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“Turkestan Collection” – a source of data on Kazakh names and historical monuments

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Abstract

Relevance. This article explores the significant collection known as the “Turkestan Collection”, which encompasses a vast array of historical data on the Kazakh language and cultural heritage. It highlights the importance of this collection in understanding the socio-cultural transformations experienced by the Kazakh people under tsarist Russian governance during the late XIX – early XX centuries.

Purpose. The purpose of this study is to analyze the “Turkestan Collection” in order to uncover insights into the native language and evolving cultural practices of the Kazakh people, shifting from nomadic to semi-sedentary lifestyles, and how these were documented during Russian colonization.

Methodology. The research method involves a detailed examination of “Turkestan Collection”, which consists of final materials from a census conducted by the Migration Department of the Main Directorate of Land Management and Agriculture. The analysis focuses on the representation of Kazakh names, places, and cultural practices as recorded in this comprehensive census.

Results. Findings reveal that the collection contains extensive information on various ethnic names, historical monuments, and cultural traditions of the Kazakh people. It provides a unique perspective on the transition phases of Kazakh society, with detailed accounts of land names, tribal affiliations, and shifts in living patterns.

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Conclusions. The “Turkestan Collection” serves as a pivotal resource for understanding the intricate history and cultural evolution of the Kazakh people. Despite being a product of colonial objectives, the collection offers invaluable insights into the rich linguistic and cultural landscape of Kazakhstan during a period of significant change and adaptation.

Keywords: Turkestan collection; Myrzashol region; ancient cities; nomadic traditions; agricultural culture; historical monuments.

Introduction

At the end of the XIX – early XX century, a large number of scientific works devoted to the analysis of historical names in the Kazakh language were published in Russian. After all, then the study of the native language was conducted in Russian. Russian was the official language of tsarist Russia. And the Kazakh steppe, modern Kazakhstan, was one of the regions of this imperial country. It is known that during this period, to familiarise with the peculiarities of the Kazakh language and compare it with other Oriental languages, the works of such Russian scientists were published. Attention was paid to the study of the Kazakh language by the Russian Academy of Sciences, St. Petersburg and Kazan Universities. Such scientific organisations have carried out such works as the presentation of the structure of the Kazakh language, comparison with other Turkic languages. Thus, firstly, the Kazakh language became an independent national language, and secondly, laid the foundations in the field of Kazakh linguistics [1].

According to the outstanding scientist R. Syzdykova [1], the phonetics and grammatical structure of the Kazakh language were studied for the first time after the nineteenth century, about which the works were published. In the second half of the nineteenth century, lexicographic works related to the Kazakh language began to develop. Until 1917, about 40 dictionaries of Kazakh vocabulary were published. Such cultural heritage of our ancestors accumulates not only in our homeland, but also abroad. Studying ancient manuscripts and books, we, firstly, study new materials contained in them in the scientific environment; secondly, thereby increase our spiritual wealth; thirdly, we draw public attention to the preservation of national heritage. From this standpoint, ancient manuscripts and books are of particular importance in the study of secrets of names in the Kazakh language. However, many of them went to the sides. Despite the fact that information about the most valuable relics and spiritual heritage inherent in the Kazakh people has been preserved in the memory of the country, their originals have not been preserved in Kazakhstan. Many of these valuable works were taken to foreign lands for various reasons. Until today, they have not yet been fully staffed.

Shokan Ualikhanov said: “The Kazakhs, who have not violated the ancient Turkic customs, customs, names of people, names of lands and waters associated with historical events covering one of the spheres of life, are remembered and transmitted from father to child” [2]. The Russian-language collection entitled “Materials on land use of the native nomadic population of the Golodny steppe area and adjacent areas of the Khozhent and Zhyzhakh districts of the Samarkand region” (p. 299) was published in 1914 in Tashkent, the center of the Turkestan Governorate [3]. This collection contains many interesting names related to the Kazakh steppe, including southern Kazakhstan.

General characteristics of the collection “Turkestan Collection”

The first data on this scientific collection was published in the newspaper “Turkestan Vedomosti”, published in 1870-1917 in Tashkent as the official tone of the Turkestan Governor-General. In an article entitled “On the question of nomads” (Turkestanskije vedomosti, 1914), presented in the issue of this newspaper No. 61 dated March 16 (29), 1914, it is reported that in the same year a book was published in Tashkent, which collected materials on the land use of the nomadic population of Myrzashol in Khozhent and Zhyzhakh counties of the Samarkand region and the territory adjacent to it. The newspaper notes that it was the aforementioned work, which dealt with nomadic and semi-sedentary Kazakhs who settled in the southern region of Kazakhstan, a region lying in the middle reaches of the Syrdarya. And also an outstanding Kazakh scientist M. Tynyshbaev [4] in the era of tsarist Russia published 7 books about the life of the Kazakhs of the former Syrdarya region, the modern Southern region of Kazakhstan, one of which is the work “Materials on land use of the native nomadic population of the Golodny steppe area and adjacent areas of the Khozhent and Zhyzhakh districts of the Samarkand region”.

As for the nature of this work, which is one of the Russian writings of the late XIX-early XX centuries, it cannot be attributed to the category of dictionaries devoted to Kazakh vocabulary. This collection, which is a collection of the final materials of the population census of the Southern region of Kazakhstan conducted by the Migration Department of the Main Directorate of Land Management and Land Studies of the Turkestan Governor-General, consists of an introduction, three chapters (77 pages), an appendix to the third chapter (15 pages) and tables (207 pages). The volume is – only 299 pages. Research work with a large volume is printed on very high-quality paper. The preface to the collection, published in 1914 under the supervision of the above-mentioned administration, was written by I. Rylov in typo-lithography V.M. Ilyin in the city of Tashkent, the center of the Turkestan region. M.I. Noskov, N.A. Chudov, A.A. Chernovsky, A.A. Roslyakov took part in the collection, systematisation and presentation of materials of Russian writing. All these works were supervised by P.A. Skryplev. All of them were not researchers of the languages of Kazakh or other Eastern peoples, but officials, scribes and researchers of official institutions. Their goal is to study the peculiarities, social status of the Kazakh steppes and the local population, to create conditions for the resettlement of Russian newcomers here. Nevertheless, this record of Russian researchers can be attributed to the number of ancient manuscripts and books that contain a lot of interesting scientific information that complements the spiritual heritage of the Kazakh people.

As the authors of the collection write, the permanent residents of the studied territory, the south of Kazakhstan were mainly nomadic and semi-settled Kazakhs. Later they were joined by peasants who migrated from the inner provinces of tsarist Russia. The work also provides the following information: nomadic country-Kazakhs of the Konyrat tribe of the Middle Zhuz inhabited the Turkestan governor-General, a significant part of the territory of the Irzhar volost of the Khozhent district of the Samarkand region, the Atakorgan, Koktobe, Kurgantobe, Fiselitau and Shardara volosts of the Zhyzakh district. It has been established that Kazakhs of the Younger Zhuz also live in the Irzhar parish, Kazakhs of the Older Zhuz live in the Kurgantobe parish, and nomadic and settled Uzbeks live in the Sabat parish. Russian settlements are located in the Khozhent district along the banks of the Syrdarya. Kazakh Konyrats belonging to the Middle Zhuz, together with the Zhyzakh and Khozhent counties, inhabited Tashkent, Shymkent and Perovsky counties, mainly along the Syrdarya River. Russian researchers note: “the time when they turned this territory into a famous one coincides with the XVII-XVIII centuries, when the Turko-Mongols were divided into three independent Hordes: large, medium and Small. The lineage of the Kazakhs of the Konyrat tribe begins with the founder of the Middle Zhuz Bekarys. Konyrat is one of the children of Bekarys, he had two sons Kotenshi and Koktinuly, who lived at the head of the family of modern villages. It is believed that the Kazakhs of the Elder Zhuz descended from Bakhtiar, one of the descendants of Bayarys, the founder of the Great Horde. Kazakhs of the Younger Zhuz belong to the Ramadan and Kerderi tribes. The Karakalpaks, who are considered descendants of the Pesheneks, begin their atatek with Sozak (its branches: Kytai, Kypchak, Moytyn, Kenegyz and Mangyt). Uzbeks became famous in the XVIII century; they bore the name of the Tatar Khan Uzbek from the Chagatai dynasty, who ruled the Golden Horde on the shores of the Urals and Volga. The tribe of Uzbeks of the Khozhent uyezd extends from Karapshy and Parshazhyuzden, the first tribe consists of seven, and the second tribe consists of three branches” [3].

“The stages of development of the map give the illusion of the search for a human dynasty in the knowledge of the boundless earth ...” [5], given that the map helps in analyzing the secrets of Kazakh names, in addition to this collection, a three-dimensional color map is attached, which clearly shows how settlements, wells, rivers-lakes, hills are located and even villages in the south of Kazakhstan in the late XIX – early XX century. The fact that the Kazakh steppe is rich in beautiful names is also evidenced by Russian thinkers, poets and writers who traveled around our region and conducted various research works. For example, G. N. Potanin said: “It seems to me that the Kazakh steppe sings” [5], and K.G. Paustovsky said: “Names are the poetic language of the people. It tells about the behavior, history, thoughts and peculiarities of the life of the people” [5], so highly appreciated the place of names in the past and present of the country. These are folk, national names, names, “poetic feelings, relief names embodied in prose” material on land use of the native nomadic population of the Hungry Steppe region... on the topic” abundantly found in the kit. In the field of linguistics, based on the scientific concepts of the above-

mentioned researchers, “Materials on land use of the native nomadic population of the Golodny steppe area and adjacent areas of the Khozhent and Zhyzakh districts of the Samarkand region” (1914) Kazakh names in the Old Russian script can be systematised in the following way: names of land and water: Agar, Aydar-sor, Alatau, Arystan-bel, Atakurgan volost, Aulicata uyezd, Balyktytau, Begovat porogov, Bel-tau, Buharskija vladenija, Golodno-Stepskij, Zhaiylma, Dzhalpak sor, Dzhetysay, Dzhezakskij uyezd, Dzhezak, Zolotaja Orda, Irdzharskoy volosti, Kazalinsk, Kalgan-Syr, Karoy, Kozhaip, Koktjubinskaja volost, Koktjubinskiy, Koktjubinskiy rajon, Kurgan-Tyubinskaya volost, Kyzyl-Kumskiy, Kyzyl-Kumy, Kiyat, Menlikul, Mogol-tau, Nura-tau, Oguz, Perovskiy uyezd, Prirechniy, Pjat volostey Dzhezakskago uyezda, r.Syr-Darya, Rechka Kly, Rechku Kasapkana, Savatskiy, Samarkand, Samarkandskaya oblast, Sanzar, Sardoba, Sor-uziak, St. Golodnaja Step, St. Chernyaev, Sultan-uz-dag, Syr-Dar'inskiy, Tahta, Tashkentskiy oasis, Tashkentskiy uyezd, Tuz-kan, Turanskago bassejna, Turkestanskago hrebta, Tyan-Shan, Uyaz, Farhatskuyu tesninu, Fistali-tau, Fistalitauskaja volost, Fistalitauskij, Hodzhentskiy uyezd, Chardarinskaja volost, Chimkentskiy uyezd, Shohat; ru-tribal names: Bahteyar, Bayars, Bigars, Bol'shaja Orda, Karapchi, Kerdere, Kinegez, Kipchak, Koktumulo, Konrad, Kotyunchi, Kushtamgaly, Maloy Ord, Mangit, Muymun, Parchazhuz, Pechenegi, Ramadan, Sredney Ord, Suzak, Uyaz, Hytay; people, nation and ulus names: karakalpaki, kirgizy, kochevniki, kochevniki-uzbeki, osedlye uzbeki, sarty, tiurko-mongoly; personal names and surnames: tatarskiy han Uzbek, chagataya dinastiy; the names of the animals: air-tyue, argamak, aruvana, birtugan, dzhaydary, kazak-at, karabairy, karakul, kozyim miyaso, nar, plemnyanye tabuny, hazan-at (in the work it is written incorrectly as “khanaz-at”); the name of the drinks: kamran; the names of clothes: chekmen; names associated with the terrain: barhany, kaki (luzhi), takyry; names related to farming: arbut, aryk, bahcha, dzer-agach, dzhugara, ketmen, kunzhut, mala, mash, nauhan, togan, tut, uryuk, chek; the names associated with the way of life: aul, aul uzbek, ashhana, batrak, vasika, dzhaylyau, duval, kamyshvaya zhilya, kedey, kizyak, kishlak, kokteu, kstau, miyman-hana, starshinstva, utau, shariat, yurty; names of plants: adraspan, azhrekove senokosy, azhrek, aksaksaul, belyi saksaul, boyalysh, dzhantak, dzhuzgen, dzhuzgun, itsigek, kamyshi, kandym, kara-saksaul, keurek, kuga, kuyan-dzhyun, kuyan-suyak, kyzkaldak, kyzylcha, rang, saznye, saksaul, seleu, tersken, tugay, tugaynye, tyuya-karyn, tyuya-sengir, chagyr, cherniy saksaul, yebelek.

The paper notes that some Kazakh names related to the South Kazakhstan region were identified and given in accordance with the peculiarities of pronunciation in the Kazakh language, and many-in accordance with the sound approach of the Russian language. When dividing the Kazakh names in the collection into thematic groups, we were convinced that most of them are names of land and water. They can be grouped once again by name: khanate, region, region, region, county, district, parish, mountain, lake, river, shore, aryk, etc. As researcher A. Seidimbekov [5] wrote, “... a toponym is a message of nominal historical, geographical linguistic significance.

This makes it possible, looking at the toponym of a particular region, to be perfectly aware of the history of the generations who inhabited this region, about the origins of life, in the mind and even to the beauty of feelings, to draw certain conclusions.”

We made such a conclusion as follows: in the Russian script, the names of lands and waters of the south of Kazakhstan mostly observe the national flavor, Agar, Aidar-sor, Alatau, Arystan-bel and many others, although presented in Kazakh, Volga, Golodno-Stepskiy, Zolotaya Orda, Kazalinsk, Perovskiye uezd, Prirechniy, St. Golodnaya step, St. Chernyaev, Ural, etc. there are also toponyms expressed artificially through borrowed words in the Russian language; in the collection there are also words borrowed from the Arabic-Persian language and expressing a religious concept, for example: *vasika*, *shariat*; when writing Kazakh names, the influence of the Uzbek language is sometimes observed, for example: *ashkhana*, *bakhcha*, *dzhugara*, *duval*, *karapchi*, *ketmen*, *kizyak*, *kishlak*, *parchayuz*, *Fistali-tau*, *chekmen*, etc.; some Kazakh names in Russian writing have been explained, for example: *boyalysh* – shrubby species *Salsola*; *keurek* – various types of *Calligonum*; *kuyan-suyak* – sand acacia; *kyzkaldak* – wild poppy; *ranga* – a type of sedge; *vasika* – in the Savatsky district, some villages own farm plots of arable land on the basis of “*vasika*” – Khan literate, giving them the right to fully dispose of the land; *tuz-kan* – translated salt mines. The collection contains the Russian equivalent of nominal words in the Kazakh language, for example: *ak-saksaul*, *kara-saksaul* – white, black saucal; *kedey* – poor, etc.

The collection reveals their lexical and semantic meanings, if we compare comments on Kazakh names with modern dictionaries [6]. Russian researchers, analysing the lexical and semantic meanings of Kazakh names in Russian writing, came to the conclusion that Russian researchers mainly used Kazakh names associated with agricultural, tribal, human surname, four products, cattle, drinks, clothing, relief, agriculture, everyday life. In Russian writing there are differences between the names of the people, people, nation and nationalities and the works of modern researchers on the chronicle of the Kazakh people [7]. Therefore, we compared the titles of the collection in Russian with modern studies; the authors of the collection perfectly knew the history of the Kazakh people, and the Arabic language. Therefore, some Arabic words related to the history of our people, for example, *wasika* (al-*wasika*), *shariat* wrote the name in the same position. Russian researchers have written the names of plants in Kazakh, and also published their Latin translations. In this regard, the author of the work thoroughly knew flora and botany. They did not meet in the Kazakh steppes in other regions of tsarist Russia. This collection is intended not only for scientists of such an imperial giant as tsarist Russia, but also for scientists and readers of the scientific community of the then England, India, China, who looked at the Kazakh steppes. This Russian script, included in the “Turkestan Collection”, is the legacy of the Kazakh language of the past centuries, although it is not a special dictionary written by linguists. Through him we comprehend the secrets of ancient concepts that have become forgotten in our days. In this collection, the names are not just written down. The data

on the history, ethnography, culture, socio-economic life of the Kazakh people are given. Kazakh words were also formed there, their meaning was explained, the etymology of some names was identified.

Of course, this collection is not a work born in the pen of our peoples representing the interests of the nation, but a Scripture born on the basis of the colonial policy of tsarist Russia. But we must admit that this book made a great contribution to the time when Kazakh names were printed on paper, and have not yet been forgotten, but have reached the present generation. Having analysed the content and nature of Russian script “Materials on land use of the native nomadic population of the Golodny steppe area and adjacent areas of the Khozhent and Zhyzakh districts of the Samarkand region”, we have made the following conclusion: this work is an official publication published under the direct supervision of the government of tsarist Russia to open the way to colonization of the Kazakh steppe, and the authors of the Russian script are officials official places, scribes-researchers, are one of the heritage in Russian, worthy of transferring copies to the libraries and archives of Kazakhstan, multiplying the spiritual wealth of our people. This collection contains Kazakh names that can serve as a whole material for linguistics, allowing to determine the level of development of the Kazakh literary language of the late XIX-early XX centuries. Thanks to the creation of an explanatory dictionary of Kazakh names in Russian writing, a dictionary of synonyms, a dialectological and etymological dictionary, we will achieve enrichment of the vocabulary of the Kazakh language, new research in the field of linguistics of philological sciences.

The meaning of the concept “Myrzashol”

There were a lot of toponymic names in the Kazakh steppe, which emphasised Kazakh foresight, mobility, observation, the ability to name the earth-water. Russian settlers not only built settlements, but also tried to destroy the historical names of the Kazakh lands. In the southern region of the Kazakh steppe, Agashty, Algi, Alatai, Aktobe, Ayymkol, Ayymtogai, Alkazhar, Alkakol, Akpankol, Aschykol, Amirtobe, Butinkayyk, Zhayylma, Zhetisay, Zhylyanoty, Iirzhar, Kazynak, Kalgansyr, Karakol, Kargalytogay, Karakshykum, Karzhau, Karoy, Kiyatkol, Kokan-Kustanbaly, Koksaray, Kosdiirmen, Korgantobe, Kostanbaly, Kyzyl-daria, Kyzylkum, Kyryktobe, Kyryktal, Kulshygash, Maidazhyngyl, Myntobe, Myrzakol, Myrzatogai, Myrzashol, Nurata, Oybadam, Parshazhuz, Sarsenbai, Segizsary, Zhylandy, Sarman, Sarytobe, Semizara, Tentekauyl, Ulkensalyk, Uratobe, Orynбай, Uyas, Kozhas, Shaltogai, Shyrynsai, Shybyntai, Sherkudyk, Shettikol, Sorozek, Eskituyetartari and many other names of villages and settlements were not known to the subsequent younger generation.

One of the Kazakh names of the land found in newspaper and magazine materials of the “Turkestan Collection” is Myrzashol. Before considering the judgments of the past centuries and the modern press on this issue, it is necessary first of all to determine the location of the Myrzashol steppe. In the Kazakh Soviet Encyclopedia “Myrzashol”, there is a sandy plain on the left bank of the Syrdarya River. On the territory of Syrdarya, Shymkent regions of Kazakhstan in Uzbekistan.

The area is 10 thousand km². In the north, north-west adjoins Kyzylkum. The height is 230-285 km. The climate is very continental, with an annual rainfall of 240 mm. There is a wish for gray soils. In the spring, ephemeral plants come out thick, but in the summer months, except for the herbs of the wormwood family, they completely wither. The launch of irrigation systems, the Shardara reservoir turned Myrzashol into the largest cotton-growing region of the Union [8]. Currently, according to the administrative-territorial division, the Myrzashol region is represented by the enlarged Maktaaral district of the South Kazakhstan region, the Samarkand, Syrdarya, Zhyzakh regions of neighboring Uzbekistan and some districts of the Tashkent region. Where does the root of the name of the earth “Myrzashol” come from? The question has been worrying researchers for a long time. In this context, the opinions published in the press and other publications are also diverse.

Researcher A. V. Stanishevsky drew special attention to the fact that in Russian the name of the land “Myrzashol” is written as “Hungry Steppe”: “in Uzbek toponymy, the toponym “Hungry Steppe” appeared in the 60s of the last century, when work began on applying water and stones to the surface of this place. This name immediately entered into circulation and began to be used more often in administrative documents, reference books, guidebooks, geographical notes, newspaper articles. The name of the land was not translated into Uzbek, and the ancient name “Marzeshol” in a modified form was “Myrzashol” in all administrative directories and maps” [9], – he wrote. It is difficult to agree that this is the opinion of A.V. Stanishevsky, who connected the root of the name of the region only with the Uzbek language, can serve as a complete proof of the origin of the toponym “Myrzashol”. Nevertheless, it cannot be denied that the root of the toponym “Myrzashol” in Persian, as already noted, comes from the concept of “marz” – the land of the Far East.

Researcher E.M. Murzaev [10] in his work “Dictionary of folk geographical terms”, published in Moscow in 1984, significantly highlighted this problem. On page 363 of the above-mentioned study, the term “Myrzashol” refers to: “Marz” – a region, a county (arm.). From the Middle Persian “marz” – □ extreme county; Persian “marz” – □ land, field, country, soil, border; cf. taj. “marz” – □ land, country, border, limit; turk. “frozen – □ hillocks, raised plots of land with non-flooded irrigation waters in the oases of Turkmenistan”. Researcher N. Mynbaev [11] also continues this standpoint and notes that the historical basis of the name of the land “Myrzashol” is “Myrzashol”, i.e. “Distant steppe” or “the interval of oases that are watered”, “bordering steppe”. This etymology corresponds to the history of the Myrzashol steppe in antiquity.

The distribution of the macro-toponym “Myrzashol” from the Persian language by the authors described above, on the one hand, does not contradict logic. According to the prophet Gaisa, about six hundred years ago Betpak Dala became the satrab of the Persian people (satrab is the Persian province, or region) and in a year paid Darius Kistasyp (the then king of the Persian people) nine hundred talents (one talent is the money of the former Greek people, worth fifteen hundred tenge). Four hundred years before the Prophet Gaisa, there was a Griko-Bakhtric royal people in the Betpak steppe, who lived about 125 and ruined his

Scythian people's kingdom. For four hundred years, the population was one big one, moving from Asia to Europe, destroying people on the roads. At the same time, there was no royal Nizam, no royal land reclaimed by the people in the Betpak steppe. The convenience of the place is so, urikken, gas in Afghanistan or in the steppe Betpak gusts to the masses of the population, logging, relax here a little, and when you go ahead. And no matter how much Oiran saw invasions when Arab people drew attention to themselves, from 672 to 874 the Betpak steppe was not such a desert, harvests, people, people, there is anything [12].

One thing that requires special attention is that in the works of the Kazakh press and literature before the October Revolution of 1917, the name “Myrzashol” is rare or is called “Betpak Dala” (“Hungry Steppe”). Let's pay attention to the following historical article “Betpak dala ham onyn turasynan buryngydan kalgan soz” (“Betpak dala and the word left over from the past”), published in the newspaper “Dala ualayatynyn gazetii” (“Newspaper of Dala province”), No. 8-10 for 1898.

“...In the Syrdarya region, passing through Mount Mogal, on the left bank of the river there is a large rock called Sokol-Farhat. In the same place, the upper one, they gave about the region, the place is a good ratio, and in the old days it would have been called that they want to give a new Happiness to the village. From his Kunbatys side, to the harvest, to another peasant, Tashkent, between two Samarkand lands, to Mr. Rabat, to the Betpak steppe. Betpak dala from kunbatys joins the hopeless Kyzylkum sand” [12], – □ wrote the author of the newspaper. As the correspondent of “Dala ualayatynyn gazetii” reports, “Betpak Dala” is the Myrzashol steppe. Why did a periodical published in the last century not indicate the name of the land under its real name? Russian Empire colonizers who conquered the Kazakh steppes are the reasons for this, and as a result, their works were written only in Russian, and the names of lands and waters were adapted to them. Also, such a misconception was made conditioned upon the fact that after the October Revolution of 1917, linguists and Kazakh readers paid increasing attention to the translation of handwritten Russian inscriptions into Kazakh, ignoring and ignoring the peculiarities of pronunciation and spelling of the main original names.

It is known that the language of the colonizers of the Kazakh steppe also has a strong colonial influence. It is necessary to consider cases when the toponymic name “Myrzashol” is translated into Russian as “Hungry Steppe”, and its Kazakh-language version turns into “Betpak Dala” due to such a linguistic distortion of linguists-translators. This article illustrating the Myrzashol region, published in the newspaper of the steppe Valayat, is a translation of the research work of P. P. Shubinsky, published in the November issue of the magazine “Istoricheskij vestnik” (“Historical Bulletin”) for 1897. Surprisingly, after translating the article into Russian into Kazakh and publishing it in the “Dala ualayatynyn gazetii”, the outstanding Kazakh publicist M.S. Subkhanberdina *et al.* [12]. One of the first Kazakh journalists Mukhametzhan Seralin, not meaning the word “Myrzashol”, did not see the optimal “Betpak Dala”, the articles published in the

newspaper "Dala ualayatynyn gazeti" attractively describe the historical events that took place in the region.

And from the standpoint of the exact spelling and clear pronunciation of the name of the land "Turkistan ualayatynyn gazeti" ("Newspaper of Turkestan province") (1870-1882). This periodical, without generalising such a name of the land as "Dala ualayatynyn gazeti", as "Betpak Dala", "identifies specific localities": "the desert between Shynaz and Zhyzak", "the desert between the city of Shynaz and the city of Zhyzak". Even in an article published in the newspaper No. 16 of December 19, 1878, the number of workers digging a ditch for irrigation of desert lands is mentioned, the name of the Myrzashol land is clearly spelled out.

Unfortunately, in subsequent years, articles were published on the pages of some periodicals, the authors of which could not achieve the goal they set for themselves, despite the fact that they aimed to analyze and explain the origin of the name "Myrzashol". Considering the fact that the truth is born from the discussion, we decided to express our attitude to the question of which of the thoughts expressed in this material are correct and which are wrong. The first article was published in the Regional newspaper "Ontustik Kazakstan" ("South Kazakhstan") dated June 1, 1996 No.43-44. The material by E. Zhangabyl [13] "Otebay myrza" has the lines: "Myrzashol" of the desert steppe, located in the modern Zhyzak region, Syrdarya region, Maktaaral, Zhetysai, Kirov districts, became Myrzashol with the blessing of the Samarkand Bek Otebay". It is impossible not to be surprised at such an extreme conclusion. More than a year later, another publication appeared dedicated to the comprehensive acquaintance of Mr. Utebai, whose name is not familiar to the scientific community. This time the topic was put more specifically. How does the name "Myrzashol" come about?" this is called, after all, the name of Lesbek Baizhanov. He published an article in the city newspaper "Shymkent kelbeti" ("Panorama of Shymkent") No. 42 (377) dated October 24, 1997: "What do we know about these Myrzashol steppes? Why is Myrzashol called the homeland of two Turkic states-Kazakhstan and Uzbekistan?" - begins with questions.

So, in connection with these issues of concern to him: "...in my distant childhood, my late father Seyit and brother Yahya Alimkulov talked about Myrzashol, as if answering the above question, the relevant researchers could give him an assessment, but for now let's outline the narrative line on this legend. On the flat steppes located in the modern Zhetysay, Maktaaral, Asyk-Ata, Gagarin, Gulistan, Farish districts, the famous Murza from the Mangkytai tribe of Konyrat lived" [14]. Later, he reported that a bai named Mirza Abylai Khan waited, gave and fed 90 thousand soldiers, 180 thousand horses of the enemies. And finally, he concludes: "bata-having blessed the Great Mr. Abylai, who was very grateful for the gift and respect, he issues a decree that this Zhyzak steppe will henceforth be called the desert, the steppe of "bereke darygan Myrzashol" - blessed Myrzashol [14]. Another article on the same topic was published on the fourth page of the newspaper "Shymkent kelbeti" No. 47 (433) dated November 20, 1998. Immediately captures the set category. "1998 is the year of national unity and national history." "Who was Mr. Utebai? or where did the name "Myrzashol" come from?

this material, which is called "the answer to the question", was written by the author R. Musaev [15]. After reading it, we realised that the real name of our main character is Mr. not rich, but Mr. Utebay. "Of course, he did not have the title of master, he was given this title by Abylai Khan, so people of this day who have not forgotten him are called Mr. Utebai".

The fact that ambiguous opinions are expressed about the origin of the name of the land "Myrzashol", causing a smile, is a consequence of a very small amount of serious research about this region, excessive awareness of the cultural heritage, the history of the spiritual life of this region. Such a concept, the logic of knots, does not always agree with the fact that not all the runaway stories that the public runs to San Sak are an accurate genealogy of our past. After all, scientific principles are dear to us. Well, the research data says otherwise. The historical data that we cited and analysed above completely refute the conclusion that the name "Myrzashol", written in the newspapers "South Kazakhstan" and "the image of Shymkent", arose in connection with the blessing of Abylai Khan to Mr. Otebai." (After all, even then the earth should not be called the Utebai desert, and not Myrzashol?!). This suggests that, firstly, the author involved in the development of this opinion makes our brother otebai a contemporary of Abylai Khan. Even if he had said that he "lived in the 1700s", he would not have given any evidence confirming and confirming this information, without referring to any scientific literature and archival data, except for one article by M. Dulatov, which is not directly related to this issue. The writer M. Magauin [8] notes that Abylai Khan lived from 1713 to 1781 and died at the age of 68, of which he reigned for 48 years, he was first named at the age of twenty. At the same time, "for the last fifteen years of his life, he has been tirelessly fighting with the khanates of Central Asia, returns Turkestan, Shymkent, Sairam, introduces Tashkent into citizenship, brings the entire southern region as a gift to the Kazakh Horde. On this side, we have lost the frontier, which was approved by Abylai Khan only during the years of Soviet power".

Then the period of Abylai Khan's struggle for the South was 1766-1781. According to the reviews of E. Zhangabyl, L. Baizhanov and R. Musayev, published in the newspapers "Ontustik Kazakstan" ("South Kazakhstan") and "Shymkent kelbeti" ("Panorama of Shymkent"), the name "Myrzashol" appeared in the second half of the XVIII century. And historical sources in the Kazakh press and other publications of the last century, such as the steppe Vilayet gazeti, although they do not agree with some views on them, but much earlier, to ancient times, almost 600 years BC, when the Myrzashol steppes were conquered by the Persian king? Secondly, these authors, despite the fact that they themselves do not notice, claim that the name of the Murzashol steppe was born from the concept of the steppe of Mr. Utebai, which refers to the property of Mr. Utebai. This is also a controversial issue. Because there was private ownership of land in the Kazakh Horde under Abylai?! Even if each Kazakh clan has a certain migration region and a winter settlement, during the reign of Abylai Khan, were there any actions that excluded representatives of small Kazakh nationalities from each other, saying: "let there be a land of this kind, let there be a land of this kind"?! Could not the policy of "divide and

rule” have begun from the time when tsarist Russia began to get into trouble with the colonists, under their oppression?! Didn't Abylai Khan strive to unite the Kazakhs, and not to dismantle them?

That is, “this land is the private property of the Kazakh people. Washed with the blood of an ancestor, watered with bone. Ninety-nine generations have raised the Aul dynasty” [8]. Thirdly, speaking about the atategine of Mr. Utebai, the owners of the articles want to make the Myrzashol steppe the ancestor of only one kind. Let us once again turn to the historical data contained in the printed materials. According to the data available in the scientific circulation of the publishing house “Atamura – Kazakhstan” in Almaty in 1994 and the chronicle reports received from the general public for the week “Ana tili” (“Native language”), the tables of atateka were compiled by the journalist, writer Zharylkap Beisenbayuly in the work “Kazakh shezhiresi” (“Kazakh genealogy”): “one curious fact mentioned in shezhir Seidakkozha says about the Mangytai tribe, part of Konyrat. According to him: “Mangytai – Nogaili ulus consisted of Mangyt and Kytay clans. These tribes came to the Kazakh land together with Edige in the XIV century. At first it inhabited the environs of Ulytau, Kengir, then it flowed into Tashkent. In one clash with the lame iron, these tribes will suffer great losses, and by uniting with the leader of Kytay, they will turn into the Mangytai tribe.” They say that part of the Mangytai people became part of the Kazakhs, part of the tribes of the national teams” [7].

It is known that the position of the Kazakh tribes and tribes, the population and livestock, the size of the land began to be carried out mainly because of the colonial policy of tsarist Russia. Similar research works in Myrzashol and Kyzylkum districts began in 1911 and ended in 1913. As a result, in 1914, a work entitled “Materials on land use of the native nomadic population of the Golodny steppe area and adjacent areas of the Khozhent and Zhyzakh districts of the Samarkand region” was published in Tashkent in Russian.

According to this collection, Kazakhs of the Middle Zhuz tribes of Konyrat Algi, Baylar-Zhandar, Kulshygash, Orazkeldy, Tokbolat, Karakose, Kuiyskansyz, Mangytai lived and lived in the steppes of Myrzashol and Kyzylkum together with the tribes of Kipchak, Argyn, Naiman, Uly Zhuz Oshakty, Kanly, Zhalayyr, Younger zhuz Ramadan. So it is now. And during the reign of Abylai Khan, and in subsequent troubled times, there were no significant changes in the ancestral composition of the Myrzashol Kazakhs. Another thing that attaches importance is the – tribe of Kazakhs of the 3rd administrative village of the Kurgantobe volost of the Zhyzak district – Kytay, the surnames of the Aksakals of the village – Orazbai Baymurat, Tore Kozhabek, Hassan Konyratbai, Abdimurat Sheleke, Champy Konakbai, Egemberdy Bekshi, Dosabul Zholdybai, Dabyl Zhanykaby (the number of rural population – 793 people); surnames of the Aksakals of the villages – Mangytai, Kalmyrza Bekpai, Sadybek Oserbai, Zhayymbai Tabasar, Batyrkhan Tosman, Baykara Suyindik, Kabyrbek Musabai, Ongalbai Karsybai (the number of inhabitants of two villages – 1544 people) of this county are indicated as [3]. Considering that in those years more than 47 thousand nomadic peoples lived in the

Myrzashol region, it is not so difficult to calculate the proportion of Mr. Utebai's descendants.

Fourth, there are many inhuman stories in the above-mentioned articles published in the South Kazakhstan regional and Shymkent city newspapers. Attempts to recreate on paper and create a complete historical image of Mr. Utebai is not quite the right approach. According to the outstanding scientist, remarkable researcher of oral literature R. Berdibay [16]: “It is obvious to Albetta that there is no need to look for a chronology of what happened in the works of folklore. A work of oral literature cannot accurately indicate the place, month, year of any event”. The authors of the newspaper did not pay attention to the fact that we can justify our duty to our ancestors only if we present Mr. Utebai as a true historical person, distinguish which legend speaks about him, which side of the reasonable truth, and compare this truth with what our people have experienced. Otherwise, they do not remember at all that we will look for and recognize Mr. Utebai Baba only in the neighborhood of his kitchen, which he gave to the khan, and smile and be ashamed. As a result of the analysis of the history of the origin of the name of the land “Myrzashol” at the root of the concepts “Myrza” and “desert”, access to understanding the mystery of this toponym opens. To do this, we will have to resort to research again. N. Ondasynov [17] analysed the word “Myrza” as follows. “Mirza”, sir (an abbreviated and combined form of the words Parsa Zadeh and Arabic Amir). 1. clerk, secretary. 2. Son of Bek, son of Bek (Prince, Shahzada, bekdada). 3. History. In ancient times, the names of literate, educated people were added to express politeness and respect. Also mentioned are the names of the dynasties of Khan, king, Shah (the so-called seeds of Timur, Mr. Ibrahim). 4. Switch. “Hands are open, generous”.

Another definition of this word is as follows: “Myrza 1. A word that is added to the names of literate, educated people and the names of ruling dynasties in order to express respect, politeness. The Han-Tore dynasty, the bi-shore dynasty, the Amir-myrza dynasty [8]. 2. switch. A man with an open hand, generous. – I do not know, – he said. Murza Terek is a straight-grown, graceful White poplar” [18]. “Murza, – y, rod. mn. murz, M. ist. the title of the feudal nobility in the Tatar states in the 15th century, as well as the person who bore this title. tat. murza from the Persian.” [19].

According to M. Fasmer [20], “Murza” – tat. prince, hereditary elder, according to Russian laws, who does not have special privileges”, as well as the expletive “Tatar, Basurman”, etc. Russ. murza [21]. As for the word “desert”, according to the “explanatory dictionary of the Kazakh language”, “desert” is a noun, in the first meaning a low-cloud, inaccessible zone, the second meaning is the desire to drink water and water intake [18]. In addition, a description of the “desert” is given – a type of landscape formed in climatic zones with variable air temperature and very low precipitation” [22]. Researcher of land and water names E. Koishybaev: “Myrzachol (of. Mirzachul) an – arid steppe to the south of the republic. From Mister (ethnonym) and chul makes the definition of “anhydrous (steppe) of myrzantsev” [6]. The names “Myrzabai”, “Myrzakol”, “Myrzashoky” are also analyzed.

If you think about it, the name "Myrzashol" means darkhan steppe, which was once a wonderful cultural environment, and then turned into a lifeless valley where the wings of a flying bird, a running hoof beast burned. In this sequence, we are looking for the origins of such historical names as "Myrzarabat", "Myrzaaryk", "Myrzatogai", "Myrzakol", which have survived to this day in the Myrzashol region. "Rabat" here is an Abat address on the outskirts of the city. The khan built an ordinary one, the place would be Rabat (Bazar Zhyrau). "Aryk is a small waterway in the irrigation system." "A grove is a wild tree of different species." "A lake is a reservoir with a closed circle" [22].

And, of course, why was "Myrzashol" named after this steppe that flows along the middle stream of cheese? How intertwined and smoked in the memory of the distant southern Kazakhs, who combined the concepts of "myrza" and "desert", the meanings of which at first glance seem to be opposite? Questions will certainly be raised at every stage, when each generation will be updated and updated. At that time, each of us thought only about glorifying our ancestors, did not give free rein to the imagination, relied on the harsh law of science and respected the ancient chronicle era, would not have burned the truth of history. Unfortunately, this is not always the case. In connection with the origins of the name "Myrzashol" in one of the heated discussions in the press published in the territory of the South Kazakhstan region, the newspaper "Barys" in issue No. 7 of February 22, 1999, in the article (associate) to which we refer, the Russian researcher A. V. Stanishevsky was confused with an outstanding theater theorist, academician of the St. Petersburg Academy of Sciences, People's Artist of the USSR Stanislavsky. He noticed that they still want to see the origin of the name of the earth in the neighborhood of a name of one kind or another. In the article entitled "Betpak dala ham onyn turaly", published in No. 8-10 of 1898 in the newspaper "Dala ualayatyryn gazeti": "satrap – persisha gubiya, that bald soz", "one talent is the money of the former Greek zhurtyr birlim thousand. Ten zhumyzydy" [12], which were perceived as our words and accused inappropriately.

There are still rumors about the name of Zhetysay. For example, on the 37th page of the source bayan "Kazynaly kara shanyrak" ("Treasured black house"), published in 1996 in the publishing house "Ana tili", created by M. Baigutov and A. Faizullaev's literary version: "in general, the Zhetysay region began to be populated by the population after the 40s on the occasion of the excavation of the Kirov Canal, mainly because of the names of land and water, not so many legends have been preserved. And people associate the origin of the name Zhetysay with seven sayas around the district. These are Sardoba, Ontustik, Karaoi, Batys, Zher, Togai, Enbek. However, in the second source, this fact is interpreted differently. In the post-war years, after the water entered the Kirov Canal, 5 collective farms moved from Kokshetau to this region. Including the Zhetysai collective farm. Later, a market will open there and will be called "Zhetisaydyn bazar" ("Zhetysay market"). Thus, the name "Zhetysay" was written" (Kazynaly kara shanyrak, p. 47)". That is, if you believe the authors, the local public did not live in Zhetysay before, so the name Zhetysay was also brought with them by settlers who moved here yesterday, or virgin

lands called from Kokshetau. The historical truth on the pages of the press of the last century completely refutes this statement. Since April 1886, with the direct permission of the ruler-Emperor of Russia, archival documents indicating that His Majesty Prince Nikolai Konstantinovich Romanov, at his own expense, shed a lot of sweat on the old Orynbai ditch to deliver water from Daria to the Zhetysay gorge [23] are available. At the same time, in the article by the author Bolshakov published in the newspaper "Turkestan Vedomosti" No. 231 dated December 14, 1912, which tells about the history of irrigation works in Myrzashol, the name Zhetysay is mentioned repeatedly. Here is an excerpt from the same article in the original language, so as not to violate and convey the thoughts of Russian researchers of the early twentieth century about Semirechye.

"According to the relief of the surface, the Hungry Steppe is divided into two longitudinal logs, Shiruzyak and Zhetysay with its continuation Kara, into three separate parts. South, north and east. Each of these parts requires a separate irrigation system for its irrigation, and the dividing logs are conveniently used for the main drainage channels. For irrigation of the highest southern watershed, with a total area of up to 345 thousand des., located at the foot of the Turkestan ridge and bounded from the north by a log Zhetysay, in the future it will be necessary to arrange a special high-located southern channel with a capacity of up to 15 cubic yards ... The northern watershed, as mentioned, is bounded from the north by the Syrdarya, from the east - Shiruzyaks log, from the south - log Zhetysay and its continuation by Lake Sardoba and the Kara tract, from the west by a huge ancient riverbed Arna or Kyzyl-daria. Within these limits is, as already mentioned, up to 230 thousand des. Of these, tugai lands - up to 34 thousand des." (Turkestanskije vedomosti, 1912), -□ says the Russian researcher Bolshakov. The Statistical Party of the Resettlement Department under the Main Directorate of Land Management and Land Management of the Turkestan Governor-General in 1911-1913, having conducted a detailed study of the state of the economy and land use of the Myrzashol nomadic Kazakhs, the members of the expedition paid special attention to the Zhetysay plain. "In the eastern part of the plain - in the Hungry Steppe, as well as in the Kyzyl-Kum, there are quite significant depressions, in the form of lake-like depressions or a clearly defined channel, such as, Soruzyak, Zhetysay, Sardoba, Karoy, Zhalpak-sor, Aidar-sor, etc. In spring and autumn they often appear in the form of lakes, and in summer they completely dry up and are covered with a crust of salts... In the middle of the way between Hungry Steppe and Chernyaev station, within area I, a wide decline begins Zhetysay. Downgrade Zhetysay has a predominant direction from the SE to the NW, it goes with other depressions, such as Sardoba, Kara, etc. Water flows flowing down from the Turkestan ridge, approaching The jets, sayu, lose their destructive speed and, before reaching its general decrease, form a mass of puddles in the surrounding hollows and deposit layers of thin silt in these places ... Zhetysay with all the surrounding terrain stands out completely from the general background of the various loams prevailing in this area, since the soils lying here are various layered clays interspersed with coarse-grained sands. The central part

Jety-say is covered with numerous, long, sandy manes elongated by its wasps ..." [3], the expedition of the Depsky Resettlement Department provides an exhaustive scientific reference about the Zhetysay plain. The location of Zhetysay, on the map of the Myrzashol steppe, presented as an appendix to the work on which the excerpts were given above, also coincides with the current address.

If so, then the opinions of writers who say that the name Zhetysai appeared in later times, even under Soviet rule, then in the early forties, only during land development, contradict the logical truth. If we talk about the origin of the name of the earth "Zhetysay", then the word "Zhetysay" has several meanings. In the first meaning, "seven" is the number after six. Seven ancestors (grandfather) – an ancestor, the seventh generation. From seven grandfathers-dark blue (ancient) – from great-grandfathers named noisy rich, chain boy, chubby. The seven-headed God (devoured) (myth.) – seven main characters characteristic of fairy tales. seven universes – the whole world, the ball. Seven villages were destroyed-destroyed. Seven layers (layer) are located underground (myth.) – too deep. Seven dark nights is the dark time of the day. Under the seven faces is a hard-to-reach, distant place. Seven loaves (religious) – from the troubles experienced, from baked bread, from cattle, from money. Gave seven (religious) – in memory of the deceased gathers people and gives food. Seven nights (for seven nights) – at midnight, in the ever-after. Seven mysteries abound, dangerous. According to the second meaning, "seven-seven days, one week". Linguists explain the meaning of the word "say" as "a low-lying land that does not have an even core and sole" [22].

It follows that "Zhetysay" is a name combined with such low-lying places as Arnasay, Saruzek, Sardoba, Karoy, Zhalpaksor, Aidarsor in the Myrzashol region, which means the existence of seven different Sai. One of the most unusual names that does not leave the consciousness of the people is Iirzhar. Judging by the legends about its origin, the Kazakhs of Koktinuly Konyrat, who inhabited the fertile lands of the Middle Reaches of Daria, have long mentioned this place of Myrzashol in connection with the Syrdarya ravines.

Iirzhar valley, Iirzhar battle, Iirzhar bolys, Iirzhar district... One moment that attracts attention is the historical name from the 60s of the XIX century – it began to be filmed in the scientific works of Russian researchers who came to Myrzashol, and then sounded and recorded until the 1930s. The inscription of the late O. Zhanibekov [24], an outstanding scientist, statesman, states that "the reclamation and water management development of the Iirzhar valley of Betpak Dala fell to the lot of Kazakhstan". Unfortunately, since 1930, when the Soviet government came into force, the name Iirzhar was canceled on behalf of earth and water, the district.

The outstanding Kazakh literary historian, writer M. Magauin [8]: "In 1603, Bukhara Khan Baki-Mukhamed left Samarkand with a heavy army and marched towards the Kazakh land. The Kazakh Emir of the Tashkent Velayat came-Mukhamed Sultan did not have time to call for help from the thicker country behind, maybe he did not find the need, and went to meet him, forming a dense army of Alash, Kirghiz, teams and Katagans within his ulus. Both sides meet at the Aigyr-

Zhar... A hard battle on the stallion is only a harbinger of a new confrontation between the Kazakh Horde and the Bukhara Khanate – the Twenty Years' War".

It is known that in the period from 1869 to 1917, special expeditions of the tsarist authorities fully explored this area and printed on paper all the names of land and water. After all, Russian scientists should have told about the name of the Kazakh stallion-heat, who did not forget Tauekel Khan and Abdullah Khan. And researchers have already written about the Iirzhar Valley, which lies between Tashkent and Samarkand. In addition, it is possible that Bukhara or Kokand historians call the stallion-stallion in different ways with the inscription "Iirzhar" left on paper in Arabic letters. The name of the land irzhar, starting with the issue of the newspaper "Turkestanskije vedomosti" No. 27 dated July 10, 1873, was often recorded and recognized.

One of the oldest cultural monuments of Syr – "Myrzarabat sardobasy" (Myrzarabat was Sardobas). Newspaper "Turkestanskije vedomosti" writes about him in one of its first issues: "...At this level, one verst from the bank of the Darya, stands the ancient Murzarabat building, which once served as a caravanserai and was built for this purpose about 300 years ago by Mirza of Bukhara ruler Abdullah Khan. Murzarabat is made of burnt brick, in the local oriental taste, with vaulted rats without connection, and contains 25 rooms. Around Rabat, at some – distance from it, there are noticeable gatherings of a clay wall, built, probably, for protection. A lot of time has passed since when there was a big road near Rabat and he served as a cleaner for passing caravans. Currently, there are no traces left of this road, and by it there are again bedsores from the transfer of Mitun to Havast, Jam, Zaamin, Uratyube, etc. The Ocheidians say that no more than 50 years ago, Murzarabat stood on the very bank of the Darya River, which has since changed its course. All these circumstances, necessity forced to carry out a ditch from Daria to Rabat, after which I have preserved it to the present time.

Despite the fact that this building, conditioned upon the strength of the construction, could probably have been preserved for several more centuries, it now already has a dilapidated appearance and is being increasingly destroyed, being sorted out by the Kirghiz, who from its bricks lay out monuments over their brethren buried in its vicinity. Kyrgyz say that in 1868, bricks were taken to the Russian Chinaz. Thus, one can hope that the ancient building will soon share the fate of many of its brethren and that no trace will remain of this beautiful monument of ancient Muslim architecture and former life in the steppe in some ten years; one can only console oneself with the fact that Murzarabat, disappearing like an Abdullakhan building, will resurrect again in a more modern one in the form of Kyrgyz mazars and private buildings in Chinaz" (Turkestanskije vedomosti, 1873). As the author of the newspaper describes, the Myrzarabat sardobas was built and built when Abdullah Khan danced Bukhara. He had 25 rooms, and around him were clay walls for protection from the enemy. Almost two centuries ago, it seems to have been lying next to the bank of the Syr Darya River. As the current of Daria changed over time and the distance between them became more and more distant, a moat from the river led to it.

Sardoba Myrzarabat began to collapse and collapse at the end of the nineteenth century. Local Kazakhs destroyed its bricks and used it to mark the graves of relatives buried in the vicinity. Many of the bricks of this sardoba, which are a monument of magnificent Muslim architectural art, were, in particular, taken out in 1868 to the city of "Russian Shynaz". As an appendix to the book published in 1914 in Tashkent, materials on the land use of the mercenary nomadic peoples of the Myrzashol region and the adjacent territory in the Khozhent and Zhyzakh counties of the Samarkand region [3] are collected, the place of the Myrzarabat sardob is marked on the map, and in the collection dedicated to the past and present of Myrzashol, published in Petrograd in 1914 [25], it is represented by his illustration. Kazakh scientists, who took as a basis such data, information from newspapers and books, collections published under the tsarist regime, subsequently paid special attention to Sardoba Myrzarabat and conducted a lot of research. For example, researcher T.K. Basenov [26]: "...Some monuments of civil and religious architecture, preserved on the territory of modern Kazakhstan from the VII-XII centuries BC, are historically valuable, primarily architectural and construction values. The main ones are the following monuments: Myrzarabat sardobs (X-XI centuries)... and others". At the same time: "...sardoba, therefore, the structures built over the well and Yakka were coordinated due to the fact that the nomads had agricultural parking lots. Structurally, they are made in the form of a domed structure with arched games.

According to the type of structure, sardobas have their own well-established architectural individuality. The architectural forms and images of sardob and mausoleums had a similar general appearance, but the wide-open openings, their number, building volume and the interior space visible from the outside are the main difference between sardob and the Mausoleum. In the architecture of sardaubs, the style of a tiered dome is made, which allows closing a large space from such a dome.

Once upon a time in the endless steppes sardoby was a saving beacon. These were people who, in the heat of the heat, were thirsty and eager to give water to everyone who was thirsty, and pulled to themselves. The same sardobes reflected the spur of the Sahara, towering under the dome of the vast sky. This type of development, characteristic of the southern regions of Kazakhstan and Central Asia, has not lost its significance for pastoral livestock areas" [26], the *Turkestan Vedomosti* newspaper reports. Sardoba Myrzarabat and similar structures, considered one of the unique monuments in the Myrzashol area, differ in that they are usually built over wells. According to scientists who have specially studied the architectural sphere, "all these successes that developed in the era of the Karakans have become the main tradition of the form of monumental structures and architectural construction techniques, an open simple project (square) it is made in the form of the roof of the central portal structures, either a portal dome or a cone" [26]. It follows from this that Sardoba Myrzarabat is a domed well or sardoba, specially built for this purpose, located along the ancient historical caravan routes in the Myrzashol area. Such sardobas are built mainly for storing water in the desert, so that the water in the well does not warm up on a hot day. It was built around the VI-IX centuries on the model of civil engineering, common in

Central Asia. Outwardly resembled a yurt, the roof was domed. There were several arches on the side, designed to enter the dome and draw water. In the weaving of domes, the manufacture of arches, the method of relief masonry of red bricks was used. The wall of the well is also firmly nailed. Myrzarabat sardoba served the nomadic peoples of that era. Especially in the boundless steppes, there were places for passengers and caravans to drink, and also served as an auxiliary structure guiding them [27]. Sardoba Myrzarabat in the Myrzashol steppe is still the subject of various researchers. In one of the works devoted to the chronicle of the monuments of history and culture of Kazakhstan, it is said: "Another hydraulic structure in the south of Kazakhstan was sardoba-a water storage tank. This is a semi-underground circular, diameter about 6-8 m., dome construction made of burnt brick (in the lower part – of stone). With the help of a specially conducted canal, Sardoba was filled with summonses and rainwater. The descent to the water led by a stone staircase. As a rule, sardoba collaborated in a complex with caravanserais (for example, "Myrzarabat sardobasy" (Myrzarabat was Sardobas) in the Maktaaral district)" [28], – the message says.

There are a lot of names of lands and waters in Myrzashol that have shown the Kazakh foresight, the mobility of our people. One of these unique names is Utirli. The Utirli is the name of the ancient city. On the north-western side of the village of Atakent (formerly Ilyich) Maktaaral district, now enlarged South Kazakhstan region, ten kilometers from the center of cotton growing "Maktaaral", on the bank of the Sorozek branch flowing into the Syrdarya, during the IX-XI centuries BC lived the city of nektyrly. In 1911-1912, Russian scientists who conducted and researched a scientific expedition to this region wrote Utirli differently: "Utar", "Utyr". Until 1917, the Kazakhs of the Konyrat tribe lived here with semi-settled traditions in the villages of Utirli, Aktobe, Kokshyganak and Akkum of Iirzhar volost, subordinated to the Khozhent district of the Samarkand region of the *Turkestan Governor-General*. Togyzkol, Kanshenauyzy, Ashchykol, Daneperen Taly, Kalgansyr, Borilitogai, Koibasartal, Akshyganak wintered here. The Kazakhs of Syrdarya also called Utirli - Utirli Tobe. Utirlitobe hill was recorded on the maps of the members of the Russian expedition at that time.

In 1917-1928, it is not difficult to see from the archive materials that there was a village named Utirli of Iirzhar boly under Tashkazak province, and a mosque in its vicinity [28]. We don't have much data about this city. There you can also refer to the collection entitled "Archaeological discoveries of 1971", published in 1972 by the publishing house "Science" in Moscow. In the article of scientists of the Research Institute of Archeology of the Academy of Sciences of Uzbekistan Yu.F. Buryakov and O.M. Rostovtsev, published in this book, contains brief information about the discovery of a place in the city of comma. On the 51st page of Buryakov's book "Historical topography of the Tashkent oasis", it is again noted that 30 kilometers south of the former city of Chinachkent (now Chinaz) on the left bank of the Syr Darya, the site of the city of location of Utirli city was discovered [21]. According to our assumptions, the Utirli city is a city built by the Oguzes who inhabited the coast of the old Syrdarya.

History shows that in the past, among the tribes inhabiting this region, there was also an Oguz tribe, and then, thanks to their unification, peoples of Turkic origin spread.

After the transfer of the Kazakh lands to Uzbekistan in Myrzashol, in 1971, researchers from the Research Institute of Archaeology at the Academy of Sciences of the same republic excavated the city of location of Utirli city, where they found fragments of ceramic jugs and other household utensils, buttons and tenge made of precious stones such as diamonds, corals, amethysts, carnelian, lapis lazuli, quartz, chalcedony. It is not known where these jewels are now. One amazing thing on the 47th page of the source bayan “Kazynaly kara shanyrak”, published in 1996 by the publishing house “Ana tili” in Almaty, which we had to refer to, provides information: “to study the city of location of Utirli city, archaeologists from Almaty in 1970 conducted excavations for about two years” [7]. Here the authors seem not to have considered that in 1963-1971 the Myrzashol region looked entirely at Uzbekistan, so the assumption of the arrival of archaeologists from Almaty in a location of Utirli city was illogical. The city of Utirli is built on the shore of the caravan route on the banks of the Syrdarya. This city with an area of more than sixty hectares consists of three major architectural and construction systems. The walls of the city's multi-room houses are built of burnt brick. The floors in the rooms are decorated with moonshine paintings. Until now, the place left without the attention of Kazakhstani scientists and specialists, not explored, not excavated, but left underground, has today turned into a high hill. As for the meaning of the name “Utirli”, its root at the beginning may come from the Kazakh “concept” rational, “mobile”, “convenient”, used as an equivalent. Sometimes they say that they have found a “winning moment”. Maybe because the most viable, profitable, comfortable place of the ancient inhabited region was the Myrzashol steppe, where this Utirli city was located, so it was called?!

One of the historical monuments that the “Turkestan Vedomosti” newspaper paid special attention to was the Uzun-Ata dome in the depths of ancient Kyzylkum, in the Shardara region, on the left bank of the Middle Course of the Syrdarya River, which these days was carved from afar like the last hoof from the relics of the Old World. This is the Uzun-Ata mausoleum, one of the few intact domes among the monuments of the Middle Ages throughout the raw materials. Cheeses that have it still undiscovered. In several issues of the newspaper in 1900, an extensive article by the researcher N. Rudnev “Zabroshennyi ugolok” (“Abandoned corner”) was published. The author of the article, going on a trip to Kyzylkum, traveled without dreams, still has not lost value, sifted, weighed, gave a lot of useful information, reflected.

In this article, which we are talking about, N. Rudnev notes that the 250-kilometer Steppe valley between the former Shardara fortress and the Ushkayyk ferry was a place of slope and rich culture, the places of the fall of ancient cities, fortresses, settlements that remained in this region, and whole systems of old ditches have survived to this day. In addition, during a research trip on raw materials, local Kazakhs informed him that such traces of ancient settlements are also found in the direction from Ushkaik to the Aral Sea, unfortunately, he could not see such monuments with his own eyes (Turkestan

vedomosti, 1900). As can be seen from the inner thought of the Russian researcher, he carefully searched and studied, not doubting that in this region there is an opportunity to filter out the information so necessary for science from deep history. In general, it is no secret that cultural and historical monuments that have not been lost for many centuries were already exposed from all over our vast country. For example, traces of stone left by people of early communal construction in the mountains of gravestones, tombstones, Tarbagatai and Altai in Western Kazakhstan began to attract the attention of researchers in the past centuries.

The southern region was also rich in diverse cultural heritage. Researchers of that time also pay special attention to the fact that the mausoleum of Khozha Ahmed Yasawi in Turkestan is one of the fashionable buildings with an original pattern of world architecture. The authors of newspapers and magazines openly admitted that the ancient historical monuments in Otyrar – Arystanbab, Sayram – Abdy-al-Aziz Bab, Karashash Ana, Myrali Bab, the city of Sauran, the Otyrar valley enchant the sedentary culture of our people, who were considered nomadic. These cultural monuments were written about and often mentioned in periodicals, as well as published special studies, voluminous literary and scientific works in various publications related to tsarist Russia. Several ancient architectural monuments built in immemorial times, which became the topics of informative materials of newspapers and magazines published in the past centuries, remained out of sight of the scientist, researcher in the Myrzashol region and in the Kyzylkum steppe. For example, the burial grounds of Asyk Ata, Uzun Ata, Mulkili Ata in the Myrzashol district of the Zhideli-Baysyn steppe, which became the basis of scientific works of Russian researchers, were still known by someone, and someone did not know. Local old-timers say that the tower (unfortunately, recently, due to lack of care, only a ruin has remained, in the future this building also needs to be protected) was erected “in very old times”. This tower is located forty kilometers from the village of Bayyrkum in the Shardara region, Arys, where the local population connects it with the ancient Kazakh work of Dastan-Zhyrau “Munlyk-Zarlyk”. It's like it's all there. At a time when the water of the cheese was solid, without a pond, and flowed, Daria was full of islands. In it, the forests of Jean are a rich animal world, the interconnection and continuity of ideas, how many have survived. Names such as the Island of Kanshaim in the famous psalm are often found here. One of the outstanding representatives of Kazakh literature is E. Kuttybayuly [29]:

*Tusynnan atin baramyn,
Kanshaiym Aral, Khanaral.
(I pass by you
Kanchayim Island, Hanaral).*

Along the land to replace the Cheese, which is referred to in the lines of the poets – Munlyk and the name of the water-proof in this region did not notice the overcoming of the old Zarlyk of one event. The correctness of this statement is also confirmed by legends often published in the press of the late nineteenth and early twentieth centuries and preserved among the indigenous population [30]. In this regard, it is appropriate that the locals are proud of the cultural and historical towers-mausoleums,

indicating that the events of antiquity took place on their land [31-33]. In any case, there is still not enough information about major cultural and historical monuments. On the pages of the newspaper "Turkestan Vedomosti", every time they write more and more often that today's reader knows and does not know each other. In connection with the above-mentioned structures, we cannot fail to find more detailed historical information from the 12-volume "Kazakh Soviet Encyclopedia" or other historical, scientific studies published in later times.

In what century, for what purpose were these monuments erected? For whom? What events caused it? What assessment is given to them from the standpoint of historical and cultural value? It is to fully answer such questions that we can compare and contrast the data from the newspaper "Turkestan Vedomosti" under consideration with other data sources. For example, the above-mentioned article by Rudnev published in the newspaper "Turkestan Vedomosti" says: "remains of settlements, if you can call a set of numerous hills (Myntobe), are found only from Uzun-Ata to the fortress of Shardara, perhaps the culture of the ancient country gradually spread along this route...from the wintering place (Kyshty, located about 30 versts below Shardara) to the border of the Turkestan section bordering Perovsky County, at different distances from each other" (Turkestanskije vedomosti, 1900). In this regard, turning to the newspaper "Turkestan Vedomosti", we are gradually plunging into the secrets of the Uzun Ata mausoleum, which did not reveal the secrets. Let's look at the notes of the author of the newspaper N. Rudnev. He says: "... before the conquest of the Turkestan region by the Russians, there was not a single mosque on the coast of the Syrdarya. Apparently, 10-15 years ago, the rulers decided and jointly started building a mosque from old, burnt bricks dug in the bowels of ancient cities. Of all the mosques, the number of which reaches 16 from the site of the fall of the ancient fortress of Shardara to the Land of Ushkayik, the mosque of the son of Ishan Ekram-Kasym looks very beautiful, which resembles a small copy of the Hazret Sultan mosque. Some mosques have built ordinary Muslim schools-madrassas, in which there are Kyrgyz teachers-mullahs. A school of this size, in which many students study, is located next to the so-called mosque and the grave in the burial of the ancient city of Uzyn Ata. Judging by the remains, this ancient city occupied a very large place, and over time the Asau river eroded it, especially the eastern slope. The high tobosi hill, framing the city from the south side, was once a huge ancient navel center of the city. In its southern suburbs, a trace of the gate is noticeable. In some places, to the northwest of the navel center, the remains of buildings with streets and moats are visible, and a four-pointed fortress with six towers, deliberately fenced, is built to the outskirts of the city. Here the old moat begins, passing through the city, 15 versts northwest of Daria, turning into a fortress similar to the alg.

In the center of the ancient city, over the grave of Ardak tauyz, whose descendants were called Uzun Ata due to the inherent growth of giants, a round-bottomed, high-walled mausoleum was built of burnt brick, which today, as expected, began to gradually collapse. In the vicinity of the mausoleum, especially on the eastern side, there are graves of many Kyrgyz, over each of which there are narrow

koktas made of old marble with the inscription" (Turkestanskije vedomosti, 1900). According to ancient legends, Uzun Ata's real name is Asan Ata. "I don't know," –□he said. Each of them was one of the main advisers of the old Asan Lame Temur. Due to the fact that Uzun-Ata enjoys the deserved attention of the peoples who inhabited the Syrdarya, he became a worthy old man, the grandfather of the country-a holy man. There are also words that he received a blessing from a ghostly old man, the father of the nation - a saintly man.

The work "Temirname" by Salihiddin Tashkent, published in 1908 in the Tashkent printing house of Ilyin, tells about four students of the famous religious figure of Tashkent, an expert in religious disciplines, the head of the Sufi brotherhood, known for his good deeds of Grandfather Mold, whose names are Seit Ata, Badir Ata, Sadir Ata and Uzun Hassan Ata. This work says that all of his grandfather's disciples were sheriffs from the dynasty of Prophets from Khorezm. At that time, Bayankuli Khan reigned in Bukhara. We know that the Prophet Muhammad had two sons and four daughters from the umbilical cord. Of the four daughters, Fatima was joined with his cousin Ali ibn Abu Talip and a generation grew up from him. Sons Hassan and Hussein are born from Fatima. The descendants of Hassan are called sheriffs, the descendants of Hussein are called Seites. There is no need to argue with the fact that he is a long Asan Ata, whose disciple we are, is the long Asan Ata we are talking about. This means that the letter "x" of the name Hasan can fall out in the Kazakh colloquial pronunciation and turn into Asan At. In the book "Temirname" by Salihiddin Tashkent, one of the historians of the last century, it is said that Zengi Ata gave a blessing and a commission to one of his best students, Seit Ata: "I am sending you to the country of infidels without religion Desht-i-Kipchak, and you will let the people of this country into the Muslim religion." It is indisputable that such an intercessory task was given to the long asana-Grandfather along with other students. Thus, the region belonging to Uzun-At, which is charged with the duty to spread the Muslim religion, is the left bank of the syr-osa, and in the future – the region called Uzun-Ata-Taypak [34].

It is noteworthy that the surname Uzun-Ata comes from the offspring of the daughter of the Prophet Muhammad Bibi Fatima, the son of Hasen. We must understand that this long Ata is the ummah of the prophet [30], who was the first to bring Islam to the Land of Taipak, initiated the process of the Muslim religion, performed great good deeds, became famous for good and revered in the country, became a holy grandfather [30; 35]. Judging by the writing of an outstanding scientist, academician V.V. Bartold [31], who devoted his whole life to the study of the Central Asian region, in one of the last campaigns of Aksak Temur in the Syrdarya during the settlement of Uzyn Ata, there was a post of nogohvostok. He also cites data that one of the rulers of the country, Khalil Sultan, on the way from Aksulat to Otrar, at the foot of Uzun-Ata stopped at Shahrukh. Another interesting fact is found in the works of historian M. Tynyshbaev [4]. It says that the Lame Temir had grandchildren-pir-Mohammed and Khalil, and when this ruler died in 1405, his successors remained. Attention is also drawn to the similarity of the names of Shermukhamed Halim Kartmanovich and the grandchildren of the Lame Temur, buried at the Uzun-Ata

cemetery. This means that the discussions related to the origin of the name “Uzyn Ata” began in the late XIX-early XX century and continue to the present. N. Rudnev wrote in the newspaper “Turkestan Vedomosti” in 1900: “... it is unknown why it retained its old name (45 versts above the Ushkayyk crossing, closer to the Eshkiolmes crossing, lies on the road to the city of Turkestan), all the names of cities were forgotten and translated into the language of rectifiers in the form of Kysty (Kyshty), Uzyn Ata, Sutkent, Bayyrkum, Eshkili, Zhartobe, Rabat, Kaugan Ata, Artyk Ata and Razdy Ata (The latter is located below 10 versts from the Ushkayyk ferry)” (Turkestanskije vedomosti, 1900).

Also in an article published in the newspaper “Turkestan Vedomosti”, A. Tillo noted: “... from the valley of Shardara, even from Shynaz, along the left bank of Daria, at a distance of 200 versts, there are fall sites of many cities and settlements, such as winter quarters, Kysty, Uzun Ata, Sutkent, Eshkili, Bayyrkum, Zhartobe, Kaugan Ata, Artyk Ata, Razdy Ata and Oksyz, two of these names have still retained their former appearance, and the rest belonged to the Kyrgyz”. At the same time, while Kazakhs did not live in this region, it was not a title of Kazakhs [36; 37]. Academician A. Margulan said: “The Huns are a country that has inhabited the great Sahara for thousands of years, left behind many generations, a rich culture. The countries left by their descendants are Uysuns, Kanls, Oguzes, Kipchaks, Argans, Konyrat kiyats, Naimans, Gireys, Uak-ungits, Latts. These inherited cities are huge throughout the raw materials, Semirechye, Kunbatys, Kazakhstan, Mangystau. Of these, the most destructive are Sairam, Sutkent, Otrar, Turkestan, Sauran, Syganak, Kaugan Ata, Artyk Ata, Barshynkent, Zhent, Oguz-Daban, Kharasan Ata, as well as the rubble of other cities of Syry and Karatau (Subkent, Yagakent, Baba Ata, Kumkent, Kenzhek) and others. Some researchers understood these beautiful cities as foreigners who were inhabited by tribes wintering in the Sahara, and their creators as aliens. But it's not true, it's not true, agate” [27]. As they write in the newspaper “Turkestan Vedomosti”, scientists such as Tillo give a reasoned answer to shallow conclusions that the Kazakhs came here only later.

Another article published in the newspaper “Turkestan Vedomosti” says: “In 1898, when an intensive search for lands suitable for Russian colonization began, the military governor of the Syrdarya region, according to the Kyrgyz, was informed that there were many old, forgotten ones on the left bank of the Syrdarya, from the Uzyn Ata Valley to the Ushkayyk ferry attracted all over the raw materials, and that there are ditches here, testifying to the existence of an ancient culture” (Turkestanskije vedomosti, 1903). Thus, N.S. Lykoshin objects to the statements of his colleagues in colonial thinking and their conclusions that questioned the ancient names of lands and the ancient culture of the country.

The place and significance for us are very rich in individual data, but in these materials, which require cognitive and scientific study and special filtering, especially attracts the attention of Russian researchers who are directly related to such newspaper “Turkestan Vedomosti”, back in the late nineteenth and early twentieth century. Although, it may be understandable that they repeat the contradictory opinion that “the left bank of the

cheese was inhabited by the Kazakh people only in the last century.” Their irrefutable conclusions that the names of ancient cities were changed by the Kazakhs also indicate that the indigenous inhabitants of this region are not Kazakhs, but other people [38-40], so we have every right to pursue a more open and intensive colonial policy.

From this standpoint, the most important point is that the dome at the beginning of the Great Patriotic War was erected not at the end of the XIX or in the initial period of the XX century, but in the distant XIV – XV centuries [41; 42]. Comparing the data of scientific articles published in the newspaper “Turkestan Vedomosti” and the conclusions of modern researchers, it can be assumed that there were three different ancient settlements in the Syr Darya, sacred places associated with the historical name Uzun-Ata: The first of them is Uzun Ata (Aktobe). This city lived in the IV-X centuries [43]. It is located on the territory of the Shardarinsky district, 10 kilometers northeast of the former village of Komsomol, on the left bank of the Syr Darya, near the old stream of the river, on the site of the current Uzun Ata burial ground [44]. The city was explored in 1900 by the famous Russian researchers N.V. Rudnev, then A. Tillo and N. S. Lykoshin, officials-employees of the tsarist government and published many scientific articles on the pages of the newspaper “Turkestan Vedomosti”. In 1951, the city of Uzun Ata was explored by the South Kazakhstan Archaeological Expedition (A.N. Bernshtam, G.I. Patient), in 1982, the expedition of the archaeological detachment of the Shymkent Pedagogical Institute (N. P. Podushkin). In the center of the ancient city of Uzun Ata, a round hill has been preserved, the area of the main place is 60x50 meters, the height is 10-12 meters. Adjacent areas adjoin this ceiling, the area of the main places of which is 260x290 meters, height 3-5 meters, residential buildings, economic complexes and defensive structures are built here. Most of them have survived to this day. In the north-east of the city there are places of the old riverbed, built on the surface of the Earth. Vessels made of stone and ceramics were also found, intended for eating, household use [28].

The second most important and significant historical place on the left bank of the Syr Darya is the grave mound Uzun-Ata. It appeared in the thousandth years of our century. It lies 12 kilometers away on the northwest side of the village. The site of the Uzun-Ata Grave Mound was held by the South Kazakhstan Archaeological Expedition in the 1950s. Kurgan-mazar consists of several kurgan groups. There it was found that human bodies were buried by burning [28; 45]. The third one is a mausoleum erected over the grave of Uzun Ata. We have dwelt in detail about this building on the materials published in colonial Russian periodicals, such as the newspaper “Turkestan Vedomosti” in the late XIX-early XX century. Historical information about the Mausoleum begins to take shape as follows. In Mustafina's book “Representation, cults, images among the Kazakhs” published in 1992, devoted to the study of the spread of everyday Islam in Southern Kazakhstan of the XIX-XX centuries, as well as in a note from the editorial board at the end of the article “Uzyn Ata dome” in the April issue of the magazine “Culture and Life” No. 4 for 1987, it is indicated that this is an ancient structure, erected only in later times by some structures that do not represent [46; 47].

In conclusion, we note that the newspaper “Turkestan Vedomosti” is a source of real data. That is, we are convinced that the materials published in this periodical are not just journalistic messages, but original literary versions that have absorbed a huge amount of valuable heritage of the Kazakh people.

Conclusions

The article analyses only periodicals and scientific works published under tsarist Russia. But in fact, the origins of the historical names of this region Myrzashol, Iirzhar, Asyk Ata, Uzyn Ata, Zhety say and others go back to the depths of antiquity. To clarify their subtleties and facets, it is necessary not to limit ourselves to scientific research in Russian, published before 1917, under tsarist Russia, but to study in depth the chronicles and chronicles of historians of the Bukhara and Kokand khanates, foreign scientists, written and published in Arabic, Persian and other languages. Considering that, according to the scientist, Professor H. Bekhozhin, in the official newspapers of tsarist Russia “published articles on the history, language, oral literature, ethnography of the Kazakh people, archeology and useful ore resources of Kazakhstan” this principle especially directly concerns periodicals included in the “Turkestan Collection” of the late XIX-early XX centuries. Whichever stage of the development of society we consider, the main task of the press, along with the dissemination of socially significant information among the general population, was considered to increase the historical and cognitive level of readers, the development of public opinion among them on certain issues. This is a truth that does not require proof.

It is also no secret that every journalist or author is guided to a certain extent in the process of collecting data, information, analysing it, selecting and transmitting it to the reader. All journalistic works of different genres, born under the pen of employees of newspapers and magazines, are of interest, boiling with inner thought. In other words, even the shortest information will have a deep secret and policy. The tsarist authorities, seeking to seize the lands conquered by them, using force and weapons, and thus relocate Russian peasants from all over Russia, first of all sent scientists and qualified specialists to the territories that had passed into the colony, and conducted preliminary studies. Researchers who traveled with the same intentions often came to the Kyzylkum region on the left bank of the river, to the Far South.

This is the habitat of the population, life, customs, even parents, surnames, as a rule, to determine, on paper, to the government of tsarist Russia reported in detail, which. In hot pursuit, materials about the results of such important business trips, everything seen, were published on the pages of periodicals and in popular science collections. The tsarist government was guided by such data, data for the expansion and expansion of the boundaries of its colonial policy.

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None.

Conflict of Interest

None.

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“Туркестанський збірник” – джерело даних про казахські імена та історичні пам’ятки

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Анотація

Актуальність. У цій статті досліджується значна колекція, відома як “Туркестанський збірник”, що охоплює широкий спектр історичних даних про казахську мову та культурну спадщину. Він підкреслює важливість цієї колекції для розуміння соціокультурних трансформацій, яких зазнав казахський народ під владою царської Росії наприкінці XIX – на початку XX століть.

Мета. Метою цього дослідження є аналіз “Туркестанського збірника” для того, щоб розкрити уявлення про рідну мову та культурні практики казахського народу, який переходив від кочового до напівосілого способу життя, а також про те, як вони були задокументовані під час російської колонізації.

Методологія. Метод дослідження передбачає детальне вивчення “Туркестанського збірника”, який складається з підсумкових матеріалів перепису населення, проведеного відділом міграції Головного управління землеустрою та сільського господарства. Аналіз зосереджується на представленні казахських імен, місць і культурних практик, зафіксованих у цьому всеосяжному переписі.

Результати. Висновки показують, що збірник містить широку інформацію про різні етнічні назви, історичні пам’ятки та культурні традиції казахського народу. Він надає унікальний погляд на перехідні етапи розвитку казахського суспільства, з детальними описами назв земель, племінної приналежності та змін у способі життя.

Висновки. “Туркестанський збірник” слугує ключовим джерелом для розуміння складної історії та культурної еволюції казахського народу. Попри те, що збірник є продуктом колоніальних цілей, він пропонує неоціненне розуміння багатого мовного та культурного ландшафту Казахстану в період значних змін та адаптації.

Ключові слова: Туркестанський збірник; Мирзашольський край; стародавні міста; кочові традиції; землеробська культура; історичні пам’ятки.