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GREAT STEPPE IN TRAVEL NOTES OF A DESCENDANT OF JOCHI KHAN, XIX C.

Abstract. The aim of our study is to analyze the text of a half-forgotten work of the Russian orientalist Ukhtomsky E., who visited Central Asia in XIX c. The task of the study was to determine the place of this book, among other works made in the genre of cut-up, or travel notes. The relevance of the topic is justified by the implementation of the State Program "RuhaniZangyru". The subject of the research is the author's original scientific hypotheses about the role and place of ethnic groups, including the Turkic-speaking peoples of the region, in the history of Eurasia and the world. The practical and scientific significance of the work lies in the comparative analysis of the works of Ukhtomsky, on the materials of foreign historiography published in recent years, which was done for the first time in Kazakhstan. The results of the study can be applied in the process of university training of historians, orientalists, and cultural studies.

Keywords: steppe, Ukhtomsky, methodology, history, migration.

Introduction.

The aim of our study is the reconstruction of half-forgotten, erased work of Orientalist UkhtomskyEsper (1861 - 1821), who can replenish the historiography of Kazakhstan and Central Asia of the New Age.The task of the study was to systematize those works that were performed in the genre of cut-up, or travel notes. Our choice is explained by the fact that when studying the Great Steppe, as an original single cultural-historical region with common historical roots, the authors should have a deep knowledge of religion and spirituality, history and ethnology. This approach seems to be effective in terms of reconstructing the intellectual base of reviving and strengthening the national code, in the context of modernizing the public consciousness of the Kazakhs.The relevance of the topic is based on the state program "Rouhani zhangyru". The subject of study is scientific hypotheses around the role and place of the Turks in Eurasia. The object of study is the works of Ukhtomsky E. The problem situation is the biased criticism of Ukhtomsky in the works of contemporary researchers, in geopolitical fervor.

Hypothesis.

The elite origin enabled Ukhtomsky E.E. - express your thoughts directly, publish the results of educational trips in Russia and to adjacent states. Education and analytical mind allowed him, Chingizid, to remain among the recognized Russian experts on Eastern communities and states. Moreover, using the conditional patronage of the royal family, he allowed himself to criticize the actions of the administration, especially against foreigners, on the outskirts of the empire. In his views and convictions, he defended tolerance, tolerance and local self-government. He was confident that the peoples' knowledge of their economy and geographical conditions a priori gave them the right to establish the order of management themselves.

The proof of the continued interest in the heritage of the scientist Ukhtomsky, is the translation into English and reprintthe German work "Mythology of Buddhism in Tibet and Mongolia", written by the great Buddhologist Albert Grunwedel (Leipzig, 1900), was first translated into English by Dr. SushamaLohia, who defended her doctoral thesis under the supervision of Mongolian professor Walter Haisig. The Preface to the book is written by Ukhtomsky (GrUnwedel, 2013).

In the diplomatic field, E. Ukhtomsky's mediatory activities in Russian-Tibetan and especially Russian-Chinese affairs are known. Just before the coronation of Nicholas II in April 1896, an embassy headed by the de facto foreign minister of China, Lee Hong-chang (1823–1901), arrived in Russia. Meeting and seeing Lee Hong-chzhana in St. Petersburg, "bypassing foreign states", by order of S.Yu. Witte was entrusted to E.Uhtomsky. (Биография Э.Ухтомский).

Ukhtomsky's book is a processing of information collected by him in 1889. In the Preface, the author explains why the journey and the publication of its results are several years apart: «...Я занимался историей и этнографией этих краев, пересекаемых Закаспийской железной дорогой... Однако, я был внезапно отозван в далекое путешествие на восток...»(…I was engaged in history and Ethnography of these regions crossed by the Transcaspian railway… However, I was suddenly recalled on a long journey to the East…) (Ухтомский, 1891: 5). Thus, it becomes clear that the prince had no plans to travel with the crown-prince, and this is a response to the criticism of foreign opponents, see below.

Materials and methods.Accordingly, the materials for our study are diverse: biographical information; memoirs; epistolary heritage; scientific works; official reports on the journey of Crown Prince Nicholas; documents of the Soviet period; museum exhibits; Orientalist reviews; travel notes; foreign studies. Research methods correspond to the industry: the principle of historicism; analysis and synthesis; comparative; source identification; quantitative and qualitative; synchronization, etc. We needed a comparative analysis in order to compare the texts and date a number of events connected with Ukhtomsky E.'s trips, assessments of his political biography. The principle of historicism made it possible to identify the original hypotheses expressed by him regarding migrations from Central Asia to the Middle East. Comparativistics is necessary when analyzing the historiography of a topic.

Discussion.

In this book, van der Oyet (Oyet, 2001)examines several ideological paradigms that existed in Russia at the end of the 19th and the beginning of the 20th centuries (orientalism, imperialism, quiet penetration) in order to justify the factors that prompted the country to a failed war with Japan.The weakness of the author's position is particularly noticeable in the chapter on the Shimonoseki peace treaty, which describes the choice facing Russia: either with China against Japan, or with Japan for dividing China.

In short, Oye describes in detail the development of relations between Russia and its Far Eastern neighbors after the Sino-Japanese War (the "triple" coalition, the concession for the construction of the CER, the seizure of Port Arthur and Qiao-Chao, the IheTuan revolt, the Beijing punitive expedition), and upon careful reading it becomes obvious that the problems of Russia in this region stemmed not because of the choice of any one half-real ideology, but because of the inability to choose one, because of indecision and constant fluctuations between different variants of imperial politics. In general, the book is very informative and entertaining, although the author himself at the end recognizes the intricacies of his concept.

It is curious that several years later another researcher from the United States shared the same position, Marlene Laruelle (George Washington University). Larruel, apparently not having any other arguments and sources, attacked Ukhtomsky's phrase from an 1891 essay. She, in particular, writes: "Ukhtomskii coopted and developed this discourse, construing Central Asia as a world arena in which the struggle would be resolved between "the barbaric and eternally decadent Turan and the Iran of the Enlightenment, eternally on the defensive. (...) Hidden in here are all the world events of one of the oldest arenas of human activity." (Larruel, 2008:59)

"Russia's attraction to Tibet was signicant for its direct political implications: ideologues of the "White Tsar," such asBadmaev, Dorzhiev and Ukhtomskii were men committed to theirtime who tried to take their country's destiny into their own hands. In so doing, they played a by no means insignicant role in the strategic setbacks suffered in the Far East and in putting their country on course for a war with Japan that would lead to bitter defeat…" (Ibidem). The above quote from the article by M. Laruel, published, which is, in a Japanese scientific journal, cannot be regarded as neutral, because the author puts

on the map, on the one hand, Russians, in the person of enlightened foreigners: Badmayev, Dolzhiev and Ukhtomsky, on the other hand - "yellow race". Interestingly, the state officials are not named, but only the researchers of Buddhism?

The underestimation of the true scientific views of Ukhtomsky by individual researchers, against the background of such speculation about his alleged role in the foreign policy of tsarism in the Far East, caused similar publications by Russian authors. (Стрижак, 2012)

It is known that the "yellow race" meant Asians, to which, in particular, belonged to Valikhanov, and Ukhtomsky, and Dorzhiev, and Badmayev.I would like to warn colleagues and researchers that it is not entirely correct to draw a parallel between the heir's journey travel history and Ukhtomsky's visit to the Caspian Sea and Central Asia a decade earlier. Moreover, it is not serious to the Russian-Japanese relations in the Far East that are relevant at the beginning of the twentieth century, not to refer Esper Esperovich's quotation about the alleged conflict of Turan - and enlightened Iran! The decadence of Turan in the mouth of Ukhtomsky is somehow perceived, but in an article by an orientalist of the 21st century - without scientific comments, it sounds very controversial .... After all, in his travel notes of 1891 he gives an overview picture of the development of the region, with the participation of different ethnic groups and their communities and state formations, and the Arabs, by which they mean the Turks, and the Silk Road, which allowed the transfer of unique goods and knowledge, cultural values and artifacts from Asia to Europe.

Let us turn to the Russian information materials about Ukhtomsky E.E.In the brochure, he asks himself a polemical question: «...способны ли мы взаправду что-либо путное создать за Каспийским морем, в Туркестане, после тяжелых жертв и материальных затрат?»(…are we really able to create something worthwhile beyond the Caspian sea, in Turkestan, after heavy sacrifices and material costs?).(Ухтомский,1891: 6).Such a formulation of the question gives it an extraordinary mind and civic responsibility.

What does a modern historian or orientalist know about this person? Frequent mention of him in the pre-revolutionary era has now been replaced by almost complete oblivion. Meanwhile, his biography is of interest: the origin and even his name are unusual for hearing.

According to Wikipedia, the genus of the Ukhtomsky princes is a branch of the house of Rurikovich, including in the number of ancestors along the female line of Yuri Dolgoruky and Khan Batu. That is, on the family tree, Ukhtomsky was a descendant of Genghis Khan.

The education he received was brilliant for his time. E. E. Ukhtomsky graduated from the Faculty of History and Philology of St. Petersburg University. He studied Slavic philology and philosophy. The first poem dedicated to the 100th anniversary of Zhukovsky.

During his studies, he became interested in Buddhism and compiled a bibliography of works on the history, religion, culture and art of the peoples of Central, South Asia and the Far East.

After graduation, he entered the service of the Ministry of Foreign Affairs, the Department of Spiritual Affairs of Foreign Confessions.

He was ready for Oriental studies. Deeply working through the material, the scientist saw the crisis of the tsarist administrative concept. He added: «Снатуралистической точки зрения Средняя Азия нами более или менее исследуется, сдуховной – мы как будто не в состоянии освоиться…Мы сами еще не настолько цивилизованны, чтобы объективно относиться к покоряемому востоку» (From a naturalistic point of view, Central Asia is more or less studied by us, from a spiritual point of view – we seem unable to get used to it…We ourselves are not yet so civilized, to objectively treat the subjugated East) (Ухтомский, 1891: 7).

In the period from 1886 to 1890 was sent several times to Mongolia, China, Transbaikalia to study foreigners Buddhists (Ukhtomsky, 1904).

Descriptions of travel published in the "Russian Herald" and other publications. His penchant for journalism eventually led him to the post of publisher-editor of "St. Petersburg Vedomosti" (1896 - 1917), and he received this appointment after returning from a trip around the world. In addition,Ukhtomsky traveled as a personal translator from Eastern languages, the very heir to the throne! In 1890-1891, Prince Ukhtomsky accompanied the crown prince, the future Nicholas II, on his journey to the East.

After returning from a world tour, E. E. Ukhtomsky was elected a member of the Russian Geographical Society.

In a word, there is information that Ukhtomsky was close to the heir to the Russian throne, the future emperor Nicholas II. Friendship with a scientist, a traveler, an extraordinary man (deeply studied Buddhism) Ukhtomsky does the honor of Nikolai Alexandrovich.

In addition, Ukhtomsky independently visited Lamaist temples and even wrote a book about Lamaism. He is highly regarded as an expert in this field of knowledge.

As a publisher of “St. Petersburg Vedomosti”, Ukhtomsky, in his editorial and journalistic activities, ardently defended the beginnings of legality and humanity, spoke out against administrative arbitrariness, defended religious tolerance and local self-government.

Notes of such an enlightened and prepared for the study of the East, a person about Central Asia should be of interest as independent judgments about the same nomads (Kazakhs, for example) and about the Turks in general.

Having found his travel notes “From the Kalmyk Steppe to Bukhara”, in 1891, in collections of pre-revolutionary editions, having become acquainted with its content, we marveled at the breadth of knowledge. Since the Great Steppe lies just on the way from the lands of the Kalmyks to Central Asia, we considered the source of the travel notes of the 19th century as a visualization of the observations of an enlightened orientalist. Moreover, we were not mistaken.

Indeed, the recordings of Ukhtomsky represent the original "cutting" of associations and images drawn by the author. Moreover, against the background of available sources and an array of publications, the level of skill of the researcher is noticeable. In fairness, we must pay tribute to the ability of the author to note the historical trends that no one had thought of him before. Observations of the aborigines of the Steppe, adjacent to the Caspian Sea, successfully superimposed on his knowledge of the world history of Eurasia.

The degree of ownership of the comparative method Ukhtomsky very similar to the German scientist Weber (Weber, 1905).Our conclusion is authentic to the conclusion of the Dutch biographer Max Weber, who writes: 'Dissatisfied with the intellectual traditions of the social sciences and law in German and Western universities, Weber sought to develop a scientific approach that overcame their deficiencies. Weber demonstrated that the comparative method was essential because the behaviour of institutions in societies could not be understood in isolation’ (Mitzman, 2013).

The work of E. Ukhtomsky consists of 21 chapters. Of these, the most interesting for us is Chapter XI "Ethnographic significance of Central Asia". Orientalist leads to argue their findings, data from foreign scientists. He's writing: «По новейшей теории санскритолога Брунхофера (на основании Риг-Веды), нынешняя Закаспийская область была населена арийскими и скифскими племенами, двинувшимися затем на Индию»(According to the latest theories of sanskritologistBrunhofer (based on Rig-Veda), the current Transcaspian region was inhabited by Aryan and Scythian tribes, that then journeyed to India) (Ухтомский, 1891: 195).

The reader does not doubt the veracity of Ukhtomsky’s notes; in his work there are hydronyms of the region: "Amu Darya, Syr Darya, Aral, Caspian", as well as the political names "Turkmenistan", "Turkestan", "Turan" and "Iran" (Ухтомский, 1891: 189-192)

The text contains the words of Turkic origin: dastarkhan (tablecloth), bek (ruler title), etc. (Ухтомский, 1891: 181)

Such historical figures as the Arab Kuteiba, the Greek Alexander the Great of Macedon, the Iranian Shah Nadir are mentioned. (Ibidem, 179)

Chapter XIX, "On the Edge of the Bukhara Territories," contains a description of the Baiga tradition, and the author reports that it is characteristic especially of nomads in the Kyrgyz steppes. "(Ibidem, 175).Ukhtomsky also mentions Moser’s album "A travels l'Asie centrale", where there is an image of a Baiga.(Ухтомский, 1891:178).

We agree that the figure of Ukhtomsky, a descendant of Khan Baty, the son of Genghis Khan, was largely incomprehensible to contemporaries. The fascination with his Buddhism gave his personality a

raid of mysticism, unconditionally. At the same time, those who closely communicated with him speak enthusiastically about him, even to the recommendation of him to Leo Tolstoy.

His knowledge as an orientalist was useful to the court, otherwise he would not have been approached and would not have been given the post of ideologist-editor of the central Russian newspaper! This, in turn, caused the malignant envious and detractors, who began to search in the history of his ancestors for signs of degradation, villainy, etc.

Meanwhile, in none of his books is there any information that could - directly or indirectly - harm the ruling family or the state.

After the Soviets came to power, Ukhtomsky was not touched; he was a scientist, a collector and did not represent a threat to the new government. This fact clearly refutes those / lifetime and modern, in the 21st century! / Speculation about its influence on Nicholas II. After completing the world tour, Ukhtomsky no longer had the opportunity for direct meetings with the Nicolas.

Returning to the brochure of Ukhtomsky in 1891, let us turn his attention to the beliefs of local residents. This is a very important section, since with the coming of the Soviets to power, all references to religion, especially Islam, were considered heresy. Ukhtomsky not only notes signs of Islam as he moves along his route, but also makes an important remark. This summary of it has a negative connotation regarding the actions of the tsarist government in Central Asia. The destruction during the conquest of such developed centers of Islam as Samarkand and Bukhara, identified the problem of the execution of one of the canons of Islam by local believers. We are talking about Hajj, visiting holy places and centers of religious education.

Ukhtomsky stressed that the actual elimination of them in the region has caused a new social process - migration from Central Asia to the Middle East. In Arabia, streams of people who wanted to establish themselves in the faith and teachings of the Prophet moved to the holy places and training centers. That is, Ukhtomsky clearly named the causes of the phenomenon. Moreover, he writes that part of the pilgrims leaves forever: stay there, or return with a different consciousness (Ukhtomsky, 1891)

The Center for Northeast Asian Area Studies at the National Museum of Ethnology (Minpaku) in Japan is interested in ethnological and anthropological studies of Asian regions, and Central Asia is in the orbit of their interests. The region Central Asiain the past has been a donor for emigration of nomads, for social and economic reasons. It seems appropriate to link here to our publication on Kazakh cross-border migration in the pre-revolutionary period. (Муканова, 2014)

Fujimoto Toko, Associate Professor of National Museum of Ethnology, Department of Cultural Research, represents a new generation of orientalists, which is interested in migrations from Central Asia and back, as well as issues of religious identity. With her words, "I have been studying the dynamism of communities and religion in Central Asia, particularly in Kazakhstan. My special interest has been in how Islam is practiced in today's daily lives after the country's transition from a socialist regime. Accordingly, I have focused on the revitalization of memorial rituals of reciting the Qur'an for the deceased in line with genealogical awareness and "ancestry's land." Since such Islamic practices in Kazakhstan are related to a variety of movements of people, I am also interested in the memory of nomadic life, the process of settlement of patrilineal clans, and recent migration of Kazakhs abroad to Independent Kazakhstan" (Fudjimoto, 2016).

This brilliant piece of travel notes reflects the author's propensity to analyze data and the ability to compare them on a continental scale. He takes part in the fate of the ummah who lost their training centers. In fact, Ukhtomsky condemns the methods of colonization, the destruction of cultural centers in Central Asia.

Where did the courage of his views and journalism? It is obvious that Ukhtomsky was not an ordinary subject of the Romanovs. He had an independent worldview. Oriental specialization allowed him to understand the relationship between spiritual and everyday. He sharply criticizes the state and administrative institutions of tsarism for not paying attention to the sacral values of the peoples. He sees in their collapse a threat to the very system.

Considering near the Caspian region, Ukhtomsky draws attention to the Steppe and its inhabitants, nomads. He resents how the Steppe is barbarously plundering, citing as an example Henri Moser. The

German entrepreneur, possessing capital, bought from nomads and brought to Europe treasures: silver and gold jewelry, etc. How is he better than other characters who robbed the Steppe earlier?

Ukhtomsky gives an example of the conquests of the Greeks, led by Alexander the Great. The Greeks, having come to the region, kindled a desire to connect the Caspian Sea and the Amu Darya with the Black Sea (Pontic).

The author writes about the nomads-Kazakhs in an interesting way, skillfully conveys their mobility, knowledge of trick riding. He described in detail the competition "baiga" and "kokpar". The term "Baiga" in the book is given without distortion, because the author conducted inquiries from local residents.

On sports competition among the Kazakhs under the name "Baiga" Ukhtomsky left a comment in another edition, in the description of the visit by Tsarevich Nikolai to the outskirts of the city of Omsk, where the yurts - the dwellings of the Kazakhs and treats - were placed. (Ukhtomsky, 1897)The author demonstrates his outlook, mentions of the Khitan, Kashgar people from China, who left their mark on the history of Central Asia. Note that this topic was subsequently developed by the Kazakhstan historian, now an employee of the Institute of Oriental Studies of the Russian Academy of Sciences, A. Kadyrbaev (Кадырбаев, 1990).

It negatively relates to uncontrolled migration from central Russia to the Steppe. Understanding the potential consequences in the form of land shortages, he writes that unauthorized “relocation” to the region should be prohibited. And in this he appears as a humane person, a fair commentator. He understood the essence of the nomadic way of life well.

Being a connoisseur in the field of world art, especially Asian, Ukhtomsky during the trip gave explanations to the future king and his entourage about Eastern products. In particular, his thinking activity led associations between the art of Indian weavers and Sicilian embroideries. Moreover, he knew well the past campaigns of the Arabs and the history of the Sassanids. Among Kazakhstan historians, mention should be made of Professor Abusseitova M.Kh., whose works reflect the nomadic diplomacy and statehood based on Arab and Persian sources (Абусеитова,2006) In his other work, Ukhtomsky cites information on the history of art, commenting on the exhibition of fabrics brought to Russia from India: “Connoisseurs see identity between them and Sicilian precious embroideries glorified in the West in the Middle Ages, the art of making of which is brought by the Arabs seized from the destroyed kingdom of Sassanids, from which leaders led them and until Spain settled colonies of the defeated Iranians, and including artisans-Indians.” (Ukhtomsky, 1897).

Foreign researchers uncritically and straightforwardly attributed the figure of E. Ukhtomsky to those who allegedly kindled the Russian-Japanese war of 1905. See the biographical note of Ukhtomsky in the publication: (Kowner, 2017:568).RotemKowner founded the Department of Asian Studies at the University of Haifa, Israel and was its first chair. He teaches Japanese modern history and culture and naval history.

Results.

The geography of coverage in the brochure of Ukhtomsky: the Kalmyk region of residence in Russia, or the Volga region, the Caspian Sea and the adjacent areas populated by Kazakhs, Turkmen, Bashkirs, Bukhara and Tashkent, Samarkand, the Amu Darya coast and basin, etc. The extensive space he studied was in contact with and was part of Central Asia, which in turn bordered on Ching China, Persia and Afghanistan.

Foreign historiography of the topic currently presents a mosaic of polarly different opinions about Ukhtomsky. The authors tend to exaggerate his influence on Nicholas II, and Japanese phobia is attributed to the scientist, etc. (Laruel, 2008 et cetera)

Depending on the date of publication and views, Russian researchers are also ready to either discredit the status of Ukhtomsky as a kind in general (before the Revolution of Solovyov), some, on the contrary, recognize his charisma and scholarship (Стрижак, 2012) or correspondence of Leo Tolstoy.

Others - Buryats - worship Ukhtomsky-Buddhologist, who was personally acquainted with lamas, etc.

The historiography of the topic is currently burdened by geopolitics, unfortunately. This makes it difficult to evaluate the scientific contribution of Ukhtomsky, an orientalist and a member of the RGO, to

the study of important issues of continental migrations: cultures, objects, and the human mass. The methodology of his works, a comparative analysis of the movement of goods and handicrafts - from Asia to Europe - remained in the shadows, due to a biased attitude. In Soviet times, the scientist was forgotten. However, should be noted that at the end of the 19th – 20th century, it was embodied in the writings of the German sociologist, philosopher, and historian Weber. In particular, in his works on the features of capitalism, "Economy and Society", etc.

The years of life of E. E. Ukhtomsky indicate that he could not be personally acquainted with ChokanValikhanov (1835 - 1865), who was also investigated by the tsarist government for hard-to-reach Eastern Turkestan. Nevertheless, it is interesting: in describing the presence of crown prince Nicholas (the future emperor) in Omsk, during the world tour, it was Shokan's father, Sultan ShyngysValihanov, who gave Nikolai gifts from the Kazakhs.(Nurmanova A.S. et al, 2018) This coincidence, not an accidental episode, - as if a reminder of the fate of the enlightened Chingizids, took place in the summer of 1891, in the eyes of E. Ukhtomsky.

Ukhtomsky E.E. (1861-1921) as a researcher, honored by the people of the post-Soviet space, in Buryatia. His collection on Lamaism and Buddhism is now part of the Hermitage fund. The heritage of an orientalist is of value to world science. Artifacts created for him, the fate of the multi-figure composition "Sukhavati - the pure land of Buddha Amitabha", commissioned by the prince, turned out to be happy. It can be seen in the Buddhist exposition of the State Museum of the History of Religion (GMID) in St. Petersburg. Made in the technique of papier-mache and woodcarving in Buryatia in 1904-1905 by the monks of Tamchinsky (Gusinoozersky) and GegetuyevskyDatsans, it numbers 600 figures and details and is exhibited for the first time in full. (Uhtomsky, 1904)

This is a unique composition about the Pure Land of Buddha Amitabha - Sukhavati. In total, there are two of them in Russia, one can be seen in the GMIR and the second in the IvolginskyDatsan of the Republic of Buryatia. This collection of the prince was acquired in his time by Emperor Nicholas II and donated to the Ethnographic Department of the Russian Museum. In the early 1930s, it was transferred to the State Museum of the History of Religion and Atheism. (Buddist…)

Conclusion

Having studied the content of the 1891 edition and the author's biography, we came to the conclusion that his planned trip to Central Asia was not complete. The reasons were as subjective: the underestimation of the historical role of the Turks in the past of Eurasia; passion for poetry; a landmark on the culture of India and Iran; superficial view of Islam. We consider objective factors to be: an unexpected invitation to participate in a world tour with a crown prince. As a result, the notes had to be finalized hastily, after returning, which is noticeable in the text. It remains to be regretted that interference from above distracted the scientist from promising finds in the orbit of the Great Steppe.

However, Ukhtomsky studied additional literature, refers to the work of Radlov, for example. The brochure contains ethnonyms, hydronyms and political names of Central Asia. The author spends a deep thought about the migration of Hajj members from the region to Arabia, after Russian colonization. Inherent ability to abstract Ukhtomsky gave notes a special value. A book has been written with respect to local cultures, but at the same time there is little information about nomads, which is explained by the inaccessibility of the area.

The fact itself, Chingizid visited the places where the horse of his famous ancestor, the shaker of the Universe, set foot, should have inspired the researcher. His fascination with Buddhism attracted the author to the Kalmyks; sympathy for their fate is noticeable at the beginning of the book.After the revolution, E.E. Ukhtomsky left Petersburg for TsarskoyeSelo, where he lived alone in his son's house, earning his living in translations. After the death of his son, he wrote a letter to the historian S.P. Platonov (November 10, 1919) with a request to "present me with the opportunity to work on the archival part and save half-finished books from the destruction". (Биография…).

According to a certificate issued in 1920, E.E. Ukhtomsky was a guardian assistant at the Far Eastern Branch of the Russian Museum, a researcher at the Academy of History of Material Culture, as well as an employee of Pushkin House, the Museum of Anthropology and the Russian Committee for the Study of Asia.

The fate of foreigners in the Russian Empire was not always cloudless. If we recall the biography of Chingizids: Kazakh Shokan Ualihanov, Khakas N.F. Katanov, Buryats Dorzhiev and Badmanov, they managed to contribute to enlightenment during their lives. Another descendant of Genghis Khan, UkhtomskyEsper, paved the way for the study of Eastern beliefs, at a minimum. Exploring Turkestan (Turan), on his trip to Bukhara, he kindly speaks of Kyrgyz (Kazakhs).

In the work of 1891, the author demonstrates deep knowledge in the history of Maverannakhr and Turan, adjacent to them in China. The Arab conquests and the imposition of Islam also did not escape his careful search. If Ukhtomsky had created favorable conditions for the study of Central Asia, world oriental studies would have acquired good work, since, in fact, he came close to Weber's sociological method.Thus, the methodology of Ukhtomsky E. turned out to be parallel to the methods of the German sociologist; in a sense, the orientalist Ukhtomsky even outstripped M. Weber's publications, but fate did not allow him to end his hypotheses.

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ҰЛЫ ДАЛА ЖОШЫ ХАН ҰРПАҒЫНЫҢ САЯХАТ ЖАЗБАЛАРЫНДА, XIX ғ.

Аннотация. Зерттеудің мақсаты – XIX ғ. Орталық Азияға келген ресейлік шығыстанушы Ухтомскийдің ұмытылған жұмысының мәтінін талдау. Зерттеудің тұрғысынан осы кітаптің орны, және саяхат жазбаларында жасалған басқа да жұмыстардан ерекшелігі анықталды. Тақырыптың өзектілігі «Рухани Загыру» Мемлекеттік бағдарламасының орындалуынанегізделген. Зерттеудің ішінде Еуразия және әлем тарихында, этникалық топтардың, түркітілдес халықтардың рөлі мен орны, туралы автордың түпнұсқа ғылыми гипотезасы дәлелденді.Жұмыстың практикалық және ғылыми маңызы - Қазақстанда алғаш рет Ухтомскийдің еңбектерінің, соңғы жылдары жарық көрген шетелдік тарихнамаларменсалыстырмалы талдауында. Зерттеуіміздің нәтижелері тарихшылар, шығыстанушылар мен мәдениеттану мамандықтар дайындау бапһрысында университеттің оқу үрдісінде қолданылуы мүмкін. Зерттеу әдістері салаға сәйкес: историзм принципі; талдау және синтездеу; салыстырмалы; көздерді сәйкестендіру; сандық және сапалық; синхрондау және т.б. Бізге мәтіндерді салыстыру үшін және Ухтомскийдің сапарымен байланысты бірқатар оқиғаларды, талдау кезінде, оның саяси өмірбаянын бағалау үшін салыстырмалы әдіс қажет болды.Тарихи дістік принципі Орталық Азиядан Таяу Шығыстан көшіп-қонуға қатысты айтылған бастапқы гипотезаларды анықтауға мүмкіндік берді.

Түйін сөздер: Дала, Ухтомский, әдіснама, тарих, көші-қон.

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ВЕЛИКАЯ СТЕПЬ В ПУТЕВЫХ ЗАМЕТКАХ ПОТОМКА ДЖУЧИ ХАНА, XIX в.

Аннотация. Целью нашего исследования являлся анализ текста полузабытого произведения востоковеда Ухтомского Е., посетившего Центральную Азию в XIX в. Задача исследования состояла в определении значения и места данной книги, в числе других научных работ, выполненных в жанре cut-up, или путевых заметок. Актуальность темы обоснована Государственной программой «Руханижаңғыру». Предметом исследования явились оригинальные научные гипотезы автора о роли и месте этносов, в том числе тюркоязычных народов региона, в истории Евразии и мира. Практическая и научная значимость исследования заключается в анализе трудов Ухтомского, на материалах зарубежной историографии последних лет, впервые в Казахстане. Результаты исследования можно применять в вузовской подготовке историков, востоковедов, культурологов. Методы исследования соответствуют научной отрасли: принцип историзма; анализа и синтеза; компаративный; идентификации источников; количественный и качественный; синхронизации и т. д. Нам потребовался сравнительный анализ, чтобы сравнивать тексты и датировку ряда событий, связанных с поездками Ухтомского Е., оценки его политической биографии. Принцип историзма позволил выявить высказанные им оригинальные гипотезы о миграциях из региона на Ближний Восток.

Ключевые слова: Степь, Ухтомский, методология, история, миграции.

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