

One of the Great Academician Alkey Margulan and His Time

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Abstract: The fate and scientific heritage of the outstanding scientist Alkey Khakanovich Margulan is always relevant. The phenomenon of Margulan remains as an example for all people who have dedicated their work to science. The article traces the chronicle of his life path (1904-1985). His parents raised him in a love for his native land, culture, history of the Kazakh people. He was an active, creative person, he communicated with prominent people, also he collaborated with editors of the republic magazine and newspapers. Among the scientific researches, includes the history of Kazakh epics, folklore heritage, oral folk art. In his scientific works, he describes the historical and topographical backgrounds of different places of Kazakhstan. He collected a lot of materials in fieldworks to present them for the next generations. main stages of his scientific activities as the head of the Central Kazakhstan Archaeological Expedition, his contribution to ethnography, philology and other areas of humanitarian science, scientific and public recognition of A. Kh. Margulan as a unique scientist who devoted himself to the study of the history and culture of Kazakhstan. A. Kh. Margulan showed himself as an archeologist, folklorist, literary critic, art historian, orientalist, ethnographer, historian, linguist, cultural studies expert. He was a qualified specialist in the study of ancient Kazakh history and culture.

Keywords: A. Kh. Margulan, Ch. Ch. Valikhanov, Edyge, V. V. Barthold, S. F. Oldenburg, Begazy, Bekpak-Dala, Sherubay-Nura, Academy of Sciences of the Kazakh SSR

1. The Initiation of a Scholar

This year marks the 115th anniversary of the birth of the outstanding Kazakh scientist Alkey Khakanovich Margulan (1904-1985), whose scientific heritage remains in demand and relevant to the present. A. Kh. Margulan was born on May 11, 1904 in a beautiful area Bayanaul near Lake Zhasybay. Parents tried to instill in his son a love for his native land, culture, history of the Kazakh people. At the age of five, Alkey was able to read and write, which allowed him to remember the contents of folk epics such as Alpamys, Koblandy, Kozy-Korpesh and Bayan-Sulu and others. Of course, the environment that surrounded the young Margulan in many ways contributed to the development of his outlook. In his mature years, Alkey Margulan said that he was influenced by prominent people like Mashkhar Zhushup, Zhayau Musa, Sultanmakmut Toraygyrov, Imantai, Abikei and Kanysh Satpayev and other famous people of the Kazakh

steppe. Before the revolutionary events of 1917 and in the post-revolutionary period, when the Kazakh territory became part of the Soviet Union, important changes occurred in the life of Margulan. He always wanted to get a quality education. Until 1917 there were no higher educational institutions in Kazakhstan and he had to study in primary and secondary educational institutions of Pavlodar and Semipalatinsk. In 1919, after graduating from a teacher's course in Pavlodar, Margulan returned to his native village, where he worked as a teacher. In 1921 he entered the Semipalatinsk Pedagogical Technical School, where he met the future Kazakh writer Mukhtar Auezov, who advised him to study in Leningrad. It should be noted that Margulan was an active, creative person and it is not surprising that while studying in Semipalatinsk, he collaborated with the editors of the "Tan" magazine and the "Kazak Tili" newspaper.

2. A European Level of Education in the Russian Scientific School and the Start of His Career

In one of his autobiographies, written in 1958, Alkey Margulan writes that in Leningrad he studied in two educational institutions: at the Eastern Institute in the department of Turkology and at the Faculty of Social Sciences of the Leningrad State University. At that time, well-performing students were allowed to study at different educational institutions at the same time, which was what the excellent student A. Kh. Margulan took advantage. In addition to these two universities, he attended lectures at the Institute of Art History, so he simultaneously studied at the three best educational institutions in Leningrad (now St. Petersburg). In his autobiography, Margulan writes in detail that in 1925-1930 he attended lectures by prominent scientists of the time, academician V. V. Barthold on the history and archeology of Central Asia, academician S. F. Oldenburg on the archeology and art of India and East Turkestan, academician Yu. I. Krachkovsky on Arabic poetry and philology, E. E. Bertels on Iranian poetry, V. V. Sipovskii on Russian Romanticism of the 30-40s, S. E. Malov on ancient Turkic writing, A. Yu. Yakubovsky on the archeology of Central Asia, I. I. Meshchaninov on the archeology of the Caucasus, Groom Grzhimailo on geography and the peoples of Central Asia, etc. According to him, *"Thanks to the efforts of our kind teachers, we, students, already in the second year felt like scientists"* [1]

For Alkey Margulan studying in Leningrad has left an imprint on his life. Having received fundamental humanitarian knowledge from outstanding scientists of the pre-revolutionary scientific school of Russia, he was able to show himself as a qualified specialist in the study of ancient Kazakh history and culture. A. Kh. Margulan showed himself as an archeologist, folklorist, literary critic, art historian, orientalist, ethnographer, historian, linguist, cultural studies expert. While still a student in 1926-1930, he took part in Kazakhstan and Altai expeditions of the Academy of Sciences of the USSR, led by Academician A. Ye. Fersman. In this complex expedition, Margulan worked in the anthropological and archaeological detachment headed by Professor S. I. Rudenko. As Alkey Margulan noted in his autobiography, this was the first major expedition organized in the USSR after the 1917 revolution, where he had to explore the life and art of the Kazakh Adais (1926) and the Naimans (1927-1928) inhabiting the Western Altai and the upper reaches of the Irtysh River, to record their folk legends, genealogical legends, a calendar and astronomical representations. The field records that compiled several diaries were partially published in the "Kazakhs" collection (Leningrad, 1930, v. 3) and in the "Enbekshi-Kazakh" newspaper (1927).

After graduating from Leningrad universities he worked in the Kazakh National Commissariat of Education in the office of the new alphabet. In 1931-1934 Margulan studied in

Leningrad in the graduate school of the State Academy of Material Culture History (GAIMC). According to Alkey Margulan, the future science professors A. N. Bernshtam, S. P. Tolstov, P. N. Tretyakov, K. V. Salnikov and others studied with him. His scientific mentors were professors A. Yu. Yakubovsky and S. F. Oldenburg. A postgraduate study was also associated with field archaeological research in which Margulan participated. Under the leadership of S. I. Rudenko, A. A. Miller, M. P. Gryaznova and N. I. Repnikov he participated in excavations in the Lake Ladoga region in 1931-1933, and also worked part-time as a teacher at the higher courses of editors and translators of Marxist literature at the Eastern Institute. Since 1933 he has become a full member of the All-Union Geographical Society.

Intense study process and creative work could not but affect his health, and during his first illness he had to undergo treatment in a hospital and sanatoriums for about a year. In 1937-1938 after improving his health Margulan was attached to the Institute of History of Material Culture and the management of the training of scientific personnel of the USSR Academy of Sciences to complete his thesis. At the end of 1938, by decision of the Presidium of the USSR Academy of Sciences, Margulan was sent to the Kazakhstan branch of the USSR Academy of Sciences as a senior researcher in the history sector. Such decision was made in connection with the strengthening of scientific personnel of the newly opened branch of the Academy of Sciences in one of the republics of Central Asia of the USSR. From this year until the end of his life, Alkey Margulan worked continuously at the Kazakh branch of the USSR Academy of Sciences and the Kazakh SSR Academy of Sciences, where the archaeological complexes of Begazy (in the Kyzyl-Ari mountains), Sanguyr (in the upper reaches of the Atasu), Buguly, Aksu Ayuly, Ortau, Belasar (North Betpak-Dala) of Central Kazakhstan have been researched. As academician Margulan noted, *"The studying of these complexes creates a new understanding of the bronze culture of Central Kazakhstan, testifies to the original and distinctive features of the building art from huge granite slabs"* [1].

As the head of the archeology sector, A. Margulan drew up a comprehensive scientific-research plan of the Academy of Sciences for the years 1940-1950 in the field of research of the antiquities of Kazakhstan. This was due to the fact that in pre-revolutionary Kazakhstan, they practically did not study the archaeological monuments of Kazakhstan, and the one-time excavations of individual enthusiasts were amateurish. Only in Soviet times archaeological excavations came into focus of the scientific world and this was due primarily to the creation of the Kazakhstan base, then a branch of the Academy of Sciences of the USSR and finally, the opening in 1946 of the Republican Academy of Sciences of the Kazakh SSR.

According to Margulan, Kazakhstan was one of the centers of human civilization, where there are remnants of *"... material production from different eras. Here and the ruins of ancient feudal cities, castles, towers, the ruins of the khan's palaces and mosques and mausoleums ... the tombs of Alash*

Khan and Dzhuchi Khan (XII-XIII centuries) ... wonderful architectural monuments of the era of the Karkhanids (X-XII) and burial grounds in the southern regions of Kazakhstan (Aisha-Bibi, Babazhan-Khatun, Karakhan, etc.) mausoleums"[2]. A prospective plan for the archaeological study of Kazakhstan proposed by Margulan set the task of identifying alternation of sedentary and nomadic cattle breeding in ancient Kazakhstan and therefore planned to solve two problems: a) study of the urban culture of ancient tribes (Oguzes, Kipchaks, Karluks, Uysuns, Kangly) against the background of alternating nomadic cattle breeding and b) the study of cultural monuments of earlier pastoral tribes of the Bronze and Iron Ages [2].

Since working in the Academy of Sciences Margulan constantly reached results with respect to research plan. In 1943 he defended his thesis on the topic "Historical and social significance of the khan labels" with the assignment of the degree of candidate of historical sciences. The successfully defended candidate thesis was the beginning of the study of the monuments of the Kipchak alphabet, which, in the opinion of the scientist, was the base in the ethnogenesis of the Kazakh people. In 1945 he defended his doctoral thesis on the subject "Epic Tales of the Kazakh People" with the award of the degree of Doctor of Philology. Note that the epic genre of oral poetry has long been of Margulan's interests during his years of study in Leningrad and was further developed in subsequent scientific works, in which he specified the dates of appearance and studied the historical, spiritual and culturological foundations of Kazakh epic tales.

Scientific activity was fruitfully combined with managerial work at the Academy of Sciences of Kazakhstan. In 1946-1951 Margulan heads the archeology sector and the Paleolithic department, and in 1958-1976 he heads the department of ethnography of the Institute of History, Archeology and Ethnography named after Ch. Ch. Valikhanov.

The phenomenon of Margulan as a scientist was defined in his versatility, widely embracing various humanitarian areas. As an archaeologist, he discovered the archaeological monuments of the Bronze and Early Iron Age in the territory of Central Kazakhstan. Since 1946, a survey of archaeological monuments of antiquities conducted by the archaeological scientist A. Margulan became the basis for classical scientific works such as "Ancient Culture of Central Kazakhstan" (1966. Margulan A. Kh., Akishev K. A., Kadyrbaev M. K., Orazbayev A. M., who was awarded the Chokan Valikhanov Prize in 1967), "Begazy-Dandybayevskaya Culture of Central Kazakhstan" (1979. Margulan A. Kh.) and "History of the Kazakh SSR" in five volumes, for which he as one of central authors was awarded the State Prize of the Kazakh SSR in 1982.

In one of his autobiographies, written in 1961, A. Kh. Margulan noted that during 1927-1958 he had to participate in various scientific conferences held in Moscow, Leningrad (St. Petersburg), Almaty (Almaty), Frunze (Bishkek), Stalinabad (Dushanbe). He has permanent scientific contacts

with scientists and academic institutions of Moscow, Leningrad and other cities of the USSR, actively participates in the work of humanitarian institutions of the Academy of Sciences of Kazakhstan, as well as the Kazakh State University, especially in the area of training of scientific personnel. According to him, many young scientists of the Academy of Sciences were studying in graduate school under his scientific leadership or defended a dissertation, where he was an opponent. Also, he was approached by colleagues for scientific advice not only from the system of the Academy of Sciences, but also from other scientific and public organizations [1].

3. Scholar's Contribution in Archeology

After studying in Leningrad, while working at the Kazakh branch of the USSR Academy of Sciences in Almaty, he is actively engaged in scientific work. This can be traced to his scientific publications, published in the 40-50s of the last century. In a newspaper note for 1940 entitled "Research work in Kazakhstan," dedicated to the twentieth anniversary of the formation of the Kazakh Republic, Margulan discusses the work done in the field of scientific research in the country over the past ten years. In particular, he noted that starting from 1925-1926, the government of the republic organized an integrated expedition through the All-Union Academy of Sciences whose task was: to study the natural resources of Kazakhstan, including fossil and water resources, flora and fauna, economic and social life of Kazakh villages, cattle breeding and pastures, crafts, art and folk art. Comprehensive study continued for four to five years. From 1935 to 1940 the Kazakh branch of the Academy of Sciences conducted archaeological excavations near the city of Dzhambul (now Taraz) and Semirechye, where materials relating to the ancient culture of the Talas Valley were discovered. Scientists of the Kazakh branch of the Academy of Sciences carried out work on the collection of the literary heritage of Abay Kunanbayev, studied the work of the Kazakh national poet Zhambyl and other art workers of the Soviet era [4].

From his first days of work at the Academy of Sciences and especially in 1941-1945 when the fierce, terrible war of the Soviet people against the German invaders was underway Margulan tried to be useful as a young scientist by spreading the knowledge of the achievements of domestic science among republic's population by making publications regarding culture, folklore of Kazakh people, shedding light on lives and activities of famous people such as Mukhamed-Khaidar, Alisher Navoi, Chokan Valikhanov, Abai, Alexander Nevsky, A. Suvorov, Amangeldy Imanov, Zh. Zhabayev, M. Zhusup, Przhevalsky, etc. In 1941, the scientist in collaboration with K. Jumaliev wrote the textbook "Kazakh Literature" for the 8th grade of secondary school, and in 1942 Margulan led a scientific expedition to study the life and revolutionary activities of Amangeldy Imanov.

Among the scientific researches of the scientist were questions of the history of the Kazakh epics, folklore heritage, oral folk art. Back in 1940 his article devoted to

Edyge, one of the legendary character of folk poems, fairy tales, legends of Turkic peoples, was published. Edyge is not a fictional hero, he was from the Ak-Mangyt clan who inhabited the steppes from the banks of the Syr Darya river to the Zhaiyk river (Ural), who lived at the turn of the second half of the XIV and early XV centuries and left a good memory of the Kazakh people. He fought with the Golden Horde Khan Tokhtamysh, was an ally of the Russian knyazs in the struggle for independence. The Russian historian Karamzin spoke about Edyge, noting his connection with Russia in the struggle against the Polish-Lithuanian knyazs. Margulan wrote: *"Many years of fight of the Kazakh people, celebrated in the poem 'Edyge', has its roots in the depth of the centuries, and more than one poem is devoted to this fight. We have a group of heroic poems and such monumental plots as 'Orak and Mamai' and 'Karasai and Kazy', which are a continuation of the same magnificent epic about the heroic fight of the masses represented in the person of Edyge and his descendants with all enslavers of the people"* [5].

The interest of the scientist to the Kazakh national epos went in the stream of then national policy of the USSR, when researchers paid attention to oral folk art, epics, and folklore in the study of the history and culture of nations. However, after the war, the situation in the country changed due to criticism of scientists accused of nationalism. According to the party leadership of Kazakhstan, a number of scientists were carried away by praising individual representatives of the feudal-Bai nobility, who were oppressors of the working masses. Evidence of this is the resolution of the Central Committee of the Communist Party of Kazakhstan "On gross political mistakes in the work of the Institute of Language and Literature of the Academy of Sciences of the Kazakh SSR", published in 1947. Some scientists were persecuted for allegedly inadequate possession of the theory of Marxism-Leninism and that they *"in their works utterly incorrectly expounded a new feeling of Soviet patriotism, tinged it with the heroics of the past, and indiscriminately of the class and social source of this heroism"* [6].

A. Kh. Margulan himself had been criticized as well. In 1948, he was accused of anti-Marxist methodology, of exaggerating the importance of folklore works, of overestimation of the Kazakh epos. In one of the articles, they accused him that he *"Blindly following the poem Edyge, which is a model of feudal-Beck poetry, A. Kh. Margulan idealized the Golden Horde's murza Edyge, calling him a representative of the Kazakh people, its advocate"* [5]. According to Kazakh scientists, *"For this scientist the end of the 40s was a heavy period of his life. He was persecuted more than once, was hospitalized with a serious diagnosis. For these reasons he was forced to give up everything and go into archeology"* [6]. Note that even in the pre-war time in the 30s the scientist has been arrested and barely survived. This is evidenced by his daughter, Danelia Alkeevna Margulan, who in an interview said, *"He was imprisoned in the Petropavlovsk fortress for a year. Then there were still terrible things, he has completely gone through repression, but did not like to talk about it"* [8].

After the war, A. Kh. Margulan, starting from 1946 and for more than three decades as an archaeologist began extensive research in Central Kazakhstan in order to identify and study the archaeological monuments of this vast area, which, in his opinion, served as one of the important centers of ancient metallurgy in the distant past. The archive contains his notes that *"... for one decade (1946-1958), here in Central Kazakhstan, it was possible to discover and study completely unknown for the science and very unique monuments ... of ancient stone architecture, ancient art and material production. The most important of them belong to the Bronze Age"* [1]. From the reports of the Central Kazakhstan Archeological Expedition it is known that archaeologists under the leadership of Margulan studied the monuments of the Bronze Age in all river and mountain valleys of Central Kazakhstan, especially the excavation of the Sherubay-Nura, Nura, Taldy-Nura, Sary-Su, Ata-su, Manaka, Nurtai, Jamchi, Tokroun, etc. rivers gave valuable results.

The results of archaeological expeditions were reflected in scientific reports and articles. In one of the articles published in the journal of the Academy of Sciences of Kazakhstan, Margulan noted: *"In the summer of 1946, the Institute of History, Archeology and Ethnography of the Academy of Sciences of the Kazakh SSR conducted preliminary archaeological exploration in the Sary-Su river basin for the registration and survey of the monuments of material culture of this completely unexplored archaeologically region"* [9]. In the article, the scientist revealed the geography of archaeological work in the Sary-Su river basin in detail, where the remains of irrigation canals, fragments of clay vessels made by hand molding, the ruins of temporary settlements, remnants of ancient religious buildings, the ruins of monasteries were found. As a result of the three-month fieldwork of the expedition of 1946, material and graphic materials were collected in the form of samples of simple and glazed ceramics, fragments of decorative decorations of buildings, tombstones with images of generic marks on them, which indicated the permanent presence of the Kazakh population in Central Kazakhstan, who did not leave it even during the internecine wars of the Golden Horde khans and during the invasions of the Dzungars (Kalmyks) [9].

In another scientific article, Margulan describes the historical and topographical background of the eastern Betpak-Dala in detail, which covered a vast expanse of valleys of the middle course of the Shuriver, the mountains of Dzhabul and the eastern Betpak-dala with the mountain nodes of the Mointy and Sary-Su watersheds. This described region, according to Margulan, was never the subject of archaeological research, although some passing references to material culture monuments could be found in the notes of geologists, paleontologists, zoologists, botanists, soil scientists who, while studying the southern limits of Central Kazakhstan, sometimes showed an interest in the historical past of this area due to the economic development of the desert as Betpak-dala [10].

The article provides a historiographic review, where the works of researchers A. I. Shrenk, a Kazakh scientist Ch.

Valikhanov, surveyor Yu. A. Schmidt, statistician L. R. Chermak, mining engineer A. A. Kozyrev, hydraulic engineer A. P. Solovyov and others who wrote about the monuments located in the basin of Shu and Sary-Su were noted. This indicates how thoroughly the scientist approached the study of the problem, i.e. the works of the listed authors on this region were reviewed long before the fieldwork even started. In the archaeological expedition of 1948 two groups of sites, located in the middle reaches of the Shu River have been examined already. The first group consisted of complexes under the collective name Tortkul and Kultaban, the second group under the collective names Aktobe-Ulken-Aktobe, Orta-Aktobe, Bala-Aktobe, which are located almost along the meridian of the right bank of the Shu river.

In this article, Margulan describes nomadic epoch mounds, rock carvings carved on ancient metaphorical shales that look like desert tan, flint tools found in microlithic sites. Margulan believed that *"... the abundance of flint microlithic tools in a wide strip of Central Kazakhstan and the Turgai steppe leads us to conclude that these areas were mostly favorable for the hunting, on the basis of which the microlithic industry of Kazakhstan developed"* [10]. Thus, Alkey Margulan proved that Kazakhstan was the habitat of the ancient inhabitants, one of the centers of human civilization, and not a desert zone, which was rarely crossed by nomads. He was the scientific supervisor in the archaeological expeditions in Begazy (Kyzyl-Ari mountains), Sanguyr (the headwaters of Atasu river), Buguly, Aksu-Aiuly, Ortau, Belasar (Northern Bekbak-Dala) of Central Kazakhstan. As scholar Margulan noted: *"The studying of the named above archeological sites gives us a new idea about the bronze age of Central Kazakhstan. In fact, it had its original and unique building style using massive granite plates"* [1].

In his report "The Seven Facets of the Great Steppe", the first President of the Republic of Kazakhstan N. A. Nazarbayev stressed that *"Kazakh land, rich in diverse metal ores, also became one of the first centers for the emergence of metallurgy. The centers of mining production and smelting of bronze, copper, lead, iron, silver and gold, the manufacture of sheet metal appeared in the ancient antiquity on the lands of Central, Northern and Eastern Kazakhstan"* [11]. This is evidence that the archaeological work under the leadership of Academician A. Kh. Margulan revealed new foci of the ancient metallurgical industry of the Bronze Age and the early Iron Age in Kazakhstan, which went down in history as Begazy-Dandybayevskaya culture.

Famous Soviet, Russian archaeologist L. R. Kyzlasov noted in his recollections of Alkei Margulan, that in 1948 he still did not consider himself an archaeologist, although he had already created the Central Kazakhstan expedition two years ago and made small excavations, with the hope of finding archaeological objects directly related to origin and history of his native people. And at first, Margulan used his native toponyms and subsequently discovered the Begaz-Dandybay culture of the Bronze and Early Iron Age for the science. Back in 1948, Leonid Kyzlasov, a graduate student at the Department of Archeology at Moscow University,

participated in excavations carried out by the Central Kazakhstan Archaeological Expedition and he said the following of the outstanding Kazakh scholar: *"The scientist Margulan, as it seemed to me, is characterized by three main features, each of which is the cause of the previous one: first, and most importantly, devotion to his native land and his people; secondly, devotion to science and, thirdly, a bold aspiration in fieldwork"* [12].

4. The Kazakh's Folklore and Ethnography, and the Heritage of Chokan Valikhanov in the Field of Interest of A. K. Margulan

Along with the archaeological activities, Margulan was interested in the spiritual culture of the Kazakh people. He has also organized ethnographic expeditions to different regions of Kazakhstan, which explored folklore, oral and written heritage of prominent cultural figures. The article "On the carriers of the ancient poetic culture of the Kazakh people", published in 1959, Margulan studied the heritage of akyns as spokesmen of people's aspirations, thoughts, keepers of the level of poetic culture, carriers of the national epic tradition [13].

At the end of 1956, by decision of the Presidium of the Academy of Sciences of the Kazakh SSR, Margulan was entrusted with an honorable task of investigating the literary heritage of the scientist enlightener Chokan Valikhanov and preparing his works for publication. By 1961, a team of scientists from the Institute of History, Archeology and Ethnography, headed by Margulan, prepared for publication selected works of Mr. Valikhanov in the amount of 35 printed pages, and apart from that the main manuscripts and new materials for Chokan's biography were revealed, a complete inventory of his handwritten heritage was compiled, materials volume of essays in 4 volumes were preliminary defined. By 1961, it was planned to publish the first volume of his works, which included some unknown works of Chokan Valikhanov [1].

It should be noted that back in 1958 a separate edition of the selected works of Chokan Chingizovich Valikhanov edited by A. Kh. Margulan were published and in 1961-1972 the collection of essays of Ch. Ch. Valikhanov were published in five volumes. In 1984-1985 in connection with the 150th anniversary of the birth of Ch. Ch. Valikhanov by decision of the top leadership of Kazakhstan a revised and amended collection of essays of the first five-volume edition of the outstanding educator, traveler, geographer, ethnographer, historian, orientalist, researcher of the history and culture of the peoples of Central Asia, Chokan Valikhanov has been published.

A. Kh. Margulan has worked at various archives and libraries of cities of the USSR, wrote letters to many scientific and educational institutions with a request to send archival, handwritten diaries, sketches, notes, which formed the basis of the first five-volume collection of essays of Ch.

Ch. Valikhanov. In the process, Margulan has discovered 300 works written by Chokan Valikhanov, which had to be systematized, edited, identified the authenticity of the author, the year of writing, etc. The team of researchers under the leadership of Margulan has done a titanic work for more than ten years and reports of the performers testify to this. Thanks in large part to the peculiar methodology of the academic school of the academician Margulan, the team of scientists managed to accomplish the most difficult task of finding the unknown works of a compatriot, clarifying their content, authenticity of origin, writing comments and indexes and publishing in five volumes.

The relevance of the work done by Margulan and his colleagues in the study of the manuscript heritage of Chokan Chingizovich Valikhanov can be traced back to the statements of his students. Kazakh historian M. S. Mukanov in his report at the conference dedicated to the 150th anniversary of the birth of Ch. Ch. Valikhanov said: *"The merit of A. Kh. Margulan in preparation for printing previously unpublished works of Ch. Valikhanov is great... 'Letter to Professor I. N. Berezin', 'Extraction from Jami/at-Tavarih', 'Urak Songs', 'Diary of a Trip to Issyk-Kul', 'Notes on the history of the South Siberian tribes', 'From Tarihi-Rashidi', etc. The task was not only to publish the essays of Ch. Valikhanov, but also to accompany them by scientific comments... Comments made by A. Kh. Margulan should be considered as a scientific work that allows you to fully understand the thoughts of Ch. Valikhanov. It is impossible to understand without comments from A. Kh. Margulan, for example, some lines of a fragment from the heroic epic of the Kyrgyz people 'Manas' - 'Death of Kukotai Khan and his commemoration', classically translated by Ch. Valikhanov"* [14]. In 2011 a collection of documents and materials from the personal hand-written fund of A. Kh. Margulan was published, where it is rightly noted that *"A. Kh. Margulan, by digging through all the archival material of the USSR, found more than 300 works written by Chokan himself. He scientifically edited them, performed all the rough work and, if we take into account the poor quality of the text, free expression of thoughts, the incompleteness of some works, we know how valuable his work is"* [15].

A. Kh. Margulan was an encyclopaedist scholar who was well versed in various aspects of the humanitarian sciences. There is no doubt that while working at the Academy of Sciences of Kazakhstan for several years he led the department of ethnography, which generally contributed to the development of ethnographic science of Kazakhstan, prepared researchers in this branch of historical science. Under his scientific leadership a collective monograph on the life and culture of the collective-farm peasantry was published [16].

The fundamental scientific works of Alkey Margulan are reference books for researchers interested in the material culture of the Kazakh people. At present, its three-volume book *"Kazakh Applied Art"* [17] devoted to artistic crafting, weaving, embroidery, folk costumes, weaving, wood and bone carving, products from ornamented felt, metal and

leather, etc., remains relevant. In the precondition to the first volume, the doctor of historical sciences V. E. Larichev noted: *"In the book, the author acts as an archeologist and ethnographer. Invaluable sources, such as drawings by artists who had worked since the glorious times of the academic expeditions of Peter the Great on the territory of the settlement of the Kazakhs were also in the sphere of his attention. A. Kh. Margulan studied ancient libraries of drawings and photographs in the funds of libraries and museums, and they allowed him to recreate what seemed previously irretrievably lost"* [18].

5. The Invaluable Scientific Heritage of A. K. Margulan

In general, scientific bibliography of A. Kh. Margulan contains 400 works, including articles, monographs, essays, brochures, albums showing the bronze and early iron ages, traditions and ways of life of the nomadic steppe civilization, epic tales of the Kazakh people, the heritage of prominent people. Academician A. Kh. Margulan can rightfully be considered as the founder of archeology and ethnography of Kazakhstan. In one of the publications it was rightly noted: *"Alkey Khakanovich Margulan - the first Kazakh archaeologist. No matter how the researchers are arguing now, trying to assign this title to no less important personalities of domestic science - A. M. Orazbayev or K. A. Akishev, this fact remains the most recognized. The foundations of the archeology of Kazakhstan were laid by A. Kh. Margulan"* [2].

Under the supervision of Alkey Margulan, more than 50 master's and doctoral theses have been defended. And among his students one can mention several generations of famous scholars, archeologists, historians, ethnographers, anthropologists, philologists, orientalists, art historians. In 1946, A. Kh. Margulan was elected a corresponding member, in 1958 a full member, academician of the Academy of Sciences of Kazakhstan. His scientific work was highly appreciated, which confirms the fundamental nature of the new pages of the history and culture of the Kazakh people that has been opened to the public. Among the state awards of the USSR that the scientist has received are the orders of V. I. Lenin (1967), Red Banner of Labor (1974), a medal for valiant work in the Great Patriotic War (1941-1945, medal for valiant work in commemoration of the 100th anniversary of the birth of V. I. Lenin (1970), as well as Diplomas of the Presidium of the Academy of Sciences of the USSR and the Kazakh SSR, the Central Committee of the Komsomol of Kazakhstan. In 1961 A. Kh. Margulan was awarded the title of Honored Scientist of the Kazakh SSR.

By decision of UNESCO, 2004 was declared the year of Margulan. On December 15, 2004, in Kazakhstan a coin was issued dedicated to the 100th anniversary of A. Kh. Margulan. In 2004 many academic and educational institutions of the republic held conferences dedicated to

the 100th anniversary of the birth of A. Kh. Margulan. One can rightly say that the scientific ideas of Alkey Khakanovich Margulan are reflected in the state program "Cultural Heritage". The scientific works of the outstanding scientist are embodied in 14 volumes of Collected Works, published from 2007 to 2012, which included classical works written in different years of work. On January 16, 2008, a monument to A. Kh. Margulan was opened in Almaty near the building of the National Academy of Sciences of Kazakhstan.

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