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## KH.DOSMUKHAMEDOV ABOUT THE ORAL HISTORY OF THE KAZAKHS

**Abstract.** The article highlights one side of the huge scientific and educational work of an outstanding representative of the Kazakh national intelligentsia, one of the founders of the Alash movement, a statesman Khalel Dosmukhamedov, whose bright, full of struggle and suffering life for the bright future of his people coincided with the period of socialist reorganization and the establishment of Soviet power in Kazakhstan. Despite his services to the Soviet authorities in the speedy cultural modernization of the Kazakh society, he was repressed in the late 30s of the twentieth century. His research on oral history is still relevant and important for the development of Kazakh historiography. Kh. Dosmukhamedov was one of the first to draw the attention of researchers to the connection of epic and folklore with the daily life of the Kazakhs. Kazakh epic poems, such as "Kobylandy batyr", "Narikoglu Shora", "Alpamys batyr", "Kambar batyr", "Shora batyr", "Edige Murza" in 1922-1923, in the period work in the Kyrgyz \* (Kazakh) scientific commission. Together with A. Divaev, the book "Anthology of samples of Kyrgyz (Kazakh) literature" («Хрестоматия из образцов киргизской (казахской) литературы») was written. Further development of the problem of the oral history of the Kazakhs was continued in his collections "Words of Murat-akyn", "Isatai-Makhambet" in 1924 and "The legend of the construction of the Kogeltash madrasah in Bukhara", published in Tashkent in 1927-1928 in which, in his opinion, fragments of the five-century history of the Kazakh people are reflected. He argues that, similar to the annals (historical stories) in European historiography, the Kazakh historical epic was formed as a special form of historical consciousness and knowledge in the nomadic Kazakh society.

**Key words:** Kh. Dosmukhamedov, oral history of the Kazakhs, epic tales, heroic epic, poets-zhyrau.

**Introduction.** History - this dialogue is available only through consciousness and eternal use. Examples from the past, through the historical memory of mankind, are woven into our current life, the outcome of the path, or cause errors. The only ability to assume them and use them from the lesson is able to point the right way to the future. Each person is a special one of his people. The personality of Kh. Dosmukhamedov, one of the best representatives of the elite of the Kazakh intelligentsia at the beginning of the 20th century, is multifaceted.

Scientists-khalelologists consider his life and work, subdividing them into 4 periods: the first years - maturation; the second - the years of socio-political struggle, the organizer of the Alash movement, then participation in the construction of the foundations of Soviet Kazakhstan (1916-1920); the third – the period of work in the Soviet government, the combination of state-political activity with scientific and pedagogical work (1921-1928); the fourth is the years of exposure to repression (1929-1939).

In 1921-1928, combining state work with scientific, educational and learning activities, he did a lot to restore the history of the Kazakh people. In the transitional period, when Stalin's totalitarianism had not yet been thoroughly strengthened, he collected from the sayings and talks of the people, formalized and introduced into scientific circulation facts related to the rich cultural heritage and history of the Kazakh people. The works of folklore collected by him, the heroic epos, information about akyns-zhyrau, were published in Tashkent in 1922-1928. Also, the theoretical work "Kazakh adabietinin tarihy" ("History of Kazakh literature") written by him made a huge contribution to the science of Kazakhstan [1,24]

**Materials and methods of research.** The research methodology is interdisciplinary: along with the methods of historical analysis of materials, such as historical-typological, historical-comparative and historical-chronological, objectivity, impartiality, the method of linguistic processing of sources was used. When drawing up the main conclusions, the originality of the oral and mental history of the Kazakhs was also taken into account.

**Results and its discussion.** Kh. Dosmukhamedov was one of the first to make pay the attention of researchers to the connection of epic and folklore with the daily life of the Kazakhs. Fruitful work in the preservation of the Kazakh folklore was done during the period when he headed the Kyrgyz (Kazakh) commission in 1921-1923. Created on a voluntary basis, the Kyrgyz (Kazakh) scientific commission, consisted of 3 persons: Chairman Kh. Dosmukhamedov and 2 employees - philologist I. Tokhtybayev, ethnographer A. Divayev who actually gave a start to restore the cultural heritage of the Kazakh people, and to provide all possible assistance in the organization of education system in Kazakhstan. It was a difficult time after the civil war, when the Kazakhs were still in nomad camps, and sedentarisation had not yet occurred. Despite this, the commission had done a great deal of work in the cultural reconstruction of Kazakh society. In fact, only 3 people who performed exorbitant tasks on textbooks and manuals in the Kazakh language, and were also engaged in scientific processing and systematization of materials on ethnography and Kazakh folklore [2, 192].

Huge materials had been collected on the ethnography and literary heritage of the Kazakhs of the Syr-Darya and Semirechensk regions, which were then part of Turkestan.

The results of this ethnographic study, in addition to scientific value, ultimately created an ideological prerequisite for the reunification of the Kazakhs, as an ethnic integrity, also in the restoration of a single national cultural and spiritual heritage.

For the first time, the epic poems of the Kazakhs, such as “Kobylandy Batyr”, “Narikoglu Shora”, “Alpamys Batyr”, “Kambar Batyr”, “Shora Batyr”, “Edige Murza”, were introduced into scientific circulation for the first time. A. Divayev in 1922-1923 a textbook was prepared: "Anthology of samples of Kyrgyz (Kazakh) literature." For the first time, a collection of poems of the great Kazakh poet Abay was released: "Selected Poems" with prefaces and comments [2,193]. Kh. Dosmukhamedov is one of the first who highly appreciates Abay as a thinker. Indignant at the fact that not everyone understands the deep meaning of his poems, Kh. Dosmukhamedov notes: “If we were civilized, we would write a thousand comments on 100 lines of his poems, but we find it difficult even to publish a thin brochure of his poems. Getting rid of ignorance will enable you to better understand it. As we become enlightened, let the personality of Abay rise as a poet and thinker” (translation made by - Zh.Zh.) [2,124].

Especially valuable is the opinion of Kh. Dosmukhamedov regarding the introduction of the Latin alphabet in the republics of the Soviet East, initiated by V.I. Lenin. In a letter sent by him to the State Academic Council (February 1923), it is said: “Having considered the European alphabet introduced in Azerbaijan, the Kirghiz (Kazakh) Scientific Commission considers: firstly, the introduction of the Latin alphabet and the replacement of the Arabic alphabet by it, in principle, desirable, but immediate introduction, especially administratively, harmful to the cause of culture and inappropriate for political reasons; secondly, the alphabet adopted in Azerbaijan does not quite correspond to the Kyrgyz (Kazakh) language, and therefore requires processing to apply to the Kyrgyz (Kazakh) language. The Kyrgyz (Kazakh) Scientific Commission considers it necessary to develop an alphabet in relation to the sounds of the Kyrgyz (Kazakh) language” [2]. The scientist and educator Kh. Dosmukhamedov foresaw the difficulty of introducing the Latin alphabet into the Kazakh language, because the translation into the Latin alphabet undertaken by the Soviet government in 1929-1940 did

not take root. Almost a century later, this issue is again put on the agenda, and worries the scientific minds of Kazakhstan. This is due to some precautions, as Kh. Dosmukhamedov noted above.

Referring to the oral literary heritage of the Kazakh people, and on the example of the work of such personalities as akyn Murat Munkeuly, speaker Sherniyaz, akyn Ygylman and many akyns-zhyrau, he showed the level of historical memory and historical consciousness of the Kazakhs.

**The scientist draws attention to the features of the Kazakh akyns-zhyrau, which do not correspond to European canons, evaluates them as ideologists of that era and, along with this, as public figures who acquaint contemporaries with the history of the people in a poetic form. Historical events, examples of the past, passed by past generations will appear in their speech for contemporaries and future generations, as an edification and admiration for the good and noble deeds of their ancestors, contributing to the creation of historical memory and knowledge.**

Developing the judgments of Shokan Valikhanov about the historicism of the folklore heritage, he advocates **an interdisciplinary approach to the study of history. In his research, one can trace the judgments of the interdependence of the historical and cultural memory of the Kazakh people. H. Dosmukhamedov, considering epic works as manifestations of collective memory, approached the ideas of the founders of the direction of memory studies[3].**

In this regard, let's consider the works of Kh. Dosmukhamedov called Murat akynnyn sozderi ("Words of Murat akyn"), published in 1924 and the collection "Isatai-Mahambet", published in 1925 in the Tashkent publishing house [4, 5-77.].

The collection "Murat akynnyn sozderi" ("Words of Murat-akyn") was dedicated to one of the prominent representatives of the famous akyns of the era of "sorrow and sad" of the 18th-19th centuries. - Murat Munkeuly, whose fiery songs had voiced the past history of the Kazakhs and the popular protest against colonialism. Along with his epic tales "Ush qiyan", "Kaztugan", "Shalgez", "Karasai-Kazi", the collection includes manuscripts about aitys and Murat's songs, as well as historical works by Kh. Dosmukhamedov), published in 1913 in the newspaper "Kazakh", the article "Alash" ne soz? ("What is the word "Alash"?"), an article about the historical figures of Kenesary, Nauryzbay, published in 1923 in the Tashkent journal "Sholpan", an article "Diuni lugat at-turk", devoted to the analysis of the book of Mahmud Kashgari.

The second collection, the 162-page work of the scientist "Isatai-Makhambet" includes "Brief information about the uprising of Isatai Taimanov", "Makhambet batyr", "Words of akyn Ygylman Shorekov", "Words of Makhambet-batyr, spoken by him to Sultan Baimagambet" and others. This also included articles: "Zhalantos batyr", "Sherniyaz", "Baymagambet kim?" ("Who is Baimagambet?"), "Isatai kim?" ("Who is Isatai?"), "Kazakhtyn batyrlary: Isatai, Makhambet" ("Kazakh batyrs: Isatai, Makhambet"), "Murat akyn", published in the magazines "Terme", "Saule" in Tashkent.

Historical problems are reflected in the works written by him in 1927-1928 in Russian and published in Tashkent, «The Legend of the Construction of the Kogeltash Madrassa in Bukhara»,

Pedigree of Jalan-tus Batyr (Yalantush-Bahadure), builder of Till-Kara madrasah and Shir-Dor in Samarkand». In the work "Murat akynnyn sozderi" ("Words of Murat-akyn"), Kh. Dosmukhamedov addresses the issues of the historical epic of the Kazakh people. In his opinion, in the epic tales of the Nogailin period, starting from the works of zhyrau - Dosmambet, Kaztugan (XV century), Shalkez (or Shalkiz) to the songs of akyn Murat Munkeuly (XIX-XX centuries), fragments of the five-century history of the Kazakh people are reflected. Being historical figures, these akyns-zhyrau act as conductors of historical knowledge, their epic songs glorify the history and deeds of their ancestors. The main purpose of which, according to Jan Assman, is "the preservation of collective memory" [5, 56 p.].

In this book by Kh. Dosmukhamedov, the events of the historical past of the Kazakhs of the Nogai era are closely intertwined with the history of the Little Zhuz. The time of the Golden Horde in the memory of the Kazakhs was preserved in the epic tales of the Nogai period, the content of which reflects the historical memory of the people, transmitted by akyns - zhyrau.

According to the author, in the future, folk ideas and national traditions, motifs of the historical epic, inherent in the works of akyns-zhyrau Dospambet, Kaztugan, Shalkiyaz, are clearly manifested in the songs of Murat-akyn Munkeuly.

Murat-akyn is the brightest and last representative of the galaxy of zhyrau of the Nogai-Kazakh association. The educated people of the Kazakhs: biys, akyns perceived the talent sent down to them not for personal benefit, but to serve the country, the people. Historical events, the good deeds of the heroes and batyrs of the past in their poetic interpretation were passed down from generation to generation, enriching the people's historical memory.

Zhyrau were like historians or historiographers who played the role of political ideologists in the life of nomadic Kazakhs. Similar to the annals (historical stories) in European historiography, the **historical epic was formed as a special form of historical consciousness and knowledge in the nomadic Kazakh society. A similar idea was expressed by P.Thompson, a researcher of oral history [6,36].**

Murat's songs are in tune with the epic songs of Dospambet, Shalkiyaz. They sing about the past life of the people, the traditions of heroism and peacefulness. The main character of the country's history in the epic is the people, their qualities; **the main advantage of a batyr, a hero is the protection of the Motherland, the people from enemies, serving in the name of his future. This moral idea of Kh. Dosmukhamedov, is being recognized as one of the special signs of the Kazakh nomadic civilization, and it is a factor that determined his own life position.**

Who are the Nogais? What is the proximity of the Kazakhs to the Nogais?", already in the 1920s showed the need to identify the main directions of the study of Kazakh history: ethnogenesis and the origins of statehood. **In this one can see his internal objection to the propaganda of the Stalinist Soviet ideology that "the Kazakh nation is an oppressed people, whose formation is not yet completed, which does not have state traditions."**

Kh. Dosmukhamedov highly valued the epic heritage of the people for history. He wrote: "A person who writes the history of the Kazakhs cannot disregard the words (works) of akyns like Murat. ... the fact that Murat, on the one hand, was a chronicler who knew the past, on the other hand, a social, public akyn, speaking about people's sorrow, people's grief, it is evident from his song (Ysh qian) [7,94]

The traditions of the akyns-zhyrau of the Nogai era are also represented in the song of Makhambet, with whom we got acquainted thanks to the work of Murat, through his disciples-followers Ygylman Shorekov, Sherniyaz, etc.

If we turn to the concept of historiology, oral historiography, introduced into scientific circulation by the famous Kazakh historian V. Yudin, we can say that the samples of the heroic epic in the cycle "Kyrymnyn kyryk batyry" ("Forty batyrs of Crimea"), which has come down to us by Murat and his songs, the tales of Asan-kaigy, Dospambet, Shalkiz and others are oral history recorded in songs.

Kh. Dosmukhamedov, who collected Murat's songs and information about him among the people, wrote that such akyns-zhyraus of the Younger Zhuz as Makhambet, Sherniyaz, Ygylman, Murun Sengirbaev (his last name has been corrected lately, like Sengirbekov-Zh.Zh. ) went through the school of Murat. This is also noted by literary scholar B. Omarov, who studied the literary heritage of Murat-akyn.

The fact that the famous Mangystau zhyrau Muryn Sengirbaev, had been invited during the Great Patriotic War, in 1942 to Alma-Ata to participate in the compilation of the anthology of the Kazakh heroic epic, was a student of Murat Monkeuly, is mentioned in the preface to the collection "Batyrlar Zhyry", written by the famous scientist A. Konyratbaev. Muryn-zhyrau, telling that the mentor taught him the legends "Kyrymnyn kyryk batyry" during the summer haymaking, was amazed that he was not only a storyteller-chronicler and akyn, but also a person of high civic responsibility, who considered it his noble mission to convey the history of the people from generation to generation, highly appreciating folk traditions [8,10,93-106 p.].

Thanks to all the Kazakh akyns and zhyrau, we have got a rich oral literature of our people. The scientist B. Omarov writes: "We must recognize Murat as an unsurpassed zhyrshy (poet), tirelessly performing epic tales for a long time. **He is one of those who conveyed to subsequent generations the golden treasury of the Nogai era - the epic cycle "Kyrymnyn kyryk batyry" ("Forty batyrs of Crimea"). Murat had a peculiar performing style, his own method of teaching epics"**[9, 19].

Scientists note that akyn Nurpeis Baiganin (born in Aktobe) who lived in the Soviet era also performed epic works by heart: "Edige", "Orak-Mamai", "Karasay-Kazi" from the epic cycle "Kyrymnyn kyryk batyry" ("Forty Batyrs of Crimea"), many epic works about Isatai, Eset, Beket, Kotibar, batyrs from the Younger Zhuz, legends of batyrs Kenesary, Zhankozha and many more similar songs"[10].

All this confirms the opinion of Kh. Dosmukhamedov that the oral history of the Kazakhs is closely connected with the heroic epic. He noted that the history of the struggle of the Kazakhs of the Younger Zhuz on the path of liberation from Russian citizenship in the era of tsarism was not written, but was preserved in folk stories, songs and legends.

In the article "Kazakh batyrlary: Isatai, Makhambet" ("Kazakh batyrs: Isatai, Makhambet"), Khalel Dosmukhamedov attempts to analyze the reasons why in the XVIIIth-XIXth centuries. The younger zhuz (little zhuz) became the center of the national liberation movement. In accordance with the revolutionary theory of the Soviet Marxist historian M.N. Pokrovsky that "the class struggle is the driving force of the historical process", he points out several types of social contradictions:

- The fight against the tsarist government, including the fight against the Russian Cossacks;
- The fighting with neighboring nationalities: Kalmyks, Turkmens for pastures;
- Intranatal disputes [11, 29 -64 p.].

Based on oral sources, the scientist tells that the struggle against tsarist domination has acquired a systemic character, describing the uprisings led by Syrym Datov, Isatai-Mahambet, Zhangozha Nurmukhamedov, Eset Kotibaruly and the Adai uprising of 1869-1870, evaluates the role of the Adai uprising as the last resistance against tsarism, after the suppression of Khiva and the Turkmens. Revealing the reasons for these uprisings, Kh. Dosmukhamedov analyzes them in connection with the historical situation of that time, the history of the Bukey Horde, and is guided by the principles of historicism.

On the whole, the later historical version of the Isatai-Makhambet uprising does not differ much from the plots collected by Kh. Dosmukhamedov among the people and transferred to paper. Here is given the full version of the reasons, the beginning and the course of the uprising. The article "Brief information about the uprising of Isatai Taimanov" included in this collection is the most valuable work in terms of the scale of historical problems[12,329-335].

Here the author, deeply analyzing the causes of the uprising and linking them with the problem of "voluntary annexation of Kazakhstan to Russia", takes the first step towards proving the fallacy of the Russian concept. It shows that 56 people who, together with Khan Abulkhair, signed in 1738 in an agreement on subordination to the king (17 representatives of the Argyn clan, 7 Naimans, 4 Kypshaks,

2 Tama, 10 Tabyns, 3 Zhagalbayly, 1 Kerderi, 4-alasha, 2-baybakty, 2-zhappas, 2-maskar, 1-shomekey, 1-kete), were representatives of only 13 genera [13, 33] out of a total of 42 genera of the Kazakhs.

Thus, it turns out that 28 people who signed on behalf of the Middle Zhuz were representatives of only 3 out of 6 clans, and 28 people from the Younger Zhuz represented only 10 of 25 clans. From this follows the conclusion that the Kazakh people, not of their own free will, accepted the citizenship of the Russian Tsar. This was a great historical discovery, because, as Kh. Dosmukhamedov himself pointed out in this article, the problem of the struggle of the Kazakhs against colonialism was one of the closed topics in tsarist times.

It was this conclusion about the involuntary entry of the Kazakh people into the citizenship of tsarism that was not recognized due to the fact that **it went against the Soviet totalitarian ideology, with the Stalinist concept of the voluntary accession of non-Russian peoples to Russia, developed in 1936-1937** [14, 235].

In fact, the sources cited by Kh. Dosmukhamedov reflect the forced colonization of Kazakhstan as a result of various machinations and moral pressure. In this, he is looking for the reasons for the uprising of Isatai-Makhambet. He states that out of **12 clans** included in the **Bayuly** (a large tribal association of the Younger (Little) Zhuz), only representatives of 4 clans (**zhappas, alasha, baybakty, maskar**) signed an act of Russian citizenship, and the rest of the influential clans (**berish, adai, esentemir, taz etc.**) did not support, and subsequently created the prerequisites for the start of the Isatai-Makhambet uprising. In general, it is concluded that **the resistance to entering Russian citizenship is reflected in folk epic and oral tales.**

In this regard, I would like to note that the critical point of view of the author regarding the descendants of Khan Abulkhair and the steppe aristocrats, apparently, was generated not only by the Soviet ideological conjuncture.

The well-known opinion in Soviet historiography about the primacy of the voluntary entry of the Younger Zhuz into Russia, formed among the Kazakhs an erroneous opinion about Western Kazakhs as Russophiles. Kh. Dosmukhamedov was one of the first who drew attention to the fallacy of such a superficial judgment. The inappropriateness of this superficial judgment was proved by the liberation uprisings in the Younger Zhuz, which lasted almost 200 years from the end of the 17th century. until the 20th century.

Kh. Dosmukhamedov's ideas about the close connection between history and literature found their continuation in his research on the works of poets - Makhambet, Sherniyaz, Ygylman Shorekov. The latter's poem, titled "Isatai-Mahambet", is dedicated to the national liberation uprising in the Younger Zhuz in 1836-1838. under the leadership of Isatai Taimanov and Makhambet Utemisov. Later, Kazakh historians based on these historical songs-tales will create a historical version of this uprising. Thus, Kh. Dosmukhamedov stood at the origins of this historical problem, the most widely and comprehensively studied in the Soviet era.

This problem, in connection with the opportunistic ideological demands of the Soviet government, which became an urgent topic based on criticism of the usurper policy pursued by the tsarist government in relation to the colonial peoples (class principle), was first studied as an anti-feudal peasant uprising. Only later, during the period of independence of Kazakhstan, having gone beyond the class framework, it acquired the significance of the national liberation movement.

### **Conclusion.**

His works and research in the field of pedagogy, psychology, literature, ethnopedagogy are in demand and necessary in the 21st century.

The well-known scientist, academician R. Syzdykova and public figure G. Anes characterize the contribution of Kh. Dosmukhamedov to history as follows: "... the peak reached by the wise scientist, the contribution he made to our historical consciousness can be compared with such a powerful personality Shokan"[1, 24].

It should be recognized that the historical heritage of Kh. Dosmukhamedov, today, has not been studied enough. The need to recognize his well-deserved contribution to historical science is a top priority.

Kh. Dosmukhamedov, pointing to the main directions of historical research in his time, admits that Kazakh history, reflected in the heroic epos, people's memory, of course, differs from the history of settled peoples, does not correspond to European canons. The problems raised by him have not lost their relevance to this day.

The Atyrau region, which was part of the largest center of the nomadic, steppe civilization of the Aral-Caspian region, keeps many secrets of ancient history. Today there is no need to prove how right Kh. Dosmukhamedov was about the oral history of the Kazakhs. For several years now, Kazakh scientists have been developing research to restore the blank spots of medieval history based on little-known written sources, oral samples of folk memory, and architectural and religious monuments. The development of the problem of oral history of the Kazakhs remains relevant in connection with the latest areas of the humanities, such as Memory studies.

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## Х. ДОСМУХАМЕДОВ ҚАЗАҚТЫҢ АУЫЗША ТАРИХЫ ТУРАЛЫ

**Аңдатпа.** Мақалада қазақ ұлттық интеллигенциясының көрнекті қайраткері, «Алаш» қозғалысының негізін қалаушылардың бірі, мемлекеттік қайраткер Халел Досмухамедовтің сан қырлы ғылыми-ағартушылық қызметінің бір қыры, қазақ тарихының ауызша тарихпен байланыстылығы туралы пікірлері зерделенеді. Оның өз халқының жарқын болашағы жолындағы күрес пен қасіретке толы өмірі Қазақстандағы кеңестік социалистік қайта құрулармен сәйкес келді. Алашорда өкіметінің басшыларының бірі ретінде большевизмді мойындамаса да, қазақ қоғамының мәдени модернизациясына көп еңбек сіңірді. Халық ағарту, мәдениет және денсаулық сақтау салаларында басшылық қызмет атқарғанына қарамастан 30-жж.,соңында репрессияға ұшырады. Оның ауызша тарих туралы зерттеулері қазақстан тарихнамасындағы өзекті проблема саналады. Х.Досмухамедов алғашқылардың бірі боп эпикалық дастандар мен фольклордың қазақ өмірімен, тарихымен байланыстылығына назар аударды. «Қобыланды батыр», «Нәрікоғлы Шора», «Алпамыс батыр», «Қамбар батыр», «Шора батыр», «Едіге мырза» дастандары 1922-1923 жж., оның Қырғыз\* (Қазақ) ғылыми комиссиясын басқарған кезінде ғылыми айналымға түсті. Ө.Диваевпен бірге «Қырғыз (қазақ) әдебиеті үлгілерінің Хрестоматиясын» жазды. Оның пікірінше, 1924 жылы шыққан «Мұрат ақынның сөздері», «Исатай-Махамбет» жинақтарында, Ташкентте 1927-1928 жж.,жарық көрген «Бұхарадағы Көгілташ медресесі туралы аңызда», т.б.еңбектерде қазақ халқының бесғасырлық тарихының фрагменттері көрініс тапқан. Ол европалық тарихнамада анналар, тарихи әңгімелер қандай роль атқарса, қазақтың тарихи дастандары да тарихи сана мен танымның көшпелі қазақ қоғамындағы айрықша формасы ретінде қалыптасты деген пікір ұсынады.

**Негізгі сөздер:** Х.Досмухамедов, қазақтың ауызша тарихы, эпикалық дастандар, батырлар жыры, ақын-жыраулар.

## Х.ДОСМУХАМЕДОВ ОБ УСТНОЙ ИСТОРИИ КАЗАХОВ

**Аннотация.** Статья освещает одну из сторон огромной научной и просветительской работы выдающегося представителя казахской национальной интеллигенции,одного из основателей движения «Алаш», государственного деятеля Халела Досмухамедова, чья яркая, полная борьбы и страдания, жизнь за светлое будущее своего народа совпала с периодом социалистического переустройства и установления Советской власти в Казахстане. Несмотря на его заслуги перед советской властью в деле скорейшей культурной модернизации казахского общества, был репрессирован в конце 30-х годах XX в. Его исследования об устной истории актуальны до сих пор и имеют важное значение для развития казахстанской историографии. Х.Досмухамедов одним из первых обратил внимание исследователей на связь эпики и фольклора с повседневной жизнью казахов. Впервые введены в научный оборот эпические поэмы казахов, такие как, «Кобыланды батыр», «Нарикоглы Шора», «Алпамыс батыр», «Камбар батыр», «Шора батыр», «Едиге мурза» в 1922-1923 гг.,в период работы в Киргизской\* (Казахской ) научной комиссии. Вместе с А. Диваевым была написана книга «Хрестоматия из образцов киргизской (казахской)литературы». Дальнейшая разработка проблемы устной истории казахов была продолжена в его сборниках «Слова Мурата-акына», «Исатай-Махамбет» в 1924 году и «Легенда о постройке медресе Когельташ в Бухаре», изданного в Ташкенте в 1927-1928 гг. в которых по его мнению, отражены фрагменты пятивековой истории казахского народа. Он утверждает, что аналогично анналам (историческим рассказам) в европейской историографии, казахский исторический эпос сформировался как особая форма исторического сознания и познания в кочевом казахском обществе.

**Ключевые слова:** Х.Досмухамедов, устная история казахов, эпические сказания, героический эпос, поэты-жырау.

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