

Scientific activity of Alkey Margulan in the study of the history of Kazakhstan: Golden Horde

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Abstract. *The main aim of the scientific research is to study the contribution of a Kazakhstani scientist to the development of historical science, consideration of the issue of research in the field of the history of culture of the Kazakh people. The author examines the activities of the Kazakh scientist, archaeologist, orientalist, historian, literary critic, academician of the Academy of Sciences of the Kazakh SSR Alkey Khakanovich Margulan and his contribution to the development of the historical culture of Kazakhstan. In the article, the author comprehensively explores his scientific activities in the study of the history of the Golden Horde and focuses on new scientific discoveries on the territory of the Kazakh land. Alkey Khakanovich Margulan began his career in the field of science at a time when ideological persecution of many scientists began. The change in the scientific direction of Kazakh folklore to the study of monuments of material culture and ancient art is considered as well. The scientific activity of academician Alkey Margulan as a scientific employee at the Academy of Sciences of the Kazakh SSR is noted, as well as his participation in the creation of the scientific publication «History of the Kazakh SSR (from ancient times to the present day)». Particular attention is drawn to his study of the folk epic, and the impact on the future fate associated with the study of archeology. The author used documents from the central archive of the Republic of Kazakhstan, the departmental archive of the Academy of Sciences of the Kazakh SSR, materials from periodicals, and scientific papers.*

Keywords: *Alkey Margulan; academician; epic; Golden Horde; History of the Kazakh SSR; Edige.*

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Introduction

In Soviet Kazakhstan, the history of the Golden Horde was relevant, and the first works of historians on this topic appeared in

the 1930s-1940s. Such scholars as A. Margulan, K. Satbayev, and others were well-known among the researchers of the history of the Golden Horde.

Alkey Khakanovich Margulan was a Kazakh SSR Academy of Sciences scientific researcher. Now, a brief biography of A.Kh. Margulan. He was born on May 11, 1904, in village No. 2 of the Akpettinskaya volost, now - the Bayanaul district of the Pavlodar region. He received his primary education at a village school. From 1915, he studied at a three-class Russian school organized by the village society in Bayanaul. At the end of 1919, he entered the teacher training courses in Pavlodar. After graduating in 1920, he returned to his native village and worked as a teacher at the Dalbin Secondary School No.2 in the Bayanaul district. In 1921 feeling the inadequacy of his education, he entered the Semipalatinsk Pedagogical Technical School and successfully graduated from it in 1925 (Margulan, 1984: 21). During his years of study in Semipalatinsk, Alkey Khakanovich collaborated with the editorial staff of the magazine *Tan* and the newspaper *Qazaq Tili*. In 1925 at the suggestion of M.O. Auezov, Alkey Khakanovich went to study in Leningrad, where he enrolled in the Turkology department of the Institute of the East and also attended lectures at the Historical-Philological Faculty of Leningrad University. In 1926-1927, he participated in the Kazakh and Altai expeditions of the Special Committee for the Study of the Union and Autonomous Republics of the USSR under the leadership of the academician A.E. Fersman and professor S.I. Rudenko. Starting in 1928, academician Alkey Margulan attended classes at the Institute of Art History. Among A.Kh. Margulan's teachers were outstanding scholars of that time. He was fortunate to participate in lectures by the academician V.V. Bartold on the history and archaeology of Central Asia, academician S.F. Oldenburg on Indian folklore and art, and academician N.Y. Marr on the history and theory of linguistics, academician A.N. Samoilovich on the literature of the Turkic peoples of Central Asia, academicians V.V. Struve, B.Y. Vladimirtsov, I.I. Meshchaninov, V.L. Shcherba, as well as E.E. Bertels, S.E. Malov, B.M. Eichenbaum, and others (Manapova, 2014: 40).

It should be noted that at that time, he was engaged in scientific research, studying the sources of the history of Kazakhstan. Alkey Margulan's knowledge of the way of life,

customs, morals, and culture was a significant help to the anthropological team in subsequent years. In 1929, Alkey Khakanovich completed his studies at the Oriental Institute, successfully defending his thesis on the work of Abai. He then worked on the committee for the new alphabet under the People's Commissariat for Education of the Kazakh SSR. In 1931, A.Kh. Margulan entered the State Academy of the History of Material Culture graduate school in Leningrad. Here he closely studied Eastern sources under the guidance of Academician S.F. Oldenburg and Corresponding Member of the USSR Academy of Sciences A.Yu. Yakubovsky, specialized in the archaeology and art of East Turkestan, and participated in the work of several archaeological expeditions led by prominent archaeologists: S.I. Rudenko, M.P. Gryaznov, A.A. Miller, N.I. Repnikov (Margulan, 1984: 22).

Alkey Khakanovich chose a little-studied and topical problem as his research topic: The Historical Significance Of Yarliks And Nayzah (Margulan, 1984: 22). By the way, this was one of the first works on studying written sources of the Kipchak culture.

Throughout his life, Alkey Khakanovich held the following positions: "From 1936 to 1938, he was an intern and then a researcher at the Institute of the History of Material Culture of the USSR Academy of Sciences. At the end of 1938, Alkey Margulan was sent to the Kazakh branch of the USSR Academy of Sciences by the decision of the Presidium of the USSR Academy of Sciences. Since then, he has continuously worked in the Kazakh SSR Academy of Sciences system, which was later transformed into the Academy of Sciences of the Kazakh SSR. From 1941 to 1946, he headed the history sector, from 1946 to 1951 - the archaeology sector and the Paleolithic department, and from 1958 to 1976 - the ethnography department of the Institute of History, Archaeology and Ethnography, named after Sh.Sh. Ualikhanov of the Academy of Sciences of the Kazakh SSR. Since 1976, he has been a senior researcher at the ethnography department" (Margulan, 1984: 23).

At the beginning of his scientific career, he studied the history of the Golden Horde. A. Margulan devoted many years to studying the Kazakh people's history, culture, art,

ethnography, and philology. The result of his research into Kazakh cultural history was the defense of his doctoral dissertation on the topic *Epic Tales Of The Kazakh People* in 1945 (Margulan, 1984: 26). As it is known, in the late 1930s, he collected and studied epic tales.

The relevance of the article's topic is due to the introduction of new historical sources about the activities of the academician Alkey Margulan. In Kazakhstan, he is known as an archaeologist who studied the material culture of Kazakhstan. Still, his work as a historian of the Golden Horde, including his research on the Kazakh epic Edige, has yet to be fully revealed.

Materials and methods. The methodological basis of the study is the ideograph (narrative) method, which allows the study of historical events and personalities on the example of the life of A.Kh. Margulan. He helped describe what happened, explore the biography of the academician through the prism of the Soviet period, and consider the activities of the academician in the context of the formation of archaeological science in Kazakhstan. The content analysis method helped to study documentary historical data, that is, found archival documents about the life and work of A.Kh. Margulan. Using this method, we were able to explore the historical sources of scientific research of the academician, including his results of archaeological excavations and the study of the history of the Golden Horde.

Discussion. In modern Kazakhstan historiography, little attention is paid to studying the academician's personality. However, there are no monographs or individual scientific works about Alkey Margulan. In 1998, the scientist's daughter, Danelya Margulan, published a multi-volume work by Academician A.Kh. Margulan, *Margulan A.Kh. Writings in 14 Volumes* (Margulan, 1998). She is the vice president of the International Fund named after Academician Alkey Margulan. The fund was founded in 1995. The multi-volume work contains many sources from the academician's life.

Every year, the Academy of Sciences of the Republic of Kazakhstan, the A.Kh. Margulan Institute of Archaeology, and the central council of the Society for the Preservation

of Monuments of History and Culture of the Republic of Kazakhstan held Margulan Readings. For example, the materials of the Second Regional Scientific Conference, held in Alma-Ata at the Center for Archaeological Research, were included in the collection of the 1990 Conference. The conference reports reflect the results of research by archaeologists, historians of architecture, art historians, and anthropologists on various issues of the ancient and medieval history of Kazakhstan and neighboring regions (Margulanovskie chteniya, 1990). It is worth noting that this conference is dedicated to Academician A.Kh. Margulan (1904-1985), the organizer and leader of the Central Kazakhstan archaeological expedition. Margulan readings are a reporting conference for leading archaeologists of Kazakhstan and foreign countries, where colleagues familiarize themselves with the results of field and theoretical research, develop methodological recommendations, and hold round tables on the main problems in the field of archaeology.

On August 28, 1991, the Chamber of the Ministry of the Kazakh SSR decided to create the A.Kh. Margulan Institute of Archaeology. On September 6, 1991, a resolution was passed by the A.Kh. Margulan Institute of Archaeology. It was decided to name the institute after an outstanding archaeologist, historian, philologist, and ethnographer, Academician A.Kh. Margulan.

In 1997, one of the first works after the collapse of the Soviet Union was an article by the Russian scientist L.R. Kyzlasov titled *Alkey Khakanovich Margulan. Towards the Portrait of the Scholar and the Man*. In the article, the author described the academician as a "scholar and man Margulan, as it seemed to me, was characterized by three main traits, each of which was a product of the previous ones: firstly, and most importantly, his devotion to his homeland and people; secondly, his devotion to science, and thirdly, his daring enthusiasm for field exploration. A natural-born rider, he could ride a camel for hours but preferred a steady steppe horse" (Kyzlasov, 1997: 63).

On February 4, 2004, the Government of the Republic of Kazakhstan issued a resolution to celebrate the 100th anniversary of

academician A. Kh. Margulan. In connection with this, articles, essays, documentary films, and collections of memories of Margulan's students were titled *Memories of A. Margulan* (Gulama. Tulga, 2004:34) was released. Also, in that year, a book of memoirs about A. Margulan was published. The book collected many facts about the academician's life from the mouths of scientists, writers, poets, contemporaries, and students (Margulan, 2004).

In 2007, a multi-volume work of A.Kh. Margulan's writings were published, with the third volume devoted directly to his 1946 dissertation. The work historically and philologically explored the spiritual heritage of the Kazakh people, which became an epic poem in antiquity and the Middle Ages, including the Golden Horde period (Margulan, 2007).

In 2010, dissertations were defended by A.M. Manapova *Alkey Khakanuly Margulan – Archaeologist* (Manapova, 2010) and M.A. Hamitova *The Significance of the Scientific Heritage of Academician A.Kh. Margulan in the Museum Work of Kazakhstan* (Hamitova, 2014). In them, the authors conducted a study of the academician's life, analyzed his scientific works, and his contribution to the development of archaeological science in Kazakhstan. The authors noted his merits in developing Kazakhstan's historical and cultural heritage.

Since the acquisition of independence by the Republic of Kazakhstan until today, a large number of articles dedicated to the academician A.Kh. Margulan have been published. For example, Zh. Eginbayuly (Eginbayuly, 2011), E. Kasenov (Kasenov, 2003), A.M. Manapova (Manapova, 2014), B.U. Mashralova (Mashralova, 2003).

In 2017, a collection of articles titled *Archaeological Heritage of Central Kazakhstan: Study and Preservation* was published in honor of the 70th anniversary of the Central Kazakhstan Archaeological Expedition of the Academy of Sciences of Kazakhstan. The collection includes an article by L.R. Kyzlasov is dedicated to the memory of Margulan. In the article, L.R. Kyzlasov vividly describes the history of the development of Kazakhstani archaeology, emphasizing the leading role of A.Kh. Margulan in organizing this field (Kyzlasov, 2017). The author also shares rare memories of the academic, providing

vivid moments of his work. Today, there are Kazakhstani archaeologists who also study the Golden Horde period and transfer the interests of A.Kh. Margulan (Habdulina, 2017), (Hasenova, 2017).

In 2021, a collection of documents and materials on the epistolary legacy of A. Margulan was published (Mahat, Margulan, 2021). In the family archive of academic Alkey Margulan, 22 letters were discovered, which testify to Kazakh-Turkish scientific ties in the Soviet period. He received nine letters from Orkhan Shaikh Gekai, three letters from Emel Esin, three letters from Tundzher Baikara, two invitation letters (one for the congress, one for the meeting), two information letters, three letters for organizational work, reports, and the first version of A. Margulan's letters to Türkiye were preserved. In addition, there is a travel diary about the trip to Istanbul and Ankara. The primary sources were provided by Alkey Margulan's daughter, who allowed researchers to familiarize themselves with the academic's archive.

Results. The history of Soviet researchers in solving problems of the national history of the USSR, as well as of the union republics, was understudied for a long time. The reason for this was that many archival documents were not available. The nine-volume reference book *Kazakhs* contains information about Margulan's relationship with Magzhan Zhumabayev, including interesting facts about the academician's life. Due to this connection with Magzhan, Margulan was persecuted for many years by the Bolsheviks. It is written that "in connection with these events in 1934, after the murder of S.M. Kirov, the young graduate student A.Kh. Margulan was imprisoned, where he spent several months. He was tortured for days, tortured for days, and beaten on the palms and feet" (Margulan, 1998: 489).

Alkey Margulan conducted significant archaeological research on the Mausoleum of Jochi, also known as the Burial of Berke, in Kazakhstan. The mausoleum is located in the Zhetysu region of Southern Kazakhstan and is considered one of the most important archaeological sites in the region. Margulan began his research on the Mausoleum of Jochi in 1938, and the excavations continued until the outbreak of World War II. He conducted

extensive excavations on the site, studying its architecture, artistic details, and the artifacts found within. The results of Margulan's research greatly enriched our knowledge of the Mausoleum of Jochi and the history of the Golden Horde. Through his work, various artifacts, including pottery, jewelry, weapons, coins, and other objects, were discovered and studied, providing valuable information about the material culture and life of the people during that time. Alkey Margulan also played an active role in the restoration and preservation of the Mausoleum of Jochi. He made significant efforts to protect and preserve this historical monument, as well as to organize a museum exhibition so that the wider public could see and appreciate its significance.

In August 1944, a Resolution, «On the State and Measures for Improving Mass-Political and Ideological Work in the Tatar Party Organization», was issued. The resolution revealed «serious mistakes in writing the history of the Tatar people» that did not correspond to the ideology of the political regime of that time (Gallyamova, 2019: 787). The «mistakes» also concerned the history of the Golden Horde. This document determined the development of the study of the epic poems of the Kazakh people and had consequences for the works of researchers who studied the heroic epic about the Golden Horde commander Edige. Among them were all Turkic peoples, including Tatars, Kazakhs, Kyrgyz, Crimean, Baraba, Taran, Siberian Tatars, Nogais, Bashkirs, Karakalpaks, Uzbeks, and Altai mountain people.

Margulan's accusations of 'nationalism' by the Soviet authorities took a new turn in 1947. On January 21, 1947, a resolution of the Central Committee of the Communist Party of Kazakhstan was issued titled *On Gross Political Errors in the Work of the Institute of Language and Literature of the Academy of Sciences of the Kazakh SSR* (Stepanov, 1947: 35). This resolution of the Central Committee of the Communist Party of Kazakhstan demonstrates how questions of ideological work in the light of the policy of the Bolshevik party should be resolved in specific cases of public science in the Kazakh SSR. However, the most significant areas for improvement in the researchers' activities are

their detachment from natural national history and excessive exaggeration of specific themes. A party worker published an article by B. Stepanov on the topic *On the Ideological Errors of Workers in the Sciences of Kazakhstan*, in which Margulan's book *Edige in History and Legends* (1944) was fiercely criticized.

It should be noted that the author stated: «Doctor of Philological Sciences Margulan endows Edige - the most bitter enemy of the Russian people - with all the best qualities of the Kazakh people, calling him the true representative of the people. To distort historical truth, the author goes directly to falsification» (Stepanov, 1947: 41). Also, by examining Margulan's work in detail, various examples from the book were cited. For instance, Alkey Margulan referred to Karamzin's work *History of the Russian State* when writing about Edige. Margulan mentioned in the piece how Karamzin spoke about Edige: «Edigei, a companion of Tamerlane, the victor of Vytautas, Prince Vasily (Vasily Dmitrievich - Grand Duke of Moscow - B.S.); he gave him the affectionate name of his son». According to A. Margulan, Karamzin confirmed the «organic closeness of Edige to the then Russia» (Stepanov, 1947: 41). However, according to B. Stepanov's opinion, it is well known from history that «Edige was never a friend of Russia, but was its cunning enemy and treacherous provocateur» (Stepanov, 1947: 41).

The book caused a storm of emotions in the author and was called vicious because it suffers from one-sidedness. Thus, the author concludes that «Margulan distorts the quote and makes a conclusion contradictory to the facts. Falsifying history, Margulan turns an enemy not only of the Russians but also of the Kazakh people into a hero of the Kazakh people» (Stepanov, 1947: 42). The crushing assessment of B. Stepanov's work was the impetus for the skeptical attitude towards Alkey Margulan's research until the mid-1950s.

The materials about Emir Edige were recorded by a scholar from the words of the elders who passed on the memory of him from generation to generation for about five centuries before Margulan A.Kh. made this information public in the scientific community

in Russian. Thus, the scientist had no motive to intentionally turn any emir into a hero of the Kazakh people. Temnik Edige needed clarification; he doubted the expediency of submitting to the Genghisid Tokhtamysh. After overthrowing him several times, he appointed his followers to the position of Khan. For some time, he supported the Central Asian military leader Timur, who fought against the vassals of the Golden Horde and aimed to disrupt the functioning of the northern Silk Road. Thus, Edige partly contributed to Timur's struggle against the Genghisids – the ancestors of the Kazakh khans and their heritage, for personal gain in retaining power. Although he resisted the Lithuanian prince Vytautas, Temnik Edige cannot be regarded as an absolute hero of the Kazakh people. Scientist Margulan A.Kh. impartially approached historical science, not choosing heroes and anti-heroes but relying only on materials collected during the field expedition. It would be desirable for modern scientists to be as devoted to science as academician A.Kh. Margulan and not politicize history but uses academic historical terms rather than ideological formulations.

On March 7, 1947, at an expanded meeting of the Institute of History, Archaeology and Ethnography of the Academy of Sciences of the Kazakh SSR, an article published in the *Kazakhstan's Pravda* under the title *How Professor Margulan Distorts History* was discussed. At the meeting, Margulan was given the floor, and he admitted that «the article by Akhinzhanov and Tursunbaev is based on the resolution of the Central Committee of the Communist Party of Kazakhstan/Kazakh SSR on gross political errors in the work of the Institute of Literature and Language of the Academy of Sciences of the Kazakh SSR. In this article, Akhinzhanov and Tursunbaev correctly expose the methodological errors in several of his articles published from 1940 to 1946. These errors in his articles are that they are all built on a completely different methodological concept, different from the methodology of marxism-leninism». Academician A.Kh. Margulan cited specific reasons for these errors in his speech: «Among Leningrad and Moscow scientists, it is accepted that folk epics and traditions are one of the sources for studying the ancient and medieval history of the union. For example,

such classic works as the academician Vladimirtsev's *Mongolian Nomadic Feudalism*, several works by academics Kozin and Gordlevsky, are based precisely on a critical interpretation of folk epics. I following the scientific principle of these scholars, wanted to use Kazakh folk epics as a source for developing some problems in the history of Kazakhstan, in particular, in studying the ethnogenesis and culture of ancient tribes. At the same time, I mistakenly relied on the methodological concept of academics Veseolovsky, Korsh, and G.N. Potanin, who attached great importance to the steppe epic, considered the Kazakh steppe epic as one of the centers of world epic plots».

In his speech, A.Kh. Margulan mentioned the book *Kazakh Heroic Epic* by academician S.A. Orlov, published in 1945. He quoted a passage from the book: «The Asian East is the most fertile reservoir of the heroic epic. The Turkic and Mongolian peoples have preserved many ancient epics, and based on their style; they create similar themes for modern times. These epics have not been confined to one person for a long time but have penetrated others. Examples include the epics about Edige-batyr, known in many languages of the Turkic system, such as Kazakh, Kyrgyz, Taranchinsky, Crimean Tatar, and others.»

After this statement, Alkey Margulan acknowledged that the «Resolution of the Central Committee of the Communist Party (Bolsheviks) about gross political mistakes» is a «beacon» and a «guiding star» for correcting his own mistakes. Having drawn the appropriate conclusions, he was already critical of the sources of the national epic. Using the example of the poem about Edige, the academician believed that not all epic is a «reliable» source, and these sources must be treated strictly critically. Also, in this speech, Alkey Margulan said that he remained under the influence of the works of pre-revolutionary bourgeois scientists, in which mistakes were identified.

In his speech, Alkey Margulan criticised the works of his predecessors, arguing that they failed to provide a differentiated approach to the history of tribes and instead merged everything. For example, he claimed that the same tribes that played an essential

role in the cultural and social life of Central Asia were also involved in the creation of the steppe epic, including the ancient Saka, Hun, Uysun, Kangli, and others. Margulan believed that excluding this aspect from the analysis was a methodological mistake.

After the decision of the Central Committee of the Communist Party of the Soviet Union, Margulan undertook a radical review of his ideas and mistakes and began critically evaluating the epic as a source. In the following years, Margulan received criticism from various print publications for his «incorrect assessment» of the Edige character, despite having focused solely on archaeology since 1946. According to Moscow archaeologist Leonid Kyzlasov, «Alkey Margulan survived just because the only copy of his dissertation, 'Epic Tales of the Kazakh People,' disappeared in time from the collection of the Lenin Library».

Alkey Margulan's dissertation *Epic Tales of the Kazakh People* was defended in 1938 and was kept in the V.I. Lenin State Library (now the Russian State Library) in Moscow. However, in 1941, at the beginning of the Great Patriotic War, the dissertation, along with many other valuable books and documents, was evacuated to Kazan. According to some reports, after the war, Margulan's dissertation was returned to Moscow and kept in the Lenin Library. However, in the 1950s it was decommissioned from the library's catalog without any explanation, and its location is still unknown. There are many versions of what could have happened to Margulan's dissertation. Some researchers suggest that it could have been destroyed during the Stalinist repressive regime, as it contained materials about Kazakh folk culture and traditions. Others believe that the dissertation was destroyed or lost in the process of reissuing the library catalogs in the 1950s. In any case, the loss of Margulan's dissertation is a serious loss for the research of Kazakh folk culture and epic. However, many researchers continue to work in this field using other sources and materials. In 1998, after Kazakhstan gained independence, his dissertation was published in a multi-volume work.

In his dissertation, A.Kh. Margulan set the following tasks: «The joyful ending of the Great

Patriotic War, which inspired Soviet scientists to new scientific research, made it possible to study heroic deeds of past epochs. Thanks to this, we decided to devote ourselves to one historical work, emphasizing its historical and social significance by studying an ancient tale, myth, epic, preserved in Kazakh hearts since ancient times» (Margulan, 2007: 5). After the war, this was the first experience of writing such work among the Kazakh intelligentsia in Soviet times. This work aimed to discover regularities in ancient histories and myths and to note the names and records that appeared in the epics of that time. The author verified the plots of famous Kazakh epics, welled on the most ancient myths, and determined periods coinciding with historical epochs. The research was based on oral sources from the Kazakh people. Only in some moments epics of other peoples were used for comparison: Kyrgyz, Oirat, Khakas, Mongolian, Yakut, Karakalpak, and Turkmen. A.Kh. Margulan thanked the academicians' I.I. Meshchaninov, V.I. Zhirmunsky, V.A. Gordlevsky, and S.E. Malov, who timely advised on this work. In the «Edige Batyr Zhire» section, A.Kh. Margulan wrote about the origin of the term «Golden Horde». According to the academician, «Golden Horde' is more common in Russian literature than in Eastern ones. In Arabic, Persian, and Shagatai books, 'Golden Horde' is used as Deshti Kipchak or Ulus Kipchaka. The Golden Horde, or Ulus Kipchaka, stretched from the Danube River to the Irtysh. The capital of the Ulus of the Golden Horde was the «Great Sarai», «Sarai Batu», and «Sarai Berke» (Margulan, 2007: 320).

In this book, Academician A.Kh. Margulan explained the epic *Edige*: «Edige» is a Kazakh heroic epic of the era of the Golden Horde. The poem describes the struggle between the Khan of the Golden Horde, Tokhtamysh, and his subordinate, Edige. The origin of the historical tale of *Edige* dates back to the end of the 14th and the beginning of the 15th centuries, to the period when a fierce struggle was going on between Edige and Tokhtamysh, as stated in historical sources and the heroic epic *Edige* (Margulan, 2007: 463). In the epic *Edige*, Alkey Margulan depicted the relationship between Edige and Tokhtamysh as complex and multifaceted. He explored

their interactions and dynamics, shedding light on both their personal conflicts and their political alliances within the context of the Golden Horde. Margulan described Edige as a heroic figure, a courageous warrior and leader who fought for justice and defended his people. Tokhtamysh, on the other hand, was portrayed as a powerful and ambitious ruler who sought to consolidate his authority and expand his influence over the Golden Horde. The relationship between Edige and Tokhtamysh in the epic was characterized by a mixture of cooperation, rivalry, and betrayal. Margulan analyzed their encounters, negotiations, and battles, highlighting the shifting dynamics and motivations behind their actions. At times, Edige and Tokhtamysh formed alliances to confront common enemies or address external threats. They collaborated strategically, recognizing the importance of unity and cooperation in facing challenges. However, their relationship was also marked by conflicts of interest and power struggles. Margulan delved into these conflicts, examining the motives and consequences of their actions. One significant aspect of their relationship was the portrayal of Tokhtamysh's betrayal of Edige. Margulan depicted Tokhtamysh's shift in allegiance, as he turned against Edige and sought to eliminate him as a potential rival. This betrayal highlighted the political intrigues and power dynamics within the Golden Horde. Through his analysis of the relationship between Edige and Tokhtamysh, Margulan explored themes of loyalty, trust, ambition, and the complexities of human interactions in a historical and cultural context. His portrayal provided insights into the challenges faced by individuals within the Golden Horde and the intricate dynamics of power and relationships during that era.

The work notes that the language of the epic and its richness in historical facts attest to the fact that *Edige* passed down from generation to generation with a traditional text. According to the academician, Shoqan Ualikhanov recorded one of the versions of the poem *Edige* in the mid-19th century. A.Kh. Margulan based his scientific study of the epic *Edige* on recordings made by Shoqan Ualikhanov's father, Shyngys Ualikhanov, in 1841, which are considered to be some of the oldest and,

therefore, the most historically reliable. A.Kh. Margulan's study showed a list of poems about Edige from Ualikhanov's recordings, consisting of poetic lines characteristic of the heroic epic. This version of the poem was first published in 1905 in St. Petersburg under the title *Tales of Edige and Tokhmatysh* by Professor P.M. Melioransky of Leningrad University. This version of the poem differs not only in ancient phrases and expressions but also in stylistic features not typical of the modern Kazakh language, as noted by P.M. Melioransky. Therefore, in 1937, engineer Kanys Satpayev corrected and republished this work (Margulan, 2007: 467). The epic of Edige not only reflects the historical and cultural context of the Golden Horde but also contributes to the understanding of broader regional and historical dynamics. It provides a glimpse into the complex interactions between nomadic and sedentary societies, the influence of various religious and cultural traditions, and the formation of a unique Central Asian identity.

From a historical perspective, the epic sheds light on the nomadic lifestyle, including the organization of the Mongol military forces, their tactics in warfare, and their political alliances. It also offers insights into the social structure within the Golden Horde, including the role of khans, aristocracy, and tribal leaders, as well as the relationships between rulers and their subjects.

Culturally, the epic of Edige showcases the rich oral tradition of the Turkic-Mongol nomads. It encompasses various poetic forms, storytelling techniques, and musical elements that were deeply embedded in the daily life of the people. Through the epic, one can explore the themes of honor, bravery, loyalty, love, and the struggle for justice, which were highly valued within the nomadic society.

Moreover, the epic of Edige reflects the intermingling of different cultural and religious influences during the Golden Horde period. It incorporates elements from Mongolian, Turkic, Persian, and Islamic traditions, demonstrating the multicultural nature of the region. The epic serves as a testament to the synthesis of these diverse influences, creating a distinct cultural identity that transcends ethnic and religious boundaries.

In addition, the epic of Edige has contributed to the preservation and transmission of historical and cultural knowledge among the Kazakh people. It has been passed down through generations orally, serving as a means of cultural continuity and collective memory. The epic continues to be performed and celebrated in various forms, including recitations, musical adaptations, and theatrical productions, keeping the spirit of the Golden Horde alive in contemporary Kazakh culture.

It is worth noting that in the dissertation of A.Kh. Margulan, the image of Edige is not characteristic of the concept of the Soviet period, and many positive qualities of the epic hero are emphasised. For example, «Thanks to his wit and ability to resolve disputes, young Edige becomes famous in the Golden Horde. Edige resolves disputes, so even Tokhtamysh agrees with his decision» (Margulan, 2007: 467). The academician also drew attention to the division of the power system in the Golden Horde. «The Golden Horde remains under the rule of Edige. However, Edige has no right to become the Khan of the Golden Horde, as the title of Khan is given only to the descendants of Genghis Khan. Edige puts his nephew Temirkul Tug on the Khan's throne, effectively ruling the country himself» (Margulan, 2007: 469). Epics written during the period of the Golden Horde showed the culture, way of life, and customs of a medieval state. According to A.Kh. Margulan, «The Edige epic was not only read by the Kazakh people but also by many other Turkic peoples related to the Kazakhs who were part of the Golden Horde. For instance, they were the Nogais of Crimea and the Caucasus, the Karakalpaks, the Turkmens, the Bashkirs, the Barabins of Western Siberia, the Altaians, and others. This indicates that the Edige epic is widely spread among the Turkic peoples. The most complete and well-preserved historical account of the Edige epic is mainly found among the Kazakh, Karakalpak, and Kondiker Nogais on the shores of the Caspian Sea» (Margulan, 2007: 488). The academician's scientific research discovered that «Shyngys and Shoqan Ualikhanov were the first to write down the Kazakh epic 'Edige'. Before that, a brief version was translated into Russian

and published in 1820 in the Russian journal 'Siberian Herald'» (Margulan, 2007: 329).

As previously mentioned by Alkey Khakanovich, *The Epic of Edige* is widely popular among the Turkic people. Research conducted on the study of the epic is most commonly found in the works of scholars from Tatarstan. Since then, this topic has remained relevant to this day and contributes to studying the history of the Golden Horde. Despite various versions, the plotlines about Edige showed the peculiarities of the Mongol period. Tatar scholars widely used archival documents and Tatar-language texts in studying this topic. For example, F. Urmanche Akhmetova (Akhmetova-Urmanche, 2003), I.M. Mirgaleyev (Mirgaleyev, 2003), L.Kh. Mukhametzianova (Mukhametzianova, 2014), and others. Mukhametzianova focused on the problem of the genesis of the epic *Idigei* in her publication, revealing the main differences and similarities between Tatar versions of the famous dastan. It also discusses the role and value of this epic and the «preconditions for the activation of an epic plot with ideological and political content.» This phenomenon is explained by way of life of the Tatar Society in new socio-political conditions under the rule of the Russian state. The tense political situation during a particular historical period in the Tatars' life significantly influenced the people's spiritual life. In such an environment, figuratively speaking, the glorious epic *Idigei* was a light in complete darkness (Mukhametzianova, 2018: 546).

It should be noted that A.Kh. Margulan also noted the unique role of this work in the life of the Kazakh people during Soviet times. Indeed, the resolution of the Central Committee of the CPSU of August 9, 1944, «On the state and measures for improving the mass political and ideological work of the Tatar Party organization», suspended the study of the Golden Horde, as well as the popularization and idealization of the image of Edige in the epic. In addition, this document made it impossible to study and scientifically research the work for decades. In the article by L.Kh. Mukhametzianova, it is written that «the events of the epic *Edige* describe a critical period of the struggle for the Khan's throne in the Golden Horde in the

late 14th-early 15th centuries. The heroes of the work - Khan Tokhtamysh, Emir Timur (Tamerlane, Aksak Timur, which means 'Timur the Lame' in translation to Russian, that is how the Turkic peoples called this military leader), Temnik Edige and others - were outstanding personalities of their time. All the vicissitudes of the tragic struggle in the Golden Horde, being an important fact for the state's population, were directly reflected in the oral folklore» (Muhametzyanova, 2018: 540).

The article by I. Izmaylov states that «in the journal *Bolshevik*, articles dedicated to the 'errors of a nationalist character' in Tatarstan appeared. In one of them, it was particularly noted the 'unscientific embellishment of the role of the Golden Horde', emphasizing that Idigei was portrayed as a Tatar national hero and the Golden Horde as a progressive state of its time.» This was already a deviation from the «great idea - Leninist-Stalinist friendship of the peoples of the USSR», which «leads to a rupture of friendship between peoples, to the weakening of the power of the Soviet state.» Anyone who commits this offence «becomes an accomplice of the enemy, an enemy of our great cause» (Izmailova, 1997). It is worth noting that a similar review was received for Alkey Khakanovich, where negative feedback was given about his work on the epic of Edige. Consequently, it was considered that this work did not correspond to the concept of the Soviet Union. After this, authors tried to comply with the directive of the Central Committee of the Communist Party of the Soviet Union on August 9, 1944, in all their works. As a result, the Tatar-Mongols were regarded as conquerors who established their yoke over the peoples of the Middle Volga region by founding an aggressive state - the Golden Horde. This concept found reflection in the academic works on the history of the peoples of the Soviet Union.

Undoubtedly, Academician A.Kh. Margulan was a brilliant scientist who extensively and deeply studied the ethnic history and material and spiritual culture of the Kazakh people.

The late 1940s were difficult for the scientist, marked by various persecutions that later affected his health. He was forced to

change his scientific interests and completely switched to archaeology.

Bibliographical materials on A.Kh. Margulan contains information about those difficult periods of his life: «In the late 1940s, there were many notes in newspapers about Kazakh nationalism, slandering and considering enemies of the people, E. Bekmahanov, B. Suleimenov, E. Ismailov, K. Zhumaliev. An active process of purging the ranks of young scientists, true patriots, was underway. In the late 1940s and early 1950s, hundreds of Kazakh citizens, including educated and literate ones, became victims of political repression» (Margulan, 2019: 40). In any case, the accusations were organized by the Soviet authorities with the aim of control, and these political actions began as early as the 1920s. Since then, repressions against the intelligentsia continued until the mid-1950s, only after the death of I. Stalin, it became free from persecution.

Soviet ideology and the crisis in historical science forced Academician Alkey to turn to archaeology. The archaeological expeditions organized by A. Margulan covered the entire Central Kazakhstan. Among all his work, it can be noted that he studied the Bronze Age in detail and published numerous scientific results. Thus, Kazakh ethnography lost a significant researcher, A.Kh. Margulan.

His many years of work proved that the territory of Kazakhstan was not, as many scientists believed, a lifeless desert inhabited by ancient nomads. The academic discovered and studied southern Kazakhstan's ancient urban cultures, intersecting with the Syrdarya, Talas, and Chu rivers. He also participated in archaeological excavations in Otrar, Taraz, Sayram, and Sygnak. Accordingly, at the initiative of A. Kh. Margulan, archaeological expeditions were carried out to remote areas of the Kazakh steppes.

The object of his research in the field of archaeology became the rich ancient cultural monuments of the steppe spaces of Central Kazakhstan, which for a long time remained «white spots» in the history of Kazakhstan. It is known that the history of the early Middle Ages has few sources, which almost do not contain any valuable information. The unexplored territory served as the beginning

of the interest of Margulan. Thanks to the painstaking work of Alkey Khakanovich Margulan and many of his followers, it was possible to rediscover Central Kazakhstan as a carrier of ancient culture. Danelia Margulan's daughter writes: «A. Kh. Margulan traveled thousands of kilometers along the routes of ancient caravan paths of the Kazakh nomads, discovered and revealed dozens of archaeological sites, and, based on many years of archaeological research, proved that already in the 2nd millennium B.C., civilizations with a unique and highly developed culture existed on the territory of Kazakhstan» (Margulan, 2004:33).

There are extensive studies about his activities in the field of archaeology. The expedition led by Alkey Margulan alone explored over 60 settlement sites in Central Kazakhstan. Thanks to the archaeologist and his disciples, Central Kazakhstan was opened up as a bearer of ancient culture and the most important center of civilization, one of the most important centers of ancient animal husbandry and metallurgy, which had long been an «uninhabited Central Sea, tightly closed between the oldest civilizations of the Altai and the steppe regions near the Black Sea» (Margulan, 2019:48).

Let us cite sources from the personal archive of the academician. Alkey Margulan's daughter, Danelya Alkeyevna, writes: «The offer to work in the field of archaeology was not accidental for Alkey Margulan. Solid education, extraordinary interest in Kazakh history, inquisitive mind and hard work, vast experience working with archival materials - all these qualities of my father determined the offer of K.I. Satbayev to lead archaeology in Kazakhstan» (Margulan, 2019:7).

As a result of archaeological work in 1950, the monograph *From the History of Cities and Architectural Art of Ancient Kazakhstan* was published (Margulan, 1984:23) which described in detail all the major cities on the territory of Kazakhstan, as well as providing a detailed scientific analysis of civilizations.

In the post-war period, Alkey Khakanovich studied ancient monuments of Central Kazakhstan, which had long been understudied. The academician tried to prove the reverse theory of underdeveloped ancient

civilization, explained by the lack of research in this territory and the absence of any sources.

Alkey Margulan's research yielded significant results, strengthening his position in the science of Kazakhstan. His work allowed for the conclusion that there was a culture of the Bronze Age in Central Kazakhstan, which had long been a «blank spot» in the history of Kazakhstan. Additionally, Alkey Margulan and his students were able to shed new light on Central Kazakhstan, showcasing it as a bearer of the oldest culture and the birthplace of nomadic civilization. It is worth noting that this area was characterized as a «desolate Central Sea, completely closed off between the ancient civilizations of the Altai and the Prichermorskaya steppes» (Margulan, 1984:24).

The many years of work by the academician, which followed in the footsteps of the Bronze Age culture and early nomads, were justified as follows: «A.Kh. Margulan's research contributed to a reassessment of several theories about the main stages of the genesis of nomads, the process of evolution of the economy and culture of the region's earliest inhabitants, and the role of ethno cultural ties» (Margulan, 1984:25). The academician connected the Andronovo and Saka cultures, where animal husbandry evolved. The most critical link between them was the Begazy-Dandybayev culture.

Alkey Margulan actively participated in discussions on the scientific publication «History of the Kazakh SSR (from ancient times to the present day)», including studying the history of the Golden Horde. This is because the academician was engaged in scientific and educational activities. For many years, he headed the ethnography department and the coordination council on the ethnogenesis of the Kazakh people. At the beginning of the discussions, he actively disagreed with the opinions of historians regarding the Mongol-Tatar period. N. Sitko's article states that «there is information from the great steppe man Margulan about his participation in the creation of an academic collection of works by the great Kazakh scientist and educator Shoqan Ualikhanov» (Margulan, 2004). It is known that Alkey Khakanovich was involved in collecting materials about Shoqan

Ualikhanov from the mid-1950s, searching for his scientific interests. Thus, from 1957-1967 he headed the academic edition of the collection of works by Shoqan Ualikhanov in five volumes (Margulan, 1984:26). Alkey Margulan and his students did a colossal amount of work that required more time and perseverance. Later they could identify many new, previously unpublished works, manuscripts, and letters. Their work also produced results in the study of the manuscript data of Shoqan Ualikhanov, including the explanation of various stories and the identification of the accuracy of the information. Moreover, from 1961-1972 their source study work was reflected in the five-volume «Collected Works». The first volume contained an article by Alkey Margulan on the life and work of Shoqan Ualikhanov, which later began a new scientific direction called «Shoqanology».

The academician always found new questions about the history of Kazakhstan and searched for ways to solve them. For example, he co-authored a work on the history of medieval architecture in Kazakhstan (Margulan, 1984:26). Later, he prepared a position on the history of Kazakh applied arts, which resulted from many years of expeditionary work, including studying sources.

On January 30, 1951, an order was issued by the Institute of History, Archeology and Ethnography of the Academy of Sciences of the Kazakh Soviet Socialist Republic. The ruling stated that «Margulan A.Kh. – corresponding member of the Academy of Sciences of the Kazakh SSR from February 1 of this year, was released from the position of head of the archaeology sector due to health reasons and appointed as a senior scientific employee. The basis was the protocol of the Presidium of the Academy of Sciences of the Kazakh SSR No. 1 of January 18, 1951». According to the recollection of Daniela Margulan, the academician's daughter, this order was prompted by a rebuke from a junior scientific employee, E.I. Ageev (Margulan, 2019:18). In that period, the rebuke was an everyday activity among the scientific intelligentsia to preserve or occupy the desired position.

Despite life's difficulties, the academician continued his scientific work, participating

in meetings of the editorial board of the 3rd edition of the academic profession «History of the Kazakh SSR.» His speeches also touched upon and studied the history of the Golden Horde. On March 1, 1952, at a meeting to discuss the book's first chapter, Alkey Margulan was present on the editorial board. He noted the first chapter's positive aspects and main advantages: «it is based on completely new material, on the achievements of archaeological science in recent years».

On November 17, 1965, a meeting of the departments of the pre-revolutionary history of Kazakhstan and archaeology of the Institute of History, Archaeology, and Ethnography named after Sh.Sh. Ualikhanov of the Academy of Sciences of the Kazakh SSR was held. Prominent academics and scholars participated in the meeting, such as B.S. Suleimenov, K.A. Akishev, A.M. Orazbayev, T.N. Senigova, E.D. Dil'mukhamedov, A. Sabyrkhanov, K.A. Pishchulina, M. Tursunova, K.M. Baipakov, M.Kh. Margulan, B. Nurmuhambetov, V.Ya. Basin, E. Gerasimova, N.N. Mingulov, V.P. Yudin, G.A. Kushayev, V.S. Kuznetsov, V.V. Vostrov, A.G. Maximova, Yu.A. Zuev, A.A. Ibragimova, G.F. Dakhshleyger, Kh. Argynbayev, and K. Nurpeisov. The agenda discussed the planned topic: «Tribal alliances and early feudal states on the territory of Kazakhstan in the pre-Mongol period.» The author of this section was Yu.A. Zuev. Alkey Khakanovich highly appreciated the work of the academician and particularly noted the area of source studies. For example, «he has provided a good description of Chinese sources, introduced newly Tibetan sources, weakly represented Turkic sources, and can also be considered incomplete for Arabic and Persian sources. The author has subjective views regarding Chinese sources, and their interpretation has no novelty. The author tends to present himself as a new type of scholar without considering the opinion of scholars such as Rashid al-Din, Bichurin, Shawen, Pele, and others.»

As the academician was an outstanding archaeologist, he noted that «the author did not use archaeological sources, and without them, it is impossible to develop questions about the history of this period. Archaeological sources should have been first-class sources.»

As a result of many years of work in the field of archaeology, the academician wrote a series of monographs: «Ancient Culture of Central Kazakhstan» (written under his guidance and with his direct participation, awarded the Sh.Sh. Ualikhanov Prize in 1967), «Begazy-Dandybay Culture of Central Kazakhstan,» and «History of the Kazakh SSR» in five volumes (Manapova, 1998: 48). This monograph was a significant event in the scientific life of the history of Kazakhstan, as it embodied his many years of work on the economic, ethnic, and cultural history of the Late Bronze Age tribes of Central Kazakhstan. The scientific relevance of this work lies in reflecting various aspects of the ethno cultural community process of the Bronze Age. By the way, Alkey Khakanovich used little-known sources about the Bronze Age, which later were introduced into scientific circulation. He detailed and analyzed the material cultures and findings of the economic activities of that period. His conclusion became the beginning of scientific interest to many scientists, which was very important for studying the Bronze and Early Iron Ages. Overall, the work presented by the academician advanced archaeology in Kazakhstan for many years and attempted to restore and scientifically examine the past of this region. A.Kh. Margulan always set specific tasks, covering several scientific problems.

On July 9, 1976, during a meeting of the editorial board of the «History of the Kazakh SSR (from ancient times to the present day)», the following issues were discussed: the introduction and content of Volume I, as well as Volume IV of the «History of the Kazakh SSR». Members of the editorial board were present at the meeting, including academician A.N. Nusupbekov, chief editor S.B. Baishhev, and academicians of the Academy of Sciences of the Kazakh SSR S.B. Beisembayev, G.F. Dahshleyger, A.Kh. Margulan, S.N. Pokrovsky, and B.S. Suleimenov. Academician A.Kh. Margulan believed the introduction made a good impression but pointed out shortcomings. For example, «the question of the characterization of the emergence of the White Horde needs to be clarified with dates. However, this can easily be corrected, and the introduction can be approved and recommended for printing.»

On July 26, 1978, another meeting of the editorial board of the academic work was held. Prominent academicians and scientists attended it. The agenda included the discussion of Volume II of the «History of the Kazakh SSR (from ancient times to the present day)». Academician A.Kh. Margulan led the authorial team of this section. The authors included archaeologists S. Akinzhanov, K.M. Baipakov, L.B. Yezakovitch, R.Z. Burnasheva, Yu.A. Zueva, A. Sabyrzhanov, B.E. Kumekov, T.I. Sultanov, K.A. Pischulina, I.N. Mingulov, and others. Alkey Khakanovich wrote an extensive section on the consolidation of the Kazakh people. According to the academician, «the text in the manuscript is useless. It is completely unjustified. The consolidation of the Kazakh people should be ensured by Kazakh materials, not just by empty phrases.» He also commented on the work of well-known scientists. For example, «Kychanov E.I. wrote a good section on the Naimans and the Kireys based on Chinese and Tibetan sources. Young specialist Sultanov T.I. wrote several sections. Sabyrzhanov A. knows well the problem of the relationship between Kazakhs and Kalmyks.» Overall, in the following years, Alkey Margulan refrained from making profound statements that could have impacted his future.

Conclusion. A.Kh. Margulan always had many plans in his scientific interests, tackled and solved several problems, and had a particular point of view on the history of the Kazakh people. Alkey Khakanovich's field of interest always included studying the history of culture in Kazakhstan.

He was highly respected among the scientific community and therefore was invited to serve as an opponent for dissertation defenses in Moscow, Leningrad, Novosibirsk, Tashkent, Frunze, and Dushanbe. Under his guidance, 50 doctoral dissertations were defended. He willingly shared his scientific activities, lectured students, and tried to popularize archaeological finds.

Having a great desire to devote himself to the study of current problems in domestic science, A.Kh. Margulan wrote a statement requesting a transfer to the Institute of Architecture and Construction Materials of the Academy of Sciences of the Kazakh SSR from

September 1, 1953, cancelling the resolution of the Presidium of the Academy of Sciences of the Kazakh SSR from March 14, 1953.

A.Kh. Margulan published more than 300 scientific and popular science publications during his lifetime. He authorises over 100 articles in the Great Soviet and Kazakh Soviet encyclopedias. It is known from the facts of the academician's life that he was awarded the Orders of Lenin, the Red Banner of Labor, Friendship of Peoples, and medals «For Valiant Labor in the Great Patriotic War». In 1961, he was awarded the title of Honored Scientist of the Kazakh SSR (Margulan, 1984:28).

Alkey Khakimovich Margulan headed the Department of Ethnography for many years, which later contributed to the development of ethnographic science in Kazakhstan. He published a scientific study on «Culture and Life of the Kazakh Collective Farm Village» with several scholars. He produced several generations of Kazakh ethnographers, archaeologists, and historians. For example, M.K. Kadyrbayev, an archaeologist and ethnographer who researched the Early Iron Age; F. Arslanova, a researcher of the ancient Turkic era; S.M. Akinzhanov, an expert on the Kipchak ethnic community; M.S. Mukhanov, a historian of the Kazakh people's ethnic history; Kh.A. Argynbayev, a researcher of family and marriage relations; S. Akataev, an expert on Islamic religious beliefs and practices; and many others (Margulan, 1984:27). His scientific activity was excellently combined with teaching work. Under Alkey Khakanovich, S.M. Akinzhanov defended his thesis on «Kipchaks and their Political Relations with Khwarezm in the 11th - Early 13th Centuries». This work reflected the ideas of the academician in the Mongol period. The dissertation consisted of four chapters, such as «Sources and Problems of Early Ethnic History of the Kipchaks; Settlement of the Kimak-Kipchak Tribes in the 9th-11th Centuries; Kipchaks and Khwarezm in the 11th - Early 13th Centuries; Social Structure and Form of State Organization of the Kipchaks in the Pre-Mongol Period».

This work contained much factual material that S.M. Akinzhanov sufficiently analysed. As the author himself noted, «due to the weakness of the source base, the issues of the social and

economic history of the Kipchaks, considered in the last chapter, are briefly studied and do not claim to be a comprehensive presentation and should be the subject of further research».

Under the leadership of the scientist and academician Alkey Khakanovich, archaeological research has been conducted for over three decades. Thanks to the numerous works of A.Kh. Margulan, the main stages of the genesis of nomadism, the processes of cultural evolution, discoveries in the field of material culture, and methods for studying the Begazy-Dandybaevskaya culture have been established. Thanks to the many years of work of the archaeologist, the genetic relationship between the Andronovo and Saka cultures was established, within which the ancient ancestors of Kazakhstan formed a livestock economy, with the vital link being the Begazy-Dandybaevskaya culture.

Indeed, further research conducted by Alkey Margulan in the epic *Edige* has significantly contributed to our understanding of the historical and cultural context of the Golden Horde. Margulan's extensive study and analysis of the epic have provided valuable insights into various aspects of the era, enriching our knowledge of the Turkic-Mongol nomadic societies and their interactions within the Golden Horde. Through his research, Margulan delved into the historical events, characters, and themes portrayed in the epic *Edige*. He meticulously examined the narrative structure, linguistic features, and cultural references embedded in the epic, unraveling their historical significance and shedding light on the societal dynamics of the time.

Margulan's analysis helped identify the historical figures mentioned in the epic and their roles within the Golden Horde. He explored the complex relationships between rulers, warriors, and common people, offering a nuanced understanding of the power dynamics and social hierarchies prevalent in the nomadic society of the Golden Horde.

Furthermore, Margulan's research focused on the cultural aspects reflected in the epic *Edige*. He investigated the customs, traditions, and belief systems of the Turkic-Mongol nomads, uncovering their religious practices, worldview, and artistic expressions. His work highlighted the interplay between different

cultural influences and the unique synthesis that shaped the cultural identity of the Golden Horde. Margulan's findings also shed light on the epic's significance as a historical source. By analyzing the epic's content and comparing it with other historical records and archaeological findings, he corroborated certain historical events and unearthed new insights into the political, social, and military aspects of the Golden Horde. Moreover, Margulan's research opened up avenues for further exploration and study of the epic *Edige*. His work inspired subsequent scholars to delve deeper into the historical and cultural context of the Golden Horde, utilizing interdisciplinary approaches and incorporating new methodologies.

In conclusion, Alkey Margulan's research in the epic *Edige* has significantly deepened our understanding of the historical and cultural context of the Golden Horde. His meticulous analysis and interpretation of the epic have provided valuable insights into the historical events, social structures, and cultural dynamics of the era. Margulan's work continues to inspire and guide further research, enriching our knowledge of the Golden Horde and its

significance in the broader context of Eurasian history.

Alkey Margulan was one of the first Kazakh historians who began to explore the history of the Golden Horde. He made a significant contribution to the study of this period in the history of Kazakhstan and Central Asia as a whole. In his works, Margulan drew attention to the cultural and economic contribution of the Golden Horde to the region, as well as its political and military achievements. In particular, he studied in detail the history of the nomadic society of the Golden Horde, its economy and socio-political organization. With his works, Margulan had a significant impact on the development of Kazakh historiography and became one of the founders of the Kazakh school of historians. Thus, Alkey Margulan made a significant contribution to the study of the history of the Golden Horde in Kazakhstan, as well as to the development of Kazakh science and culture in general. His works are still a valuable source for the study of the history of the Golden Horde and its influence on Kazakh culture and history.

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Әлкей Марғұланның Қазақстан тарихын (Алтын Орда) зерттеудегі ғылыми қызметі

Аңдатпа. Мақаланың мақсаты – қазақстандық ғалымның тарих ғылымын дамытуға қосқан үлесін зерделеу, қазақ халқының мәдениет тарихы саласындағы зерттеулер мәселесін қарастыру. Автор қазақ ғалымы, археолог, шығыстанушы, тарихшы, әдебиеттанушы, Қазақ КСР Ғылым Академиясының академигі Әлкей Хақанұлы Марғұланның қызметін және оның Қазақстанның тарихи мәдениетін дамытуға қосқан үлесін қарастырады. Мақалада автор оның Алтын Орда тарихын зерттеудегі ғылыми қызметін жан-жақты зерттейді және қазақ жеріндегі жаңа ғылыми жаңалықтарға назар аударады. Әлкей Хақанұлы Марғұланның ғылым саласындағы саяхатын көптеген ғалымдарға идеологиялық құдалау басталған кезеңде бастады. Сондай-ақ, материалдық мәдениет пен ежелгі өнер ескерткіштерін зерттеуге дейін қазақ халық фольклорының ғылыми бағыты терең қарастырылды. Академик Әлкей Марғұланның ҚазКСР ҒА ғылыми қызметкері ретіндегі ғылыми қызметі, оның «Қазақ КСР тарихы (Ежелгі заманнан бүгінгі күнге дейін)» ғылыми басылымын құруға қатысуы атап өтілді. Оның халықтық эпосты зерттеуіне және археологияны зерттеуге байланысты болашақ тағдырға әсеріне ерекше назар аударылады. Автор Қазақстан Республикасы Орталық мұрағатының, ҚазКСР ҒА ведомстволық мұрағатының құжаттарын, мерзімді баспасөз материалдарын, ғылыми еңбектерін пайдаланды.

Түйін сөздер: Әлкей Марғұланның; академик; эпос; Алтын Орда; Қазақ КСР тарихы; Едіге.

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Научная деятельность Алькея Маргулана в изучении истории Казахстана (Золотой Орды)

Аннотация. Цель статьи: изучить вклад казахстанского ученого в развитие исторической науки, рассмотрение вопроса исследований в области истории культуры казахского народа. Автор рассматривает деятельность казахского ученого, археолога, востоковеда, историка, литературоведа, академика Академии наук Казахской ССР Алькея Хакановича Маргулана и его вклад в развитие исторической культуры Казахстана. В статье автор комплексно исследует его научную деятельность в изучении истории Золотой Орды и основное внимание уделяет новым научным открытиям на территории казахской земли. Алькей Хаканович Маргулан начал путь в области науки в тот период, когда началось идеологическое преследование многих ученых. Также рассмотрено изменение научного направления казахского народного фольклора до исследования памятников материальной культуры и древнего искусства. Отмечена научная деятельность академика Алькея Маргулана в качестве научного сотрудника в АН КазССР, его участие в создании научного издания «История Казахской ССР (с древнейших времен до наших дней)». Особое внимание обращает на его исследование народного эпоса и влияние на дальнейшую судьбу, связанную с изучением археологии. Автором были использованы документы Центрального архива Республики Казахстан, ведомственного архива АН КазССР, материалы периодической печати, научные труды.

Ключевые слова: Алькей Маргулан; академик; эпос; Золотая Орда; История Казахской ССР; Едиге.

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