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“BOKEYKHANOV DYNASTY TALDYBEYIT NECROPOLIS” EPIGRAPHIC MONUMENTS AS A HISTORICAL SOURCE

Abstract. As a part of “Mangilik El” (Everlasting Country) program at the Institute of Oriental Studies named after R.B. Suleimenov of the Committee of Science of MES RK in 2018-2020 the “History and Culture of the Great Steppe” project is being implemented under special purpose financing. One of the project stream is devoted to historical characters epigraphy, due to that the field expeditions were planned for collecting epigraphic material and related information of oral historiography. Epigraphic inscriptions and monuments in honour of historical characters, as Khans, Sultans and other dignitaries are an integral part of the historical, sacred places of the people.

On July 7-18, 2018 to research epigraphic monuments of Karaganda region including “Bokeykhanov Dynasty Taldybeyit Necropolis” in Aqtoghay area a complex expedition was held. As a result of conducted research of Bokeykhanov Dynasty 5 monuments epitaphs have been recorded, read and these monuments oral historiography was recorded. It is worth mentioning that the historical characters epitaph and XVIII-early XX centuries memorials provide enormous opportunities for enriching the genealogy science, local history, monuments protection databases. Qulpitas inscriptions (epitaphs) supplement, and sometimes are the only reliable source for elaborating and recovery the biographies of historical characters. Hence the rediscovered information in this field is important for historians, so for ethnologists, religious scholars and multiskilled specialists.

Keywords: Bokeykhanov Dynasty, Taldybeyit Necropolis, gravestones monuments, epigraphy, epitaphs, oral historiography.

“Mangilik El” concept states that we have a great history of people for centuries dreamed about freedom, there are great names of well-known personalities and heroes served for independence of Kazakhstan. The following features of the national idea are covered by this document: to have a visual image of the symbol and found upon ideology; through the history, folk tale, legends belong to the ancestors [1].

As a part of “Mangilik El” (Everlasting Country) program at the Institute of Oriental Studies named after R.B. Suleimenov of the Committee of Science of MES RK in 2018-2020 the “History and Culture of the Great Steppe” project is being implemented under special purpose financing. One of the project stream is devoted to historical characters epigraphy, due to that the field expeditions were planned for collecting epigraphic material and related information of oral historiography.

The epigraphy burial of complexes where usually buried dynasties played a critical role in the life of the region is of high interest and almost is not studied. Such kind of complexes were and being still places of worshiping and pilgrimage for the local population. The oldest burial complexes long ago been buried under the earth, and their monuments are discovered by chance by archaeologists or ordinary people. Kazakhstan burial epigraphy researches conducted up today showed their informative value, originality and authenticity of their data.

In the process of planned projects and expeditions to different regions of Kazakhstan held by the Institute of Oriental Studies often known only locally, less known worldwide new cultural monuments are found. One of such source of spiritual, religious, political, social and economic history are epigraphic texts. it's common knowledge that the epigraphic monuments related to specific historical region, the spiritual

center and are part of the historical and cultural complex. The number of ancient tombs epigraphic monuments of the steppe elite such as khans, sultans, religious leaders, tribal divisions number had survived throughout the territory of Kazakhstan. Epigraphic monuments are rapidly destroyed due to climatic changes, some of them are deliberately destroyed and being destroyed, exported to other places. This case requires immediate measures for their preservation - detection, recording, inventory, mapping, including into the list of state protected monuments of culture and these texts epitaphs scientific publication.

On July 7-18, 2018 to research epigraphic monuments of Karaganda region including “Bokeykhanov Dynasty Taldybeyit Necropolis” in Aqtoghay area a complex expedition was held. As a result of conducted research of Bokeykhanov Dynasty 5 monuments epitaphs have been recorded, read and these monuments oral historiography was recorded.

Here are these monuments epitaphs:

№001

1. كل شيء هالك الا وجهه
2. مدفون اسلام ديننده اهل و سنة جماعتى اعتقادنده حنفى مذهبنده در
3. بو مرقد وحدتده ابدى مقام ايدان ذات
4. چنگغز اولادى بوكاى خان اوروغى
5. مرحوم سلطان نورمحمد ميرزاتاي
6. او على ۱۸۳۹ انچى يلى دنيايه كلمشه
7. ايدىك ۱۹۰۱ انچى يلى برنچى اپريلده
8. و هجريه ۱۳۱۸ ذولحجه شريفه ۲۵ انچى
9. يكشنبه كوني ۶۲ ياشنده بو دار فنادن
10. بقا ملكينه سفر ايلدى بارى تعالى
11. قبرينى ايمان چراغى ايله يارىتت و قيامت
12. خوف لرندان مار ايلاب از الابرر الفى نعيم
13. فود جينه اخل قيلغاي ايدى انالله و اناليه راجعون
14. زيارت قيلغوچى مومين قردشلردن برارايه قران وقوب توابينى بو
15. رحومغه هديه يتكلرى اميدبنده جليله كزيهسى بيكرمان
16. وفرزندى عزيز على خان بولوچى اقامه ايلدى



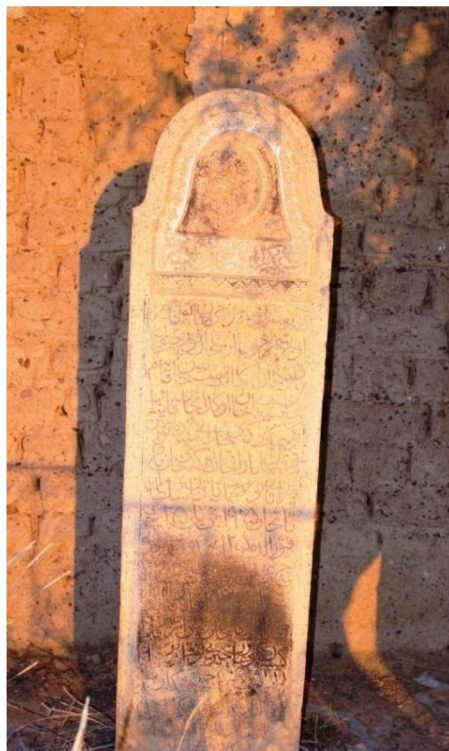
1 - Qulpitas (gravestone monument) Nurmuhhammad Mirzatayuly, 1901

Translation:

1. «Everything will be destroyed except His Face». (Quran 28:88) [2].
 2. Buried, [allegiant] Islam religion, from «*ahlu Sunnah*», from Hanafi Madhab.
 3. The one who made his eternal abode this rare mazar
 4. from Genghis Khan generation, Bokey Khan descendants
 5. the deceased Sultan Nurmuhammad Mirzatayuly *,
 6. came into this world in 1839.
 7. On first of April in 1901
 8. and in 1318 A.H. [in month] *Dhu al-Hijjah Sharif* 25th [the day],
 9. on Sunday, in 62 year, departed this life
 10. went into the Eternal world. Bari (Generous) Supremum,
 11. sanctify his grave by Faith light, and [from] the Day of Judgment
 12. save from dangers! «Indeed, the righteous will be in pleasure» (Quran. 83:22), «Indeed we belong to Allah, and indeed to Him we return!» (Quran. 2:156)
 13. from Pilgrims-Muslim brothers [wait] reading some Quran verses, and
 14. in hope that my spirit will receive confession by the grace of the Almighty!
 15. Son [of deceased] respectfull Alikhan ** erected a monument.
- * Nurmuhammad Mirzatayuly - father of Alikhan Bokeykhanov.
 ** Alikhan Nurmuhammeduly Bokeyhanov (1866-1937) – Well-known public and political figure, one of the Alash Autonomy founders [3, 4, 5, 6].

№002

1. الحکم الله العلی الكبير
2. چنگس خان جوشی خان توقایتیمیر،
3. اوز تیمر قوجا ارسخان قویرچیخان،
4. باراق خان ازجانی بیك خان قاسم
5. خان سیغای جان اوگدانخان قاینار
6. کوشیک بوکه ی خدای مینده تورسین
7. قرقسان باراقخان بوکه ی خان باتر
8. مرزاتای نورمحمد تاتخان سلطان
9. تاتخان ۱۹۰۵ انچی یلی ۲۵نچی
10. فیورالده ۲۵ یاشنده وفات ولدی
11. چنگس خان جوچی خان نسلینان عمر
12. سورکان جیری ساری ارقا قارقارالی اویا
13. زی باباسی بوکایخان جورتی ارغین قارا
14. کیسهک تورغان جیری توقراوین جهل تاو
15. بول تاس قویغان جیری جگشکه وزه نی
16. توقراوین تاراوی اناسی بیکجان حانم
17. توسقان لری علیخان ازخان فضلخان
18. نوربیک تاس قویغوچی اسماخان



2 - Tatkhan Nurmuhameduly Qulpitas (gravestone monument), 1905

Translation:

1. So the judgement is with Allah, the Most High, the Grand! (Quran. 40:12) [2].
2. Genghis Khan, Zhoshy Khan, Toqay-Temir,
3. Oz-Temir, Qozha, Arskhan, Quyirshiq Khan,
4. Baraq Khan, Az-Zhanybek Khan, Qassym
5. Khan, Sigay Khan, Ongdan Khan, Qaynar-
6. -Kushik, Bokey, Qudaymende, Tursin,
7. Qyryqsan Baraq Khan, Bokey Khan, Batir,
8. Mirzatay, Nurmuhammad, Tatkhan Sultan.
9. Tatkhan in 1905, at the age of 25
10. February, died at the age of 25.
11. From the Genghis Khans Zhoshi Khan descendants, resided
12. in Saryarqa district, Qarqarala uyezd.
13. Bokeyhan ancestor subservient of [tribe] Arghyn Qarakesek,
14. lived in [locality] Toqirauin Zheltau.
15. This monument is built [near] Zhinishke River
16. along the line Toqirauin. Mother Bekzhan Khanum *
17. relatives of Alikhan, Azkhan, Fazylkhan **
18. Nurbek ***. monument is erected by Ismakhan ****.

* Mother of Alikhan Bokeykhanov - Bekzhan, called Bezheke, she was the daughter of the Batyr Dulat of Tobyqty tribe, granddaughter of the well-known Mamai Batyr.

** Fazylkhan – Bazylkhan Bokeyhanov.

*** Nurmuhammad and Bekzhan Khanum had five sons: Alikhan, Azikhan, Tatykhan, Smakhan, Bazylkhan and daughter Nurbek.

**** Ismakhan – Smakhan-tore Muqanov brother of Alikhan Bokeykhanov, during the persecution years was forced to change the surname for Mirzatay grandfather's name called Muqan-tore by people, so changed his surname as Muqanov.

№003

1. الحکم الله العلی الکبیر
2. چگەس خان جوچی خان توقای تیمیر
3. اوز تیمیر خوجا ارسخان قویرجیق خان
4. باراق خان ازجانبیک خان قاسم خان
5. سیعای خان اوگدانخان قاینار کوچیک
6. بوکەیی حدای مینده تورسین، قرقسان
7. باراق خان، بوکەیی خان باتر، میرزاتای،
8. سلطان میرزاتای ۹۱۱ انچی ۱۲ انچی مارطده
9. ۹۳ یاشنده وفات بولدی جکەسخان جوچی خان
10. نسلینان، عمر سورکەن جیری ساری ارقا اویازی
11. قارقارالی باباسی بوکەیی خان، جورتی ارعین
12. قاراکیساک تورغان جیری توقراوین بول تاس
13. قویعان جیر جیگشکه وزانی توقراوین
14. تاروی یازدیروچی تیمیر ۰۰۰ علیخان ازخان
15. فضلخان قاسم خان مانەر خان ادیلخان
16. ماتخان سماخان نورمحمد بالالری



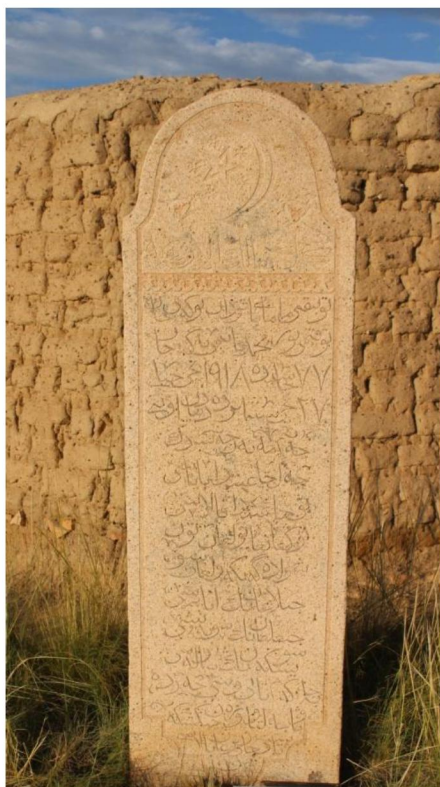
3 - Mirzatay Batyryuly Qulpitas (gravestone monument), 1911.

Translation:

1. So the judgement is with Allah, the Most High, the Grand! (Quran. 40:12) [2].
2. Genghis Khan, Zhoshy Khan, Toqay-Temir,
3. Oz-Temir, Qozha, Arskhan, Quyrshyq Khan,
4. Baraq Khan, Az-Janybek Khan, Qasim Khan,
5. Sigay Khan, Ongdan Khan, Qaynar Kushik,
6. Bokey, Qudaymende, Tursin, Qyryqsan
7. Baraq Khan, Bokey Khan, Batyr,
8. Mirzatay. Sultan Mirzatay on March in 1911
9. at the age of 93, he died. Descendants of Genghis Khans Zhoshy Khan
10. We resided in the area Saryarqa uyezd,
11. Qarqaraly. Bokey Khan's ancestor subjects of Arghyn
12. Qarakesek, lived in Toqirauin. This monument
13. Is raised on the Zhinishke river of Toqirauin
14. line. [Ordered] write Temir ... Alikhan, Azkhan,
15. Fazylkhan, Qasymkhan, Manerkhan, Adilkhan,
16. Matkhan, Smakhan, sons of Nurmammed.

№004

1. كل شيء هالك الا وجهه
2. توبىقتى ماماي باتردان بوكهى خان
3. توقىمى نور محمد قاننىمى بهگهجان
4. ۷۷ جاسنده ۱۹۱۸ انچى جىلى
5. ۲۷ انچى سنتابردى دنيان او تى
6. جهتم مهنه جيسردى
7. جىل جاغندا پاناسى،
8. بق جاغندا قالاسى.
9. توگعانعا بولعان تون،
10. شولدهگهنگه بولعان سو
11. جىلاغان نىك اناسى،
12. جىللعان نىك سويهنشى
13. سويسكهن نىك ساولسى
14. بهجهكهه تانى وسى جهرده
15. تاؤ جهلتاؤ وزهن جىگشكه
16. تاستى جازدىرعان بالاسى
17. سماخان



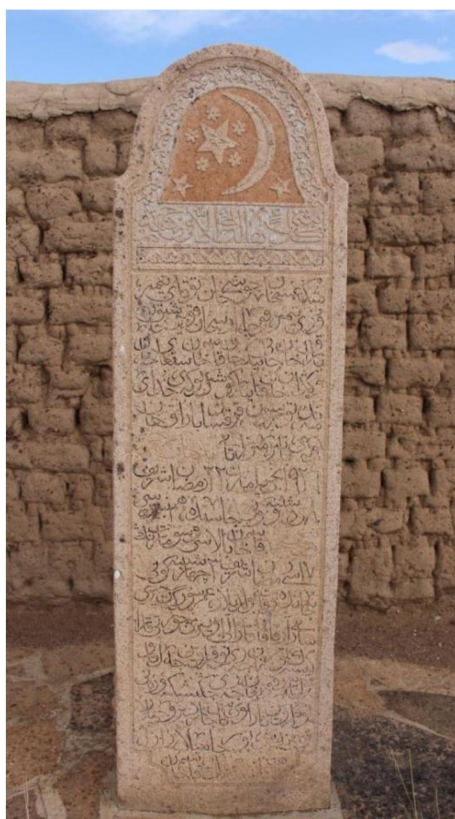
4 - Begezhan Qulpitas (gravestone monument), Nurmammed's wife, 1918

Translation:

1. «Everything will be destroyed except His Face». (Quran. 28:88). [2].
2. From [descendants] Tobiqti Mamai batyr, Bokeykhan
3. Nurmammed and Begezhan Khanum descendant
4. at the age 77 years in 1918 the year
5. on September 27 left [Brennen] world.
6. [she was for] protector for orphans and widows
7. from the wind,
8. from the wind side of the wall.
9. Heated the frozen persons,
10. [was]a drink for thirsty,
11. A crying mother.
12. A fallen pillar,
13. Loving ray,
14. Bezhekem * body is here.
15. Zheltau mountain, Zhinishke river.
16. Monument is ordered by son
17. Smakhan

* Bezhekem – Begezhan, mother of Alikhan Bokeykhanov, called Bezheke, she was a daughter of the Batyr Dulat of Tobiqti tribe, granddaughter of the famous Mamai Batyr.

1. كل شيء هالك الا وجهه
2. شلڭ غسخان جوشى خان ابن توقاي تيمر،
3. وزى تيمر، قوجا ارسخان قويرشيق خان،
4. باراق خان جاني بيك خان قاسم خان سيغاي خان،
5. وگدان خان قاينار كوشهك بوكه ي خدای
6. مهنده تورسون قرقسان باراق خان
7. بوكه ي، باتئر، مرزاتاي ابدخان مرحوم
8. ۱۹۲۶ نجى يل مارت ۲۲ رمضان شريف
9. ۸ سى دوشنبه كوني ۸۴ جاسنده، هم نبيرهسى
10. دوس محمد قاسم خان بالاسى وسو مارت نك
11. ۱۷ سى رمضان شريف ۳ چهارشنبه كوني ۷
12. جاسنده وفات بولديلار، عمر سوركه ن جيري
13. ساري ارقا قارقارالى اويەزى جورتى قارا
14. كيسهك تورغان جهري توقراوين جهل تاو
15. بول تاس قويغان جه ري جگشكه وزه نى
16. توقراوين تاراوى تاس جازديروچيلار
17. زه ي نهش، نورجاميلا، زازا
18. شاهيزا، سهرنك، قاسم خان



5 - Abdikhan Myrzatayuly and his grandson Dosmuhammad Kayimkhanuly Qulpitas (gravestone monument), 1926.

Translation:

1. «Everything will be destroyed except His Face». (Quran. 28:88). [2].
2. Genghis Khan, Zhoshy Khan ibn Toqay-Temir,
3. Oz-Temir, Qozha, Arskhan, Quyrshyq Khan,
4. Baraq Khan, Zhanibek-Khan, Qasym-khan, Syghay-khan,
5. Ongdan-khan, Qaynar-Kushik, Bokey, Quday mende
6. Tursyn, Qyryqsan-Baraq-khan,
7. Bokey, Batyr, Mirzatay, Abdihan deceased
8. In 1926 March 22, Ramazan Sharif
9. 8th Monday at the age of 84, and his grandson
10. Dosmuhammad Qasymkhan's son on March
11. 17th of Ramadan- Sharif on Wednesday 3 at the age of 7
12. years died. They lived in
13. Saryarqa region of Qarqaraly uiyezd, subjects of Qarakesek
14. lived in the area Toqirauin Zheltau.
15. This monument was raised near the river Zhinishke
16. line of Toqirauin. Monument [was ordered] to be written on
17. Zeinesh, Nurzhamilya, Zaza,
18. Shahbaz, Serik, Qasimkhan.

The stories of old-timers, legends and terrain experts are important to research the monuments of historical characters, Khans and Sultans, their stories are also practically assured in many respects the accuracy subsequently confirmed by inscriptions not only on the epigraphic monuments, as well as archival documents, Shazhare (chronicle) manuscripts, historical sources.

Further we provide oral information provided by the retired employee of Aqtoghay Archeological-ethnographic Museum, Tungyshbay Omirtayuly Muqanov: "About local Tore (aristocrats) known that Qazdausty Qazybek bi and Nuraly Sheshen brought to these lands Bokey 14 years old according to his father's permission who was the Samarkand governor Kokzhal Baraq (died in 1750 and was buried in mazar Khodja Akhmet Yassaui) [7]. Thereafter, he lived in a region Qarqaralinsk Egindibulak in the area "Qyzyl qudin shiligi" (red willow of swan). In 1815 he Bokey was appointed as Khan, died in 1819 (buried at the mazar Khodja Akhmet Yassaui) [7], Middle Zhuz Khanate ended after his death. In 1822 came the Royal Decree on the Siberian Kirghiz Governing and since then has changed the whole tradition of governing. Bokey descendants lived in those places. Bokey's son Batyr descendants lived in Aqtoghay. Bokey had 11 sons, third of them was Batyr, eighth son Sultangazy. He came to Aqtoghay in 1828 and built two winterings: Zhosaly and Shatyrysha. He gave them to his eldest son Dayir. Dayir lived here permanently and Sultangazy often visited this place, wandered between Aqtoghay and Qarqaraly. There are two hilly mountains nearby, called "Keikinin qos shoqysy" (Keikis Double hills). Dayir was buried nearby his mazar is located on Toqirauin and his children are buried there. This area totally is called "Toreler zheri" (Land of Tores), the area ranging from the Zhylandy mountain to the Qarabulak.

And now about the Batyr's sons Mirzatay and Rustem. Rustem when he held the position of Bolys of Qarqaraly being aware that Russians are coming, together with his younger brother Mirzatay moves to the south, Merke and Chu saying that "he will not obey Russian". He governed Merke as bi for 25-30 years. So, Alikhan's father Nurmuhammed was born in 1832 in the area "Qoskolinin bulaghi" located between Merka and Chu. They are moving in the direction of Arqa in 1858

Meanwhile, volost elections began, one of the candidates was respected Shonbay Bolkebayuly, bi of Toqirauin region. At that time candidates used to their advantage the authority of the Sultans among the people. He allotted to Rustem and Mirzatay most fertile land in the Zheltau vicinity. He was appointed to the volost. Since then, these Sultans lived in this area.

In 1858, on the west side of Zheltau in "Qarakuis" Rustem begins to build the wintering and Mirzatay began to build in the opposite side in "Qarazhal". He was a hunter and a *Seri*, so built his wintering in areas where various animals exist. Mirzatay the father of Nurmuhammed, who is Alikhan's father. In the middle of these wintering in "Zhekezhai" set wintering for Nurmuhammed. The territory between Zheltau and Toqirauin belonged to Rustem, he was engaged in agriculture. Pond since the time of Rustem preserved until now. Mirzatay was more engaged in hunting and engaged in dandyism (*serilik*).

Rustem died at the age of 84 years old, according to his will, he was buried in the ground "Ayaq saryterek". Two oaks grown on Toqirauin river, in fact only willow, black willow grow along the river only. According to legend oaks were planted by Sultanghazy. One of the oaks grown with yellow leaves, it was so thick even three men could not embrace it. There was a nest in this tree. Later this oak had burned. Rustem at the end of his life lived near these oaks, near to a pond. Rustem's son Toleubay continued his father's work, installed a water mill, grow wheat. Mazar of Rustem was built on that place.

On April 1901, April 1 Alikhan's father Nurmuhammed passed away. At that time Alikhan served in Omsk. He came from Omsk for the funeral of his father, and in summer put the hexagonal mazar. It is worth to note that the region Arqa mazars are built mostly since XVIII-XIX centuries with a low dome, for a one or two-seater. The Mazars of Tore differ, Alikhan had built a hexagonal big mazar that was enough place for all tore. This information we heard from brother Alikhan's brother Smakhan, he died in 1962.

Alikhan's father, who died in 1901 and his brother Tatikhan, died at age 25 were in this necropolis. Alikhan brings from St. Petersburg, a rare tree grown in Brazil and plants the fruit inside the mazar. At that time in this region there was no tradition to plant trees inside or outside the mazar. Alikhan was the first who did it. So he plants there two trees, one is dedicated to the spirit of his father, the other for his brother. Later, one of the trees died out. Different stories are told, someone says it was sawed and used as fuel. In our opinion, this is not possible, a many thick willows are growing nearby, no one would dare cut trees inside the mazar, it likely was dried out. Alikhan entrusts to care for the trees to brother Smakhan. Smakhan hires a family for two years, providing them completely, take care of the trees. After two years, the trees took root and strengthened. One of the trees planted in 1905 is there up today

Alikhan's grandfather Mirzatay, who died in 1913 and his brother Azikhan died in 1932 are buried here. His brother Bazylkhan in 1932 was exiled to Novokuznetsk and is buried there. His sister Nurbek is also buried here. Their children are buried here too. On the edge of the mazar Alikhan's mother Begim Khanum is buried. She was buried below as here her mother-in-law was buried. She is the daughter of Dulat, the brother of Tobiqti Mamai Batyr. Her sister is a mother of Shakarim Qudayberdiev thus Shakarim and Alikhan were cousins. Generally, there are about 30 persons are buried from Bokeykhanov dynasty. Smakhan Tore was also buried here. Outside the necropolis Tore descendants were buried. Two new monuments were raised by Smakhan during the Soviet period. During that period the District Committee Secretary, saying that they are of wrong ideological, nationalistic, ordered to erase the inscription, half of the text is still preserved.

There is a place called "Alikhan zhazyghy" in Qarauil where Tobiqti tribe lives, Alikhan on the way back home from Semey visited relatives on matrilineal in Qarauyl.

In 2012, the Inspectorate for historical monuments protection enrolled of the necropolis in the list of cultural heritage of local significance and carried out some restoration work, installed a fence.

Nowadays, the descendants of Alikhan Bokeykhanov live in Moscow. Balabarshyn, the descendant of the Brother Smakhan, 84 years old, lives in Almaty region, in Shelek. Every year he comes to ziyarat. He is the only alive of the entire family. This is the history of this necropolis, most history about Bokeykhanov family we know from Smakhan*.

* Smakhan Muqanov/Bokeyhanuly (1881-1969) - brother of Alikhan Bokeykhanov [8, 76-83 p.].

In conclusion, we can point out some specialities of the necropolis:

1) "Bokeykhanov dynasty Taldybeyit Necropolis" consists of about 30 graves. The reason that the necropolis has preserved up to this time intact, was that the descendants lived nearby, took care of the necropolis, and the relatives moved to other regions came from time to time ziyarat. [9]. However, according to the above verbal information, in Soviet times there were attempts to damage the necropolis monuments.

We have recorded five Arabic script monuments: 1 – Qulpitas of Tatkhan Nurmuhammad Mirzatayuly, who died in 1901; 2 – Qulpitas of Tatkhan Nurmuhameduly, 1905.; 3 – Qulpitas of Mirzatay Batyryuly, 1911.; 4 – Qulpitas of Nurmuhammed's wife – Begezhan, 1918.; 5 Qulpitas of Abdikhan Mirzatayuly and his grandson Dosmuhammad Qasymkhanuly, 1926. The necropolis is fenced, beyond the fence there are other burial.

2) Qulpitases are carved out of a flat red granite of a semicircular top. There are crescent and a star in the upper part of Qulpitas, a little below quotes from Qoran is written. Then, the basic epitaph text is

written in beautiful Arabic script calligraphic letter slightly protruding relief carving in one large cartouche. The patterns are carved among the text. Year of death in some monuments written according Milady, in some according Milady and A.H. at the same time.

3) This Necropolises peculiar features are worth to be noted from the same monuments in the other regions. Only Sultan dynasty representatives are buried in this necropolis. In West Kazakhstan region Khan's tombs, such the necropolis of Yessim Khan, Zhangir Khan, Ayshuaq khan, Jantore Khan and Bokey Khan, near the mazar Khan were buried representatives of the tribe on the lands where the Khans lived. [10, 224-236 p.]. Epitafiyny text is written only in front of Qulpitas . The entire genealogy of the deceased is indicated, since Genghis Khan, 20-23 ancestors. [11,300-B.; 7, 7 p.]. The location of the deceased are detailed, the subjects of the Sultan of the Arghyn Qarakesek tribe. The names of all the descendants taking part during raising of the monument are written.

4) Oral legends about Bokeykhanov dynasty are still among the people. And that information does not contradict the official biographical data, the text of the epitaph, data archival, genealogy [12] and other documents, i.e. the source materials importance is not in doubt.

Historical figures epitaph and memorials XVIII-early XX centuries represent a tremendous opportunity to expand the database of genealogical science, history, architecture and sculpture, local history, museology and conservation of monuments. During the Soviet time there was a fundamental change unfortunately, in a negative attitude to the places of burial – many necropolises were destroyed, disrespect to a such places are preserved to this day. Qulpitas inscriptions (epitaphs) supplement, and sometimes are the only reliable source for elaborating and recovery the biographies of historical characters. Hence the rediscovered information in this field is important for historians, so for ethnologists, religious scholars and multiskilled specialists.

Recovery of necropolis values as historical and cultural values, national heritage and will promote their conservation - repair, restoration, protection against vandalism and finally museumification. Targeted measurements on upbringing patriotism and respect for the historical and cultural heritage, as well as interest in native land will be more efficient if it is based on “material” necropolises, local archives and shrines, that are especially prospective open-air museums and priceless historical monuments in places of direct contact with the past of motherland by man of today, especially the young persons.

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ЭПИГРАФИЧЕСКИЕ ПАМЯТНИКИ «НЕКРОПОЛИ ТАЛДЫБЕЙИТ ДИНАСТИИ БОКЕЙХАНОВЫХ» КАК ИСТОРИЧЕСКИЙ ИСТОЧНИК

Аннотация. В рамках программы «Мәңгілік Ел» в Институте востоковедения им. Р.Б. Сулейменова Комитета Науки МОН РК в 2018-2020 гг. по программно-целевому финансированию реализуется проект «История и культура Великой степи». Одно из направлений данного проекта посвящено эпиграфике исторических личностей, по которому были запланированы полевые экспедиции по сбору эпиграфического материала и сопровождающих их сведения устной историографии. Эпиграфические надписи и памятники в честь исторических личностей, ханов, султанов и др. государственных деятелей являются неотъемлемой частью исторических, сакральных мест народа.

В 2018 г. 7-18 июля была проведена комплексная экспедиция по исследованию эпиграфических памятников Карагандинской области, в том числе «Некрополи Талдыбейит династии Бокейхановых» в Актогайском районе. В результате исследовательских работ были зафиксированы, прочитаны эпитафии 5-ти памятников, принадлежащих семейству Бокейхановых и записаны устная историография по данным памятникам. Необходимо отметить, что эпитафии исторических деятелей и мемориальные комплексы XVIII-начала XX вв. представляют громадные возможности для расширения базы данных генеалогической науки, исторического краеведения, охраны памятников. Надписи на кулпытасах служат дополнением, а иногда единственным надежным источником для уточнения и восстановления жизнеописания исторических личностей. Следовательно, вновь открываемая информация в этом направлении важна как для историков, так и для этнологов, религиоведов и специалистов более широкого профиля.

Ключевые слова: Династия Бокейхановых, Некрополь Талдыбейит, надмогильные памятники, эпиграфика, эпитафий, устная историография.

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«БӨКЕЙХАН ӘУЛЕТІНІҢ ТАЛДЫБЕЙІТ ҚОРЫМЫ» ЭПИГРАФИКАЛЫҚ ЕСКЕРТКІШТЕРІ ТАРИХИ ДЕРЕККӨЗ РЕТІНДЕ

Аннотация. Мәңгілік Ел идеясы аясында ҚР ҒҒМ ҒК Р.Б. Сүлейменов атындағы Шығыстану институты-тында 2018-2020 жылдарға арналған бағдарламалы-нысаналы қаржыландыру шеңберінде «Ұлы Даланың тарихы мен мәдениеті» тақырыбында ғылыми жоба жүзеге асырылу үстінде. Бұл жобаның бір бағыты тарихи тұлғалар эпиграфикасына арналған, осы мақсатта нақтылы мәліметтерді анықтап, қажетті құжаттар жинау мақсатында Қазақстан өңірлеріне экспедициялар жоспарланған. Зерттеу барысында қолданылған әдістер: кешенді экспедиция жүргізу, эпиграфикасын зерттеу, суретке және хатқа түсіру, өлшемдерін алу, көнекөз қарттардан ауызша тарихын жазып алу т.б.

2018 ж. 6-18 пілде аралығында Қарағанды облысына жасалған экспедиция барысында Актоғай ауданындағы «Бөкейхан әулетінің Талдыбейіт қорымын» зерттеу жұмыстары атқарылды. Нәтижесінде Бөкей хан әулетінің тиісті бес құлпытасаға эпитафиялық мәтіндер оқып аударылды және деректанулық талдау жаса-лып, тарихи және ауызша деректермен салыстырыла зерттелді. Құлпытастардағы жазулар қосымша материал, кей кездері тарихи тұлғалардың өмірбаянын анықтайтын әрі қалпына келтіретін жалғыз сенімді дереккөз қызметтерін атқарады. Бөкей хан әулеті ескерткіштеріндегі эпитафиялық мәтін мәліметтері ресми биогра-фиялық деректерге қайшы келмейді.

Түйін сөздер: Бөкей хан әулеті, Талдыбейіт қорымы, құлпытастар, эпитафиялық мәтін, ауызша дерек.

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