization in the kaganat's make up. Establishment and wide spreading of the ancient Turkic written language, most appropriate for the Turkic languages in comparison with all subsequent alphabets up to the modern Cyrillic alphabet, became the most high achievement of the epoch. Evidently, necessity in writing emerged from needs of administrative and diplomatic practice, from necessities in fixation of state acts and traditions. The religious beliefs of the population of the early medieval Kazakhstan (VI –VIII cc.) differed by their heterogeneity. There were proper religions, monotheism –tengrianstvo and shamanism. It is important to note, that in the Turkic pantheon deity You-Tengri, who was connected with the state Turkic cult, is mentioned among the others. At the same time the religious systems, created by the other civilizations –Buddhism, Manikheistvo, Christianity, took their spreading among

the nomad and settled peoples.

The following stage was connected with downfall of the Western Turkic kaganat, on the base of which in the bonds of Kazakhstan three powerful state were established; the Oguz power was formed on the middle and lower Syr-Daria and the Aral steppes, the Kimak kaganat –in Central, Northern and Eastern Kazakhstan, the Karluk state –in the Zhetysay region. All those ethno-political unions of the IX –X centuries went on the state-administrative, military and social-cultural traditions of the Turkic kaganat. Similarity of the social order, political organization, ethno-cultural relationship of those states allows to consider the time of their existence as relatively whole historic-cultural period of the Steppe Empires. Their State system was based on the principles of dynastic ruling, organized on military-administrative principles and it was characterized with presence of appanage-tribal system. Institute of hereditary assignation of power was not inside the family of the supreme rulers, dynastic clan, but the tribal nobility. There was a State apparatus, tax collections and tribute, ancient Turkic written language in every of those social-political formation. Side by side with the ancient Turkic religious beliefs among the Oguz and Karluk tribes, and also in the circle of the Kimak nobility Islam received its spreading.

By the middle of the X century in the society of the Karluk kaganat had matured the forces, oriented to the Moslem world. So, the beginning of the new Turkic power –the Karakhanid state in South Kazakhstan, Zhetysay and Central Asia was put. Islamization of the Karakhanid Turks wasn't consequence of short-term efforts of any missionary, but, on the contrary –a process of gradual penetrating of Islam into the Turkic environment –what resulted in supplantation the ancient Turkic written language with the Arab script. Firstly the Karakhanid's state, continuing the Turkic khans' traditions, became as their repletion neither in economic, not in social plan. In contrast to the political system of the nomad societies on the territory of Kazakhstan its military ruling was separated from administrative. Military and administrative structures were based on the hierarchical principles. The state was divided into numerous appanages (independent principalities), the owners of which had the great rights, even they could mint coins with their names. A military –fief system was the most important social-political institute in the Karakhanid power. Khans granted to his relatives and persons in attendance rights for getting tax (ikt) from the population of the region, province or town, which earlier

was collected in favour of the state. Under the Kazakhanids the Turic tribes in Zhetysay and South Kazakhstan more actively passed to the farming and urban culture. As the Turkic tribes were drawn into the sphere of the settled, first of all, civilization, determination of the above-tribal ethnic community with one common language and written culture was clearly determined. Growth of self-consciousness of the Turkic ethnoses under the Karahanids led to establishment of the Moslem literature in Turkic language.

In XI – XII centuries on the territory from the Irtysh in the east to the Itil' (Volga) and to the South Ural in the west the Kipchak khanate, which became enjoying full rights heir of the Kimaks state, was formed. That state's formation of the steppe civilization. The high level of communication was one of its achievements in the Kipchak society. The system of communication acting in the Kipchak country, met the requirements of the "technical" progress of that time. The vast spaciousness of the ethnic Kipchak territory conformed to the communication possibilities of their society. The Kipchak khans come from the EL'bori dynastic clan; the power of ruling nobility was hereditary. There was a ruling apparatus, managed the khan property and army, in the khan Horde-Headquarters. Military organization and military-administrative system of governing had exceptional, as they reflected specificity of the nomad way of life and were more organic and suitable for the nomad way of existence. The hierarchic system of the ruling aristocratic top vividly came forward, side with this clans and tribes also clearly were divided on their social and political significance. Strict hierarchy of clan and tribes in the nomad states of Central Asia was basic principle of their social and state development. Private property of cattle was the base of the property stratification of the society. Horses were the main riches. Many Kipchaks had several thousand beautiful horses, and some of them had the ten thousandth herds and more. The species qualities of the saddle-horses reached the high level. A centuries-old experience of generations, connected with an empirical selection, showed one of the main mechanisms in development of productive forces of nomad cattle-breeding economy. Encroachment on cattle was severely punished in accordance with prescribed regulations of the customary law (tore). There was a record-keeping in the Kipchak state, its nobility was in correspondence with rulers of the neighbouring and remote countries. Separate groups of the Kipchaks entered bosom of Islam and communicated the Moslem



culture.

The Kipchak community absolutely evidently was directly connected with the Kazakh people's ethnogenesis. Just in the XIII century in the Eastern Dast i Kipchak the main kernel of the Kazakh people had been composed. The word "Kazakh" itself emerged in the Kipchak environment in the IX-X centuries. At the same time with development of the statehood the intensive process of forming of the Kipchak nationality at the concluding stage was going and which was broken-off by the Mongol invasion at the beginning of the XVI century. The Mongol nobility, become related with the Turkic nobility and appropriated all the prerogatives of the political power, gradually had been absorbing and assimilating in the Turkic, first of all – in the Kipchak environment. Gradual, steady prevailing the centuries-old Kipchak tradition over the Mongol one was taking place. On this ground the ideas, connected with the Kipchaks' State structure, were too strong, that they became apparent again at the period of forming the Ak-Horde at the end of the XIII century, the first autochthonal state on the Kipchak ethnic base, bit with ruling dynasty of the Chingizids.

In the XIV century in the process of disintegration of the Mongol Empire on the territory of Kazakhstan two large state formation emerged: in the Zhetysu region and Eastern Turkestan – Mongulistan, and in Western Kazakhstan, on the territory of the Ural and Itil' – the Nogaiskaya Horde. Establishment of the Ak-Horde, Mogulistan, Nogaiskaya Horde, as at the beginning of the XV century – Abulhair's Khanate as a result of changing of dynasties in the Ak-Horde, became a significant stage in developing of the statehood of the Kazakh nationality. It promoted to development of the economy in the region, strengthening of economic ties between the nomad and semiomad cattle and nomad-settled population. Thank this active intercourses of the ethnic groups, similar on language, material and spiritual culture took place. These states had many common in their state system: ulus organization of the nomad population, structure o the ruling (khan) power and army, tax system. In general, these forms and structure were taken from the Mongol time, and they were remained in the Kazakh khanate.

Entering of separate parts of the formin Kazakh nationality into several states, and also uninterrupted wars and intestine ones of the Chingizids and feudal tops, clans to the necessity of overcoming of the political dissociation of the ehnic close groups, having united the Kazakh clans, and tribes into a single state. These

circumstances were objective reasons and conditions for forming of the Kazakh statehood proper.

The concrete course of the Kazakh khanate forming was connected with an inside, political situation of two states – Abulkhair khanate and Mongulistan.

The Chingizids' dissensions weakened Abulkhair's khanate and his savage reprisal with his enemies couldn't consolidate the khan power. Sultans Zhanibek and Girey quarreled with Abulkhair and struggled against the Shaibanids for restoration of power of the Ak-Horde khans' dynasty. Zhanibek was a son of the last ruler of the Ak-Horde Barak-khan. Zhanibek and Girey, having united tribal groups of the nomad and seminomad population of Dasht-i Kipchak, which were depending on them, moved to the territory of Western Zhetysu in Mogulistan in the form of protest in 1459-1460. Esen-Buka, the ruler of Mongulistan united with the Kazakh leaders, hoping with their help to guarantee security of Mongulistan's frontiers against Abulkhair, the Timurids, Kalmyks' territorial claims. In 1462 after Esen-Buka's death in Mogulistan the total anarchy came in fact. Attempts of the Mogul rulers to seize the important economic and strategic Syr-Daria towns in the South of Kazakhstan didn't change the general political situation, their power in Zhetysu was growing more weaker. In these conditions formation of the Kazakh khanate in the valleys of the Chu and Talas rivers was quite natural act. A representative of the noble and influential Duglat tribe, East Turkestan historian Muhammad Khaidar in his work "Tarih-I Rashidi" dated the time of forming of the Kazakh Khanate to 1466.

Abulkhair's aspiration to prevent forming of the Kazakh khanate and strengthening of Zhanibek and Girei were vain. The number of tribes which were dependent on Zhanibek and Girei had been increasing, particularly after Abylkhair's death in 1468, so that the number of the people, which gathered near them reached 200.000 men.

Sources tell us about active foreign policy of the first Kazakh khans, directed to widening of the khanates territory and becoming firmly established their power over the Syr-Daria towns and steppe regions of the Eastern Dasht-i Kipchak.

The power in Abulkhair's state from the Shibanids' hands passed into the hands of Urus-khan's descendants. This event took place in 1470. Prominent orientalist T.I.Sultanov dates forming of the Kazakh khanate just this year. His point of view is connected with the general thesis, on the base of which in the Middle ages states formed together

with replacement of dynasty.

The Kazakh khanate reached its greatest power in the years of ruling of Zhanibek's son Khasym-khans (1512-1523). For the first time after the Mongolian invasion almost all the Kazakh clans and tribes in Kazakhstan were united in one state. The number of Khasym-khan's subjects was about 1 mln. men as his contemporaries considered. In his time ambassadorial contacts with the Muscovy state were begun, the Western contacts knew about the Kazakh state. So, Austrian diplomat Sigismund Gerbershtein, several times visited Muscovy, wrote his records about the Kazakhs, their settlements, way of life and religion, armament and tactics of fighting battles. The territory of Kazakhstan (Kazakhiya) was shown on the map, made up by English merchant Antonil Dzhekson in the XVIII century. His data were added by Richard Dzhonson, Arthur Edvards, Anton Marsh, Francis Cherri's records. So, by the end of the XVI century with the help of merchants, missionaries, diplomats and travellers in many European countries various materials about Kazakhstan were accumulated.

Prominent Kazakh khan Khakk-Nazar (1538-1580) struggled against the Oirats and Moguls in the East and South Zhetysay (Semirechie). He attempted to restore the Kazakhs' right to the lands, which were the huge territory of the Kazakh khanate in the time of his father Khasym. The foreign-policy situation in those times was rather complex. The Russian state, conquered the neighbouring Kazanskoe, Astrakhanskoe, then the Siberian khanate, approached to the Kazakh ethnic territory. The Noghais, Bashkirs, the Siberian Tatars poured into the Kazakh steppes, the Kara-Kalpaks appeared in the Syr-Darya, in Zhetysay the Kazakhs were pressed by the Oirats. The khanate frontiers changed not only depending on military and diplomatic abilities, victories and defeats, but, mainly, on foreign-policy circumstances. In the South Khakk-Nazar attempted to extend his property in search of the way out to the trade, handicraft and agricultural centres.

In 1586 Kazakh khan Taukel (1586-1598) seized the number of towns in the Turkestan region, then successfully completed a long struggle for the Syr-Darya towns.

Under new Kazakh khan Esim (1598-1628) Turkestan with its towns and also Tashkent entered into the structure of the Kazakh khanate. Thus, the long struggle of the Kazakh khans for the settled-agricultural regions of South Kazakhstan and towns in the Middle Syr-Darya was completed. From that time this region and Tashkent (for

200 years) finally entered into the structure of the Kazakh state.

Strengthening of the Kazakh state in the period of Khan Tauke's ruling (1680-1718), the Kazakhs' union with the Kirghiz and the Karakalpaks weakened the Oirat's onslaught on the Kazakh lands for some times. However, soon hard economic and political and political situation in Kazakhstan was stipulated by ceaseless raids of the Oirats and also internal intestine wars, unstable relations with the Central Asian rulers, building of the Russian military fortifications in the North, West and East of the Kazakh lands. Khan Turke managed to normalize somewhat the political situation in the state. He undertook a number of measures in order to raise authority of the Khan power, overcome separatism of the nobility, consolidation of the Kazakh people. He looked for ways for union and peaceful relations with the neighbouring states. In his time the code of regulations of customary law "zhety-zhargy", determined the main principles of law and order and state structure was made up.

With completion of Khan Tauke's ruling the history of the united Kazakh state was completed and the history of three Kazakh states, established on the territory of three Kazakh Zhuz, began.

Joining, conquest and colonization of the Kazakh lands by the Russian Empire (from 1731 to 1864) led to liquidation of the Kazakh statehood and independence of the Kazakh people.

#### ***Questions:***

- who said "Land – is a base of state, is it possible to give it up!?"
- The word "Kazakh" itself emerged in the what environment in the IX-X centuries?
- Muhammad Khaidar in his work "Tarih-I Rashidi" dated the time of forming of the Kazakh Khanate to when?

#### ***New words:***

Composed - тұрады  
invasion - кіру  
gradually – бірте-бірте  
absorbing - абсорбциялық  
assimilating - ассимиляциялық  
apparent - анық  
disintegration - дезинтеграциялық  
reprisal - қудалау

## **THE PATRIOTIC WAR OF THE KAZAKH PEOPLE AGAINST THE JOUNGAR AGPERRION**

The history of fight of the Kazakh people for strengthening its state system is compound and a centuries-old process. This problem emerged from the end of the process of composition the Kazakh people and constantly accompanied all its history. Composition of the Kazakh khanate, its inner development, its horizontal and vertical contacts, its hierarchic relations, its own system of valuables, peculiarities of mentality repeatedly had to hold tests for stability. So had happened at the Late Middle Ages, so had happened at the new times.

At the first half of the XVII century the Kazakh khanate occupied stable position among its neighbours. It had what to defend and it had whom to protect. In 1635 in the spurs of the Altai and Tarbagatai was formed the Joungar khanate. Still earlier the Joungars settled on the banks of the Irtysh, occupied the upper reaches of the Ishim, Tobol, flow of the Emba, came to the Urals and Volga. And though their semicircle around the Kazakh Khanate wasn't full but they could form some threat for the Kazakhs. And earlier the relations also were formed variously. But with declaration of khuntaidzhi Batur in 1835 the Joungar khanate passed to open aggression against the Kazakh people.

The Leader of the Kazak irregulars Dzhanghir was taken prisoner. He was the son of khan Esim who repeatedly took part in the fight against the Joungar. He was one of the first Kazakh khans who tested the prisoner. But at the next year he managed to get freedom and continued to fight against the enemy. The shame of staying in prison, intestine discords of the Kazak clan leaders, strengthening of the Joungar entry, all pressed upon Dzhanghir. But the private qualities and authority of the father-khan Esim helped Dzhanghir with a right evaluation of the situation. He successfully made his relations with biys and batyrs with neighbouring rulers of Bukhara, Samarhand and Tashkent.

He supported close terms with emir of Samarkand batyr Jalantos Bakhadur, descendant of the Junior juz, from the clan Tortkara.

For the next invasion to the Kazakh nomad encampments khuntaidzi Batur founded the large coalition from the Mongolian taish and clan-rulers. The next invasion of the Joungar was in 1643. This event put the beginning for four-year war of 1643 -1647. Batur managed to gather army with 50 thousand people. The direct and comfortable way for attack lied by the river Aiaguz either through the

Joungar gateway. But the fear before the Kazakh army made Batur enter in Semirechie through the middle of the Joungar Alatau secretly by mountain places. But Dzhanghir was informed of it. The event required to take the urgent decisions and emergency measures. Not lingering a small detachment headed by Dzhanghir directed to Semirechie. On the way new departments joined. There were about 600 people. Dzhanghir warned the advancement of the Joungars occupied comfortable position in the mountains at the place Orbulak. Ambush of the Kazakhs turned out to be successful several thousand of warriors of enemy were killed. Soon there had happened the fight on the foot of the mountain. 20 thousand army headed by batyr Jalantos came to help Dzhanghir. In the two battles in the district of Orbulak the Joungars lost ten thousand warriors. Thus battle at the same time with the other large events entered in the history of the Kazakh people. Dzhanghir got a nickname as Salkam ("Imposing"). In the battle there took part he batirs from different juzs and clans; Shaprashty, Karasai, Arghyn Aghyntai, Alshyn Zhienbet, Kanly Sarbuk, Naiman Kokserek, Dulat Zhaksyngul, Suan Eltyndary and others.

The Orbulak battle became the index of power and possibilities of the Kazakh people, it showed the important fact of the fight for independence for its lands. And this event was marked by a number of historians. The fight of the Kazakh people with the Joungars continued in the second half of the XVII century.

Some changes in social relations the overcoming of main interesting discording discords of sultans, strengthening the role of battles helped at the new stage to repel the Joungar aggression.

Previously settled on the territory of the Eastern Turkestan, having conquered the part of lands of the Tyan-Shyan Kyrgyz, gaining a victory over Bukhara army at the beginning of the 80<sup>th</sup> the Joungar khan Galdan Tseren began intrusions into the Kazakh lands. The valleys of the Chu, Talas, middle flow of the Syrdaria were conquered. But in Sairam there were uprising flared up, they killed the joungar governor-general and his military team. In 1684 there happened the second invasion by the Oirat army of the Southern Kazakhstan. Sairam was plundered. The Kazakh people resisted the invasion, defended their community, their faith.

Gradually there was formed the compound of mutual relations of the Kazakhs with the Joungar khanate, the Karakalpaks, Kalmyks, Russia and China. The Kazakh people consolidated on the compound crossing of the Asian continent and this problem was

not simple. The edge of the foreign policy of Tsevan Rabdan was turned against the Eastern Turkestan, Central Asia, Southern Siberia and, against the nearest western neighbour –the Kazakh khanate.

The war of 1698 laid the beginning of the new stage of the struggle of the Kazak people against the Joungar aggression. With coming to the power the Joungar khuntaidzi Tsevan Rabdan began the period of the most powerful of the Joungar khanate. This khuntaidzi maintained close kinship, state and religious connections with the Kalmyk khanate. The plans of unification of these two khanate were born.

Now the independence and initiative of the Kazakh khanate was put under threat. A war followed one after other. and in these conditions the Kazakh people had to show all his inner opportunities. The struggle of the Kazakh people against the Joungar invasion at first of the XVIII centy acquired the character of the Patriotic Liberation fight.

The invasion of the Joungar was also in 1708. To the tribes and clans of the Senior juz was made damage. Danger of widening the Joungar invasion began to unite the Kazakhs. In 1709 -1712 they defended themselves from the new Joungar invasion. In this conditions in Autumn 1710 there was a congress of the representatives of three juzes in the karakum. The problem of relations with the Joungar khanate was to be solved. The positions of representatives were different. By the words of pre-revolution researcher Ja. Gaverdovsky many of them were in panic; "Others wanted to leave their houses, escape by running away and some of them as hares desired to disperse to different sides and almost waved the constancy of others. But famous at that time by his bravery the Irader Boghenbai stopped those things. Boghenbai declared; "We shall take revenge upon our enemy, shall die with weapons, we shall not be weak spectators of the robbed nomad encampments and imprisoned children of ours. When were the warriors of the Kipchak walleys tamed? When weren't my hands crimsoned with the enemy's blood? Can I be indifferent to stand the tyranny of the barbarians?" The flaming speech of Boghenbai achieved the aim.

It were batyrs who played the most important role on the congress in the Karakum in 1710. Among them who supported Boghenbai were Kabanbai, Kazybek, Raimbek, Tolebiy, Espenbet, Kassabai, Orazbai, Shag

alak, Zhanibek and others. During this war the Kazakhs made invasions, many frontier regions of the Joungaromad encampments were fully ravaged, many of people were killed but wives and children were prisoned. However, in general the Kazakh-joungar war of 1709-1712 didn't bring success for the Kazakhs, they couldn't develop their activity. While the congress in the Karakum and individual successes showed that the unity of the Kazakhs was necessary for the precise organization of esistance to enemy.

But the military plans of the Joungars were growing, khuntaidzhi Tsevan Rabdan subordinated the Eastern Tukestan to his power, made an intrusion to the Tibet. In 1714 there were new invasions of the Joungara to the Kazakh and Kyrgyz lands. However, the Kazakhs also conquered the frontier parts of the Joungar nomad ancammments. In 1716 Tsevan Rabdan moved the main part of his troops against the Kazakhs, Kazakh irregulars couldn't hold the pressure, many of them were take to them were taken to prison.

In 1717 there was a battle between the Kazakhs and Joungars on the river Aiaguz whith served as the border between them. The Kazakh irregulars were headed by khanTauke and his to Kaip and Abulkhair. Because of absence of unity in leadership the Kazakhs were defeated. The Joungars managed to move to move to the deep parts the Southern Kazakhstan.

It's necessary to mark that in general the foreign political situation of the Joungar khanate was difficult. It mainly concerned mutul relations with China and Russia. In 1717 -1720 the Russian-Joungar relations were sharply strained. There was a triangle; China -Joungaria-Russian, with a difficult system of multural relations.

It goes without saying in the headquarters of the Kazakh khan many situations of these relations found right understanding.

In this condition the tsar goerment of Russia. In 1716 -1719 despite the opposition of the Joungar there founded a number of the Russian fortresses; in Omsk, Semipalatinsk, Ust-Kamenogorsk and Bukhtarma. There was arisen theline of forfications, formations, formation of the Siberian Cossaks began. One of the aims of these measures was formation of counterpoise to the approaching menace of the Joungar invasion. And this striving was corresponeded to the foreign policy of the Kazakh kanate.

Bearing in mind th contradictions of Kazakhstan with Joungar –Kazak relations in the XVIII century also had the contradictns of territorial character on its basis. The Kazakh khanate needed additional pastures, but didn't find free lands.



In the Kazakh-Joungar relations the land problem wasn't the only cause of the wars. The other cause of aggravation of the contradictions was the desire of both sides to control the trading routes and obtain greatest advantages from them.

In this situation the Joungar feudal decided to make a strong attack to the Kazakhs and organized the intrusion into Kazakhstan and Central Asia. The time chosen was Spring, when after Winter weakened the Kazakh auls were preparing to go into djailau.

In 1723 there was a great *jut*. The Kazakhs said; "Kain saugan ak tyshkan jyly" (this year was the year of a white mouse and there was strong starvation and people ate birch leaves). In February and March the Joungars attacked the nomad encampments of the Senior and Middle Kazakh *juzes*. The invasion was fulfilled by 70 thousand people and they moved by seven large *gunins*. This subdivisions were led by Galdan Tsiren, Khulan, Amursana, Seren Dorji, Lama dotji, Suan Rabdan, Sdunidaba. The repulse to enemy was organized in different places, but forces were not equal. The Kazakh clan Sadyrov was defeated on the river Boraldai between the rivers Talas and Arys. Here in front of the Syrdaria there was the main fight with the Joungars.

The organization of active resistance to conquerors began. Batyr Kabanbai with batyr Aishibek organized the defence of Turkestan. Khan of the Junior *juz* Abulkhair collected the host of 30 thousand people, the khan of the Middle *juz* mobilized the host of 20 thousand people. But even at the cost of the greatest efforts the Kazakh people couldn't hold the attack of the Joungars. The enemy was stronger, the Kazakh irregulars had to retreat.

By preserved legends the Senior and Middle Orda (besides the Argyns) retreated to Samarkand and Burkhara and the Junior one went by the range of the Karatau to the North. A. I. Levshin supposed that almost in 1723 the Joungars conquered Tashkent, Sairam and Turkestan.

I. Unkovsky in his travel notes wrote: "with the beginning of its ownership *kotaishaa* had constantly wars with battled with the Karakalpaks that he, *kotaisha*, had 3 thousand warriors against the Cossacks Orda". A. I. Tevkelev characterizing this position of the Kazakh people in the Joungar invasion said that they were defeated, dispelled, ravaged at that time.

By the evidence of the contemporary of the Central Asian historian Khodzham-Kuli-bek Balkhi: As kuntaidzhi (the Kalmyk) appointed his son for conquering the *jurt* of the Kazakhs: Tashkent, Andizhan, Sairam and coast regions of Seikhun (Syr-Daria river),

about three lakhs of the Kazaks together with the people of Tashkent rebelled with belt of slave-trade. During a month there was a constant fight from morning till night between two troops. The wise creator gave to the unfaithless a victory over the crurl moslems. Approximately the lak of people (hundred thousand –V.G.) tasted the sherbet of fortune death. The Kazakhs were severely defeated. More than one lak of fifty thousand of the Kazakhs, reverted to runaway hurfied in the direction of Samarkand”.

In the legends of the Kazakhs of the Junior juz has expression “Sauran and went to the North. The whole state of defeat A. I. Levshin expressed in a such way:” these transformations brought about inevitable destruction and death. The herds were reduced every day, the barter was stopped, proverty and suffering were universal: some of them died of hunger, other left their wives and children. At lest the runaway stopped, but where? –in the unfavourable places and at places which didn’t present any comfort for the nomadic people. From two harms which accompanied them it was easier to choose the one which promised them some profites, if not in presence, but might be in future. The despair convinced them in necessity of returfuture. The despair convinced them in necessity of returning to their previous habitations and poverty inspired them to take measures to achieve this aim. The danger reconciled their inner intestine strives and grew the general agreement and directed all of them to one Subject”.

By the legends the Kazakhs of the Junior juz went to the South through the western ranges of the Karatau.

From the Joungar invasion of 1723-1725 the Kyrghyz and the Karakalpaks carried the heavy casualties and the Kazakh people took upon themselves the main attacks of the Joungar invasion, that is why, the position of other peoples of Central Asia-the Kyrgyz, Uzbeks, Karakalpaks were less tragic.

At the place Orda-bas in 1726 there was held the congress of the representatives from three juzes. Unity was achieved between batyrs. The white horse was sacrificed-it was the symbol of faithfulness and unity in the fight against Joungaria. Khan Abulkhair was elected as the chief leader of the Kazakh irregulars.

By preserved legends the three clans of the Junior juz with parts of the Senior Orda fought on the southern frontiers of the Sary Arka with the Joungars. That battle was headed by batyr Tailak (from the Junior Orda) with his nephew batyr Sairyk (the Senior Orda, Oshakty, clan tas zhurek). On the rivers Bulanty, Bulenty in the

district Kara-Syir the Joungars were destroyed. These place were in the Irghiz uyezd. The place of death of the Kalmyks are called in the same way "The Kalmyk krylgan". To framing appeal to throw off the Junagar yoke the sons of three Alash answered.

But the crucial moment of the fight against the Joungars was 1729. There was a great battle, in a place, 120 kilometres to the south from Balkhash, Anrakai. That place was named as "It ishpes Ala-kul" (the Lake Ala-kul which water didn't want to drink the dog). After that the Joungars were defeated on the mountain Orda-basy, on the inclined terrace of the valley of the river Badam, the left tributary of the Arys river.

Whole pleid of the Kazakh batyrs moved forward. Their life and heroic deeds found wide reflection in historical songs of the Kazakhs and partially in the Russian documents. Information about the Kazak people in the period of the fight against the Joungar aggression was known from such, epic works as "Koblantdy" and "Er Targyn", "Alpamys batyr" and "Kambar batyr" and others. It is known that these works appeared earlier but the historical reals of the Kazakh society at the period of fight the Joungar aggression iound theirreflection there. And this plast of information in the Kazakh epos consisted of the valuabie historical ioundations.

From the legends and documents there appeared these heroes: Karakerei Kabanhai batyr, Altynbai batyr, Aktanberdy batyr, Espenbet batyr, Matai Shokci batyr, Kerei Janibek batyr, Tobyn Bogenbai, Baranbai batyr Kenjegahaly Bogenbai batyr, Bcisenaly Malaisary batyr and others.

Bogenbai batyr's name enjoys great love and fame among people who descends from the clan Kanjigaly. Also Kabanbai batyr's is popular too. Kabanbai batyr took part in ldefence of Turkestan in 1724 and in 1725 in the battle Under the Lake Alakol, in 1728 near the Lake Shubar-teniz, in 1729 -under Bulanty, the southern coast of Balkhash and the legends name other battles as near Shagan and in 1730 -on the Ili river. Kabanbai took part in all these battles. Kabanbai's father was famous batyr Jalantos who organized the defence against the Joungar invasion in 40s of the XVII century.

So the Patriotic war was remembered as such difficult exhausting fight against the Joungar aggression for the Kazakhs. It remained in people's memory. The Kazakh folklore, historical legends brought the events of heroic past of the Kazakh people from the depth of centuries.

But the fight against the Joungars wasn't over. Repel of the

Joungar aggression by the Kazakhs made changes in the geopolitical situation in Central Asia. In those conditions the Kalmyks from the Volga continued to create danger for the Kazak nomad encampments and Russra.

Besides the Kazakh nomad encampments limited the-foreign frontiers of the disturbed Bashkiria. The Russian Empire decided to use all these conflicts and contradictions in its own purposes for that "to put one orda against the other one and to restrain, and to save its own people".

At the beginning of 1730 the fight with Joungaria showed not only the strong facets of the Kazakh khanate and the Kazakh people but it revealed weak sides of the Kazakh irregulars too.

From the middle of the 30th the Joungar kuntaidzhi Galdan-Tseren made plans to attack the nomad encampments of the Middle juz. Batyr Boghenbai informed the Russian authorities about that. At that time there was a fight against the Kalmyks of the Volga. Batyr Boghenbai, tama Eset and Altai joined the irregulars.

In 1739-1-1741 there was another the Joungar-Kazakh war. The intrusion of the Oirats began in Spring of 1739. The nomad encampments of the Middle juz suffered from that attack. The leaders of clans of the Senior juz. Were in political dependence on khuntiaidzhi. Especially, the Kazakhs from clans Karagul, Kerei, Uvak suffered much. In winter of 1739-1740 there was a new intrusion. The northern irregulars of the Joungars under supervision of Septenia beat the Kazakhs migrating along the Ishim and Tobol. The southern division under the leadership of Sary Madzhy entered the district of the Syrdaria. The Kazakh Irregulars headed by Abulmambet and Barak were defeated around the Irtysh and Ishim. However, in the same year the Kazakhs gained the victory over the Kalmyks of the Volga. In some battles success accompanied khan Abulmambet.

Next year in the western steppes of Kazakhstan the light continued. The khans and sultans of the Junior and Middle juzes - Abulmambet, Kuchuk, Barak, batyrs Eset, Janibek and others - took part in those battles. After the thorough investigation of situation and position of the Russian governors and voevodas in February - March of 1741, the Joungars started a new attack of the Kazak nomad encampments.

At the end of February, the Oirat irregulars with 30 thousand people under the leadership of Septenia and Lama Dorji again intruded into the areas of the Middle juz. The reason was the intrusion of sultans Barak and Karasakal in to Joungaria. The

Joungars moved from the Irtysh to the North, from the valleys of the Syrdaria and Chu to the North. At the upper streams of the Ilek river the Joungars overtook the irregulars of khan Abulmambet. The Nogai cossack Fedor Naidyenov said that in a distance of 20 versts to the Ilets peaks the Zengor Kalmyks, for example, «three thousand and more coming before meeting them beat Kyrghyz-Kaissaks to death and took into captivity and nobody knows about how much cattle was taken». After that event Abulmambet had only several tens of yurts. In the upper stream of the Ishim the division of the Kazakh irregulars under the leadership of sultan Ablai made an attack against the Joungars. But outnumbering forces of enemy didn't allow them to obtain success. Moreover, sultans Ablai, Barak, Durgun, batyr Kobutygan and others were taken prisoners. Especially, batyr Oljabai distinguished himself. The ulus of the senior Jonngar leader Septen was destroyed. In May of 1741 the war was finished.

Mean-time the forces of the Joungar khanate were weakened: inner intestine sribes, the fight with the neighbours from different sides made the khanate to weak state formation. The Kazakh khans and sultans actively interfered in to interior life of the Joungars, made successful attacks. In 1758 the Tsin China made next intrusion in to the Joungar khanate, everything was exposed to devastating defeat, population was cut. So, the Joungar factor was finally removed from the history of Central Asia.

### ***Questions:***

- where and when In this conditions in Autumn there was a congress of the representatives of three juzes ?
- In 1723 there was what happened?
- when Joungar was finally removed from the history of Central Asia.?

### ***New words:***

overtook - шығарылған  
captivity - құлдық  
stream - арналған  
leadership - қолбасшы  
enemy - жау  
distinguished - көрнекті  
exposed - әсерін тигізеді  
peaks - шыңдар  
devastating - десруктивті

## **KAZAKHSTAN UNDER AND THE POWER OF THE RUSSIAN**

## EMPIRE

The entry of Kazakhstan into the structure of the Russian Empire was the objective result of the development of the social economic and geopolitical processes on the continent which were expressed in the establishing of the world market and economy, striving of the greatest European Powers for the hegemony on the trade routes and in the aggravating of the rivalry between them for trading, military and industrial predominance in the world.

Practically, in all the latest modern researches on history of international relations of the New time the epoch of formation of the imperial doctrine of Peter the First and its weighty component so called the "Eastern Idea" is dated back to the time after the Poltava battle or more exactly the Prute March (1711) which crossed out the Black Sea direction in the foreign policy of Russia.

The Russian Tsar's plans of penetration to the Middle East and from there to the fabulous wealth India were occurred under the influences of the new knowledges about Central Asia which were received in Russia Among such information the Adresses of the Envoy of the Khiva Khan Shakhniaz (1700) and the Khiva Khan Arab-Mykhammet (1703) to the Russian Monarch on the occasion of taking out the Russian citizenship, the information of the honorary Turkmen Khodzha Nephes and the Envoy of Khiva Ashyr Bek (1713) about the "sand gold" which was mined in the country, lying along the Amu-Daria and about the supposedly artificial changing by the Khivan people of the course of that river which earlier had flowed into the Caspian Sea had the most important significance.

In such contingency the problem of reconstruction of that water -route between India and the Caspian Sea about which the ancient geographers wrote at that times seemed to be realized. As a result it was supposed to fulfil the ancient dream of the Russian autocrats burnt in the epoch of Ival the Terrible, about the moving of the Great Silk Road from the Near East (from the possession of the Osman Empire) to the territory of Russia. To a not-inconsiderable degree periodically repeated attempts of the English and Holland merchants to build the trade routes through the plains of Russia to the wealth of India- this fabulous treasure of Mankind, assisted to the global projects of the Russian Tsars.

With the aim of establishing of the direct watermeans of communication between Russia, India and other eastern countries the reconnaissance expeditions were sent by Peter the First. The first one headed by Prince A.Bekovich-Cherkassy was dispatched to

the Caspian Sea and Khiva (1715-1717) and the second one under the supervision of I.D.Bukholtz (1717-1718) and M.Likharev (1719-1720) were sent up to the Irtysh river. During the two last expeditions the beginning of building of the line of Russian military fortification on the north-eastern border lines of the Kazakh nomad's camps was laid.

The Russian government was convinced by the materials of expeditional investigations of the south-eastern coast of the Caspian Sea and basin of the Irtych river in its upper flow in the groundlessness of the former purposes that would be possible to penetrate by the waterway to the banks of the Ind from Petersburg and at the same time showed the difficulties of military advance into Central Asia. That's why the knowledge of the conjuncture of the international trade relations made Peter the First to plan the capturing of the land trade routes with India and China accompanying by the activation of diplomatic attempts to penetrate into the Central Asian countries.

In 1722 during the staying in Astrakhan on the way from Persia to Petersburg Peter the First as it was admitted by the competent eyewitness A.I.Tevkelev "could be informed through much people" about the Kazakh lands and defined their significance for the geopolitical and trade-economic interests of Russia in Central Asia persons as sought for "the key and Gate". In the number of that persons who "informed" the Tsar about the perspectives and priority of Kazakhstan direction of the eastern metastrategy of Russia supposedly could be named the Governor of Astrakhan A.P.Volynsky (1689-1740) and his nearest associate F.I.Soimonov (1692-1780) who had the necessary information about the people and according to some documents, had its own competent opinion on the Russian policy in the Kazakhstan region.

The period of the formation of the Eastern Doctrine of Peter the First chronologically coincided with the epoch of growing up of the crisis phenomena in the internal-political situation of the Kazakh nomadic society and worsening of the status of Kazakhstan on the World arena. In the first half of the XVIII century under the influence of combination of the unfavourable for the nomads internal and external political factors there were the intensified centrifugal tendencies and Kaip (1716-1718) to control the separatists aspirations of other khans and sultans.

Having used the non-stability of the social-political situation in Kazakhstan, the rulers of the neighbouring Jungar khanate at the

beginning of the XVIII century went over from the policy of the local invasions into the regions of the Orta (Middle) and Uly (Senior) dzhuzes to the organization of large-scale military aggression against the Kazakh and other peoples of Central Asia.

In spite of that fact that the war with Jungaria, finished with the impressive victory of the people's volunteer corps at the Bulanty river (1726) and in the Anrakai battle (1729) it brought the large disasters to the Kazakh people and has not solved its main problem – the restitution of conquered by the Oirats of the beginning of the XVIII century the southern territories of Kazakhstan and Turkestan, the residence of the Kazakh khans. Besides, the conflicts between the Kazakhs and Volga Kalmycks, Bashkirs, Siberian and Urals Kazakhs became more frequent to the north of the region. All of these induced the big cattle-owners of the Junior and Middle dzhuzes to seek reliable legal guarantees of the consolidating of the earlier occupied nomad encampments near the Dzhaik (Yaik), Ori and Uya rivers, and also getting of the new nomadic lands in the lower reaches of the Yaik where the route to fertile pastures of its right-bank was opened and there were wide opportunities of the enlarging of the contacts with the Russian marked. Not less actual for the Kazakh people was also the mission of seeking for the advantageous ally and the protector with the object of continuing the fight with the Jungars for the restoring their primordial nomadic lands on the south of the region. All these circumstances caused the striving of the part of the political elite of the Kazakh society to look for the support of the Russian Government.

In October 1730 the Ambassadors of the Khan of the Junior dzhuz Abulkhair (1694-1748), Seitkul Koidagulov and Kutlumbet Koshtaev arrived at Petershourg. They made a request to the Empress of Russia about his and people's, subjected to him, taking the Russian citizenship. For the administrating the Kazaks to the oath of allegiance to Russia the Empress Anna Ioanovna sent the special embassy to the Junior Dzhuz headed by A.I.Tevkelev, the translate of the Board (Collegia) of Foreign Affairs. On the 10<sup>th</sup> of October 1731 the signing of the documents legal about the citizenship by the group of the Kazak leaders took place in the Headquarters of Abulkhair Khan at the country between two rivers of the lower flows of the Irghiz and Tobol rivers. This fact marked the beginning of the long historical process of the joining of the Kazak lands.

The legal status of Kazakhstan with the respect to Russia was



defined by two sides at the moment of signing of the documents about the citizenship on the conditions of the satellite-vassal relations. Taking into account the real interests of the political Elite of the Kazak society at that time the questions could be only about the searching of the beneficial ally, the protector of the Kazakh people. In spite of the fact, that it limited the sovereign rights of the power, but made them to take into account the formed unfavourable situation.

However at that time the tsarits government already hoped to realize the officially registered citizenship as direct subordination. In this respect the interest of Russian government didn't agree with interests of the ruling circles of the Kazakh society that in future was the source of the wide spreading of the practice of the violence and compulsion on the side of the tsarits powers with regard to the Kazak population.

The process of the joining of the Kazak dzhuzes to Russia was long in time and contradictionary in its essence. Its content was defined not only by the interests and aims of the foreign policy of Russia, but by the dynamics of the development of the whole system of the international relations on the provincial part of the continent by the transparence and continuity of its geographical frontiers, economic and geopolitical dependences of Kazakhstan's agricultural-rawmaterial space upon the industrial marked middle-continental Kernel (Baltic-Moscow-Povolzhie-Priuralie) and, therefore, with understanding of the priorite of the political contacts with the northern neighbour in the ruling circles of Kazakhstan by the development and extending of the tendency of the closing on the larger part of the elite clans of the nomads with Russia.

Depending on the level of the deep transformation of the political-legal status of the Kazakhstan with the respect to the Russian government the historical process of the joining of the Kazak dzhuzes to Russia may be conventionally divided into four basic chronological periods.

The first period of the 30<sup>th</sup> and 10<sup>th</sup> years of the XVIII century involved in the epoch of the FORMAL-LEGAL SOVEREIGNTY of the Russian Empire over the Kazak people of the Junior and Middle dzhuzes. Its main content was defined by the numerous Russian-Kazakh negotiations and written agreements of the sides about the establishment of allied relations between Russia and Kazakhstan on the SATELLITE-VASSAL basis and process of consolidating by repeated legal acts of the fundamental moments of these

international pacts.

Trying to get practical execution of the number of signed obligations of the Kazak rulers, the tsarits government conflicted face to face with such civilizationist features of the social-political organizations of the Kazaks as the limitedness of authority of the Supreme rulers-khans, the absence of the apparatus of administrative compulsion which had united the jurisdictional and lawdefending power, diffusion of power and plurality of the subjects of international legal relations, lack of the strength solidity of the vertical ties between khans and influential sultans. From this the understanding that the preservation of the social institutions of the Kazaks at their "natural" endogenic form could make the task of the establishment of the real political influence of Russia in that region practically unrealizable, was resulted and become stronger.

On the other side she Russian State itself at that moment hadn't the sufficient war-political and information potential for the realization of the adopted mission of supreme sovereign and guarantor of external security of the Kazak Dzhuzes. War in steppe during the period of the 1740-1742 discovered the real incapacity of the tsarits government to prevent the new invasions of the Oirats into the Kazak nomad territory of the Meddle and Senior dzhuzes that noticeable complicated the relations between the Russian administration with the Kazak ruling Elite and stimulated the rise of the authority of the Jungar alternative among the Kazaks.

The factor which controlled the rising of the political activity of Russia ov the territory og the region was also the parallel coexistence in the organs of the Orenburg administration of two alternative approaches to the problem of dzhuzes (A.I.Tevkelev and I.I.Nepluev) which in practice brought to the non-coordination and contradictoriness of actions of the supreme officials of the frontier Departments.

In consequence of mentioned circumstances, the official taking of Russian citizenship by the Kazakh rulers of the Junior and Middle dzhuzes in the 30<sup>th</sup> -40<sup>th</sup> years of the XVIII century didn't entail the momentary transformation of the essence of the character of the Russian-Kazak relations. In these years they developed mainly on the lines of intensification of the individual contacts of the Russian frontier administration with the Kazak rulers and discovering with the help of the famous method of "Testing and mistakes" the most effective methods of influence on the traditional social-legal institutes of the nomads with the object of their further

transformation and incorporation into the administrative-political structures of Russian.

Nevertheless the juridical registration of the suzerainty of Russian over the Kazak dzhuzes gave the basis to the tsarist government to realize a number of measures for the strengthening of the positions of the Russian Crown in the northern and eastern border lines of Kazakhstan, and to begin the building of towns and new fortified lines, to create the conditions for trading with the neighbouring Asian states and others. The Orsk town (1733) and then Orenburg (1743) became the centers of the various contacts of Russia not only with the people of Kazakhstan but with the peoples of Central Asia too.

The second period from the 50<sup>th</sup> of the XVIII century till the beginning of the XIX century may be defined as the epoch of the establishment of the State-Political Protectorate of Russian over the Kazak dzhuzes. This form of dependence was established and evolved within the limits of personified relations between the institutional subjects of the Russian Empire power and the Kazak state institutions. The act of the "people" elections of the eldest son of Abulhair Nuraly (1748-1786-the years of his ruling) as the khan of the Junior dzhuz and the confirmation of this title after him by tsarist government was successfully improvised by the Orenburg administration and it was the beginning of this form of dependence. By special ukaz of the Russian Empress the precedent with "the election" of a new khan was elevated to the rank of legislative principle of regulation of the right of the subjectivity of the authoritative relations according to which the again elected Kazak khans could get the status of the legitimation only after their official declaration at this quality by the Russian government.

The essence of the new type of vassal relations between Russia and the Kazak dzhuzes was expressed in factual appropriation of the wide authorities and rights for changing of the traditional principles of the legitimacy of the institute of Khan power in Kazakhstan, the realization the functions of control over the Kazak khans and sultans, the political activity, direct and mediate interference into their foreign relations and domestic affairs by the state-protector. The development and extending of the contacts with representatives of ruling elite of the nomads gave the possibility for the Russian administration of the Siberian and Orenburg departments to realize on practice the principle of the "indirect control" over the dependent territories using the local traditional social-political institutes.

With the aims of transformation of the Kazakh rulers into the instrument of the service of the political interests of the Empire, the tsarist official widely used the interests of the last one into the new pastures. In connection with this conceding of the right to be a nomad on the inner sides of the Urals and the right-bank of the Irtys was put them in direct depending on "loyal" zeal of the Kazakh clan rulers-leaders, sultans and khans. Side by side with the administrative-legal compulsion the protectionistic measures of social-economic character were applied-opening a new trade centres on the lines, payment to khans and sultans of the bread and money salary, the construction of houses on their winterings, giving the presents, awards and others ( Nuraly,Abulmambet, Ablai,Vali). The various types of power pressure, the specific gravity of which in political practice of the local authorities was hinghly grown on the boundary of the XVIII-XIX centuries, were also used.

To the middle of the XVIII century in the connections with the obvious fact that the part of the Kazakh sultans and khans was under the double jurisdictions (Barak, Abulmambet, Ablai,Abulpheis) the disagreements on the number of the tactical aspects of the Central Asian policy of the Empire were mainly overcome in the state structures of Russia and the course to the liquidation of the institution of the khans power in Kazakhstan was finally defined. According to it the tsarist government strove to disavow in the eyes of the Kazakhs as institutional, so personificated attributes of the Supreme khan-rulers' power and by that to prepare the basis for its full and final abolition by means of factual re-distribution of authority and direct pressure upon the local social-political structures.

In order to purse the final object the administrative organs of both departments advanced by several ways: 1) by the factual appointment of Khans and rough imitation of the people elections – 2) by the initiating of the inner political struggle for authority and artificial increasing of the number of Khans: 3) by the making choice of personified subjects of the Khan power from non- authoritative and incapable Sultans (Aichuvak, Zhantore, Sergazy).

As a results of this purposeful tactics in the end of the second decade of the XIX century the necessary conditions for the liquidation of the institution of the Khans power and radical social- political reforms were set up.

The third period contains the time from the 20<sup>th</sup> till the middle of the 50<sup>th</sup> years of the XIX century and it was characterized by developing of the processes of the State- Political Incorporation of

the social Institution of Kazakhstan in the administrative- legal structure of Russia.

Striving of the central authorities to strengthen position of Russia in the Junior and Middle dzhuzes and use these territories as the advanced post for further advancing to the east with aim subordinate the population of the Senior dzhuz, induced them to penetrate into the inner social – political organization of the nomadic society by the way of the creating of the special administrative – political system in the Kazakh lands.

In the 20<sup>th</sup> and 40<sup>th</sup> of the XIX century according to the special legislative acts of the tsarist government (“Ustavo Sibirskikh Kirghizakh 1822,” Polozhenie ob upravleni Orenburgskimi Kirghizami”1844 and others) the organs of Siberian and Orenburg administration made the territorial-administrative division of the dependent to them territories (okrug and volost in the Middle dzhuz, the parts and distances in the Junior dzhuz) and the middle and basic sections of administration which got the peculiar forms were organized in them. In the official documents of those years they were named as the Orenburg system of “the frontier administration” and the Western Siberian system of “the departmental administration”.

The abolition of Khan’s power and at the same time with the preferential right of land relations as a matter of fact meant the centralized appropriation by the authocracy of the right of Khans to realize the non-economic regulation of land relations as a matter of fact meant the centralized appropriation by the authocracy of the right of the supreme land property on the territory of Kazakhstan. The last was expressed in the right of raising regular ground-rent, because the extending of application of the sovereignty of the Russian Empire on the natural habitats of the nomad territories of the Kazakhs was accompanied with taxing of the dependent population by the systems of taxing obligations (kibitoghnyaya podat in the Junior dzhuz, Yassak provinnost - in the Middle dzhuz).

The establishment of supreme property of the Russian Crown on the Kazakh lands was marked by the qualified new stage of the Russian-Kazakh relations. As the result of this the first radical step for the closing in the rapprochement of the political-legal superstructure and basis, the to of the Russian Empire the corresponding economic content was done.

The realization by the tsarist government of the right of the supreme land owner on the joined territories was passible only in

the presence of well organized organ of non-economic compulsion, in which given to the traditional social institutions of the Kazakh society, with the military-police forces which filled up the missing sections in the system of the state centralized administration over the dependent population. The main social supports of the state power thought which it was supposed to conduct the administrative policy was named the estate of the traditional military-tribal nobility, est sultans.

Based on this old steppe institution, the juridical institution of the senior sultans in the Middle dzhuz and sultans-rulers in the Junior dzhuz with seeming outward coincidence of the forms of their activity life's of work, in reality, had the qualitatively different social-political content, representing the organs of local authority, subordinating in administrative order to the state institutions of the Russian autocracy.

The highest section in the system of political and military administration of the Kazakh population belonged to the Russian state apparatus presented on the places by Orenburg and the West-Siberian Governor-Generals the Orenburg Frontier Commission and the Frontier Administration of "the Siberian Kirghiz" .Hereby it was happened that the formal-legal and factual differentiation of powerful authority: the legislative-capable and control functions on the right of the high land owner were established after the Russian state machine and at that time as for the executive function of the Kazakh clan tribal nobility and first of all the Estate of sultans was officially endowed with it.

In the 20<sup>th</sup> -30<sup>th</sup> of the XIX century the jurisdiction and rights of the supreme land ownership was really realized only in the northern, central and eastern regions of Kazakhstan by the Russian state, but with the strengthening of their social-economic and military-administrative positions it distributed this right on new territories. This process was substantiated in the establishment of the fiscal system on the most parts of the territory of Kazakhstan.

The fourth period. The end of the 50<sup>th</sup> and the middle of the 60<sup>th</sup> .

The establishment of the Russian Sovereignty in all areas of the region and transformation of the Kazakhstan into the compound part of the administrative-territorial and state-political system of the Russian Empire were happened.

The penetration of the state structure of Russia into the innerpolitical organization of the Kazakh society and introduction in the region of the fiscal-tax system of the Empire provoked the negative

reaction in Kazakhstan.

At the same time the being of the Kazakh in the structure of vast Empire got them rid from the threat of external invasion, stabilized the domestic political situation and assisted to the ethnic consolidation. With the penetrating from the central regions of Russian to Kazakhstan of the new industrial goods and technology, the first employer-structures, European forms of education and science the Kazakhs had got the opportunity to assimilate the new types of activity enter into the industrial relations of market, be engaged in the intellectual work. In the aggregate all these progressive phenomenons the positive aspect of the joining of the Kazakh dzhuzes to Russian was revealed itself.

### ***Questions:***

.In what year during the state in Astrkhan on the way from Persia to Petersburg Peter the First as it was admitted by the competent eyewitness A.I.Tevkelev "could be informed thought much people"?

.In October what year Ambassadors of the khan of the Junior dzhuz Abulkhair?

.In July what year the Ukaz about the establishment of the Turkestan general-governorship was published by the Emperor?

### ***New words:***

During-кезінде

Information-ақпарат

Admitted-мойындады

Competent-құзыретті

Published- жарияланған

## **ROLE OF ISLAM IN KAZAKSTAN**

Islam in Kazakstan, just as in any other countries, is characterized by its own local peculiarities. These specific features are determined by certain idiosyncrasies in the development of the Kazak people. So in Islam, just as in any other faiths one should distinguish canonic religion, official

religion of the clergy and the religiously educated part of the population and folk religion, an everyday form of Islam. It is folk (every day) Islam that represents those tangible forms which are acquired by Islam in daily life of some particular people, including the Kazaks. Actually, the forms in which Islam manifests itself are quite plentiful. Along with the Islamic ideas and standards the Kazaks, just as other nations, preserve a broad range of nations and rites dating back to the local pre-Islamic traditions which have been subjected to Islam's influence and in commonplace conscience are perceived as Moslem.

As a matter of fact, in interaction of Islam and traditional faiths of the Kazaks, relics of the ancient customs and concepts acquire a new purport in which initial contents quite infrequently acquire a new meaning. Religious syncretism characterizing folk Islam with the Kazaks confirms the fact that religious practice allows various derivations from the canonic forms.

The first efforts of penetrating into the southern regions of Kazakhstan made by Islam date back to the 8th century. To this day (and it is far from fortuitous) this region experiences most tangible religious influence as against other regions of the Republic. Starting from the 14th century Islam came to spread in the steppes of the Western, Central and Northern Kazakhstan. Tremendous was the role in propagation of Islam in Kazakhstan played by the Central Asian merchants from Bukhara, Khiva, Tashkent and Kokand as well as Sufi missionaries (advocates of Sufism, a mystic trend in Islam) followed by the Volga Tatars.

Consequently in late 19th – early 20th centuries the Kazaks were not only familiar with the basic elements of the Moslem dogmas and followed its directions but also taught their children in the Moslem mekteps and medressehs, they visited mosques, thus being the Moslems without reservations what so ever and living a rather intense religious life actively enhanced by the Moslem clergy – mollahs, ishans, khojas and other ministers. However, as to the Islam clergy in the Kazak society it failed to shape up into an independent hierarchy with extensive managing personnel and established system of training. Representatives of the clergy were dependent on and subject to secular authorities being salaried by them.

Contrary to women of other nations the Kazak women



didn't live a secluded way of life, they didn't veil their faces, and wear ritual covers – parandzha, chashvans. They were allowed to attend men's gatherings. Yes, the Kazaks treated their women in a rather inconsistent way. A girl was treated as a boy-member of the family and was accorded due respect. According to a certain Kazak omen "guest-girls shouldn't sit down by the threshold, they are seated in a tyor, i.e. in a place of honour generally intended for the so called "ak suyek" ("white bone") – persons of the noble sultan's descent and aged men. Otherwise some misfortune might happen to the host». However, once the girl got married, the attitude to her became altogether reversed. From that moment on her lot was to be a wife, a mother and a woman who brought up children in the most narrow sense of the word. Nevertheless, any attempt to sweat at a mother or offend her by some other actions is severely condemned. Apparently, this inconsistency in treating women is a manifestation of the archaic concept of a woman of matrilineal epoch and that of late patriarchal way of life.

In fact, among the religious the Kazak Moslems one can but rarely encounter fanatics of faith. One of the underlying reasons is a relatively delayed spread of

Islam in Kazakstan. No less important were the circumstances that from the 17th century to this day Kazakstan serves as a sort of a border-line for the Moslem Ummah, its province that permanently maintained close contacts with both Christian and Buddhist worlds.

Substantially adding to the peculiarity of folk Islam in Kazakstan is its being associated with Sufism. In fact, Sufism played an important role in propagation of Islam in Kazakstan. Orders of Yassaviya, Nakshbandiya and Kubraviya came to be broadly disseminated in Kazakstan.

While preserving its classical forms – brotherhoods (orders), missionaries and the like, Sufism of the Central Asian branch (just as anywhere where it was well-spread) acquired peculiarities of its own. These specific features reveal themselves in ishanism and in peculiar forms of dervashism. Indeed, the name of Khoja Akhmet Yassavi, the outstanding sufi poet and public figure of the 12th century as well known throughout the Republic. He was the founder of the Turkic traditions in Sufism and it was he who founded the order of Yassaviya (Sultaniya). No wonder that his mausoleum is a

world famous object of worship not only for the Kazakstanis but for any believer in Central Asia. Sheikh Khoja Ishak Vali (16th century) also practiced missionary activities in Kazakstan. As a matter of fact, there were plenty of such missionaries in Kazakstan from time to time. One of them was Ishan Yiet mas (19th century) noted for his charity and unselfishness among the Kazaks. He travelled among the latter who roamed in the Syrdaria Valley and cured people with his prayers.

Nowadays both Sufism – ishanism and dervishism are preserved in the groups of the non-official clergy. As of old ishans associate their activities with certain holy places in capacity of custodians (shirakshi) and keep on practicing quarkery medicine – treating people with exorcisms (diakers), with amulets (duas), passing themselves for sorcerers, charm-makers (tayps) of Sufis (sopys) – sunnechi (an expert in circumcising children).

In our day too during such festivities as Oraza-ait and Kurbanait one can see people idling near the Khoja Akhmet Yassavi Mausoleum and passing themselves for descendants of the local Khojas, offer the believers their services of preachers, offer fragments of tiles bricks left over from the medieval structures under going restoration.

Quite recently, when carrying out one of my ethnographic missions the uncounted actual descendants of Appak-Khoja, the famous sufi leader (Nakshandiya order) .From time immemorial and from one generation to another they perform their officies as custodians of the graves of their forefathers. Their famiky treasures are several attributes belonging to the dervishes of the Kalandaruya order.

Cult of saints is in fact Islam in Kazakstan. The saint cult playing fairly important part in the religious life many nations, including Kazaks, has shapped up under the influence of the archaic ideas, they cherished notions of the numerous deities which acquired in Islam a new interpretation in full conformity with the spirit of new religion.

Close ties linking Islam and the traditional way of life were in fact the Kazaks' integral features. On late we witness ever growing revial of religious life in the Republic, an ever mounting interest in Islam and Islamic values with practically every walk of life. To a considerable extent it is caused by socio-psychological response to the pressure which had been

exerted upon the religious life in the country for quite a long time. Be that as it may, but the religious activities in the Republic were granted utmost legality and reinstated in the spiritual life of a certain part of the society.

An indisputable achievement of our time is revival of quite a number of traditions in practically all fields of the Kazaks' culture. Gaining ever growing popularity in Kazakhstan are studies of the Arab script. Coming from an utterly underserved oblivion is the creative legacy of many conspicuous poets, writers or thinkers.

Revival of national traditions is observed in modern architecture. The Central History Museum of Kazakhstan in Almaty (architects Z.M. Mustafina, B.A. Rzgaliev, Yu. G. Ratushnyi) is one of the structures that along with the ancient elements of the Kazak traditional vision of the world imbibed the most expressive traits of the Islamic architecture.

Reappraisal of the importance of religion in our country, recognition of the place and role of Islam as a cultural phenomenon and a carrier of universal human values triggered inauguration of the Islamic educational institutions which carry on training of ministers, theologians, interpreters and researchers of the Koran and history of Islam, Almaty Short-term Islamic Institute being one of such establishments. Almaty contemplates construction of the Islamic cultural centre-university study building and a mosque.

Most of the Moslem clergy in our country has shaped up in the post-October period (i.e. Russian revolution of October 1917) and quite naturally, did not fail to experience the impact of our complicated reality. Many representatives of the Moslem cult studied in our regular Soviet schools providing general education. No wonder it has imposed its specific impression on their outlook. And it is quite a telling feature that any believer may become the head of the local Moslem community on condition of his knowledge of the fundamentals of the Islamic dogmas and rites. However Kazak imams who devoted all their life to religious activities are quite few. In fact, most of them turn into imams only after their retirement on a pension. A fairly specific feature of religious life with the Kazaks is availability of certain categories of imams not registered by the official local authorities. Not infrequently they combine performance of the religious rites with some

production activity. The ever growing number of currently functioning mosques on Kazakhstan suffers from acute demand in the Islamic ministers. Consequently one of the urgent objectives of the Islamic educational establishments is training the Moslem imams, raising the standards of their religious education for the only simple reason that plenty of ministers cannot boast proper standard of the religious training.

The campaign of cleansing Islam from all sorts of the foreign "impurities" is becoming more and more evident. The official clergy adheres to practicing of Orthodox Islam, preaches its precepts, with the mosque playing an altogether important part in the process.

Cultural and historic peculiarities of Kazakhstan determine its integrational tendencies in Central Asia as well as the development of international relations with the countries of "real" Islamic abroad. One should admit though that it is the very peculiarity of Kazakhstan that helps it in avoiding eventual manifestations of whatever religious extremist, in its pursuing the policy of religious tolerance both inside and outside the country.

### ***Questions:***

- .What is the religion of Kazakhstan?
- .Where is the museum of Kazakhstan?
- .Coming from an utterly underserved oblivion is the creative legacy of many conspicuous poets, writers or thinkers. One of them?

### ***New words:***

National- ұлттық  
Conspicuous- көрнекі  
Utterly- мүлдем  
Underserved- түсіну  
Legacy- мұра  
Creative- шығармашылық.

## **NATIONAL LIBERATION STRUGGLE OF THE KAZAK PEOPLE AGAINST THE RUSSIAN COLONIALISM**

Formation of the sovereign and independent Republic of Kazakhstan entailed the considerable changes in the social-economic, political and cultural life of the country. They defined new approaches for studying of many historical events and phenomena. An estimate of the colonial past of the region became one of such problems, when many questions of his problem were being politicized and given from the point of view of the directive organs. As a result the historical events were being falsified and the essence of the historical phenomena itself was being emasculated.

For the last years there were great number of publications on the problem of the Kazak people struggle against the colonial expansion of tsarism appeared on the pages of the scientific press, and in mass media. An interpretation of the national liberation movement of the Kazak people against the Russian colonialism occupies the appreciable place among them, views, distorting the historical past are still remaining as a vexed question. Accumulation of the factual material on formely insufficiently explored problems, re-trying to understand it puts on the agenda of our days new interpretation of sources from the scientific point of view, use other methodological approaches. In the period of the party ideological dictate questions of the national liberation movement were elucidated to dogmatic schemes and corporative wishes. Those, who deviated from these rules were really persecuted, right up to repression. So, it was happened with the Kazak outstanding scientist E.B. Bekmakhanov, when his research «Kazakstan in the 20-40<sup>th</sup> of the XX century» wasn't gone into the bounds of the party directives and author himself was repressed. For a period of long time the national liberation movement headed by Kenesary Kasymov received non-adequate estimation in the official press.

Now the Kazak scientists attempt to study the questions of the national liberation movement in the period of the Russian colonialism domination with maximum trustworthiness and objective estimation of this phenomenon from the history of Kazakhstan. In the first place it supposes the introduction of new sources into scientific circulation, creating of strong methodological base for researching, re-trying to understand the factual material from new positions, maximum objective estimation of all the events, which took place.

As it known, the Russian colonialism's expansion to the Kazak steppes began from the XVI century, when on the territory or inhabiting of the Kazak clan and tribal unions, which formed the first

state structures, appeared the Cossacks. It was connected with the policy of expansion of autocracy and the Cossacks carried out a role of the first conquerors of new territories, joining to Russia. The Orthodox church's ideas were the ideological help in joining of new territories. The famous philosopher N.I. Berdiaev emphasized: «The religious and the national in the Moscow kingdom have grown together among them, as in the ancient Jewish people's consciousness. And as a messianic conscious was peculiar to Judaism, it was peculiar to the Russian orthodoxy. Kingdom, which was religious on its spirit took the form of formation of the powerful state, in which the church became to play an official role».

The Russian ideas received another personification in Peter the I's reform period when the creation of the mighty state formation - the Russian Empire became motive cause. Only in that time the Russian governors were paying their attention to the boundless Kazak steppes - as «a key and a gate » to many countries and peoples in the East. But the Kazak State was modifying itself, where the processes of forming of ethnical and territorial unity were taking place. The Dzhungarian aggression moved aside these evolutionary processes for a long period and in a certain degree became a catalyst to uniting of the Kazaks into newly reconstructing state organism under supervision of the authoritarian governing. The historical circumstances were so formed that the Kazaks were forced to take the Russian protectorate – mainly these were the western northern and north-eastern territories; but the southern territories stayed within the limits of transformation and making the Kazak statehood under influence of the traditional medieval structures.

As a whole the period of the XVIII century for the Russian Empire had a huge significance – the process of forming of the united Empire was completed, but from within it underwent acute crisis phenomena. Under these circumstances strengthening of the Empire on the newly joined territories and carrying out the wide colonial programme in them were significant. In the period of Catherine the II's reign the Russian Empire's expansion in the Kazak steppe became already to acquire aggressive and various forms. It was a Cossack colonization, which came into contact with military colonization of the region, gradual occupying of the vast territories, which were under jurisdiction of the Kazak sultans and khans by pressing them agreements, wide unequivocal exchange in the economic sphere, expansion of land tenure by seizure of their

lands, creation of dependent political structures in the Kazak surroundings, the forcible confessional policy, kneaded on the imperial ideology, russification by means of out economic compulsion, encouragement of the stagnant traditional structure of the institutes inside the Kazak society. All these forms and methods received particular wide spreading in the XIX century.

All-embracing introduction of the elements of the colonial system excited the resistance of all the strata of the Kazak society. At the head of these movements as a rule were the active political leaders of the traditional Kazak society. The movement under the leadership of Srym Datov was one of the largest action against the Russian colonialism. The causes of this revolt were: the land oppression of the Younger zhuz at the end of the XVIII century (mainly in the regions of Priuralie ), prohibition of the tsarist administration from passing of the Kazaks on the left side of the Ural, i.e the forcible destruction of their traditional ways +of roaming from pasture to pasture, deprivation of the rights of the clan elders over the Kazaks, which were subjected to them, open plundering and violence from the tsarist administration side, and at the same time from the side of the political structures inside the Kazak society, which supported it, hostile-actions from the side of the Ural Cossacks. It should be noted, that not only the interests of the clan elders were touched, but the great part of the nomadic population. The revolt took the wide scope.

The beginning of the revolt goes back to 1783, when as a result of the winter fodder shortage for the cattle the Kazaks were passing the Ural river without any permission and settling on the Ural Cossack forces lands and in the spring of 1783 the Ural Cossacks in answer drove back 4,000 horses from the Kazaks.

Batyr Srym Datov who was famous among the people and ruled over the Baibakty clan (about 2.000 households), came out against that. By the beginning of 1785 above 6 thousand rebels took part in the movement, Srym's troop numbered above 2700 men. The troop of 1250 Cossacks was sent against the rebels, and they had to move to the remote steppe regions, from which they waged military operations. At the end of March of 1785 Srym Datov together with his rebels attacked the Antonovskii advanced post and then the Sakharnaia fortress, but he couldn't seize them and he began to wage the guerrilla warfare. In 1785-86 in the Younger zhuz were carried out "the reforms of Igelstrem" (according to the name of the Orenburg governor-general), on which base the khan power

was liquidated, and the patriarchal-feudal aristocracy must be the main participants of oppression of the revolt, moreover the tsarist administration gave to many clan elders opportunity to remove to the Ural Cossack forces' lands. However, the reforms didn't calmed the wide masses of the Kazak population, and the Ural Cossacks' attacks resumed with new force. The revolt which in some measure was calmed down, it newly broke out and by the end of 1792 covered almost all the Younger zhuz. In autumn of 1792 Srym Datov attempted to take the fortified fortress. Iletskaa gorodok, but failed. A protracted guerrilla warfare was developed. In October of 1796 sultan Esim, Nuraly khan's son, was proclaimed as a khan who decided to suppress the revolt, however he failed and in March of 1797 khan on ruling over the Younger zhuz' Kazaks began its work Srym Datov was included in its stuff, after that he laid down his arms. The revol, which lasted for 14 years, didn't turn out effective, but despite of this it was a signal to shaking of the Russian colonialism in Kazakstan. The government was able to make itself secure in the Younger zhuz, but didn't remove the main causes of dissatisfaction which gradually turned into the struggle of the Kazaks against colonialism in the XIX century .

In the 20<sup>th</sup> –beginning of the 30<sup>th</sup> of the XIX century Zholaman Tlenchiev, one of the Younger zhuz' batyrs, who was at the head of the Tabyn clan, came out against the tsarist administration, which seized the territories of his clan-the Novo-Iletskaa line region which was rich in pastures, rivers and salt-mines. The Novo-Iletskaa line entered in the group of lines, which were built for providing of place of arms for moving of the tsarist army in the Western Kazakstan –it consisted of 29 fortifications and 7 thousand dessiatinas of the Kazak lands were in its possession . These lands began to be settled by the Cossaks and peasants. From the beginning Zholaman Tlenchiev became to carry on peace negotiations-which took the form of correspondence, however the tsarist powers didn't pay their attention to Zholaman's demands and then Zholaman stood up on the way of the armed struggle. His troops tool the tactics of the guerrilla warfare-they attacked fortifications and boundary outposts. In 1835 these operations turned into real war against the tsariat army. The Kazaks of the Dzhagal-bailinskii clan adjoined to Zholaman, and also the Kazakhs of the Dzhappas, Alchin, Argyn, Kipchak's clans. By that time they were deprived of 10 thousand square versts of their lands, seized by the tsarism, in order to save their cattle they had to roam from place to place near the



boundary territory and paid huge sums for the Cossacks and administrations. Three troops under the command of colonels Mansurov, Pandurov and Gecke, were sent against Zholaman. Mansurov's troop didn't overtake other Kazak clans. Pandurov's troop (750 men) and Gecke's one returned with nothing. Zholaman wrote in one of his letters: «...that he was named a robber in Russia, but he to his mind was at war with Russia and evidently didn't rob. At least he had 3 thousand men in his army in trim». Return of his land was the main Zholaman's demand: «... and if it impossible to do, in such case to take away the new line on the Ilek river. Then consider us pals. When you return those places, I asked, then we will be pals, and if you do not give them away ,in this case, we will be enemies” . However, finally the revolt was crushed and Zholaman joined Kenesary Kasymov.

The revolt under Sarzhan Kasymov's command, Kenesary's elder brother, was another the Kazaks anticolonial action. Sarzhan fought from 1824 till 1836. By 1824 in the Kazak steppe were created prikaz (order)- especial administrative territorial departments, which had their main aim to subdue the steppe in the deepest regions. The revolt began from the spontaneous actions of the Kazaks in the Karkaralinsk and Kokchetaev prikazes. Sarzhan Kasymov became the leader. He pursued a general political aim to recreate the Kazak statehood on Abylaikhan's model. The revolt involved the Middle zhuz's regions, i.e. the north and north-eastern territory of Kazakhstan. One of the officials wrote: «All robbers gather together to Sarzhan. They break the common calm in the Horde, stir up the thoughtless Kirghiz (Kazaks) and damage the order which the Russian government bring in». In 1826 Sarzhan undertook a campaign against the Karkaralinsk prikaz, but had to retreat because of poor arming. By 1827-30 Sarzhan with his troops became to operative in the deepest steppe regions. By 1832 he undertook the new attack against the tsarist army, and his ally – the Tashkent kushbegi (ruler) took part in these actions too. Sarzhan's forces several times suffered a setback, this was connected with the outdated military equipment and organization Sarzhan constantly attacked troops and caravans of the tsarist forces. In spring of 1834 he and 6.000 men of the Tashkent kushbegi allies forces came into the bounds of the Middle zhuz and began informing the Kazaks about his plans to begin wae against tsarism. The tsarist army's troop (1000 men and 6 ordnances) was formed against these forces. Sarzhan's ally kushbegi didn't take the battle

and fled to the South. Sarzhan himself tried to raise the Kazaks of the Elder and Middle zhuzes. Sarzhan's popularity grew from day to day and then the Tashkent kushbegi was frightened for his possessions and sent the hired assassins, which murdered Sarzhan and his sons. Thus was ended Sarzhan's actions against the tsarist colonial expansion.

One of the large-scale revolts, which shocked the Western Kazakstan, became the revolt headed by Isatai Taimanov and Makhambet Utemisov. The administrative territorial division, executing by the tsarist administration in accordance with the principle «divide and rule» played the very significant role in the history of Kazakstan. In 1801 on the territory between the Volga and the Ural was formed the Bukeev or Inner Horde. Mass of contradictions between ordinary nomads and ruling clique more and more turned into the knot of opposition. Particularly this became evident under khan Dzhangir. He was a man of the new formation, who attempted to carry out reforms, in his khanate, but the reforms were carried out in the interests of the tsarist administration. As a result by the 30 th of the XIX century above 4 million 500 thousand dessiatinas of the land were found in the possession of sultans and elders, but khan Dzhangir himself possessed about 400 thousand deeiatinas. This excited discontent with the khan and his surrounding's policy, moreover the khan's antagonists acted from positions of the traditional way of life, Isatai Taimanov and Mahambet Utemisov became leaders of the discontented clan elders and began writing complaints to the Orenburg administration, accusing the khan and his close man Karaulkhodzha Babazhanov/ In his answer the khan wrote to Isatai: «I receive from different persons unpleasant news as if you incite the people, so that to live in disorder and don't carry out my orders and that some of them, incited to action by you, have already risen in revolt». In spring 1836 the khan attempted to pacify the risen people, however, measures, taken by Isatai helped to avoid inevitable bloodshed. In summer 1836 Isatai Taimanov united auls with an aim of non submission to khan Dzhangir, and in autumn he carried out moving to the lands, belonged to the khan and his surrounding. In winter 1837 the risen people began the armed fighting against the khan, which they continued in spring and summer. In summer 1837 in the Horde he had skirmishes with the khan's surrounding, but intensive military operations in the form of guerrilla warfare were constantly waging. General battle between the

tsarist forces and the risen people took place were defeated by the tsarist troops, which were sent for helping khan Dzhangir in the number of about 700 Cossacks, and from the side of the khan 400 men and 4 ordnances took part in this battle. After that the revolt began to decline. In 1838 Isatai Taimanov was killed in one of the skirmishes, and a little later in 1840 was killed Mahambet Utemisov. The revolt headed by Isatai Taimanov and Mahambet Utemisov as a whole was directed against the colonial orders, established for ruling of the Bukeyev Horde.

One of the most significant revolts was one headed by Kenesary Kasymov involved the huge regions of the north and south Kazakstan. In some periods the number of the risen people reached 25 thousand men. The revolt lasted from 1838 till 1847. Quick penetration of the tsarism into the inner regions of Kazakstan, very hard fiscal policy to the mass of the Kazaks, suppression the political independence of sultans and khans, robbery and plunder of the Kazak population were the cause of the revolt. On the first stage of the revolt Kenesary Kasymov followed his grandfather khan Ablai's precepts, tried to create an autonomous state under his power and Russia's nominal protectorate. However, by 1837-1838 Kenesary began waging military operations, and with this aim he attacked the Aktau and Akmola fortifications, burnt the last, by spring 1839 he controled the trade routes from the Siberian line to Tashkent. The considerable military forces were sent for suppressing the revolt, and therefore in 1840 Kenesary Kasymov moved into the bounds of the Kokand khanate, from where he carried out the constant struggle against the tsarism. In 1841 he was proclaimed All-the Kazakhs khan .From that time till autumn 1845 Kenesary, waging struggle against the tsarist forces, created his state with establishment of certain juridical norms and laws. He regulated tax levy, formed a regular army, brought a state system. Beginning from summer of 1845 Kenesary expanded his actions. In answer the tsarist government decided at any price to suppress the revolt, operations of the punitive troops were made more active, and significantly strengthened with soldiers and weapons. Kenesary Kasymov in consequence of that moved away to the rivers Sarysu and Chu. Then he conquered the Kokand fortress Dzhulek, Yani-Kurgan and Tursunbai; waged a siege of Ak-Mechet', however without any results. It was the period of the highest raising of the revolt. By 1846 the tsarist government put a task to force Kenesary out of steppe and therefore he moved in the bounds of the most south regions of Kazakstan, where the tsarist administration couldn't

reach him. But by that time Kenesary was deprived of social base, and separate errors led to the fact, that in spring and at the beginning of the summer 1847 he stayed in the bounds of present Kirghizstan with not large in number troop. A collusion of the Kirghiz manaps and tsarist administration led to suppression of the revolt. Kenesary and his fellow-fighters perished in one of the battles on the Mai-Tobe hill which is situated in the bounds of present-day Kirghizstan. Significance of this revolt is extremely enormous – it involved the huge territory above 1 million square versts and the most part of the Kazak population. It was the most significant revolt in the XIX century. The revolt was defeated in consequence of poor arming and despite of the huge military forces, which suppressed it, the revolt had been lasting about for ten years.

Another great revolt was coming out in the Ural and Turgai regions and unrest in Mangyshlak at the end of the 60<sup>th</sup> beginning of the 70<sup>th</sup> of the XX century. The revolt was consequence of introduction of new administrative – territorial division in the Western Kazakstan. Introduction of new norms in the administrative division made extremely worse a social economic situation of many peoples. In spring 1869 indignation of the Kazaks outgrew into the revolt, the risen people became spontaneously making up their troops of 600-700 men, and areas of the revolt became all the Ural, the western and south parts of the Turgai regions. From March to June of 1861 were committed 41 raids of rebels in the auls of biis, sultans, volast stewards, elders – about 3 thousand men took part in it. Above 5 thousand and 300 armed Cossacks and 20 ordnances were sent against the rebels. The first battle took place near urochishched Zhaman-Sai in 20 versts from the Uil river. 20 thousand rebels attacked the troop, sent for their suppression for 7 days, however, they didn't achieve victory. Punitive operations of the tsarist forces brought the large battle to small skirmishes of the guerrilla detachments, and the most part of the rebels, leaded by frightened biis and elders, surrendered themselves to the powers. By spring 1870 the revolt was suppressed.

In spring of 1870 in answer on introduction of «Provisional regulations of 1868» began a revolt in Mangyshlak, where the Kazak peasants-sharua, attacked the Aleksandrovskii fort. Armed forces were sent from Caucasus for its suppression. In separate periods the number of rebels achieved 10 thousand men and was suppressed only with considerable military forces. At the end of 1870 were began repression against the participants of the revolt.

All revolts, which took place in the XIX century were rather powerful movements against the tsarist colonial policy, particularly it is necessary to mention the revolt under the leadership of Kenesary Kasymov. As a rule, the risen people hadn't any clear military plans and therefore their operations failed. Besides the tsarism used different tactics and forms of struggle with the risen people, which allowed the tsarist administration without any losses to suppress the rebels. After revolt were usually carried out repressions on a large scale, population were subjected to robbery and plunder, were laid under contribution, was used severe drum-head court martial system and all of these had mass character. Such are the separate aspects of the historical past of the struggle against colonialism in Kazakhstan.

### ***Questions:***

.It was century for the Russia Empire?

.Batyr Srym Datov who was famous among the people and ruled over the clan?

.In the 20<sup>th</sup> –beginning of the 30<sup>th</sup> of the XIX century who one of the Younger zhuz batyrs?

### ***New words:***

Economic-экономикалық

leader-лидер

Famous-атақты

System- система

Expansion- таралу

## **KAZAKHSTAN IN THE PERIOD OF SOCIALISM**

Russia about mutual help, friendship and cooperation in the economical, military and political spheres was signed. Some agreements and treaties with the Republic of China were also concluded.

Kazakhstan traditionally has close connexions with the nearest neighbours - Azerbaijan, Uzbekistan, Kirgiziya, Turkmenia. Common borders, high level of integration during the existence of the USSR, ethnically related nations oblige to keep good relations with these states further.

Since there were nuclear weapons on the territory of the Kazakhstan the world carefully watched which policy the country would pursue after the proclamation of sovereignty. Kazakhstan

made the first step, i.e. closed the Semi palatinsk range, Kazakhstan formed part of the Soviet Union for almost 70 years. The country lived that period together with the other republics; it experienced the same shocks and turns of history.

During those years there was a lot of negative. The 1920s and 1930s were the most tragic for Kazakhstan. Collectivization and <experiment> of Goloschyokin, the chairman of local party organization, led to repressions. Exactly in the 30s there was annihilated the top of the Kazakh intelligentsia—poets, writers, musicians. Especially terrible was the starvation in 1931-1933. That time is compared with the epoch of the Dzhungar invasion. The number of starvation victims was 1 million 750 thousand people. More than 1 million of Kazakhs left native land, about 200 thousand went abroad to China, Mongolia, Afghanistan, Iran. Forcible resettlement of the whole nations continued in the USSR for almost 20 years. Its victims were Koreans, Poles, Germans of the Volgo, Bulgarians and the people of the north Caucasus and the Baltic countries.

The Great Patriotic War (1941-1945) was a difficult examination for all the people of the USSR. But it was that war which united them together, made them realize the unity and friendly support. Kazakhs also took part in the liberation of Europe from fascism. About 500 of them became the Heroes of the Soviet Union.

Cultivation of virgin lands begun at the end of the 50s had both positive and negative results in the life of Kazakhstan. Undoubtedly, virgin soil began the development of agriculture, town planning of the region, the creation of railway system, and cultural objects. But at the same time the ecology of some places suffered very much. Besides, as a result of thoughtless migration policy specific gravity of indigenous population reduced to 30%.

At the same time in the period of socialism Kazakhstan advanced in science, culture and economy. One of the absolute achievements of the Soviet regime was the development of the system of national education and the realization of universal literacy. Also the system of higher institutions began its development. There were no institutes at the territory of Kazakhstan till 1920. Science got powerful development. All this was done exactly in the soviet period of history and it is successfully developed nowadays.

By 1991—the year of declaration of independence – Kazakhstan became a modern power having strong raw material and industrial supply, developed economy, technically well-equipped army (USSR

heritage) and good scientific and technical potential.

Socialist period in the history of the country is our recent past. To give it a categorical appreciation is premature now. It seems that our descendants will appreciate this period more correctly.

**Questions:**

- .How many years Kazakhstan has been in the Soviet Union?
- .How many million people have gone abroad?
- .In what areas has Kazakhstan developed during the period of socialism?

**New words:**

Socialist-социология

People – адамдар

Writers – жазушы

Soviet Union-Кеңес Одағы

**DEMOGRAPHIC DEVELOPMENT OF KAZAKSTAN IN THE XX CENTURY**

In the process of forming its ethnical territory and demographic structure the population of Kazakstan went complex and difficult historical way. By the beginning of the XVI century, when the process of forming of the Kazak nation and its territory as a whole was completed the number of subjects of khan Kasym made up 1 mln. men. The most important feature of the demographic development in Kazakstan in the second part of XIX – XX centuries is the fact that its population until the 70<sup>th</sup> of our century had been forming to greater degree at the expense of mechanical, not natural increase. The beginning of forming of the multinational structure of the population in Kazakstan dates back to the XVI century, when the Russians, Ukrainians, Tatars and representatives of other nations, which fled from persecutions of the Russian powers, then united into so called “kazach’l vol’nitsy” (freemen, outlaws). If before the 70<sup>th</sup> of the XIX century the main contingent of the migrants were the Cossacks, but later the peasant migrations from Russia and the Ukraine sharply increased. In 1881-1883 about 50 thousand the Uighurs and Dungans migrated from Sinkiang (China), their main mass settled on the territory of Kazakhstan. The peasant colonization in Kazakhstan particularly increased in connection of Stolypin’s agrarian reform. In all for 46 years (1871 – 1917) in the region settled above 1.6 mln. men (without those, who came back), the overwhelming majority of which arrived in 1907-1926. As a result of such migration the

Kazaks' proportion was reduced and correlation of this ethnic group with other ethnic groups was changed. If in accordance with the census of population of the Russian Empire in 1897 their proportion in general number of the region population was 81.8 and the Russians – 11.0, but in 1914 it was already accordingly 58.5 and 29.6.

The Kazakh people bore the serious demographic cataclysms during the years of the World war I, which to a considerable extent were as a result of the 1916 revolt consequences, when hundreds of thousands of the Kazakhs were killed by the chastisers or had to flee beyond the borders of the Empire. Only from the Semirenskiy oblast 150 thousand the Kazakhs migrated in 1916. Thus, the process of transformation of the Kazakhs into the national minority on their own land began.

This and other tendencies of the ethnic-demographic development, particularly the process of intensification of multinationality of Kazakhstan received a sharp impetus in the years of the Soviet power, it was connected with realization of the superforced industrialization, collectivization, other deep social-economic transformations, turning Kazakhstan into the place of exile of peoples, which were illegally deported, into the Gulag giant, consequences of the Great Patriotic war etc. The migratory policy of the Center played the negative role in the demographic development of the Kazakh people.

After proclamation of the Kazakh Autonomous Soviet Socialist Republic as a part of the Russia Federation the most part of the Kazakh ethnic territory was united in the structure of the national state formation.

In 1924 national-territorial delimitation of the central Asian republics took place. As a result of it the Kazakh regions of the Turkestan ASSR (Syr-Daria and Dzhambul oblasts) came into the Kazakhstan's structure. The Orenburg province with the capital of the Kazakh ASSR Orenburg was given to the Russian SFSR. The delimitation brought the considerable changes in the demographic structure of the Republic's population. The 1926 census summed up the demographic processes, which took place in the years of creation and formation of the Kazakh statehood. It showed, that in the contemporary frontiers in Kazakhstan lived 6198.4 thousand of men, the Kazakhs were 58.5% of them, the Russians – 20.6 %, the Ukrainians – 13.9%, the Uzbeks – 2.1 %, the Tatars – 1.3%, the Uighurs – 1.0%, the Germans – 0.8%. In comparison with the results



of the 1897 All-Russian census the Republic's population increased approximately 1.5 times as much, including the Russians – 2.8 times, the representatives of the other nationalities – 4.3 times, the Kazakhs – in all by 234.8 thousand men, i.e. 7 %. The Kazakhs' share was reduced by 23.2 points, the Russians' one was increased by 9.6 points, the others – 13.7 percentage points. The multinationality of the region sharply increased. The number of the nationalities was increased from 38 to 86.

As it known, at the beginning of the 20<sup>th</sup> the demographic situation was unfavourable: on the one hand – in the time of the bad harvest and dzhut of 1921 a part of the peasant began spontaneously resettling to the RSFSR and the Ukraine. On the other hand – at the beginning of the 20<sup>th</sup> from different regions of Russia (e.g. from Saratov, Astrahan' provinces) in Kazakhstan migrated or came back not only the peasant (Russian, Ukrainian, Mordovian and others), but also the Kazakh population, in 1925-1926 to all appearance was determined the balance of flux and reflux of the migrants, which gradually took shape of positive balance of the migration.

The general number of the migrants pointed in the moment of the 1926 census reached 1601 thousand men, 800 thousand of them migrated in the period from 1916 to 1926. The number of people, who arrived in republic was more by 638 thousand men, than those, who left Kazakhstan. The most part of the migrants arrived from the Ukraine, Povolzhie, the North, West, the RSFSR' center, the lesser – from Siberia, Ural, Belorussia, Central Asia, the Far East. The migrants from the European part preferred the regions of the dry-farming lands which were similar on climatic and soil characteristics to the regions, from which the migrants came. It should be noted, that the number of the native population in the 20<sup>th</sup> was somewhat increased at the expense of returning the participants of the 1916 national movement from the Eastern Turkestan. The interrepublican migration, which was characterized with displacement of the native population from the desert and semi-desert lands into the regions of the dry-farming lands and areas requiring irrigation, its influx in towns in connection with sedentarization considerably influenced on the demographic and social-economic situation in republic.

In 1930-1933 in Kazakhstan happened starvation, which was as a result of forcible collectivization in combination with sedentarization of the nomads and semi-nomads, and also

urbanization. Hundreds of thousands the Russians, Ukrainians, Uighurs and representatives of other nationalities perished, but the Kazakhs were the main part of them. On incomplete calculations for 1928-1934 1610 thousand the Kazakh perished, and about 35 thousand men perished in 1935-1938 as a result of the social and political repressions. In addition, 616 thousand nomads irrevocably moved to a new place outside the republic, including 205 thousand – abroad. Only thank to the powerful demographic explosion during the postwar years in its classical variant, the Kazakh people could only in 40 years restore the enormous losses. Mass migration of the dwellers of the European part of the state to the large industrial buildings in Kazakhstan compensated the enormous losses of the population. It being known that in the conditions of the totalitarian system spontaneous migration gradually began acquiring organized character. In 1931-1940 in Kazakhstan only on organized recruitment of labour force from other regions of the state arrived 509 thousand men, the overwhelming majority of them stayed after completion of building of industrial objects, railways etc., passing for the permanent work.

The agrarian migration went at the same time. At the end of the 20<sup>th</sup> – beginning of the 30<sup>th</sup> peasants from Russia and the Ukraine, victims, of the repressive measures, which were carried out within the bounds of the course on liquidation the kulaks as class, began to arrive. During only 1928-1930 in Kazakhstan at work to the creating state farms (sovkhos) from different regions of the state 65 thousand families arrived. In 1946 24.4 thousand more families of peasants-volunteers from regions having insufficient lands of the Ukraine and RSFSR settled in the northern oblasts of the Republic for development of grain farming on the virgin lands.

The criminal total deportation of whole peoples, the considerable part of which was resettled to Kazakhstan, turned out in its way, into reservation for many ethnic groups, had great influence on the national structure of the Kazakhstan population. In October – November 1937 from the Ear East 110 thousand the Koreans were resettled in Kazakhstan, in the end of 1937, in October – November 1938 from Turkmenia, Azerbaidzhan, Georgia, Armenia 2.4 thousand families of the Iranians, Azerbaidzhanians, Kurds and Armenians were deported. On the eve of the War the Poles and also all the representatives of the other peoples, which were objectionable for the regime, lived in the Western Ukraine and Western Belorussia were deported, besides in Kazakhstan the

citizens of the Baltic republics were moved.

In the course of the impetuous demographic changes the national structure of the Kazakhstan population was complicated. On the 1939 census in the Republic lived 6094 thousand men, i.e. in comparison with 1926, it was reduced by 15 thousand men or 1%. The Kazakhs' number was reduced by 1314 thousand men, or 63.8%. The number of the Ukrainians reduced by 203 thousand, the Uzbeks – 26 thousand, the Uighurs – 28 thousand. But the number of other ethnoses, particularly the Russians was increased by 1174 thousand men, i.e. – 92%, the Tatars – 27 thousand or 34%, the Belorussians – 6 thousand or 22%. Thus, by 1939 in Kazakhstan new correlation of ethnoses took place. The Kazakh's share was reduced by 19.6% and made up 38%, the Russians share increased from 20.9% to 40.2%. Together with the Ukrainians (10.8%) and the Belorussians (0.5%) they made already up more than a half of the population of Kazakhstan.

Further strengthening of the migratory expansion in Kazakhstan to the detriment of interests of the native peoples of the Republic had been continuing for the years of the Great Patriotic war. The huge stream of the evacuated population had been arriving in Kazakhstan from the Western regions of the country. Besides 536 thousand evacuated people in Kazakhstan whole peoples were deported, whose autonomous forming were preliminarily liquidated. In August 1941 349713 Germans were resettled their general number made up 441718 men, resettling of the rest part of the Germans in Kazakhstan went in 1944 – 1945. In February 1944 in Central Asia and Kazakhstan were resettled by force the Chechens and Ingushes, in March – the Balkars, in November – the Turks-Meskhetins and also – the Crimean Tatars, Karachais, Kalmyks and the other illegally repressed whole peoples. In all in October 1946 in Kazakhstan 890698 “special migrants” lived.

In 1957 after restoration of the autonomy of the Chechen and Ingush peoples their return to the North Caucasus was began. Return of the Karachais, Balkars, Kalmyks, a part of the Greeks, Turk-Meskhetins, the Crimean Tatars, Poles, Koreans, Germans of Povolzhie was going intensively. However, their considerable part stayed in Central Asia and Kazakhstan. In the middle of the 50<sup>th</sup> the Letts, Estonians, Lithuanians were returning to the Soviet Balt republics.

During the post-war years until 1954 the planned inter-republican migration didn't carry out. The considerable ethno-

demographic changes in the Republic took place in the course of development of the virgin and long-fallow lands, which coincided with the large-scale industrial building. About 2 mln. men from 30 oblasts, krais and autonomous republics of the RSFSR and 12 Union Republics arrived in Kazakhstan for development of virgin and long-fallow lands in 1954-1962. As a result in 1959 a common increase of the villagers in comparison with 1939 made up 19%, but in the virgin krai – 83%. More than 0.5 mln. men arrived in 1954-1965 on inter-republican organized recruitment of labour force for industrial branches of economy.

On the 1959 census the population of the republic made up 9.294.741 men., i.e. in 1.5 time as much exceeded the pre-war number. Such increase in the first place was connected with migration of the population from the other regions of the former USSR. Established correlation of the ethnoses also points out at the meaning of the migration. The Kazakhs share had been reducing from 38% in 1939 to 30% in 1959, the Russians' share was increased accordingly from 40.2% to 42%, the Tatars (1.7% and 2.1%), the Belorussians (0.59% and 1.2%), the Ukrainians share was somewhat reduced (10.8% and 8.2%), almost in 5 times as much the Germans' share was increased. In consequence of huge victims in the years of the War the number of the Kazakhs increased in all by 474 thousand men (20%), the Russians – 1523 thousand (62%), the Ukrainians – 105 thousand (16%), the Tatars – 85 thousand (79%), the Uzbeks – 33 thousand (32%), the Belorussians – 76 thousand (3.4 times), the Uighurs – 24.4 (69%), the others – 311 thousand (2.6 times). If in 1939 the number of the Germans was 92379 men, but in 1959 – already 659 thousand, the Azerbaijanians accordingly 12 thousand and 38 thousand men. The Koreans' share during this period of time was reduced to 77% from the former number, with absolute decrease by 22 thousand men – in consequence of return of the part of the Koreans to the far East.

By 1970 the population of Kazakhstan made already up more 13 mln. men, having increased almost by 40%, the Kazakhs made up 4234 thousand (32.6%) of them, the Russians – 5522 thousand (42.5%), the Ukrainians – 935 thousand (7.2%), the Germans – 858 thousand (6.6%), the Tatars – 288 thousand (2.2%), the Uzbeks -216 thousand (1.7%), the Belorussians – 198 thousand (1.5%), the Uighurs – 121 thousand (0.9%), the Koreans – 81 thousand (0.6%), the Acerbajianians -58 thousand (0.4%), the others -498 thousand.

In 1959-1970 the turning-point in the demographic development

of the Kazakh people took place. The number of factors promoted this process: comparatively high natural increase, reduction of effectiveness of the migratory expansion. Beginning from 1968 Kazakhstan became to enter into the number of the countries, which had been losing their population as a result of migration. The natural increase became the main factor of changing of the number of the population. As the main part of the Kazakhs live in the countryside, where the level of birth-rate is much higher, than in towns, a tendency of continued increase of not only their general number, but their share in the number of the Republic population took shape.

It should be noted, that the demographic processes in the Republic went at the background of the rapid urbanization. The inter-republican migration played its role not only in increase of the number of population, but in its urbanization, so till the 70<sup>th</sup> the urban population increased at the expense of the migration, and the rural population – at the expense of the natural increase. As the role of the inter-republican migration was decreasing, and also in consequence of the outflow, mainly, of the Kazakh population into towns, the gap in the level of urbanization of the Kazakhs and Russians differed more, than in 2 times, when in 1926 this difference was in 10 times, in 1989 the Kazakhs urbanization was already 38.4%. in 1979-1989 the ethnic compactness of the Kazakh rural populations was continuing to remain.

The general tendency of the demographic' processes in the period of 1926-1979 rather shows leveling of the demographic characteristics and turning formerly having different directions tendencies into having one meaning. Beginning from the middle of the 20<sup>th</sup> the Stavic population spread practice of decreasing of the birth-rate not only in town, but in the country. This process increased in the years of the forced industrialization, particularly, among the population, which arrived from other republics. There were increase of the migration of the population, involving of ever-growing part of the female population into the social production, urbanization of the population, speeding up of the social-economic life in its base. The process had been continuing despite abortions were prohibited in the period of 1939-1953.

The dynamics of the ethno-demographical structure in 1979-1989 shows, that in this period the Kazakhs' share in general increase of the population made up 70%, the Russians – 13%, the Germans – 3% etc. By the way increase of the Kazakhs in Kazakhstan made up 23.5%, the Russians – 3.9%, Germans - 6.4%,

the Tatar's 4.6%, the Uzbeks – 26.1%, the Belorussians – 0.6%, the Uighurs – 25.3% and the Koreans - 12.3%. Despite relatively high indicators of increase, orientation on number of children in the Kazakh family steadily has been reducing: in 1972-5.01%, in 1978 – 4.85%, in 1985 – 4.27%. the total birth-rate of the Kazakhs in 1979 made up 5.787, in 1989 – already 3.584, what made up 61.9% from the 1979 level.

The indicators of the infant mortality among the Kazakhs was rather high, and average duration of their life is below, than the Russian's. at same time, the Russians, Ukrainians and Germans have relatively old age structure the indicators of their birth-rate are below than the Kazakhs have, and the indicators of death-rate is above, the natural increase is minimum. As a result the Kazakhs' share in general natural increase has been gradually growing. So the Kazakhs' natural increase in 1962 was 110 thousand men (37% of the total natural increase of the population), in 1970-10.6 thousand (48.1%), in 1979-125 thousand (52.1%), in 1989-162 thousand (63.5%). This process led not only to increasing of the Kazakhs' share in the structure of the Republic's population (with 32.6% in 1970 to 37.9% in 1989), but to ethnographical dominating in 11 from 19 oblasts.

From the end of the 80<sup>th</sup> – beginning 90<sup>th</sup> as a result of deepening of the crisis phenomena in the economy, drop of standard of living of the population the demographic situation has seriously become worse. So, if average annual rate of the population's growth in the period from 1989 to 1992 made up 0.7%, but the next years, for the first time for 50 post-war years, the population of the Republic became to reduce: from 16.9 mln. men in 1991 to 16.7 mln. men in 1995 and 16.5 mln. men in 1996.

Decline in level of birth-rate is a sharp demographic problem. As a whole in the republic the birth-rate was decreased from 23% (number of the men, who were born on 1000 men of the population) in 1989 to 15.2% in 1996. But 64.3% all birth were the Kazakhs, 19% - the Russians, 16.7% - the others nationalities. Simultaneously death-rate was increased from 7.6% in 1982 to 10% in 1996. As a result the natural increase for this period decreased, accordingly, from 15.4% to 5.2%. under influence of social-economic factors and difficulties of the transitional period to the market economy the reproductive conduct of the people is changing, the traditions of possession of many children are losing: the number of children in families with three or more children in 1990 was 107.6 thousand or

29.6% in total number 1994-85.7 thousand or 27.9%.

Duration of human life is a universal indicator of level and quality of life. From 1990 to 1994 man's life only decreased by 3 years and made up 60.7 years and woman's accordingly by 2 years and made up 71 years. For the first time for the last 35 years such picture is observed. The main reason of it is increase of death-rate as a result of unfavourable situation in the public health, low level of labour protection, pollution of environment, worsening of quality of nourishment, impoverishing of consumers' ration. Increasing of the population's alcoholism also is a cause of a lot of death, only 160 thousand alcoholics and 6 thousand drug addicts are registered.

Social and psychologic discomfort, criminalization of society aggravated the demographic tendency of increase of death from murders and suicide: in 1990-1.9 thousand murders and 3.2 thousand suicides, in 1994 – 2.9 thousand and 4 thousand accordingly.

Among objective and subjective factors, stipulating migration, economic are the most important. Then, how we can explain, for example, such fact, that in the Balt countries, where the number of tough laws against the Russian speaking population was passed, their migration didn't take any considerable scales in consequence of relatively favourable economic situation. In the ethnic make up of the migrants the Russians, the Germans, the Ukrainians, the Tatars, the Belorussians are prevailed. The greatest volume of foreign migration direct to the neighbouring foreign countries. Mass outflow of intellectual and creative potential has been doing considerable, economic and moral damage for Kazakhstan, as, people of mainly more able to work (age from 20 to 49) are leaving.

Change between remote foreign countries has small share – 10% of arrived and 30% left men.

Beginning from 1992 new phenomenon in migration of population began – arriving of the Kazakhs of the republics of the CIS and the remote foreign countries. In 1991-1992 from Mongolia arrived 41 thousand the Kazakhs, in 1993 from the remote foreign countries – 23 thousand, from Russia, the Baltic States, the Ukraine, Caucasus, Tadzhikistan – about 50 thousand the Kazakhs.

The migratory processes have provoked serious changes in the national structure of the Republic. For the period from 1989 to 1995 the Kazakhs share in the structure of the Republic population increased from 39.7% to 46.0% and they became the most numerous ethnos with the subsequent tendency of increase. The

Russians' share continue to decrease, accordingly, from 37.8% to 34.8%, the Germans – 5.8% and 3.1, the Ukrainians – 5.4 and 4.9, the Tatars – 2% and 1.9. in consequence of high natural increase the Uzbeks' ashare was increased – 2% and 2.3.

As a whole the established demographic situation in the Republic of Kazakhstan we can characterize as unfavourable and demanding immediate reaction of the state organs, as a sharp necessity of organic coordination of main direction of development of economy and social sphere in the conditions of forming of the market relations with decision of problems of the population.

But the character of reduction of given coefficient for a certain ethnos was different. If the Turkic people, except the Tatars, mentioned coefficient has been decreasing more smoothly but as for the people of the European descent except the Germans, this reduction had a comprehensive character. Suffice it to say, that among the Russians and Ukrainians in 1993 the number of the died was more than the number of the born. For abrupt reduction of the rates of the natural growth of the Tatar population influenced the fact of majority of the representatives of this ethnos living in cities. In the same way characteristic for the Germans the rural mode of life weakened the reduction of the natural growth is characteristic for the Uzbeks and Kazakhs.

***Questions:***

- .How many people get to the hignes?
- .How many people did the of Kazakhstan in 1970?

***New words:***

Reduction-қысқарту  
Representatives-өкілдері  
Factт - факті  
Increased-артты  
Rural-ауылдық  
Time-уақыт

## **THE CONTEMPORANEOUS ETHNIC PROCESSES IN KAZAKHSTAN**

The disintegration of the USSR and beginning of formation of the new state after Soviet time again provoked national problem and problem of interethnic relations. Notwithstanding the resisting



dogma about full solution of the national issue in the USSR and creation of the new historical unity of people – the Soviet people – almost in all former republics of the Union there were revealed many problems of interethnic relations: the problem of citizenship, equal functioning of languages, growing of migrators stream of unindigenous population outside newly formed countries and others. The problem of international agreement and harmonious development of each nationality is especially actual in multinational Kazakhstan. Formed demographic situation in the country was mostly pre – determined, on the one hand, by originality of social – economic development of the republic in the time of the Soviet power and on the other hand – by the processes after the acquisition of the sovereignty and independence of Kazakhstan. Therefore for the most correct researches of contemporaneous ethnic processes the author used comparatively – historical analysis of the development of ethno – demographic situation in the republic during a relatively long period.

According to the facts of the state statistics the number of population in the republic in 1959 was 92947174, in 1970 – 13008726, in 1979 – 14684283, in 1989 – 16464464 people. By the end of 1990 the population in the republic of Kazakhstan grew to 16721113, in 1991 16981613, in 1992 – 16913753, at the end of 1993 it was reduced to 16870362 people. Bringing numbers gives evidence to unfavorable tendency formed in dynamics of common number of population.

And the figures reflecting reduction of the growthrate of population prove that. So, if during the 60`s the index of average annual growth of population was equal to 3,6% and in 70`s it was reduced to 1,4%, and in the 80`s – to 1,2%. Reduction of the growthrates of population is observed also during the recent years. So, in 1991 the number of population in the republic grew by 1% and 1992 – only to 0,1% and in 1993 there was fixed a reduction of absolute number to 0,3%.

During the period under review there happened important changes in the correlation of number of different ethnoses.

On analysis of facts given in the table 1 it's necessary to consider the formed historical peculiarities in the background of polyethnic midst of life in quantitative number among the population in the republic two large ethnoses are dominating the Kazak and Russian, the speci-period under review have varied from

7

2,7% till 80,1%.At the same time there is also a number of peculiarities in their ethnodemographic development. So, if at the beginning of the period under study in quantitative number of the Russians were predominating and beginning with the 80`s the leadership passes to the indigenous population. Moreover the number of the Kazak population has a stable tendency to the growth at the expense of that the specific gravity of which has grown in the structure of population. Together with that during the period from 1959 till 1991 the growth of absolute number with a reduction of its specific gravity in the part of population is typical for the Russian population. During the period of 1992-1993 the absolute number of Russians population in Kazakhstan was reduced to 215498 people. As far the other ethnic groups that the specific gravity of the Turkic people (Uzbeks,Tatars) in common number of the population in the republic didn`t practically change ,but the fate of nationalities of the European origins (Germans, Ukranians) has the tendency to reduction. Besides the absolute number of the European ethnoses has reduced too.

There are also substantial differences of urbanization of both ethnoses in the country. So ,at present the absolute majority of the Kazakhs live in rural areas. But the prodomination of indigenous population over the urban one has a fixed tendency to reduction. In 1959 in the common number of the Kazakhs the lot of urban population was 24,2%, in 1970-26,3% , in 1989-77,5%.

**Table 1.Distribution of population in Kazakhstan by the most numerous nationalities.**

	1 959	1 970	1 979	1 989	1 991	1 992	1 993	1 994
1	2	3	4	5	6	7	8	9
The Kazakhs	2	4	5	6	6	7	7	7
Ads.number	787,3	234,2	289,3	334,6	875,1	073,1	287,6	474,5
,specific gravity from the common of population in republic	3 0	3 2,6	3 6	3 9,7	4 1,1	4 1,9	4 3,1	4 9,3
The Russians								
Abs number								
Spec.grav.								

The Germans	3	5	5	6	6	8	6	6
Abs number	972	521,9	991,6	227	243	257	168	941
Spec.grav								
The Ukranians	4	4	4	3	3	3	3	3
Abs number	2	2	0	7	7	7	6	5
Spec.grav								
The Uzbeks	6	8	9	9	8	7	6	8
Abs number	59	58	00	57	45	86	86	56
Spec.grav								
The Tatars	7	6	6	6	5	5	4	3
Abs number	,1	,6	,1	,5	,8	,1	,6	,6
Spec.grav								
The Uigurs	7	9	8	8	8	8	8	8
Abs number	61	33	98	00	90	89	75	56
Spec.grav								
The Belorussians	8	7	6	5	5	5	5	5
Abs number	,2	,2	,1	,5	,3	,3	,2	,1
Spec.grav								
The Koreans	1	2	2	3	3	3	3	3
Abs number	35	16	63	32	48	56	64	71
Spec.grav								
The Azerbaidzhanis	1	1	1	1	2	2	2	2
Abs number	,5	,7	,8	,8		,1	,1	,2
Spec.grav								
Other nationalities	1	2	3	3	3	3	3	3
Abs number	91	85	12	28	34	36	35	30
Spec.grav								
The Germans	2	2	2	2	2	2	2	2
Abs number	,1	,2	,1					
Spec.grav								
The Ukrainians	5	1	1	85	1	-	-	-
Abs number	9	20	47		1			
Spec.grav								
The Uzbeks	0	0	1	,1	1	1	1	1
Abs number	,6	,9			82	83	81	77
Spec.grav								
The Tatars	1	1	1	82	,1	1	1	1
Abs number	07	98				,1	,1	,1
Spec.grav								
The Uigurs	1	1	,2	,1	1	-		
Abs number								
Spec.grav								

	,2	,5				-	-	-	-
			9	1			-	-	-
			2,0	03,3					
	7	8				9			
	4,0	1,6	0	0	5				
	0	0	,6	,6		0	6	9	1
	,8	,6				,6		00	01
								0	0
			7	9		,6		,6	,6
	3	5	3	0		9			
	8	7	0	0	05			9	9
	0	0	,5	,6		5	10	04	02
	,4	,4				,4		5	5
			5	6			,4	,3	,3
	5	5	34	27					
	07	00	3	3					
	5	3	,7	,8					
	,4	,8							

The great influence on the common number of population and quantitative correlation between the different ethnoses in the republic exert changes, going in the migration processes and in the condition of natural growth of population (table 2)

When comparing the numbers of interrepublican migration its clear that before 1970 including, the migration balance was positive. From the end of 70<sup>th</sup> the quantity of people leaving Kazakhstan for other republics began to prevail the number of the arrived. That tendency was preserver before 1990 when negative balance varied within the limits of 15,2-8,8%. In spite of that in 1991 the number of the arrived to Kazakhstan grew over the number of the left (to 7,2%) and the next years there started a sharp immigration of population to the countries of near abroad. So in 1992 there migrants for 51,7% of population more from Kazakhstan than arrived and in 1993-for 132,3%. Besides the number of migrants to the countries of the far abroad influenced negatively on common number of population in the republic. Only since 1988 to 1993 439757 people migrated there ,and only 56416 people arrived.

The distinguishing feature of period under review is that the most migration activity was characteristics for the urban population.

Among the population of who migrated from Kazakhstan to the republics of the CIS from 1970 till 1993 the specific gravity of urban population varied from 68,1% to 76,2% to 52,7%.

Examining to migration streams from the ethnic point of view, it's necessary to make a reservation that the position of information base doesn't allow with full definition to reveal the national structure of migrants before 1990. The point is that bodies of state statistics up to the last moment didn't take into consideration the nationality of migrants. But issuing from the registration the regions of arrival and migration one can receive circumstantial facts about their ethnic affiliation. So in 1970 from Russia arrived 61,4% of all migrants, and migrated there 57,6% and in 1979 accordingly 72,5% and 70,6%. It is clear that the main part of migrants were the Russians. The facts for 1990 give evidence that 47,9% common number of arrivals to Kazakhstan from the countries of near abroad was the Russians and the migrants were also the Russians and they consisted 53,3%. On the background of reduction the stream of migrants in the republic during 90s the Russians were dominating over the other ethnoses. So the 45,6% of all number of the arrived from the countries of near abroad in 1993 were the Russians consisted the absolute majority among the migrants to that countries and their lot had fixed tendency to growth. In whole the 90s for all nationalities, with the exception of the Kazakhs, was characteristic the negative migration balance. Since 1990 till 1993 from the countries of near abroad there arrived 1394466 the Kazakhs, and migrated 57792 ones i.e the growth of the Kazak population at the expense of inter-republican migration has achieved 81674 people.

As for migration process with countries of far abroad it's necessary to mark that among the arrived in 1993 only the people of the indigenous nationality consisted 45%. In the composition of migrants of mentioned countries dominated the Germans, a lot of them were equal to 78%. The analyses of interstate migration from the territorial point of view for 1993 shows that the number of migrants prevails over the number of the arrived in all regions of Kazakhstan.

Concerning the problem of the population migration it is necessary to mark the causes which changed during the time of under study period. Till the end of the 80s the arrived at the republic and left it by causes of re-distribution of labour force within the state. Recently economic and social-psychological factors more

forward.

Recent growing rupture between numbers of the arrived and migrants at the last time is increasing by reduction rates of natural growth.

***Questions:***

.How many people did Kazakhtan in 1990-1991 years?

.There is a significant difference in the number of ethnos urbanizations in the country?

***New words:***

Population-халық

Changer-айырбастаушы

Arrived-келді

Economic-экономикалық

Migrants-баска елден келген

Natural-табиғи

Reduction-қысқарту

Problem-мәселе

## **OVEREIGN KAZAKHSTAN**

Of late Kazakhstan faced the complex tasks, associated with the consolidation of state sovereignty and independence, which was proclaimed in 1991. Despite all the difficulties, for the short historic period the Republic managed to create all the attributes of a full fledged statehood, much work has been done to provide proclaimed sovereignty and independence with real content. What have done is impossible to compare with none of the periods of the national past. Today one may speak with assurance that the most important stage of formation of statehood of Kazakhstan has passed.

For the past few years the institutes of the independent state were founded, the basis of the progressive political system was laid, the priorities of the development were defined. New state symbols of the country were adopted. At the national referendum in 1995 the Constitution of Kazakhstan was adopted, which embraces the main principle of the existence of our Republic.

In conformity with the Constitution, Kazakhstan is the presidential Republic. The President is the head of the state, and its senior official, symbol and warrantor of the unity of people and state power, inviolability of the Constution, rights and freedoms of a human being and a citizen. He maintains coordinated functioning of

all branches of state power and responsibility of the bodies of power before people.

A system of executive power is headed by the Government, led by the Prime Minister of the Republic who is responsible for its activities before the President of the Republic. The supreme representative body of power of Kazakhstan, performing legislative functions is the Parliament. It consists of two Houses – Senate and Mazhilis. The system of juridical bodies of the Republic is led by the Supreme Court. The state body providing Constitutional supremacy in the entire territory of the country is the Constitutional Council. All the laws, adopted by the Parliament, are considered by the Constitutional Council on the subject of their correspondence to the Constitution of the country.

So, the democratic principle of division of power becomes the objective reality in sovereign Kazakhstan.

At the difficult transitional period of formation of new institutes of power, we have managed to avoid forced confrontation of different branches of power. Problems of interaction of power structures, which arose, have found their civilized solution on the constitutional basis. It provided the necessary level of legitimacy and viability of state power institutions in this difficult for country transitional period.

For the years of independent development in Kazakhstan the new bodies of representative and executive power in localities have been formed. In the regions elective local meetings of deputies are convoked- maslikhats, which constructively interact with akims, who head local executive bodies.

In 1994 a decision on dislocation of the capital of the state to Akmola was adopted. Such important step was caused by a number of reasons and appealed to country, development of thinly populated central regions of the Republic.

The political parties, independent mass media join the new structure of political system. It goes without saying, their position do not always coincide with the position of state bodies, which is normal for democratic state. We endorse the principle of political and ideological pluralism. The process of formation of multi- party political system is gathering full strength. Now in the country about ten political parties and a number of social- and- political movements are functioning. At the beginning of the current year an agreement on cooperation has been concluded among the main political parties and movements. Its participants undertook a

commitment to preserve the social-and – political stability and civil peace, to work jointly at solving complex social- and economic problems of the Kazakhstan society.

We have managed to preserve the internal political stability, international consent, interconfessional tolerance. We continue to be the supporters of the evolutionary approach to solving national problems. And this approach gives its positive results.

Kazakhstan is a multinational country, representatives of more than one hundred nationalities live in it. We do not striver for the formation of a certain Kazakh nation, which would mean the national unification in polyethnic country, aimed at assimilation by multiple nation the rest ones by means of joining.

Our policy is directed to the formation of the political, civic unity of Kazakhstan's. In other words, the people of Kazakhstan are considered as community of citizens of different nationalities, and not as the new ethnic community.

We proceed from that people of our country should maintain cultural and other ties with their historic motherland. Therefore why the leadership of Kazakhstan attaches great importance to maintaining cultural, informational, scientific, humanitarian ties with other countries of CIS. The treaties which have been signed with CIS, and many of which were advanced by Kazakhstan, envisages real mechanisms of educational, cultural, scientific cooperation.

The unique by its destination social- and – consultative body under the Head of the state – Assembly of the Peoples of Kazakhstan has been formed and is functioning in Kazakhstan, which united the representatives of different nations and nationalities of our country. In each region their Small Assemblies are functioning. One of the aims of this organization is the elaboration of practical recommendations, providing the consolidation of all forces of the polyethnic society, ensuring the effective socio- cultural development of peoples inhabiting the Republic.

Recovering their independence caused the explosion of political and spiritual power of people. The young generation of Kazakhstanians got access to the values of multiancient cultural heritage of the Kazakh people, and, first of all, its language, customs and traditions, culture of other numerous ethnoses, values of world civilization.

«Iron curtain», which was fencing us off the rest of the world, because of disintergration of the USSR, doesn't exist. Openness of



our society has extended contacts of Kazakhstanians with the entire world, has given the possibility to become an organic part of the world cultural space. It allows our people to realize their responsibility in the sphere of culture not only in the frame of our country, but also before the whole world.

Of late years in the Republic of Kazakhstan paradigm of education is being radically changed. The alternative kinds of educational services are being formed, national schools are being revived. Multiplicity, openness and variety are being typical for education. In other words, during the process of reforms the new system of education and training, reflecting the new socio-cultural integrity of dynamic being is being formed.

Taking into account the multinational structure of the country, training of children is carried out 7 languages, there are 3364 schools with Kazakh, 2484- Russian, 72- Uzbek, 14- Uigur, 2- Tadjik, 3- Turkish, 1- German languages of training, 2428- mixed schools.

And this is the distinguishing feature of Kazakhstan.

The freedom of religion is proclaimed in the Republic of Kazakhstan. The main religions are Islam and Christianity. As a whole between all religious confessions of the country the relations of mutual responsibility and cooperation are established.

The independent means of mass media actively function in our country. Besides, in Kazakhstan 78 foreign correspondent offices from numerous countries of the world have been accredited and function in Kazakhstan, and , in particular, from Russia, China the USA, France, the Great Britain, Turkey, Pakistan, Iran and other countries. They represent such well-known all over the world mass media as «US News»,

«BBC», «ITAR-TASS», «RIA- Novosty », «Reuter», «SinHua», «Zhenmin- Zhibao», «Anatolijskoiye», «Frans- Press», «UPHA» and others. Due to their activity Kazakhstan is well-known far outside the country.

Starting reforming the society we were aware of that, that the healthy economy is the main condition of steady development. It is known that in the USSR Kazakhstan had the role of raw material appendage with all the ensuing economic and social consequences. Disintegration of the Soviet Union objectively caused considerable difficulties which make the character of implementing reforms in Kazakhstan tense up today. But we have made decisive step in the direction of what the whole world lives with- market economy. We have introduced the national currency – tenge, we have achieved the

liberalization of price formation, the non- governmental financial infrastructure is being formed, the section of proprietors have been emerged, the competition is being achieved its power.

Of late years the government of Kazakhstan works at the realization programme of macroeconomic stabilization. The results were achieved immediately. The government together with National Bank of the Republic of Kazakhstan have managed to put under control the processes of inflation. If in 1993 the annual inflation was 2265%, then in 1996 it was 28,7%, and according to the forecast for the end of 1997 it will be not more than 17- 18%.

During the past years the tendency to the stabilization of the tenge rate with respect to the leading world currency is gathering strength. As a results, the currency market of the country has become liquid. In November, 1996 Kazakhstan has been granted the international credit rating which allowed to carry out confident debute emission in the world financial markets .Suffice it to say that demand for the Kazakh Euronotes exceeds almost 5 times the supply.

The leadership of Kazakhstan realizes that it is impossible to overcome the crisis phenomena without taking energetic and strict measures on structural reorganization of economy resolute improvement of productional management, on demonopolization and creation of competitive market.

In spite of this, not all the intentions of the reform were realized completely, we may state, that from 1994 the slowing down in the rates of G.D.P. was reduced, and from 1996 the economic growth was noticed. The measures of financial and economic recovery of enterprises by means of their transfer under the management of home and foreign investors have been taken.

In order to attract large – scale investments into the economy on the part on the part of the industrially developed countries and also on the financial and economic institutes it was necessary to create the principally new legislative basis for providing the most favoured regime of direct investments was adopted. The State Committee of the Republic of Kazakhstan on Investments was formed. According to the estimations of foreign experts, the investment climate in Kazakhstan – is one of the most attractive among the CIS countries.

The geography of foreign economic relations of Kazakhstan has been extended .So, if in 1993 the foreign trade was carried on with 62 countries of the world, in 1996 the number of foreign economic

partners of Kazakhstan reached 134. The main purpose of foreign economic activity is ensuring of the taking of advantages of international division of labour in the solution of problems of successful reforming of the economy of the country, its strengthening and forward development. The main priority in this field is creation of conditions for entering the country the international markets of goods, services and capitals, attraction of foreign investments, new technologies.

When speaking about philosophy of the new stage of realization and extending of reforms, it lies in the replacing of the accent of actions from macroeconomic level into the sphere of production with successive decentralization of the management of economy. Not slackening the anti-inflationary pressure the government of Kazakhstan pays special attention to the reform of enterprises, improvement of management, privatization of the state property, development of small and medium business, since just in this sphere the main reserve and potential of economic growth is concealed. Success of transition to the new model of social- and – economic development of the society will depend a lot on the formation in the Republic of a quantitatively new mass sections of the population – private proprietors who will become warrantors and a core of carrying out economic reform. The consolidation of achieved results in the field of macroeconomic stabilization and transition of economy from anti- inflationary to investing period of development remains the main goal for the nearest years. Having become sovereign independent country, Kazakhstan had to build its foreign policy practically from zero. During this years the full- blooded international and contractual basis of international cooperation has been formed, 900 documents with foreign countries and organizations have been signed. Kazakhstan was recognized by 117 states of the world, with 106 from them the diplomatic relations have been established. In 28 countries of the world the embassies of Kazakhstan have been opened, and with regard to practice of pluralism, Kazakhstan is represented in more than 40 countries. At the same time about 60 foreign embassies and missions of international organizations work in Almaty.

The Kazakh foreign policy faces the tasks of strengthening positions of Kazakhstan in the world society as its competent and integral part, which is interested in formation of the zone of good neighbouring relations surrounding it. Our position is simple- to make its relations with other states on the main principles of international law, in the spirit of concluded agreements, by means of

coordination of interests, strict maintenance of territorial integrity, respect for generally accepted norms of civilized interstate links.

Joining of the Republic of Kazakhstan the UN organization in 1992 gives the young state the opportunity of implementing decisions on many questions of the world policy and, first of all, those which responds to its vitally important interests, provide security and territorial integrity of the country. The priority therewith is given to the solution of problems, connected with the preservation of peace and security in Central Asia, with the development of communicational systems of states of the region and their integration into the world economy, improving the social situation overcoming the consequences of ecological disasters, control over the illegal turnover of drugs, decrease of criminality and prevention of the threat of terrorism.

Kazakhstan actively cooperates with many structural organizations of the UN and, in particularly, UNICEF, UNDP, UNECKO, UNEP, WHO, LAEA, ESCAP, UNIDO, ICAO, FAO, UNCHS and others. Entering of Kazakhstan the UNESKO contributed to the deepening of humanitarian cooperation, widening the cultural exchanges with other countries and people. Kazakhstan is grateful to the UNESKO for proclaiming 1995 – the year of the great son of the Kazakh people – Abai. For the first time during the last seven decades Kazakhstan achieved the recognition of its contributions and celebration of its outstanding people.

World Health Organization interacts with Kazakhstan. Under the participation of the WHO the programmes on maternity and child protection, organization of management by the sphere of health protection, immunization programme and AID preventive measures are being realized, the WHO, as well as the UNESCO, participates in the solution of problems of ecologically unfavourable regions of the Aral, Caspian sea and Semipalatinsk.

Kazakhstan has become the member of basic international currency and financial organizations: the IMF, International Bank, EBRD, ABD. Priorities of economic development dictates the necessity of further active participation of Kazakhstan in the activity of this and other organizations, including Commissions of the EC, OECD and others.

The activity of Kazakhstan in the UN, joining the Helsinki process, participation in the work of the CBCE allowed the Republic to integrate into developed infrastructure of security and measures of confidence to strengthen considerably the sovereignty of the

young state.

Kazakhstan has gone through the important stage in its history, which is connected with the solution of the nuclear weapons in its territory. It was the first among the CIS countries which liquidated nuclear weapons, declared itself as nuclear-free state, joined to the Lisbon Treaty on nonproliferation, undertook the unique, in its way, action – has closed the Semipalatinsk nuclear testing ground. Voluntary renunciation of nuclear weapons has proved responsibility and mature approach of our country to the international security issues. Kazakhstan has taken this important decision realizing new realities of security- not only and not so much at the expense of wide development of relations with other countries. Granting of guarantees of safeguarding of security, sovereignty, territorial integrity of Kazakhstan on the part of the main nuclear powers- the USA, Russia, Great Britain, Peoples Republic of China and France – is the answer on this step. We have a full scale package of agreements with the Russian Federation, Character on democratic partnership with the USA.

In April 26, 1996 the leaders of china, Russia, Kazakhstan, Kyrgyzstan and Tadjikistan signed the document unprecedented for this region- the Agreement on strengthening measures of confidence in the military sphere in the frontier area. Large military potential is involved into the sphere of activity of this unique document which subject to mutual control and in perspective to limitation of large military potential located in the frontier territory. Five partite Agreement on mutual reduction of armed forces in the frontier territory, signed in April 1997, has become an important step on its realization. So, the border with China has become the border of confidence.

Being an interested part in preservation of security in the region, in cooperation of states and people of Asia in the sphere of economy and ecology, humanitarian and cultural spheres, the President of Kazakhstan Nursultan Nazarbayev spoke 47 – th session of the General UN Assembly with the initiative of conducting a meeting on interaction and measures of confidence in Asia (MIMCA). This idea has been already supported by the considerable number of states of the continent, 23 countries made a statement about their participation at the meeting. At present the preparation to coordination of basic package of documents of the MIMCA at the level of the Ministry of foreign affairs is carried on.

The geography of international relations of Kazakhstan covers

at present practically all the continents. Among our partners there are leading countries of Asia, Europe, America, Africa, Australia. Relations are developing with the USA, Russia, China, Japan, FRG, France, Canada, Turkey, Poland, Scandinavian and Baltic countries, Ukraine and Transcaucasian Republics and other countries.

One of the strategic trends of an external political activity of Kazakhstan are its relations with the Russian Federation. Together with Russia Kazakhstan have to solve a complex of economic issues, to apply efficiently the industrial and scientific and technological potential on the basis of the cosmodrome «Baikonur» and a number of other strategic important projects.

China is the most important external political partner for us. Today relations between our countries has been established as stable and dynamic contacts as in sphere of economy, so in other spheres. The main principles of its threat, inviolability of the frontiers. The construction of lines of communications, connecting Europe with Asian and the Pacific regions through the territory of Kazakhstan and China.

Great significance is given by Kazakhstan to the cooperation with the USA. Republic seeks to use in full measure regulations of the “Character on Democratic Partnership” for long-termed and comprehensive relations with the United States America.

Deepening of economic and political relations with the countries of the Near and Middle East serves in maintaining multivector and balanced foreign policy. Relations with Turkey are also of great importance. Kazakhstan faces with the task of involvement of imposing potential of cooperation in political, economic, military, humanitarian fields with Turkey as on bilateral basis, so in the framework of the CBSE and OECD.

We carry out policy, which is directed to the development of bilateral and multilateral cooperation in the framework of the Commonwealth of Independent Countries. Kazakhstan always stood up and stands up for the development of integration with the Republics of CIS. Our state entered the Customs Alliance, and it is the member of the Treaty on Collective Security. Economic expediency caused the necessity of taking the initiatives while forming the Inter-state Economic Committee (IEC) in the framework of cooperation. We suppose that it is necessary to improve our historical ties in the Euro – Asian territory on the principles of equality and voluntary participation. It objectively coincides with the national and state interest of Kazakhstan.

One of the priority friends of foreign policy of Kazakhstan is improvement of its relations with the neighbouring states of Central Asia. It is stipulated by the common nature of historical, cultural, linguistical traditions and ties of the nations, living in this region. Our cooperation is of multilateral character, it serves for the maintenance of stability in the region, for the interests of the development of economy, scientific and cultural interaction.

Formed in June 1994 the Central Asia Union opened up extensive opportunities for the solution of the complex of economic political, social problems of the Central Asian states. The Interstate Council, Council of Prime - Ministers, Execultive Committee, Central Asian Bank of Cooperation and Development work actively in its framework. In December 1995 the Agreement on organization and formation of peace- making battalio (Centr Asbat) was adopted. Kazakhstan took an active, interested participation in the political settlement of the Tadjik problem by means of supporting the UN efforts in the given region.

We undertake efforts on prevention of ecological disaster of the Aral sea. From 1961 its area and the volume of water increased almost 50%, sea level now is 39 metres, it is 13 metres less than in 1961. The sea annually receives hundreds of cubic metres of river water less than it is due, its level and dimensions continue to decrease further. It has become a tragedy for million of its inhabitants. The countries of the region have formed the International Rehabilitational Fund of Aral (IRFA). However, it is absolutely abvious that without attention and assistance on the side of other states and international organizations it is impossible to change the situation for the best.

Kazakhstan is interested in the rapid and just settlement of the Caspian sea problems on the basis of mutually acceptable combination of national interests of all Transcaspian states. Our position consists in determination of new legal status of the Caspian sea, providing the optimal regime of economic management and oil extraction, rational utilization of resources of this unique ecosystem. We propose and we are ready to create conditions for participation of other countries of the region, it goes without saying, on the basis of mutually benefical terms in development of resources of oil- field deposits and deposits of natural gas in our zone.

In many respects, due to multivector democratic foreign policy, creation of legislative basis of reforms, the big foreign business

entered the Republic. We regard this not only as an important factor of market economy development of the country, but also as necessary guarantee of independence and territorial integrity.

The historical choice of the people of Kazakhstan is simple. It is the democratic way of the development, the democratic internal and foreign policy. Today Kazakhstan is ingenuously involved as into global, so into regional affairs. In the principal aspect, the problems of ensuring of security of the country have been solved, the favourable external conditions for implementing into effect the internal reforms have been created, the important goals of economic remaking have been achieved. This is the main results of difficult past six years which have become the unforgettable page of history. It is the guarantee of the Democratic Republic, which guarantees peace to its future generations, free development of the individual, harmony of interethnic relations, prosperity to the ancient Kazakh soil.

### ***Questions:***

.In what year was the constitution of the Republic of Kazakhstan adopted ?

.In what year was the dislocation of the capital of the state to Akmola adopted ?

. Kazakhstan how many foreign correspondent offices from numerous countries of the world have been accredited and function in Kazakhstan?

### ***New words:***

Independent- Тәуелсіз  
Consultative-консультация  
Assembly-ассамблея  
Foreign-шетелдік  
Improvement-жақсарту  
Social- әлеуметтік  
Population- халық  
Languages- тіл

## **STATE ORGANAZATION**

The constitution of the Republic of Kazakhstan is the main law of the country. The first Conistitution was adopted on January 28, 1993. It was of certain historical importance in the making of a



young sovereign state. The new Constitution was adopted on August 30, 1995 by the allnation referendum. In 1998 on the President's initiative Parliament made about 20 additions and amendments to the Constitution. These amendments widened Parliament powers and democratic bases of public life.

According to the Constitutiton, the Republic of Kazakhstan is a unitary state with a presidential form of government. The head of the state is she President. The President has wide powers. He forms government, appoints a prime Minister with the Parliament's consent and releases him from office. The President is the Commander-in-Chief of the Armed Forces of the Republic. The first President of the country, N.A.Nazaubayev was elected in 1991. The President in accordance with the Conistitution is elected for a five-year term.

But this term is prolonged to seven years under the amendments to the Conistitution of 1998. In 1999 extraordinary elections of the President took plase and N.A.Nazarbayev won them. On June 27, 2000 at a joint session of the Parliament's Chambers there was adopted the Constitutional law of the Republic of Kazakhstan < On the first President of the Republic of Kazakhstan>, which fixed life status of the Reublic's leader.

The highest representative body performing legislative functions is Parliament of the Republic of Kazakhstan. Parliament consists of two structures: upper chamber- the Senate and lower chamber – the Majilis. The Senate is compased of deputies elected in twos from each oblast, major city and the capital of the Republic.Seven deputies of the senate are appointed by the President.

The Majilis consists of deputies elected in constituencies having one mandate. Parliament's term of powers is four years.

The Government is the highest body implementing the executive power. The head of the governvent is the Prime-Minister. He is appointed by the President with the Parliament's consent. The Government develops the main directions of the social- economic policy of the state, its defence capability, security, guarantee of public orders. The Govtrnment in its activity is responsible before the President as well as accountable to the Parliament. It acts within the term of President's power and resigns its powers to the newly elected President.

Judicial power is exercised by the Surpreme Court and local courts. The main aghievements in judicial bodies reforming are

reflected in the constitutional law of the Republic of Kazakhstan <On judicial system and status of judges in the Republic of Kazakhstan> This law passed on December 25,2000. The Supreme Court of the Republic of Kazakhstan is the highest judicial for civil and criminal cases. The control over observation of constitutional laws is implemented by the Constitutional Council. It consists of seven members elected for six years. Besides, the ex-Presidents of the Republic are life- long members of the Constitutional Council. Local public administration is exercised by local representative and executive bodies.

Local representative bodies – maslikhats – express the will of the population of corresponding administrative- territorial units. Local executive power is exercised by oblast administration- akimats with akims of the oblasts at the head. Akims of the oblasts are appointed by the President of the country on the recommendation of the Prime-Minister.

### ***Questions:***

- .When was adopted the first constitution of Republic of Kazakhstan?
- .How many years elected the president in accordance with the constitution?
- .Which cases is the highest judicial the supreme Court of the republic of Kazakhstan?

### ***New words:***

republic- мемлекет  
member- мүше  
government- үкімет  
constitution- конституция

## **INTERNATIONAL RELATIONS**

The republic of Kazakhstan began to pursue the certain foreign policy after acquiring independence on December 16, 1991. Since that time Kazakhstan has come out into the world arena as a subject to the international law of full value. In March, 1992 Kazakhstan became a member of the United Nations Organization enjoying full rights.

Kazakhstan occupies an important geopolitical position and strategic space connecting Europe and the Asian Pacific region. That is why the special matter is the relations of Kazakhstan with Russia

and China In 1992 an agreement with which had influenced the big territory in a negative way for 40 years. Kazakhstan ratified the Treaty of non-spreading the nuclear weapons, prohibition of nuclear tests. The country joined the Convention of prohibition of chemical weapons, the convention of prohibition of projects and accumulation of bacteriological weapons and toxins supplies.

In 1996 Kazakhstan regularly participated in the meetings of the Shanghai Five countries. This organization includes Kazakhstan, Kirgiziya, China, Russia and Tajikistan. The total territory of these five states makes up three-fifths of the territory of Eurasia, and the population - one-fourth of the world population. That is why the cooperation of the Five and common policy pursued by them have great meaning not only for the people of these countries but for the whole mankind. In 2001 Uzbekistan joined this international union and after that its members have been called the Shanghai Organization of Cooperation. During that time the important agreements with China have been made. Concerning the problem of controversial territories made the agreement that 57% of controversial land (about 1000 square km) would belong to Kazakhstan and 43% - to China. Kazakhstan and Russia came to the agreement on matters concerning the usage of the Baikonur cosmodrom, oil extraction, manufacturing and transportation, adopted the declaration of everlasting friendship and cooperation between two countries.

During ten years of sovereignty the relations with Turkey developed especially well. Many joint enterprises have been founded on the territory of Kazakhstan. Hundreds of students from Kazakhstan study at the universities of Istanbul and Ankara. The scientists of both countries take the most active part in the conferences on different levels.

The Kazakhstan diplomacy pays much attention to the development of the relations with such countries as Iran and India. The link with these countries has deep historical roots.

The great attention is devoted to the relations with the mightiest world power - the United States of America, founding business relations with the USA had a great meaning because this state is one of the main investors of the Kazakhstan economical system. The USA also helps in the spheres of culture and education. On the basis of the Bolashak program Kazakhstan students get education at the universities of the USA and Europe.

The Friendly relations with European countries have also been

founded. In 1992 President N.Nazarbayev visited Germany where he met with chancellor G.Kol. In France there was a meeting with F.Mitteran. The agreement of mutual understanding and cooperation with this country was signed.

Kazakhstan has also made business contacts with Hungary, Bulgaria, Chekhia, Rumania.

To great perspectives are suggested by the relations of Kazakhstan with the countries of ASEAN (Association of South East Asian Nations) the countries of Northern Eastern Asia - Japan, Northern and Southern Koreans and Mongolia.

Besides cooperation with other states, Kazakhstan has close connexions with international organizations. Therefore, during a little period of membership in the UNO, since 1992, Kazakhstan has managed to occupy a noticeable position in the Organization. The country actively cooperates with the UNICEF (United Nations International Children's Emergency Fund) The world assistance in the realization of the UNICEF program in Kazakhstan is supplied by the Bobek children's charity fund. The cooperation of Kazakhstan with UNESKO (United Nations Educational, Scientific and Cultural Organization) is also quite successful .In particular the collaboration in the sphere of science was based on attracting UNESKO to the solution of big ecological problems of Kazakhstan - the Aral region, the Caspian Sea and the zones of the Semi palatinsk nuclear range.

The success of pursuing the policy of economical growth depends on the position of the Republic relatively to international and financial organizations. As a result in 1992 Kazakhstan entered the IMF (International Monetary Fund). Kazakhstan has a solid base for cooperation with European Bank. In 1994 the Republic of Kazakhstan entered the Asian Bank of Development. The country occupies the twentieth place in the common list of all collaboration of Kazakhstan with the Islamic Bank of Development.

One of the main tasks of Kazakhstan is its joining the WTO (Work Trade Organization).By entering the WTO the country acquires a real chance to partici pate in making up decisions on important international trade matters actively. It especially concerns the matters included in the sphere of vital ones for the Republic.

The Republic of Kazakhstan builds up economical and trade ties with foreign states on the basis of treaties of mutual profit with observing the puinci ples of equality. The country independently solves the matters of foreign trade activity.

***Questions:***

- .How do you say the word "ASEAN"?
- .The solution of big ecological problems of Kazakhstan?
- .When Kazakhstan entered the IMF?

***New words:***

Economical - экономикалық  
develop - даму  
enter - ену  
relation – ұжым

**"MANGILIK EL" - stable future of our people**

January 17, 2014, the President of Kazakhstan N.Nazarbayev addressed to the People of Kazakhstan with the message: "Kazakhstan's Way - 2050: Common interests and Common future". If to look every annual message of the President, they are correspond to the demand of the time. The idea "Mangilik el" in this message determines the decent future of Kazakh people and classifies Kazakhstan among the successful and developed countries. Within the ten creative ideas the President emphasized the need to implement the seven major areas of complex tasks. The new period of Kazakhstan's Way - national unity and peace, strengthening the economy, social protection of the people, national security of the country and culture also the language problem - apparently it is the new tasks in order to be "Mangilik el". To become the "Mangilik el" all these issues are considered as the main tasks.

The president in his annual messages frequently mentioned about focusing on the social sphere. He also gave priority to this area in this message. This area is particularly emphasized on the people with disabilities. One of the main directions is their employment. The President made the Government responsible for this. In our society was formed such trend that citizens with disabilities can only live on the allowance. Thus, they feel themselves unnecessary in society. In our country nobody is willing to give a job for people with disabilities. Today, this problem found it's the solution. As disable people also can make more.

If they will be given social jobs, in the malls as cashier or accountant, in the culture sphere as tailor, then maybe they will work responsibly. I think that these people feeling this opportunity that

they would be given will be work hard. For example, in Germany if people with disabilities would not be given a job then employers would have to pay a fine.

There are profound words among the people: "Do not believe in your abilities, believe in your work". It means that these people can show with their work that they are inseparable part of the society. The allowance for people with disabilities is small. The problem of their employment is on the first place.

Every year the allowance increasing by 9-10 percent, since July 1,2015 it increased by 25 percent. It will be a great help and support from the state. I am glad that the running policy of our President N. Nazarbayev solves these types of issues.

Within the idea of "Mangilik el" we believe that people of Kazakhstan will make courageous step into the future.

### ***Questions:***

- .When did N.Nazarbayev send his message?
- .Every year, the President often tells about the sphere?
- .Annually, the amount of benefits has increased by 9-10 percent, and since July 1,2015, the percentage has increased?

### ***New words:***

President-Президент  
National-Ұлттық  
message- хабарлама  
Government-Үкімет  
Country-ел  
Frequently-жиі  
Demand-сұраныс  
Employment- жұмыспен қамту  
Inseparable- ажырағысыз

## **KAZAKSTAN IN THE INTERNATIONAL COMMUNITY**

Kazakstan`s entry into the world community as a truly independent state "de facto" took place in March 1992 when the country joined the United Nations Organization. It is at that time, in

the 90, that external policy of the state started to get its shape. While the Republic's economy, education, science and other spheres were stable and kept developing in the Soviet period, diplomacy due to well known reasons did not virtually exist in Kazakhstan. "We had no traditions of external political activities. Ministry of Foreign Affairs of Kazakhstan was carrying out functions way off diplomacy. Imagine a state, facing the most difficult problems without a single diplomatic representative office abroad or prior-experience on the issues of foreign policy, not to mention its traditions or qualified staff",-writers President Nazarbayev in his book "On the threshold of the 21 century". Further on he mentions:- "Our interests could have suffered an enormous damage if not only the urgent start of the formation of our own foreign policy".

The evolution of the potential of Kazakhstan, its geo-political situation, the objectives of providing national security via diplomacy measures –all these factors have outlined the essence of our domestic diplomacy and its major directions. The main goals of the foreign policy have been identified by the Head of the state endowed with this exclusive right: "First of all we declare a peaceful orientation of our policy and announce that we have no territorial claims towards any state in the world. Realising our responsibility and understanding that any military conflict might result in catastrophic consequences:

- we recognize preservation of peace as a priority objective of the state policy of Kazakhstan;

- we reject war or any military threat as means to achieve political, economic and other purposes;

- we adhere to the principles of inviolability of the existing borders, non-interference in the internal affairs of other states".

A geopolitical location at the junction of Asia and Europe, economic, military and political interests and also the existing potential have determined Kazakhstan's place in the system of contemporary international relations as that of a large regional state interested in the establishment in its surrounding of a zone of good neighbourly relations based on the territorial integrity.

A shift from the epoch of the bipolar system of international relations to multipolarity has brought about the necessity to conduct a balanced foreign policy which could meet the realia of the contemporary world and correspond to the national interests of Kazakhstan.

By the end of the XX century in the political sphere was shaped up a tendency to globalize international problems. The end of the “the Cold war” and of the confrontation between the two nuclear powers and two systems have not solved the problem of nuclear non-proliferation. Close threshold. The issue of environmental safety has reached planetary scale. The globalization of communications has caused a large-scale illicit trafficking of weapons, drugs and finance. New information space has been formed in which national borders carry out more and more symbolic functions.

In this connection the Kazaksan foreign office had to provide a maximum involvement of Kazakstan in the regional and subregional structures of economic and political interaction. A conclusion has been made that a tendency to strengthen the basic principles of international law in the relations between the states corresponds to the strategic interests of Kazakstan.

The peculiarity of its geographic location provide Kazakstan with certain geopolitical advantages but at the same time create serious difficulties from the point of view of geoeconomy. Our country, occupying a vast territory between the two large powers, obtains additional opportunities to carry out an active policy combining a high degree of manoeuvring and flexibility with persistence in maintaining its long-term interests. At the same time its vulnerable point is the absence of a direct access to global communications. The necessity to search for ways to export Kazakstan production to the world market has served in its turn additional impetus to boost external political activity.

Despite the importance of providing the efficient export of raw materials, first of all hydrocarbon –as a source of currency inputs, natural resources can not be considered a means of the long-term maintenance of economic growth. To become an equal participant of international labour division, Kazakstan should utilize the resources received from export to diversify its economy to transform it structurally and to shift to the output of highly technical and research capacious production.

The growing integration of global economy gives Kazakstan wide opportunities to have an access to international financial resources, new technologies and markets enabling to speed up the development of the country. At the same time, the openness of the Kazakstan economy should be combined with the measures of the state regulation of its export-oriented fields. Strong completion on the capital market demands a further improvement of the



investment climate in Kazakhstan. This will create stimulating preconditions for the involvement of large transnational corporations in the country's economy.

The conflicts of the contemporary world more often assume a character of the collision of various civilizations. Kazakhstan being an Eurasian state not only in its geographical position but also due to the ethnic and confessional structure of the population presents an example of a higher level of interaction of western and oriental civilisations equal respect to the traditional values of both the East and the West. In this respect the country has good opportunities to be an initiator of the actions directed to the maintenance of the comprehensive security both at the level of separate states and regional and on the global scale.

To secure its long-term Kazakhstan is interested in maintaining a wide space for a political manoeuvre. The distinctive features of Kazakhstan diplomacy are its firmness in protecting national interests combined with flexibility and maneuvering in achieving an objective, multivectoral and well balanced position. Multivectoral not in the sense of simultaneous application of diplomatic efforts in the whole range of priority directions which is fraught with scattering energy around without achieving an essential result in any of the directions. On the contrary it assumes that the external political course can not be strongly dependent on the behavior of this or that partner, on the unpredictability of the development of the situation in these or those regions on the change of the state of things on the global market. In practice, the basic contents of multivectoral cooperation with all the countries of the world and international organizations.

Being a full-fledged member of the United Nations Organisation, Kazakhstan actively participates in the activities of this authoritative international forum, its specialized political, economic and humanitarian structures. The basis of this cooperation is: peacekeeping and international security, disarmament and non-proliferation of the weapons of mass destruction, sustainable development, social, humanitarian issues, international law, UN reforming. This work finds its practical application in Kazakhstan active participation in the implementation of the Nuclear Weapons Non-proliferation Treaty, Comprehensive Nuclear Test Ban Treaty and in the consecutive realization of the initiative of President Nazarbayev on interaction and confidence building measures in Asia. Of great political importance is the common idea together with Central Asian neighbours of the establishing a nuclear free zone in

Central Asia and on setting up a peace-keeping battalion (Centrazbat) under the UN aegis.

The first forum where the Kazakstani delegation participated as a representative of an independent state was the 47th the UN General Assembly Session held in fall, 1992. This UN General Assembly Session will enter the history of our country because of the detailed speech delivered by President Nazarbayev on Kazakhstan international policy. The head of our state came out with the initiative to convene a Conference on interaction and confidence establishing security structures o the vast space of the Asian continent has been the leitmotif of our external policy, bringing wide popularity and respect to the Head of our state.

The participation of the representatives of Kazakhstan in the work of the UN General Assembly Sessions of the special committees and other forums of the UN system is to introduce to the world community the most essential economic, social and environmental problems of our state, whose solution largely depends on the assistance from donor-countries and international organizations. Its evidence is the participation of President Nazarbayev in the work of the 19th UN General Assembly Special session on the review and evaluation of the implementation of "Agenda XXI" in the environmental and sustainable development spheres which was held in June 1997. In his speech addressed to the representatives of the global community the Head of our state has drawn attention to the tragedies of the planetary scale in the zones of environmental disasters in the regions of the Aral sea and the former Semipalatinsk nuclear testing ground. The President has put forward a proposal to establish an international health rehabilitation fund for the population and nature of the regions affected by the nuclear tests and also to develop a Cadastre of global ecological problems which should be considered and solved on two levels. First-with the efforts of the global community. Second- at the regional and national levels.

During the 52nd of the UN General Assembly session in the autumn of 1997, on the proposal of Kazakhstan was adopted a Resolution containing an appeal to the global community to render comprehensive assistance in the eradication of the consequences of nuclear tests in Semipalatinsk. The adoption if this document was a big success of the Kazakstani diplomacy.

The Republic of Kazakhstan has been actively and fruitfully developing its connections with the United National Organization on the education, science and culture (UNESCO), World Health

Organization (WHO), International Committee of the Red Cross (ICRC), International Federation of the Red Cross and the Crescent (IFRC), World Tourist Organization (WTO) and others.

An important role in Kazakhstan's cooperation with the UN is given to interrelations with its regional structures, first of all with ESCAP and ECE. In order to facilitate fruitful interaction with these divisions Kazakhstan has proposed to establish an ESCAP-ECE office for Central Asia. In October 1997 the heads of these esteemed organizations paid a visit to the Central-Asian region. The initiative of P President Nazarbayev named the SPEACA project has found its particular embodiment as a programme.

Taking into account that at the moment ECE is the main body coordinating UNO activity in rendering assistance to the countries "with transition economies", Kazakhstan is going to continue its close interaction with this organization in order to attract ECE financial and technical sources. In February 1995, bearing this big objective in mind a high-official Kazakstani delegation took part in the annual ECE session for the first time. It resulted in the decision to grant Kazakhstan a status of the "priority country for ECE", which assumes special attention of the Commission to the elaboration of large projects for our country.

Kazakhstan actively develops its cooperation with the UN Development Program (UNDP). Since the time of opening its representative office in Kazakhstan at the beginning of 1993, UNDP together with the Government of the Republic has got done to the discussion of the issues on the optimization of the opportunities in the field of drafting, co-ordination and implementation of the aid-programs in the priority socio-economic spheres. Without waiting for the final approval of the programs, UNDP has launched its assistance in the key directions of trade, power supply and industry.

In the sphere of international security Kazakhstan gives priority to OSCE and NATO. Co-operating with them we stand for strengthening the OSCE potential from the point of view of maintaining comprehensive security in Eurasia. Our country recognizes that OSCE is a unique organization in geographical and political dimension. Cooperation with OSCE is one of the important elements of involving our country into the European security structure.

Kazakhstan is adherent to collaboration with NATO within the framework of "the Partnership for peace" Program. Under the aegis of this program in 1997 in the south of our country were held

“Centrazbat” military exercises.

“In order to ensure our independence and territorial integrity we must be a strong state and have reliable friendly relations with neighbours”,-writes the President in his “Kazakstan-2030” Message.

After obtaining independence active efforts were undertaken to fully exploit opportunities given by Kazakstan`s geopolitical position. Our state started elaborating foreign policy actions, in relation first of all to member-countries of the Commonwealth of Independent States. Priority attention was naturally granted to the relations with Russia.

The history of mutual relations with Russia the overlapping of interests of the two states in many parameters. Together with Russia Kazakstan can and must solve a wide range of economic issues, first of all of transportation and energy. It is also necessary to cooperate in the utilization of the industrial and technological potential on the basis of the Baikonur spaceship launching centre and on a number other strategically important sites on our territory. Kazakstan is interested together with Russia in the development of the common defence, humanitarian and information space.

The formation and development of Kazakstani-Russian relations can be tentatively divided into three periods:

1. Establishment of the legal basis of the interstate relations (August 1991-May 1992)

2. Identification of the major directions and forms of bilateral cooperation in political, economic and military spheres (May 1992-December 1994)

3. Expansion and deepening of bilateral cooperation within the integration process in the CIS framework (since 1995).

The first period was characterized by the process of “a civilized divorce” of the republics of the former USSR. The documents signed in August 1991 at the meeting of Presidents Nazarbayev and Yeltsin in Almaty testify to it. Among them is the Joint Declaration “On unified economic space where it was planned to address the Heads of all the sovereign republics with a proposal to conduct a summit to discuss problems related to the formation of the unified market space.

During 1992 – 1994 a great number of meetings at various levels were held, where were signed the documents, reflecting an urge towards the appropriate legal registration of the interstate relations. These meetings also defined the basic principles of interrelations between the two states practically in all spheres. At

present, when many aspects of the bilateral relations have been already detailed on the interstate, intergovernmental and interdepartmental levels the legal basis of the Kazakstani Russian relations makes up to about two hundred contracts and agreements covering practically all spheres of activities. The analysis of the documents demonstrates the dialectics of the bilateral relations, their expansion and deepening. Here are some of the most important documents.

A treaty on friendship, cooperation and mutual assistance between the Republic of Kazakstan and the Russian Federation signed on May 25, 1992 by N. A. Nazarbayev and B. N. Yeltsin has become a documentary reflection of great changes bringing relations between our countries to a new dimension. The agreement has fixed the principles of interaction in political, economic, military-strategic, cultural and spiritual spheres.

On the 20-th of January 1995 the Presidents signed three most important documents: Declaration on the expansion and deepening of the Russian-Kazakstani cooperation; Agreement on the legal status of the citizens of the Republic of Kazakstan, constantly living on the territory of the Russian Federation and of the citizens of the Russian Federation, constantly living on the territory of the Republic of Kazakstan; Agreement on the simplified procedure of obtaining citizenship by the citizens of the Republic of Kazakstan arriving in the Russian Federation and of the citizens of the Russian Federation arriving in the Republic of Kazakstan for permanent residence.

The Declaration states that the economic cooperation of the two countries will be based on the principles of free and non discriminative trade, the establishment of the common market of goods, services, capital and labour and also close interaction in production, investment and financial spheres. It's been confirmed that the Agreement on military cooperation of March 28, 1993 and in the implementation of the obligations stipulated in this document are a long-term basis for interaction between Kazakstan and Russia within the framework of the common military-strategic space to ensure their military and nuclear security.

The Presidents have confirmed the course aimed at close interaction in the field of foreign policy implying coordination of positions on the major international issues and also of actions in the UN, OSCE and other international organisations.

The two documents regulating relations between Kazakstan and Russia on citizenship can be considered unique. These

arrangements which legally clarified the solution of this complicated problem have were intended reduce tension on the citizenship issue in the both state,

The agreement on Customs union, signed by the Prime-Ministers of the two states has opened a free cargo transportation via national territories, the regulation of tariff and non-tariff control pf external economic opera-tions and also the establishment of the application of temporary restrictions to mutual trade and trade with the third countries. The Customs union includes the four states of the Commonwealth: Kazakstan, Russia, Belaruss and Kyrgyzstan. The juridical registration of the union was held on the 29-th of March, 1996.

A mutual urge to cooperate and interact with each other is obvious but the interests of our countries do not always coincide and they cannot always coincide. One of the problems is the issue of the legal status of the Caspian sea. On the whole relations between Kazakstan and Russia today present a diverse conglomeration of cooperation, integration breakthroughs and problems.

Global experience shows that in modern conditions no country can successfully develop on its own. As examples of effective integration can serse EC, NAFTA, ASEAN, APEC and others. Therefore the creation of the Commonwealth of Independent States has become an objective result of the common tendencies of the development of sovereign states after the collapse of the USSR. Given the basic objective of the Commonwealth to ensure integration of post-soviet republics for the joint solution of political, economic and social problems on mutually beneficial terms, Kazakstan consistently strengthen links within the CIS. The work in this direstion is being carried out on two complementing each other levels: both bilateral and multilateral.

The signing of the Belovezh Agreements of December 8 between Beloruss, Russia and Ukraine and the subsequent and bolding of the meeting of December 13, 1991 of the Heads of Central-Asian states have required a maximum efforts on the part of President Nazarbayev to prevent the danger of the formation of separated from each other Slavic and Turkic unions. On his initiative in December 21, 1991 in Almaty are held negotiations between the leaders of the new independent states resulting in the decision that they <...as the High Contracting Parties establish the Commonwealth of Independent States>.

During the meeting there was constituted by the ideas of the

President of Kazakhstan that interaction between the CIS members would be carried out on the principles of equality, respect of each others territorial integrity and the inviolability of the existing borders by means of a number of coordinating structures formed on a parity basis.

At the initial stage of the CIS work on the creation of the fundamentals of interstate relations between the former union's republics there was formed an organizational structure of cooperation. The signing in May 15, 1992 in Tashkent of the Agreement on collective security considered on the initiative of Kazakhstan and Russia has become an important step in maintaining stability and security in the CIS frameworks. The member-states of the Agreement have confirmed their obligation to abstain from the use of force in the interstate relations. They undertook to solve all disagreements among themselves and with other states by peaceful means.

In continuation of the Agreement on collective security in December 1993 in Ashgabad, the Heads of the CIS states signed a Memorandum on cooperation in guarding external borders. The signatories, while expressing concern related to the disturbing situation in some parts of their external borders, have agreed that the guarding of external borders is their common goal and should be implemented with coordinated joint actions. It is indicative live that the reaction of Kazakhstan, Russia, Uzbekistan, Kyrgyzstan and Tadjikistan to the aggravating of the situation in Afghanistan in September – October 1996 and rise of the related threat to the southern borders of the Commonwealth has demonstrated the effectiveness of the Agreement on collective security and of the other agreements in this area.

The strategic course of the Republic of Kazakhstan directed to the creation of the unified economic space in CIS has found its real reflection during the Moscow summit in May 1993. The CIS member states unanimously supported the the formation of the Economic union and signed the Declaration in which was declared their determination to keep on deep integration, to create the common market for a free transportation of goods, services, capital, labour resources within the common economic space of the states, to gradually move towards the Economic Union. In September 1993 in Moscow an Agreement on the creation the Economic Union was signed, That laid a foundation for the transformation of integration processes between eleven CIS countries from negotiations to

practical actions.

However the process of integration went on slowly, the work of the CIS institutes was inefficient and the tendencies, arising inside CIS, have revealed a threat of the disintegration of the whole post-soviet space. Gradually it was realised that entry into the global community should be based on universal stability and security inside the Commonwealth itself, because the opposition of such concepts as a national state and integration can cause serious consequences for the further coexistence of the states.

President Nazarbayev's speech addressed to the professional staff of the Moscow State University in March 1994 within the framework of his first official visit to Russia has become a logical continuation of the integration initiatives Kazakhstan. In speech President put forward a proposal to consider possible ways of the CIS evolution into the Eurasian Union (EUA).

The idea to create EUA meets the requirements of time and the tendencies of the development of the political and economic situation. It is this project that gives an answer to the question- how to find an optimum combination of two independent principles - the further formation of a national state and interstate integration. The EUA project is also caused by a geopolitical position Kazakhstan at the Europe Asia junction, the ethnic structure of its population which in its turn promotes a multipolar orientation to the West and to the East.

It should be noted that the EUA initiative has aroused on the whole positive international resonance as a prospect adequately taking into account and reflecting the tendencies of the post-soviet space development. The EUA project does not only `match` the global scheme of international integration processes but objectively meets the urgent needs of interaction between the East and the West.

A new character of economic relations with the Central-Asian states has been determined in the Agreement on the creation of the Unified economic space, signed by the Heads of the Republics of Kazakhstan and Uzbekistan on the 10th of January, 1994 (the Kyrgyz Republic joined the agreement on the 16th of January and a separate tripartite agreement was signed on the 30th of April the same year). During the meeting of the Presidents of Kazakhstan Kyrgyzstan and Uzbekistan on the 8th of July, 1994 in Almaty was adopted a decision on the establishment of the Interstate Council of the three states. From this moment on the process of integration in the



region steadily continues to increase. The reduction of the industrial recession rate in the member-countries, the establishment of commercial and economic links, the implementation of investment projects, the formation of the market infrastructure institutes etc, testify to it.

In general, within the framework of regional integration some progress has been achieved in various spheres of bilateral and multilateral cooperation, as President Nazarbayev figuratively says, one observe, '...the formation a thick of mutually beneficial relations between Kazakstan and its neighbours'.

Cooperation with a great neighbour the People's Republic of China one of the key state in the contemporary world, occupies special place in the external political strategy of the Republic Kazakstan.

Speaking about the Kazakstani – Chinese relation it is necessary to note that the first steps to establish bilateral cooperation were made by Kazakstan and China in the times of the USSR, during the visit of President of the Kazak SSR N.Nazarbayev to PRC in July 1992. Kazakstan which has already proclaimed its sovereignty still remained a part of the Soviet Union, therefore the Xingjang- Uigur Autonomous District was chosen as a direct contracting partner. An agreement on the principles and basic directions of the development of cooperation between the Kazak SSR and Xingjang was signed.

Diplomatic relations between the Republic Kazakstan and the People's Republic of China were established on the 3rd of January , 1992 in accordance with the signed Joint Comn unique.

A visit of Kazakstani governmental delegation headed prime-Minister Tereschenko to China in February 1992 played an important role in establishing bilateral relations. This visit has become a starting point of the forlowing contacts on the highest level. Already at that time, both the countries have elaborated a format of interstate relations and have clarified positions on such urgent problems as the status of Taiwan and separatism.

The first official visit of President of the Republic of Kazakstan N. Nazarbayev to the People's Republic of China took place in 1993, October, when a basic document the Joint Declaration determining the perspectives lateral relations was signed. This document of historic importance says that the parties concerned will develop good neighbourly and mutually benefical relations in conformity with the UN Charter on the basis of the principles of respect of

sovereignty, non-intervention into the internal affairs of each other, equality and mutual benefit, peaceful coexistence and other conventional norms of international law. The Declaration has accorded particular attention to the development economic relations and stressed the economic structure of the two countries being complementary each other. The readiness to cooperate in military and humanitarian spheres, against organised crime, international terrorism and other criminal activities was clearly expressed. The intention of the parties to continue the discussion of the unsolved border problems has acquired a principle character. As a follow-up to the Declaration President Nazarbayev and Premier of the State Council Li Pen signed a Treaty on the border demarcation. This document based of historic importance has enabled to minimize the possibility of territorial conflicts based on the mutual territorial claims. At present the border demarcation is in process.

In political term the proximity of positions of the two countries on such issues as peace and development, disarmament, prevention of arms race is extremely important. Both Kazakhstan and the People's Republic of China have repeatedly declared about their intention to consolidate peace, stability and security in the Asia-Pacific region. A meeting of the Heads of the People's Republic of China and the four CIS neighbouring countries in Shanghai was an important stage in the development of bilateral relations. An agreement on strengthening confidence-building measures in the military sphere along the border was signed during the meeting in 1996, on the 26th of April. The conclusion of this unprecedented in the history of world diplomacy Agreement has received wide resonance in the countries of Asia and Pacific. In the political circles of the region this document is seen as an act which "will have a wholesome effect on the situation in the Asia-Pacific region and become a model for other countries to solve big and tricky problems".

The process of strengthening confidence-building measures in the border region was further developed in April 1997. In Moscow the heads of five states signed an Agreement on mutual reduction of armed forces in the border region.

In September 1995 President Nazarbayev again visited China. Together with the Chairman of the People's Republic of China Tzian Tzemin he signed a Declaration which fixed the intention of the parties to deepen bilateral cooperation.

In July 1996 the head of PRC for the first time in the history of Kazakhstan-Chinese relations paid an official visit to the Republic of Kazakhstan. His visit to Almaty has resulted in the Joint Declaration which defines the principles of interstate relations of the forthcoming 21st century. The parties have declared their determination to raise their relations of friendship, mutual beneficial collaboration and good neighbourliness to the level of partnership and interaction which “not only meets the vital interests of the people but contributes to peace, stability and development both in Asia and in the whole world”.

In the recent years bilateral collaboration, trade and economic relations have been developing successfully. In this context a visit of the Premier of the Chinese State Council Li Pen in September 1997, was of paramount importance for signing serious bilateral documents on cooperation in oil and gas industry. Due to the participation of the Chinese national oil company in the projects of the <Aktobemunaigas> joint-stock company and of the West Kazakhstan to the Chinese border has acquired special geopolitical importance.

Kazakhstan applies maximum efforts to develop relationships and consolidate democratic partnership with the United States of America. Cooperation with the USA is considered a basic condition of interaction of our country with the world community, of its participation in international political, financial-economic and defense institutions.

The beginning of the Kazakhstani – American relation was laid down on the 25th of December 1991 when the USA recognized the Republic of Kazakhstan as a sovereign state. Next day comprehensive diplomatic relations at the level of ambassadors were established between the two countries. The USA was one of the first countries to acknowledge Kazakhstan and to establish diplomatic relations thus having demonstrated its interest in seeing our country as an independent state.

From the very first days relations between the two states have been dynamically developing and are being maintained at a high level. Already in December 1991 US State Secretary James Baker visited Almaty and had negotiations with President Nazarbayev. In April 1992 a delegation of the US Congress commission on security and cooperation visited Kazakhstan.

At that time the US increased attention to Kazakhstan was mainly defined by the presence on the territory of our country of

modern nuclear and ballistic weapons. The leadership of Kazakhstan being aware of the importance of cooperation with the USA in the process of dismantling and utilization of nuclear weapons considered a “nuclear component” of bilateral relations as temporary and undertook consecutive steps to establish a new base for long-term and mutually beneficial collaboration. Our side focused its attention on commercial and economic interaction.

The official visits to the USA of President Nazarbayev in May 1992, February 1994, November 1997 and of Prime-Minister Kazhegeldin in March 1995 as well as an official visit to Kazakhstan of the US Vice-President Al Gore in December 1993 have become political events causing the upsurge of Kazakhstani-American relations.

The most important document stating a partnership character of our mutual relations and giving priority to the development of cooperation in the spheres of politics, economy, defense , security, ecology, culture and public health care has become <The Charter on democratic partnership> signed during the visit of President Nazarbayev to the USA in February 1994. The signing of this important document has enabled to set up a bilateral Joint Committee in the autumn of 1994 which in November 1996 was transformed into a Joint Commission.

The Commission has become a major instrument of promoting cooperation in political, economic, military defense, scientific and technical spheres. The Commission on a regular basis discusses and undertakes practical measures on implementation of bilateral projects and agreements.

The regular fourth sitting of the Joint Commission under the guidance of senior co-chairmen Nursultan Nazarbayev and Al Gore was held in November 1997 during a visit of the President of Kazakhstan to the USA. This sitting with such a high level of representation was of significant importance due to the global character of the issues discussed. More than 10 agreements were signed, including those on defense, trade and utilization of nuclear waste within the framework of the Joint Kazakhstani-American Commission. Pursuant to agreements the USA will help Kazakhstan dismantle and bury a nuclear reactor in Aktau. The United States support our position on the legal status of the Caspian sea.

The visit of the President of Kazakhstan to the USA has become a powerful impetus in extending and deepening bilateral partnership in all the spheres of life. The negotiations of the heads of our states

have resulted in signing a basic agreement on comprehensive commercial, economic and investment partnership of the Republic of Kazakhstan and the United States of America. Our side was given the guarantees of the cancellation of the Jackson- Venik amendment. There were also signed the biggest commercial agreements on oil and gas, on the development of the Karachaganak oil-gas-condensate field and on the division of the Caspian shelf project production.

So, the negotiations in Washington have determined a qualitatively new level of partnership between the two countries on the threshold of the 21st century. Kazakhstan has confirmed its status as a state of key importance for the USA in the Central-Asian region.

Among the strategic priorities of the Kazakhstani foreign policy is the consolidation of ties with democratic, industrially developed countries.

The process of the formation of relations between Kazakhstan and the European Union - the biggest regional group of industrially developed countries is practically over. An Agreement on partnership and cooperation between the Republic of Kazakhstan and the European Union was signed in January 1995. It was ratified by the European and Kazakhstani parliaments and the legislative bodies of the majority of the European Union member-countries. A temporary Agreement on trade and related questions has gone into effect since April 1997 which allows us to engage a commercial and economic part of the Agreement on partnership and cooperation in the period before the full completion of ratification procedures by the rest of the EU member-countries.

Kazakhstan has concluded a series of other agreements with the EU, including those on textile production, steel products trade and on technical assistance in the nuclear security domain. In process is the implementation of the programmes of technical assistance to educational and scientific reforms in Kazakhstan by the European Union (TACIS, INTAS, TEMPUS). The two sides attach great importance to the continuation of cooperation on the regional projects of the European TACIS Programme, including the spheres of energy (a working group on pipeline management), transport (European – Caucasian – Central Asian “Transport Corridor” TRASECA), environmental protection (the Aral Sea).

The Joint Committee “the Republic of Kazakhstan –the European Union” was established and has been actively working.

The European Union remains a leading commercial partner of Kazakhstan.

To the main trends of the further development of relations between Kazakhstan and the EU refer:

- Broadening of cooperation in the spheres of science (in particular, on ecological and agricultural issues), education;

- Gradual re-orientation of the EU technical and financial assistance to specific investment projects ( including contribution to setting up joint ventures, attraction of the private credits of European banks without the guarantees of the Government of Kazakhstan, assistance in the elaboration of investment projects );

- Establishment of contacts in the administrative sphere (prevention of crime, terrorism, drug, addiction, etc).

Primary importance is being attached to the development of relations with the biggest power on the continent –Germany. The prerequisites for major breakthrough in the sphere of economic cooperation between our countries were laid down during a visit of President Nazarbayev to Germany in November 1997. The signing of the Agreement on avoiding double taxation with respect to income and property taxes has allowed to abolish the last restrictions for interaction in commercial and economic spheres.

Kazakhstan intends to continue its support of the ethnic Germans, inhabiting the territory of republic. The Government of Kazakhstan has approved the Intergovernmental Agreement on cooperation and support of the Germans, at work is the Intergovernmental Commission on the issues of the Germans living in Kazakhstan.

The intensification of fruitful cooperation with another leading European power – France also contributes to the consolidation of Kazakhstan's position in the world community and to the comprehensive development of our country. The Kazakhstani –French working group on economic cooperation has been working at an intergovernmental level.

Kazakhstan –British relations have been actively developing. In the sphere of economic cooperation we have good preconditions: mineral raw material base and the successful realization of reforms in Kazakhstan arose considerable interest in British business circles. International conferences "Investing in Kazakhstan" could be served as evidence.

Cooperation of Kazakhstan with the Benelux countries has acquired special contours as their banks and industrial companies

have been actively integrating into our economy projects.

On the whole the establishment of links with prominent world powers has been increasing. At present our relationships with Japan have been developing quite positively. A delegation headed by the special adviser of the Prime-Minister of Japan K. Obuchi who was assigned later to the post of Minister of Foreign Affairs visited Almaty in July in 1997 to get to know the economic and political situation in our country.

Economic ties with Japan are seen as having good prospects. Japan has already financially assisted Kazakhstan in the implementation of a series of important projects, including a construction of the bridge across the Irtys river and a railway station on the border with PRC.

The contribution made by the developed countries to democratic reforms in Kazakhstan meets the interests of each side. Democratic systems better than systems of other types are capable to solve global regional and bilateral problems. Democratic countries by helping and supporting Kazakhstan solve their own problems as well. In modern conditions the notion of security encompasses a series of such problems as: drug smuggling, spreading of weapons, environmental pollution and refugee issues. Our interaction with the world community opens up broad perspectives for cooperation.

One of the most urgent international problems of the present time is the legal status of the Caspian sea. This topic is the subject of the interests of five states bordering on the Caspian sea. The leading world powers pay special attention to the solution of the problem of the Caspian sea legal status. This is quite understandable taking into account the unique character of the biggest intra- continental reservoir with the water surface of around 440 000sq. km

The existing legal regime of the Caspian sea was defined by the Agreement between the Russian Soviet Federal Socialist Republic and Iran (Persia ) on the 26th February, 1921 and the Agreement between the USSR and Iran on the 25th of March, 1940.

The appearance of new states on the shores of the Caspian sea has created quite a different geopolitical situation. The Caspian sea, formally the sea of two countries, has become the sea of five states. In this connection there is an objective necessity to determine the new legal status of the Caspian sea and to divide the spheres of jurisdiction in such areas as navigation, fishing, the use of the

seabed and its bowels, environmental protection.

During the meeting of the Deputy Ministers of Foreign Affairs of the Caspian states in Almaty on 26-17 of May, 1995 was reached an agreement to establish an operating negotiation mechanism on the issues of the legal status of the Caspian sea in the form of working groups headed by the leaders of the law departments of the Ministers of Foreign Of Iran, the Republic of Kazakhstan, the Russian Federation and Turkmenistan.

In 1995 two sitting of the working group were held in Teheran (June) and in Almaty (September). At the meeting in Teheran the participants agreed on the main points of the future legal status of the Caspian sea. An important outcome of the meeting was an agreement that the status of the Caspian sea should be stated in a single conceptual document which could become a basis of a series of multilateral agreements, regulating different kinds of activities on the Caspian sea. At the Almaty meeting were formulated the basic principles of the activities of the Caspian states to be reflected in the future document on the legal status of the Caspian sea. However along with mutual understanding on many aspects there is a conceptual difference of opinion mainly on the legal regime of the exploration and development of mineral resources.

Kazakhstan holds to the position based on the use of come provisions of the UN Convention on maritime law of 1982 with respect to the Caspian sea taking into account the peculiarities of the Caspian sea as a single ecological system. Both the seabed and the seabed resources are to be delimited between all the Caspian states which will have exclusive rights to explore and develop mineral resources, to lay pipelines and cables in their own economic zones. Baring in mind that the maximum breadth of the Caspian sea does not exceed 200 marine miles, the external borders of exclusive economic zones will go along the middle line which is at an equal distance from the shores of the states concerned. The side borders extended from the point of a land frontier' end along a straight line which is perpendicular to the above-mentioned middle line. The oil companies of the Caspian states can participate in the development of resources in the exclusive economic zone of an other state on common terms. This provision should not be applied to already existing consortia. As for the living sea resources the use of the Caspian water for navigation, fishing and ecological cooperation, etc. Kazakhstan is open to broad compromises including condominium.



It implies that each Caspian state will have territorial waters of the agreed on width and fishing zones which are within their national jurisdiction. The rest of the sea and its surface will be open only for the ships of the Caspian states for free navigation, fishing on the basis of the agreed on quotas. The airspace above the sea for aircraft flights on the agreed on routes will also be open. The intra-continental Caspian states have to obtain the right to use Russian waterways on the basis of separate agreements with Russia for exit to other seas and the World ocean.

Kazakhstan is not inclined to dramatise the existing disagreements on the legal status of the Caspian sea. The process of negotiations has to continue. At the same time we feel disposed toward defending the strategic interests of our state displaying flexibility ways to solve the Caspian problem.

The idea of the establishment on our continent of a special institute of security and cooperation in Asia was repeatedly raised in the past but was not widely supported. At the beginning of the 90s this idea has acquired a new session President Nazarbayev put forward an initiative to convene a Conference on interaction and confidence-building measures in Asia (CICA). The head of our state stressed that the essence of the initiative was to renew the earlier unsuccessful attempts to create an efficient and universal structure that could ensure security on the Asian continent. It is important to emphasise that in Asia in comparison with other regions such a mechanism has not been established yet.

Historically the situation in the world shows that common economic, financial and strategic interests form the basis of international security systems. In the recent decades its became evident that global economic tendencies have brought about three economic centres in Northern America, Western Europe and South-Eastern Asia. In his speech at the disarmament Conference in 1995 President Nazarbayev marked that the formation of the contours of these three centres of world influence would have been completed by the end of our century. A search for a new balance of world economic forces is in close connection with the world strategic balance, including that in the sphere the security systems.

In the West in process is the construction a new security system whose basis is constituted by the activities of the Organization for security and cooperation in Europe, NATO and some other structures. In the East and South-East the Asian participating states interact within the frameworks of their

structures, in particular, the ASEAN Regional Forum on security.

According to Nursultan Nazarbayev the CICA process is long-term work on setting up modern structures on security and cooperation within which in time disarmament negotiations in Asia could be held. So, Kazakhstan in all its practical steps in the field of foreign policy related to international security and disarmament proceeds on the premises of two principles.

The first – “from understanding new geo-economic tendencies through perfection of existing and building new international security systems to a search of new approaches to disarmament”.

The second – “from building regional security systems through improvement and transformation of continental security systems to a search of effective ways of global security perfection”.

Another essential peculiarity mechanism of strategic stability is its multilateral character, i.e. purposeful co-ordinated actions. Following them can ensure the perfection and rationalization of the present working mechanism of military stability. In other words, it is necessary to eliminate the elements of confrontation, to lower the level of military opposition down to the total exclusion of the military factor from the sphere of interstate relations. Cooperation in strengthening strategic stability demands a united approach, a common understanding of the goals and means of the policy pursued.

The development of the European process which is “first-born” of a new type of interstate relations is also multilateral. Here we see a decisive refusal from the stereotypes of alienation and the emergence of new principles of human coexistence on the basis of non – violence , solidarity, collaboration and common adherence to democratic values.

From the very beginning the idea of convening CICA has enjoyed the support of several Asian countries which determine a political climate on the continent and international organizations (UN, OSCE, LAG). Why has the Kazakhstani initiative got the support of the world community? Because as many states point out this initiative , first, has been put forward in new historical circumstances; has been proposed by such an authoritative leader as Nursultan Nazarbayev and, third, is associated with a state making a valuable contribution to the consolidation of international security.

At present the following results achieved by the CICA participants can be identified:

- The Kazakhstani initiative has been supported by a

considerable number of Asian countries and also by international organizations and become an important factor of regional policy;

- The CICA process has acquired a stable character;
- The work of the Special working group on the preparation of CICA has brought about the proximity of approaches in the elaboration of the formulation of the major security problems and received a positive evaluation of the Asian countries;

- Understanding has been reached that the peculiarities of interstate relations on the Asian continent should be taken into account in the process of the creation of a new mechanism of action;

- The expediency of using the experience of other regional security structures has been recognized.

The participants of the Conference expressed their support to have the following principles incorporated in official documents:

- guarantees of territorial integrity;
- respect for the sovereignty of all the countries participating in the process;

- non-interference in the internal affairs.

- negotiations as the sole basis of conflict and crisis settlement.

These principles are generally known and recognized by all the members of the world community and are the foundation of international legal expertise as the basic documents of the UN, regional unions and also bilateral and multilateral agreements. The unconditional recognition of these principles by the members of the Asian community can serve as a basis for further advancement on the way to convene CICA.

The forthcoming forum faces a number of conceptual problems. They become evident in the discussion of the issues related to the application of organizational and conceptual principles of other regional security structures. It is clear, however, that the transfer of their experience can not be mechanical. Along with the main problems of Asian security, mentioned above, the CICA process also raises other issues that constitute the component of the conventional weapons, economic and ecological aspects of security, humanitarian collaboration, prevention of terrorism and drug business, immigration policy. These problems can be resolved if the CICA mechanism. Their detailed discussion is not included in the tasks of the formation of the regional forum and the elaboration of a base for cooperation Kazakhstan stands for the concentration of attention on the provisions acceptable for all the participants in

spite of the divergence of approaches to some problems.

As the meetings of the Special working group on Conference preparation demonstrate there is a block of significant problems concerning the creation of a security system which are differently conceived by participants of the process. The solution of security problems on the Asian continent is a complicated process due to the differences between the Asian states. As a matter of fact, Asia is a unique continent in terms of cultural, language and mentality differences. Besides there are unsolved territorial problems in our region. All these have been causing a multiplicity of tensions in interstate relations. Difficulties in bilateral interrelations are inevitably reflected in multilateral diplomacy. These factors add more strategic importance to President Nazarbayev's initiative. The idea of convening the CICA will be contributing to the international prestige of Kazakhstan for a long time.

Since independence Kazakhstan has established contacts with the Organization Islamic Conference. There has been a constant correspondence with the General OIC Secretariat in Djidda. The representatives of Kazakhstan attended as guests the sessions of the Organization and of its structural units, in particular, of the Permanent Commission on economic and trade cooperation and the Islamic Bank of Development.

In its turn, the OIS has demonstrated great interest in Kazakhstan not only as a Muslim country but as an active subject of international policy. It is indelicate that the OIC has shown its positive attitude to the Kazakhstani initiative on calling the Conference on interaction and confidence – building measures in Asia. In 1993 the OIC representative participated in the second meeting of experts on convening the CICA in Almaty.

In December 1997 at the OIC summit a resolution was adopted in favor of the initiative put forward by the leader of Kazakhstan.

During Nursultan Nazarbayev's official visit to Saudi Arabia he had a meeting with the OIC Secretary General Hamid al' Gabid (the 6th of July, 1994 ) who expressed a wish of the OIC member-countries to see Kazakhstan among them as a member that could bring additional international weight both to Kazakhstan and the Organization.

The statement of Kazakhstan to enter the OIC as an observer was positively received at the meeting of Ministers of Foreign Affairs of the OIC member countries in New-York the UN GA work on the 3rd of October 1994.

On the 12th of December 1995 at the conference of Ministers of Foreign Affairs of the OIC member – countries in Conakry (Guinea) Kazakhstan was accepted to this Organization as a full member. In accordance with the OIC Charter Kazakhstan also became a member of the Islamic Bank of Development (IBD)

In November 1992 at the extraordinary meeting of the Council of Ministers of the Organization of Economic Cooperation (OEC) in Islamabad (Pakistan) the Republic of Kazakhstan was officially accepted as a member of this Organization which is becoming more well-known world-wide. Taking part in the OEC activities our country gives priority to such spheres of cooperation as transport and communication, trade and energy. Interrelations in the spheres of agriculture, science and culture, ecology and health care, prevention of drug trafficking are also of great importance.

Kazakhstan adheres to the opinion that the OEC as a large regional organization has a huge potential. Uniting the states of the Eurasian continent with the total population of around 300 million people, possessing rich mineral resources and extended communication network the organization of Economic Cooperation will obviously play a greater role in the system of world economic relations benefiting all the member –countries including Kazakhstan.

Speaking about the involvement of our country in contemporary international relations we feel proud. Six years ago that was out of the question. At present the conclusion of international agreements, an exchange of visits, diplomatic negotiations have become the usual thing. Kazakhstan enjoys wide popularity in the world as a state adherent to democratic values and eager to contribute to the management of regional and global security.

Speaking about the world community we proceed from the assumption that all the state, financial, economic, political institutes of the contemporary world are interrelated. The dominant idea of the present time is development, cooperation and integration. Despite numerous regional and ethnic conflicts the world community is craving for stability, consent and tranquility.

As Nursultan Nazarbayev says: <... our initiatives in the domain of foreign policy have emanated not only from the necessity of security consolidation but also from the realization of another important long-term perspective. This is the problem of the formation of a new world order and a new type of relations between the states after the end of the Cold War and the collapse of the bipolar world

***Questions:***

. When was the formation of the legal framework for inter-state relations?

.Where was the United Nations Organization adopted?

***New words:***

Republic-республика

Society- қоғам

National-ұлттық

Political-саяси

Ministers-министр

States-статья

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